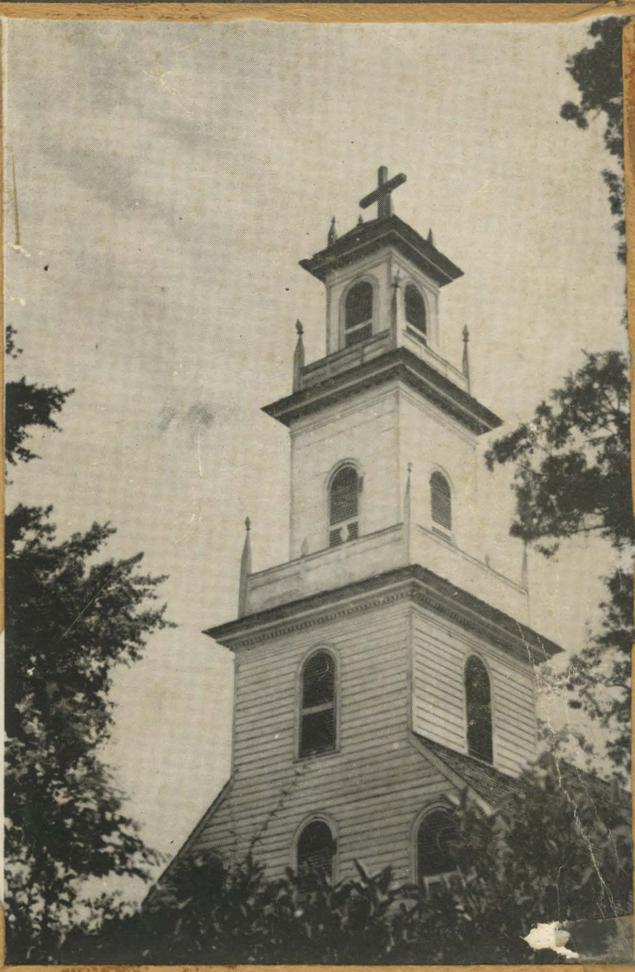
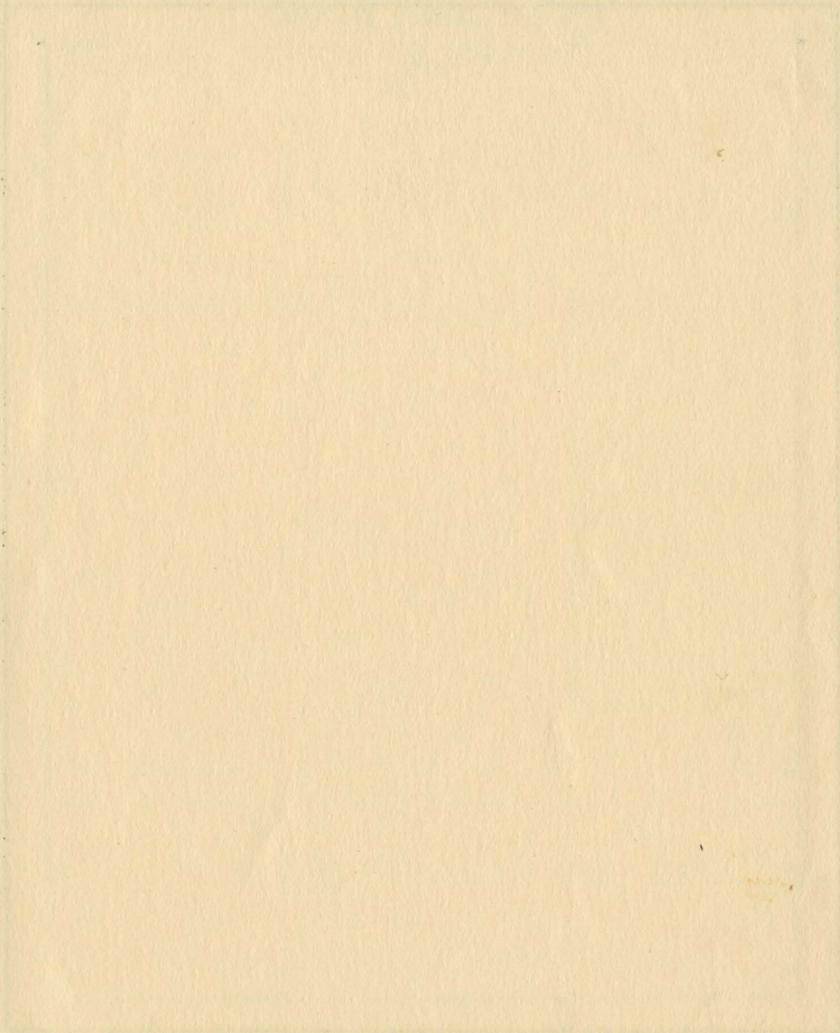


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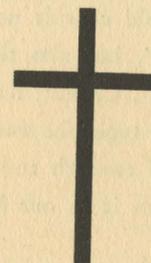


OLD ST. DAVID'S
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CHERAW, SOUTH CAROLINA

1770 - 1947



Compiled and edited by a
Committee of Chapter
B of the Woman's
Auxiliary



ACKNOWLEDGMENTS

We acknowledge with gratitude the aid of all those interested friends, who so kindly helped us secure the information needed for this book. Our special thanks go to Mrs. Hugh Thompson of Darlington, for the loan of the scrapbook of her grandfather, Mr. John Witherspoon Ervin, in which we found his romance, "The Bride of St. David's," and to Mrs. Emily Powe Guy for allowing us the use of her fine paper, "Old St. David's Church", which, with a few slight changes, forms our first chapter. Mrs. Guy wrote this paper, when taking a summer course at the University of South Carolina where she could consult not only the "Journals of the Vestry of St. David's Parish", but also the Statutes-at-Large, Gregg's "History of the Old Cheraws", Cook's "Rambles in the Pee Dee Basin", and other material of the same type. She was more than generous to allow us the benefit of her hours of research and hard work, and we feel it a privilege to be able to include it in our history of St. David's Parish, Cheraw.

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FOREWORD



F the sources of information available to the students of history there is perhaps none more fascinating than the records of old churches and cemeteries. The American concept of freedom has always stressed freedom of worship.

Closely knit into our lives is the conviction that it is the inalienable right of every man to make his own choice of where and how he will serve his God. Many of our towns and cities started with a small group of people, who had left all that they loved at home and crossed what was then a very wide ocean in order to have that privilege of a religion decided by their own consciences and faith and not by any state or dominating political or religious group. This being true, it was inevitable that in the early days of our country the center of the community life should be the church. The names on the church records and memorials and on the stones in the graveyards form the roster of the citizens who made the town. South Carolina is rich in such churches. One finds them quaint and old-fashioned and often lovely, sitting back in the groves all across the state and sometimes in the center of the towns and cities. In many cases they are surrounded by cemeteries, shaded by beautiful old trees and bearing on the grave stones old time inscriptions that are "collector's items" for those who find particular interest in epitaphs. Such a church is old St. David's. It stands on a hill above the river in the midst of the old cemetery, its graceful spire lifting the cross against the sky—rich in story and legend, with history that is an integral part of the history of Cheraw.

St. David's Parish dates back to 1768 and its story is included in both the political and religious development of South Carolina. There are valuable records but some of them have grown so fragile with time, that they cannot be handled. Fortunately, there are later copies available which may be read by permission of the Rector or of the Vestry. Bishop Alexander Gregg, who was Rector of St. David's, Cheraw, when called to be the first Bishop of Texas, writes fully of this old Church and Parish in his "History of the Old Cheraws." In 1916, at the request of the Vestry of St. David's, Mr. W. R. Godfrey, one of the Wardens of the Parish, wrote and had

published a small pamphlet on the old Church. But many, who hold old St. David's and its cemetery dear and have not access to the records nor to the "History of the Old Cheraws," would like something a little broader in scope than the 1916 pamphlet. With this in mind and feeling also that historically minded visitors to Cheraw might be interested, Chapter B of the Woman's Auxiliary of St. David's Episcopal Church, obtained permission from the Vestry to revise and enlarge the history originally compiled by Mr. Godfrey. A committee was appointed to work on this project and the result of their efforts is this brochure, which includes, as will be noted, legends and anecdotes, as well as the history of St. David's Parish.

Every effort has been made to make our information full and accurate, but in spite of that there will almost certainly be errors both of omission and commission. For these we ask your patience.

Preparing the brochure has been intensely interesting and we only hope that the result may give as much pleasure to its readers as its preparation gave to us.

Helen Brackett Waddill (Mrs. F. Turner)

Bessie Powe Page (Mrs. Donald)

Mabel McIver

Cora Page Godfrey

OLD ST. DAVID'S

Cheraw, South Carolina



HERE is standing today a few yards back from the west bank of the Pee Dee River as it flows past the town of Cheraw, the wooden building of the Parish of St. David's. The years that have passed since its construction in the colonial days of the 1770's have brought in contact with it so much of human living that, like all buildings aged thus, there is a softness of lines, a mellowness of texture, a quiet beauty of proportion, that does not come from its aged timbers only, or weatherstained sides, or from the architectural design of the structure. So much of hope and faith and comfort has endured there that the building has absorbed from these things a beauty not to be found in any new one, a beauty not of itself alone.

