

## OKTOBERFEST 2013 PROGRAM SCHEDULE

### FRIDAY, OCTOBER 18, 2013

A. S. Salley Archives open for research.....	9:00 AM – 2:00 PM
Registration – Church of the Redeemer.....	4:00 – 5:45 PM
Family tables.....	4:00 – 5:45 PM
<b>President’s Dinner (reservation required).....</b>	<b>6:00 PM</b>
<b>The Reverend Dr. Frank E. Larisy, Rector, Church of the Redeemer</b>	
<b><i>The History of the Church of the Redeemer</i></b>	

### SATURDAY, OCTOBER 19, 2013

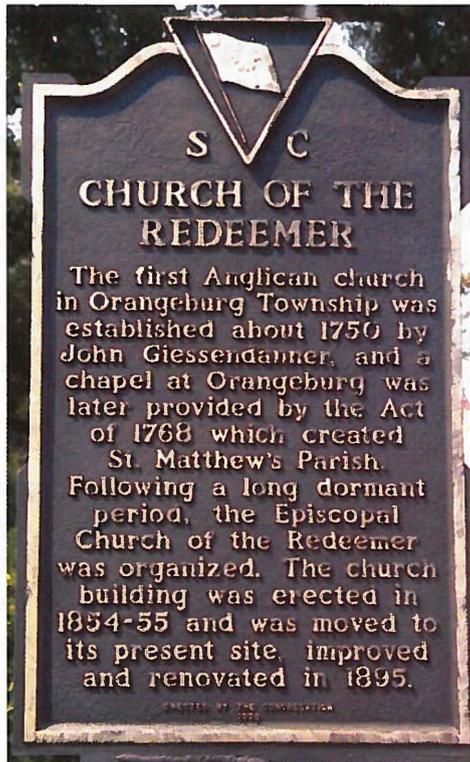
Registration (coffee & pastries).....	8:30 AM
Annual Business Meeting	
Vote on by-laws change.....	9:00 AM
<i>Orangeburgh District DNA Report</i>	
Margaret Waters .....	9:30-9:45 AM
<i>First Families of Orangeburgh District</i>	
Pam Johnson.....	9:45-10:15 AM
<i>Faith on the Frontier: Religion and Community in Early Orangeburg</i>	
Lynn Teague.....	10:15-10:45 AM
Break .....	10:45-11:00 AM
<i>Some Sources for Vital Records in South Carolina</i>	
By Brent Holcomb.....	11:00-11:30 AM
<i>The Internet: Surfing for Genealogy.....Without Wiping Out</i>	
<i>Learn to read the waves of bad information and finish on top of your family history.</i>	
Eric Powell.....	11:30-12:00 PM
Lunch (*reservations required).....	12:00 PM-1:00PM
Family Tables.....	12:00 PM – 3:00 PM
Vendor Tables.....	9:30 AM – 3:00PM

(Some vendors may not be available for entire stated time)

\*Meal reservation deadline October 14, 2013,

\*Note: program is subject to last minute additions and changes

Revised 08/25/2013



# CHURCH OF THE REDEEMER

**Established C. 1750**

**1606 Russell Street ~ Post Office Drawer 9  
Orangeburg, South Carolina 29116**

**Telephone (803) 534-3794  
E-Mail: [rector@oburg.net](mailto:rector@oburg.net)**

# History

## Episcopal Church of the Redeemer

### Foreword

When we are caught by the complexity of our times and often threatened by the changes and chances of our future, it never hurts to look back for a moment in an attempt to regain our balance. How true it is that a grateful heart is difficult to find when it looks only at tomorrow. So often we accept things as they are without looking back to see that events did not simply happen, but that others put their life-blood and spirit into them. The Bicentennial Celebration of the United States in 1976 brought about the establishment of a renewed appreciation of our nation by glancing back at its history. It seemed only appropriate that the Church of the Redeemer might do the same as we celebrated our nation's two hundredth birthday.

