

The Tempo

a publication of

Holy Trinity Episcopal Church

*A people passionately seeking to love
with the heart of Christ, think with
the mind of Christ, and act in the world
as the Body of Christ.*



St. Paul's 200th Anniversary Celebration

My Dear Sisters and Brothers in Christ,

This special issue of *Tempo* is devoted entirely to the recent celebration of historic St. Paul's Church's bicentennial. I hope you will enjoy the stories and the pictures that have been compiled here by Iris Reed, our dedicated *Tempo* editor. The weekend of June 8-9, 2019, was a loving tribute to that special place and the generations who have lived, worshiped, and finally have been laid to rest there.

The St. Paul's Committee worked hard to throw a grand 200th birthday party for our mother church, and they all deserve a big "THANK YOU!" Eric Naeseth is the chair of the Committee, and the members are Jack Davis, Clyde and Frances Gorsuch, Diana Manly, Sally Mathiasen, Jack and Iris Reed, and Anna Tollison. Many others contributed their efforts to the success of the celebration: Hunter and Rebecca Eidson, Meredith McTigue, Anne Davis, Sheldon Lynn, Cindy Thackham, Kathy Naeseth, and all the fine folk who contributed delicious cookies! Mama Rae's Ice Cream provided ice cream and fun, and Duckett-Robinson Funeral Home provided and put up a tent to shelter us from the rain that threatened throughout the day, and the musical talents of Jennifer Goree and Tony Tidwell were most enjoyable.

The St. Paul's Committee's purpose statement promises: *The Committee will guide efforts to support and maintain St. Paul's church and churchyard as a beacon of hope for all who pass by and pass through. We will do this so that it will continue as a place of spiritual growth, refreshment, and formation.* The community celebration on Saturday, June 8, fulfilled that commitment—enjoyable and informative talks and tours provided historical background for those who passed through. On the whole, the weekend was a wonderful celebration of St. Paul's history and the generations of her parishioners, a true labor of love on the part of the St. Paul's committee members and others.

Yet I am haunted by those whom we did not celebrate. In Iris Reed's history contained in this issue, you will read, *"Slavery had not been contested when the church was built and there were almost as many slave members of the congregation before the Civil War as white members. The slaves worshipped from the balcony above the church. An interesting fact from the St. Paul's register is that between 1819 and 1865, there were 143 white baptisms and 187 black baptisms."* Brothers and sisters in Christ by virtue of their baptisms, and separated by the sinful and racist institution of slavery.

As is so often the case, the history of these enslaved persons who were baptized and who worshipped at St. Paul's is largely hidden by a lack of information and therefore easy to overlook. The register of baptisms of slaves is organized alphabetically by the last names of their owners. The register of "black burials" does not include notation of the location of burial, and those graves are unmarked if they are located in the St. Paul's churchyard. I hope that in years to come we might recognize more fully in our histories and tours of St. Paul's the existence and the contributions of the enslaved persons who were baptized, worshiped, were married and eventually buried at St. Paul's. It is also time to acknowledge that the Calhouns and the Clemsons were able to contribute so prominently to the development of the Upstate because of the financial advantages of slave labor. Our brothers and sisters in Christ who were baptized without the dignity of a name of their own deserve no less. I believe that we can honor their memories alongside the memories of those already named in the various histories of St. Paul's for a more balanced portrayal of *all* the saints who were washed in baptism and nourished by the Body and Blood in that beloved "beacon of hope for all who pass by and pass through."

Grace & peace to you all, Suz+

ADVERTISING

Many thanks to Hunter Eidson for designing the flyer below that was placed by Eric Naeseth in many area businesses. Rebecca Eidson deserves our gratitude for sending out letters advertising our celebration to the newspapers (see next page).



Join Us in Celebrating **200 Years**

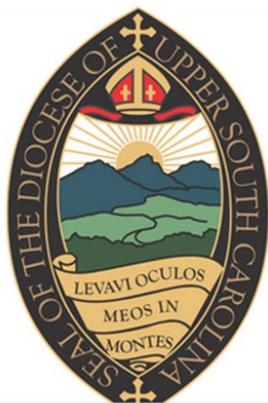
of Faith, Friends, and Fellowship

Saturday, June 8, 11 AM—2PM

**Ice Cream • Cookies • Lemonade
Guided Tours of Church and Churchyard**

ALL ARE WELCOME

St. Paul's Episcopal Church
328 East Queen Street • Pendleton, SC



EDUSC EVENTS

Making, equipping, and sending mature disciples of Christ

the EPISCOPAL DIOCESE *of*
UPPER SOUTH CAROLINA

June 8
St. Paul's 200th
Anniversary
Celebration

Holy Trinity, Clemson is holding a birthday party at their Mother Church in Pendleton!