In 1770, before the first of the many graves that now are within the shadow of its walls, and beneath the trees of the expanded cemetery was ever dug, they, the commissioners appointed for this purpose, specified that the building must be constructed ". . . fifty-three feet long, thirty feet wide, and sixteen feet high from foundation to plate. Foundation to be of brick and lime, two feet above the ground, the roof to be hipped from upper collar beam at both ends, and covered with nineteen-inch juniper shingles, square ends, drawn and jointed. The house to be arched overhead below the joists, as low as the tops of the windows. To be weatherboarded with good pine featheredge boards, planed, jointed and beaded. Two folding panelled doors, one on the side and the other at the west end, four feet wide and seven feet high, with brick steps to each. Five windows on one side and six on the other, and two at the east end, three at the west end above the gallery. The doors and all windows to be arched. A gallery at west end. The altar (chancel) ten feet long and six feet wide raised a step above floor, banistered all around, with a banister as near five feet in width as breadth of house will admit and three feet and a half high, panelled, and panelled doors. The sides and ends of church to be panelled work as high as tops of pews. The remainder of

the sides and ends together with the whole arch to be neatly ceiled with planed, rabbeted, beaded boards. All windows to be glazed and sashed and fitted with outside folding panelled blinds. Church to be painted inside and out and to be completed on or before the first of March, 1772"; and gave the contract to Thomas Bingham, house carpenter, for erection. After some delay the building was completed in 1774 and the pulpit, sounding board, and clerk's desk, installed as part of the contract, were of "polished black walnut", with staircase and banisters built after the model of the "Georgetown pulpit." Thomas Bingham was paid by order of the public treasurer of the Province the balance due on the sum of 2600 pounds (South Carolina currency) which had been agreed upon and the edifice was taken over by the newly formed St. David's Parish of the Province of South Carolina.

To understand something of the circumstances which had led up to the building of this church it is necessary to review briefly the political situation in the province at this time. For in these days politics and religion were more closely related, literally speaking, than they are at present. A parish was a political and civil as well as a religious district, being practically the only political sub-division in the colony up to the Revolution. The system had been founded in 1704 by an act passed for the establishment of religious worship in accordance with the Church of England and was further extended two years later by the "Church Act" which provided for the erection of churches, the maintenance of ministers, and the building of rectories from the public funds. Certain civil authority was given to the officers of the parish also in 1712 by an act making it the duty of the vestry to nominate yearly Overseers of the Poor, who were to cooperate with the vestry in ordering and relieving the poor committed to their charge, out of such funds as might be given to them or raised by assessments laid on the inhabitants of the parish; the vestry also was to have authority to bind out orphan children as apprentices.

A political aspect was added to the parish in 1716 by an act which provided that writs for the election of members of the Assembly should be issued to the Church wardens who were authorized to manage elections; the inhabitants were to meet at their churches and vote for members of the "Commons House of Assembly"; the parish thereby being made the basis of representation and an election district also.

With this growth of the functions for the parish officers the Province itself had grown so that new parishes sprung up, there being need of course that the seat of each parish be not too far distant from any considerable portion of the inhabitants of that parish, as well as that this system be extended to newly opened sections of the Province. Thus we find in 1721 the Parish of Prince George being formed in the county of Craven, the boundaries of the Parish being from the Santee River north to the Cape Fear River and from the Atlantic Ocean westward as far as should be inhabited. In 1734 Prince Frederick Parish was formed out of Prince George, and in 1756 St. Mark's out of Prince Frederick. The back country continued to grow in population and consequently the need of more localized government increased thereabouts until finally, after petitions to the effect had been received, an Act was passed by the Assembly creating St. David's Parish on April 12, 1768. This new parish was formed out of parts of the Parishes of St. Mark, Prince George and Prince Frederick, and its boundaries were along "a North-west line to be run from the northward-most corner of Williamsburg Township to Lynche's Creek, and from thence by that Creek to the provincial line; and that the line dividing St. Mark's from Prince Frederick's Parish be carried on in the same course from the Great Pee Dee, where it now ends, to the provincial line aforesaid."

It was, as has been said, this need of vesting parochial authority nearer home that led to the petition for the formation of St. David's Parish. There were also petitions for the satisfaction of a parallel but more insistent need for increased judicial authority in this district. Gregg's *History of the Old Cheraws* and H. T. Cook's *Rambles in the Pee Dee Basin* both give lengthy accounts of the lamentable conditions which had grown up from the lack of courts nearer than Charles-town, which had authority and power to deal with the most petty offences. The isolation of these back districts and the considerable cost of legal action in Charles-town made it practically impossible for criminals from these districts to be brought to justice. As a result, crime was rampant. Petitions were sent to the Governor and Assembly setting forth this fact most emphatically. What seems to be the first of these petitions was from ". . . the Inhabitants of Pee Dee River about the mouth of Lynche's Creek . . ." This was read in the Upper House of Assembly, or Council, March 16th, 1752, but was successfully disregarded by the government. The history

of the efforts, immediately following this, made by the district to gain for themselves local courts, has been lost; but in November 1767 we find a "Remonstrance Presented to the Commons House of Assembly of South Carolina, by the Upper Inhabitants of the said Province" of some 6000 words outlining the grievances, chief of which was the lack of courts, and applying for remedies for the same . . . By this time the settlers had formed themselves into bands of "Regulators" for the purpose of preserving some semblance of law and order, and conflicts between these organizations and the bands of thieves and ruffians in the district were common. Here again, the government, opposed to too determined show of independence among the back settlers, was not sympathetic with the needs or efforts of the settlers, and various proclamations for the suppression of the "Regulators" were issued and some steps taken to put these proclamations into effect. In March, 1768, another petition was made by back settlers for a Circuit Court Bill, as a measure of relief, and this too was disposed of by Council determining "that it would not be necessary to take notice of the same." However, as has been seen, the petition for a new parish, which was presented at about the same time, was favorably received, and probably somewhat as a compromise on the part of the Assembly, approval given for the formation of this Parish of St. David's. But matters were at a crisis in regard to courts, and continued so for some time until finally the Assembly acquiesced, and on August 2, 1769, the Governor signed the Act "for laying off several Districts or Circuits, and authorizing the holding of Courts of General Sessions and Common Pleas, twice a year," one of the districts referred to being that of the Cheraws. That this need of the establishment of a court was a factor in the establishment of the parish (although the parish was not a judicial division) is seen in the parallelism of the formation of the two, for in addition to being established only a year or two apart, the boundaries of the Judicial District followed exactly the boundaries of the Parish.

The church building was still incomplete in 1774, as is shown in the presentments made by the Grand Jury of Cheraws on April 14th of that year, viz; ". . . We present the Commissioners appointed for building the parish church of St. David, for not having it completed in proper time, the money having been granted by the Commons House of Assembly near four years, for that purpose . . ." and signed by Alexander McIn-

tosh, Foreman (who had been appointed one of the Commissioners of the church, but had declined to act), although there is record of it having been used for public worship as early as December 1772, when the Rev. Evan Pugh speaks in his private Journal of having officiated there. Also Rev. Mr. Fowlis, a missionary, had held services in the parish for one year in 1770. But there was difficulty in securing a settled clergy, so that a glebe was not set apart or any steps taken toward the erection of a parsonage. Failing to find a minister for the church owing to the dearth of missionaries who were willing to immure themselves in the American frontier, the parish officials were active in their other duties. Elections for the members of the Assembly were managed, taxes were levied for the support of the poor, who were becoming the chief burden of the parish and arrangements were made for the apprenticing of orphans.

By now the Circuit Court which had been established in 1769 was functioning and its imposing judicial organization had begun to overshadow that of the parish. The parish officers still managed the elections but the prestige of the parish as a political and civil organization was on the wane. But the work of the parish as such was complete; it had built the church of St. David's and in that achievement found the chief cause and justification for its brief existence. With the Revolution even the elective franchise was to be taken away from the parish and it was henceforth to be a purely religious organization.

✓ In the meantime the parish records were showing the trend of the time. Under date of April 1775 the name of Chatham was substituted for Cheraw Hill of the Cheraws, but this name was not generally adopted, and the name of the town remained Cheraw Hill. The name of Chatham was adopted in honor of the Earl of Chatham, an eloquent defender of American rights. On June 21st, 1777, it was resolved "That a letter should be written to the Rev. Mr. Winchester to preach a sermon on Saturday the 28th instant on the happy deliverance of the State from our cruel and oppressive enemies on the 28th of June, 1776," this latter date being that of the successful defense of Fort Moultrie. The church itself was to receive the marks of conflict upon which the country was then engaged, for in 1780 the 71st Scotch Regiment commanded by Colonel Campbell and Lieutenant Colonel McArthur were quartered in the town and the church used as a hospital during a smallpox epidemic. Those who fell

victims to the disease were buried in the churchyard, among them their commanding officer, Colonel Campbell, whose ivy covered brick-vaulted grave is still to be seen near the entrance to the cemetery.

Subsequent to the year 1785 there is no record of Vestry meetings until 1819. Mr. W. R. Godfrey in his brochure "An Historical Sketch of Old St. David's Church" gives the following account of this period, ". . . all the ministers in the colonies being Church of England clergymen and naturally Royalists, at the close of the Revolutionary War, left their charges and returned to England and as a state of demoralization always follows in the wake of all wars, there was but little religious spirit in the colonies."