It was in that spirit that young Peggy Dukes wrote the attached paper while attending St. Mary's Junior College. Fortunately, her paper was placed in the safe in the church office, for which we find ourselves most grateful. In subsequent years, most of the historical records of the church - newspaper articles, pictures, letters, etc. - were unfortunately thrown out as trash. The Rev. Thomas Tisdale's personal accounts written during his tenure and Miss Duke's history are all that remains. Her history is a well-written and valuable document and the most complete and accurate history of the Church of the Redeemer known to exist.

Peggy was afflicted in her youth by poliomyelitis, which later took her life. For those who knew her, nothing more needs to be said. For those who did not have that privilege, the subject of her study alone will tell you a great deal about her. She was a person of unbelievable courage, yet quiet in nature. Above all, she knew the love of God, and she gave it. It can well be said that her life was built on a rock.

My heart rejoiceth in thee, O Lord.

There is none so holy as thou,  
for there is none beside thee,  
neither is there any rock  
like thee, O God. (1 Sam. 2)

The Lord hath done great things  
for us, whereof we are glad. (Ps. 126)

I have undoubtedly omitted some material, events, and names, and therefore welcome any corrections to the attached history. Many thanks to all who gave so much of themselves to the work of the Lord and His church, namely the Church of the Redeemer.

Faithfully,

William J. Snow  
Rector Emeritus, Church of the Redeemer

# A Historical Account of the Church of the Redeemer Orangeburg, South Carolina



***Peggy Dukes Dickinson***

**September 15, 1943 - February 25, 1974**

The daughter of Mr. (deceased) and Mrs. W. W. Dukes, Jr., Peggy Dukes Dickinson received an associate degree from St. Mary's Junior College in 1963 and a Bachelor of Arts degree in sociology from the University of North Carolina at Chapel Hill in 1965.

To tell the history of the Protestant Episcopal Church of the Redeemer in Orangeburg, one must turn back the pages of time and look across the Atlantic Ocean to old England. There the great St. Augustine landed on the shores of Kent in 597 and found a Christian church established which in time we called the Church of England. This same established Church of England is our "mother church". After the Revolutionary War the name was changed to Protestant Episcopal Church of the New World.

The story of the first church of Orangeburg begins in 1735 with the arrival of the first settlers. A Swiss prince, the Prince of Orange, induces families from Switzerland and Germany to settle here in Orangeburg. Most of these early settlers were members of the Lutheran Church.

The only record of these early years is a diary kept by the first two ministers. They were the Rev. John Ulrick Giessendanner, who served from 1737 to 1738, and his nephew and successor, the Rev. John Giessendanner, Jr., who served from 1738 to 1761. This record or book, which has become known as the Giessendanner Record, was an ordinary but substantial book on which had been stretched a raw-hide binding sewed on with thick, twisted, white cord.

The younger Giessendanner started keeping records of marriages, births, and deaths in this one book. He also kept an accurate account of the number of communicants in the church. He kept the few records kept by his uncle into this same book, which was divided into three parts, mar-

riages first, births second and deaths third. He covered only a few pages in each of the three sections before his departure for England. After his return, he continued the record. Because one section usually took up more than its allotted space, the book is jumbled up with parts of one section.

These records were in German and were not translated into English until the 1800's when Jonathon Lucas, Secretary of the Vestry of the Church of the Redeemer, did this valuable service for the early inhabitants. Many people through the years have referred to this book for information about their ancestors.

Both Giessendanners were ministers of the Lutheran Church; thus it is thought that the first church was Lutheran. The Orangeburg church must have been built before 1743 because it is spoken of in a petition of this date. It was built of wood and clay and was located near the present Armory Building on Broughton Street.

Records show that the Rev. John Giessendanner, Jr., journeyed to England where he received Episcopal ordination from Dr. Sherlock, Bishop of London. On August 27, he was ordained a deacon and on September 24, 1747, a priest. He returned to carry his old Lutheran congregation over to the Episcopal Church or the Church of England in 1749. He served there until his death in 1761. The Rev. Giessendanner was buried in the old church yard.

