

*St. Philip's  
Episcopal Church*

*A History*

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REA

Wilmington, N.C.  
February 12, 1874

*In the year 1817, there was not a single Clergyman of our Church in the State; there are now less than sixty. . . . Well-informed as the readers of *The Spirit of Missions* generally are, it may surprise some of them to learn that North Carolina far from being as they may have imagined a vast, sandy plain, rises as it stretches westward from the sea, until its mountains become the highest in the United States, except those which hem the Pacific Coast. The (missionary) district to which these lofty peaks belong lies westward of the chain which separates the waters flowing into the Atlantic from those which empty into the Gulf of Mexico.*

*In this territory, with an area larger than that of several states of the Union, there is a population of more than a hundred thousand souls and it is a land of surpassing beauty, with a climate to which nothing superior and perhaps nothing equal can be found on this continent, in healthfulness and uniformity of temperature, and in its bracing and tonic effects on the human system. The population, as might be expected in such a country, is active and vigorous.*

*Families of superior culture and refinement, are often met within the villages. The people desire education and are not at all hardened in religious prejudice, and especially, I may say, receive very kindly the Services of our Church when offered them. But I must confess that this, so far, has been done only to a limited extent.*

*At Asheville, the principal place in the mountain district, I found a small but growing congregation — There I have sought to establish a training school to prepare some of the young men of the country for the Ministry, who should dedicate themselves to the work among their own people. The Clergymen who are to teach these candidates for Orders are intended to be at the same time dedicated as Missionaries and to teach the Gospel wherever congregations may be gathered which they can reach.*

*The Rt. Rev. Thomas Atkinson  
Spirit of Missions Board of Missions  
publication of the Protestant Episcopal Church*

**FRONT COVER:**  
*"Blessing The Children," 1954.  
Photograph by Bill Boggs.*

Diocese of North Carolina

1853 - 1881  
The Rt. Rev. Thomas Atkinson

1873 - 1881  
The Rt. Rev. Theodore B.  
Lyman, Assistant Bishop

Diocese of North Carolina

1881 - 1899  
The Rt. Rev. Theodore Lyman

1893 - 1899  
The Rt. Rev. Blount Cheshire, Jr.,  
Assistant Bishop

Missionary District of Asheville

1895 - 1898  
The Rt. Rev. Blount Cheshire, Jr.,  
Interim Bishop  
(Bishop Cheshire continued to  
serve as Bishop of the Diocese  
of North Carolina.)

Missionary District of Asheville

1898 - 1922  
The Rt. Rev. Junius M. Horner,  
Missionary Bishop

# St. Philip's Episcopal Church

## A History

### Brevard North Carolina



*The goblet styled chalice (left) was an 1857 gift to St. Paul's-in-the-Valley from Charleston friends of the new North Carolina parish. The chalice survived General Sherman's burning of Camden where it was stored when the valley church was closed during the Civil War. The chalice, now an historic relic, symbolically was brought to Brevard when St. Philip's mission was established later in the century. It is believed that the chalice was being used by the rector for communion of the sick when the 1925 fire destroyed St. Philip's. The chalice on the right was the first St. Philip's communion vessel and commemorates the ministry of the Rev. and Mrs. Chalmers Chapman.*

*Photograph by Bill Boggs.*

Diocese of Western North Carolina

1922 - 1933  
The Rt. Rev. Junius M. Horner  
(Died, April 5, 1933,  
age seventy-three)

Diocese of Western North Carolina

1934 - 1947  
The Rt. Rev. Robert Emmet  
Gribbin  
(Resigned July 12, 1947 for reasons  
of health; Died Sept. 23,  
1976, age eighty-nine).

Diocese of Western North Carolina

1947 - 1975  
The Rt. Rev. George Henry  
(Died March 19, 1975,  
age fifty)

Diocese of Western North Carolina

1975 -  
The Rt. Rev. William G.  
Weinhauer

The first recorded Episcopal service in what now is Transylvania County was June 5, 1856. "We worshipped in a shed attached to the stable of Mr. Francis W. Johnstone at his farm Montclove. This shed was used during the week for W. J.'s equipment . . . but these were pulled out Saturday evenings and the floors scoured . . . and on Sunday mornings the neighbors assembled there to worship God according to the rite of the Protestant Episcopal Church in America."

F. W. Johnstone and the neighbors who gathered for this Episcopal service were for the most part South Carolina low country planters who had by 1850 formed a summer settlement along the big bend of the French Broad River in the vicinity of Dunn's Rock. The settlement was similar to one at Flat Rock in the valley of the same river but some twenty years older. Johnstone had fostered the Dunn's Rock community. His family had extensive South Carolina land holdings and he began purchasing North Carolina property in the latter part of the 1840's. His brother, McKewn, bought land also along the river and built a thousand acre working plantation which he named Glen Cannon. Another brother, William, developed a large working farm. All were slave owners.

*Before there was St. Philip's  
there was St. Paul's-in-the-Valley*



*Montclove, home of F. W. Johnstone, where the first recorded Episcopal Church service was held in 1856. The house dates to 1854.*

# JAMES STUART HANCKEL

1817 - 1892

James Hanckel was born in Charleston, South Carolina, July 1, 1817. His father, Dr. Christian Hanckel, was for forty-five years rector of St. Paul's Episcopal Church, Radcliffeborough and for many years president of the standing committee and deputy of the general convention of the diocese of South Carolina. Dr. Hanckel acquired a summer home in Flat Rock, thus the Hanckel family entry into the French Broad River valley. Minutes of St. John's-in-the-Wilderness document his occasional ministry to that summer congregation.

James Stuart, the eldest son, graduated from General Theological Seminary. [Founded in 1817, it was the church's only seminary at that time.] He was ordained deacon in 1837 and priest in 1839. He served his father's parish as assistant rector from 1838 until 1851. In 1853 he became rector of St. Thomas and St. Dennis Parish at Pompion Hill, even then an historic South Carolina Cooper River parish, dating back to 1703. He served that parish until 1860. His wife was named Fanny and in the 1860 census they name eight children, ages 19 to a nine month old baby.

Hanckel built his Dunn's Rock summer home, Chestnut Hill, in 1857 on land bought from F. W. Johnstone. The acreage cost \$649. In 1860 he bought a second tract of land from Johnstone. This acreage cost \$600 and the Hendersonville County plat book describes it as, "Beginning at the beach tree on the west bank of the river running west (to) the south edge of the Monclove Road." This South Carolina clergyman was a friend and social equal when he officiated at the Episcopal service in his next door neighbor's farm shed that June 5, 1856. For twelve years thereafter he was a missionary in North Carolina as well as a rector in South Carolina.

South Carolina diocesan records beginning in 1859 record Hanckel's clerical work at his summer residence. The records list the following preaching services: 1857, Dunn's Rock 44, Flat Rock 3; 1858 Dunn's Rock 44, Flat Rock 3; 1859, Dunn's Rock 43. In these years before the war, summer for both the Flat Rock and Dunn's Rock residents was May through October, the time when Charleston weather could in no way compare with the mountains.

Hanckel preached the convention sermon in 1860 at his own South Carolina diocesan convention and in his personal annual report wrote, "Having accepted a Professorship of Systematic Divinity in the Diocesan Seminary the Rector (of St. Thomas and St. Dennis) has tendered his registration . . . bringing to a close a happy ministry of almost 7 years in this parish." The new diocesan seminary at Camden was short lived. It began in January of 1859 and in 1865 Bishop Davis reported to his South Carolina convention, "Soon after the passage of Sherman's Army through the coun-

try, our Seminary buildings in this place were entirely destroyed by the act of an incendiary." [The seminary at Sewanee dates from 1857.]

Hanckel spent the war years for the most part in Transylvania County at his Chestnut Hill home. Minutes from Cathy's Creek Baptist Church describe him as interim war time preacher and one history of Baptist churches in this area relates:

**Methodist and Presbyterians were torn asunder by the slave controversy; and Episcopalians, who were summer residents, held no services during three quarters of the year. Reverend James Stuart Hanckel, Episcopal rector of proud St. Paul's-in-the-Valley, not only filled his pulpit during summers, but filled in for Baptists, Methodists, and Presbyterians and their churches.**

During the war he visited in South Carolina. The diary of the socially prominent Mary Chesnut, wife of Jefferson Davis' side, Brigadier General James Chesnut Jr., mentions him on several occasions. One entry places him in Camden at the time of the fall of Port Royal in November, 1861:

**Passed Rev. Mr. Hanckel with the old blind bishop [Thomas F. Davis, Jr., Rector of Grace Episcopal Church, Camden and bishop of the diocese of South Carolina] slowly walking up and down before the bishop's door. Mr. Hanckel is from Beaufort. Surely, this is a day for Christians to comfort one another as best they can . . . South Carolina is now one armed camp.**

Hanckel in 1864 wrote, "I have only to report that I have been regularly officiating at St. Paul's-in-the-Valley for the past year." In 1868 he became rector of Christ Church, Charlottesville, Virginia and remained "its able preacher and faithful pastor until his death, August 22d, 1892, in the 77th year of his age."

The *Charlottesville Chronicle* obituary report of August 26, 1892 states:

**Dr. Hanckel was a South Carolinian by birth and association and he always held strongly by the traditions of his native State . . . It was while serving in the general convention of 1868 that Stuart Hanckel (as he was called) attracted the attention of the authorities of Christ Church . . .**

**His style was didactic, and his appeal was habitually to the reason rather than to the feelings . . .**

**Nowhere did he appear to more advantage than in a sick room . . . In fact he had experience of his own to draw upon . . . his wife was for years before her death a hopeless invalid. He had followed to the grave a darling son who was rising rapidly in his profession . . .**

Other families — summer and permanent residents — who first attended these barn services were those of Robert Hume, John Gadsen, Dr. Hugh W. Rutledge, Henry Ewbank and the Rev. James S. Hanckle, the officiant. Only a few weeks after the service at the Johnstone farm a congregation was formed and a fund was begun to build “a proper church”. Johnstone, for a token ten cents, sold the new vestry a site fronting on the Greenville road near Dunn’s Rock and approximately \$1,650 was subscribed towards building construction. The local residents gave \$500 and \$500 was given by their St. John’s-in-the Wilderness friends and relatives at Flat Rock. About \$650 was subscribed through Humes’ Charleston Episcopal Church friends and Dr. Rutledge’s friends in the same city provided a communion chalice, lectern, Bible, Prayer Book, an alm’s basin and a christening bowl. Bishop Thomas Atkinson included the new congregation in his August, 1857 visit to the mountain country. “I preached at Mr. Frank Johnstone’s on the French Broad River. This congregation is a new and promising one, consisting mainly of gentlemen and their families from South Carolina . . . The congregation differs from that at Flat Rock in that its members generally are by birth, or have become permanent residents of the State, instead of merely occupying summer homes in it. On this account, they of course offer better hopes of increasing the strength of the Church. During the past summer, they enjoyed the very acceptable and useful services of the Rev. Stuart Hanckel of South Carolina. They have determined to build a Church, which they hope to have ready for consecration if Providence should permit me to visit them again this ensuing summer or autumn.”

The following August, 1858, Bishop Atkinson returned to the Dunn’s Rock community and observed, “I preached at Mr. F. Johnstone’s, on the Upper Broad in Henderson County. [Transylvania was part of Henderson County until 1861]. A Church was then nearly finished, and a site for a Parsonage has been given.” The church was named St. Paul’s-in-the-Valley. It was called “The White Church” by the area residents. The building had pews for 120 persons with balcony seating for slaves and servants. There were twelve acres of land and it had burial space. “I preached in the recently erected church of St. Paul’s-in-the-Valley,” Bishop Atkinson was proud to record in his 1859 annual report. The church was consecrated April 28, 1860. The Rev. Hanckel reported to the 1861 diocesan convention a parish communicant strength of 23 — 20 whites and 3 colored. He also reported 23 children from the 14 families who composed the membership. Visitor attendance was “more numerous than ever before. The Parish greatly needs the services of a resident and permanent Pastor,” he also wrote in this report.