Hence, the old church was left unused and forgotten until later, probably about 1816 or 1817, a Baptist missionary passing through, discovered the "old church in the woods" and no one could give an account of its origin. Viewing the church now, amid the present day activities all around it, it seems almost impossible that it could ever have been so isolated as this, but when we remember that as late as 1792 Cheraw had but 12 houses all told, we can understand how the incident related could have happened. But to continue with Mr. Godfrey's account: "He (the Baptist minister) began holding meetings there and claimed the church for the Baptists by right of discovery. Sometime later a Presbyterian missionary came along and also began holding services there at intervals. Finally, the Presbyterians growing stronger, their preacher being of a zealous and militant disposition, determined to take entire possession and oust the Baptists altogether from the use of the church. Accordingly, on the next Sunday when the Baptist preacher was to preach, the Presbyterian preacher, Rev. Mr. Morgan, determined to hold services himself at an earlier hour than that appointed by the Baptist preacher, so that when he arrived he would find the pulpit already occupied, but this plan leaked out, and the result was that the two opposing divines encountered each other at the church door and had a race up the aisle for the pulpit. The Presbyterian won out by the fraction of a minute; gaining the pulpit, he slammed the door and gave out a hymn just as his opponent was half way up the pulpit steps. Party feeling between the two factions ran high in the town, so that some graceless young men of the Presbyterian faction determined, in case they won, to celebrate the victory by the firing of a cannon. Accordingly,

one of their number, Bish Dickson, stationed himself at a window, and as the Rev. Mr. Morgan gave out the hymn, Dickson gave the prearranged signal by waving his handkerchief out of the window, and the cannon boomed in triumph.

"Mr. Morgan continued in possession until 1823, when the rightful owners ousted him. The dispute between the Baptists and the Presbyterians kept up until about this date when Mrs. Lide, a Baptist member, said she knew the church always belonged to the Baptists, for she had found among her deceased husband's effects a book that proved the fact. She was told to produce the book, which she did, and, behold, it proved to be the original Parish record of St. David's, proving who were the rightful owners. The Rev. Mr. Wright, an Episcopal missionary, coming along just then took possession of the church in the name of the Diocese of South Carolina." Mr. Godfrey, in writing of this, had his authority from his father, Mr. William Godfrey, who was living in Cheraw at the time and witnessed the events himself.

Bishop Gregg writes that previous to the church's restoration to its original use and design as an Episcopal church: "During its common occupancy the burden of its repairs was borne by the inhabitants generally; and as a consequence when an exclusive claim was set up in the year 1819 to its possession, no little feeling was aroused, and there was for a time a determination to resist it. The original Act for the Organization of the Parish and the proceedings under it, were either unknown or lost sight of, and having been so long occupied in common, it is not surprising that a feeling of strong opposition was excited. The discovery, however, of the Old Parish records and subsequent investigation, cleared the whole matter up, and the claim was fully established."

Following the return of the church to the Episcopalians certain additions and changes were made to the building; the chancel was removed from its original position on the side and placed on the east end; in 1826 a vestibule and a beautifully proportioned steeple were begun, these being copied from St. Martin-in-the-Fields, London, England, which church was designed by Sir Christopher Wren.*

*In *Buildings of Britain-Yesterday, Today and Tomorrow*, a current publication issued by an agency of the British Government, "St. Martin-in-the-Fields (1723)" is credited to James Gibbs (1682-1754).

It was about this time that tombstones were first used to mark the graves in the churchyard; steamboats were now coming up the Pee Dee River to Cheraw and the stones could be brought in. The earliest marked tomb erected bears the date 1819.

During this period, as old accounts have it, there was for some reason, a surge of immigration to the neighborhood of Cheraw from the New England states; the gravestones in St. David's cemetery bear this out with various inscriptions.

A bell was purchased at this time, and while waiting for the completion of the steeple, was hung from a large oak tree near the entrance to the churchyard. No other church in the whole country around had a bell, and St. David's was commonly called "The Old Bell Church" for many years. When the new steeple was completed in 1827 the bell was removed from the tree and hung in the belfry.

For a period now the years rolled by peacefully. The South was at its height; its ideals and customs and every day graciousness of living were those we now tell of, and we may well imagine that the congregation of St. David's was representative of the best of these traits. In the vestry records there are various names known through the State and the Nation; Dr. Cornelius Kollock who was Vestryman, Warden, and lay reader, and who is buried near the church, was a leading surgeon of the day and President of the American Medical Society. In the churchyard is the grave of William Robbins, who died in 1843, and who was a communicant of St. David's, a lawyer, philanthropist and patron of the boy who was to become the great Presbyterian theologian and President of the University of South Carolina, James Henley Thornwell.

It was during this time that the Reverend Alexander Gregg was rector of the church, serving from 1846 to 1859. He was afterwards the first Bishop of Texas and it is his *History of the Old Cheraws* which gives us much information about the district today. He was buried in the churchyard of St. David's.

So we come to the days of the Confederate War. Many a Sunday saw men and boys of the parish come in their uniforms of gray to services at St. David's, before marching away to the battlefields in Virginia and the West. How many did not return alive the stones in the church-

yard and the unmarked graves over the innumerable battlefields could tell. There was need now for all of faith and hope and courage that the old church could give, for the sorest days that the people of this parish ever endured were upon them now. As death and defeat and disaster came nearer how must those at home have turned toward the comfort of old St. David's.

Gettysburg was fought, and that name, and many another battle name is marked upon the gravestones there. Close under the protecting shadow of the church is the tomb of Captain Thomas Erasmus Powe who was killed at Gettysburg.

Petersburg came, and Colonel James C. Coit, who built many of the defenses of that city, and whose artillery command was blown up at the Crater, the remnant of his men keeping the Federals at bay until reinforcements arrived, lies buried close by St. David's. Then Sherman was upon the town and the Wardens of the parish divided the church silver to hide it from the marauding army; Dr. Thomas E. Powe taking the tankard, paten, and one plate, and Mr. William Godfrey taking the two challices and one plate. Dr. Powe buried the pieces in his keeping on his plantation two miles from Cheraw, but Sherman's men found them, and they have never been heard of since. Mr. Godfrey kept the other pieces in his house, and, being successful in obtaining an officers' guard for his home, was able to save the silver. The missing pieces have gradually been replaced; one plate in 1871, the paten in 1872, and the tankard in 1874.

After the war, in 1867, the first Confederate monument ever erected was put up in the churchyard. In 1888 the old box pews still showing the scars of the British occupancy, were replaced. In 1899 the old slave gallery was taken out.

So changes have been in the church, its building, its government, in the lives of the parishoners, and in the history of the country. St. David's has seen and lived through and played its part in all. In 1914 the cornerstone was laid for a new St. David's (completed May, 1916), more commodious, more modern, more serviceable and near the center of the town. But the old church is dear, not only to those who in the past knew it or have associations there, but to newcomers as well, who come under the spell of its age and wealth of human association for the first time.

In 1926 a bronze tablet marker was placed upon the side of the building, though it will be many a year to come before the church and its history are forgotten. The inscription reads:

“St. David’s Church
Erected 1768*
Used by the British Army
Under Lord Cornwallis
as a hospital in the summer of 1780
In this cemetery are buried soldiers
From the Revolution to the World War inclusive.
This tablet was placed by
The Old Cheraws Chapter
Daughters of the American Revolution
June 14, 1926”

*The Act creating St. David’s Parish was passed April 12, 1768, but the contract for the actual building of the church was not let until February 22, 1770.

St. David’s Parish

1916-1947



OR about twelve years after the occupation of the new church, old St. David’s was used only on rare occasions, but in 1928 its doors were opened once more for regular services—this time for the benefit of the people in the community, which had grown up near the church. The Rev. C. M. Hobart was rector at the time, and with the help of a number of loyal members of his Parish, he carried on this work successfully until 1946. There was Sunday School each Sunday for both children and adults, church services were held some Sunday evenings and Communion Services at intervals during the year. There were also meetings for the women of the community during the week. Encouraged by their beloved Rector, the faithful members of the Mission cared for the old church and saw to it that it stood cleaned and ready each Sunday, when its doors were opened. As a result of these years of the Mission at Old St. David’s these people were greatly helped and influenced for good. Some of them attended services at the new church and became communicants there. Also, when the Mission was closed, some of the children of this section joined the Sunday School at new St. David’s.

During this same period the Old Cheraws Chapter D.A.R., being interested in preserving historic buildings, asked and received from the Vestry of the Parish permission to repair the old church. A new roof was put on it and other needed repairs made, leaving it in much better condition. From April to June, 1940, while the Vestry was having some necessary work done at the new church, morning prayer and Holy Communion, were held regularly in old St. David’s. For sometime now it has been closed, but it is the hope of many, who love it, that soon arrangements may be made for several services a year to be held here.

By the spring of 1923 the debt on the new church had been paid and on April 8th of that year the church was consecrated by the late Bishop William A. Guerry. The Parish had no rector at the time and the Rev.

Albert S. Thomas, who had served this congregation for a number of years and had been the moving spirit in the campaign to build the new church, came back to take charge of this service.