The change from Lutheran to the Church of England was not so much from a change in view as from expediency. The Crown helped to support only the Church of England in the colonies. In those first days it must have been a very hard struggle to live; certainly it must have been a great help to have the minister supported by the mother church.

In 1749, when the change from Lutheran to the Church of England was made, the congregation numbered 107 communicants. On the following Whitsunday twenty-one people were admitted to the Lord's Supper.

There is in existence an old map made by John Cook, published in 1771, which shows a chapel or church located in the old plan of Orangeburg. This old plan of the Village of Orangeburg also showed the first fifteen streets with their names, the Public Square, the Court House, the lots which were granted along with the land outside the little settlement. Officials of the colony wanted to encourage immigration to Carolina and to the village by the Edisto. On the bottom of this map it was written that the church yard was opened in 1749 and the first person entered was "Dorothy, wife of Peter Moore, 25 February, 1750". The church was built on the first service held according to practices of the Church of England in 1749. Thus, by the old plan for settlement, the entries of the Giessendanner Diary, and records kept in London, we have proof that the Church of England or Protestant Episcopal Church was established in Orangeburg in 1749.

The second minister to the Orangeburg Church was the Rev. Paul Turquand. He served until the outbreak of the Revolutionary War.

After the Revolution, the colonists were very bitter toward anything connected with England. For a few years, there was no record kept to show that Church of England services were continued here. According to family records, however, we know that some families still worshipped regularly. The Rev. R. D. Shindler, who resigned as rector of the church in St. Matthews in 1847, moved to Orangeburg in 1848 and held services here. For months, Mr. Shindler had to hold services in the court house as the church, built of wood and clay, had fallen into decay. The clay mound of this

early church remained visible for many, many years. Land was contracted for and a fund proposed with which to build an Episcopal Church to be called the "Church of the Holy Trinity". This attempt to build a second church ended in failure.

The first attempt may have ended in failure, but the second did not. In 1851, reports were made by the rector of St. Matthews, the Rev. Benjamin Johnson, that plans were being made to organize a church in Orangeburg, which was to be called the Church of the Redeemer. After having held forty services in Orangeburg, plans were agreed upon and a contract accepted to build the church. Helping to make this building possible were contributions, among which were \$125 from St. Peter's Church, \$37 from St. Phillip's. A silver Communion Service, a Bible and Prayer Book were donated from part of the old Palmer Plantation by Mrs. Katherine Palmer on the Old Stage Coach Road, now known as Boulevard. It was stated in February of 1854 that a very energetic and zealous lady, who spent her summers in Orangeburg, had assumed the responsibility of erecting the church here and that work was progressing.

In 1856, when the Rev. E. A. Wagner became minister, there was still no church building. During the next year, however, it was completed. The church was located near the Southern Railroad freight depot. On February 12, 1857, this church was admitted into communion with the Episcopal Diocese of South Carolina. March 14, 1857, the little wooden structure was consecrated by Bishop Davis.

In 1860, after Mr. Wagner's departure for Texas, the church was turned over to the charge of the Rev. Paul Trapier. This was a period of great improvement for the Church of the Redeemer. Regular services were now being held twice each Sunday. The vestry purchased a bell in Philadelphia. This same old bell rings out a call to worship each Sunday morning.

It was reported in May of 1860 that \$275 had been appropriated to help in the building of the church and a residence for the clergy. This was from the Church Building Society. The purpose of this society was to help new churches.

Then came the War Between the States! In the records of the church there are some minutes of those years kept by Mr. Lucas. In the year 1862, he wrote, "the church is filled each Sunday. Most of the congregation are refugees from the Low-Country (Charleston, Beaufort, etc.). Sad to see so few men in the congregation and so many ladies in mourning. The Negroes are crowded out". It was the custom before the war for the slaves to worship in the churches with their masters.

It was reported by the Rev. Trapier and the Rev. Stiles Mellichamp that everything was in a state of chaos. General Sherman had passed through in 1865 wrecking everything. Churches were not spared, for the ministers record that the church Bible, the Prayer Book, and silver Communion Service given by the women of the church were stolen by Sherman's army.

