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The Carolina Backcountry on the Eve of the Revolution
**The Journal and Other Writings of Charles Woodmason, Anglican Itinerant
1766-1768**

Edited with an Introduction By Richard J. Hooker
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Comments in brackets [] were added by me for clarification...Ben Burroughs, 2008.

c. 1766-1768

Pages 78 - 80

“Africk never more abounded with New Monsters, than Pennsylvania does with New Sects, who are continually sending out their Emissaries around.”

“Lately they took another extraordinary Step. For, after deluding a Rich Planter, wasting his Substance, and perverting his Understanding One of their Teachers pretended to work Miracles, and declared that He had Power equal with *Christ*, and that *God* had given Him Authority even to raise the Dead – And that to evince his Assertion, He would raise the first Dead Body they should meet with. The bigotted Planter had not such strong Faith, but that he called on Him to realise His Assertions. This Nonplus’d the Villain, and put Him on a Scheme, how to deceive his Votary and bring Himself off. So one of the Fraternity was procur’d, and properly tutored to counterfeit Himself Dead, and to revive on certain Prayers and Breathings being utter’d over Him. Accordingly this abominable Farce was play’d. The fellow lay as Dead – The Pretended Prophet, prays, anoints, exercises, and calls on the seemingly inanimate Wretch to *Arise* – But whether the fellow kept his Breath so long as to suffer Suffocation, or the Exorcist made his Conjurations too long, Certain it was, That the Wicked Wretch was really gone, and (by playing the Fool too well) was with Great difficulty recover’d. The Person thus impos’d on, was one Mr. *Skinking Moore*,¹ of Little-River the Boundary between the two Carolina’s. This Moore was alway reckon’d a sensible Man – Nor was his Senses so far darkened by these Fascinations, but for Him to perceive some Gross Delusions some Great Deceptions – These Children of Satan gave out that the Party was in a Trance – and they would have perswaded the unhappy Victim, to have utter’d Blasphemies and Prophecies, as Matters revealed to Him, while his Soul had left the Body, and till her reentering her House of Clay. But the Poor Sinner’s Pain had been so great and the Sense of his Guilt bore so heavy on his Mind, as to make Him confess the whole Cheat to Mr. Moore, and thereby recover Him from his Lethergy, but not to his Estate, which he had so foolishly lavish’d on them.”

¹ This probably refers to Schenking Moore, who is listed in the militia returns as captain of the New Hanover Foot Company for 1754. Col. Recs. Of N.C., XXII, 306,388.

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Pages 80 & 81

c. 1766-1768

“The Manners of the North Carolinians in General, are Vile and Corrupt – The whole Country is a Stage of Debauchery Dissoluteness and Corruption – And how can it be otherwise? The People are compos’d of the Out Casts of all the other Colonies who take Refuge there. The Civil Police is hardly yet establis’d. But they are so numerous – The Necessaries of Life are so cheap, and so easily acquir’d, and propagation being unrestricted, that the Encrease of People there, is inconceivable, even to themselves.”

Pages 47

June, 1767

“The open profanation [i.e. to treat (something sacred) with abuse, irreverence, or contempt] of the Lords Day in this Province [at Swift Creek, near Camden, SC] is one of the most crying Sins in it-and is carried to a great height-Among the low Class, it is abus’d by Hunting fishing fowling, and Racing-By the Women in frolicing and Wantoness. By others in Drinking Bouts and Card Playing-Even in and about Charleston, the Taverns have more Visitants than the Churches.”

Page 73

c. 1766-1768

“St. Andrew and St. George, by being near the Sea, and inhabited by Rich Planters, are more agreeable than Prince Frederic or St. Mark, which are inhabited by poor and illiterate People. While St. Mark and St. Matthew, tho’ very undesirable on Account of the want of sensible and literate Persons to make an Incumbents Hours pleasing, are, on another Account preferable to all the Rest; for what they enjoy as to *Wealth*, these possess in respect to *Health*, no Part of England being better, and none in the Province so good as to this Particular.”

Page 74

c. 1776-1778

“In the Country are 8 Presbyterian Meetings, supply’d with Ministers from Scotland, who form a Presbytery, and govern their Members after the Plan of the Scotch Kirk. Most of these congregations are in decay tho’ strongly supported from Home.”

Page 75

c. 1776-1778

“The people of South Carolina in General, may be said to be a sensible and Moral People.”

Page 76

c. 1776-1778

“The people of Georgia, are greatly below those of South Carolina both in Manners, Morals, and Wealth- But they are far beyond, and much superior in all Respects, to those of North Carolina: Here are great Openings for the Clergy-And this Province (if properly attended too) can be kept wholly in the Interests, Principles, and dependant on the Church of England.”

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Pages 224-225

c. 1766-1768

“Of what Service have been-Of what Use are the Parish Churches of *Prince George*, *Prince Frederic* and *St. Mark*, to the Inhabitants of Williamsburgh Great and Little Pedee, Lynchs Creek, Waccamaw, the Congarees, Waxaws, Waterees, Saludy, Long Canes, Ninety Six, or Broad River! Places and Settlements containing Fifty thousand Souls? These Fabrics were plac’d where they are, to serve some Local Occasion, or particular Persons or Purposes; But are not (at least at present) of the least Benefit to the Back Country: What Church can We repair too for Divine Service, nearer than *Dorchester* or *Charlestown*? Several Parishes being now destitute of Ministers, and no effectual Plan settled for their being properly supplied.”

[In Woodmason’s Journal, on page 68, he gives a list of the **Anglican Churches in Craven County in 1765**. He lists St. James Santee, St. Stephen, Prince Frederick, Prince George (alias Georgetown), and St., Mark. He does not mention an Anglican church or chapel of ease in Kingston, which was in Prince George Parish. This gives credence to the statements that the colonial church in Kingston was a Presbyterian meetinghouse as was recorded by the Methodist Bishop Francis Asbury in his journal on 24 December 1795 and written by George Howe, D.D., in his book, *History of the Presbyterian Church in South Carolina*, published in 1880.]