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# ST. JAMES CHURCH

GOOSE CREEK, S. C.

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A SKETCH OF THE PARISH

FROM 1706 TO 1909.

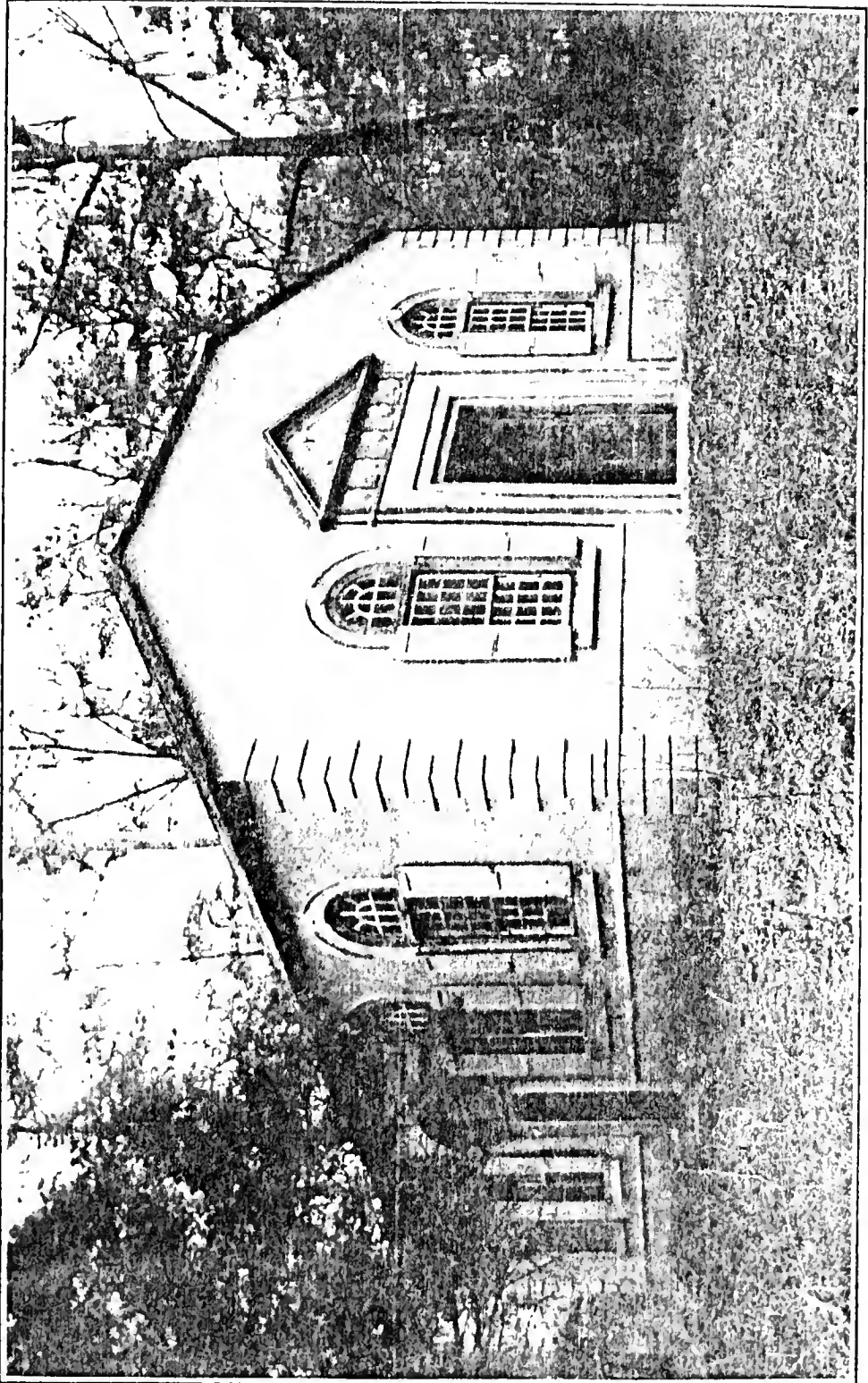
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JOSEPH IOOR WARING





1823849



ST. JAMES CHURCH, GOOSE CREEK.  
(Erected 1713-14.)



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Waring, Joseph Ioor, *comp.*

St. James church, Goose Creek, S. C. A sketch of the parish from 1706 to 1909. [By] Joseph Ioor Waring. [Charleston, S. C., The Daggett printing co., 1909]

70 p. front., plates, port. 23<sup>cm</sup>.

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THE DAGGETT PRINTING CO.  
CHARLESTON, S. C.



By request of the Vestry of St. James Church, Goose Creek; the writer has prepared this little volume and presents it to the Public with no claim to literary merit or ability, but only as a modest contribution to the history of the early days of our Church and State; and a memorial of the old Parish of which it treats.

As will be noted, most of the material has been gathered from "Dalcho's History of the Church in South Carolina," and other authorities. The anecdotes are merely from tradition, and only as such are they here presented.

The story of those old days has always appealed to the writer

"With love, far brought  
From out the storied past; and used  
Within the present."

So this has been a labor of love, and as such it is offered, with the hope that it will give as much pleasure to its readers, as the preparation has afforded its author.

JOSEPH LOOR WARING.







THE section of country in the lower portion of South Carolina commonly known as the Parish of St. James Goose Creek, was much sought after by the early colonists, its rich lands offering many inducements, while its proximity to Charles Town rendered it safe from the incursions of hostile Indians. These lands were therefore soon occupied, having been acquired mostly by grants from the Lords Proprietors of Carolina. The country was settled principally by English and French colonists, the latter being Huguenots, and inclined towards the Church of England, because of the kind treatment afforded them after their flight from France upon the Revocation of the Edict of Nantes.

These people were without the services of a minister until the year 1700, when the Rev. William Corbin, A. M. arrived from Middlesex England. Although the Church of England had not yet been established by law in the colony, Mr. Corbin was engaged to minister to the people of Goose Creek. There is no record left of his work. He returned to England in 1703. In 1702 the "Society for the Propagation of the Gospel in Foreign Parts" sent over the Rev. Samuel Thomas as their first Missionary to South Carolina. His Mission was principally to Christianize the Yemassee Indians, but at the time of his arrival these Indians were in a very restive state, and Governor Johnson refused to allow him to go amongst them, making him his Chaplin, and appointing him "to the care of the people settled upon the three branches of Cooper River." He was instructed to make Goose Creek his principal place of residence. At this period Goose Creek was represented to the Society as "One of the largest and most populous country towns, and settled by English families entirely well affected to the Church of England" (Dalcho). The term town here used included the many settlements or plantations in the neighborhood, there never was a "town" in the true sense of the meaning.

Mr. Thomas found only five communicants, but soon increased the number to thirty-two. In a letter written by him dated May 3rd, 1704, he says: "The town minister has a very noble maintenance out of the publick treasure, but we country ministers having nothing to trust to, but only a small and uncertain subscription. The country stands in need of more ministers, especially of one for a place called Goose Creek, a creek the best settled with Church of England families of any in Carolina. They have a small Church built, and at the earnest request of some of the inhabitants I lately preached there, administered the blessed sacrament, and baptized seven children. The congregation was so numerous that the Church could not contain them, many stood without the door. \* \* \* \* \*

"I fear under the present charge which the country is by reason of the war, these people can't maintain a minister without assistance from England." (Dalcho)



In a memorial dated the same year, addressed to the Society relating to the condition of the Church on the Province of South Carolina, he thus describes Goose Creek.

“The next parish to Charlestown is Goose Creek, one of the most populous of our country parishes, containing, (as near as I can guess) about one hundred and twenty families. Most of the inhabitants are of the profession of the Church of England, excepting about five families of French Protestants, who are Calvinistic, and three families of Presbyterians, and two Anabaptists. Here is a small Church for some years erected by some few of the chief inhabitants, in which they have Divine Service, and sermons and sacraments, as often as they could procure a minister to officiate. I officiated there constantly once a quarter, at which times I always administered the blessed sacrament of the Lord’s Supper. The number of communicants was about thirty, of whom one was a Christian negro man. The Church at Goose Creek was well frequented as often as any of our ministers officiated there. The number of heathen slaves in this parish I suppose to be about two hundred, twenty of whom I observed to come constantly to Church, and these and several others of them well understanding the English tongue, and can read.” (Daleho)

This refutes the charge sometimes made against the colonists that they opposed the Christianizing and education of the Slaves.

In 1705 Mr. Thomas went to England, and returned in October of the same year, bringing his family with him. He died in Charles Town a few days after landing, “having laid a good foundation for his successors to carry on the work.” As yet there was no organized Parish, but on November 30th, 1706, by an Act of Assembly the Parish of St. James, Goose Creek was laid off together with seven others, viz: St. Andrews; St. Bartholomew; St. Johns, Berkeley; St. James, Santee; Christ Church; St. Thomas and St. Denis; St. Pauls, Stono. By an Act dated December 8th, 1708 its boundaries were defined as follow. “To the Northeast by the bounds of St. Johns Parish, and to the Back River; to the East by Cooper River, to the bounds of the Parish of St. Philip’s Charles Town; and to the South West by a North West line from the Northernmost corner of the plantation or tract of land formerly belonging to Mr. Christopher Smith deceased, the bounds of St. Philip’s Parish unto the North West bounds of Berkeley County, and to the North West by the said bounds of the said County.” (Daleho)

Upon the death of the Rev. Samuel Thomas, the Society sent out the Rev. Francis LeJau, D. D. He was a native of Angers, France, and a Canon in St. Paul’s Cathedral, London.

He arrived in October, 1706, at Charles Town. Writing home shortly after, he mentions to the Society that he had met with a kind reception from the Governor and Chief Justice Trott, and had received many civilities from the people. He states that



his parishioners were busy collecting material for building a Church and Parsonage, a gift of one hundred acres of land was made in 1708 by Captain Benjamin Schenckinckh. The original plat is still in the possession of the Vestry, it is drawn on parchment, and bears the following explanation.

“This plat represents the form and shape of 100 acres of land given by Capt. Benjamin Schenckinckh to the Parish of St. James, Goose Creek, South Carolina. One acre thereof for to build a Church on, and the rest for ye use of the Rector or Minister of said Parish for ye time being. The conveyance from him ye said Schenckinckh to the Church Commissioners for ye use above, being dated October 18th, 1706.”

The Church was built on tract of 16 acres given by Benj. Godin and was probably of wood.

The following are some of the curious Oaths which were required from the Wardens and Vestrymen upon being solemnly sworn into office about this period.

“I Doe Sollemnly Sweare & Declare that I will justly & truely Execute ye Trust or office of a Church Warden for this Parish . . . . . for ye Ensueing year according to ye Laws & Usages of this Province, to ye best of my Skill, Knowledge, & Power, without prejudice, favour, or affection, and untill I Shall be thereof duly discharged, Soe help me God.”

“We Underwritten doe Sollemnly & Sincerely in the presence of God Profess, Testifie, & Declare that we doe believe that in ye Sacrament of the Lords Supper there in not any Transubstantiation of ye Elements of Bread & Wine into the Bodey & Blood of Christ at or after ye Consecration thereof by any person whatsoever and that ye Invocation or Adoration of ye Virgin Mary or any other Saint & ye Sacrifice of ye Mass as they are now usd in Church of Rome, are Superstitious and Idolatrous. And We doe Sollemnly in ye presence of God Profess, Testify, & Declare that we doe make this Declaration & every part thereof, in ye plaine & ordinary Sence of the word read unto us as they are commonly understood by English Protestants without any evasion, Equivocation, or mental reservation whatsoever, & without any Dispensation already granted for this Purpose by ye Pope, or any other authority, or Person whatsoever or without any of any such Dispensation, from any Person, authority whatsoever or without thinking that they are or can be acquitted before God or be absolved of this Declaration, or any part thereof, although ye Pope or any other Person or persons or Power whatsoever should dispence with or annull ye Same or Declare that it was Null & void from the beginning.”

“I, A. B. Do Sincerely promise & Swear I will be faithful & bear true allegiance to her Majesty Queen Ann.”



“I, A. B. Do Sweare that I doe from my heart abhor, detest, & abjure as Impious & hereticall that damnable Doctrine & Position that Princes excommunicated or Deprived by the Pope or any authority of ye See of Roame may be deposed or murdered by their Subjects or any other whatsoever.”

“And I doe Declare that no Forreign Prince, Person, Prelate, State, or Potentate hath or ought to have any Jurisdiction, Power, Superiority, Preeninence, or authority Ecclesiasticall or Spirituall in this Province, or any other of his Majestys Realms & Dominions.”

“I Doe Solemnly Sweare & Declare that I will justly and truely Execute ye office or Trust of a Vestryman of ye Parish of . . . . . according to the best of Skill, Knowledge, & Power, without prejudice, favour, or affection.”

On Easter Monday April 14th, 1707, the parishioners held a meeting and elected Robert Steevens, and John Sanders Church Wardens, and Ralph Izard, George Cantey, Capt. James Moore, Arthur Middleton, Capt John Cantey, William Williams, and Capt Daved Deas Vestrymen. Dr. LeJau was elected first Rector, this however was without the form of law, and the Commissioners of the Church Act advised that the Rector be elected according to the provisions of this Act.

They met December 14th, 1707, and confirmed their choice. Dr. LeJau proved an active and diligent Rector. Besides his regular charge, he officiated once a month in Charles Town, during the absence of Commissary Johnson, and sometimes visited other settlements in the neighborhood.

At this time there were residing in the Parish about one hundred families, containing one thousand persons. In the first year of his Mission, he baptized twenty-one children, and in the second, nineteen. The communicants numbered thirty-five. He instructed and baptized many negroes and Indians.

It was customary on the occasion of a baptism to pay a small fee to the Rector: noticing that the people neglected to bring their children to be baptized, on this account, Dr. LeJau abolished the custom, and thus induced many to bring their children forward to receive this Holy Rite. His zeal and piety won for him the esteem and love of his parishioners, and as an evidence of this they voluntarily subscribed the sum of £60 per annum in addition to his regular salary from the Society.

Dr. LeJau had continually represented to the Society the need of a secular school in the Parish, and urged them to send a suitable instructor.

Accordingly in 1710 Mr. Benjamin Dennis was sent over, a good school was started and continued until 1715, when it was broken up on account of the Indian War, which broke out in that





year, and drove most of the inhabitants of the Parish into Charles Town for protection.

In 1714, the communicants had increased to seventy whites, and eight blacks. The congregation having become too large for the old building, it was removed and the present Church of brick erected on the site in 1714. A parsonage was also built at the same time. In 1717, Dr. LeJau was taken sick, and after a long illness died, and was buried in front of the Chancel, where a marble slab was afterwards placed to mark the spot. It is inscribed as follows;

“Here lyeth the body of the Revd  
Francis LeJau Doctor in Divinity  
of Trinity College Dublin who came  
to this Province October 1706 and  
was one of the first Missionaries sent  
by the Honorable Society to this  
Province and was the first Rector  
of St James Goose Creek, Obi jt  
15th Sept 1717. *Aetat* 52  
To whose memory this stone is fixed  
by his only son Francis LeJau”

Upon the death of Dr. LeJau, the Vestry wrote to the Bishop of London, and asked that another Missionary be sent over; this was not done immediately, and until 1720 the Parish was without a regular minister, and services were conducted only occasionally, by such clergymen as could be secured temporarily.

In 1717, a handsome Book of Common Prayer was presented to the Church by Abel Kittleby, Esq., of the Middle Temple London, a Landgrave of Carolina. This Book has long since been lost.

There being no Bishop in the Province, the Church had never been consecrated, and in order to prevent the building being used for secular purposes the Vestry passed the following resolutions which were entered upon the Journal July 14th, 1719.

“Resolved, Agreed and Ordered, “That the Church being now completed, finished, and made convenient for Christian worshipping of the Holy and Eternal Trinity, One God forever Blessed, after the manner and form of the Church of England, and this Province, that it be forever hereafter set apart from all Temporal uses and wholly appropriated to and for the uses aforesaid forever.”

Accordingly the Vestrymen aforesaid do by these presents, Give, Appropriate, and Ordain this Church by the name of St. James Church, to be for the uses aforesaid to the inhabitants of this Parish in general, and their heirs forever. Excepting only such Pews or Seats as are hereafter mentioned, nominated, and established on the Principal Benefactors to the same.”

“Agreed and Ordered, That the two lower Pews of the middle two rows of Pews be and are for the use of the Church wardens



and the Vestrymen of the Parish and their successors the same forever” These Pews are now suitably marked with brass plates setting forth the purpose for which they were devised.

“Agreed and Ordered, That for and in consideration of the Pious contributing and zealous industry and care of Arthur Middleton, Esq in promoting this holy work of building this Church, and also by giving four acres of land or thereabout, to the Parsonage of this Parish, That one enclosed Pew or Seat containing about five feet six inches by seven feet of ground shall and is hereby Ordained, Given, and Appropriated Solely and Only to the use of the said Arthur Middleton, Esq, and his heirs forever.” (Dalcho)

The same deed of gift was made in favor of Benjamin Schencklingh for giving one hundred acres of land. To Benjamin Godin for sixteen acres for a Churchyard, and to the following persons for “Their Pious Contributing and zealous industry and care.”

Col. James Moore, Roger Moore, Mrs. Anne Davis, Benjamin Gibbes and John Gibbes, to each of whom a Pew was given. The other Pews were then sold according to custom.

In 1720, the Society sent over the Rev. Francis Merry, A. M. as Missionary. He gave great offence by his conduct, and in a letter written to the Society the Vestry stated that “Mr Merry’s behaviour was so indiscreet that the Parish could not elect him, that His Excellency Governor Nicholson, and all the Clergy were very sensible of how he had behaved himself, etc.”

They therefore asked for another Missionary, Mr. Merry was recalled and returned to England.

In 1723, the Rev. Thomas Morrill was invited to take charge of the Church, until a Missionary should arrive.

The following Report of the Parish is found in a Memorial from the Rev. Wm. Fredwell Bull, who is supposed to have discharged the duties of Commissary for a portion of the time between the death of Rev. Gideon Johnston in 1716, and the appointment of his successor, Rev. Alexander Garden, in 1726. It is entitled “A Short Memorial of the present state of the Church and Clergy in His Majesty’s Province of South Carolina.”

Among the thirteen Parishes he mentions as the second “St James, Goose Creek, a rich and populous Parish. The Church which is about 16 miles from Charles City, is a neat and regular but not a large brick building. To this Church has lately gone over a Missionary from the Honorable S. P. G. the Rev. Mr. Ludlam. The stated salary from the public Treasury allowed to this and each of the other country Parishes is, £100 per Annum, proclamation money or value thereof, in curreney of Carolina. Also a very handsome Parsonage house of brick, and a glebe of



about one hundred acres.”