Of the few well-to-do people in the church, most were left poor. Widows and orphans who refugeeed here were stripped of the little they had managed to save from the destruction of their property in the Low-Country. Defenseless families were living off scraps of supplies left by the soldiers who wrecked their supply houses.

The Rev. Stiles Mellichamp, rector of the churches in Orangeburg and St. Matthews in 1860, was sixty-four years old and had to walk five miles to and from the church in Orangeburg because his horse had been stolen. Even though his horse and most of his food and clothing had been taken,

he still held services regularly. On the first of May, Mr. Mellichamp wrote that his sister, who had lost practically everything, had come to live with him. She brought with her a broken-down mule. This, Mr. Mellichamp wrote, made it much easier to officiate every Sunday morning. "Our dear flock is bearing up bravely in tribulation", he wrote. "Faith, Patience, and Fortitude seem immeasurably extended to them from the treasure house of grace from above. Our congregations are still respectable. The Sunday School is going reasonably well".

The Rev. Stiles Mellichamp, in 1868, noted a lack of zeal and interest by several members of the church and in 1870 he resigned as rector but continued holding services once monthly. In 1872, Mr. Mellichamp and the past rector, Dr. Paul Trapier, died.

In 1877, the Rev. L. F. Guerry took charge of the church. While he was rector, the ladies society of the church worked toward the building of a rectory. In 1882, the church was repaired and repainted. During this same year, a silver tankard and an organ were purchased. In 1884, Mr. Guerry was succeeded by the Rev. Edwin C. Steel who died in 1885. He was succeeded by the Rev. H. J. Broadwell, M.D. He served only until December 1886.

The next rector was the Rev. James A. Weston. He was followed by the Rev. J. B. Williams, who served until 1893.

In 1891, the congregation decided to move the little church from its site on Stage Coach Road (now Boulevard) and Peasley, to its present location on Russell Street. Miss Adele Salley, the daughter of the Choir Mother, was for sixty years the church organist. She described the moving of the church building. She was six years old at the time. She said that a team of mules pulled the wooden structure down the road. It had been placed on logs. When the log at the back was freed, it was moved up to the front. The procedure continued until it reached Russell Street. The journey took two days. It was then elevated and the foundation constructed. The building was then lowered into place.

All that remains of the old site on Boulevard is the cemetery. The names of those buried there is at this time in the church files. When the Rev. Dr. W. J. Snow learned about the cemetery two years after his arrival in 1965, he found it in deplorable condition. Some seventy head stones were missing and there was no way of locating these grave sites. A number of the head stones were stolen and were being used for door steps of nearby homes. The cemetery was cleaned up and as many of the old walls as possible were rebuilt around the family plots. The cemetery was fenced in. Although the responsibility for the old cemetery still rests with the Church of the Redeemer, its maintenance is being performed by the City of Orangeburg.

In 1905, the church installed its first pipe organ and organized its first choir. Mrs. M. G. Salley became its first Choir Mother. Prior to this time, the manner of the church was quite informal. Those who wished to sing in the choir would walk down the aisle of the church as they arrived, would remove their coats and leave them at the steps of the sanctuary, and then take their places in the choir pews. (It was so informal, in fact, that the first time two candles were placed on the altar one Sunday in 1915, the Altar Guild removed them after the service and buried them outside under the window over the altar.) A second organ was installed in 1949. It was replaced by a larger one in 1984.

The old church bell (1832) was taken from the belfry of the church when it was moved and stored in Ms. Salley's barn. In 1958, it was placed on the roof of the church. It was faithfully rung for services every Sunday until 1977 when it was then rung only for the 11:00 A.M. service.

On December 15, 1895, Bishop Capers consecrated the new Church of the Redeemer and on Easter Day, 1897, the memorial baptismal font was presented and placed in the rear of the nave. The church had been enlarged when it was moved. The transepts, narthex, and sanctuary were added and the church bricked in 1912. One can still see the old flooring, the wide boards in the nave of the present church are from the old church, and the narrow boards indicate the addition where the church was enlarged.