Mr. Thomas first came to St. David's in 1908 and was here until 1918, when he accepted a call to the Church of the Good Shepherd in Columbia, South Carolina. For a year there was no rector here and at the end of that time the Parish called Mr. Thomas again and he returned and remained until 1921, when he left finally, this time to accept a call to St. Michael's Parish, Charleston. In 1928 after the death of Bishop Guerry, he became Bishop of the Diocese. St. David's Parish, having loved Mr. Thomas and had the benefit of his services so long felt a very personal gratification in his elevation to this office, the second rector of this Parish to become a Bishop.

From 1921 to the late spring of 1923 St. David's was again without a rector. Then the Rev. Norvin C. Duncan was called here from North Carolina. He remained until 1926, when he resigned to accept a call to Coolemeo Mills, North Carolina. A few years later, due to ill health, he gave up pastoral work and moved to Asheville, North Carolina, where he devoted his time to religious writing. It was while Mr. Duncan was here that the first branch of the Young Peoples' service League was organized. It was very active and successful for a number of years, but finally disbanded because there were not enough young people in the right age group to continue it. The encouraging growth of our Sunday School recently, makes it seem likely that it may soon be possible to reorganize the League.

In the late spring of 1927 St. David's called the Rev. Claude M. Hobart, then serving a group of Missions at Hawkinsville, Dublin, Sanders and McRae, Georgia. He accepted and he and his family moved to Cheraw in September of that year.

Mr. Hobart was born in Iowa, but when he was only five years old, his family moved to Booneville, New York, where he lived until 1916, when he moved to Atlanta. In June, 1905, he married Miss Myrtie Almeda Douglass and they have three sons and a daughter. After spending some twenty years in business Mr. Hobart was encouraged by his rector, the Rev. G. Sherwood Whitney, and by his Bishop, the Rt. Rev. F. F. Reese, to fulfill the desire of his young manhood to be a minister.

His theological training was received at DuBose Memorial Training School of which he was the first graduate, supplemented by special courses at Sewanee Theological Seminary. He was ordained as Deacon in February, 1923, and as Priest in October, 1923, by Bishop F. F. Reese. Since Mr. Hobart came to Cheraw he has served his Parish and community well, which has included helping in every possible way with the problems and the heartaches of his congregation through a major depression and the most terrible war the world has ever seen. It is to be hoped that we may have the benefit of his services for a long time to come.

During the three decades since the opening of new St. David's a number of changes have occurred in the customs of the Parish and several faithful members of the past have left legacies to the church.

Perhaps the first change that should be recorded is that with the opening service in the new church the Parish had for the first time a vested choir. The organist and choir director was Mrs. Hattie Godfrey and her assistant was Miss Elise Duvall, who later succeeded Mrs. Godfrey as organist and who still serves her church in this important capacity. For some time before this service Prof. DeLaunay, Director of the choir of the Holy Trinity Church in Columbia, came over once a week and trained St. David's choir.

One of the most fruitful changes in the Parish in recent years is that in regard to the holding of the annual meeting of the congregation, and election of officers. For many years officers and delegates to conventions were chosen by a small group of the men in the church, the congregation assenting to their choice. Later, the annual meeting was called immediately after the morning service the second Sunday in January, proper advance notice having been given. The reports of the various officers and organizations were read and the elections held. However, the group attending was always small and the results were not too satisfactory. About 1943 it was suggested that we substitute for the annual meeting a Parish supper to be held the Tuesday night following the second Sunday and the reports and business transactions follow immediately after this supper. The suggestion was adopted and the result more than justifies the change. The supper is served by the ladies of the congregation and is paid for from the church treasury. This Parish supper and the social hour accompanying it create a feeling of fellowship and warmth, which adds interest and en-

thusiasm to the discussions of the Parish problems and reports and to the necessary elections, which are by ballot, and the business is transacted by a group composing a large part of the active membership of the Parish.

Turning to the property acquired by St. David's we find there have been four legacies from members, who have died in recent years. Mrs. W. R. Godfrey, a very faithful member of the church and the Woman's Auxiliary, wife of the former warden, the late Mr. William Robbins Godfrey, left to the Parish a house and lot, valued at \$800.00, which is rented to suitable tenants by the Vestry, the rent going into the church treasury. Three legacies in money were from three sisters in the James Harrington Powe family: from Miss Etta Powe there was a bequest of \$1,000.00; from Miss Claudia Powe, \$2,000.00 and from Mrs. Harriet Powe Lynch \$5,000.00 less the inheritance tax. In addition to these legancies the church acquired through purchase in 1931 a cottage and lot adjacent to the new church. This was done through the efforts of the women of the Parish. The cottage was moved back on the lot and was repaired and improved (including the installation of lights and water) to be used for Sunday School class rooms, with a kitchen at the back from which church suppers and refreshments for any special occasions are served. The lot in front of the cottage has been planted in grass and shrubbery and enhances the beauty of the property.

Last, but far from least, in the progress of the Parish is the fact that two of our young men have entered the ministry and one of our young women entered the home mission field and later the Department of Christian Education.

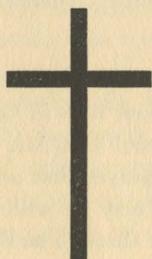
The two candidates for the ministry are Duncan and Roderick Hobart, both sons of our rector. Duncan graduated from the University of the South, Sewanee, Tennessee and received his theological training at General Theological Seminary, New York. He was ordained Priest May 19, 1937 at Grace Church, Charleston, South Carolina, by Bishop Albert S. Thomas. He was first in charge of the churches of the Associate Missions at Kingstree, S. C. For four years following that he was rector of the Church of the Epiphany in Atlanta, Georgia, and is now rector of St. Paul's Church, Meridian, Mississippi.

Roderick Hobart graduated from State Teachers' College of West

Chester, Pennsylvania, and spent seven years in social service work in Philadelphia. He then volunteered for service in the Navy and served through World War II, retiring with the rank of Lt. Commander. He became a Postulant under Bishop Thomas N. Carruthers of the South Carolina Diocese in the spring of 1946 and was accepted as Candidate early in 1947. He is now in his second year in the School of Theology, Sewanee, Tennessee.

Agnes Hickson, oldest daughter of Mr. and Mrs. William Hickson, Jr., after graduating from Winthrop College, studied for two years at St. Faith's in New York City. She then served five years as an Educational Missionary in North Dakota. At the end of that time she returned East and studied for two years at the P. E. School of Divinity in Philadelphia. Her first position with the Department of Christian Education was with Christ Church in Greenville, South Carolina. She is now in St. James Parish, New Orleans, Louisiana.

Nothing so indicates the spiritual growth of a church as the willingness of its young people to give their lives in Christian service. St. David's Parish now has a fine Sunday School with Mr. H. P. Duvall, Jr. as superintendent and it is our hope and prayer that under his enthusiastic leadership others of our young people may be willing to offer their lives and their whole time to serving Christ through service to their fellowmen.



The Furnishings and Memorials of St. David's



contract made February 22, 1770 between the commissioners of St. David's Parish and Thomas Bingham, a carpenter, stipulated that the church was to be completed by March, 1772. The church was to be painted inside and out. The pulpit, sounding board, and clerk's desk were to be made of polished black walnut, with staircase and banisters modeled after the Georgetown church pulpit.

The first altar was ten feet long and six feet wide, raised a step above the floor, "banistered all around, with a banister door and neat communion table."

The specifications called for two rows or pews, one on each side, as near five feet in width as the breadth of the house will admit. The pews were to be three and a half feet high, panelled with panelled doors.

In 1826 the vestibule and steeple were added. These additions were copied from St. Martin-in-the-Fields, London, England, which was designed by the famous architect, James Gibbs.

Probably it was at this time that the inside of the church was first renovated. The woodwork and pews were painted white, the molding on top of the pews was painted mahogany. A new pulpit and reading desk were installed with crimson hangings of brocaded damask, festooned and caught up with heavy silk cords and tassels.

This arrangement continued until 1856 when the Reverend Mr. Gregg remodeled the inside arrangement and installed another new pulpit, desk, and altar panelled work, and painted the inside work walnut.

The first organ was bought in 1850 at a cost of twelve hundred dollars. The organ which is in use at the present time is the fourth installed

in the church. It was bought in 1896, and built by Moller of Hagerstown, Maryland.

In 1876 The Reverend Mr. John W. Motte, then rector, removed the pulpit and reading desk installed by Mr. Gregg and had a new prayer desk and lectern built, but retained the old altar, adding to it a super altar. The altar now in use, made by Barfield of Cheraw, was given by Mr. Motte in 1886 as memorial to his two children.

In 1883 the recess chancel, a new vestry room, and an organ chamber were built. At this time Messrs. S. G. and W. R. Godfrey gave the large wooden cross on top of the steeple as a memorial to their sister, Mrs. Claudia Godfrey McLean. Soon after this the stained glass chancel window was placed.

In 1888 pew doors were taken off and the pew ends were cut to their present form, and the woodwork painted a light oak.

In 1827 three rush-bottomed armchairs were given for use in the chancel by Mrs. Eleanor Wilson Harrington of Stony Hill. These remained in use until 1853.