(Signed)

Wm Tredwell Bull

*Late Minister of St. Paul's, Colleton County and Commissioner to Right Rev. Lord Bishop of London in So. Ca., London August 10<sup>th</sup>, 1723,*

In August of this year, the Rev. Richard Ludlam, A. M. arrived having been sent out by the Society; he was immediately elected Rector of the Parish. He entered upon his duties August 31<sup>st</sup>, 1723. He proved a faithful and zealous worker, particularly interesting himself in converting and instructing the slaves, at that time mostly African born. He wrote home to the Society that he found his Parishioners “Sober, well disposed, and attentive to public worship. That the people continued to bring their children to be baptized, and many devoutly received the Lord’s Supper.” In 1728, this good man died, much lamented by the people. In testimony of his regard for the Society, and his affection for his Parishioners, he bequeathed all of his estate, real and personal, to the Society in trust, “for erecting, and maintaining a School for the instruction of the Poor Children of this Parish.” After the payment of all his debts the value of the estate was computed to be about £2,000, currency. In 1729, the Society appointed the Rev. Mr. Thomas his successor, but he was drowned while going to embark near Sheerness England.

In the Parish Register of St. Andrews Parish we find the following entries by Rev. William Guy:

Buried Sept. 29<sup>th</sup>, 1728, Mrs. Ludlam.

Buried Oct. 12<sup>th</sup>, 1728, Rev. Mr. Ludlam, Rector of St. James, Goose Creek.

The husband followed the wife to the grave within twelve days. It is most probable that they were buried at St. James.

In 1730, the Society ordered the Rev. Lewis Jones of St. Helena’s Parish to take charge of this Church, but afterwards determined to continue him at that Mission.

In 1732, arrived the Rev. Timothy Millechampe, A. M. who was elected Rector immediately. He returned to England, in 1738, and petitioned the Society that his Salary be continued during his absence from the Parish. This request was granted, and he remained away until the following year.

On August 23<sup>rd</sup>, 1742, a letter was laid before the Vestry, from the Society, stating “That £592 7s. 6d. Sterling are now at interest at 10 per cent, per annum, and that there are some lands yet unsold. The Society desire you would consider how much money may be proper to be laid out in erecting a School house in the Parish, of St. James, Goose Creek, according to the Will of the Rev. Mr. Ludlam, and to send an estimate and to give your thoughts on the subject.” The Vestry had considered the bequest of Mr. Ludlam insufficient to build and endow a School, and so had placed the money at interest, and proposed to raise



a sufficient sum by subscription to carry out the plan. The Society concurred in their views. In 1744, the following paper was circulated in the Parish.

“Whereas nothing is more likely to promote the practice of Christianity and Virtue than the early and pious Education of Youth. We, whose names are here underwritten, do hereby agree and oblige ourselves, our Executors and Administrators, to pay yearly for three years successively, viz: On or before June 18th, 1745, 1746, 1747, to the Rev. Mr Millechampe, or to the Churchwardens for the time being, the several and respective sums of money over against our names, respectively inscribed, for the setting up of a School House in the Parish of St James, Goose Creek, on the land for that purpose purchased for instructing children in the knowledge and practice of the Christian Religion, and for teaching them such other things as are suitable to their capacity.

Sa. Middleton.....	£100	W. Blake.....	£100
Wm. Middleton.....	100	Cornelius Dupre.....	5
John Morton.....	60	Alexander Dingle.....	5
Zach Villepontoux.....	50	Stephen Bull.....	5
Peter Taylor.....	25	G. Dupont.....	7
Thomas Middleton.....	50	Henry Izard.....	60
Richard Singleton.....	20	James Kinloch.....	40
William Allen.....	25	Gideon Foureherand.....	10
Martha Izard.....	20	Mag. Eliz. Izard.....	30
Mary Izard.....	20	Maurice Keating.....	10
Susanna Lansae.....	10	James Bayley.....	10
Jane Morris.....	20	Joseph Hasfort.....	15
Joseph Norman.....	20	James Marion.....	5
Richard Tookerman.....	5	Peter Porcher.....	15
Benjamin Mazyek.....	15	James Singleton.....	10
Paul Mazyek.....	50	Isaac Porcher.....	5
Robert Brown.....	15	Benj. Singleton.....	10
William Wood.....	8	Rachel Porcher.....	5
Robert Adams.....	5	Thomas Singleton.....	10
Peter Taylor.....	100	Benj. Coachman.....	100
John Channing.....	100	Thomas Smith.....	50
C. Foureheraud.....	100	Henry Smith.....	50
Robert Hume.....	100	Sedgewick Lewis.....	25
John Parker.....	70	James Lynch.....	30
W. Withers.....	50	James Coachman.....	40
Benj. Smith.....	50	John Deas.....	100
John Fibbin.....	30	Rebecca Singleton.....	25
John Mackenzie.....	100	Peter Tamplet.....	50
John Moultrie, Jr.....	100	Joseph Dobbins.....	25

There is no record as to whether a School House was erected at this period however.

Mr Millechampe being desirous of again visiting England on





account of bad health, was, on his departure presented with this testimonial by the Vestry.

“SOUTH CAROLINA

We, the Churchwardens and Vestry of the Parish of St. James, Goose Creek, do Certify whom it may concern, that the Rev. Timothy Millechampe, Missionary for the Venerable and Honorary Society for the Propagation of the Gospel in Foreign Parts to this Parish, has behaved as a worthy Clergyman of the Church of England among us, nigh the space of fourteen years, and whom we believe well affected to the present Constitution, both in Church and State: and in all things, whether respecting his Life or Doctrine, acquitted himself as a good Pastor, and Discharged the Duties of his Holy function with all Diligence and Fidelity, to the Advancement of the good Work the Society are engaged in, and to our Benefit and Approbation. Given under our Hands at the Parish Church in the Province aforesaid the 25th day of June 1746.

BENJ. MAZYCK  
GIDEON DUPONT

Churchwardens.

WILLIAM MIDDLETON  
PETER TAYLOR  
ZACK VILLEPONTOUX  
RICH. SINGLETON  
HENRY IZARD  
THOMAS MIDDLETON

Vestrymen.”

His absence was very much regretted, he remained away so long however, that the parishioners became dissatisfied, and in 1748, the Vestrymen wrote to the Bishop of London complaining of this, and requesting him to send another Missionary.

Mr. Millechampe had in the meanwhile recovered his health, and had been offered the Rectorship of the Parish of Colesbourne in England. He had accepted the offer, still retaining his position in Carolina.

Hearing of the action of the Vestry, he wrote to the Society, pleading as an excuse his delicate health, but stating that having now recovered entirely, he desired to return to Goose Creek, but wished to hold his Parish in England by supplying a substitute. The Society disapproved of this arrangement, and directed their secretary to write him a letter of dismissal from their service. This letter was as follows.

“Charter House May 21st 1748

Sir—The Committee and afterwards the Society considered your letter, and came to the following Resolution:

Agreed that Mr. Millechampe be dismissed from the Mission of



St James, Goose Creek, in South Carolina, and that his salary cease from Lady Day (March 25th) he being instituted to the Rectory of Colesbourne in the Diocese of Gloucester.

I hope your Preferment in England will compensate for that in South Carolina, and am Sir &.

Philip Bearcroft,  
Secretary”

To Rev. Timothy Millechampe.

The Commissary at this period called a meeting of the Clergy, and it was agreed that services be held once a month alternately at Goose Creek by Rev. Messrs. Guy, Durand, and Cotes.

In 1749, the Society sent over the Rev. Robert Stone, A. M. who was elected Rector of St. James. He died in 1751, and was buried in St. Philip's Churchyard, Charles Town.

The Vestry wrote to the Bishop of London and requested him to transfer the Rev. Jonathan Copp from the Mission of Georgia, to Goose Creek. Mr. Copp was invited to take charge of the Parish until a reply could be received from the Bishop.

He arrived, and was ready to enter upon his duties in, February 1752, but in the meanwhile, the Society appointed the Rev. James Harrison, A. M. who arrived in December, and was elected Rector and took charge on the 18th of the same month. He was cordially received. In December, 1754, the parishioners subscribed the sum of £340-15 Currency “to purchase a negro for the use of the Parsonage.”

On January 13th, 1756, Mr. Harrison wrote to the Society that the subscription for the school house had been raised, land bought, and bricks made. He stated he had been sick since October, together with other members of his family, but was now recovering, and that the Vestry had been very kind to him, and had “complimented him with £120 Currency to defray the expenses incurred by his illness.” He would soon be able to resume his labors, and would urge his Vestry in the work of the school. In 1757, he again wrote and informed the Society that many persons had brought their children from eighty and two hundred miles to be baptized by him. At this time the communicants numbered thirty whites, and seventeen negroes. He further stated, that “Mr. Peter Taylor, a worthy and respectable gentleman had presented a negro slave for the use of the Rector as a small encouragement to him for his endeavoring to propagate the Gospel among the Slaves of the said Parish.”

In 1758, the Honorable William Middleton, presented to the Church two marble tablets inscribed with the Decalogue, Apostles Creed, and Lord's Prayer, which were placed on each side of the east window. The Vestry in their letter of thanks thus conclude, “That God, whose Altar you have adorned and whose Laws you have set before us, may bless you in yourself, and every branch of our family, in the joint prayer of & &.”



In 1758, Mr. Harrison writes to the Society that his congregation had increased and that he had twenty-six white and twenty black communicants, and he had in the past six months baptized eighteen white children, and five adult negroes.

In 1759, it was recorded in the Journal that Mr. Thomas Wright had built a Vestry Room at his own expense.

In 1760, Mr. Harrison wrote that he had thirty-two white, and twenty-eight black communicants, and again in 1761 he mentioned that the War with the Cherokee Indians had caused many of his Parishioners to remove to the Northern Provinces for safety.

On May 2nd, 1765, Mr. Harrison transmitted to the Society the Accounts of the Rev. Mr. Ludlam's legacy.

He informed them that the parishioners had signed a subscription to the amount of £200 Sterling which they agreed to raise provided the Society assented to the following proposals.

I. That the Parish shall choose annually three Parishioners of which the Rector shall always be one, to be the Visitors of the School, to inspect the conduct of the Master, and to examine what progress the Scholars have made in their learning.

II. That if any Schoolmaster sent by the Society shall neglect the Instruction of the Children, or by any immoral behavior or otherwise, shall become unfit for or incapable of performing his proper duty, then the said Visitors, or two of them, (provided the Minister of the Parish be one) shall inform the Churchwardens and Vestry for the time being of such neglect, incapacity, or unfitness. And if upon just inquiry, the majority of the Churchwardens, and Vestry, shall find the Master to be negligent, unfit, or incapable, it shall be in the power of the said majority to suspend, displace, or remove the said Master, as shall seem to them most proper, acquainting the Society therewith by the first opportunity and giving their reasons for so doing.

III. That as by the death or removal of the Master, considerable time will elapse, before the Society can be made acquainted therewith, and supply the vacancy, the Vestry shall have power to nominate a substitute to perform the Office of School Master during the suspension, allowing him any sum not exceeding the half of the Salary till the Society's pleasure be known, and in case the vacancy shall happen by death, to allow the Person who officiates any sum not exceeding two-thirds of the Salary."

The Society agreed to these terms, and sent a new power of Attorney. The Rev. James Harrison, Robert Hume, Benjamin Coachman, and John Parker were appointed attorneys,

In 1765, the following bequest was made by Mr. Peter Taylor, "I give unto the Vestry and Churchwardens of the Parish of St. James, Goose Creek, one hundred Pounds Sterling money to be paid two years after my decease, (if not paid by me before my decease) and to be paid by them to their Successors in Office, who are to put the same to Interest on good Security, until a School



shall be erected on the land purchased for a School near the Church of the said Parish, and then the ensuing interest money arising therefrom, to be from time to time applied and paid towards the support of poor children, not exceeding £4 Sterling per annum, for each child who shall be put by them to the said School, for education."

The Rev. Mr. Woodmason's account, of the Church in South Carolina, made in 1766, contains this notice of Goose Creek.

"St James, Goose Creek. This is one of the best country Churches in the Province, and both it, and the Parsonage, stand close by the bridge, over which is the greatest flux and reflux of people in the Province, which makes it very troublesome and expensive to the Minister, as he is daily and hourly pestered with travellers, calling for lodging, or entertainment."

On November 7th, 1774, Mr. Harrison notified the Vestry that he intended to resign. He shortly afterwards removed to St. Bartholomew's Parish,

On January 4th, 1775, the Rev. Edward Ellington of St Helena's Parish was elected Rector, and assumed his duties April 16th, 1775.

On March 28th, 1778, the Vestry of St James, Goose Creek, were incorporated in order to enable them "effectually to put in execution the trust reposed in the Society for the Propagation of the Gospel in Foreign Parts, by the last Will and Testament of Rev. Richard Ludlam, deceased, according to the pious intention of the Testator, and to settle the accounts of the Rev. James Harrison."

Mr. Harrison delivered over to the Vestry all the accounts, papers, bonds, etc., belonging to the Ludlam Fund, together with the balance amounting to £15,272 2s.

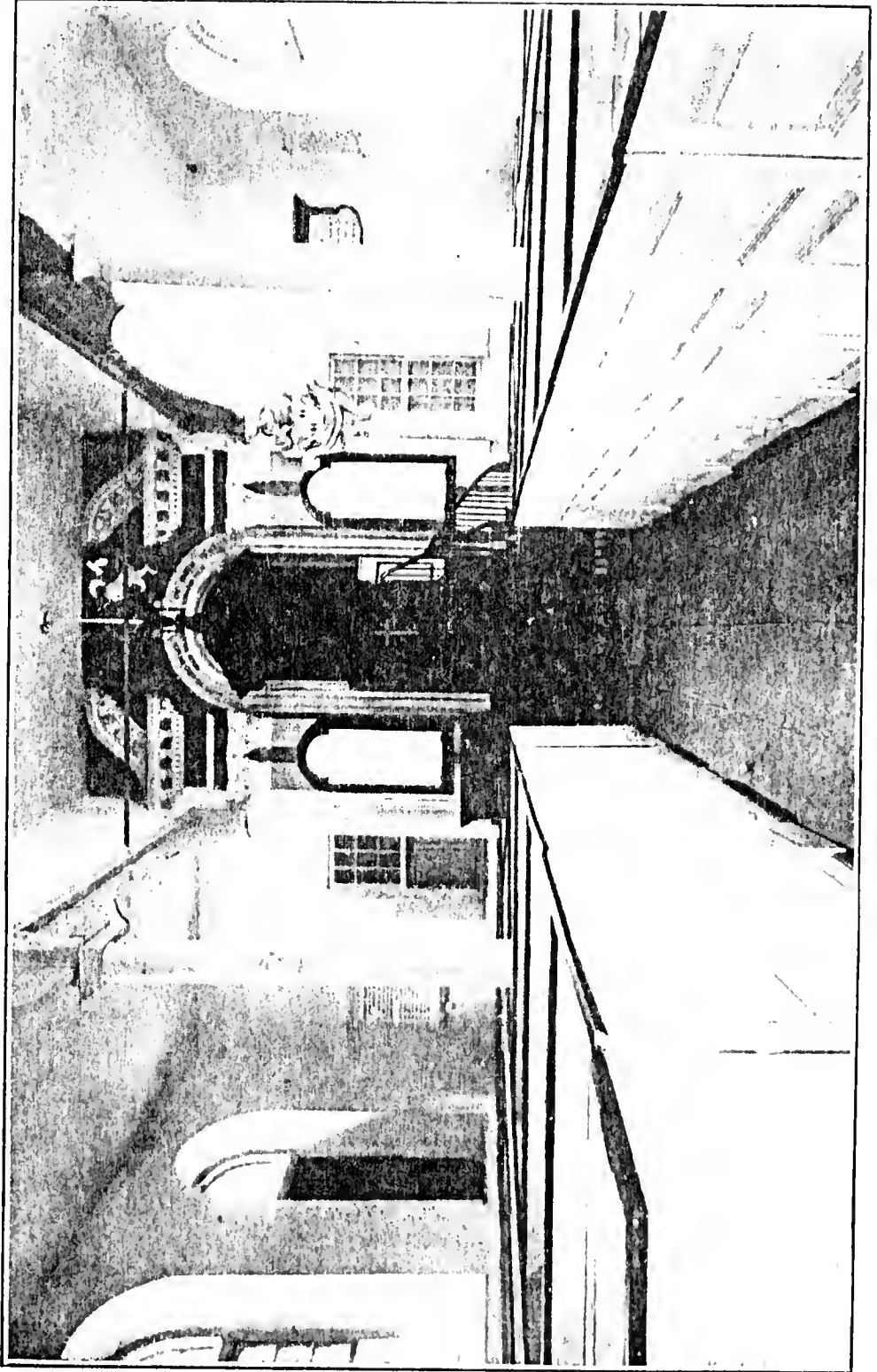
The Vestry, gave him a final discharge, and a vote of thanks for his trouble. This Fund suffered much loss during the Revolution, by the carrying away of Slaves, etc., by the British.

An old deed dated March 28th, 1778, recites the conveyance of twelve acres of land, from the Hon. Henry Middleton, to the Wardens and Vestry of St. James for the consideration of, "ten shillings current money" "together with all and singular the trees, woods, underwoods, ways, paths, passages, waters, and water courses, profits, commodities, advantages, hereditaments, and appurtenances, whatsoever," This is signed by "Henry Middleton," on the one part, and "Benj. Coachman, Benj. Mazyck, Benj. Smith, John Parker, John Deas, James Sweater, and Alexander Mazyck," on the other. A note attached states that possession was given on the same day, by the giving and receiving of "a twig and a turf."

The Rev. Edward Ellington resigned in 1793, and removed to Savannah, Ga. There was no Minister until 1796, when the Rev. Milward Pogson was elected; he remained in charge until Febru-







INTERIOR ST. JAMES CHURCH.



ary 26th, 1806, when he resigned. Mr. Pogson was the first Minister to receive Episcopal Ordination in this Diocese. He was Ordered Deacon by Bishop Smith, Dec. 20th, 1795, and Priest Dec. 19th, 1796. He married Miss Henrietta Wragg, of Charleston. He is buried in the East yard of St. Philip's Church, where a slab marks his place of sepulture.

REV. MILWARD POGSON.

Rector for many years of the Church at Goose Creek, St. James, and at Dorchester St. George, afterwards of St. Johns combined with the Parish of St. James, while he occasionally officiated during the Summer season in the City, and where died of Bilious fever July 3rd 1836. Surviving his wife only nine months.

HENRIETTA WRAGG POGSON.

One of the daughters of  
Honorable William Wragg  
To their united memory this marble  
is inscribed  
Also in affectionate memory of  
Rev. George Pogson  
Rector of the Parish of St. Thomas  
and the youthful and beloved  
Sarah Pogson Blammeyer.