193 Old Greenville Highway
Clemson, SC 29631
864-654-5071

FOR IMMEDIATE RELEASE

5/28/2019

CONTACT: Rev. Suzanne "Suz" Cate, 864-654-5071, scate@holytrinityclemson.org

PENDLETON --- St. Paul's Episcopal Church in Pendleton will celebrate the 200th anniversary of its founding Saturday, June 8, 2019, from 11 AM – 3 PM. The event features guided tours of the church and churchyard, live music, ice cream, cookies, and lemonade. The public is invited to attend this free event.

Featured musicians are local artists Tony Tidwell & Jennifer Goree. The duo is well known in the region for their unique blend of folk, blues, and jazz music.

"St. Paul's is a treasure in the Pendleton Community," said Rev. Suz Cate, rector of Holy Trinity Episcopal Church in Clemson, which started as a mission of St. Paul's in 1899. "Its rich history, beauty, and sacred space are truly unique. This historic anniversary gives us an opportunity to reflect on and celebrate this special place."

Established June 17, 1819, St. Paul's Episcopal Church of Pendleton was the first Episcopal Church in the upstate and remains an active house of worship. Currently, Holy Trinity holds two regular services per month at St. Paul's (on first and third Sundays at 5 pm). St. Paul's is also used for weddings and funerals and other special services.

"St. Paul's is our 'mother church,' and it is our privilege and duty to preserve it for generations to come," said Cate. "It's awe-inspiring to know that we still are able to love, cherish, and worship in the same building as our forefathers two centuries ago."

The anniversary celebration is being planned and hosted by a committee of Holy Trinity parishioners who have a great fondness for the small historic church. "We are fortunate to have a dedicated group of volunteers who give their time to maintaining the structure and property, including the churchyard and historic churchyard," said Cate. "Without their efforts, the building would have long ago fallen into disrepair. It's a true labor of love."

"We hope the entire community will come out and celebrate with us on June 8. St. Paul's a house of worship and landmark for all to cherish," added Cate.

Historic St. Paul's is located at 328 E. Queen St., Pendleton, SC 29670.

Holy Trinity Episcopal Church is a welcoming, inquisitive and faithful Christian community which serves Clemson and many surrounding communities in Upstate South Carolina. We are part of the Diocese of Upper South Carolina. Our Mission is to love with the heart of Christ, think with the mind of Christ, and act in the world as the Body of Christ.

THANK YOU

Thank You

Thank you so very much to all of
you who brought cookies to the
St. Paul's 200th
Anniversary Celebration.

Holy Trinity Parishioners answered
the call for help with so many
wonderful delectable treats!

Thank You

THANK YOU



ADDITIONAL TALKS AND ENTERTAINMENT

South Carolina's Sacred Spaces, a book created by writer and photographer Bill Fitzpatrick, is published in partnership with *Preservation South Carolina*, a statewide nonprofit. (Find out more at <https://preservesc.org/sacred-spaces/>.)

Bill essentially donated his labor, documenting about 600 Colonial church ruins, proud survivors and more humble praise houses that reflect the wide variety of religious expression in the state (St. Paul's is not included, however.)

About noon during the 200th anniversary celebration, he gave a talk in the church on this coffee-table book (264 pages). The book features a wide variety of South Carolina's most picturesque and historic rural churches and aims to do more than document their architectural beauty. It aims to help save them. The proceeds from the sale of the book will create a new statewide fund that will help struggling congregations with maintenance work. (He sold a good many books after his talk.)



From 1 to 3 pm Jennifer Goree and Tony Tidwell performed in the church. They played acoustic music which added to the celebratory nature of the day. They have a significant local following and their performance was well attended.



PROCLAMATION

Eric Naeseth, chairman of the St. Paul's Committee, read the proclamation that was issued by the mayor of Pendleton in honor of the 200th Anniversary of the founding of St. Paul's. It proclaimed that "St. Paul's Episcopal Church Day" in Pendleton would be June 17, 2019—the actual date of the 200th anniversary of the founding of the church. (The proclamation is easier read from the original in St. Paul's.)