The Bishop's chair was bought in 1882 at a cost of ninety dollars. The two other chairs in the inner chancel, through the influence of Mrs. John T. McNair, were given by The Church of the Transfiguration of New York ("The Little Church Around the Corner"). The smaller chair in the outer chancel was a gift from Mr. and Mrs. Edward Beattie of Greenville, South Carolina. The two mahogany plush seated chairs were purchased in Charleston about 1853 by Mrs. Steinmetz at the request of the vestry.

The font was given to St. David's by Bishop Howe in 1877. It was made by W. T. White in Charleston for Old Prince Frederick Pee Dee Church. That Church was broken up by the war of 1861-1865, the parish becoming dormant. The Bishop took charge of the font and the plate. Later the font cover was given as a memorial to Mrs. Sarah Nisbet. The font table is in memory of S. G. Godfrey, given by his children.

The silver baptismal shell was given by Mr. and Mrs. Godfrey Thrower as a thank offering for the birth of their son, George F.

In the year 1850 the vestry of St. David's purchased a silver communion service, consisting of one tankard, one paten, two chalices, and two plates. The old set used prior to this was of blocked tin, two plates of which still remain.

The cut glass bottle, belonging to the Pritchard family, was given by Mr. and Mrs. W. R. Godfrey.

The chalice spoon is engraved "Jane Anne Plumer," and was presented by her parents, Mr. and Mrs. P. R. Plumer, as a thank offering.

About 1853 the large—long S—Bible was given by Mrs. Claudia Kelsal Pritchard, it being the Pritchard family Bible.

The Book of Common Prayer was given by the little girls of St. David's Sunday School in 1858. Another Book of Common Prayer in Old St. David's is in memory of Bishop Gregg.

The white marble cross on the altar was placed there in 1877 as a memorial to Mrs. Margaret Godfrey.

The brass pulpit desk is in memory of Mrs. Mary Henrietta Kollock, given by her children. She was born in Boston, Massachusetts, in 1827 and died in Cheraw in 1900.

The book rest on the altar was given by Mrs. Ellen Shaw Waddill in memory of Mrs. Gregg.

The clock was given in memory of Mr. William Godfrey.

The Bible, given to Old St. David's Church, is in memory of Milford G. Tarrh (1880), given by Mrs. Virginia E. Tarrh and Miss Mary Emma Tarrh.

Mrs. Maggie Agerton gave the music cabinet in grateful and loving memory of Dr. Cornelius Kollock.

The hymn board is a memorial to Mrs. Sarah Powe Duvall and Mrs. Elizabeth Kent Waddill, given by their grandchildren.

The brass cross on the altar was placed there as a memorial to John Harrington Harrall (1850-1892) and his wife, Ella Marshall Harrall (1857-1885.)

The brass lectern desk is in memory of Margaret Evans Duvall (1886-1902), given by her parents.

The brass altar vases were given by Mr. and Mrs. W. R. Godfrey in loving memory of their niece, Dorothea DeWitt McLean in 1894.

The altar service book rest was given in memory of Catherine J. Hagner (1820-1898.)

The brass alms basin and two oak offertory plates are a memorial to Dr. James Harrington Powe by his wife.

The offertory plate in Old St. David's bears the name "Ellen J. Hobart, December 25, 1935," and was given by Misses Mabel and Leonora Hobart, sisters of the Reverend C. M. Hobart, in memory of their mother.

The credence desk is a memorial to Samuel Gillespie Godfrey, 1914.

The new St. David's Church was completed in May, 1916. This church is furnished with fumed oak pews, choir stalls, altar, sanctuary rail, and credence table. The church and chancel are open roofed with steel trusses, cased and stained to correspond with the furniture.

Many memorials described in Old St. David's have been brought to New St. David's and a number of new memorials added.

In the outside vestibule of New St. David's is the service board in memory of Mrs. Lucy Waddill Harrington.

The ewer is in memory of Charlotte Harrington Powe. (1869-1907).

The sanctuary rail is in memory of: Henry McIver, 1826-1903; Caroline Harrington McIver, 1825-1902; Eleanor Harrington Malloy, 1850-1901; Mary Hanford Harden, 1852-1897; Thomas Powe McIver, 1856-1904.

The present altar in New St. David's was given in memory of Pauline Harrall, 1855-1901.

The pulpit was given in 1942 by Mr. Roy Crawford Moore and Mrs. Gladys Stackhouse Moore.

The Litany Book is a memorial to Mr. and Mrs. Lemuel D. Harrall.

The processional cross was given in memory of Gideon Walker Duvall, by his parents, (1910-1914).

The Hymnal was given in memory of John Huntley Wells and Mildred Wells Lachicotte.

The prayer desk was given in loving memory of John Henry Powe (1844-1918) and Emily Philpot Gooch Powe (1849-1927).

The brass cross on the altar in the Parish House was given by Mr. and Mrs. Nelson B. Arrington in 1934 as a Thank-offering for their son, Nelson B. Arrington, Jr.

The litany desk was given by Mrs. H. L. Powe in memory of Harrie Lothrop Powe (1876-1935).

The Book of Common Prayer in New St. David's is in memory of Margaret Anne Wells.

The brass altar vases in the Parish House are in memory of Harrie Lothrop Powe, presented by St. David's Sunday School.

The lovely picture, "The Adoration of the Christ Child," hanging in the Parish House, is in memory of Mitchell Witsell, Jr.

The Sunday School processional cross is in memory of Thomas Harrington Powe.

The Book of Common Prayer on the altar in the Parish House, presented by St. David's Altar Guild, is in memory of Elizabeth Evans Godfrey.

The Eucharistic candlesticks were given "To the Glory of God and in memory of Minnie Whaley Powers, 1895-1947," by her sister, Mrs. L. D. Weeks.

The three branched candelabra on the altar were given "In Loving Memory of Carrie Pemberton Harrall," by her children, Mr. and Mrs. Nelson Arrington, Mrs. Alex Harrall and Mr. Thos. P. Harrall.

The altar in the chapel in New St. David's was originally in the old church. When Mr. Motte bought the one for Old St. David's this one was sent to Conway, South Carolina, for use in a Mission there. By the time the chapel was furnished Conway had built a larger church and, at the suggestion of Bishop Thomas, returned this altar to St. David's.

MEMORIAL WINDOWS

Many beautiful windows have been placed in new St. David's and two have been brought from Old St. David's. One of these is the double memorial window over the altar, representing Christ, Saint Peter and St. John. These windows were dedicated to: Reverend J. W. Miles, Minister, A. D. 1842-1843, and to: Reverend Alexander Marshall D. D. Rector A. D. 1828-1841.

The Children's Memorial Window was placed in Old St. David's in 1889 through the efforts of Mrs. W. A. Benton. This window is now in the Parish House of new St. David's. This Beautiful window is "Angel Heads" by Reynolds, and was placed in memory of the children of St. David's Sunday School. The inscription is:

"In Memoriam 1763-1888 The Children of St. David's in Paradise Their Angels Do Always Behold The Face of My Father which is in Heaven."

St. David is the subject of the window inscribed—

"To the Glory of God and in Loving Memory of S. Gillespie Godfrey 1839-1897.
Harriet E. Godfrey 1842-1921."

The Resurrection window is inscribed—

"To the Glory of God and in Loving Memory of William Robbins Godfrey, Warden 1897-1922."

Christ and His Disciples is the subject of the window to—

"Henry Powe Duvall In Memory of his devotion to the Church, loyal support of this Parish, and eminent service to the Diocese of South Carolina, 1846-1923."

Christ at Bethany is the window dedicated—

"In Loving Memory Sarah Jane Waddill Wife of Henry Powe Duvall. June 4, 1947-December 13, 1927."

The window, depicting St. Cecilia, is inscribed—

"In Memory Martha Eliza Duvall 1853-1930."

The window, Christ with Simeon in the Temple, is in memory of—

Henrietta Kelsal Powe, 1864-1932

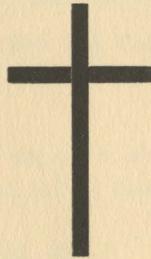
James Harrington Powe, 1835-1898

Josephine Robbins Powe, 1837-1917

Charlotte Harrington Powe, 1869-1907.

The window, Christ and the Children, is inscribed—

"To the Glory of God A.D. 1876-1935 Harrie Lothrop Powe."



The Women of St. David's Parish



IN the earliest days of the Christian Church there were faithful women, who helped the Apostles in their work and since then many a minister has been thankful for the women of his congregation, who were always ready to do their part whether as individuals or as members of the women's organizations such as the Ladies' Aid, the Missionary Society or the Woman's Auxiliary of today. St. David's Parish is no exception to this rule and no history of the Parish would be complete without some account of the women's work.

The first organization was the Ladies' Sewing Society. The members made articles for sale, which were placed in a basket and sold from house to house, the proceeds being used for church work. In the spring of 1885 the St. David's Branch of the Woman's Auxiliary was organized at a meeting at the Rectory. At this time the Rev. J. W. Motte was the rector and he was present at the first meeting and drew up the constitution, as well as giving valuable advice. The charter members were Mrs. J. W. Motte, Mrs. F. A. Waddill, Mrs. W. R. Godfrey, Miss Bessie McLean, Miss Etta Powe, Miss Maggie Wells, Miss Annie Kollock and Mrs. J. K. McLean. Mrs. Motte was elected Vice-President (there seems to have been no president) and Mrs. Waddill Secretary and Treasurer. This first group of the Woman's Auxiliary began supporting a child, called Faith St. David, at St. Mary's Orphanage, Shanghai, China, and long after she grew up they continued to support this cot.