By 1860 there was a sense of security and expansion in the valley. Robert Hume built the Rock Hotel on the Greenville road. Henry Ewbank opened



## HENRY EWBANK

1819 - 1898

“Riverside, 14 February 1856

We came to this place from W. Johnstone's on Tuesday the 8th of January.

Commenced school this day with William Johnstone and Henry Hutton.

Mr. F. W. Johnstone proposes to give me 75 \$ a term for each of his daughters or 15 \$ pmo. To commence on Monday the 18th.

19th [Feb.] Gave my first lesson to Pinnkey and Lella.

13th [March] Wrote to Mr. Hanckel and to I. I. Lucas ordering 100 circulars for my school.”

The diary entries above were written by Henry Ewbank. His diary is in the North Carolina state archives and the *Guide to Private Manuscript Collection* summarizes its contents: “Records kept by Henry Ewbank, head, Riverside Boarding School in Western North Carolina (Transylvania County) on registration and dismissal of students, student accounts, school expenses and subscriptions and labor contracts and accounts.”

The diary covers the years 1856 to 1872. In the 1870's it seems reasonably clear that it records a subscription school which was a common school at this time in this area. Martha Boswell who has written about this school stated that as a young girl in the first part of this century she was told about the Ewbank Episcopal boarding school. She places the school at Glenn Cannon. The people who settled at Dunn's Rock were very English in views and religion and wanted their children so schooled, she remembers being told. She also was told that there was, at that time, a desire by the South Carolina families to keep their young boys away from the rapidly growing Charleston which they envisioned becoming increasingly a wicked place.

Henry Ewbank was born in England, March 18, 1819. His father, William Withers Ewbank, was a fellow of Queens College, Cambridge and later rector of North Witham, Lincolnshire. He was buried in the chancel of that church, January, 1840. His wife, Theodosia, died at Everton, August 1846 and was buried

in the family vault there. The Ewbank family was a descendent of Thomas Cranmer through the Archbishops's sister. Henry Ewbank was Cambridge educated. He married Mary Annie Lockey of The Grove, Hatcham, Surrey in England and of Society Hill, Charleston, South Carolina.

Ewbank was thirty-six years old when he came to the Dunn's Rock settlement. The 1860 census accredits him worth eight thousand dollars in real estate with seven thousand dollars in personal assets. He had six children, three born in South Carolina and the three born in North Carolina, thus establishing a North Carolina residency of some years. The census also lists their three domestic servants born in England.

Henry Ewbank, was from its beginning, active in St. Paul's-in-the-Valley and he participated in founding St. Philip's. Duncan's history of the Episcopal Church in North Carolina writes about his descendant's service to St. John's-in-the-Wilderness: “Among the laity who rendered long and valuable service we find Ernest Lucan Ewbank, [son of Henry Ewbank] whose four sons were active in all parish activities; and his daughter Miss Amelie Ewbank was active in the Women's work.”

Henry Ewbank later moved to Greenville County, South Carolina and was the founder there of Grace Episcopal Chapel at White Horse. His 1898 death at his Homefield Farm about twelve miles from Greenville was recorded in the *Greenville Mountaineer*. The reporter told his readers, “Henry Ewbank was one of the most refined and cultured gentlemen who ever lived in this country . . . His mind was a storehouse of information on every subject and as a writer and conversationalist is rarely equalled.” His wife, Anne, died in 1892. They are buried in the Ewbank Family Cemetery, North Greenville County, South Carolina.

An article by Transylvania County newspaper man and local history buff, Augustus White Long, quotes a 1940 conversation with Uncle Bill Hogshead who, at the time of the interview, was a grandfather and considered also a local area history authority. Hogshead is quoted, “They were a great set, those South Carolinians. They had their own hotel, their own church and minister, their own school, and their own doctor. And I tell you what, they drove fine horses.”

an Episcopal boarding school. Between the Hanckle residence, Chestnut Hill, and Azalia Hill (later the Ramsey residence) slaves were cutting a channel to straighten the French Broad to lessen flooding and to reclaim land which already was at premium. On February 15, 1861, Transylvania became a county with the little community of Brevard the county seat. Three months and five days later North Carolina seceded from the Union.



*Above: Chestnut Hill, home of the Rev. James Stuart Hanckel dates from (circa) 1857.*

During the war years Bishop Atkinson twice visited St. Paul's-in-the-Valley, in 1862 and 1864. Each time he confirmed one person. The Rev. Hanckle in 1860 had been appointed to a professorship in South Carolina's new seminary in Camden. His academic schedule permitted him to be at his Dunn's Rock summer home from June through October in 1862 and he officiated at services during these months. By 1863 all the seminarians were in the army and the institution was closed. In 1864 Hanckle reported to his South Carolina bishop, "I have been regularly officiating at St. Paul's-in-the-Valley for the past year. The reports of these services in detail will be made to (North Carolina) Bishop Atkinson. I fully propose being present at (South Carolina) diocesan convention; but instead of settling down, our section is every day becoming more disturbed."

The little white church was closed some time after 1864. Hanckle took the altar vessels and church records to his Camden seminary for safe-keeping. The small Sunday School library was taken to the church in Flat Rock. Although Bishop Atkinson made episcopal visits to western North Carolina he did not include St. Paul's-in-the-Valley after 1864.

F. W. Johnstone, from the beginning a leader in the church, became a captain in Company E of the 28th Regiment of North Carolina. After the war he sold his Transylvania land holdings and moved to Mississippi. The Humes were victims of the lawlessness which came to some of the rural areas during the latter days of the war. They were warned to vacate their home and as they left they saw it in flames. And in Camden the seminary building was burned

*Below: Some who worshipped at St. Paul's-in-the-Valley lived in the combination kitchen-slave quarters of Chestnut Hill.*





# *And in Brevard*

“At Brevard, a place I had never before visited, I met a good congregation, preached and administered the Holy Communion,” Bishop Atkinson in 1874 reported to the convention of the diocese of North Carolina. This episcopal visit was one part of his long term mountain country missionary effort. “The whole Diocese may well be considered missionary ground, but especially does the mountain district demand to be so designated,” he told the convention.

The chief missioner was the Rev. Daniel Hillhouse Buel, head of the Ravenscroft School in Asheville. The school for boys was founded in 1856, closed in 1864 and was in 1868 reorganized as a Theological School to provide ministers for the Western Mountain area. “. . . we must look homeward for supply,” the bishop reasoned.

The missionary concerns of Bishop Atkinson were shared by his new assistant bishop, Theodore Lyman. In his initial report to the diocese in 1875 Bishop Lyman said, “In a large hall at Brevard, Transylvania County, after morning prayer by Rev. Mr. Buel, I preached, confirmed three persons and administered Holy Communion. Preached there again in the evening . . . in the valley . . . a very neat church . . . prettily situated . . .”

“Formerly there was a good congregation here in the summer, chiefly composed of families from Charleston. But since the war, only a small number reside in the neighborhood. No service had been held in the church (St. Paul’s-in-the-Valley) for ten years. The prospect is now good for reviving the congregation, if only occasional services can be provided. But thus far we have been unable to make the needed provision.”

One story from this time illustrates the almost heroic effort put forth in ministering to parishes in the mountain country. August 21, 1885, Bishop Lyman relates, “When a few miles from Brevard, in descending the last mountain range, we were placed in great peril by encountering a swarm of yellow-jackets which nearly covered our horses. The horses became frantic and unmanageable; and we feared, every moment, a plunge over the precipice at our side. But a kind Providence guarded us, and we escaped without any incident or injury.”

St. Paul’s-in-the-Valley was not to be revived. The wreckage of civil war had destroyed the economy that sustained the summer colony which was the mainstay of that little white church. The future belonged to Brevard. Here the court sat, here taxes were allocated and paid and here already a thousand souls resided. There were stores and a mill. Also Robert and Jane Hume had moved into Brevard.

The Humes worked actively with the Rev. Buel to establish a church in Brevard. They had built a large home on the southeast edge of the town plot, and their parlor along with the court house became the Episcopalian places of worship. William A. Johnstone, Henry Ewbank, John Gadsen and Dr. C. W. Hunt brought their organizational abilities and their families into the effort. Buel wrote, "We are a few scattered sheep needing a fold, and God has answered our prayers by crowning our efforts with success."

Bishop Lyman now always included the new Brevard congregation in his western episcopal visits. His reports from 1878 through 1885 document an effort to support St. Paul's-in-the-Valley and to be the missionary bishop to Brevard. During these years he would go to the Little White Church for morning services as he routinely reported, "I preached and administered the Holy Communion." He recorded confirmations there in 1879, two in 1883, and three in 1887. It is probable that these confirmations at St. Paul's-in-the-Valley suggest Brevard congregational growth and the use of that building as the place for an exclusively denominational rite. The Bishop's Brevard ministry typically was an evening ecumenical preaching service in the court house. Dr. Buel read Evening Prayer before these outreach services. Earlier, in 1880, he preached in the Baptist church and in 1884 in the Methodist chapel.

At 5 p.m., August 7, 1883, the cornerstone was laid for St. Philip's Episcopal Church. "We have long been anxious to have a church in Brevard but until this time, the way was not open," Bishop Lyman wrote summing up the day's events. Mrs. Hume had sold an old Wedgewood dish which had been in her Lowndes family for over a hundred years to start the building fund. The Humes also raised money for the new church from "their relations and friends in Charleston, Wilmington, Asheville, New York, and Boston." Robert Hume had died in 1881 and the property which together the family had offered for the church was given by Mrs. Hume and her children as planned. The name St. Philip's was chosen because so many of the church's founders, including the Humes, were originally from Charleston and their home parish there was historic St. Philip's Episcopal Church which dated back to 1713. Mrs. Hume's daughter, Jenny, at a later date told the *Brevard News* that the town of Brevard at one time gave a lot each to the Methodist, Presbyterian, Baptist and Episcopal churches and that the lot given to the Episcopalians was sold and the proceeds added to the building fund. [County records of this period are inconclusive.]

Very difficult years followed the cornerstone laying. Dr. Buel continued to journey from Asheville for services. Beginning in 1885 the diocesan convention records provide an annual progress report on the new mission congregation. In 1885 St. Philip's communicant strength was 19 and there had been

3 confirmations. The new congregation's clerk wrote in 1886, "The new church in Brevard is very pretty, is so far advanced toward completion, that we use it for services and we see an evident increase in attendance and the interest of the people." In the 1887 annual report St. Philip's announced a Sunday School with one teacher and 25 "scholars". That report also ambitiously proclaimed, "the new church has received its stained glass windows and we hope will soon be entirely completed." At the same time the more somber report of the bishop read, "We have only a small band of church workers there and they are not able without assistance to do what their hearts are yearning to accomplish."

Money problems in the new church continue to be the concern of Bishop Lyman and are noted in 1891. "The church still is in a partly unfinished state for lack of funds; but by generous gifts, since received in response to a public appeal made by me, this church with others will be ready for consecration at my next visit." Two new communicants, Mr. and Mrs. A. E. Boardman, made a gift of \$500 and this supplied the critically needed capitol to complete the building.

October 22, 1891, St. Philip's Episcopal Church was consecrated. Bishop Lyman preached, Holy Communion was administered, and two persons were confirmed. One ominous note is found in the bishop's report of the day's activities, "Rev. Edward Bradley who has been officiating for some months in Brevard will not be able to continue and up to this time I have not found another." The Rev. Buel's missionary work in Asheville had been concluded the previous year when the Ravenscroft Training School was discontinued.