Fever the removing Angel  
Bore their guileless Spirits hence.

The vacaney was supplied by the election of the Rev. John Thompson, late Rector of St. Thomas and St. Dennis. He resigned and went to England in 1808.

This was the last regular Minister. The congregation became smaller, by reason of the removal of many of the Parishioners, and only occasional services were held. Dr. Dalcho writing in 1820, says "From the unhealthiness of the lower country, the planters leave the Parish in the summer, and Divine service is only expected from November to June."

In 1828, the Vestry decided to establish two schools, one to be in the lower part of the Parish, and the other at Wassamasaw Chapel. Two Masters were elected at a salary of \$300 per annum each. In 1847, the Vestry elected certain gentlemen as trustees of the schools, to visit and supervise the same, but they not



fulfilling the same, the Rev. C. Wallace, was requested to investigate their condition. He recommended certain changes in the method of instruction, and the purchase of new books to be owned by, and kept at the schools.

On October 1st, 1834, thirty acres of swamp land, were leased to Mr. C. Miller, for a term of years. He cleared, ditched, and banked the same, paying an annual rental of \$100. In October, 1836, all right and title to this land, was transferred to Gen. E. H. Edwards, and at his death, the lease was surrendered, and the accrued rental amounting to \$800, paid from his estate, to Mr. Thomas Gadsden, Chairman of the Vestry of St James, Goose Creek.

In 1844, the Church had fallen into a deplorable state of ruin, and the Vestry resolved to have the same restored, and accordingly voted to appropriate the amount necessary for this purpose out of the money received from Gen Edwards' estate.

On November 23rd, 1844, a contract was signed with Mr. John Lucas: he agreed to restore the Church as nearly as possible to its former condition, for the sum of \$500 St. Michael's Church, Charleston offered to defray the expense. A letter written thirty-two years afterwards by Mr. Lucas, to the late Professor Francis L. Holmes, says that at the time he undertook the work, the walls were cracked, and had to be bound together with iron bands, the roof had spread, and it was necessary to run iron rods through the building to draw the walls back into position. The Church was replastered inside, and the rough casting on the outside repaired. The roof (then of shingles) was placed in order. The Royal Arms over the pulpit had been defaced, and the lion's tail carried off by some one. The hand rail of the pulpit stairs he found in the possession of a carpenter in the neighborhood, and had the same replaced. The flooring was relaid, and the pews had to be cut down, the lower parts having rotted away.

Large trees and underbrush had grown up so close to the building, this he had cut away, and the wood amounted to thirty cords. The pelican and her young which adorned the West door had been broken and Mr. Lucas gives an amusing account of his efforts to model a substitute from a large Muscovy duck, but unsuccessfully, as he states that he destroyed the cast afterward.

The armorial bearings, and ornamental work he had retouched by an artist employed at the theatre in Charleston; the only person he could procure who understood that kind of work. He says that he adhered as closely as possible to the original designs and colors.

The work was completed in April 1845, As stated previously the Church had never been consecrated, owing to the fact that there was no Bishop in South Carolina at the time of its final completion in 1719. In that year the Vestry had passed certain



Resolutions, also mentioned here, setting it aside for religious purposes solely.

By request of the Vestry, immediately upon the completion of these repairs, Bishop Gadsden consecrated the building on April 17th, 1845, being assisted by the Rev. A. Fowler, and the Rectors of St. Johns Berkeley, St. Johns Hampstead, St. Pauls Stono, St. James James Island, and "the Rector of the School of the Diocese." The following is a copy of the Act of Consecration:

"Be it known therefore to all concerned that from the date of this 'Sentence of Consecration' this house by the name of 'St. James Church' is set apart from any and every secular use, for Prayer in the name of Our Divine Redeemer to God the Father, the Son and the Holy Ghost, three persons but one God. The administration of the Sacraments, and other Rites and Ceremonies of the Church, and Instruction in the doctrines and precepts of the Gospel of Christ, by the reading of the Holy Scriptures, by the Catechism, and other teachings of the Church, and by the Sermons or Lectures of the Ministers of the same."

"Signed in St. James Parish, Goose Creek, this day the 17th of April, in the year of our Lord 1845, there being at present no Rector, and these gentlemen being the lay officers of the same, namely: Church Wardens, Mr. Thomas Dixon, and Mr. W. W. Ancrum; Vestrymen, Mr. Thomas Gadsden, Mr. M. I. Keith, Mr. G. W. Eggleston, Mr. Samuel Burger, Mr. John Parker, Dr. H. R. Frost, and Dr. Eli Geddings.

(Signed)

CHRISTOPHER E. GADSDEN  
Bishop of the Diocese of South Carolina.

In 1841, the Ludlam Fund maintained two schools, one at Groomsville, and another at Wassamasaw Chapel, paying salaries at each place of \$300 per annum. In 1859, \$200 was paid to St. James Academy, Goose Creek, on condition that the poor children of the Parish be educated; twelve scholars attended on these terms.

The schools were maintained until the breaking out of the late war.

The following report of the Treasurer, Dr Henry R. Frost, in 1860, will show the resources of the Parish at that time for educational purposes.

#### STATEMENT OF SCHOOL FUND.

424 State Bank Shares.....	\$10,600,00
7 South Carolina R. R. Shares.....	315,00
City 6 per Cent Stock.....	2,100,00
State 6 per Cent Stock.....	1,400,00
Premium.....	116,00
	<hr/>
	\$ 14,531,00





## BONDS

Nov. 1st 1883 Bond B. E. Bee. ....	3000,00
Bond B. E. Bee. ....	164,00
Bond B. E. Bee. ....	215,00
	<hr/>
	\$3,379,00

In 1851, certain lands in Milan Land District Texas, amounting to 4605 acres, were given by General Bernard Bee as payment for a Bond debt of \$3,379, borrowed by him from the Ludlam Fund. From lapse of time and the disorders succeeding the Civil War, these lands had been taken possession of by settlers, and partly confiscated for taxes. In 1873, an effort was made to recover same, but for some cause nothing definite was accomplished.

In 1882, the Vestry, at this time constituted as follows, Wardens, Dr. F. L. Parker, Jas. S. Mitchell, Vestrymen, Jas. S. Gantt, R. Rivers Lawton, Samuel G. Stoney, and J. T. Pendarvis, opened a correspondence with a legal firm in Galveston, who agreed to attempt the recovery of these lands on condition of receiving one half of the amount realized from the sale of the whole, or part recovered.

The Vestry assented to these terms, and after much difficulty a large portion of the lands were reclaimed, and after paying the expenses incurred by the necessary legal business, the Church received the sum of about \$5000, as its portion. This amount, now invested is still known as the "Ludlam Fund" and the interest is used exclusively for educational purposes.

Thus even to the present time, is carried out the original purpose for which the money was bequeathed by Rev. Richard Ludlam, in 1728. This old Parish, has always stood for education, and still holds to its traditions.

The late Professor Francis L. Holmes took a great interest in the affairs of the Parish and very much credit is due to him for keeping the Church in repair, and looking after its interests.

His plantation known as "Ingleside" was in the neighborhood and his great pleasure was to bring over his guests to visit the Church. In 1875, Constance Fenimore Woolson, the writer, visited old St. James, and wrote an account of the Parish which appeared in Harpers Monthly Magazine for January of that year.

Professor Holmes was a devoted and useful member of the Vestry for a long period, and did much towards restoring and preserving the Church at a time when it was falling into decay.

On August 31st, 1886, the Church was very much damaged by the earthquake, which devastated the lower counties of this State. The west gable fell out entirely, also a part of the east gable, and the walls were badly cracked. The quaint old me-



morial tablets on the inside, and the Royal Arms of Great Britain over the Chancel were broken and defaced.

The Vestry at once raised the necessary funds, and the work of restoration was begun. Great care was taken to restore everything as it was before, and as many of the broken pieces of the stucco ornaments as possible were replaced. The Church is now (1909,) in thorough repair. The window shutters and doors have been sheathed with iron, and no woodwork is exposed outside, and the roof being of slate, the building is fireproof, and secured against danger from the destructive forest fires that yearly sweep through the country.

This slate roof was a gift I have been told, from two English gentlemen residing in Charleston, who thus manifested their interest in the old Church by replacing the shingle roof with one of more enduring material. One of these gentlemen was the late Cowlan Gravely.

At present the Vestry is composed as follows.

#### *Wardens*

Francis LeJau Parker, M. D.                      S. Porcher Stoney.

#### *Vestrymen*

Samuel Gaillard Stoney                      Edwin Parsons.  
Joseph Ioor Waring                          Francis William Holmes

On Sunday, April 12th, 1896, a very interesting Service was held at the Church, the occasion was the formal unveiling and dedication of a handsome memorial and historical tablet placed upon the North wall by the Vestry.

The Service was conducted by the Rev. Robert Wilson, D. D., Rector of St. Luke's Church, Charleston, who preached an able and instructive sermon treating of the history of St James' Parish. The Church was well filled, many of those present represented the old families of the early times.

The order of the dedication was as follows: At the conclusion of the sermon, the clergyman proceeded down the middle aisle, and up the side, followed by the Vestrymen, and invited guests, repeating alternately the 84th Psalm. Arriving at the tablet he said two appropriate collects, and adding "In the name of the Father, and of the Son, and of the Holy Ghost, Amen" the veil was removed from the tablet. This was done by two ladies, direct descendants of Rev. Francis LeJau, the first Rector of the Parish.

The Clergyman then said, "We hereby dedicate this tablet to the glory of God, and the sacred memory of His servants, who have served before His altar, in this place, Amen"

The procession then returned to the Chancel gate, repeating the 134th Psalm. This service was authorized by the Bishop of



the Diocese. The tablet is of white marble, with gold lettering, and bears the following inscription:

St James Parish, Goose Creek.  
 Established by Act of Assembly  
 November 30th 1706.  
 Organized April 14th 1707.  
 First Church built about 1707.  
 Present Church built about 1713.  
 Church consecrated April 17th 1845.

*Rectors.*

Rev Francis LeJau D. D. 1707-1717.  
 Rev Richard Ludlam A. M. 1723-1728.  
 Rev Timothy Millechampe A. M. 1732-1748.  
 Rev Robert Stone A. M. 1749-1751.  
 Rev James Harrison A. M. 1752-1771.  
 Rev Edward Ellington A. M. 1775-1793.  
 Rev Milward Pogson 1796-1806.  
 Rev John Thompson 1806-1808.

On Sunday, April 17th, 1904, a service was held in this Church, commemorating the coming of the first Missionary sent over by the Society for the Propagation of the Gospel in Foreign Parts; Rev. Samuel Thomas. The address on this occasion was delivered by Col. John P. Thomas, a lineal descendant of the first Missionary. This address will be found embodied in this volume.

On Sunday, April 22nd, 1906, in the afternoon, a most impressive and beautiful service was conducted by the Bishop of South Carolina, Right Rev. Ellison Capers, D. D. commemorating the 200th year of the establishment by Act of Assembly November 30th, 1706 of the Parishes of St. James Goose Creek, St. Johns Berkley, Christ Church Parish, St. Thomas and St. Denis, St. Andrews, St. Pauls Stono, St. James Santee, and St. Bartholomews.

At this time, a handsome marble tablet, in memory of Rev. Richard Ludlam, A. M., the benefactor of this Parish, was unveiled and solemnly dedicated by the Bishop, the act of unveiling was done by two children who were then being educated by the Fund left by Mr. Ludlam, for that purpose in 1733.

The music was rendered by the full vested Choir from the Church of the Holy Communion, Charleston.

After the service a most able and instructive address was delivered by Hon. H. A. M. Smith, giving a sketch of the Parish of St. James in its old days.

Mr Ludlam was one of the most devoted and faithful Ministers of this Church, and as before stated manifested his love for the same by bequeathing all of his property for educating the children



of the Parish. Realizing that no stone commemorated this good man, our greatest benefactor, nor not even knowing where he lies buried, the Vestry determined that it was fitting to place this tablet to his memory on the walls of the Church he loved and served so well.

“The memory of the Just is Blessed.”

Reverend Richard Ludlam A. M.

Elected Rector of this Parish

August 31st. 1723

Died in 1728.

Zealous and faithful in the discharge of his duties, he merited and won the esteem of his people.

As a mark of affection for his Parishioners, he bequeathed his entire Estate, amounting to £2500 in trust.

“For erecting and maintaining a School for the poor children of this Parish.”

This gift known as the Ludlam Fund has for one hundred and seventy-eight years been used for educating deserving children. It stands a living monument to this good and generous man.

“To do good and to distribute, forget not.”

This Tablet

Is erected by the Vestry

On the two hundredth anniversary of the establishment of  
this Parish.

April 28th 1906.

There was a Chapel of Ease belonging to the Parish, situated about seven miles below Strawberry Ferry. Dalcho says “It was a brick edifice in the form of a Cross, built on a glebe of one acre of land, presented for the purpose, by Mr. Dutarque. There is no record of the time it was built. Something like the figure 1721 appears on one of the bricks. It appears from a Road Law, that it was standing in 1725.”

Some old grave stones, and a few scattered bricks are all that now remain.

The School House of the Parish, was built of brick, and under a thick growth of bushes and trees, the foundations can still be traced. It was situated about a mile from the Church, and is supposed to have been erected about 1802, was occupied for many years, but in consequence of loss of funds by the Vestry, they petitioned the Legislature for permission to sell the tract of land; this was granted and in 1828, the land and building were sold. It was standing in 1859, and then occupied as a dwelling.

St. James Church stands now, (1909) almost as it did when first built, in 1714. It is of brick, 50 feet long, by 40 wide, rough-





east, and with a slate roof. There are thirteen arched windows, and two side doors, besides the main entrance.

The keystone of each window is ornamented with a cherub's head and wings in stucco, and the main entrance with five hearts of the same material. Over the front door is a beautiful model of the pelican feeding her young. This was placed here in 1907, thus restoring the one destroyed many years ago. It was designed and executed by Mrs. Lee Honour, of Charleston, and is a beautiful piece of artistic workmanship, executed for the Church, by the gifted artist, as a work of love for this old Parish.

The robing room is very small, and is under the stair leading to the gallery, and near the entrance. There are twenty-four pews, of the old square box pattern, the aisles are paved with flag stones, and a gallery is built over the entrance. The tall pulpit is reached by a winding stair, and a huge sounding board is suspended above; this, together with the reading desk and a communion table, all stand within the Chancel rail. Back of the Chancel, four Corinthian pilasters support the Royal Arms of Great Britain, made of stucco, and brilliantly colored in red, blue, and yellow. It is said that this saved the Church from desecration by the British during the Revolution. The Arms are those of the time of the Georges, showing the White Horse of the House of Hanover and therefore were placed there at a period later than the building of the Church.

The walls of the Chancel, are painted to resemble green marble, and red drapery is represented on the upper part.

Just below the Royal Arms an open book is supported by two pink checked cherubs. On each side of the Chancel, are the marble tablets bearing the Decalogue, Apostles Creed, and Lord's Prayer, presented by William Middleton in 1758. Two quaint memorials made of stucco, and painted in bright colors are affixed to the walls. On one are emblazoned the arms of the Gibbes' family of South Carolina, and it bears this inscription.

Underneath this lyes the late Col. John Gibbes  
Who deceased on the 7th of August, 1711  
Aged 40

The other is inscribed

Near this place  
Lyes the body of Jane Gibbes  
Late wife of Mr. Benjamin Gibbes  
Who departed this life ye 19th of  
August 1717  
Aged 35 years

Two marble slabs are built into the walls, one bearing the fol-



lowing inscription.

Under this window, on the outside of this wall lies the remains of the Honourable Ralph Izard of the Parish of St. James, Goose Creek.

He was born on the 23rd Jany 1742 and departed this life on the 30th of May 1804. He was eminently adorned by the virtues of public and private life.

The good of his country  
which his accurate judgment enabled him to promptly discover  
He pursued with the most undeviating integrity and the most ardent zeal.

His private life was marked by a high spirit of honour and justice  
His dignified manners, his cultivated and polished mind, his ready wit,

Commanded respect and admiration from all;

While the sincerity of his friendship, his conjugal and parental virtues.

The melting tenderness of his manly and noble heart  
Secured their esteem, their veneration, and their love

His whole life was a poetical lesson of active and useful virtues

and his death of resignation and fortitude

### Hoc Ago

This inscription was written by Rev Milward Pogson then Rector of this Church.

The other slab is inscribed

To the Memory of  
Peter Taylor Esq.  
Who lies interred near this Place  
He adorned the several Relations  
And Stations of Life he passed through.  
With a Conduct  
Worthy the Christian and Gentleman  
He departed this Life  
Oct. 1st 1765.  
Aged 67 years.  
And by him lies his first wife  
Mrs. Amerentia Taylor  
and their Son Joseph.

In front of the gallery hangs a hatchment bearing the Arms of the Izard family, said to be one of the only two in America. According to the old English custom, this was borne in front of the coffin of the head of a family, and after the funeral, hung upon the walls of the Church.



Around the Church, is a cemetery wherein lie many of the old parishioners; Coachman, Smith, Mazyck, Withers, Glover, are some of the familiar names to be seen.

In 1859, there appeared in the Charleston Courier a series of letters written by Mr. Pelzer, giving a history of the Parish, most of which material like the contents of this volume, was taken from Daleho's Church History. In a letter written Aug. 6th. 1859, he mentions having seen at the plantation of Mr. Philip J. Porcher, then a Vestryman of St. James, a very ancient, and beautiful Communion Service of silver. I quote from it in his own words:

"These pieces are of excellent silver, and were presented to the Church in Goose Creek while Dr. LeJau was Rector. The Plate is richly embossed, of very antique style, but chaste, and finely finished. It seems worn from use, and is probably much older than the inscription upon it would indicate, as the initials 'E S' appear in the centre and identify it as once the property of the Schenckings family. It is by several years the oldest piece, in the Communion Service, for on the under side, is engraved the following, 'The gift of Capt. Benj. Schenckings to ye Parish Church of St James Goose Creek 1712.'

The Chalice or goblet, is plain and neat, but also much worn, and on the side are inscribed these words:

'To ye Parish of St James Goose Creek 1717'

The name of the donor is not given.

In the Will of Ralph Izard June 4th, 1706, is the following item: 'I give and bequeath £10 to buy a piece of plate for the use of the Congregation in Goose Creek when they celebrate the Sacrament of the Lord's Supper.' This piece of silver is a large, heavy, Tankard of plain style, handsomely finished, and must have cost much more than the sum bequeathed. It is inscribed:

"The gift of  
Mr Ralph Izard  
To ye Parish of St James  
Goose Creek  
South  
Carolina.'

No date is given. This silver was all lost during the Civil War, and no trace has ever been found of it."

In 1905, the Vestry secured a very old copy of the Bible, once the property of Rev. Edward Ellington, and inscribed with his autograph. This volume was printed in 1637 by the Cambridge University Press.