When St. David's Branch of the Woman's Auxiliary was organized it was the only branch in the state except for the Diocesan Branch in Charleston, the two working independently and without knowledge of each other. About a year later the St. David's Branch was invited to join with the Diocesan Branch and did so.

In 1886 the St. David's Parochial Guild was organized for the purpose of looking after the poor and sick in the Parish. The records of this Guild are still in existence in a beautifully clear hand. In this day of soaring prices their accomplishments with a small amount of money seem abso-

lutely miraculous. The dues were 10 cents a month and the treasurer's reports include repeated records like this:

For Mrs. A's, sugar and coffee	\$.65
For Mrs. S's, sugar and coffee65
Ma'am Charlotte's, sugar and tea50
For the H— family, if necessary	1.00
A. G's. winter clothing	2.00
	<hr/>
Total	\$4.80
Balance in Treasury	8.00

The Altar Chapter was already at work and about 1886 its members joined the Auxiliary, the Altar Guild becoming a part of it. There were four members, Mrs. Motte, Mrs. W. R. Godfrey, Mrs. F. A. Waddill and Mrs. Allen Benton, who took care of the chancel and the altar linen under the rector's direction. This work has gone on through the years, the membership sometimes reaching as high as twelve. After the death of the other three members of the original Guild, Mrs. W. R. Godfrey served as leader of this group. Miss Lulu Harrington succeeded her.

In January, 1894, a Junior Branch of the Woman's Auxiliary was formed and called St. David's Branch of the Junior Auxiliary. It was composed at first of a Sunday School class and some of the members were Miss Alleine Gayle, Miss Eleanor Godfrey, Miss Marion Godfrey, Miss Laura Gainey, Miss Dora McLean, Miss Agnes McLean, Miss Lottie Powe, Miss Gertrude Perkins, Miss Daisy Wells, Miss Maggie Duvall and Miss Fannie Duvall. They worked as juniors for several years but finally came into the Woman's Auxiliary, some of them later moving away, but always continuing Auxiliary work wherever they were.

The membership of the St. David's Branch of the Woman's Auxiliary changed with the changes of the years, but the organization has grown both in the number of its members and the scope of its work. In 1945 Miss Fanny Duvall, of St. David's Woman's Auxiliary, was elected President of the Diocesan Woman's Auxiliary.

By January, 1930, there were a number of members of the Auxiliary, who taught school or worked in some other capacity, which made it very

difficult for them to attend the regular afternoon meetings. A movement was therefore started to organize a business woman's chapter. This resulted in the formation of Chapter B of the Woman's Auxiliary of St. David's Parish. From the first it was a very active and enthusiastic group. It has been hard to find the details of the beginnings of Chapter B, but the first President was Mrs. B. F. Foster (Gertrude Hartzell) and the first Treasurer, Mrs. L. L. Powers and the meetings were held at night. The charter members included Misses Lulu Harrington, Mabel and Susie McIver, Elise Duvall and Laurie Harrall, Mrs. Bessie Powe Page, Mrs. J. S. Hartzell, Mrs. G. W. Martin, Mrs. Laura Hill and the two officers given above. The membership of the Chapter has now grown to thirty-six and no longer includes business women only.

Whether it be in either chapter of the Woman's Auxiliary, as teachers in the Sunday School or in other capacities the women of St. David's have a long record of faithful service and today's group shows every indication of following in the footsteps of their predecessors.

Legends and Anecdotes



LOSELY allied to the students of history whose greatest interest is in old churches and cemeteries, are those who revel in legend and anecdotes centering about the same subject. Most old churches have these, some ghoulish, some weird, some amusing and Old St. David's is no exception.

Old cemeteries invariably have buried in them some people whose graves were never marked and have long since become lost. It is inevitable that in the digging of new graves some of these should be disturbed, since no one knows where they are nor who lie buried in them. The grave so uncovered, in St. David's cemetery, which promised the most intriguing and romantic story was that which contained a bridal veil with strands of hair in it and a small white glove. It aroused much interest and was referred to as the grave of "the Bride of St. David's." The speculations about it are endless but all attempts to find the facts have proved futile and we have been obliged to yield to the realization that those who might have enlightened us are now themselves at rest in the old cemetery. However, in our search for this legend we were so fortunate as to uncover a most interesting and unexpected story in the form of a novel called "The Bride of Old St. David's: A Legend of the Old Cheraws" and written by the late Mr. John Witherspoon Ervin, grandson of General Erasmus Powe, whose name figures so largely in the early history of the Church.

In Mr. Ervin's own words: "The story that follows is in all its chief incidents at least, a tradition of the Pee Dee Country that the writer heard, many years since, from the lips of an old friend, who had long since been gathered to his fathers. The names only have been changed."

In the course of his story Mr. Ervin gives descriptions of old St. David's and some of its surroundings, which cannot but be of interest to those who love the old church. The story is really laid in the early days, when Cheraw was known as Chatham. He says:

"It was a new town, but even then, recent as it evidently was, there were four notable buildings, which had a weather-beaten and venerable appearance about them, as though they might have stayed there from time

immemorial. One was the old Parish Church—even then called “Old St. David’s”—an antiquated structure of considerable size, which had now become faded and dingy and to which there scarcely adhered even the suspicion of the stone grey paint in which it once stood glorious. Even in the present condition it was, however, well worth a second glance. The bricks that supported it, the sashes that fitted its Gothic windows and the elaborately carved pulpit, that raised the Parish minister, far, very far, above the level of his congregation, were of transatlantic origin, and manufacture. Even the gnarled old oaks that shaded the acre and a half of burial ground around the church seemed as though they might be a part of some venerable forest where the Druids might have performed their religious rites long ages ago. “God’s Acre” was not an untilled spot. Even at that distant date the old oaks threw down their shadows on hundreds of humble graves, many of them covered with broad slabs of reddish sandstone, raised from some not-distant quarry, and roughly shaped by some adventurous hand to which practice had failed to bring artistic skill. Some of them were rudely lettered and bore the names and ages of the dead with some brief utterances from the book of Love or that of Life; but most of them were plain, unlettered slabs without name or date . . . Above their sleeping place, from a stalwart bough, that seemed itself a huge trunk, hung the iron tongued bell that rung out its peal of joy for the bridal array or tolled solemnly for the dead. It was a voice hidden away among the gray shadows of the oak that caught up and repeated aloud to the heavens the whispers of love or grief that it heard from the earth.

“A central object in the landscape was old St. David’s with its high steep roof shooting up among the shadowy tops of the old trees. It seemed to keep guard not only over the dead, but to watch also over the living. It stood on a broad, level plateau, on the corner of the intersection of two streets.

“Diagonally across was another building which was, perhaps, quite as ancient. It was a long, low structure of brick, the end nearest the parish church being on a level with the street, which declined so rapidly that the further end of the building rose some six or eight feet above the sidewalk. This inequality was in some degree remedied by a level platform running the whole length of the building, from which one descended to the sidewalk at the farther end by a flight of steps.

“At some earlier date the name of the mercantile firm “Brown and Bungalow,” had been printed on the bricks, in flank and front, in great staring capitals, but the wind and the rain had insidiously beaten out every trace of the name of the unfortunate Brown, leaving the name of his partner in almost its pristine freshness, and from this circumstance it happened that, for forty miles around, the building was known by no other name than that of ‘the Bungalow!’ ”

The old bell on the tree, mentioned in Mr. Ervin’s story was the subject of one of the most amusing stories about St. David’s and has been so delightfully given by Mrs. Guy in her paper on the old Church that we give it to you in her words:

✓ An amusing story is told of one evening when the quiet of the darkened village was suddenly shattered by the clamor of this bell, which, as it was the only one in the whole neighborhood, was used to call the inhabitants together in any emergency. The unlighted streets were soon dotted with the dim figures of the men and some few of the more adventurous of the women, hurrying along towards the church to see what the matter could be. Here and there oil lanterns or candles were borne casting their weird flickering light upon the throng, and sending forth dancing shadows of arms and legs and bodies to meet the all-surrounding darkness. As the crowd hurried the clanging of the bell never ceased; the ringing was wild, desperate; no steady hand was on that bell rope, but one which frantically urged them to speed. Thus, the churchyard was reached, and the first of the crowd stopped short. Those behind them came up against the first in their haste, but could not push them forward. A craning of necks arose in the rear and a mounting anxiety as to what those in front saw which they would not approach. From somewhere, someone whispered there was a “Ghost” and though the sound was whispered there was no one in the crowd who did not hear that word. The verbal identification of that which they had suspected gave those in front a willingness to exchange places with those in the rear; they themselves had seen enough. As the crowd surged those who had not yet glimpsed the weird ringer of the bell now could see through the lanes of foliage of trees and bushes, there in the churchyard among the graves, a form that was not human, standing beneath the bell tree, grasping the end of the bell rope, by which with frenzied jerks it

was shattering the peace of the night and the nerves of all who could hear. "Clang! Clang!" went the bell and the awful white shape, mystic, misshapen, not human, that stood beneath the bell tree, rose and fell, and clutched the rope, and rose again. Suddenly, it was not ever known who was the author, a word was shouted out above the speechless crowd. As before, the crowd had been electrified at a word; now a great shout went up, laughter and shrill cries mingled, and the crowd rushed forward to see who could be the first to reach the bell rope and rescue the frightened, snowy white calf whose browsing activities had got his head entangled with the dangling noosed end of the bell rope.