In 1895 the Rev. Arthur Rooney was assigned to St. Philip's as missionary priest. The frequency of his visits are not recorded. There were public services each Sunday conducted by a lay reader. Holy Communion was administered four Sundays that year and the "whole number of persons" is listed as thirty.

In January, 1896, church treasurer, A. E. Boardman, using his President of Macon (Georgia) Gas Light and Water Co. stationary, wrote a letter to the bishop's assistant, A. E. Stubbs, which provides today's reader an insight into many aspects of social and church climate just as the century was coming to an end:

The Presbyterian minister approached me the other day with an offer to purchase the benches now in the old church of "St. Paul's-in-the-Valley." I asked him if he would like to buy the church building itself. He said yes they would. So I think there is a good chance to sell these things that otherwise would surely go to ruin on our hands. I went over the other day to fasten up the front door which had long been open and was caught there by a heavy rain. The roof is so rotten and the plaster is fallen from the ceiling that I could look right through the roof as through a sieve.

Now I think we had better take this opportunity and sell the building and devote the proceeds to fencing in the land and protecting it for a cemetery as was planned long ago. Please send me the proper authority to sell and we can then determine what is best to be done with the proceeds in case the Trustees of the Jurisdiction (Missionary Jurisdiction of Asheville) do not approve of fencing the land.

I would rather not have this matter discussed here as some of the old ladies in the Parish are fond of interfering and in matters of business, I think the least said the better. As the Treasurer of the Parish I presume I am the proper one to attend to these matters. Mr. Rooney has not yet grasped the situation here so I have not troubled him with the details as here set out. Have merely told him that I was going to dispose of it if possible. As I understand, the building was never consecrated as it was intended for uses as a school, as well as church building. [The building was consecrated April 28, 1860.] The price will be determined by a competent and honest carpenter and builder.

The request was granted to sell the pews.

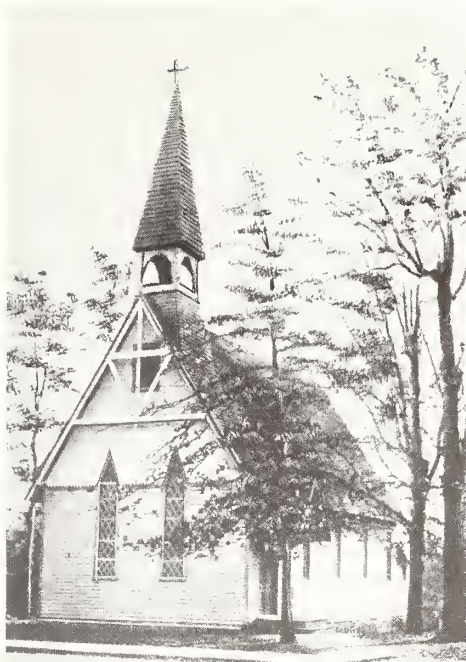
**THE REV. CHALMERS D. CHAPMAN'S** 1896 appointment as priest-in-charge was a turning point in the life of the parish. "When I took charge July 11 there was but one service, a Sunday morning service. Now we have services Sunday morning and evening, Friday evening, and daily prayer for missions at noon. We have also started a Sunday School which gives promise of being helpful in our mission work. Of the scholars attending, but 7 are from our church families."

His reports to the succeeding 1897 and 1898 diocesan conventions affirm the success of his work:

During the year covered by this report St. Philip's Guild and the St. Philip's branch of the Woman's Auxiliary have been formed, and both have done good work. The Guild is very materially increasing the rectory fund and the branch (of the Women's Auxiliary) in carrying out the pledge system for diocesan missions. St. Philip's circulating library has been organized with over 100 volumes. The rector's lending library also has been started.

During the past year a rectory has been built (adjoining the church property) donated by one of our most devoted members. The St. Philip's Guild, whose object is the payment of the indebtedness on the rectory and the St. Philip's branch of the Woman's Auxiliary whose care is the missionary work have both done nobly.

The land for the new rectory was a gift of Mrs. Reba W. Boardman. The rectory cost \$5,139 and rapidly was being paid. The rectory had been a high priority for the rector. He and his wife had been living in a boardinghouse. In 1902 the bishop told them, "I think you have done excellently on the rectory debt . . . If you will make up another \$500 in another year I will take the rest off your hands and see that it is paid."



Above: Post card picture of St. Philip's Church. Date not known. The building dimensions were 24 foot x 60 foot. A pipe organ was installed in 1909 and electric lights in 1910. The date of the Tiffany altar window is not known but it was prior to 1910.

## CHALMERS DURAND CHAPMAN

1845 - 1931

Rector, 1896 - 1917

Chalmers D. Chapman was born in Irvington, New Jersey, April 14, 1845. He received the bachelor of arts degree from New York University in 1866 and a law degree from the law school of that same institution in 1868. He received the degree bachelor of divinity from the Presbyterian Church's Union Theological Seminary, New York, in 1872. He was ordained by the Morris & Orange Presbytery of New Jersey to the Presbyterian ministry in October 1872. His first pastorate was in the Mt. Olive Presbyterian Church, Budd's Lake, New Jersey from 1872 - 1875.

Presbyterian church records list Chapman in 1876 as an "evangelist" without a specific assigned location. New York University alumni records place Chapman in Europe some time between 1875 and 1876. He was, in June of 1876, "dismissed to the Protestant Episcopal Church" the New Jersey Presbyterian Synod minutes state. There is an interesting letter written on the occasion of the Rev. Chapman accepting being godfather to Chalmers W. Nesbitt of Chicago. The family relationship to Mr. Chapman is not clear. Dated November 1, 1913, the Rectory, Brevard, he writes that he

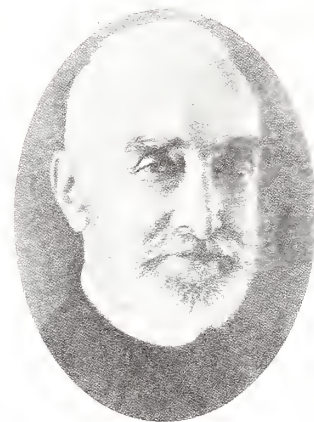
Below: Father Chapman at the 1917 Easter altar. The Breese Memorial Window was listed in the 1910 Addendum to Alstir Duncan's guidebook to Tiffany windows in the United States. No Tiffany cartoon of the window now exists. (The enlargement of this window on the back page is by Pat Austin working from a seventy year old photograph.)



himself was confirmed "in the dear old city of Armagh by Marcus Gervais Beresford, Archbishop of Armagh and Lord Primate of all Ireland." [Archbishop Beresford was Primate of Ireland from 1862 until his death in 1885.]

Chapman was ordained in the Episcopal Church a deacon September 30, 1877, and priest, November 2, 1878, and was rector of Grace Church, Greenville, New Jersey from 1878 - 1896 when he resigned there to come to Brevard as the first resident clergy in the new St. Philip's mission church. Chapman came to the mountain country "for reasons of Mrs. Chapman's health." His wife's name was Francis Eugenia and they had one daughter, Jessie, born in 1890. Mrs. Chapman was the first president of the Brevard Betterment Association and was instrumental in establishing the first Parent-Teacher Association in the county.

"For fifty-eight years Mr. Chapman was a minister of Christ — fifty-eight years of abundant, fruitful service as can be given only by one whose life is centered in God," the diocesan *Highland Churchman* wrote at the time of his death. For thirty-five years his home had been Brevard and twenty years rector of St. Philip's. He was indeed a legendary person. "All business houses in Brevard were closed from 3 to 4 o'clock last Friday afternoon, while funeral services were being conducted . . . and . . . the flag on New York University, where Dr. Chapman graduated in 1869, was at half-mast during the day, out of respect to the memory of the Brevard minister," the *Highland Churchman* reported.



The rector quickly became popular with the congregation and with the community. He gave a talk twice a month to the primary grades of the public school. His daughter said the children would crowd about him during these visits. Another said, "No one had ever entered into the heart of Brevard's childhood as did Mr. Chapman." He often was called "Father Chapman." Numbers suggest growth: 1899, 13 families, 33 communicants; 1906, 16 families, 48 communicants; 1909, 22 families, 58 communicants.

The new diocesan Bishop, Joseph Blount Cheshire, early in his office gave Chapman charge of the Church of the Good Shepherd in the Cashier's valley. The chapel had been built in 1887 chiefly through the interest of Governor Wade Hampton of South Carolina and his family who had been coming to the valley for the summers. The Chapman vicarage began in 1904 and the diocesan reports suggest he visited the Cashier's chapel for services once a month. The 1974 history of the Cashier's church *Mountains in Reply* states:

In time, the church was placed under the vicar either of Highlands or Brevard. It was the custom of the men to come in their buggies or on horseback with their vestments packed in their saddlebags. They rode about half the distance to Cashiers on Saturday afternoon and spent the night with friends. Arising early Sunday morning they would complete the journey. After church and a bountiful dinner with the Hamptons, they returned to their friends of the night before.

The leadership which had served St. Philip's so long was, early in the century, changing. Vestryman William Johnstone died in 1912. His services to the church spanned the period back to the first Episcopal services in his uncle's shed at Montclove. Albert Jenkins died in 1913 and his wife in 1914. They had come from England to North Carolina in 1872 and to Brevard in 1873.

Mr. Jenkins had been a lay reader at St. Paul's-in-the-Valley and at St. Philip's. Mrs. Jenkins was an early women's leader, very proud of her confirmation by Samuel Wilberforce, the great bishop of Oxford. And in 1917, at age seventy-two, Fr. Chapman announced his retirement. The national church pension fund went into effect in March, 1917, affording for the first time a stipend for its retired clergy. Now very much citizens of Brevard, the Chapmans continued an active parish and community life. For many years he wrote a column for the *Brevard News* called the "Prayer Corner."

**THE REV. JOHN SEAGLE** followed Chapman. He was forty-six years old, a North Carolina native and a graduate of the Ravenscroft Training School which had been established to provide clergy for the western mountain parishes. The great influenza epidemic of 1918 occurred at the onset of his ministry. "He (Seagle) will long be remembered for his heroic and unselfish tasks

# JOHN C. SEAGLE

1871 - 1947

Rector, 1918 - 1924

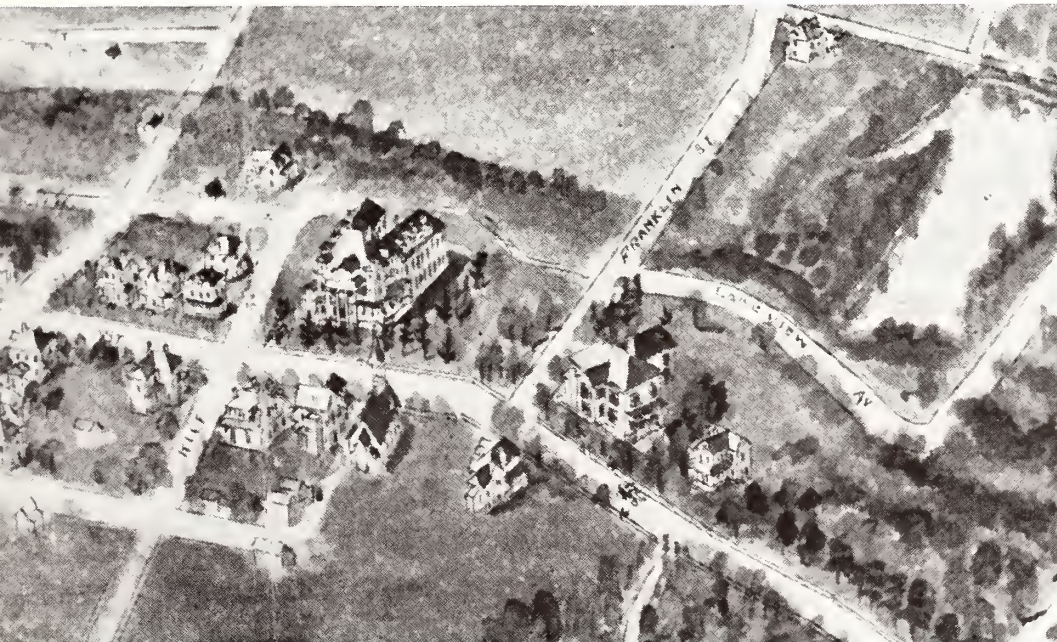
John Seagle was born in Rutherfordton, North Carolina, November 3, 1871. His parents had come into the Episcopal church through the ministry of Milnor Jones who had established mission work in nearby Polk and Henderson counties. During Reconstruction their Rutherfordton County farm was plundered and the family moved to Hendersonville. John, and his brother, Nathan, both attended the Ravenscroft mission school in Asheville. Both attended the General Theological Seminary in New York. Nathan stayed in New York City as the assistant minister of St. Thomas Episcopal Church and then was, for forty years, rector of St. Stephens, where he became one of the city's best known clergymen.