There are several traditions which have been handed down connected with the old Church, which whether authentic or not, add an interest to its history.



It was here that the marriage of Mad Archy Campbell took place, an account of which is to be found in Johnson's Traditions, from which this is taken. Campbell was an officer in the British army, noted for his eccentric and daring character.

Living in St. James Parish was a young lady, Miss Paulina Phelp, noted for her beauty, but a great coquette, she amused herself alike with the British or American officers. Campbell met, and fell in love with her; she encouraged him, but never seriously; he induced her one day to go horseback riding, and addressed her in such ardent and insistent terms that she was intimidated into accepting him. They rode up to the Parsonage, and meeting the Minister, Campbell demanded that he should marry them at once; he replied, "I will with the consent of the young lady, and her mother," whereupon Campbell drew his pistol, and presenting it to his head, gave him the choice of marrying him, or losing his life. It is needless to say he chose the first. (Johnson's Traditions)

During the Revolution, when Charleston was occupied by the British, the Parish was within the lines, and on one occasion, the Minister proceeded to use the Prayer in the Litany for the King of England; there was no response for a time, for the parishioners were almost entirely American in their sympathies. At length the silence was broken, by a deep voice murmuring "Good Lord deliver us." (Johnson's Traditions)

Another story of much the same kind is that one gentleman told the Minister if he used the prayer for the King, he would throw his Prayer Book at his head. The Minister used the prayer the next Sunday, and the worthy gentleman carried out his threat. After this the Minister refused to hold services.

A story of a tragie character is told in regard to the old brick vault situated in front of the Church. A young lady member of the family died as was supposed, and her body was placed in the vault. It was the custom of the Minister to send daily to the Church for water, a fine well or spring being there. On this occasion a negro woman was sent, but returned, asserting that she heard shrieks in the vault; a boy was then sent, and came back with the same story, supposing it to be superstition on the part of the negroes, whom it was thought had not been to the Church, no notice was taken of the circumstance. Some months after this time, another member of the same family died, and was taken to the vault. Upon opening the tomb, the body of the young lady was found near the door; she had been in a trance, and had broken open the coffin. For many years after this, the vault was never closed for fear of a similar tragedy. Another story however of an amusing character is told of the Rev. Mr. Pogson, Rector from 1796 to 1806. The good Parson was a devoted disciple of Izaak Walton, and could not refrain from his favorite sport even on Sunday. At that time he occupied the house now known as "Otranto Club House" and on Sunday morning he walked to the





Church, carrying his sermon under his arm, and his fishing rod on his shoulder, stopping on the bridge to see how the fish were biting. On one occasion he hooked a fine trout, and in his anxiety to land his fish in true artistic style he forgot his sermon, which slipping from beneath his arm, fell into the water, and there being a strong ebb tide it floated away. The congregation that day probably had no sermon, but we hope the Parson caught his trout.

During the Revolution the bridge over the Creek having been destroyed, Rev. Mr. Ellington established a ferry, charging a moderate fee for transferring the farmers and their teams. On one occasion one of these farmers claimed that the amount charged was too much for the short time taken in making the passage. He paid the sum however, and departed. Coming that way again, Mr. Ellington recognized him, and after he had driven his team aboard the flat, ordered the negroes to row it up and down the Creek. The farmer becoming desperate at the loss of time, implored to be set ashore, whereupon Mr Ellington inquired if he was satisfied with the length of time consumed. He expressed himself quite so, and departed having learned a good lesson from the worthy Parson. (Johnson's Traditions).





## Sermon of the Rev. J. C. Drayton,

ON THE OCCASION OF THE RE-OPENING AND THE 165TH ANNI-  
VERSARY OF THE VENERABLE EDIFICE  
SUNDAY, JANUARY 2, 1876.

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“Our God hath not forsaken us, but hath extended mercy unto us; to give us a reviving; to set up the house of our God, and to repair the desolations thereof.”  
—EZRA, LX., 9

I need scarcely remind you that these words refer immediately to the restoration of the Jews after the Babylonish captivity and the building of the second temple. Jehovah having, with a mighty hand and an outstretched arm, brought his people from the house of bondage and led them through the great and howling wilderness, had at length, according to his word of promise, planted them in the land of Canaan. There, as with our progenitors in Eden, He set before them in glowing colors, and confirmed them with an oath, life and death, a blessing and a curse. Faith and obedience under the national covenant were to be followed by His providential care and protection, which would be as a wall of fire round about Jerusalem, and a well-spring of happiness and prosperity to Israel; while disobedience and unbelief were to draw after them His frown and His rod, the ruin and desolation of their country, and their captivity amid multiplied miseries. And the result was the same as in the Garden. Atheistic hands sowed the fatal seed and reaped its dreadful fruits. Man forsook his own mercies, turned away from his friend and counsellor and benefactor, God the only wise, and gave his ear to the father of lies, who quickly darkened the eyes of his understanding, perverted his judgment, seared his conscience, and driving him forward in the course of mad and reckless rebellion, finally consummated his destruction.

Scarcely had the nation ceased to bleed from its chastisement in the wilderness; scarcely had it been planted in the lot of its inheritance; scarcely had it tasted the rich earnest of that richer harvest, pledged to fealty to Jehovah, than symptoms of declension began to manifest themselves. The great Giver was soon lost sight of in His gifts. The ardor of a whole-souled obedience began to pale before a growing lukewarmness, maxims of policy to supplant the plain dictates of duty, and the mists of the flesh to cover up and conceal the teachings of the Spirit.

With steady step, unawed by judgments, unaffected by mercies, sweeping aside the laws of God and scorning His messages by His Prophets, and overleaping every providential barrier, the nation pressed forward in its headlong career of guilt, and



neared the precipice of ruin. In vain now were all remaining instrumentalities for safety; in vain were all the thickening signs of the impending catastrophe; in vain did the sweeping seer raise his streaming eyes to heaven and hurl forth his awful denunciations of the coming woe. There could be no escape. God in judgment, had sent His people strong delusion to believe a lie; and, while the jaws of destruction were opening to receive them, they were piping to themselves of peace.

Like some noble craft, manned by bacchanalian crew, which amid their maddening revelry, has slipped her moorings and wandered on with stealth, yet accelerated speed, till at length she is grasped by the full power of some Niagara's flood, and driven forward with resistless vehemence, while, all unconscious of their peril, and deaf to the shouts and shrieks of the multitudes who crowd the shores, her inebriates fill their cup and speed their songs till at length the cataract's roar breaks the spell and summons them staggering to the deck to look upon the leap of death! So Judah's ship of state drove along and plunged wildly over the Babylonian rocks into the horrors of the captivity.

And now, peeled and scattered, enslaved and oppressed, her temple in ruins, her cities burnt and her land a desolation, her star seemed to have set and her national existence to have closed forever. But God remembered his mercy and truth, His word unto Abraham and His promise unto Israel, and when to the eye of flesh hope had perished, "gave" His people "a reviving."

"The King's heart is in the hand of the Lord; as the rivers of water, He turneth it whithersoever He will."

And thus Jehovah who had raised up Cyrus as his instrument of grace, now "stirred up his spirit to accomplish His purposes of mercy." So that in the first year of his reign he made a proclamation throughout all his kingdom, saying: Thus saith Cyrus, King of Persia, the Lord God of Heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.

Strengthened and animated by this decree, a remnant of the people under the conduct of Zerubbabel and Joshua, the son of Josedech, returned to the land of their fathers; and, after many delays and disappointments, and much opposition on the part of their enemies, succeeded in rebuilding their city and temple, and re-establishing the worship of God.

About seventy-nine years after, Ezra, with a fresh commission and large powers and grant, left the Persian capital and reached Jerusalem. But to his great astonishment and grief found his people sliding into the sin of their forefathers, and contracting alliances with the heathen around them. Where-



upon he rent his garments and his mantle, and, with the liveliest tokens of sorrow, poured forth that beautiful prayer, of which the text forms a portion. Jehovah harkened and heard, and from His throne in the heavens poured out upon the people the spirit of grace and true repentance, so that they returned every one from his evil way and amended their doings; and thus the lowering cloud was dispelled.

Brethren, this history is fraught with instruction. All its lessons have been "given by inspiration of God," and are therefore profitable for instruction at all times; but some of them are especially applicable and important to us in our present circumstances.

We are assembled to-day to hold our first services in this renewed and beautified house of our forefathers. And while we look down the long vista of its existence, more than three half centuries, we discover abundant material for solemn, sad and also cheering reflection.

That Providence which led our ancestors from their European homes to this then inhospitable wild, which gave into their hands the inheritance of others, which enabled them to subdue the forest, to cultivate these lands, to draw from their teeming bosom rich harvests of wealth, and to lay the foundation of that enlightened civil and political liberty which their children so long enjoyed, and of that religious freedom which still remains, sent them not across the wilderness of waters without the ark of His covenant and His accompanying presence; but gave them His statute and His ordinances, "which, if a man do, he shall even live in them." He suffered them not to go forth unprotected among the heathen to learn their ways and to walk after their superstitions, to sell their birth-right and to cast away their lofty privileges, to lose sight, amid the difficulties and distractions of their new position and in the absorbing pursuit of riches, of the only source of wisdom and strength and of all lasting prosperity, and to forget amid the engrossments of an earthly Canaan that we are but pilgrims and sojourners here, that this is not our home, that there is a better country, even an heavenly, towards which the grace and goodness of God is leading us; that the rest of His people is above. No, He gave into their hands the precious fruit of the blessed Reformation—an open Bible, snatched from the flames of Smithfield, and moistened with the tears and blood of His saints, and sent unto them the ministry of the glorious Gospel to proclaim unto all its tidings of life and pardon and peace.

These foundations were laid and these walls were reared among the earliest tributes of our forefathers' homage to God, and among the earliest evidences of their recognition of His claims upon their love and gratitude and service; and here lived and labored and sickened and died some of the earliest missionaries





of that noble society of our mother church, which, through so many generations, has urged on her work of mercy in distant lands.

Here wrought Thomas and Millechampe and Stone and Harrison. Here fell, rich in the work of labor and love, the devoted and indefatigable Ludlam, and there lie the remains of that noble, untiring soldier of the Cross, the Rev. Francis LeJau.

Educated probably at the great universities, nurtured upon the lap of refinement, with a culture which would have enabled them to shine in any circle, at their Master's call they turned their backs upon the beautiful shores and the merry homes of old England, and came to toil here upon the border of a wilderness. Penetrated with that love of Christ which passeth knowledge, and following in the footsteps of His peerless humility, while preaching from this pulpit to the high-born and the intellectual they disdained not to gather at the parsonage, and amid these groves the poor Indian and the negro, and to imbue their dark minds with the knowledge and their souls with the love of Christ. From week to week and from year to year they struggled on, often worn, often weary, often stretched upon the bed of languishing, with their loved ones across the broad ocean, under the heats of summer and chills of autumn, till one, and another, and another fell, like Jackson, at the post of duty, and laid down the sword to receive the crown.

Nor were they alone in their work of high benevolence. Many of the most honoured names in our history were their encouragement and support, and, as in the sister Parish of St. Andrew's, whose charter dates from the same month, November, 1706, more than one "beloved Persis labored much in the Lord." O, that it had been always so! O, that all had risen to the full measure of their duty and responsibility, and that their example had been followed by their children! Then, perchance, fanaticism had ne'er been born, and civilization and law and order had not been imperilled as they are to-day.

How changed is all! This Parish, now so stript, so denuded of inhabitants, once swarmed with a thickly-settled and increasing population. Here, at this chancel, once knelt more communicants than could be found at old St. Philip's on Easter day. These fields and swamps, which Nature has long since reclaimed, and where solitude now reigns, save when broken by the shriek of the waterfowl or the hunter's horn, once resounded with the hum of busy industry, and bear upon their faces even now the marks of old-time enterprise and energy and skill. Those lawns and pleasure grounds; these elaborate terraces and artificial lakelets; those walks, once beautiful with imported gravel brought from the shores of Holland, but now thickly matted with the pine and the oak and the myrtle, were once the resorts of refinement and elegance and beauty. Those moss-encrusted piles, those fallen





REV. FRANCIS LEJAU, D. D.  
First Rector St. James Church,  
Goose Creek.  
1706-1717.



arches, and solitary chimney tops scattered through these woods, tell of many an abode of the humble peasant, and of more than one residence of wealth. Here along these roads once galloped those gay parties of which family tradition tells us. And here, before these doors, with its richly liveried attendants, drew up in no stinted numbers the wonder of my childhood as I saw it in my ancestral home across the Ashley, the old English coach with its massive panels of unbroken gilt. The sepulchres around this house of God, that moth-eaten register of the sister Parish a mute but eloquent witness, with its almost fabulous files of the multitudes who once from year to year were received into the congregations of Christ's flock, and pledged affection's vows, and received the last offices of the dead, speak of palmy days of prosperity when Zion's worshippers thronged these aisles and found not room, and cried, "The place is too strait for us," and lengthened her cords and strengthened her stakes, when a Chapel of Ease was needed and built, when children were brought to this font from distances of eighty and two hundred miles; when, within these walls were taken up on a single occasion in aid of the sufferers from a ruinous fire in Charleston £140, and in aid of a parochial school was raised an annual subscription for three years of £2,163.

But the picture had its shadows. This Parish lay in a fallen world, where change is stamped upon all, and here, too, was found the serpent's trail. When we read the sketches of our Church in Virginia before the Revolution, and learn that her pastors were often more at home in the chase than in tending the flock of Christ; that one was a professed pugilist, and that a Christian Vestry did not blush to leave upon their records as the governing reason for selecting another minister, that he was a man of known veracity, so low had the standard sunk—well may we be thankful that, save in the solitary instance of one, who was speedily removed, this Parish was visited with no such ealamity. And when we look into the state of society in the days of Fox and Pitt and throughout the preceding half century (and society here received much of its tone from that of the mother country), we are not surprised to learn that here, too, were found men with loose, or positively atheistic principles and views, with whom, "gain" alone was "godliness," and who, careless as to their own souls neglected or utterly disregarded the highest interests of those committed to their care.

Then appeared one and another of those agencies which finally sapped the prosperity of this Parish. The Indian War of 1715 drove most of its inhabitants into the city for safety, while fevers now assumed a deadlier type and extended their periods of activity. Then came the withdrawal of the bounty upon indigo and the consequent changes in agriculture. Then the river swamp culture supplanted the inland and emigration's ebb began. The



horrors of the Revolutionary struggle, too, though this Church was spared, left here their impress. Fortunes were wrecked. The old homesteads gradually passed into strangers' hands, and growing causes of decline manifested themselves on every side. As years rolled on the services of this sanctuary ceased to be continuous. From June until the advent of frost these doors were closed.

And this was followed by long periods, when no shepherd came hither to gather and feed the few scattered sheep. The stillness of death reigned save when cattle strayed down these aisles, or a visitor from curiosity strolled in. At last came the terrible struggle from which we have just emerged—which left so many of these old English parishes churchless and homeless—which seemed to remand them, a desolation, to a condition of semi-savagism, and to have stamped out the last embers of hope.

O seaboard of South Carolina! land of brilliant skies and balmy zephyrs—whose dreamy winter days steal upon us and hold us as with magician's spell—whose spring time rich in the minstrelsy of birds and the garniture of beauteous flowers, comes wafted, as from Eden's bowers, and whose glorious islands by the ocean stand like sentinels along thy coast and like diamonded diadem flash back the rays of the risen sun—land of the imperial live oak, gray with the moss and the years of centuries—of the magnolia grand, gemmed with her giant pearls and of that marvellous undergrowth, a wilderness of Flora's charms, where thine own sweet jessamine, as from open box of precious spikenard, breathes forth its rich perfume—land of noble deeds and of lovely memories, who holdest thy children's hearts with a fascination all thine own—the storm has swept over thee, thy beauty has been marred and thy glory may depart, but our love never, *never!*

But we trust that “the night is now far spent” and that the day is “once more at hand.” God, who might have poured upon this Parish and this stricken land the full measure of Israel's woes, and who might have made them a forever desolation, “retaineth not his anger forever” and hath showed us grace. He has “left us a remnant to escape.” He has still given us a nail in His holy place. He has “lightened our eyes.” He has “given us a reviving.”

Perhaps a brighter day is dawning upon these homes of our forefathers. Perhaps some of us may live to look upon its noon-tide of prosperity. Oh! surely He who remembered Judah in her extremity, who gathered her outcasts and returned her captivity, who stirred up in her behalf the spirit of Cyrus to restore her cities and to rebuild and beautify her temple—surely He hath remembered us also. Yes, we too may say, “Our God hath not forsaken us, but hath extended mercy to us to give us a reviving.” Witness, thou venerable Temple of the Most High,





who, but yesterday wast almost a desolation, but who hast now shaken thyself from the dust and put on again thy beautiful garments and lifest up thyself fair as ever, and callest thy children to thee!

Beloved! upon ourselves will it depend in no small measure whether Jehovah's smile shall continue to rest upon us, and our future path be as the shining light which shineth more and more unto the perfect day, or whether this dawn of promise shall be quickly overcast with clouds, and our rising hopes be crushed by disappointment and disaster. God is drawing near to us. Let us draw near unto Him. Let us not grieve His Holy Spirit, but let us return every one from his evil way; let us amend our doings; let us make His will our law; let us "seek first His kingdom and righteousness."

Oh! let us recognize and rise to our privileges. Let us remember that we might this day have been, where millions still are, "sitting in the region of the shadow of death," "afar off, having no hope, and without God in the world."

Let us call to mind the price of our redemption, "not corruptible things, as silver and gold, but the precious blood of Christ." And let us resolve by the grace of God to consecrate to His service ourselves, our faculties and powers. "Him that honoreth me I will honor, saith Jehovah."

Oh! then, let us seek His honor by "adorning the doctrine of God our Saviour in all things." Let us honor Him in our persons, by casting aside the degrading fear of man, and the more degrading shame of His glorious Gospel, and acknowledging Him, both in public and in private as our Creator, Benefactor and Redeemer. Let us honor Him in our families by setting up in their midst His altar; by burning upon it continually the incense of prayer and praise, and by bringing up our children in His nurture and admonition. Let us honor Him and His Temple, by coming hither not from custom, not from constraint, not from curiosity, but from gratitude and love, to seek before His Mercy Seat, peace and pardon, faith and grace, guidance and protection. Let us honor Him in the world by redeeming our time, by "ordering our conversation aright," by extending our circle of active benevolence, by causing our "light to shine before men." Then will He "bow the heavens and come down." Then will He dwell among us. Then shall we be indeed "the sons and daughters of the Lord Almighty." Then shall we walk in "the glorious liberty of the children of God." Then will He "pour His spirit upon our seed, and His blessing upon our offspring." Then shall this house be filled with glory, and many be trained up here for their heavenly inheritance. Then, within these courts, "one shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to the Lord, and surname himself by the name of Israel."