Our knowledge of another grave uncovered in the old cemetery is much fuller and more satisfactory than that of "the Bride of St. David's."

It was in the summer of 1943 that an employee of the Redfearn Funeral Home was instructed to dig a grave at a certain spot in the old part of the cemetery. After he had dug about four feet, his spade struck what seemed to be a metal container of some kind. He reported at once to Mr. Redfearn, who in turn contacted the cemetery authorities. After careful consideration the Vestry of St. David's Episcopal Church, who have charge of this part of the cemetery, requested Mr. Redfearn to have the container dug up for purposes of identification. Thus was uncovered a metal casket, on which was engraved a date either 1843 or 1849, and quite different from those in use today. The base of the casket was rather broad and it graduated upward in a series of small steps to a narrow flat top, which was not fastened on with hinges, as is the case of modern caskets, but with nickel screws, which were easily taken out in spite of having been under ground a hundred years. The removal of the top disclosed a glass sealer, smooth on the outside, but looking on the under side as if it had been peppered with thousands of buck shot. The casket was made in France and bore the name of its maker.

The skeleton within wore a uniform of blue-gray material on which the buttons were still bright. There was also a Sam Brown Belt.

The uniform had been made in the days when creases were sewed in instead of pressed and there were medals on the right breast instead of on the left as they are worn today.

The casket bore no name, but further investigation revealed that the soldier was Robert Lide Burn, son of John Robert and Ann Lide Burn

and grandson of Thomas Lide, who in 1768 gave to St. David's Parish a plot of land 300 x 300 feet on part of which the church was built. The remaining part of this plot of approximately two acres was used as a cemetery for eighty years before any additional space was secured.

Robert Lide Burn was to have been a member of the first graduating class at the Citadel (noted Southern military college at Charleston, South Carolina.) Living descendants of the family state that he died of typhoid fever just about the time of his graduation. It seems that his body was shipped from Charleston by boat, then up the Pee Dee river to the covered bridge at Cheraw. From there he was carried to the cemetery by wagon.

There was a tablet to Robert Lide Burn's grave, of the old-fashioned table type, which had been blown down in a severe storm. It had been replaced much closer to his mother's grave than his actually was, which accounts for the error which led to its discovery.

In our first chapter, sketching the history of Old St. David's, Mrs. Guy has also given us the official account of the dispute over the ownership of the church, which took place in the early part of nineteenth century. Unfortunate as such arguments are and bitter as the feeling they arouse can be, even these, like most events in life, have their amusing side and there was such a side to this quarrel. In 1858 General W. L. T. Prince, prominent citizen of Cheraw, and a Presbyterian, wrote a letter to the Rev. Mr. Morgan, who had been here during the church disagreement, and asked him to write him of the "state of religion in Cheraw", at the time of his residence here. We know of no better way to end this chapter of legends and anecdotes than to quote excerpts from Mr. Morgan's answer to General Prince, since his language is both quaint and amusing:

Excerpts from a letter written in 1858 by Mr. N. B. Morgan to General W. L. T. Prince, giving some of his recollections of Cheraw, dating back to 1820.

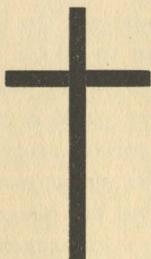
"My first visit to Cheraw was in the fall of 1820. I remained a few weeks & preached to the people, when they gave me an invitation to settle among them, which I did early in 1821. This brings me to the time and place of answering your first question: viz 'the religious state of the community.' This is a delicate task. I cannot find in my heart an unkind thought towards a people who were kind to me & treated me with more

respect than I deserved. But the truth is, I could discover no signs of religion at all . . . The town was new. The population was heterogeneous. They hailed from all quarters. Many of them had come from religious communities & had respect for religion & all seemed to think that no town could be respectable without a church of some sort. . . On the southern suburb of the town there stood the frame of an old church building erected before the Revolutionary War, and used as barracks by the British soldiers, as they marched up the P. D. from Georgetown to N. C. After the peace of 1783, a Baptist preacher by the name of Lewis preached in it for a number of years, & when he died, the house sunk into ruin, & became a resting place for the beasts of the field and the fowls of the air. Thus it continued, till the first settlers in Cheraw repaired and fitted it up for me at a cost of some \$1000.00 and employed me to preach every Sunday for one year. So I entered on my work, with a fair prospect of a comfortable settlement and a competent support. But the Devil, who had held unbroken dominion over those beautiful hills of Cheraw, from Noah's flood till then, would not give up without a long and severe struggle. He went to work on this wise. He got up a quarrel between the town and country people. Some of the town people were so imprudent as to draw invidious comparison between my preaching and that of the old Baptist. This gave great offense. There were a few Baptist ladies in town, such as Mrs. Lyon, McKay, Strother, &c. After consultation held, they claimed the ch. as none but the aforesaid Lewis had preached in it since the Revolution. The town people refused to give it up. Then they proposed to occupy the house half the time; This was also refused. Then they resolved to take it half the time. So they sent to Sumter Dist. for a Baptist preacher by the name of Cook & over he came, with an expectation of a large salary, but he went out not knowing whither he went. He stopped with Mrs. Strother, his mother-in-law. His friends assembled Sunday at the ch. and sent some one for the key. Mr. Averill refused to let them have it. They broke open a window, and unbarred the door, which was not locked and let in Mr. Cook and the congregation. At the usual hour of meeting, the town people repaired to the Ch. and found it and the pulpit occupied by strangers. Most of them returned home, very angry. Next Sabbath there was no disturbance. But on the next here they were again. A Virginian, by the name of McClellan, loaded the cannon on the side of the opposite hill from the Ch. and placed a young man at a window to wave his hat when Mr. Cook

commenced. As Mr. Cook arose & named his first hymn the sign was given & off went the cannon! The calm of a clear Sunday morning was broke; The ch. windows rattled, and the sound reverberated over the Cheraw hills, up and down the P. D. for miles; The joints of Mr. Cook's loins seemed to be loosed. He trembled as if his hour had come! He seemed to feel like one who had not come in at the door, but had climbed up some other way. Thus ended the Baptist controversy, & Mr. Cook, a good man, was compelled to return to his congregation in Sumter, with his feelings greatly mortified.

"This did great harm to the cause of religion. Many who come to my meetings retired & came no more. Next came the Episcopalian controversy. The Bishop in Charleston, in looking over the old records found St. David's parish at the Cheraw Hills and sent up one of his priests named Wright, to look it up. He came and inquired of the old inhabitants and found beyond all doubt that the old house was the identical St. David's Parish ch. He claimed and took it. I went to see Col. Evans about it, & he told me that if any of the descendants of the old Episcopal families in the neighborhood claimed the ch. they could hold it by law, as change of government made no change of private property. Thus while the Lyon and the Unicorn were fighting for the crown up came the puppy dog and knocked them both down. Thus our house was lost the first year, & the High ch. refused to refund the money expended in repairing the house, to help us build another.

"This second disaster extended the breach among the people, & all zeal in ch. matters grew cold. Mr. Wright preached for a while, but the people refused to hear him or to show him any countenance. At last he came to me, & told me if I would unite with the Episcopal ch. he was authorized to assure me the ch. should be mine, as I seemed to be the only man on whom the congregation would unite. I told him I would think of it. He left and reported in Fayetteville & Wilmington that I was about to come over to the Episcopate. Colin McIver came to Cheraw in great haste to prevent, if possible, the arrangement. When he came and told me the object of his mission I was greatly astonished. And when I assured him there was no foundation for his alarm, he seemed to be no less so. The Bishop then sent a young man named Hathaway to preach and teach a school . . ."



Addenda

*Excerpts from the Parish Records of Saint David's Episcopal Church,
Cheraw, South Carolina
1768-1832*

JOURNAL OF THE PROCEEDINGS OF THE VESTRY OF THE PARISH OF ST. DAVID

The General Assembly of the Province of South Carolina, having passed on and it, bearing the Date . . . Day of . . . for makings New Parish out of the Part of the Parishes of St. Mark, Prince Frederick, and of Prince George. The following Gentlemen were by the said Act appointed as Commissioners for the said Parish, which by the Act is appointed to go by the Name of the Parish of St. David . . .

Claudius Pegues	Charles Bedingfield
Philip Pledger	James James
Alexander Mackintosh	Robert Weaver
George Hicks	James Thomson
Thomas Ellerbee	Thomas Crawford
Robert Alison	Thomas Porte
Thomas Lide	Benjamin Rogers

In all 14

MONDAY, AUGUST THE 1ST, 1768

The following Gentlemen Commissioners of the Church according to Public Notice (page torn) fore met at the House of Mr. Charles Bedingfield, viz.