John Seagle's Ravenscroft training is recorded by Bishop Cheshire in an 1898 diary entry, "I have in temporary charge of the Valley Crucis (Mission School) a most efficient reader and catechist, Mr. John C. Seagle, and I am utilizing the Mission House as a home for two earnest Christian women, who will take a small number of boarders from the country around the Mission School, which one of them teaches with the help of Mr. Seagle."

Seagle attended the University of North Carolina and was ordained deacon in 1903, the year he completed his seminary work in New York. He was married to Ellen Denny Tongue and they had one daughter, Mary. He was ordained priest in 1909 and was the associate minister of St. Luke's in Lincolnton. Here he assisted the rector in that parish's mission work at High Schools. He was, at one time, rector of St. Paul's in Eastchester, New York.

Mrs. Seagle was interested in club work and she was described by the *Brevard News* as "an ardent church worker and also a leading club woman. In spite of a frail body, she has so strong a spirit that she has accomplished much. Her name on a club program assures an interesting meeting."

The Seagles went from Brevard to St. Paul's Church, Salisbury and then to St. John's, Charleston. The Charleston church in 1939 celebrated its hundredth anniversary and dedicated a new parish house. Seagle retired the following year and moved back to Henderson County. There he began to build a private chapel. Just east of Hendersonville on Highway 64 a sign, St. Mary's Chapel, points to a grey stone Gothic Chapel not unlike St. Philip's Episcopal Church, Brevard. Begun by John Seagle it was finished after his death by his brother, Nathan. It was named and consecrated St. Mary's Chapel after their mother and on her birthday. John Seagle died April, 1947, and is buried in a family grave plot in front of his chapel. His wife and daughter also are buried there.



*Above: The rectory was built in 1898. Diocesan reports of 1903 value it at \$3,600 and the twenty year old church building at \$3,000.*

*Left: St. Philip's Church and rectory from a 1913 drawing of Brevard. The Franklin Hotel is directly across the street. The "big summer hotel" was built in 1900 by the Toxaway Company and the women of St. Philip's held their summer bazaars here. It was razed in 1956. The W. E. Breese home (now the Inn at Brevard) is at Main and Franklin Streets. (This drawing is from the Breese family collection.)*

in nursing and tending the sick, not only his own fold, but in other congregations as well,” one observer wrote. Another wrote, “His power of love and sacrifice was felt throughout the whole region.” Plans now were afoot to apply for parish status. The mission now had 75 baptized persons on its roll and on June 10, 1924 the bishop recorded, more parish growth, “Preached and confirmed 14 persons at St. Philip’s. In the afternoon preached in the same church.”

Seagle was an adamant low-churchman. He was described as a saintly man. “He went about doing good,” one parishioner remembers. He kept a cow and chickens at the rectory even though that practice no longer had in-town approval. One story provides insight into the spirit of the man. A Brevard man was telling his neighbor how kind all the people were to him at the time of their family’s illness during the great flu epidemic. “Did your minister come and pray with you?” the neighbor asked. “No, but the Episcopalian preacher has been here every day to milk the cow.”

Mrs. Seagle’s health had been failing for some time. A newspaper account in the archaic journalism language of another day read, “Last winter when it was necessary for him to accompany Mrs. Seagle to California, we found how dependent we were on him. Upon his return one big smile spread around the town and a hopeful voice acclaimed, ‘Mr. Seagle is back, now we can move forward.’” The *Brevard News* in 1924 reported his resignation, “to seek a lower altitude for Mrs. Seagle,” The *News* called him “a tireless worker and what is even more important still, he is a leader of conspicuous ability.” The “resignation was accepted with regret” the paper stated.

## Fire!

**THE REV. HARRY PERRY** became rector June 1, 1925. Fire on Christmas morning the same year destroyed the church building. The rector at the time of the fire was taking communion to parishioners who had been unable to attend the early Christmas service. The banked furnace became overheated and set fire to the frame structure. The loss was complete.

The immediate problem of temporary quarters was solved by using the rectory for Sunday services and church school as well as a residence. The clean-up job was simple because the fire was so thorough! Charlotte architect Louis H. Asbury was selected to design the new building. Asbury in 1925 was one of the foremost architects in the South and had a special interest in Gothic church design. His plans were accepted and the cornerstone for a Norman stone building was laid August 30, 1926.

The *Brevard News* reported the cornerstone laying event as “impressive”. Bishop Junius M. Horner officiated, assisted by Rector Harry Perry and former



# HARRY PERRY

1879 - 1956

Rector, 1925 - 1948

Harry Perry was born in Manchester, England, June 13, 1879. He attended the Cathedral School, Brisbane, Australia, while his father and mother were stationed there for duty with H.R.M. 12th Lancers. He studied for orders at Trinity College, Toronto, Canada, where he met and married Dorothy Grace Baker from Wimbledon, England. He was ordained deacon in 1915 in the Anglican Church in Canada and to the priesthood in 1917 at Idola, Kansas.

During World War I Perry served as chaplain at Camp Shelby, Mississippi. He filled ministries in both Brookhaven and Bay St. Louis, Mississippi. Perry belonged to the Masonic Order and was a Shriner.

The Perrys came to St. Philip's in 1925. They had two daughters, Elsie and Marjorie. Dancing at the rectory and Sunday movies were issues the P.K.'s had to deal with; churchmanship was a problem for their father. His English and Canadian Anglican liturgical traditions were not the ritual ways which Mr. Chapman and Mr. Seagle had together, for twenty-nine years, implanted in St. Philip's Protestant Episcopal parish. Father Perry, at eight o'clock Holy Communion each Sunday, met one congregation; Mr. Perry, at eleven o'clock Morning Prayer, met another.

One great story warrants telling from those days in the Perry rectory. The occasion was the family gathered for Sunday dinner with the bishop present. Services always were long for little girls, and especially were they long when the bishop made his annual visit. Finally dinner time did come and a proud father asked daughter, Marjorie, to say the grace. With bowed heads they heard, "Good bread, good meat, good God, let's eat."

Perry was rector for twenty-three years. It was the longest tenure of any. A local news column said of him, "Rev. Perry is the dean of the ministers in Brevard. He has been active in every good cause here demanding his co-operation, and is socially as well as professionally well-liked on all sides. He is especially admired in the churches besides his own for the way he co-operates with their ministers and for his liberal attitudes."

The Perrys retired in 1948 and moved to Penny Farms retirement community, Green Cove Springs, Florida. He died November 26, 1956. Bishop Horner, at the time of his death, said, "It was during his rectorship that the present church in Brevard was built, and it will ever stand in testimonial to his leadership. It has been my privilege to ordain two men who were brought into the church by Fr. Perry," he added. Both Fr. Perry and Mrs. Perry are buried in St. Paul's-in-the-Valley cemetery.



## Episcopal Church at Brevard Destroyed by Fire on Friday

*Special Correspondence of The Asheville Citizen.*  
BREVARD, Dec. 26.—St. Philip's Episcopal Church, constructed nearly forty years ago, the home of one of the oldest of the smaller parishes of Western North Carolina, and widely known among visitors from the Carolinas, as well as the entire South, and other sections of the country, was totally destroyed by fire, together with the entire contents of furnishings and memorials, early during the forenoon of Christmas day.

Starting presumably from an overheated furnace, shortly before the morning Christmas Communion service was scheduled to take place, the fire spread rapidly through the structure, and it was only through the heroic efforts of the Brevard Fire Department and volunteer workers that adjacent property consisting of the Rectory, the home of Dr. W. J. Wallis and the Franklin Hotel, were saved from serious damage or destruction, these buildings being subjected to terrific heat and, the Franklin Hotel roof having caught fire from the flying sparks several times. Brevard's recently purchased improved fire apparatus, including high power pumps, proved efficient in the saving of thousands of dollars worth of adjacent property.

The contents of the church included a pipe organ given by the members of the parish as a memorial to the late Frances Eugenia Chapman, wife of the Rector Emeritus, the Rev. Chalmers D. Chapman, a Tiffany window given by members of the family as a memorial to the late Mollie Hume Bress, and church furnishings of beautiful and costly nature. While the building was not of large dimensions, having been constructed in the earlier days of Brevard's growth, the interior furnishings were recognized as outstanding

among the churches of like size in the Diocese of Western North Carolina, and the loss covers intrinsic and sentimental values of considerable worth. Members of the congregation are individual losers in silver and brass loaned to the church for the Midnight Service held on Christmas Eve.

The construction of St. Philip's, Brevard was started nearly fifty years ago and it was largely through the efforts of the widely known Hume, Lownes, Jenkins, Boardman, Johnston families and others that the securing of the land and the erection of the church was started, and through the efforts of the later increased congregation that the commodious Rectory was added to the property. Situate in the heart of Brevard the property owned by St. Philip's has furnished a location for church and Rectory that has been recognized as attractive and convenient.

The Rev. Chalmers Durnad Chapman was the first resident minister, and upon his retirement in 1817 after more than 20 years of service he was succeeded by the Rev. John C. Seagle, well known in Western North Carolina. When the Rev. Mr. Seagle accepted a call to a parish in Salisbury, N. C., a year ago he was in turn succeeded by the Rev. Harry Perry, originally from Canada and late of Bay St. Louis, Mississippi.

While no plans have been made public by the vestry of St. Philip's, it is understood that the losses are only partially covered by insurance, but it is believed that plans will be immediately announced for the rebuilding of the church, and although facing a heavy financial and sentimental loss, it is greatly hoped that there will rise from the ruins of the burned church an edifice that will be larger and more beautiful than the structure that was today totally destroyed.

*Asheville Citizen, December 27, 1925. Photocopy provided by Rural Life Museum, Mars Hill College.*

rector C. D. Chapman. "As the bishop and clergy proceeded to the place where the cornerstone was to be laid, the choir standing on an improvised platform, sang softly a hymn — the bishop, standing beside the cornerstone and laying his hands upon it, spoke a few words and offered a prayer, carrying out the formalities."

The cornerstone contains an old Bible given to Chapman by Bishop Seymore at the time Chapman was ordained. W. E. Breese placed in the stone the records of the laying of the cornerstone of the original church along with a parish history. The stone also contains the issue of the most recently published *Brevard News*, a prayer book, hymnal, a Columbian Exposition gold coin, a Brevard souvenir spoon and post card, a photograph of Chapman and a poem by parishioner Harve Vernor Smedberg.