HISTORY OF ST. PAUL'S

Iris Reed gave a talk on the history of St. Paul's after the proclamation from the mayor of Pendleton was read and again when the musicians took a break later in the afternoon.

The information in her talk shown below was taken from files in the archives of Holy Trinity.



St. Paul's, Pendleton, is 200 years old. It is the oldest Episcopal church in the upstate north of Columbia, and it was built when James Monroe was U. S. President!

When hardy souls—mostly Scotch-Irish from Maryland, Virginia, and North Carolina—moved into the Cherokee Territory after the Revolutionary War, they brought their religions with them. One of the first, General Andrew Pickens, brought into Pickens County District, comprising the present Pickens, Oconee, and Anderson Counties, his Presbyterianism, resulting in the founding of Old Stone Church in 1789. This development was prior to the founding of the town of Pendleton, which dates from 1790 when the Commissioners, provided by the Act of 1789, selected it as the seat of local government in northwestern South Carolina.

The Virginians who came were mostly Church of England adherents, and true to their English instincts, they first built their homes and then their church. Prior to 1815, a large colony of Charlestonians (seeking a more healthful climate and wanting to escape the heat and insect plagues of the Lowcountry) had settled in and around Pendleton. Many were Episcopalians. The St. Paul's congregation was formed in 1819, mostly of these Charleston aristocrats and some Virginians and North Carolinians. This early congregation worshiped in the Court House and the present Farmers' Hall, there being no church building in Pendleton. A young missionary from Charleston, the Rev. F. P. Delavaux, served the mission from 1816-1818.

St. Paul's Register relates the actual organization of the parish, "Pendleton C(ourt) H(ouse), June 17, 1819. At a meeting of a number of residents of the Pendleton District, wishing to establish an Episcopal Church, Benjamin DuPré was called to the chair. An election was held for Vestrymen, and the following were chosen, Benjamin DuPré, Thomas L. Dart, Laurens McGregor, Dr. Hall, and Thomas Pinckney, Jr." Mr. Rodolphus Dickinson, a Harvard graduate from Massachusetts, then teaching in Greenville, was employed by the Advancement of Christianity in SC to serve the Pendleton mission as well as missions at St. Peter's and St. James' in the Greenville District. (He was not ordained to the priesthood until 1822. It is interesting to note that Mr. Dickinson's mother belonged to the family that produced Eugene Field, the celebrated poet, and Thomas Jefferson, the third president of the US.) If the parish record is correct, unquestionably Mr. Dickinson was diligent and saddle-weary: The record states that "In this service within 18 months he traveled 1,000 miles on horseback."

The little congregation now began to yearn for a true house of God in which to worship, and in February 1820 elected a vestry and wardens. Subscriptions were taken, Bishop Bowen leading the list with \$100, for the building of a church. A

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lot was procured from the Pendleton Circulating Library for \$39. It is somewhat surprising, in view of the stand of native timber, to note in the parish Register that the lumber for the church building was sent by water from Savannah to Augusta and then by very slow moving ox carts from Augusta to Pendleton.

William Henry Morningstar, reputed to be of Indian extraction, was given the contract to build. He built well, for this building stands in great condition now, 200 years later. (Note that when the church was recently painted—thanks to a grant from the Diocese—the back wall was left as it was originally was in 1822. A sign near the door, as shown to the right, indicates this.)

These walls were left unpainted to showcase the quality of workmanship ca. 1822. 2015

Consequently the structure (50 ft. x 32 ft.), built in the shape of a cross with a vestry room on each side of the chancel, was completed in 1822 and consecrated by Bishop Bowen in 1823. Mr. Dickinson in 1824 reported 27 families in the congregation representing a total of 160 communicants.

The bell tower added in 1829 now contains an old bell from the ship, *Seabrook*, which sailed many years ago from Charleston to Edisto Island; the original bell was melted down for the cause of the Confederacy during the War Between the States. An integral part of this building is the winding stairway, opening off the vestibule, which leads to the balcony that was also added in 1829. Chauncy Stevens, whose daughter Lizze was the first person to be baptized in the new church, made the communion rail, a reading desk and the pulpit. The baptismal font was added in 1857 and the pedestal upon which it stands was also built by Mr. Stevens. The pews in the church are original, but later had the doors removed because they didn't seem so "friendly".