Then shall this old Parish bloom as of old and “bring forth her increase; and God, even our own God, shall give us His blessing.”

But, if it may not be; if it is not to be; if intelligence and culture and refinement and purity and virtue are to go down before ignorance and barbarism and venality and vice, let us remember, if Christians, that we are citizens of a better country; of a kingdom which cannot be moved by all the forces of passion and wrong; of “a city which hath foundations” indestructible, “whose builder and maker is God.”

Beloved! this temple, like the earth which we inhabit, *must pass away*. “The things which are seen are temporal,” and “God dwelleth not in temples made with hands.” But, as I look upon these sepulchres around me, and upon these living, breathing forms before me, methinks I hear a voice from the excellent Glory, crying to all who are in Christ, “Ye are the temple of the living God.” And when all the stones of that temple shall set in their places, and when the topmost stone shall be brought forth amid shouting, crying, “Grace, grace unto it,” then the King shall appear in His beauty. He shall enter in and ascend that throne, whose basis is Judgment and Righteousness; whose arms are not like these above me, the emblems of broken power and departed sovereignty, but of Omnipotence eternal and of unchanging love: and in the sunshine of His presence we shall find enduring rest and unbroken peace.

“The Spirit and the Bride say come, and let him that heareth say come, and whosoever will, let him come,” and claim through Jesus joys which “eye hath not seen, nor ear heard, neither have entered into the heart of man.”



## HISTORICAL REMINISCENCES OF THE COLONIAL CHURCH.

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SERMON OF THE REV. DR. ROBERT WILSON, APRIL 12, 1896, ON THE  
OCCASION OF THE UNVEILING OF THE TABLET TO THE COLONIAL  
RECTORS OF THAT ANCIENT PARISH—INTERESTING RESEARCHES  
AND INCIDENTS OF THE EARLY AFFILIATIONS OF THE CHURCH  
OF GENEVA AND THE THEN "ESTABLISHED CHURCH" IN SOUTH  
CAROLINA.

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Following is the excellent historical discourse delivered Sunday, April 12, 1896, by the Rev. Robert Wilson, before the congregation of St. James, Goose Creek, and the members of the Huguenot Society, who attended the services at that ancient sanctuary. The text was from Proverbs x. 7th: "The Memory of the Just is Blessed."

We have come together to-day, my friends, within the walls of this historic sanctuary to commemorate the lives and labors of those sainted men who were the pioneers of the Church of God in this Commonwealth. And I call them saints advisedly, with neither sentiment nor conventionalism, upon the open record of their works and conversation, for the saints of God are not people who are supposed to have lived impossible lives or wrought improbable miracles, but the plain God-fearing baptized men and women who do their best by God's help to live Christian lives and do their duty faithfully in that state of life into which it has pleased God to call them. And surely we do well to remember during this blessed Eastertide these makers of the Commonwealth and founders of the Church in our Southern land whose humble and obscure, but diligent efforts have left in the character of the people an impress more enduring than these substantial walls, which have survived the ravages of time, the devastation of wars, and the shock of the earthquake and the storm. For "the memory of the just is blessed," and the law of the germ is eternal. The seed which has been lain in the dark damp earth through all the deadness of the winter's cold, with the mystery of potential life enclosed in its perishing husk, will surely burst into leaf and bloom and fruitage when the sunshine of the spring time smiles upon it, and the gentle rain drops kiss it into life. The bodies which mingle restfully with their kindred dust while aging the earth tells of the passing centuries of its existence have also somewhere hidden like the seed life from our feeble knowledge a germ of future being which in God's own time shall renew them, each in its own identity, to the possibilities of those revived activities which shall ripen through eternity toward a never to be



attained maturity. And so the life of a good man, lived for others, and instinct with the truth of God, when fixed like the grafted bud upon lives less pure and less true, will bury itself in the coarser nature with its compelling life germ, and by the inevitable law of heredity will live again and again in always developing influence for good to the remotest generations of posterity.

To follow these beneficent influences through the history of this venerable Parish and the biographies of the men who exercised them is the task which has been assigned to me to-day and to which I invite your attention, but it is impossible to do so understandingly without a brief, comprehensive view of the history of the times and the causes which sent civilization and religion into this wilderness. At the opening of the Eighteenth Century there were already many white settlers, owning considerable numbers of negro slaves, engaged in reclaiming the rich swamps and clearing for agriculture the fertile highlands on the banks of the Santee, the Wando and the Cooper. Among them were some men of comparative wealth, but the large majority were poor and ignorant, with no religious privileges and apparently little desire for them. From the private letters and official reports of the earliest Missionaries we learn that immorality, drunkenness and profanity were prevailing vices among this population. The bitterness of the recent civil war in England had crossed the ocean with these emigrants and produced among them political acrimony and religious dissension, which no community of hardship and peril had been able to eradicate. With one portion loyalty to the Church of England went hand in hand with loyalty to the Crown, both of which were represented by the Proprietary Government, while with the other part the spirit of Republicanism and the various forms of dissent which the period of Puritan ascendancy had fostered caused a deep-set hostility to Church and State alike, but more strongly to the Church.

There was another and most important element, however, which took no part in the bickerings, being distinct in nationality and religious belief, but which soon won for itself the opposition of the dissenting faction by its passive sympathy with the Church and eventually became a strong and important factor in its establishment. These were the Huguenot settlers on the Santee and the eastern branch of the Cooper, and in the Orange Quarter of St. Thomas' Parish, most of whom had been kindly received in England when driven by persecution from France, and sent to Carolina at the expense of the Crown.

In morals and religion these French refugees were in marked contrast to the English settlers, and they gratefully recognized the tolerance and even fellowship which they had received from the Church and its clergy. The negro slaves were almost to a man heathens, who had received no religious teaching, while the Indians were also pagans, though some of them were nominally





Roman Catholics as a result of Spanish influence. These savages were a constant menace to the colonists, though fortunately for the latter they were already a mere remnant, the Yemassee about Goose Creek numbering only about two hundred, while the Wandoes and Westoes had been reduced to a few families. The white families settled at Goose Creek were almost exclusively Church of England people.

Such was the population which received occasional ministrations from the Rev. William Corbin, A. M., who came to the Province in 1700 and remained until 1703. He was a clergyman of some distinction in England, but he had no authoritative connection with this Parish, nor have we any record of effective work done by him. Of his character and zeal we know nothing, but his opportunities must have been very few and slight, since he was not an accredited missionary, and there was neither church edifice nor organization to assist his efforts.

In June, 1702, the Society for the Propagation of the Gospel in Foreign Parts, of the Church of England, commissioned the Rev. Samuel Thomas, of Ballydon, near Sudbury, as Missionary to the Yemassee Indians in South Carolina. Through the kindness of a descendant of this gentleman I have been able to consult copies of the Minutes of the Society in reference to Mr. Thomas' appointment, and personal letters of his own, which together give an exhaustive account of his work in all its details. His testimonials, signed by four clergymen, bear witness to his high personal character, exemplary piety and ripe learning. He was about thirty years of age and was married. It makes strange reading for us now; his piteous complaints of a leaky ship, unarmed and insufficiently manned, causing daily fear of being cast away or captured by the French, his ill-treatment by the captain and his Godless crew, who cursed him and refused him the berth he had paid for; his voyage of more than twelve weary weeks in sickness and poverty, and his landing at Charles Town on Christmas Day, 1702-3. He was kindly received and cared for by the Governor, Sir Nathaniel Johnson, who took him home to his house. But the Yemasseees were restless and sore from a recent unsuccessful war against the Spaniards, and the Governor refused to let him go among them. In his defence before the Society, when charged with not going to his work, he states that these Indians spoke barbarous tongue, which was incapable of expressing and conveying the truths of Christianity. "Our Father, who art in Heaven," must be to them "Our Father at the top." "Thy kingdom come," "Thy great village come."

The Society accepted his excuse, and he became Governor Johnson's Chaplain, finding ample scope for his ministry in the conversion of heathen negroes and scattered Indians and in arduous duties among the settlers at three stations, fifteen miles apart, the charge of the Cooper River Colonists having been assigned



him by the Governor. His residence was Goose Creek, which he speaks of as "the best settled creek in Carolina, the people well-affected to the Church of England. He baptized seven children and recommends the appointment of a minister, "his soul being greatly moved to see the best and most numerous congregation in Carolina as sheep having no shepherd." This was in 1704. In his cure there were over a thousand negro slaves, many of whom he taught to read and baptized. He enumerates one hundred and twenty families, including many people of note, five families of French Protestants, who were Calvinists, three Presbyterians and two Anabaptists. There were then thirty communicants, one being a Christian negro. He says they had built a small church, but it could not hold the numbers who came to his services. He tells us that the Dissenters were very bitter and anxious to build up their party at the sacrifice of all others. He was sorely troubled by the opposition of the Rev. Mr. Marston, Minister at Charles Town, who strove to injure him with the honorable Society.

He accuses this gentleman of being an ardent Jacobite and possible Papist, and states that he openly avowed his hostility to King William. He went to England in 1705, established his justification with the Society, and was paid all his arrears, and returned to Carolina with his family in 1706, during which year he died.

The Rev. Francis LeJau, D. D., was in Carolina at the time, and reported Mr. Thomas' death to the Society. This gentleman was the first clergyman accredited exclusively to the Goose Creek community, and with him began the organic life of the Parish. A Huguenot, and a native of Angers, in France, Dr. LeJau had taken orders in the Church of England and made his mark there, as is evidenced by his doctor's degree from Trinity College, Dublin, and the fact of his being a Canon of St. Paul's Cathedral. Thus we see that the affiliation of the refugees from persecution in France with the Church of England, a most interesting fact which will meet us again in the history of this Parish, had already taken definite shape in the mother country. Indeed, it could not well have been otherwise, for in spite of the essential difference in Church Polity which separated these two developments of the Reformation, that Church had received those faithful confessors for conscience sake in the spirit of Christian love. Men like Martin Buser had been honored with professorships in the great universities, and a congregation of Huguenots had been permitted for years to worship after their own forms and with their own ministers in the crypt of Canterbury Cathedral, where the "Huguenot Chapel" is still shown to visitors.

These things could never have been under the Government of Charles II, had there been any connection whatever between these non-conforming foreign Christians and and phase of English Dissent, which was entangled inextricably with politics and rebellion. In no sense whatever could they be regarded as Dissen-



ters, and so strongly did they realize this fact that the Carolina Colonists of this persuasion were subjected to political persecution by the dissenting faction because of their active sympathy with the High Church element in the Colonial Proprietary Government. One of their representative men, Henry LeNoble, was a member of Governor Sir Nathaniel Johnson's Council, and signed the obnoxious Act which required every member of the Commons Assembly to receive the Holy Communion in the Church of England. Another, James LeSerurier, was a member of the High Commissions Court, which had power to appoint and remove ministers who leaned toward dissent. John Ashby, "of Carolina," was another member of this Court, and his son and daughter married the daughter and son of Dr. LeJau and were the ancestors of many who are present here to-day. It is a most significant fact that Dr. LeJau had fifty communicants among the French of the Orange Quarter and only twenty-four in Charles Town, where he officiated once a month during the vacancy of the Parish. Dr. LeJau had come over in October, 1706, as the Society's Missionary to Goose Creek. In November of that year the Parish was laid off by Act of Assembly and called St. James, and on Easter Monday, April 11, 1707, the parishioners met, pursuant to the Church Act, and elected Robert Stevens and John Sanders, church wardens, and Ralph Izard, George Cantey, James Moor, Arthur Middleton, John Cantey, William Williams and David Deas, vestrymen. They elected Dr. LeJau, Rector, and, having omitted some legal formalities, met again in December and confirmed their choice. Under his faithful and diligent ministrations his congregation grew rapidly in numbers, in religious life and in churchly zeal. He abolished the customary fee for baptism, which had deterred many poor persons from bringing their children to the font. Many Indians and negroes were instructed and baptized by him, and a curious proof of his conscientious obedience to law and Church principle is on record among the archives of the Society for the Propagation of the Gospel. We find him asking advice of the Bishop of London concerning the hypothetical baptism of three Apalachie Indian slaves, who wished to commune, but could not say with certainty whether they had been baptized or not. He was referred to the Rubric, by way of answer, and doubtless found authority there to use the hypothetical form.

It soon became necessary to build a larger church, and the present edifice was erected, of which more hereafter. Dr. LeJau repeatedly urged upon the Society the importance of providing for education among his people and elsewhere in the Province, and in 1710 Mr. Benjamin Dennis was sent out as schoolmaster, and a good school house was erected. Thus the good work of this faithful and godly man progressed until the breaking out of the Yemassee War, in 1715, drove most of the congregation to Charles



Town for safety, a few only remaining on fortified plantations. The Rector returned with his people when the war was over, and died at his post, after a long illness, on September 15, 1717. "The memory of the just is blessed." Of this faithful and fearless soldier of the Cross it may be truly said that "He died right knightly, with his armor on." He was buried, as every faithful priest would wish to be, at the foot of the altar, where all of you may read to-day the tribute of filial reverence and affection.

The building which took the place of the first small, wooden church needs no description, for it stands to-day to speak for itself, restored by the diligence of the present vestry to practically its original condition from the remains of a fund donated by one whose name will come to us directly among those whom we are assembled to commemorate. And the interest of most of us who are present to-day must be deepened by the solemn memorials on its walls and in its venerable graveyard of those from whom we draw our descent. It was built upon a glebe of 100 acres donated by one of the parishioners, Captain Schenckinck, upon which a substantial parsonage also stood. There being no Bishops in South Carolina for many years after its erection the church could not be duly consecrated, but in 1719 it was solemnly dedicated to the worship of God and set apart from all worldly uses by an act of the vestry. A pew was set apart for Arthur Middleton in consideration of his liberal contributions, including four acres for the parsonage; another for like reasons to Benjamin Schenckinck, another to Benjamin Godin, a Huguenot, who gave sixteen acres for a churchyard, and several more to other zealous contributors. Daleho tells us that it was the only church in the lower country outside of Charleston that was not profaned by the British, owing to the Royal Arms having been allowed to remain over the chancel. These Arms were destroyed by the earthquake of 1886, and their exact restoration seemed impossible. But a few years before a lady, now deceased, the daughter of one of South Carolina's greatest scientists, whom the world delights to honor, (the late Professor John McCrady) had painted a copy in oils for the use of a New England historical society. This was obtained, and from it the restoration was made as it now stands.

During the vacancy after Dr. LeJau's death the Parish was frequently supplied by the Rev. Thomas Hasell, whose wife was the sister of Mrs. LeJau, Jr., and who was for thirty-five years the Rector of St. Thomas and its sister Parish, St. Dennis, the latter having been organized as early as 1706 into a Church of England Parish, at the request of the French Huguenots of the Orange Quarter, who constituted its parishioners. At the same date one hundred Huguenot families on the lower, or "French Santee," were organized at their own petition into the Parish of St. James,





Santee, and were served by four successive Church of England clergymen, who were Frenchmen, namely, the Rev. Philip de Richbourg, the Rev. Mr. Ponderous, the Rev. Stephen Coulet, who had been a Roman Catholic, and the Rev. Joseph Bugnion. In 1720 the Rev. Mr. Merry, a Missionary of the honorable Society, was invited to St. James, Goose Creek by the vestry, but his manners were not pleasing to them and they declined electing him. They applied for another Missionary, and, in the interval, invited the Rev. Thomas Morrit, in April, 1723, to supply the Parish.

In August of that year the Rev. Richard Ludlam arrived from England, commissioned by the Society in response to the vestry's request, and was soon afterwards duly elected Rector. Under the indefatigable labors of this clergyman the Parish grew and prospered, and a more active work was done, with the co-operation of the planters, in Christianizing the Indians and negroes. He seems to have taken a deep interest in education, and on his death, in October, 1728, bequeathed all his estate, real and personal, to the Society, in trust for the Parish, for the purpose of erecting and maintaining a school for the education of poor children. And the memory of this just man and faithful servant of Christ is blessed to this day by some who owe their education to the Ludlam bequest. The Society next commissioned a Rev. Mr. Thomas, in 1729, but he was drowned at Sheerness in attempting to embark for Charles Town.

In 1732 the Rev. Timothy Millechampe, A. M., arrived from England and entered upon the cure of the Parish. He appears to have labored acceptably to all, but was discouraged by the removal to Cape Fear of many of his parishioners, and was broken in health by arduous duties, chiefly in ministering at the distant chapel in Wassamasaw, where his labors seem to have left no mark. He visited England with high testimonials to his worth and diligence from the vestry of his Parish, returning the following year. The bequest of Mr. Ludlam had been valued at £2,000 currency, which amounted in 1742 to about £600 sterling, invested at 10 per cent. This fund being insufficient for carrying out the purpose of the testator, a liberal subscription was made by the parishioners to increase it, and it is of great interest to note among the well-known English names, which are still among us, those of a number of Huguenots, as Villepontoux, Dupre, Dupont, Taucherand, Lausac, Mazyek, Marion and Porcher. It may be noted here that some time before 1725 a Chapel of Ease had been built about seven miles below Strawberry, upon glebe land, donated by Mr. Dutarque. In 1746 the church wardens were Benjamin Mazyek and Giden Dupont, while Zack Villepontoux was a vestryman. The contributors to the additional fund were fifty-eight in number, and the sums pledged amounted to £2,270 currency annually for three years, a fact which shows the prosperous condition of the parishioners, including the Hugue-



nots, Benjamin Mayzek giving £50 annually for three years. Mr. Millechampe about this time returned to England a second time for his health, and being there instituted to the Rectory of Colesbourne, Gloucester, he never returned to Carolina. His wish was to retain both livings, of which the Society disapproved, and for more than two years the Parish of Goose Creek was very irregularly served by occasional supplies. The Rev. Robert Stone, A. M., became Rector in 1749 and died in 1751. He has left no other record.

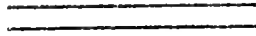
In 1752 the Rev. James Harrison, A. M., became the Rector, and won the esteem and affection of his people, and in 1754 we find them subscribing £340.15s. currency to purchase a negro for the use of the Rectory. Three years later Mr. Peter Taylor presented the Parish with a negro slave for the use of the Rector, "as a small encouragement to him for his endeavoring to propagate the Gospel among the slaves in said Parish." In 1759 Mr. Thomas Wright built a vestry room for the Parish at his own expense. About this time there were thirty-two white and twenty-eight black communicants, but in 1761 these numbers were somewhat reduced, the Cherokee war having driven northward some of the parishioners.