Marshall Kilpatrick was the contractor for the new building. Royal H. Morrow, a civil engineer and a parish member, was chairman of the building committee. He also was the on-the-job supervisor. Morrow had built several of Western North Carolina summer camps and was an established professional. The grey stone was a gift of William Breese, the foremost member of the vestry. Breese was a leading North Carolina lawyer, often a vestryman, once a state senator, six times mayor of Brevard, and typically a delegate to the diocesan convention. He organized the Chamber of Commerce and was its first president. He wanted an impressive building for his church as he wanted other growth for Brevard. The stone came from his Mill Cove quarry and had to be quarried. Brick would have been less expensive but the Norman design prescribed stone. The stone masons were Joe and "Doc" Wright. Both enjoyed recognition as real craftsmen.

Architect Asbury provided detailed drawings for the vaulted ceiling, pews, and chancel. He aimed for a coordinated and authentic Gothic building. All the woodwork was local construction. The little parish graveyard with recorded graves dating back to 1879 was encompassed by the new building. Tall headstones were removed to accommodate the floor of the new building and an entrance to the graves was provided through a ground floor door.

Building capital for the new church came from a mortgage on the rectory. Such capital formation was a conventional practice especially in the booming economy of 1926 and 1927. The building took two years to complete. The chapel was finished first. The bishop reported that the Convention of Asheville met February 14th and 15th, 1927, "at St. Philip's, Brevard, the opening service being held in the beautiful new Norman church." The church was valued at \$45,000.

Four months later, June 19, St. Philip's became an independent parish. The property deed now was held by the parish vestry and the legendary mis-

sion barrel gifts to the rector and his family would be no more. Mr. Perry's daughter, Elsie, (Mrs. Lloyd Burhans) relates the story of one Christmas gift, the best ever in those mission years, when an affluent New York parish had the Brevard mission as its giving responsibility. Earlier in the year the New York parish women had written for measurements and the holiday gift barrel contained a blue chinchilla coat for each girl, beautifully dressed dolls, and handmade clothes. Such "women's work" had served the church's mission field — foreign and domestic — for many decades.

In 1926 the parish membership was approaching one hundred and offerings were good. The parish along with the rest of the church in 1928 accepted the newly revised *Book of Common Prayer* almost without comment. However, when Rector Perry introduced red cassocks for the acolytes, many saw blue. And in 1929 came the stock market crash. The ensuing economic depression was especially heavy on a community which relied on summer tourists and campers for the margin of difference in its economy.

The mortgage on the rectory was foreclosed. The rector moved to a modest residence and on more than one occasion Senior Warden Smedberg paid the rector's salary from his personal funds. The women's groups in the parish worked and "carried the freight" during this difficult time, one verstryman said. The women of the parish regularly held a Christmas bazaar at the rectory and a summer bazaar across the street at the Franklin Hotel. In 1936 the canons of the diocese were amended to permit women to serve on the vestry and Mrs. Mary Lock Sledge and Mrs. Sherrill B. Verner were named to the vestry soon after. "It was during the difficult times when the men were reluctant to serve on the vestry that women started to do so," wrote Sherrill Verner, who also was the first woman to serve as church clerk.

Yet the parish put it all together, and on May 7, 1939 the Rt. Rev. Robert E. Gribbin consecrated the new building, which in the Episcopal church tradi-

*Below Left: Construction viewed from St. Philip's Lane. (Ripley's "Believe-it-or-Not" newspaper feature once related the story of the Brevard Episcopal Church "built over a graveyard.")*

*Below Right: Construction viewed from Main Street. (Note the brick sidewalk.)*



tion means it is paid for. The fourteen years since the fire had been, and were, hard years and St. Philip's was not yet out of the economic woods. In July, 1941, the vestry asked "the rector and one other to call on all members behind in pledges and also on members who had not paid." Later, January, 1942, the vestry formally thanked the "Women's Guild for their help in lending money to make the necessary repairs in the church." In October 1947 the rector informed the vestry that a Brevard council of churches had been formed. There is a poetic wistfulness in his wording, "to get the men of the churches to work toward the spreading of the Kingdom of God."

In June, 1948, the Rev. Perry concluded his twenty-three year ministry in Brevard. The more than half-century ministry of rectors Chapman, Seagle, and Perry are together commemorated in the 1980 St. Paul window.

**THE REV. DR. H. BOYD EDWARDS**, the seventh generation of his family to be Anglican clergymen, became rector in 1948. The vestry was on record wanting a young man. There was at this time a critical shortage of ministers in the Episcopal church nationwide; St. Philip's parish had no rectory, and funds for stipend were short. Acting on the advice of the bishop, St. Philip's selected an older man who was in retirement in the Asheville area. Dr. Edwards had retired from a distinguished ministry — dean, Trinity Cathedral, Little Rock, and later Rector, Church of the Ascension, Pittsburgh. The bishop asked him to serve St. Philip's on a non-residential basis. A few months into his Brevard ministry the vestry formally asked him to stay for an indefinite period.

A rectory was first priority for the vestry. Dr. Edwards secured from the holder of the mortgage on the old rectory the promise to let St. Philip's have first option should he decide to sell. But he would not then sell. That next-door-to-the-church property was necessary for any long range building program.

A fund for a new rectory and at a different location was begun with money which had just come to the parish from the Clare F. Lathrop estate and at a most fortuitous time. By early 1950 the New Rectory Fund had grown to \$5,800. Long time parish member J. S. Bromfield offered the parish a building lot on land he owned bordering St. Philip's Lane between the little cemetery and the old rectory. The deed would be issued "as soon as \$10,000 is in the Rectory Fund." The Bromfield family offering contained the restriction that the lot "shall always be used for church purposes or the title reverts to the Bromfield family or the Thompson Orphanage." The Bromfields intended to insure that never again would the church not have a residence for the rector.

A campaign to complete the fund's goal was begun in July of 1950. There was an urgency in the drive because it was necessary to have a rectory to attract

a permanent rector. The goal of \$10,000 was reached with the Christmas offerings. The vestry acknowledged the liberal gifts of non-members who made the goal obtainable — Straus, Silversteen, Towers, Brombacker, and Dougal. By the February vestry meeting the building was “coming along” and in April the “preacher hunting committee” had met, the clerk recorded.

The new rectory solved only one space problem. Space for a growing parish was still unprovided for. The church basement had never been satisfactory — it was too small, damp, and difficult to heat. Records indicate that as early as 1942 a parish party was held at the Methodist church. In fact the vestry even considered the idea of using the new rectory as it had the old one after the fire when it served double duty. The idea was rejected. With the rectory building program underway accordingly the vestry in 1952 formed a Parish House Planning Committee, “the intent being that there be no last minute rush to draw plans when the funds (and the adjoining lot) become available.”

Dr. Edward’s ministry was concluded later in 1952 when his wife’s illness suggested a change to the warmer climate of Florida. Sunday services were conducted by lay readers. Dr. Edwards has worked toward an effective lay readers program and it paid off. The Rev. Thomas Williamson, a retired priest living in Saluda, would come at times to assist but the lay readers carried the service schedule.

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## **H. BOYD EDWARDS**

**1884 - 1970**

**Rector, 1948 - 1952**

Boyd Edwards was born in South Orange, New Jersey, February 27, 1884. His secondary education was at the Ohio Military Institute, College Hill. He studied three years at the University of Cincinnati and then went to Trinity College, Hartford, Connecticut where he received his bachelor’s degree in 1907. He was a member of Alpha Delta Phi fraternity and was active in football and track. He pursued further study at Columbia University while at the same time attending General Theological Seminary. He graduated from the seminary in 1910. He was ordained deacon in Christ Church, Cincinnati in 1910 and priest there a year later. In 1911 he was assistant to the rector of Christ Church and then became rector of St. Michael’s in Milton, Massachusetts and of the Church of Our Savior in East Milton.

During the summer of 1916 he was chaplain with the 8th Massachusetts Infantry in the Mexican Border Campaign; during 1917-1918 he was chaplain with the rank of Captain in the U.S. Army and was attached to the 101st U.S. Engineers of the A.E.F. Following the war he

returned to his parish and in 1921 became dean of Trinity Cathedral, Little Rock, Arkansas. In 1928 he was called to be rector of the Church of the Ascension in Pittsburgh.

At the Church of the Ascension he had a twenty year distinguished career. One of that church’s archives committee in 1988 wrote, “In going through minutes of annual parish meetings one thing I found out: that it was he who said Ascension should start an endowment and, praised be, the endowment has grown so that now we depend on its income very heavily — Ascension is a large church, expensive to maintain, and has lost members like so many city churches.” The University of Pittsburgh in 1933 conferred on him the honorary degree Doctor of Divinity. Twice Edwards had declined to have his name considered for Episcopal orders.

Edwards married Margaret Francis White of Milton, Massachusetts on November 23, 1920, and they had two children, Henry B., Jr., and Margaret Harriet.

Edwards and his wife, Margaret, moved from Pittsburgh in retirement to Skyland, North Carolina and he served St. Philip’s as a non-residence priest. In 1952 they moved to Florida. Edwards died November 21, 1970 in New Jersey after a long illness. His wife died some years later.



The vestry once again must find a new rector. "The committee on securing a minister was instructed to keep the standards at the present high level." Paul Ritch, age twenty-four, was appointed seminarian-in-charge. Ritch came to the parish in the spring of 1953 and was ordained deacon in May of 1953. He was the first occupant of the new rectory. He was not married at that time, but was soon after.

The vestry in April of 1953 continued its discussion of a proposed new parish house. That particular vestry meeting was at Silvermont, the home of Mrs. J. S. Silversteen, a member of the vestry. Home vestry meetings were popular especially when there was no satisfactory place to meet at the church. Home meetings also saved on heating bills. At the Silvermont meeting the vestry agreed to begin a major parish hall fund raising campaign in September. The owner of the old rectory indicated he now was willing to sell. The \$15,000 price was agreed to and with \$8,000 from the fund and the rest by loan the absolutely-necessary-to-own next door property was returned to St. Philip's parish. Under Don Jenkin's supervision remodeling of the building was begun.

During the Ritch tenure the Altar Guild was reorganized, the Sunday School was reorganized, and there was some reorganization of the Women's Auxiliary. An active layman's organization was formed. A coffee hour was begun by the Church Guild. In March of 1954 two ardent church-working women assumed the responsibility to paint the needed-to-be-repainted front doors; two ardent church-working women thought red doors would accent the building's dark grey stone. Too many concluded the red doors were an affirmation of a different churchmanship for St. Philip's. The vestry met after Sunday services to review the motivation of the red doors. The March 14 diary of Mrs. Jessie Ward, daughter of former rector Chapman, identified the feelings of many that day:

Fair — cold. A very black day for us and our churchlife. We both went to church and didn't like Paul's sermon a bit. Then at a vestry meeting afterwards, David [her husband] was insulted by Dr. Stevens for protesting about the doors. We went out for a long drive in p.m.

In May of 1954, at St. Philip's, Ritch was ordained priest and a call to be permanent rector was extended but Ritch declined. He believed the stain from the red paint was too deep. Paul Ritch was the first minister in any way associated with St. Philip's Church who was born in the 20th century.

**THE REV. FRANK E. MCKENZIE** came to the parish as rector in the autumn of 1954. The parish had 124 communicants. Work was underway remodeling the old rectory to serve as a parish house. There was still anguish by some over the red doors and a lingering resentment by a few over the fact

## FRANK E. McKENZIE

Rector, 1954 - 1958

Frank Erwin McKenzie was born in Salisbury, North Carolina, February 20, 1924. He was educated at Belmont Abbey Jr. College, 1943, and the University of the South, Sewanee, B.A., 1948. He served in the United States Navy during World War II. He was ordained deacon June, 1951 and priest in May, 1952. His first duty was assistant to the rector of Grace Church, Morganton, North Carolina and priest-in-charge of the mission, Burke County, North Carolina. He was a graduate of General Theological Seminary. He married Martha Walton in 1953.