John C. Calhoun, who established the Second Bank of the United States, was U.S. secretary of war, secretary of state, and twice vice president of the US (John Quincy Adams and Andrew Jackson), among many other positions. Calhoun, along with Daniel Webster, Henry Clay, and Andrew Jackson, dominated American political life from 1815 to 1850. The Calhoun family was closely identified with St. Paul's where Calhoun, his wife, and their children regularly worshipped. They had 10 children. (Anna Calhoun Clemson, Thomas Clemson's wife, was one of the children and the only one to survive past the death of her mother.)

In 1829 there were only 3 pews, a scarcity that may be accounted for in the By Laws of St. Paul's. Article 1 states that every pew is entitled to 1 vote, and Article 7 says that pew assessments are to be paid every six months. According to Article 3, the treasurer "shall publish all cases of vacancy on the next Sunday after such vacancy or vacancies be filled." In 1833, five pews were added. (The pew holders actually were responsible for funding the parish.)

The present organ, crafted for St. Paul's by George Jardine of New York City, was built in 1848 and purchased by popular subscription (\$300.00). It was shipped by boat from New York to Charleston, taken by barge to Hamburg, and then to Pendleton by wagon. Prior to the installation, Dr. Thomas Dart "raised the tunes." Doubtless Mrs. John C. Calhoun was active in raising the funds because she complained that Dr. Dart "failed to carry the tune" and because of the "hissing sound he made." Because of this organ's exceptional condition, early date, and fine musicality, it is an important historic entity. The windows in the church were all hand blown glass, but some were repaired with patches of other glass during the Civil War and since that.

Slavery had not been contested when the church was built and there were almost as many slave members of the congregation before the Civil War as white members. The slaves worshipped from the balcony above the church. An interesting fact from the St. Paul's register is that between 1819 and 1865, there were 143 white baptisms and 187 black baptisms.

Rev. Andrew Cornish—rector from 1848-1875 was at St. Paul's longer than his predecessors. The stained glass chancel window in front of altar in his memory and his picture on wall.



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In 1854 a parsonage and an additional 1.5 acres were acquired at a cost of \$1,100, possibly reflecting the new prosperity resulting from the building of the Blue Ridge Railroad in 1853. The train stopped in Pendleton close to St. Paul's and the fireman on the railroad rang the church bell to announce the war news and casualty list during the Civil War; in fact, many of the church's points of interest come from that time in history. Incidentally, there was a "Confederate" Book of Common Prayer.

In 1878, there were 54 communicants. In the late 1940s the status of St. Paul's had faded considerably due to missions in Seneca and Walhalla and Holy Trinity Church in Clemson (built in 1899). In 1951 there were only 8 communicants. The most recent construction was the parish house, completed in 1955. (St. Paul's Thrift Shop now occupies this building and many of the proceeds are used for the upkeep of the St. Paul's.) Throughout the years numerous gifts and memorials have provided most of the furnishings and church vessels.

The centennial was celebrated on May 2, 1920. In the 1930s the nearby town of Calhoun was renamed "Clemson". Fort Hill (both the house and plantation) passed from John C. Calhoun to his daughter, Anna Maria. It passed to her husband on her death. Thus, we owe the founding of Clemson University to both Anna and her husband Thomas Clemson.

The latest addition to St. Paul's is the picture to the right. It is a copy of "The Light of the World" by William Holman Hunt, painted in 1853-1854. The original resides in Keble College, Oxford, England. It was toured around the world, and became so popular that the artist was asked to create a much larger version, which now hangs in St. Paul's Cathedral in London, England. The inscription reads "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Our copy was purchased at the cathedral in London and donated to our St. Paul's by Jim Reed.



MORE PICTURES AT THE CELEBRATION



Churchyard Tours



Jim Reed, assisted by Ann Russell, gave several tours of St. Paul's churchyard.

Below is some of the information that Jim used on the tour. Jim, in period costume, spoke as if he were Benjamin DuPré, his actual great-great-great grandfather.

St. Paul's Churchyard Tour

—Gather 'round here folks for a tour of St. Paul's churchyard.

—Good mornin'/good day to you. My name is Benjamin DuPré. I, and my wife Mary, were founding members of St. Paul's in 1819. We have a farm on Little Garvin Creek about 3 miles east of here. We moved here from McClellanville in 1795.