Claudius Pegues	Thomas Lide
Philip Pledger	Charles Bedingfield
Alexander Mackintosh	James James
George Hicks	Benjamin Rogers
Robert Alison	

In all 9

The following Gentlemen declined acting as Commissioners in the affairs of the Parish, viz.

Alexander Mackintosh, James James, Robert Alison.

At Mr. Charles Bedingfield on Tuesday, August 2nd, 1768. The following persons were duly sworn into their Office for the Parish of St. David . . .

Claudius Pegues	}	<i>Vestry-men</i>	Alexander Gordon	}	<i>Church Wardens</i>
Philip Pledger			Benjamin Rogers		
William Godfrey					
Charles Bedingfield					
Thomas Lide					
Thomas Ellerbee			Durham Hill	}	<i>Clerk of the Vestry and Parish</i>
Thomas Bingham					

SIR

Please to pay unto the Rev. Mr. James Foulis Twenty Pounds Currency of South Carolina in Part of the Sum—Provided for the Parochial charges for the Parish of St. David's.

3 July 1770
JACOB MOTTE ESQR
PUBLIC TREASURER

CLAUDIUS PEGUES
SAMUEL WISE
ELY KERSHAW
JESSE COUNSELL
JOHN PLEDGER

ST. DAVID'S PARISH
SO. CAROLINA 4 JULY 1770

Mr. HOGART

SIR

There being a Clergyman wanted for this Parish we have on the Recommendation of Mrs. Betty Wise Agreed to wait for your acceptance

of the Same on your Giving us an answer in six Months & your being here Twelve Months from Date hereof for further Particulars we Refer you to Mr. Wise's Letter.

At a meeting of the Freeholders for the Parish of St. David's at the house of Mr. Wm. Lankford the following Gentlemen were unanimously Elected to Serve as Church Officers for the Ensuing Year, Viz.

Jesse Counsell	}	<i>Vestrymen</i>	}	<i>Overseers of the Poor</i>
Ely Kershaw				
Chas. Bedingfield				
Saml. Wise				
Thomas Wade				
Wm. Godfrey				
John Westfield			George Hicks	}
			Daniel Bunday	
			John Mitchell	

OCTOBER 1st 1771

At a meeting of the Church Officers at the house of Mr. Wm. Lankford Agreed, That Mr. William Lankford is to advertise for the Vestry Church Wardens and Overseers of the poor to meet at Sd Lankfords on the first, Tuesday in Jany Next by ten o'clock in the fore noon and by there so doing will save their fine. . . . Agreed that Walter McCalister be summoned to appear at Mr. Wm. Lankford on the first Tuesday in Jany next & there give security to the Parish Officers to keep two mixt blud children in their parish now in his care, & for the proper bringing them up to Labour—at a meeting of the Vestry, Church Wardens and Overseers of the Poor for the Parish of Saint David at the House of Mr. William Lankford 14th January 1772—

St. David's Church
Chatham S. C. Decr. 2d. 1819

The Revd. Andrew Foulis Missionary from the Protestant Espiscopal Society in S. C. officiated in St. David's Church Chatham.

At Evening he baptized Charlotte daughter of James H. Harrington Esq. He also officiated in said church the Sunday following, after which he returned to Charleston.

In January 1820, Mr. Fowler again visited Chatham and regularly officiated in St. David's church every other Sunday when the weather permitted in the capacity of Missionary from the Protestant Episcopal Society.

March 19th 1820 The Revd Mr. Fowler baptized Mrs. Charlotte Wilson wife of Jno Wilson Esq. of Marlborough Dis in S. C. St. Davids church.

April 2d 1820 Mr. Fowler administered the holy communion in St. Davids church it being Easter day and the first time the Lords Supper was ever given in this church. Mr. John Wilson Mrs. Charlotte Wilson and Mr. E. Toomer communed.

Feb 3. 1823 . . . It was resolved (by the Vestry and Wardens) . . . That the Revd Mr. Wright the present officiating clergyman together with Joseph Pritchard Esqr., call on the Rev. Mr. Morgan/Presbyterian clergyman/the late occupant of the Pulpit to make such arrangements as they may deem proper in regard to mutual interchange of Preaching.

Feb 5. 1823 . . . It was resolved (by the Vestry and Wardens) Joseph Pritchard Esqr was duly elected Delegate to represent this Church in convention to be held in Charleston ninth inst.

On motion of Mr. Harrington it was resolved/ that/ the vestry & Wardens of this church do of themselves & in behalf of the Bishop of this Diocese take possession of the church of St. David in the Town of Cheraw and provided any other Sect or denomination than Episcopalians may wish to preach therein when not in their occupancy, application must be made to the Vestry for the same.

No other business coming before this meeting it was accordingly adjourned to Sunday 16th inst.

A true copy
D K Dodge Secy

ST. DAVID'S CHURCH 1823

Monday 24 March the following pews were rented for one year payable semi-annually at the following prices

No.	1		
	2		
	3		
4	John Ellerbee	15	pd. R. M.
	5		
6	by Charles Collins	at 10.50	per anno
7	by A Averille	at 20.00	pd
8	by Z H Rutland	at 11	pd
9	by Ward Cowing	at 19	pd
10	by Geo Andrews	at 19	pd
11	by James Lyon & D K Dodge	20	
12	by Erasmus Powe	18	
13	by Jno Jenning	23	
	14		
	15		
16	by Jno P Lamplet	21	pd
17	by P Vannorden	11	
18	by J Pritchard	at 16	
19	by T Addison	at 11	pd
20	by Geo Andrews	at 9.50	paid by O. H. Kollock
21	by Wm. Faulkner	at 10	
22	by Wm Cotton	at 15	
23	by Doct Ellerbee	at 15	
24	by George T Hearsey	10	

Sunday 6 May/ April/ devine Service was performed by Mr. Wright and the Holy Communion administered, a collection was likewise made \$8.60 collected.

Friday May 9/ 1823/ This church was visited by the Right Reverend Bishop Bowen Bishop of So Carolina and a sermon delivered by him.

The following persons were confirmed

Mrs. Pritchard & two daughters Mary and Margaret Pritchard

Mrs. Harrington Mrs. Kollock

Mrs. Wilson Mrs. Mebane Mrs. Rutland James A Harrington

Good friday April 1st 1825 divine service was to have been perford this day by the Rev Mr Hathaway but the boisterous state of the weather prevented it

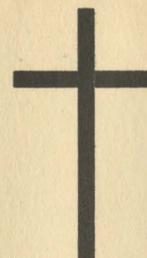
Lopice Secy

End of excepts from the parish records.

The Journals of the Vestry of St. David's, Cheraw, records on April 15, 1826, that the pews were rented at public auction for one year, the rent payable semi-annually. Pews 1, 2, 3, 23, 25 & 26 were not taken. No. 10 is listed as the minister's. The others were rented at prices varying from \$10.00 to \$20.00, five renting for the latter figure and four for \$12.50. The total realized from pew rent was \$261.50. The renters were John McDonald, William Chapmen, Jos. Pritchard, R. McQueen, B. H. Rutland, A. P. Lacoste, Jno. G. Lance, O. H. Kollock, J. A. Harrington, G. T. Hearsey, R. Maynard, and Erasmus Powe. Jno. Ellerbe, D. K. Dodge, Jos. Lazarus, W. H. Robbins, Jno. B. Billingsly, and James Towns. The five paying the \$20.00 rental were O. H. Kollock, J. A. Harrington, G. T. Hearsey, R. Maynard, and Erasmus Powe. The next highest, \$15.00, was paid by Jno. Ellerbe.

CLERGYMEN, WHO HAVE SERVED ST. DAVID'S OLD AND NEW, WITH DATES OF THEIR SERVICE

Rev. Mr. Fowlis, Missionary, prior to	1819-
Rev. Andrew Fowler	1819-1822
Rev. Mr. Thomas Wright, Missionary	1823-1825
Rev. George W. Hathaway	1825-1826
Rev. Charles P. Elliott	1827-1828
Rev. Dr. Alexander Marshall	1829-1841
Rev. James Miles, Deacon	1841-1843
Rev. Henry Elwell	1844-1845
Rev. Alexander Gregg	1846-1859,
	when he became first Bishop of Texas.
Rev. R. B. Gross, minister pro tem	January-May, 1860
Rev. R. T. Brown	1861-1866
Rev. P. D. Hay, Deacon	July-December, 1866
Rev. John W. Motte	1867-1888
Rev. A. A. McDonough	1890-1895
Rev. Thomas P. Baker	1895-1900
Rev. Charles W. Boyd	1900-1908
Rev. Albert S. Thomas	1908-1918, 1919-1921,
	In 1928 elected Bishop of the Diocese.
Rev. Norvin C. Duncan	1923-1926
Rev. Claude M. Hobart	1927-



Date Due

Aug 11 '8
Aug 14 '48
Aug 21 '48
Aug 28 '48
May 11 '53
May 10 '53
Mar 25 '54
Aug 29 '66
Oct 25 '69
Mar 9 '71
Apr 5 '71
5-14-71
12-6-71
4-19-72
MAY 15 1972
OCT 10 '75
OCT 24 '75

7 days 4401

*Chap. B. Thomas Auxilia
Old St. David's*

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