McKenzie said that his years in Brevard "were really very happy ones. I have always felt that one of my strengths is to reach out to the community." The practical result of this very real community outreach was his assist to the lingering parish house building fund. "I was at a meeting of a civic club and someone, not realizing who I was, asked if I were going

to play poker after the meeting. After he apologized, I said, 'Be sure I get a tith of the winnings for our building program.' Sure enough, he stopped by the Rectory and gave me 10% of the winnings with which I opened a special savings account. Every week, thereafter, someone would give me 10% of the winnings from the week before . . . When I left, I turned over several hundred dollars as a beginning of a Parish House building fund."

"The carillon was given while I was at St. Philip's. One day I got a call from someone complaining about them. They were disturbing to this person. When I stated that our baby son slept when they chimed, she became angry and called me a liar. We put them on just to chime on the hour after that . . . As I look back on these years, they were years which provided me with an opportunity for growth and gave me an excellent chance to understand others who held different views from my own."

The Rev. McKenzie has been rector of St. Paul's Episcopal Church, Wilkesboro, North Carolina since 1958.



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that the church had been built over the old cemetery. The new rector was advised by his bishop, "Remember you are to be Rector of a community and not chaplain to a few Episcopalians. Don't just seek to make Episcopalians out of people. If you live a Gospel life, others will come to Christ and some will become Episcopalians."

Frank McKenzie was able during difficult years in the church both nationally and locally to be effective in his own parish. He became acquainted in the community and in the parish took hold. The chapel was made really useable and the first major change in the nave in thirty years was effected — a stained glass window. In April of 1954, Mrs. Fannie Web Holt of Jacksonville offered to donate a stained glass window in memory of Mrs. Florence Ellis. This window, Blessing the Children, sparked interest. "Several persons have recently expressed interest in memorial windows," the vestry clerk wrote to Mrs. Holt. Other windows followed and each was carefully designed. An interesting example of care in design was the response of the donor of the King David window when she inspected the initial cartoon. "Let the mountains be more like our own Smokies," she told the artist.

Trinity Sunday, 1955, the Carillonic Bells were dedicated. A gift of Mrs. Joseph Barclay, the bells were the most advanced electronic sound reproduction available at that time. One minister complained that he might as well stop preaching when the Episcopal chimes for twelve o'clock began because his people stopped listening anyhow. The chimes were heard throughout the city for a generation and were silenced only when replacement parts were no longer available.

The parish was growing and after two interim ministers — Edwards and Ritch — a feeling of permanence was settling on the parish. At the 1957 annual meeting rector McKenzie told the congregation, “The last year has been one, I feel, of deep spiritual growth within the parish. We are going forward and are beginning to make an impact on the life of our community which we have not made in the past. We are fast becoming known as a ‘Family Church’ which is the biggest compliment a parish can be given.”

Years later McKenzie wrote about some of the problems of these years. “It should be remembered that the use of vestments and the centrality of the Eucharist were controversial matters at this time. I wore a tippet for Morning Prayer and a stole for Eucharist since it is a sacramental vestment. A member of the congregation got upset with me because I seem to feel that communion was more important than Morning Prayer for I did not wear a stole for Morning Prayer. This was quite upsetting to this person. At the same time, there was a student at the college who felt he could not attend because we did not use incense. It does become difficult to minister when you find people so far apart in their views of what is proper.”

In 1958 the vestry adopted a formal policy statement for the governance and maintenance of St. Paul’s-in-the-Valley cemetery. Burials had been recorded in the cemetery in each decade since the 1850’s and in “the late 1930’s a cemetery committee was formed and since that time this committee has carried on in an informal manner,” the vestry was told. The historic burial plot had been deeded to the parish in 1930 by formal action of the trustees of the diocese. After the property lines were established by survey “a fence was erected, being donated by the Barclays and Morrows.” The January 1958 policy statement required permanent grave markers, limited lot sales to Episcopalians, and encumbered lot sales funds for perpetual maintenance. [The wrought iron entrance gate was a 1968 memorial to William J. Wallis.]

In March of 1958, McKenzie received a call to St. Paul’s Church, Salisbury. He had been well liked both in the town and in the parish. He served as a trustee of the University of the South, Sewanee and had been active in diocesan committees.

The Jessie Ward March 9, 1958 diary entry describes one parishioner’s thoughts about his leaving:

We got up and went to 8 a.m. Communion Service . . . went to 11:00 o’clock service, also Frank’s last Morning Prayers — We feel very sad . . . at 6 o’clock went to the supper the Church gave for Frank and Martha — home at 7.



**THE REV. FRED VALENTINE** was installed as a rector November 9, 1958. The eight month interim had been filled by lay leadership and limited clerical help from Francis Craighill, Jack Tucker, and Robert Jenkins. The new rector came to Brevard from Christ Church, Elkins, West Virginia. He was forty years old, married with two children. He was a mature and experienced priest and it was his fortune to lead the parish through most of the social and religious change that characterized the 60's. "We both went to 11 a.m. service — It did our hearts good," the Ward diary responds to Valentine's first service.



The Jessie Ward diary in the archives of the Diocese of Western North Carolina is significant because it records feelings about events in the life of the parish the day they occurred. The diary covers about twenty years beginning in 1954. The first reminiscences about the new rector log the importance of the church and its rector to one who had for 68 years been a part of that parish:

Nov. 23, 1958) . . . we liked the service very much . . . 70 there. Nov. 30) . . . went to Advent breakfast. Dec. 7) . . . went to church at 11:00. Dec. 14) . . . went to church . . . listened to St. Philip's on the radio. Dec. 21) . . .to family Christmas Service at 9:30 . . . it was lovely and to me very moving — home at 10:30 and listened to all of 11:00 a.m. service. Feb. 15) . . . Mr. Valentine called. Mar. 15) . . . David and I both feel better . . . listened to Dr. Schumaker on "Episcopal Hour". April 5) . . . Bishop was here . . . church full. Apr. 17) . . . to St. Philip's Easter Communion Service — such happiness. May

## **FREDERICK F. VALENTINE**

### **Rector, 1958 - 1967**

Fred Valentine was born in Philadelphia, December 13, 1919. He attended the Virginia Theological Seminary and graduated in 1945. He was ordained deacon the same year and priest the following year. He was married to Virginia Louise Thompson in 1945 and they had two children, Timothy and Bridget. Timothy is currently serving in the United States Army, and Bridget is married to Charles Mausy. The Mausys have four sons and live in Elkins, West Virginia. Virginia Valentine died in 1980. The Rev. Fred Valentine was married to Patricia Smith of Buckhannon, West Virginia in 1983.

After seminary Fred Valentine served parishes in Spartanburg, South Carolina; Cary, North Carolina; and Elkins, West Virginia. He came to St. Philip's from Grace Church, Elkins, and then in 1974 returned to the Elkins' church as director of their Adult Training Center for the Mentally Handicapped. He retired from that position in 1985 and continues to make his home in Elkins.

When asked to identify some highlights of

his Brevard ministry, Valentine listed the 1961 School of Religion first. This was a series of bi-racial, ecumenical, evening events with a diocesan missionary with an interest in world affairs as speaker. A large banner spanned the street in front of the church to call community attention to the event. He listed also the Lenten programs, Advent "Home Services," Brotherhood of St. Andrew, and his involvement with the prayer and spiritual healing group. Later in the list came the new parish house and St. Andrew's-by-the-Lake at Toxaway. He remembered favorably the participation of Brevard College students in various phases of parish life, and he recalled visiting many of the county camps each summer for vesper services and musical entertainment.

"Brevard was a wonderful community in which to live and minister," Valentine said. "Ministerial and ecumenical relations were good and active. Community interests and concerns were important to me as a priest and pastor. St. Philip's continues in my prayers, and may its life and ministry add strength and give challenge to the Brevard community and Diocese of Western North Carolina."

3) . . . church at 11 but no heat so David said he was freezing and we left — so anger and disappointment. June 12) . . . to service at 11 a.m. — about 60 there. Aug. 20) . . . Mr. Valentine back [from vacation] and church about full. Sept. 20) . . . to church at 11 — about 100 there. Dec. 25) . . . at 12:45 Mr. Valentine came to give us Communion. Jan. 1) . . . I feel much better — I was bitterly disappointed when David wouldn't let me go to church.

The January 1960 annual meeting was the first ever congregational meeting held in a parish house unencumbered by debt. But the debt-free remodeled residence was 62 years old and not adequate for the 156 communicants and a Sunday School with 90 attending. The congregation meeting gave the word and the vestry began to review “all phases of church property — church, parish house and rectory.” In January, 1961, the parish committed itself to a major building project — a parish house that would be the biggest building program since 1926 when the present church building was begun. Brevard architect Robert L. Daniels was selected to design the new building. Daniels had a difficult assignment — join an affordable contemporary building to an award-winning Gothic structure. The proposal was presented to a congregational dinner meeting in July, 1961. The meeting was held across the street at the Presbyterian church's fellowship hall emphasizing the need of adequate facilities for the Episcopalians.

One year later the building committee and the finance-promotion committee both had completed their assignments. The necessary alterations in the architect's plans had been made to accommodate what the finance committee thought affordable. Some \$65,000 was raised through gifts and loan and on June 10, 1962, the ground was broken. The building took nine months to build

*Below: The traditional ground-breaking ceremony for the new parish house, June 10, 1962. Left to right are Spencer Walker, James Curwen, parish house building chairman Jim Morrow, Maria Orr, Vicki Caldwell Best, the Rev. Fred Valentine, Bill Sager, and crucifer John Walker.*



*Above: Parish Hall dedication service, April 30, 1963. Left to right: The Rev. Robert Johnson, The Rev. Jim Perry, Jim Morrow, The Rt. Rev. Matthew George Henry, Bill Sager, The Rev. Ben F. Ormand, representing the Transylvania County Ministerial Association, The Rev. Frank McKenzie and Rector Fred Valentine.*



Transylvania Times 1963  
photograph of the new  
parish house. The windows  
are from the chancel of the  
church and had been in  
storage since being replaced  
by the 1957 memorial  
windows.

and was occupied in late March, 1963.

The *Transylvania Times* provides the details of the dedication service, April 30, the eve of St. Philip's day. There was a procession from the church to the new building with Robert E. Johnson who had entered the ministry from St. Philip's as a special guest. The bishop gave the principal address. The next day there was an open house and luncheon in the new building.

Two diary entries make very personal the two events:

It was such a thrill to be in our wonderful new Parish House and there we had a great big congregation and confirmation and a fine sermon by Bishop Henry. It was an inspiring and happy time . . . we went to the church again at 3:30. The Bishop preached 30 min. and it was a good sermon.

There were 62 there and to my great surprise, Mr. Valentine asked me to sit at the table with the honor guests. I sat by Robin Johnson and Virginia V. It was a wonderful meal and I only wish my David could have gone to all their inspiring ceremonies. They sent him a plate of turkey, etc. . . . (April 30, 1963)

The parish had worked together to achieve the new parish house. The need for the space had been obvious. But the rector was able to communicate with all the parish because early in his ministry he had established *St. Philip's Epistle to the Transylvanians*. Volume I, Number 1, was dated April 30, 1960. Up till then, announcements before the Sunday offering had been the way to inform. The new publication also spoke to those not attending. The monthly publications would keep the parish informed of other significant matters as it did in January, 1965 when "as a result of the vestry of this church extending an invitation to other churches to meet for discussion on racial relations in the community, a Good Neighbor Council was appointed by the Board of Alder-

*Chancel and nave, 1969. The windows — St. Elizabeth, The Nativity, and St. Philip are a 1957 memorial to Elizabeth Silversteen. The organ console is not visible. The present organ was purchased in 1974.*



men.” The publication’s name was later changed to *The St. Philipian*.