There is but little of interest left to tell. The Ludlam fund, when turned over to the vestry by the honorable Society, had accumulated to the amount of £15,272 2s., and the remnants of it constitute the trust of the vestry to-day. Long after the date of this transfer the Parish was still in more or less active occupation, but the story of that time was only a tale of slow decay. Successively the Rev. Edward Ellington, the Rev. Milward Pogson and the Rev. John Thomson were the incumbents, but of their ministration there is nothing to relate. For many years the Parish has been vacant, and the once-numerous and wealthy congregation has gradually melted away. The Parish Register has long been lost, and the moss-clad stones of the silent graveyard are the only record of the busy activities which found their restful solace and their guiding influence for good in the ministrations of this time-honored sanctuary.

Among the men who worshipped God under this roof and received the blessed sacrament at this altar were some whose names were famous in the annals of the country, and many whose round of humble duty never extended beyond the limits of social and domestic life. Beneath the cool shadows of the ancestral oaks, in earthen graves or vaulted sepulchres, "after life's fitful fever they sleep well." For many a fleeting year they have been the only congregation in a perpetual Sabbath rest, in which the happy bird songs have been the only notes of praise, the only prayers the silent aspirations of stranger hearts who come to wonder at this venerable memento of the past. But long after the preacher's voice was hushed and the pulses of his hearers stilled



in death, the benediction of that educational bequest has lived and done its work of shedding the light of knowledge and Christian training in the dark places of ignorance and poverty. For a good deed done for others never dies, but lives on through the ages, to illustrate that word of inspired wisdom, that "The memory of the just is blessed."





# ADDRESS

DELIVERED IN ST. JAMES CHURCH, GOOSE CREEK, S. C. SUNDAY,  
APRIL 17TH, 1904, ON OCCASION OF THE SERVICE COMMEMORATING  
THE COMING OF THE FIRST MISSIONARY SENT TO THE COLONY OF  
CAROLINA BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL  
IN FOREIGN PARTS.

BY JOHN PEYRE THOMAS.

In view of the boundless ocean of thought, it may be deemed one of the felicities of composition for the writer to define his theme.

Considering the tendency of the historian to be prejudiced and to make erroneous statements, to be wanting in accuracy as to facts and in precision of language, it is my ambition to-day to state clearly the limitations of my subject, and in the treatment thereof to be, as far as in me lies, at once judicious, truthful, accurate and precise.

While these virtues should be practised on every occasion, especially ought they to be illustrated on an occasion like this, so full of dignity of Church as well as the lesser dignity of State.

We are assembled here not to celebrate the founding of a city or the establishment of a Commonwealth. Ours is a purpose higher, grander and more far reaching. It is to honor a ministry and to commemorate the planting of a Church—a work begun in 1702 and ended here on earth in 1706, thus embracing a period of but four years—but four years full of heaven blessed fruitage. Mine is an epic of the Church of the living God and the hero is a soldier of Christ, one of the noble army of martyrs.

The literature, bearing more or less upon my text, as contained in the able sermons delivered in this sacred edifice from time to time by distinguished divines of the Protestant Episcopal Church in this Diocese, and in the exhaustive sketches of Messrs. J. J. Pringle Smith, Edward McCrady and Joseph Ioor Waring—this literature is most interesting, and most valuable, it may be added, as embodying rich material for that history of the Diocese of South Carolina which, it is hoped, is a forthcoming volume. But interesting and valuable as this literature is, the speaker can only salute it as he passes on to his own special literature—limited it is true, but to be held like some prologue to the swelling act of an imperial theme.

The Society, organized in England during the reign of William III, and called the “Society for the Propagation of the Gospel





in Foreign Parts," the noble offering of the Church of England, is the grandest missionary body ever organized in the history of Christianity. The volume before me entitled "Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1892" justifies this eulogium.

The field of its operations has been North America, the United States, British North America, West Indies, Central and South America, Africa, Australia, Asia, Europe.

In 1892 the operations of the Society were then carried on in fifty-one dioceses, the number of languages in use being fifty-three. Of the 680 ordained missionaries on the list in 1892, 119 were natives of Asia, and 38 natives of Africa. In the Society's colleges there were, at that time, 2,600 students; and 2,300 lay teachers, mostly natives, were employed in the various missions in Asia and Africa, in the schools of which 38,000 children were receiving instruction. A record, shall I not say, greatly good and unexampled in church work?

It was under the first fresh auspices of this Christly Society that the work was begun and ended, which this bi-centennial emphasizes and praises and honors in the spirit of glory to God and of peace and good will to men without regard to sectarian conditions and religious differences, but on the part of its promoters, with loyal reverence for the church of their forefathers with its faith and its ordinances and its creed, and with fervent devotion to the English Prayer Book embalming forevermore "the grave ritual brought from England's shore."

When the Society for the Propagation of the Gospel in Foreign Parts was in 1701 organized and put in operation in illustration of the best sentiment and high thought of old England, there was living at Ballydon, near Sudbury, in County Suffolk and Essex, with Elizabeth his wife, and children four, a clergyman of the Church of England, the Rev. Samuel Thomas. Imbued with the missionary's spirit of self sacrifice, and of zeal to do the Master's will, beyond the limits of England, the Rev. Mr. Thomas presented his application for appointment as missionary to South Carolina and submitted his testimonial--No 1--which reads as follows:

"We, whose names are hereunder written, being requested to deliver our sentiments of Samuel Thomas, of Ballydon, near Sudbury, do most willingly declare we esteem him to be a person of eminent piety such his conversation spoke him to be whilst resident amongst us, both when in his simple capacity and in his married state, and that for divers years he now, as we suppose, making near approaches to thirty. And he gave proof of his great knowledge in the things of God and mysteries of the Kingdom in frequent conferences in the Religious Society and so far as we could discern, he behaved himself very prudently and with great zeal for the promoting the interest of holiness, and did exceed-



ingly in his place further the Gospelreception and advance, and that by his life, his serious advice and pressing persuasions. By which means he drew many to attend upon the preaching of the Word, and to frequent the Sacrament and did show himself to be of a meek disposition and an entire lover of the King and thoroughly conformable to ecclesiastical constitutions and the doctrine of our church, and whom we conceive may be very instrumental for the converting and building up of souls through divine assistance and blessing, for which we heartily pray.

(Signed) NATH BURREL, of Glensford, Rect.  
EDWARD THOMAS, Cur. of Dedham.  
SAM'L FARR, Vicr. of Stone Market.  
WM. BURKIT, Vicr. of Dedham."

This quaint but conclusive testimonial was satisfactory to the Society and furnished the desired credentials for a missionary.

In the excellent historical discourse delivered Sunday, April 12, 1896, by the Rev. Robert Wilson, D. D., before the congregation of St. James, Goose Creek, and the members of the Huguenot Society, who attended the services on that occasion—the text being from Proverbs x. 7, “The memory of the just is blessed.” Dr. Wilson gives this epitome of the Rev. Samuel Thomas’ life and service—which I adopt as sum and substance of a brief career—the same being based upon the records of the Society for the Propagation of the Gospel in Foreign Parts and upon other records concerning the Rev. Samuel Thomas in the British Public Record Office, furnished for Jno. P. Thomas, Jr., by the late W. Noel Sainsbury, of the British Public Record Office.

Dr. Wilson in his sermon says: “In June, 1702, the Society for the Propagation of the Gospel in Foreign Parts of the Church of England commissioned the Rev. Samuel Thomas, of Ballydon, near Sudbury, as missionary to the Yemassee Indians in South Carolina. Through the kindness of a descendent of this gentlemen I have been able to consult copies of the minutes of the society in reference to Mr. Thomas’ appointment, and personal letters of his own, which together give an exhaustive account of his work in all its details. His testimonials, signed by four clergymen, bear witness to his high personal character, exemplary piety and ripe learning. He was about thirty years of age and was married. It makes strange reading for us now: his piteous complaints of a leaky ship, unarmed and insufficiently manned, causing daily fear of being cast away or captured by the French; his ill treatment by the captain and his Godless crew, who cursed him and refused him the berth he had paid for; his voyage of more than twelve weary weeks in sickness and poverty, and his landing at Charles Town on Christmas Day, 1702. He was kindly received and cared for by the Governor, Sir Nathaniel Johnson,







who took him to his house. But the Yemasseees were restless and sore from a recent unsuccessful war against the Spaniards, and the Governor refused to let him go among them. In his defence before the Society, when charged with not going to work, he states that these Indians spoke a barbarous tongue, which was incapable of expressing and conveying the truths of Christianity. 'Our Father, who art in Heaven,' must be to them 'Our Father at the top.' 'Thy Kingdom come,' 'Thy great village come.'

"The Society accepted his excuse and he became Governor Johnson's chaplain, finding ample scope for his ministry in the conversion of heathen negroes and scattered Indians and in arduous duties among the settlers at three stations, fifteen miles apart, the charge of the Cooper River colonists having been assigned him by the Governor. His residence was Goose Creek, which he speaks of as 'the best settled creek in Carolina,' the people well affected to the Church of England. He baptized seven children and recommends the appointment of a minister, 'his soul being moved to see the best and most numerous congregation in South Carolina as sheep having no shepherd.' This was in 1704. In his cure there were over a thousand negro slaves, many of whom he taught to read and baptized. He enumerates one hundred and twenty families, including many people of note, five families of French Protestants, who were Calvinists, three Presbyterians and two Anabaptists. There were then thirty communicants, one being a Christian negro. He says they had built a small church, but it could not hold the numbers who came to his services. He tells us that the Dissenters were very bitter and anxious to build up their party at the sacrifice of all others. He was sorely troubled by the opposition of the Rev. Mr. Marston, minister at Charles Town, who strove to injure him with the honorable Society. He accuses this gentleman of being an ardent Jacobite and possible Papist, and states that he openly avowed his hostility to King William. He went to England in 1705, established his justification with the Society, and was paid all his arrears, and returned to Carolina with his family in 1706, during which year he died."

This condensed summary of the history of the Rev. Samuel Thomas is incorrect only in the statement that his family returned with him in 1706. It was in October, 1706, that Mr. Thomas returned to resume his work in Carolina, but he was not accompanied by his wife, although this was expected and had been provided for. Dr. Wilson would also have covered his ground more completely had he emphasized the fact that Mr. Thomas was the first, not only to lay the foundation of the church, but also the first to establish the school in this Province of Carolina. The "Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts," the best authority we have on





the subject of this discourse, says that “as early as 1704 a school was opened at Goose Creek by the Rev. S. Thomas.”

Of the Rev. Samuel Thomas the Digest speaks in authoritative and commendatory terms in Chapter III, under the heading of South Carolina. The following abridged statement is taken from that volume that crowns the church of England with a diadem of God’s glory.

Beginning with the declaration that the first missionary of the Society to South Carolina was the Rev. S. Thomas, the account states that after twelve weeks and two days at sea, he arrived at Charles Town on Christmas Day, 1702, and continues thus: “He was designed for a mission to the native Yammonsees, and on his appointment £10 was voted by the Society ‘to be laid out in stuffs for the use of the wild Indians.’ Wild, indeed, they proved to be—they had revolted from the Spaniards ‘because they would not be Christians,’ and were in so much danger of an invasion that they were not at leisure to attend to instruction;’ nor was it ‘safe to venture among them.’ Surrounding him, however, were many heathen equally needing instruction and more capable of receiving it, viz: the negro and Indian slaves, who in the Cooper River District alone outnumbered the savage Yammonsees. Therefore Mr. Thomas settled in that district. One of the places included in his charge was Goose Creek, containing ‘the best and most numerous congregation in all Carolina.’ who were ‘as sheep without a shepherd.’

“Numbers of the English settlers were ‘in such a wilderness and so destitute of spiritual guides and all means of grace’ that they ‘were making near approach to the heathenism which is to be found among negroes and Indians.’ Mr. Thomas prevailed with ‘the greatest part of the people to a religious care in sanctifying the Lord’s Day,’ which had been generally ‘profaned.’ Many also were induced to ‘set up the worship of God in their own families,’ to which they had been ‘perfect strangers.’ The Holy Communion ‘had not been administered’ in one district before Mr. Thomas came, and after ‘much pains’ he could ‘procure only five’ communicants at first. Before long this number grew to forty-five, and there was a ‘visible abatement of immorality and profaneness in the parish, and more general prevailing sense of religion than had been before known.’ After taking great pains to instruct the heathen slaves also—Indians and negroes—some of whom were admitted to baptism, Mr. Thomas visited England on private affairs in 1705, at the same time being ‘empowered and desired’ by ‘the Governor, Council and Parliament’ of Carolina ‘to make choice of five such persons’ as he should ‘think fit, learned, pious and laborious ministers of the Church of England to officiate in the vacant parishes,’ pursuant to a late Act of Parliament for the encouragement of the



public worship of God according to the Church of England in the Province.

“On this occasion Mr. Thomas submitted what the Society pronounced to be ‘very full and satisfactory account of the state of the Church in South Carolina.’ He also drew attention to an objectionable clause in the Act of the Assembly above referred to—passed November 4, 1704—which placed in the hands of certain lay commissioners the power of removing the clergy. Holding ‘that by virtue hereof the ministers in South Carolina will be too much subjected to the pleasure of the people,’ the Society referred the matter to the Archbishop of Canterbury and the Bishop of London and agreed to ‘put a stop to the sending any ministers \* \* \* into those parts till \* \* \* fully satisfied that \* \* \* clauses are or shall be rescinded, and that the matter be put into an ecclesiastical method.’”

\* \* \* \* \*

“Shortly after the Governor and Council addressed the following memorial to the Society, September 13, 1706:

‘We could not omit this opportunity of testifying the grateful sense we have of your most noble and Christian charity to our poor infant church in this province expressed by the generous encouragement you have been pleased to give to those who are now coming missionaries, the account of which we have just now received by the worthy missionary and our deserving friend and minister, Mr. Thomas, who to our great satisfaction is now arrived. The extraordinary hurry we are in, occasioned by the late invasion, attempted by the French and Spaniards, from whom God has miraculously delivered us, hath prevented our receiving a particular account from Mr. Thomas of your bounty? and also hath not given us leisure to view your missionaries’ instructions either in regard of what relates to them or to ourselves. But we shall take speedy care to give them all due encouragement, and the venerable Society the utmost satisfaction. There is nothing so dear to us as our holy religion and the interest of the Established Church, in which we have—we bless God—been happily educated; we therefore devoutly adore God’s providence for bringing and heartily thank your Society for encouraging so many missionaries to come among us. We promise your honorable Society it shall be our daily care and study to encourage their pious labors, to protect their persons, to revere their authority, to improve by their ministerial instructions, and as soon as possible to enlarge their annual salaries. When we have placed your missionaries in their several parishes, according to your directions, and received from them an account of your noble benefactions of books for each parish, we shall then write more particular and full. In the meantime we beg of our honorable Society to accept our hearty gratitude and to be assured of our sincere endeavor to concur with them in their most



noble design of propagating Christ's holy religion.'

"By the same body the Society was informed in 1706 of the death of Mr. Thomas, of whom they reported that 'his exemplary life, diligent preaching and obliging courage' had secured him 'the good will of all men. \* \* \* He not only brought over several of the Dissenters, but also prevailed upon several that professed themselves members of the Church of England to lead religious lives and to become constant communicants, and other considerable services he did for the Church.'

"They added, 'we do most humbly request your honorable society to send us four more ministers for the country and upon your recommendation we shall have them fixed in the several parishes there.'

"Mr. Thomas' widow was voted two months' salary from the Society and a gratuity of £25 in consideration of the great worth of her husband and of his diligence in his ministerial office and for the encouragement of missionaries to undertake the service of the Society."

This extract, taken from "The Digest of the Society for the Propagation of the Gospel in Foreign Parts" in relation to the missionary Samuel Thomas, makes this closing remark: "Other faithful men were found to take up and extend the work begun in South Carolina."

Yes—though the flag of the infant Church in South Carolina had fallen from the hands of the pioneer—nerveless now—yet there were LeJau, his successor, and Ludlan and Millichampe and Stone and Harrison and Ellington and Pogson and Thompson—rectors of St. James, Goose Creek, from 1707 to 1808—whose names are inscribed upon yonder tablet—to take the flag and carry on the work begun and spiritualized by the masterful missionary whose memory we honor to-day with song and service and tribute.

Born in England at Ballydon, near Sudbury, in the County of Suffolk and Essex about 1672, Samuel Thomas was about 30 years old when he took up the Cross of Christ in South Carolina in the spirit of a brave soldier. Dying in 1706 his ministry lasted nearly four years. Few men in the history of our Church have accomplished so much as Samuel Thomas did in that period of service—few if any. He fell a victim to pestilential fever contracted doubtless in the sphere of his duty. Ruskin somewhere says:

In the mud and scum of things  
Something always, always sings.

When it is recalled how the Rev. Samuel Thomas sickened and died, it may be deemed possible for even malaria to have its melody.

Of the first missionary to South Carolina sent by the Society for the Propagation of the Gospel in Foreign Parts, honorable



mention is made in Humphrey's History of Missions, Howe's History of the Presbyterian Church, Hawkin's Missions of the Church, Logan's History of Upper Carolina, Ramsay's History of South Carolina, Dalcho's Church History and in other works.

My case I have rested upon the "Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts" and upon such additional records concerning Mr. Thomas as have been found by the late W. Noel Sainsbury of the British Public Record Office—material original and new and, excepting the Rev. Dr. Wilson not accessible to the past biographers of Mr. Thomas—whose merits have not been fully appreciated, especially as regards his intellectual ability and his forceful character.

The tributes paid to Mr. Thomas I may close by presenting the testimonial No. 2, which he received upon his return to England in 1705.

"South Carolina.

"By the Rt. Hon. Sir Nathaniel Johnson, Knt., Governor of South and North Carolina, and by the honorable members of the Council.

"These are to certify unto all persons that the bearer hereof, the Rev. Mr. Samuel Thomas, for some years past hath been one of the ministers of the Church of England in South Carolina and that during his residence here he hath lived a religious and virtuous life, and by his diligent and constant preaching hath done much good in this province, and hath now the leave and consent of the Governor and Council of the Province to go to England in order to settle his affairs there and then to return again with his family to this Province to exercise his ministerial function here, and is also further empowered and desired by the said Governor, Council and Parliament to make choice of five such persons as he shall think fit, learned, pious and laborious ministers of the Church of England, to officiate in the vacant parishes pursuant to a late Act of Parliament for the encouragement of the public worship of God according to the Church of England in this Province, and in the behalf of the said Governor and Council recommend such persons as he shall so make choice of to the Right Honorable and Rt. Rev. Father in God, Henry Lord Bishop of London, for his lordship's approbation. In testimony of the truth of the above written we have hereunto set our hands and the public seal of this Province this 21st day of April, in the fourth year of the reign of our Sovereign Lady Anne by the Grace of God of England, Scotland, France and Ireland, Queen Defender of the Faith, etc., and in the year of our Lord one thousand and seven hundred and five."