In 1965, there were five stained glass windows. Three of them were over the altar, one on each side of the unsigned large Tiffany window (only preferred Tiffany windows were signed). In the transept on the Epistle side, there was the beatific window and on the Gospel side the signed Tiffany. As a matter of interest, the Tiffany over the altar was given to the Redeemer by a church in Charleston, having been rejected by their vestry. The reason for the rejection was stated to be the wording under it, which failed to say "to the Glory of God". Although this was the given reason, it was most likely because the donor's three boys appear at the top as Cherubs.

The two small windows on the Epistle side were almost rejected by the rector because he felt that they were not of the proper quality. However, when observing the window more carefully, it was noted that the round stone that had been placed at the entrance to the sepulcher had been removed by rolling it uphill. Anyone, or any group of persons trying to roll the stone in that manner would have been unable to do so because of its size and weight (Matt. 29:60-66). The window, therefore, is a powerful symbol testifying to the Resurrection.

By 1989, all the stained glass windows, donated as memorials to loved ones, had been installed, including the rose window which was first installed in the arch over the doors leading from the narthex to the nave. It has since been moved over the two entrance doors of the church and a plain glass window installed in its stead.

In 1968, the Children's Altar was given by the McDaniel family in loving memory of their son, George H. McDaniel, III, who died at the age of ten. Sometime after that the pews were installed in both transepts replacing the existing chairs. They were purchased from a Baptist Church on Highway 61 which was in the process of expanding its facilities.

The W. R. Lowman house, which was purchased in 1950 during the tenure of the Rev. Thomas, before his retirement, a large Parish Hall and kitchen were erected and plans were made to add a new Sunday School building. The Rev. Thomas S. Tisdale had served long and faithfully for over twenty years when he retired in 1964.

In 1965, the Rev. Dr. William J. Snow was called as rector to the Church of the Redeemer. The first project other than a deficit budget that Dr. Snow faced was to build the new Church School wing off of the Parish Hall. The pledges for the new wing had been lost, so Mr. Watt Smith, the church's Treasurer, placed this expense in the operating budget which was already in the red. The Sunday School building was built.

While this construction was underway, the two coat rooms off of the narthex as one enters the church served as the rector's office and space for a part-time secretary. It was unbearably hot in the summer so the next project was to enclose the porch off of the Parish Hall to make room for offices. By this time, Virginia McDaniel had become secretary and Nancy Smith, the Director of Religious Education. It served as their office as well as that of the Treasurer. The rector's office was located in a small room where the switch boxes were located behind a large storage room

until a building could be built for storage. That room (now the library) was then converted into a nice rector's office with a window looking out onto the parking area and a funeral home.

The Sunday School was running out of space, so in 1980 the Melinda Ott Activities building was added. It helped alleviate a number of problems, providing space for a choir room and a room for the Senior Youth Group. Mary and Julian Ott generously donated the building as a memorial to their daughter, Melinda, who died at age nineteen. She had been an active member in the Senior Youth Group which by this time numbered over one hundred young people.

In 1984, the Altman Building was constructed to make room for the church offices. Joanna Davis had joined the staff as part-time secretary (she later became the Administrative Assistant to the Rector). Virginia McDaniel became the office manager and Nancy Smith became her assistant. Both continued to serve the church, Virginia retiring after thirty years and Nancy Smith after thirty-three years. The building also made space for the Assistant Rector, who at that time was the Rev. Woodie Samuel Miller. Other Assistant Rectors to serve with the Rev. Bill Snow were the Rev. Joey Keyes, the Rev. John Burwell, the Rev. Frank Seignious, and the Rev. Kempton Baldrige.

Hanging on the wall next to the door entering the library were the pictures of the following rectors: Edgar C. Burns, 1928-1933; Roderick H. Jackson, 1933-1940; Thomas S. Tisdale, 1940-1964; William J. Snow, 1965-1989; Robert H. Long, 1990-1992; M. Dow Sanderson, 1993-2001.