In January, 1967, the parish celebrated the 110th anniversary of the beginning of Episcopal work in Transylvania County. The principal event was a parish dinner and a summary of the rector’s comments that evening relate the expanding ministry of the church:

He began with observations on the past history of the church, compared the church of ten years ago with today, noting the purchase of the Rectory on Grove Street, the addition of the Parish House, the beginning of the Thrift Shop, growth in women’s work with more unification into parish life, the prayer groups which have undergirded the church, the Vestry’s becoming more concerned with church work as well as community and world needs, the School of Religion growth in past years, tithing stressed more . . . plans for St. Andrews are finished and the slab has been poured. It is hoped that this mission will develop into a year-round church.

The report of the rector was a valedictory address. He resigned in April of 1967 to become the rector of St. Christopher’s Church, Spartanburg. Jessie Ward recorded, “We walked to church at 11. Big congregation for Mr. Valentine’s last service (communion). Virginia sat with us. We both wept.”

**THE REV. EDSEL KEITH** began his St. Philip’s ministry in June of 1967. Forty-three years old, he had just concluded a successful ten-year ministry in Huntsville, Alabama. He was very much welcomed. “We went to our new rector’s first Communion Service. We were delighted,” the Ward diary recorded.

St. Philip’s was involved in helping build a mission-chapel at Lake Toxaway before Keith arrived. The idea came from Isabel Heinitsh, a member of St. Philip’s and wife of Reginald Heinitsh, president of the Lake Toxaway Land

## EDSEL LOUIS KEITH

Rector, 1967 - 1971

Edsel Keith was born in St. Louis, Missouri, July 10, 1924. He attended the public schools in that city and the University of Missouri where he received his bachelor's degree in 1950. Three years later he received a theology degree from the Colgate Rochester Divinity School in New York, a Baptist institution. He was ordained deacon in July, 1954 and priest in January, 1955. He was married to Anne Simpson in 1951 and they had four children.

The Rev. Keith was rector of Christ Church, Holly Springs, Mississippi from 1954 through 1956 and the associate rector at St. Paul's in Meridian, Mississippi from 1956 through 1958. The following nine years he was rector of St. Thomas in Huntsville, Alabama.

"When we moved to Brevard and St. Philip's in June, 1967, we soon realized we had done the right thing. We came from a big church in a large city and it was delightful that in a short time we knew so many people and were involved in so many things," he recalled.

The church's first pictorial parish directory was put together in 1969. Keith wrote a short history of the parish for the directory and in the preface to that directory he stated:

**The word church has many meanings. It can describe a place, a community of believers, an organization, a living organism, a social institution, and hopefully, a source of inspiration. It can be a setting in which a person learns to walk with God. Where he can experience the joy and wonder of forgiveness and love surrounded by his friends. It is hoped that St. Philip's is all of these.**

"One difference that sticks out in my mind about Brevard and the church was the lack of denominational prejudice. We had good friends in all the churches. The same was true of the clergy of the town. We all had a great relationship. You don't find that in a big town," Keith wrote for this publication.

"Most of the communicants at St. Philip's were warm, friendly, creative people and we made some lifelong friends. We left in just under four years to accept a call to a church in Greenville, South Carolina. Retrospect forces me to conclude that I left too soon." He retired in 1978 and continues to make his home in Greenville.



*Below: Two views of St. Andrew's-by-the-Lake.*

*St. Philip's assisted in the construction of the Chapel and for several years gave the Chapel substantial financial support.*

*St. Andrew's-by-the-Lake is located on Highway 281 just off Highway 64 at Lake Toxaway.*



# *The Anglican Church has been in North Carolina since 1701.*

Company. “She presented the idea to me; I responded with much enthusiasm and excitement. I took the proposal to St. Philip’s Vestry which responded with positive support, and plans and programs for the Chapel were on their way,” Fred Valentine stated. There were between thirty and forty Episcopal families who owned property on the lake and the vestry pursued the idea of “services by the minister and lay readers . . . and the possibility of developing a mission church there.” The first service was June 24, 1964, in the library of the clubhouse, formerly the Moltz estate, with Fred Valentine officiating. The average attendance that first summer was thirty.

St. Philip’s vestry early in February of 1965 authorized the rector to appoint a Toxaway Mission Committee to plan and implement the chapel effort. The committee was appointed and met later that month. The building chairman was Eben S. Morrow who had a summer home on the lake and was much interested in a chapel there. The Lake Toxaway Company gave an accessible, scenic 1.5 acre lot for the chapel just off State Highway #281. St. Andrew’s-by-the-Lake was the name chosen and the diocesan Episcopal women’s organization designated the new chapel to be the recipient of its 1965 All Saints Day offering. Paul Williamson prepared preliminary drawings for an open air chapel.

The deanery in May of 1965 recommended to the trustees of the diocese that the property of the inactive and abandoned church at Balsam be sold and the usable portions of the building be given to the Toxaway mission. The trustees concurred and the old church was dismantled in March and April of 1966 and stored at Toxaway until construction was begun in November. The scissor braces from the Balsam church were used, thus the design of the old church became the basis of the new chapel. The altar, kneeling desk, and communion rail were also used. The letters “Holy Holy Holy” at the top of the altar came from the chapel of St. Philip’s. The pews were from the Piney Grove Methodist Church on Tally Road in Little River Valley below Pisgah Forest. The *History of St. Andrew’s Chapel* by Ben F. Ormand, April, 1981 gives the appropriate credit by name to the many who provided the appointments in the chapel.

The first service in the chapel was June 11, 1967. Fred Valentine earlier in March had moved to Spartanburg so the new St. Philip’s rector, Edsel Keith, conducted the service and assisted throughout that summer. The chapel was dedicated September 3, 1967 by the Rt. Rev. George Henry. The growth of St. Philip’s made it difficult if not impossible for the rector to conduct two

Brevard and one Lake Toxaway service each Sunday. The responsibility of the chapel fell upon Eben Morrow who from the beginning had been a driving force in the chapel enterprise. Mrs. Heinitsh's ill health severely limited her ability to help. Ministers from different denominations were invited to conduct services and 11:00 services widened the opportunities for attendance.

Time has rendered a judgment — the chapel was and is a success. The summer schedule brings recognized clergy for services and provides for the lake summer residents a significant place of worship. The Bishop of Western North Carolina appoints the board but the diocesan canons preclude diocesan ownership of property with reversion to owner clauses. The condition of the initial gift was that it revert to the owner if not used for a chapel. The deed is held by the land company. It has the diocesan designation of a preaching station.

*We have been  
part of that tradition for 132 years.*

The chapel was twenty miles away. What about the local parish life during this time? The answer: Headstart, Thrift Shop growth, an active Canterbury Club, and a rector at work. Project Headstart of Community Action was begun in the parish house in the fall of 1969. Classes were provided for 15-20 children with a snack and lunch. A parish liaison committee was appointed to work with the Community Action head. The Thrift Shop brought in money but more and more it was a place for essential inexpensive clothing needs for many. The Canterbury Club was active and at Brevard College had a joint program with the Roman Catholic student group. The combined groups called themselves the Anglo-Cats and were responsible for promoting a coffee house on campus. There was also an ecumenical outreach to the Presbyterians. "Young people from the Presbyterian choir joined with ours and sang the Folk Mass for our Communion service. It was beautiful." Jessie Ward observed, March 2, 1969.

Keith's ministry was just under four years. He resigned March 1, 1971 to become rector of The Church of the Redeemer, Greenville.

*Thrift Shop in its new 1965 Main Street location. A project of Episcopal Church Women, it was a pioneer in this kind of permanent fund-raising, service-rendering church endeavor.*





## PHILIP LANGSTON THOMAS

Rector, 1971 - 1975

Philip Thomas was born in Erwin, North Carolina, January 29, 1934. He attended the University of North Carolina. He graduated from the Episcopal Theological Seminary, Lexington, Kentucky in 1968 and received a master's degree from that institution in 1971. He received a second master's degree from Eastern Kentucky University. He served the Diocese of Lexington as vicar of St. Philip's, Harrodsburg, for three years. He subsequently was appointed to the faculty of the Lexington Seminary as chaplain and librarian. He was a member of the Order of St. Benedict. He was married to Ann Carter Lowe. They have two children.

The Thomases went from Brevard to Christ Church, Slidell, Louisiana where he was

rector from 1975 to 1981. He is currently rector, St. Mary's Church, Franklin, Tennessee. For this publication he wrote:

**I will never forget the spiritual power of the little group that prayed and celebrated in the chapel every Wednesday morning. I had come to believe that nothing could surprise me about that group of saints, that together we had "seen it all". But then, one Wednesday morning I offered the Eucharist in thanksgiving for the sixtieth wedding anniversary of one of the couples present, and another gentleman present said, 'Pray for us as well; our sixtieth was last Monday'; and another thin voice shyly echoed, 'and for us — we will have been married sixty years come Saturday'. Everybody beamed. Over half the group had been married FOREVER. And every one of the partners in marriage was present at that "casual" service.**

**THE REV. PHILIP L. THOMAS** became rector July 1, 1971 and served the parish until June 15, 1975. The biographical article on Thomas documents an able priest of the church. His tenure like that of the Rev. Merrill C. Miller who followed him in 1976 is too recent for comment.

## Potpourri

**1** In 1886 an Episcopal church was built at Bowman's Bluff. This was three years after the cornerstone for St. Philip's was laid. Located near the French Broad River between Hendersonville and Brevard, the Bowman's Bluff church, Gethsemane, was built to serve a settlement of families of British heritage. Like the mission in Brevard, this missionary effort was the work of the Rev. Mr. Buel.

St. Philip's rector, Chalmers Chapman, was assigned some pastoral responsibility towards Gethsemane his first year in Brevard. At one time, confirmations at Gethsemane were recorded in the confirmation register of St. Philip's. The August 11, 1896 diocesan report of South Carolina Bishop Ellison Capers reads:

Visited Gethsemane Chapel, Bowman's Bluff, for the Bishop of North Carolina. Preached morning and evening and confirmed three person. [These confirmations are recorded in the St. Philip's register. Sunday, August 4, 1896, Bishop Capers wrote that he had celebrated Holy Communion and had baptized an infant at St. Philip's Church, Brevard.]

Windows for the Gethsemane church had been secured from a ruined church on the Isle of Anglesey off the coast of Northern Wales. The Gethsemane church was disbanded in 1907. The church's windows were taken to



St.-John's-the-Baptist in Upward [near Hendersonville] and installed in that building. Later the Upward church was discontinued and the windows now are in a small private chapel on the grounds of Bryn Avon, the Flat Rock home of Ann Mallette.

**2** Bishop Atkinson's 1874 letter on the opening page of this publication states that he found the Western North Carolina people "not at all hardened in religious prejudice . . . and receive very kindly the services of our Church when offered them." The historians W. V. Noppen and John Noppen writing in *Western North Carolina Since the Civil War* amplify the bishop's statement:

Scholars have concluded that many of the Scotch-Irish had moved westward to avoid paying tithes to the established church [Anglican] and their disapproval had been passed on to their descendants. Perhaps this is the reason that more people did not affiliate with the Episcopal Church. At the end of the Civil War there were few of these churches in Western North Carolina and most were in the foothill parts of the counties. Those in the mountainous areas were established by South Carolinians who summered there. [St. John's-in-The-Wilderness, Flat Rock, 1836; Calvary Episcopal, Fletcher, 1859; St. Paul's-in-The-Valley, Dunn's Rock, 1856.]