And to these words of high praise may be added the encomium of several gentlemen of the Province who, when Mr. Thomas died in October, 1706, sent this message to his home in England,





that he "was very much lamented for his sound doctrine, exemplary life and industry, after having laid a foundation for his successors to carry on the work he had begun."

One who has a judicial mind and has carefully examined all the papers in relation to Samuel Thomas, missionary says:

"The letters and communications of Mr. Thomas to the S. P. G. and to his friends in England, many of which are among the Society's records, show him to have been a person of education, earnestness and piety, and industrious in good works. He left in England a widow, Mrs. Elizabeth Thomas, and five children. He was about 34 years of age at the time of his death."

The foregoing narration suffices to give an adequate view of the life and the services of Samuel Thomas, the godly missionary.

The conclusion, concisely stated, is that his life was stainless and that his services consisted, briefly summed up, in the establishment of the School and the Church Episcopal in South Carolina.

It was the personality and the spirituality of Samuel Thomas that led to this grand consummation, involving influences moral, mental and religious, that when they bear the divine stamp become forces that perish never.

His work was a distinct one. Before he came the Church was dead and irreligion prevailed among the colonists. He changed things. With the wand of spiritual power he touched the corpse of the Church in the Province and it became full of life, and striking the rock of a stony religion, abundant streams of spirituality flowed forth.

I come now in logical order to the culmination of my argument in proceeding to the analysis of the character of the model missionary of 1702-06.

One of the Papers which best illustrate the Rev. Mr. Thomas' characteristics—published in The S. C. Historical and Genealogical Magazine, Jan'y, 1904—is his well known "Account of the Church in South Carolina"—being a "memorial relating to the state of the church in the Province of South Carolina, offered humbly to the consideration of the honorable Society for the Propagation of the Gospel in Foreign Parts.

"By their humble and faithful missionary—Sam'l Thomas."

This admirable document, so historic in character, so excellent in Christian temper I need not cite further except to say that it suggests all those graces of spirit that have been conceded to the beloved author.

The other Paper,—also published in the above Magazine, Jan'y, 1904—which may be regarded the most characteristic of all the Papers that emanated from the pen of the missionary is "Mr. Samuel Thomas' Remonstrance in Justification of Himself." It is as follows:



“To the Honorable Society for Propagating the Gospel in Foreign Parts:

“The humble representation of Samuel Thomas, their diligent and faithful missionary, containing a just vindication of himself from the false calumnies of Mr. Edward Marston, minister of Charlestown, in South Carolina, with a true character of the said Mr. Marston, honestly designed to prevent the venerable society’s being imposed upon by his misrepresentations.

“May it please this honorable Society, with all due respect and humble submission to this venerable body, I beg leave to make my just defence against the unjust and false charges brought against me by Mr. Edward Marston, minister of Charlestown, in South Carolina, in a late printed letter of his— I have not seen the letter, but the substance of those particulars which concern myself were read by the most reverend president in the vestry at St. Lawrence the last time you convened there, and are as followeth:

“1. That I did not settle among the Yammonsee Indians according to your design in sending me.

2. That I removed Mr. Kendal, who, he intimates upon my arrival and proceedings, became distracted.

3. He would insinuate that my ignorance of the canons and constitution of the Church of England and want of courage to reprove vice were the things which most recommended me to the favor of the Government.”

The answer made by Mr. Thomas to those charges before the tribunal of the Society for the Propagation of the Gospel in Foreign Parts which, through the Bishop of London, had appointed him “for her Majesty’s service to go chaplain to Carolina,” cannot on account of its length be reproduced here.

It is a masterly production and presents the author in a new light. The shield of character has two sides— an obvious fact— but often overlooked in the world’s estimation. The Rev. Samuel Thomas has been adjudged a person of eminent piety and many pleasing graces. This Paper, called by some “Mr. Thomas’ Remonstrance,” but named by himself “The Humble Representation of Samuel Thomas,” proves conclusively that this diligent and faithful missionary, as he claimed to be, was also a man of eminent ability and much force and no little fire. The spirit of the lion as well as of the lamb was in this humble servant of God. With something of the power of the Apostle Paul, united with St. James’ gentleness and St. John’s love, he not only vindicates himself conclusively and completely against the allegations of his adversary, the Rev. Mr. Marston, but boldly taking the aggressive and showing himself as affective in attack as in defence, he arraigns his accuser, and places him in his true light before the Society and the Province.

No impartial mind, after reading Mr. Thomas’ “Representations,” can resist the conclusion that he unhorsed his foe-



man and left him prostrate on the field of battle—and be it remembered that the record shows how he bore himself like a Christian knight wielding the lance of truth.

The “Representation” closes thus: “This venerable Body may, if they desire it, have satisfaction that this is a just and true character of Mr. Marston from under the hands of persons unbiassed and of known integrity and reputation, such as may be depended upon. I know that many pious and honorable in that Province who have not thought themselves obliged to encourage a man of Mr. Marston’s principles and practices will be much concerned to think that the Province and myself should be so misrepresented as we are in this printed letter.”

Mr. Thomas adds, and thus ends in, these words reflecting a Christian spirit.

“I pray God inform Mr. Marston’s judgment aright and give him grace for the future to better govern his turbulent and imperious temper, that he may do God and His Church yet some service in Carolina, for if he continues what he has been many will conclude that it had been better for him and many in that Province if he had never come there.”

And he signed himself thus:

“I am with profound respect and gratitude, honored gentlemen, your humble, obedient and faithful missionary—S. Thomas.”

Thus it is that a peaceful Epic has its episode of war—for which the missionary was not responsible, but which demonstrates his muscular Christianity—muscular and yet mild.

The character of Missionary Samuel Thomas, of Ballydon, near Sudbury, in the County Essex-Suffolk, England, and citizen of the Province of Carolina from Christmas Day, 1702, until his death in October, 1706, stands now unveiled in the clear light of authentic history. He was a clergyman of the Church of England, one fully equipped in mental and religious furniture for the Master’s work.

His was a truly missionary spirit. When the Society for the Propagation of the Gospel in Foreign Parts was organized, it was this Thomas—not doubting, but believing—who stepped to the front and modestly said “Here I am—send me” to Carolina.

He was a consecrated man full of zeal in the cause of Christ. When he took up the banner of his church, in season and out of season, year after year, with tact, and energy and enthusiasm, he carried on his work, and here at Goose Creek and at other points on the Cooper River he fought his battles and won his victories, like the good and brave soldier of the cross that he was, until he fell with harness on upon his chosen field.

He was a strong man and brave to do duty, but he was also a gentle man of marked humility of spirit in the sight of God. He was meek and pure in heart, and hence two at least of the



Beatitudes may be applied to him, whose virtues are now for the first time realized, after the lapse of two hundred years:

“Blessed are the meek, for they shall inherit the earth.”

“Blessed are the pure in heart, for they shall see God.”

The saintly Samuel Thomas inherits the earth and sees God.

I have thus given a brief review of the proto martyr of the Episcopal Church in South Carolina, and of one who may be deemed the central figure in the past ecclesiastical history of our State.

The pedestal upon which my guarded pen has placed him—the role I have assigned to him in history, I hope high Heaven approves—whatever men’s judgment may be. I have tried to let my “just censures attend the true event.”

As was said by another of a character that was high and incorruptible, so may I say of the Rev. Samuel Thomas: “The living man scorned fulsome adulation, and his living spirit, if permitted to hover over us now and to hear our voices and perceive the pulsations of our hearts, will accept no offering that cannot bear the scrutiny of time and the severest test of truth.”

It is meet that the year 1904 has been chosen for this bi-centennial. The year of our Lord 1704 marked the climax of the career of Samuel Thomas in his ministry in Carolina, and it stands the mean between the extremes of 1702 and 1706—the golden mean between the advent and the ascension of the God blessed missionary.

It is meet further that April has been selected for the commemorative exercises. The season is propitious.

Spring, with that nameless pathos in the air,  
Which dwells with all things fair,  
Spring, with her golden suns and silver rain,  
Is with us once again.  
Out in the lonely woods the jessamine burns  
Its fragrant lamps and turns  
Into a royal court with green festoons  
The banks of dark lagoons.

And it is meet to be here because of the purpose of these commemorative rites.

Let us not fail to recall the career of the proto martyr of the infant Church in this fair Province of Carolina, nor forget to cherish the remembrance of his Christian virtues, but let us draw the line between what is due to man and what is due to God. Let us honor the Man. Let us crown the Missionary. But let us give the glory to God.

While the echoes of Easter morn yet ring in our ears, let us say in reverent spirit:

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.





Who is the King of Glory? Even the Lord of Hosts, He is the King of Glory.”

The usual fate of the Pioneer, as illustrated over and over again in history, has been the fate of the Rev. Samuel Thomas. No marble can be found that bears his name or records his services. No tablet in church has been placed to keep his personality before the eyes of the generations to come. But the Recording Angel has written the record of Samuel Thomas, in letters of gold, upon the pages of the Book of Life. “If you would see his monument look around.”

This ancient sanctuary, built first about 1713, but preceded by the wooden edifice in which the Rev. Messrs. Corbin and Thomas—1703-1706—officiated, and by the second wooden edifice built about 1707, during the beginning of the rectorate of the Rev. Francis LeJau, D. D., was, to say the least, the indirect inspiration of the spiritual labors and abiding influence of Samuel Thomas, the protagonist of the Church in the Province of South Carolina—and this is affirmed with no disparagement whatever of Dr. LeJau, rector 1707-1717—whose ministry was most excellent, and of whom Dr. Robert Wilson remarks that “of the faithful and fearless soldier of the Cross it may be truly said, ‘he died right knightly, with his armor on.’ ”

And here let me turn aside for a moment to suggest that could these woods hereabout, “where the jessamine blooms, and the moss droops low from the green oak tree,” sing to-day, how joyously they would break forth in anthems of praise to Thomas and to LeJau and of glory to our risen Lord.

And now disturbing no more the silent dust of these two saintly servants of God, let us reconsign them to their rest and apply to each the Miltonic line:

Dear son of Memory, great heir of Fame.

when Fame, as poets deem it, is “next grandest word to God.”

Tis said that Emperors write their names in green  
When under age, but when of age in purple.  
So Love, the greatest Emperor of them all,  
Writes his in green at first, but afterwards  
In the imperial purple of our blood.

This Samuel—God’s obedient servant—of the house of Thomas, lover of Christ and of His Church, in England wrote his name and his ministry in green; but afterwards, in the Province of South Carolina, here at Goose Creek and elsewhere on the banks of the river Cooper, the devoted Missionary wrote his name and his crowning ministry in the imperial purple of his blood.

To what I have written I have but little more to add on the high occasion of this bi-centennial of Church.

Myself, simply a layman in the Church of my forefathers, I have not sought this office. My unworthiness to stand in



this august presence, amid these symbols of God's house on earth, I feel profoundly. Most highly, however, do I appreciate in my heart of hearts the privilege accorded to me by virtue of the appointment of the Wardens and Vestry of St. James, with the approval of the Bishop of this Diocese.

To the best of my ability, without favor or affection, with an eye single to truth and justice, I have discharged what seemed to me my duty to an historic personage. Demonstrating what the Society that he so loyally served calls his "great worth," I have sought to elevate the great and good missionary, Samuel Thomas, to his proper and rightful place in history.

With memories personal and ancestral that stir within me the fountain of deepest feelings, permit me to say that the emotions of the moment find expression in the words of one of the world's best hymns:

Lead, kindly light, amid the encircling gloom,  
 Lead thou me on;  
 The night is dark and I am far from home,  
 Lead thou me on;  
 Keep thou my feet; I do not ask to see  
 The distant scene, one step enough for me.  
 I was not ever thus, nor pray'd that thou  
 Shouldst lead me on;  
 I loved to choose and see my path; but now  
 Lead thou me on;  
 I loved the garish day; and, spite of fears,  
 Pride ruled my will; remember not past years.  
 So long thy power has blessed me, sure it still  
 Will lead me on,  
 O'er moor and fen, o'er crag and torrent, till  
 The night is gone,  
 And with the morn those angel faces smile,  
 Which I have loved long since and lost awhile.

Nor, in view of the many incidents of my life that happen to gather around this memorial month—making it radiant in memory—incidents that withstand the mutations of Time and the ravages to age—incidents forevermore to be felt in the crimson of my blood—incidents of which the work of to-day makes the climax and the coronation, may I refrain from adding to Newman's chastened thought the poet's address to the month, the season's resurrection and life.

Sweet April! many a thought  
 Is wedded unto thee, as hearts are wed;  
 Nor shall they fail till to its autumn brought,  
 Life's golden fruit is shed.



## AN HISTORICAL SKETCH OF ST. JAMES, GOOSE CREEK.

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 BY THE HON. H. A. M. SMITH.

 Sunday April 22nd, 1906.
 

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(The News and Courier, April 23rd, 1906.)

At the celebration of the two hundredth anniversary of the founding, "by Act of Assembly," of the historic Parish of St. James, Goose Creek, the address of the occasion was delivered by Mr. H. A. M. Smith, of this city. This address, which abounds in local color, and which has the greatest interest for all those who have any acquaintance with the quaint old church and parish, is here published in full. Mr. Smith spoke, standing on one of the vaults in front of the ancient fane, the church being too small to accommodate the many who desired to hear him. He said:

Ladies and Gentlemen: Some time ago the zealous and fervid member of the vestry—I mean my friend, Mr. Stoney—informed me that I would be expected to deliver upon an occasion which, at the time he gave the information, seemed indefinitely postponed in the far future, a short address as to Goose Creek Church, its age and the occasion of its founding. Some time since, later, when time had slipped past me with the lightning-like rapidity with which it passes when we indulge in the delightful, if reprehensible, habit of procrastination, he informed me that he wanted, not a short address, as was our first understanding, but an historical discourse. Well, it is manifest that it is impossible for me in the limited period remaining, to give a historical discourse covering the history of a church which has existed for nearly two centuries and a quarter. Nor would I this evening, even if I had the period of time to indulge myself in giving an historical discourse, have the temerity to take up your time at this hour, and in the midst of this delightful atmosphere of a Sabbath evening, by detaining you to hear a long, dry historical discourse.

I think I am supposed to know something of Goose Creek and, without arrogating too much to myself, I may say I hope I do. I have lived near it or in it for many years, have traversed every accessible part of it, and have endeavored to familiarize myself with its history. But when I say its "history" I have in mind that part of the history of Goose Creek which has most appealed to me, the part which deals with the history of its people in tracing them from the time of their settlement, acquainting myself with the homes in which they lived, partaking, so far as we can partake,



of the atmosphere in which they moved, and in looking upon the same domestic scenes they looked upon. So in saying I know Goose Creek I mean that I know Goose Creek in its concrete sense; I know it in its relation to the people who lived there.

I thought, therefore, that this evening I would do that which would interest the most of those who hear me, to the greater extent, if I were to endeavor, not to recur to dry statistics and figures, but to give you instead some account of the individuals themselves connected with that historic fane, which stands before us, so as to let you to some extent understand who built it, for whom it was built, and who it is that has continued it until the present day in its present relations to the land. Therefore, in this address before the church in which they worshipped—the ground around which is literally sowed with the sleeping places of the parishioners who created it—I shall devote myself, and cursorily, I assure you, to the people for whom Goose Creek stood as the representative—the centre of their worship and of their parish.

My first contribution to that this evening—and don't be alarmed at this roll; it simply contains memoranda—my first contribution shall be to the name of Goose Creek. We commonly call it the parish of Goose Creek, but it is the parish of St. James and Goose Creek is merely the distinguishing definition added to distinguish it from another parish of St. James, created at the same time, the St. James of Santee. But the name of this parish church before it was organized as a parish and took on the form of civil as well as ecclesiastical government was Goose Creek. Now what Goose Creek was called in the Indian tongue I have never been able satisfactorily to myself to determine. Our forefathers when they settled this country ignored, to our regret, Indian names and supplanted them with names of their own; either with names having tender associations for them with their homes across the sea or with names of those whose acts placed them so high that they would be honored and therefore applied their names to a piece of earth. So, when we come to Goose Creek we find that at a very early day it had received in common parlance a name which was not the Indian name, and in order to arrive at its original name you can only reason by analogy.

Now we know that the ending "e" or "ee" among the Indians of the coast region indicated a river or water. We have it in the Pee-Dee, the Combahee, the Santee, and we have it also in Congaree and Wateree.

We have it in the creek which lies a few miles to the north, now known as Foster's Creek, and which was known by the Indian name of Appeebec. Therefore, the letters "e" or "ee" in their language were generally applied to a creek or water or river. In the case of Goose Creek, the only indication we have is that the plantation on which the Otranto Club House now stands, on the bluff across the creek, say half a mile behind us, when originally





granted to Arthur and Edward Middleton, was known by the name of Yeowee, with the "e" sounding. There is no vocabulary left of the coast Indians, but owing to the efforts of a brave and indefatigable Confederate soldier, Oscar Lieber, there was compiled by him a vocabulary of the language of the Catawba tribe, which was allied to the coast Indians, and in his vocabulary the word representing Yayah is "green." I submit, therefore, that, although a mere surmise, yet one which is not altogether devoid of plausibility, it is probable that the original name of Goose Creek was Yeowee or Yayahee, meaning Green Water or Green River.

However that may be, that name was very soon put aside. In the early grants the creek is known as Yeamans' Creek, the name of the second Proprietary Governor, Sir John Yeamans, whose estate and settlement lay along Goose Creek, near where its debouchment takes place into Cooper River four or five miles below. The grant was in the name of his wife, Lady Margaret Yeamans, yet it is a fact that the creek was known, as Yeamans' Creek and in the very early grants it is called Yeamans' Creek.

But popular custom will persist in giving local names, in spite of the best endeavors to give those deemed to be more aristocratic, and the word Yeamans as applied to the creek soon yielded to that of Goose Creek, the tradition being that it was called Goose Creek from the large number of wild fowl, including wild geese, which resorted to it. Therefore, we have at a very early day the name Goose Creek applied to the creek, and from the creek, to the territory around it. This territory was vague at first in its definition, so that all this territory around us up to the time of the formation of the parish was known as Goose Creek and the people who occupied and possessed this land to the north, to the south, to the east and to the west of us on both sides of the creek running up to Back River, were known as the Goose Creek men or the Goose Creek people. It so happened that by their turbulence they earned for themselves in early days a very unfortunate reputation which attached to Goose Creek and the Goose Creek men.