When Dr. Snow arrived, he was also rector for St. Paul's Episcopal Church. Mr. Elmore Anderson was the Treasurer. He later moved his membership to the Church of the Redeemer. Upon his death, he left everything he owned to the Church of the Redeemer with the provision that it be used as a camp for activities of the youth and adults. In 1986, with the able assistance of Dr. Jack Johnson, the property was purchased. It was named after Mr. Anderson and has been of great benefit to all.

In 1989, Dr. Snow, feeling some new and fresh blood was needed to help the church continue its growth, submitted his resignation as the rector of the Church of the Redeemer. The Church of the Redeemer was at that time the sixth largest church in the Diocese. The church had become a large and loving community of faithful Christians.

## Epilogue

No history of the Church of the Redeemer has been compiled since the tenure of Reverend Snow (1965-1989). Robert H. Long served as Rector of the church from 1990-1992, and was succeeded by M. Dow Sanderson, whose term as Rector was from 1993-2001. Jim Law served his first term as Interim Rector (2001-2002) following Sanderson's departure. Georg Retzlaff became Rector in 2002 and served until 2004. Following Retzlaff's tenure, Law again served the Redeemer as Interim Rector in 2004 and 2005.

# OKTOBERFEST SURVEY 2013

1. Have you attended Oktoberfest before?
2. What do you like best about Oktoberfest?
3. What do you like least about Oktoberfest?
4. Were the speakers interesting and informative?
5. What kind of speakers would you like to have?
6. Were the meals satisfactory?
7. Were the vendors satisfactory?
8. Were the family tables satisfactory?
9. Was the venue satisfactory?
10. Would you like to see more tours? If so what type? If not what kind of activities would you like to see at Oktoberfest next year?
11. Are you interested in volunteering to help next year?
12. Are you interested in volunteering for a committee?
13. Please give us your comments, suggestions and concerns below.

**THANK YOU FOR COMPLETING THIS SURVEY  
PLEASE PLACE IN SURVEY BOX AT REGISTRATION TABLE BEFORE  
LEAVING**

## ABOUT US



### The Orangeburgh German-Swiss Genealogical Society

Our Society is a family history organization which promotes the collection and preservation of early records of the people of Orangeburgh Township, South Carolina, and their descendants. It is an eleemosynary, non-profit, non-political, and non-sectarian.

Other objectives are to serve, through publications and meetings, as a medium of exchange of Orangeburgh genealogical information; to acquaint members with available sources of genealogical materials; and to enjoy the fun and fellowship of sharing records and research.

Membership is open to all who are interested in Orangeburgh genealogy, professional or amateur, and who are interested in supporting the objectives of the Society.

Individual membership is \$18.00 per calendar year, or \$24.00 for two or more members residing at the same address. Life memberships, both Individual and Family are also available. (See application for life membership prices which vary with age of applicant)

All OGS GS Members receive the OGS GS Newsletter published four times per year. The newsletter covers such topics as: ancestry charts, family group sheets, family bibles, cemeteries, personal diaries, queries, book reviews, courthouse records, surname lists, surveys, memorials, plats, deeds, etc.

OGSGS Members also have access to the OGS GS Archives, the Society's Collection of printed and manuscript material. This collection was donated to the A. S. Salley Archives in 2009 and has been incorporated into the archives collection. All materials are stamped and acknowledged as OGS GS donation.

All OGS GS Members receive a personal invitation to OKTOBERFEST, our annual meeting of the membership. It is a yearly celebration in Orangeburg when researchers come together to share sources of genealogical materials and have fun.

If you share our goals and are interested in genealogical research in the Orangeburgh area we invite you to join our Society today by filling out our membership application located on the website [www.ogsgs.org](http://www.ogsgs.org).

**OKTOBERFEST SPECIAL FOR NEW MEMBERS ONLY**

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_____	General Index to Orangeburg County Probate Court, 1865-1947 (Estate Name, Exec/Admin Name, CH File Key) (paper)	\$25.00	_____
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	Shipping and Handling: Orders will be sent Media Mail. Please allow 4 to 5 weeks for delivery.		<b>2.50</b>

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