**3** "Dear Bishop Atkinson" is the endearing term found in the earliest documents of St. Paul's-in-The-Valley when these South Carolinians referred to their new North Carolina bishop. Their new bishop quickly became a friend who was very much interested in them and their valley church.

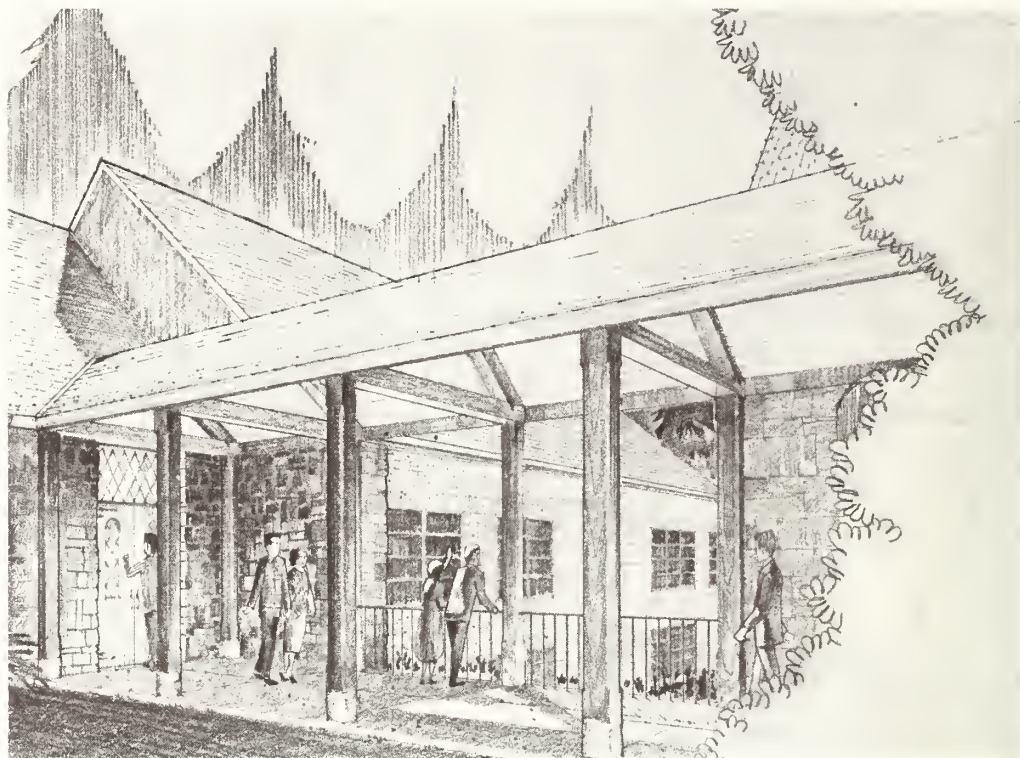
Back in Raleigh the Rt. Rev. Thomas Atkinson, the third Bishop of North Carolina, was an important state citizen and was one of the important leaders in the American Episcopal church. Twice he had been elected bishop of Indiana and twice he had declined. A strong sense of the evils of slavery had kept him from being elected bishop of South Carolina.

When the states of the South formed the Confederacy, the major southern Protestant churches — Baptist, Methodist, Presbyterian — all broke their affiliations with their northern state counterparts and organized independent southern state denominations. The Episcopal churches of the South did not meet during the war years with the northern state churches in convention but did not break and form a Southern Episcopal church. Historians credit this Anglican accommodation to Bishop Atkinson.

Bishop Joseph Blount Cheshire in *The Church in the Confederate States* wrote of Bishop Atkinson:

Bishop Atkinson was the instrument in God's good providence, for reuniting the divided Church, and so healing the breach that not even a scar remains to show there was ever a wound. This was peculiarly the work of Bishop Atkinson and of his Diocese under his guidance.

The 1971 cloister gift of Mrs. Dorothy Bjerg and Mr. Robert Hill completes the parish house construction plan.



## ACKNOWLEDGEMENT

This parish history represents the work of many people over a long period of time. The job of this writer was to put it all together. First, of course, is the work of Mary Jane McCreary. Anyone who presumes to study the history of Transylvania County is in her debt and her 1959 history of this parish *The Goodly Heritage* is absolutely invaluable. Pat Austin, Jeanette Austin, and Mrs. Richard (Joan Austin) Keirstead have continued the interest of their father, the founder of the Austin Art Shop, in photographing, collecting, and preserving pictures of St. Philip's. Without the Austins' help, this publication could not have been. Bill Boggs took the contemporary pictures. Jim Morrow, Elsie Burhans, Sherill Verner, Martha Boswell, Eben Morrow, Don Jenkins, Louise Barclay, and Frank Ewbank of Hendersonville all gave me their time and patience.

The diary of Jessie Ward has been given to the diocesan archives by Mrs. Robert Caldwell, who had recognized its importance and salvaged it from a property sale several years ago. Several old newspaper articles saved by Mrs. Elizabeth Hill and by Mrs. Sherill Verner were most helpful. Mrs. Carry Bonner of Grace Episcopal Church, Camden, provided from the unabridged Civil War diary of Mary Chesnut, entries relating to the Rev. Hanckel.

The writer has attempted to tell the story of Transylvania County Episcopalians in their own words as much as possible. Footnotes are not used because the document would surely look like a term paper and be equally uninviting to read. Rather, photocopies of the quoted documents and the

writer's working notes are on permanent file in the archives of the Diocese of Western North Carolina.

Betsy Thomson, our diocesan archivist, was exceedingly helpful in introducing me to the collection of primary documents at the Bishop Henry Center. She also, as diocesan historian, read the manuscript for comment, as did Jim Morrow.

Since most of the research was library and archive study, professionals in several locations should be thanked—*Transylvania Times*; Transylvania County Library; Brevard College Library; North Carolina State Archives in Raleigh; Alderman Library, University of Virginia; Wilson Library, University of North Carolina, Chapel Hill; Trinity College Library, Hartford; The Charles Hosmer Morse Foundation; the Historical Foundation of the Presbyterian and Reformed Churches; and beyond the call of duty, Don Haymes and Ed Camp, Library of the School of Theology, University of the South, Sewanee; Mary Giles, South Carolina Historical Society, Charleston; and Richard Dillingham, curator, Rural Life Museum, Mars Hill College. The pictures of Chestnut Hill and Montclove are from *Transylvania Beginnings: A History* and are used with the permission of Robert Tabor.

Merrill Miller encouraged me in the project, and Nancy Dills was long-suffering in letting me interrupt her routine to help me find old records. Both heard far more history than anyone right ought to have to hear. The errors of commission and omission are mine alone.

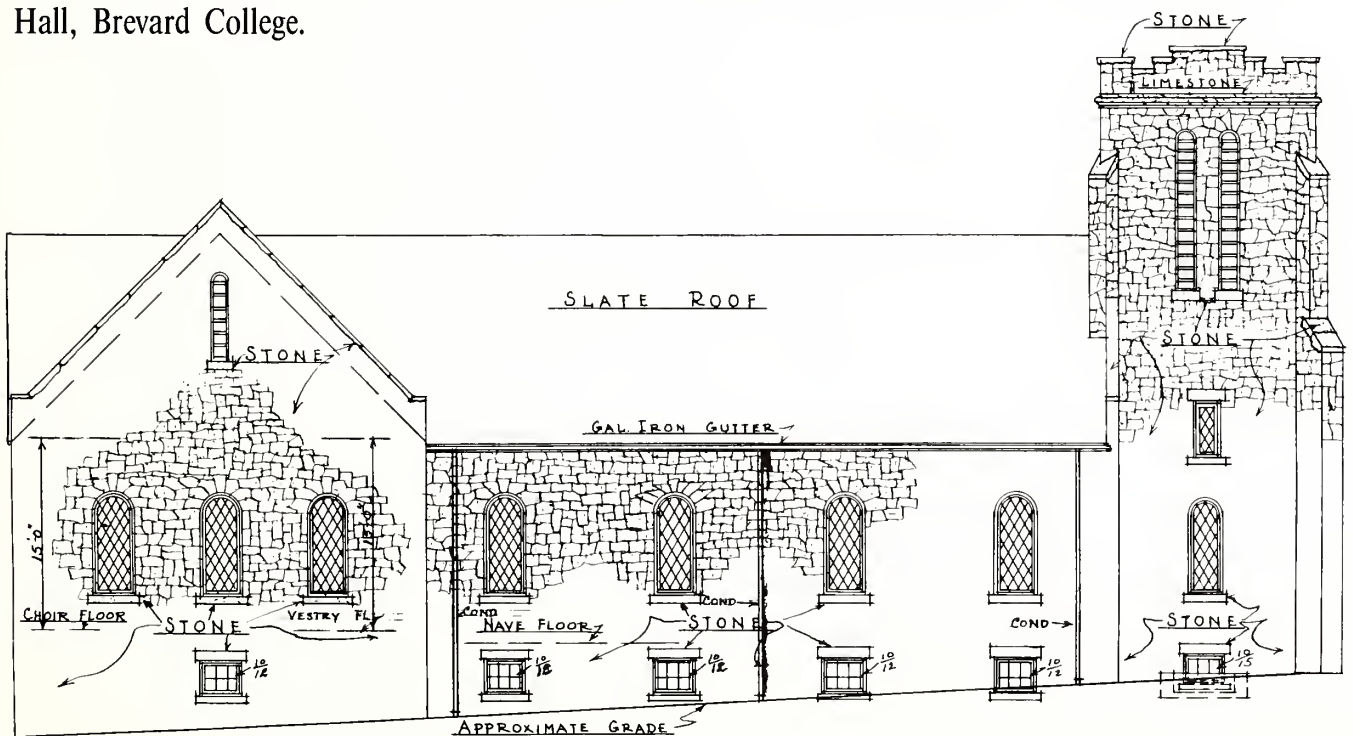
Jack Reak  
1988

Louis Asbury won the Certificate of Merit from the North Carolina Architectural Association for three designs — the Myers Park Methodist Church, Charlotte, Mecklenberg County Court House, and St. Philip’s Episcopal Church, Brevard. “He brought professionalism to architecture in North Carolina,” stated David Hood, architectural historian with the Division of Archives and History, State of North Carolina. The statement was made when Asbury’s personal letters and poetry were on display at the Southern Historical Collection, Wilson Library, Chapel Hill, 1982. The University of North Carolina Asbury collection consists of some 3,600 items plus some 208 architectural drawings — including the prize winning Norman St. Philip’s Episcopal Church.

Asbury was born 1877 in Charlotte, graduated from Trinity College (now Duke University), completed a two year architectural course at the Massachusetts Institute of Technology and then worked for the important New York firm of Cram, Goodhue, & Ferguson. In 1906 he traveled and studied in Europe. Europe, late in the 19th century, had begun renovating the old Gothic churches and here he developed a lot of his style. His collection of pictures in the Wilson Library is heavy both with European Gothic buildings and American Episcopal churches.

His most important works were designed in the 1920’s and early 1930’s. During the 1920’s he designed many of the homes in Myers Park, Charlotte. During the depression he began drawings specifically for lower and middle class families. He was one of the founding members of the American Institute of Architects chapter in North Carolina. In the Brevard area, he designed the 1927 Haywood County Hospital in Waynesville and the 1952 Annabell Jones Hall, Brevard College.

*Asbury drawing #4237, Southern Historical Collection, Library of the University of North Carolina at Chapel Hill used with permission.*





*"Hospitality and Charity" Tiffany Studios, New York; Circa 1909  
(See page 11.)*