Exactly when Goose Creek Church was built—and by the church I do not mean that building upon which our eyes can now rest, but the Church, which was a part in the organized form of a polity of church government, that magnificent church government which has distinguished the Church Anglican for so many centuries—when the first place of worship in the country frequented by the Goose Creek people was built, it is absolutely impossible, at least so far as any remaining records extant now show, to determine. There was a very large settlement in Goose Creek at an early period. The early grants date as early as 1672 and 1673, and by 1680 all the lands on both sides of Goose Creek as far as Back River and Foster's Creek, and even to the head waters of



Goose Creek, within five miles of the present town of Summer-ville, were taken up, and taken up almost entirely by Church of England people. The Rev. Mr. Samuel Thomas, that most devout and zealous missionary, the first sent to the State by the Society to which the Church owes so much, the Society for the Propagation of the Gospel in foreign parts, writing his account of the Church in the State in 1704 states that Goose Creek was settled, and settled almost exclusively, by Church of England people. There being at that time only a few families of French Huguenots and two of Anabaptists in the whole section of some 120 to 123 families. He also states that the citizens of Goose Creek had some years previously at their own expense constructed a house of worship, in which service was performed as often as they could procure the services of any minister. Now, where that house of worship was, as stated before, is a problem, a problem for any one who takes any interest in antiquarian matters, and one which is apparently insoluble, because there is nothing remaining from which to solve it. But from subsequent inferences as vague as those from which I deduced the name of Goose Creek as being Green Water, or Green River, I think I can say plausibly that the inference to be drawn is that the original house of worship constructed by the Goose Creek people at their own expense as that temple in which they should worship God was in sight of, and, if not immediately upon, at least within a few yards of the building before us.

Now, why I say that is this: That church had been, Mr. Thomas says, erected several years before—that was in 1704. How long before he does not say. At or before that time there was another church erected in Goose Creek, and that was a small French Huguenot church, about four miles to the northwest of us, within a mile and a half of Ladson Station, where there had been a settlement of French Huguenots, and there was unquestionably a small church there by 1700. But in one of the old wills or deeds there is a reference to that church in contradistinction from the church existing, the Church of England, and, therefore, it is fair for us to assume that when the phrase "several years before" is used by Mr. Thomas, taken in connection with what he says about the parish being settled by Church of England people, and the church being constructed by Goose Creek people, it is fair to assume that it was the Church of England, and that it had been constructed twelve to fifteen years previously, when the Parish had become well settled. This is a mere surmise, but we know certainly that in 1704 there was such a structure, and in 1706 there was passed an Act, known among lawyers as the Church Act, whereby the different parishes were constituted as existing divisions for church purposes, and the parish, comprising the territory known as Goose Creek, was designated as the St James, Goose Creek Parish. Authority was given to proceed with the



erection of a church building, and from that time we have the positive records as to the erection of the building which is now upon the ground. It was begun in 1714 and finally completed in 1719. And the building as completed in 1719, although it has gone through vicissitudes too numerous and too painful to recount—having been wrecked by storm and torn by earthquakes—yet the church which was completed in 1719 is the church which is now before us.

We know the date of its construction, and we know the date at which, therefore, the parish assumed its continuing and permanent form, with the church as its centre. It became known then not only ecclesiastically, but politically as a political division of the country known as the Parish of St James, Goose Creek, until 1865.

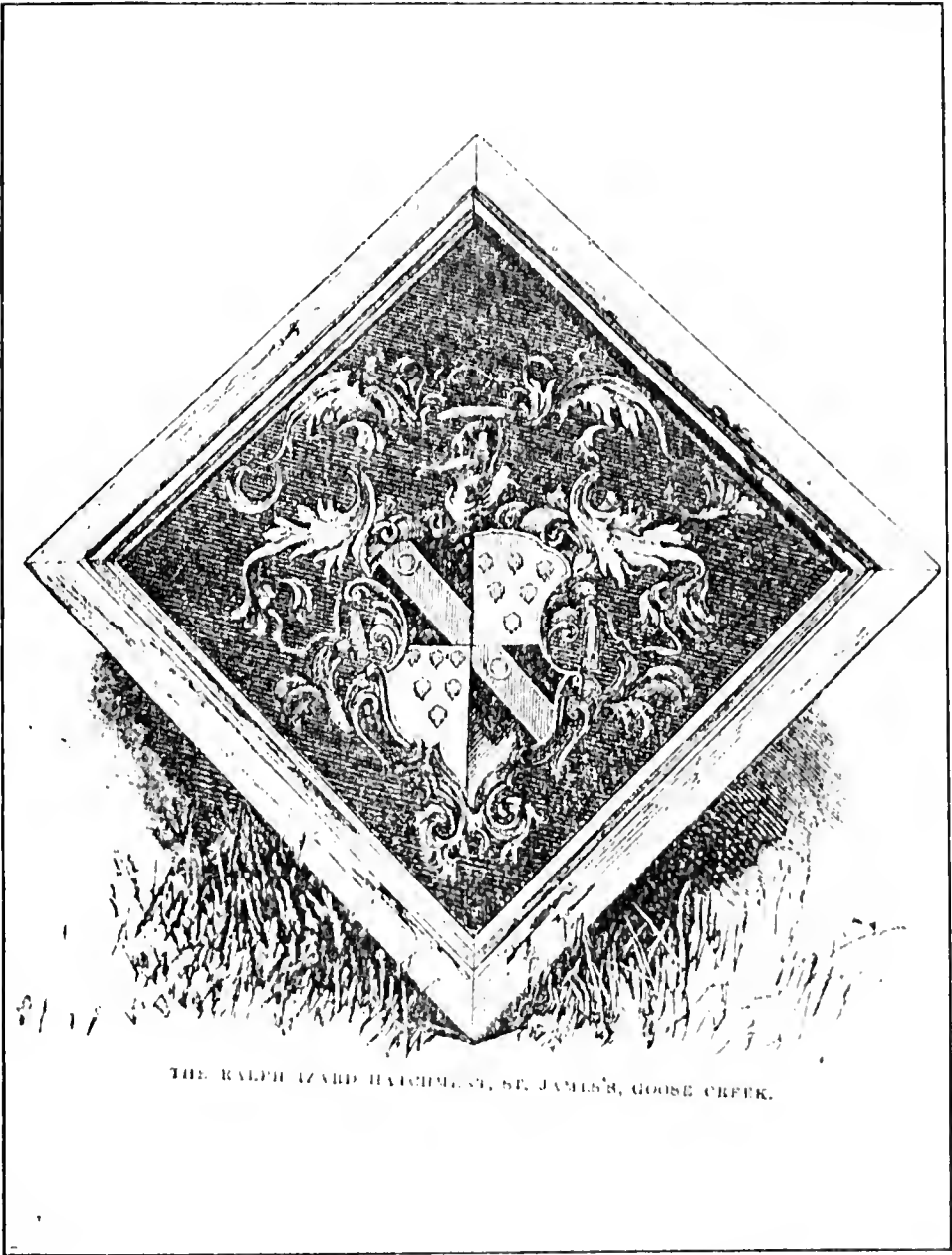
Now, as to the people who contributed to this building, those fervent and devout members of the Church of England with whom the territory was covered who built first out of their own funds a house of worship, which finally with the growth of the Parish, culminated in the present building.

The settlements made in Goose Creek were made almost entirely by Church of England people. Goose Creek was known as the English Settlement, and with one exception, it was English. The only exception was a settlement of Huguenots, which I have already alluded to, four or five miles from here. The names of many have passed away, but few have passed away without leaving their descendants in South Carolina.

One of the first, or, rather, the two first to settle there were the two brothers, Abraham Fleury de la Plein and Isaac Fleury de la Plein, who both received grants which became the centre of a little French settlement. Isaac Porcher, of St. Senerre, in France, was the ancestor of the Porcher family, whose first settlement in this country was in St James, Goose Creek, where he lived his life and died, and where, without being able to speak positively, he is buried near this parish church. Because the right of burial was not confined in the parish church when it became a political division to one who was a worshipper according to the rights and discipline of the Church of England, but after that time any resident who contributed to its support, or paid his taxes, had the right of burial.

There was this French settlement, and with the exception of that there was the English settlement, names also strewn over this place, from the mouth of Goose Creek along Foster's Creek, up to the Back River and beyond. Beginning with Goose Creek was the settlement, not the earliest, but beginning with the settlement of the creek, of one who was coeval with the foundation of the parish territory, that of Landgrave Thomas Smith. That was not his home place of residence near the mouth of Goose Creek. The property was his and the grant was his, but the place at which





THE RALPH IZARD HATCHMENT, ST. JAMES'S, GOOSE CREEK.

(Supposed to be one of only two in America.)





the Landgrave himself resided was a plantation of his along Back River, a few miles off, and where his tomb can be seen to-day in the old family burying ground. He also had a place along Yeamans' Creek or Goose Creek, always known as Yeamans' Hall, because it was originally a grant to Lady Margaret Yeamans, and transferred to him; the second and third Landgrave living there, but not himself.

Then there settled in Goose Creek the family of Iazard, whose home place, the Elms, is just across the Creek from here, and who spread out at one time in several branches in the neighborhood.

Then were settled here the Middletons, Edward and Arthur, the residence of one being at the Oaks, just beyond the public road, and that of the other at the Otranto plantation, his residence being at the spot where the Otranto Club House now stands.

Then there was Governor James Moore, the revolutionary Governor of South Carolina, the leader of the turbulent Goose Creek men. His grants are just to the north, known by the Indian names of Wapensaw and Boo-Chaw. There he lived, and and there his son lived after him, well known, and there is still the remains of the large brick building he constructed. It afterwards passed into the hands of the Mazyek family and remained with them for generations.

Early, and following Moore and acquiring his property, was the family of the Mazyek; one branch of them, and next to them were the Davises. Then, across Goose Creek, were two families, similar in name, except as to the first initial, the Barkers and the Parkers. The Parkers have increased and multiplied, and we still have their descendants in South Carolina, if not in Goose Creek. Of that family of Barkers there are now no lineal male descendants left, but only descendants in the female line.

Col. John Berringer and Mr. John Gibbes, whose memorial is on the wall of yonder church, settled at the head of Goose Creek, just above, not three miles from where we are. Then followed around them a long list of names. Edward Hyrne, from whom one branch of the Simonses came; George Chiken, who was the skilful leader in the command of the Goose Creek militia; Col. Schenckings, whose plantation lay just to the right below here, and to whose son, Benjamin, is due in great part the present glebe of this church; Abraham DuPont, or as generally pronounced in Goose Creek, DuPong; Richard Singleton, the ancestor of the Singleton family; Edward Kealing, whose place, at the sociable hall, at Twenty-three Mile House, was for many years the gathering place of the Goose Creek Friendly or River Club, formed by the Goose Creek planters for the purposes of social intercourse; Edward Norman; Job Howe, who lived at Howe Hall; John Filben, whose name still exists in Filbens Creek. After them Joseph Thoragord and Seaman Deas, who lived at the place known as Thoragord, granted to Joseph Thoragord. The remains of their



building, on a large scale, still stands about five miles west. Thomas Monck, some relative of the Duke of Albemarle, provided for by a large grant of three thousand acres, and after whom Monck's Corner has received its name; Benj'n. Villepontoux, one of the French settlers, but who settled apart from the small settlement of French to whom I have alluded.

These were the names, as the records show, of grantees, property-owners, taxpayers of the parish at the time the church was built, and although the records are gone, nothing being there to show to whose contributions is due the erection of the building, it is fair to assume that all these, members of the church, prominent citizens of the time, land owners and residents, were among those to whom it was due.

In considering, therefore, the history of the parish, with its development, and the history of the people who contributed to it, we can only proceed upon the hypothesis that they were those who were most interested, and those are the people to whom I have referred. Therefore, upon this 200th anniversary of the founding of this parish as ecclesiastically recognized in church polity as a parish, it is only fair that in the history of the church which was erected there should be some mention of those who in all probability contributed to its erection. Not only that. Although it is not generally known, so numerous was the congregation of this church that its capacity was found in a few years wholly insufficient and provision was made for that by the erection of what was known as a Chapel of Ease; that is to say, a chapel or place of worship additional to the parish church, but only appendant to it; not a church in which the meetings of the parishioners were held when a warrant was issued for the election of a rector or anything of that kind, but a place provided for the convenience of those parishioners residing in the neighborhood, and at which the rector was obliged to officiate once a month.

That Chapel of Ease was situated upon the road that we left behind us at the bridge, about seven miles distant. Nothing is left of it now but its foundation. So far as you can gather from the scant memoranda left in notes at the time it appears to have been destroyed during the Revolutionary war. The Parish Church was not destroyed. Tradition has it that it was spared because of the fact that above its chancel there are, as you have seen, the Royal Arms of England. It may be that the Chapel of Ease lacked these, or it may be that, being upon a piece of land owned by Capt. George Chiken, which was close to the road, it naturally suffered the fate which we in South Carolina have cause to know accompanies the transit of an hostile enemy over our soil. At any rate, there are its remains; there are the sleeping places of its old parishioners, known to but few. And yet there is the burial place of the Mahams; of the Haigs, of old Dr. Brown, of Brownfield, a physician of good repute in his time, who died and



was buried in 1757. And yet of those of us who, as a rule, know of St James, Goose Creek, how few are even acquainted with the existence of that spot; and fewer still, it naturally follows, have ever visited it.

Finally, in the brief time which is left to me in giving, on this two hundredth anniversary, such brief recognition as it is meet and proper that we should give after the recognition which we have given to that most pious servant of the Lord, the Rev. Richard Ludlam, who so worked and acted in his life time that still the youth of this parish are experiencing the benefits of his benefaction, I should call attention to those who were the donors of the property around the church and of which its property now consists.

The first donor who donated the property upon which the church stands was Mr. Benjamin Godin, who, so far as I can ascertain about him, if originally of Huguenot extraction, yet came from England, where he had apparently been for some time, and at any rate he seems to have been a fervent follower of the Church of England. Sixteen acres he donated for a church yard, and it is upon those sixteen acres that the church and church yard now stands.

The next donor was Mr. Benjamin Schenckling, who donated a glebe of one hundred acres. That glebe lies to the south, between ourselves and the creek. It is still owned by the Church, and always has been a glebe in the sense a glebe was used by them, mainly for the support of the rector. At the same time there was donated by Arthur C. Middleton four acres, upon which the first parsonage was erected, not 250 yards below us on the right here. Subsequently the inhabitants of St James, Goose Creek, stimulated by the example of the benefaction of Mr Ludlam, out of their own contributions purchased a considerable part of the original Godin tract, from Mr. Charles Pinckney, who then owned it. One hundred acres they added to the glebe, and two hundred acres they appropriated for the purpose of a free school, to be used in connection with the Ludlam bequest, the income of which was under the terms of the will, and the deed of trust thereafter made to be donated to the support of the school,

Finally there was a donation of twelve acres by Henry Middleton, just in front of the old avenue, which now leads to the Oaks property.

Those constituted the original property of the parish, which it still owns and which have been conserved, it is nothing but the barest justice to say, by the greatest care and diligence and intelligent effort on the part of the vestry, who have had it in charge for the last score of years.

Those, I think, are all who donated property to the church, and in stating who they were and what they did I have about covered the period of time which should be allotted to me for that purpose.



In so doing it is, however, impossible to resist expressing that feeling which must come over all of us in considering that of all of those names, with but five exceptions known to me, there exist no land-owners and residents in the Parish to-day, who are directly or lineally descended from them. All things are mutable in life, and in the flight of time it is but natural that they should have disappeared. But no one can resist the feeling that I have myself, who have personally visited the home of every one of them, and at the thought that they should have so completely disappeared.

On that I can only add what was said in the great Devere Earl of Oxford case by one of the greatest and most independent of English lawyers and Judges. Chief Justice Randolph Creuse, who, in giving vent to the same thought I have endeavored feebly to express, gave it in language which has been and always will be, a gem in the English tongue.

And yet Time hath his revolutions; there must be a period and an end to all temporal things—*finis rerum*—an end of names and dignities, and whatsoever is terrene; and why not of De Vere? For where is Bohm? Where is Mowbray? Where is Mortimer? Nay, which is more, and most of all, where is Plantagenet? They are entombed in the urns and sepulchres of mortality!

And so, in looking upon this church yard, I can only say that there followed these Goose Creek planters the fate of those who had gone before them and they, too, are interned in the urns and sepulchres of mortality. Yonder lies, separated by a few bricks, the burial place of the Izard family, at one time the largest landholders of the Parish. And yet, there is not a stone or a tablet outside the church to mark it, and nothing but continued examination led me to the discovery that those few and broken-down bricks form what was formerly their burial lot.

I hope I have not exceeded, Right Reverend Sir, the time I should have taken, but my watch tells me I ought not to extend it.







## ST. JAMES CHURCH, GOOSE CREEK.

In the falling of the twilight,  
 When all nature seems to rest.  
 I stood and viewed the ancient temple  
 Lighted by the glowing west.

I thought me of its former glory,  
 And pictured there the silent dead.  
 They seemed to live again. In fancy  
 I listened to their measured tread.

The coaches came with Miss and Madam,  
 Their Cavaliers on horseback rode,  
 With sword by side and pistol flashing,  
 They galloped down the sunlit road.

The reverent crowd with heads uncovered,  
 Enter now the sacred fane,  
 Kneeling there in deep devotion,  
 Joining in the solemn strain.

The priest clad in snowy vestments,  
 Scarcely whiter than his hair,  
 Reads the holy words of Scripture,  
 Now ascends the pulpit stair.

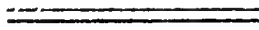
I seem to hear his voice expounding  
 The sacred words of Gospel truth  
 Telling again that sweetest Story  
 Alike to age and eager youth.

The silence of the night has fallen,  
 I turn and leave the holy ground  
 With its past and hallowed memories,  
 With the sleeping dead around.

A memory of the days departed.  
 Long may this ancient building stand.  
 A link which binds the Past and Present,  
 Joining them as 'twere hand in hand.

J. I. W.

April—1909.





## THE CHURCH OF ST. JAMES, GOOSE CREEK.

In the old Colonial days  
 Here they met for prayer and praise,  
 Down the shaded country roads  
 Drove the coaches with their loads  
 Gentlemen with powdered hair,  
 Stately dames sedate and fair:  
 All the beauty and the pride  
 Of a happy country-side,

Through the churchyard, now so drear,  
 Rang the sound of voices clear:  
 Shifting colour filled the place,  
 Sunlight glanced on silk and lace.  
 Sweet the perfume from the pine  
 And the golden blossomed vine.  
 While from twig and moss-hung bough  
 Red-birds twittered then, as now.

From the quaint old pulpit there,  
 Now so desolate and bare,  
 One who knew his hearers well  
 Prosed of Heaven and threatened Hell.  
 Through the leaves the breezes stirred,  
 "Ree-na! Ree-na!" sang a bird.  
 Till the earth and sky and air  
 Seemed one palpitating prayer.

Ah, the beauty and the show  
 Vanished many years ago!  
 Pride and plenty are but names  
 Through the Parish of St. James.  
 Barren all the country-side  
 Still for turning of the tide,  
 Here with humble hearts to-day  
 Let us hope and let us pray.

LINA HUGHES SMITH.



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