—I was part of a committee of three to find and purchase a piece of property on which to build our church. We bought this property from the Pendleton library for \$39, and it has served us well.

—Most of the founding members were from the Charleston and the Santee River rice-growing areas.

—Some first came as summer visitors only to get away from mosquitoes and malaria of the Lowcountry, but seeing the beauty and climate here in the upstate, decided to move here permanently.

—As you look about the churchyard, you may notice a number of surnames that you might associate with Charleston, like Gaillard, Ravenel, Porcher, Pinckney, and Huger.

—A good percentage of these and other of our early members grew up in the Church of England here in America before our revolution, and were not comfortable worshipping in the protestant churches that had been established already in the upstate.

—The Episcopal Church of America had been established in 1789 after the revolution and continued many of the Church of England worship ways. Also, they took over the church buildings. St. Paul's is the first Episcopal Church in the upcountry.

—A bit about the church building itself: The original building, built in 1822 was a 50' by 32 ' rectangle. The wings, which are called chancels, were added a few years later, along with the steeple and bell-tower. The chancels made the church into a shape of a cross (looking from above), a common shape for Episcopal churches.

Stop #1. Tragedy of the Civil War (at St. Paul's)

Our interest here revolves around the death of 2 Confederate generals, and the families of both.

—*First, the Barnard Bee Family:*

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—The Bee family goes back to the early 19th century at St. Paul's. Younger Barnard (Jr.) buried here was a West Point graduate in the 1840's, but he resigned his commission to join the Confederate Army. He was killed in the first large battle, the First Battle of Bull Run, in Virginia, summer of 1861.

—General Bee has been credited with giving Stonewall Jackson his nickname in that same battle. Supposedly General Bee, trying to rally his own troops, whom he thought might be near breaking in a Federal attack, yelled "look at Gen. Jackson (and his troops) standing there like a Stone Wall". The South went on to win that battle.

—Two of General Bee's young sons died during the war (1862), and are buried here.

—Barnard Bee, Sr., also buried here, was called Col. Barnard Bee. He spent over 10 years taking part in the Texas revolution, and serving in various functions while Texas was a Republic. He served as the Sec. of State, Sec. of War, and Ambassador to the US, before Texas became a state in 1846.

—The Bee family home was prominently near the Pendleton Town Square. Does anyone know what name was given to the home? (Answer: Bee Hive.)

—Next, General Clement Stevens, and family.

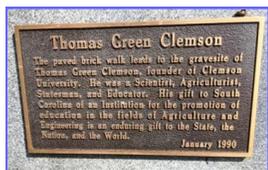
—General Stevens was a transplant to Pendleton from Charleston, having married Gen. Bee's sister. Gen. Stevens was awarded regimental command at the beginning of the war, and his regiment fought under Gen. Bee in the battle in which Gen. Bee was killed. Stevens was wounded himself.

—Stevens went on to become a General. He was shot from his horse and died in July, 1864, in the Battle of Peachtree Creek in Atlanta. He and Bee were the closest of friends. Note that they are buried side-by-side, and actually share the same monument.

—General Stevens' wife died in 1862, as did two of his sons (in 1862) while he was away at war.

—His Brother, Confederate. Lt. Henry Kennedy Stevens, was killed in a naval gun battle in 1863. All 4 are buried here.

—The monument here honors both Bee and Stevens; Bee's inscription on one side, Stevens' on the other. Note the B and C letters intertwined and cast together at the top of the monument.



When one comes down the steps of the church, at the beginning of the walkway, is a plaque that was installed when the brick walkway to Clemson's plot was put in.

Stop #2. Clemson/Calhoun Burial Plot

—Thomas Green Clemson (1807-1888) He was born into a wealthy Philadelphia family.

—He was educated at a private academy in Vermont, and then 5 years in Paris at their Royal School of Mines, studying—mine engineering, and assaying.

—Clemson returned to the US in 1831, travelled about the US, practicing his schooling.

—He met Anna Calhoun, John C. Calhoun's daughter, in Washington, DC, 10 years his younger, she married Clemson in 1838.

—Formed an interest in agriculture, and bought his own plantation, of over 1000 acres, in Edgefield County, named Cane Brake.



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—In 1844 Clemson accepted an assignment to a US diplomatic post in the US Embassy in Brussels, Belgium, in which he served for 7 years. He was fluent in French, which helped greatly in that position.

—He sold his plantation when he returned in 1851. Managing it from Europe was a great consternation to him, and he was disgusted with plantation management.

—Clemson enlisted in the Confederate Army in 1861 and was assigned to work in managing the Confederate Nitrate Mines in Arkansas and Texas. (Nitrate required in making explosives.) He was discharged in 1865.

—He lived at his farm in Maryland, called *The Home*, that he had bought before the war, and in Pendleton (MiCasa) 1865-1872, and finally, the Fort Hill plantation house for the rest of his life. He inherited the house and land when his wife Anna died in 1875.

—He became more and more interested in agriculture, and, in conjunction with the Pendleton Farmers Society, gave birth to the need for an agricultural college in the upstate.

—On his death, he willed Fort Hill plantation to the state, on the premise that it be used to establish an agricultural college on the property. There was much opposition in the statehouse, mostly due to the fact that it would cause the University of SC to lose its College of Agriculture, which had existed there since 1801.

—But Mr. Clemson's offer was accepted, and there began Clemson College and University.

—The beginning of the Tiger-Gamecock feud?

—*Anna Calhoun Clemson* (1817-1875) She was the wife of Thomas Clemson. Seemingly an excellent match for Clemson. Anna served well in multiple roles as diplomat's spouse, plantation mistress, mother, and confidant.

—Anna was the only offspring of 10 who outlived their mother, Floride Calhoun (who died at 58). It is note worthy that 4 died of tuberculosis, as did their father, John C. Calhoun.

—*John Calhoun Clemson* (1841-1871)-son of Thomas Clemson. He served in the Confederate Army, was captured, and spent time in the Federal Prison at Johnson Island in Ohio. He died in a train wreck near Seneca, SC in 1871.



Buried right outside the Clemson plot are the following:

—*Cornelia Clemson* (1855-1858)



—*Patrick Calhoun* (1821-1858). Son of John C. Calhoun. West Point Graduate. Died of consumption (tuberculosis)

—*Floride C. Calhoun* (1792-1866). Wife of John C. Calhoun. Lived later years in "Mi Casa", the home she bought in Pendleton after her husband died. Last name before marriage was "Colhoun".

—*Cornelia Calhoun* (1824-1857). Afflicted daughter of John C. Calhoun

—*John Caldwell Calhoun* (1823-1855). A medical doctor, died of consumption

—*William Lowndes Calhoun* (1829-1858). Died early of consumption.



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—The headstone is for Mary DuPré, wife of Benjamin Dupré. To the right is the burial plot of Thomas Dart and stones marking the gravesites of Dr. Dart's wife (Benjamin and Mary DuPré's daughter) and Benjamin DuPré. Dart and DuPré were founders of St. Paul's and Benjamin DuPré is my (Jim's) great-great-great grandfather.

—Of all the gravestone epitaphs in St. Paul's Churchyard, this one is one of the most stirring, about the love of a man for his son. At the base of *Harry Miller's* obelisk is written:

*This column of marble with its smocking emblems is the offering
Of a father's affection and devotion, and is erected as a memento to the noble
Self-sacrificing example of a patriotic son*



—Moving on, we come to the grave of *Andrew Cornish*, rector of St. Paul's from 1848-1875 and whose portrait hangs in the church.

—Next, we arrive at the gravesite of *William Henry Trescott* (1822–1898). He was an American diplomatist born in Charleston, South Carolina, He graduated at College of Charleston in 1840, studied law at Harvard University, and was admitted to the bar in 1843. He was married to Eliza Natalie Cuthbert.

—From 1852 to 1854 he was secretary of the U.S. legation in London. In June 1860 he was appointed assistant secretary of state, and he was acting secretary of state from June–October. His position was important, as the only South Carolinian holding anything like official rank, because of his intimacy with President James Buchanan, and his close relations with the secession leaders in South Carolina.

—After the war, he was commissioner for the revision of the treaty with China in 1880; was minister to Chile in 1881-1882; in 1882 with General Ulysses S. Grant he negotiated a commercial treaty with Mexico; and in 1889-1890 was a delegate to the Pan-American Congress in Washington.

—At the base of Trescott's monument is the following: "South Carolina! She will sooth the hours of that long twilight when we will all creep gladly to her bosom, there to rest forever." ★★

