Old Chapel and The Parish
in
Clarke County, Virginia

A History
From the Founding of Frederick Parish, 1738
to the
Centenary of Christ Church, Millwood, 1932

By
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Rector

Published
Washington, D. C.
1932
"He upheld those standards and maintained those principles upon which the character of individuals and nations depend."

THERE WERE PATRIARCHS IN ISRAEL
IN THOSE DAYS
AND OTHER PILLARS OF THE TEMPLE
BUT THIS IS THE ONE I KNEW AND LOVED
AND TO HIM
ROBERT POWEL PAGE

THIS BOOK IS AFFECTIONATELY
DEDICATED.
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NOT TO MAKE comparisons or draw conclusions but to tell a simple story of the progress of religion in this part of Christ's kingdom is this book written. Our first aim has been accuracy and to secure that end we have consulted all available authorities and used utmost care in stating facts only. When these were not to be had we have relied upon opinions, estimates and conclusions of those in position to judge and view the situation to best advantage. A wealth of material was at our disposal, it was impossible to include all or even as much as we wished. The selections were the result of our best judgment, the omissions, not less interesting facts or incidents perhaps, but not in line with the end desired at the time.

Our idea has not been to produce anything new, though a number of the items have not been published before, but to collect in one volume from a number of sources material we believe of interest and closely associated with the life of the parish. We claim no originality but we have collected from a number of old volumes facts and figures, put them in as chronological order as we could arrange them,—side lights, intimate touches and familiar pictures, which we trust will have interest not only for those connected with the parish, near or remote, in the past, present or future, but that they will also have a historical value. Nothing has been incorporated which cannot be substantiated, if not by eye witnesses, by those writers who were able to give the whole subject more time than was at our disposal.

We have no apologies to make, but do ask the reader's indulgence in judging the composition, phrasing and general description. Instead of having one and a half years for the compilation there have been just six months for this mammoth task; consequently much of what has been done has been against time and under pressure and these
are never conducive to best results. There may be variations in spelling, in dates, in incidents but they are mostly due to the change of time. For instance there are eight different spellings of Shenandoah, and one parishioner’s name has seven different editions. Please do not hold us responsible for the names in the register lists at the back of the book. These were copied from, at least, ten different books, the penmanship of scores of writers, sometimes disfigured, illegible, faded—we did the best we could with the aid of lenses and other equipment to determine the original intention.

I want here to convey my indebtedness and appreciation to Mr. Everard K. Meade and Commander J. Townsend Burwell U. S. N. for the chapters over their names upon which they so willingly and diligently labored; and to thank those who so kindly assisted with the sketches of the clergy, Mrs. Frank H. Hoff, Mr. William Ingle, Miss Mary Ingle, Miss Mynna Thruston, Mrs. J. Courtney Jones, Mr. and Mrs. Courtney B. Jones, Miss Frances Tucker Bryan, and Rt. Rev. Thomas C. Darst. For other letters, documents and assistance to Miss Elizabeth Bradford, Miss Louise Manning, the Misses Quarles, Miss Martha Taylor, Mrs. Elise H. Merritt, Miss Polly Cary Randolph, Dr. G. M. Brydon and to those who have so graciously loaned books and pictures, Mrs. George H. Burwell, Mrs. E. A. Lindsey, Mr. Charles A. Jones, Mr. Charles Harris, Mrs. R. S. Bryarly, Mr. W. D. Piper, Mr. A. B. Crisman, Miss Mary Page, Mrs. Milton S. Pyle, Mr. Charles Estep, Mrs. C. B. Jones, the courtesy and patience of the attendants of the Handley Library, Mr. Joseph F. Moore for the use of his “Hening,” Mr. Eugene Glover for his county divisions, to all of these we are most grateful. We acknowledge our indebtedness for references and quotations from the following authors; Bishop Meade, Dr. Hawks, Howe, Norris, Kerchival, Rev. E. L. Goodwin’s books and articles, Woodrow Wilson’s, “History of the American People,” Cartmell,
PREFACE

Chandler, Gold, The Old Chapel Book, the two vestry books, Diocesan Journals and the Genealogy of the Page Family in Virginia. Beside these we have searched the records of Clarke, Frederick and Orange counties, records of the Road Commission and State Library in Richmond and had the service of experts examining old editions in the Congressional Library in Washington. (Incidentally to get this mass of information has required the writing of over seventy letters.) We have been greatly assisted by Mrs. R. H. Gardiner and Mrs. Benjamin Crampton in their willingness and speed in typing at any hour, at all times and we thank them very cordially. We appreciate the cordial relations and the accommodations of our printers, the W. F. Roberts Company, who have assisted us with expert advice in an art in which we are rather inexperienced. Last, but most of all am I grateful to my wife who has been ceaseless in her efforts in research, locating leads, reading copy, correcting proof, editing the last chapter and making the book possible. Her interest, eagerness and confidence have never relaxed; to her efficiency and buoyant encouragement is due the completion of the book and on time.

This history with its defects, with whatever of value it may contain, is presented to its readers as a labor of love and gratitude to a parish where I have spent seventeen happy years.

B. D. C.
From Jamestown to the Blue Ridge

RELIGION has ever been the instinct of man. God is the power to which he has turned in peril or prosperity and the Church the refuge he has sought, the Temple in which he has worshipped.

It is to follow this tendency of man in the New World from the humble, simple service by the Rev. Robert Hunt under a sail at Jamestown to the conquest of the land by the Master, the advance of the Church to this spot in His kingdom in particular, that this volume is written. To tell how, from the establishment of the Church in Virginia on the bank of the James, it threaded its way through the forests, crossed the plains, climbed the mountains until it reached the furthest frontier—yet there were no limits. As far as man has gone west until he has reached east again the Church has followed; but in this book we are concerned especially with its progress from the James to the Shenandoah, from tidewater to the "high mountains," from Charles River County to Clarke, from James City parish to the parish of Cunningham Chapel, from 1607 to 1932. Without going too far afield, yet bringing in affecting causes, related experiences and interesting incidents, the course will be within these bounds and concerning those people chiefly responsible for this development.

To fully appreciate this Virginia colony and differentiate it from those to the north and to the south we must know something of that nation from which the early settlers came. They were at first largely of one stock, English; a people sturdy of character, who had the ability of self-government to a masterful degree, which is largely responsible for the stability of their own nation and for the deeply rooted principles of our Republic. Their moral standards
were high and they had a sense of value of righteousness and justice which have proven impregnable foundations. These inherent forces had been operating for generations when they were transferred to new soil in which they were to flourish and blossom in a remarkable way. This rugged humanity brought its civilization and its religion to a land where their most exalted ambitions could be fully realized. These forces were as varied as they were vital and vigorous. Adventure and romance were excited by the vanquishing of that invincible Armada sailing under the Spanish flag and the reports from the voyages of Frobisher, Drake, Gilbert and other explorers. Let us look for a moment at other world enterprises which were influencing every department of civilized living.

Perhaps the greatest impression of the era was made by the invention of printing and the universal use of paper. This made possible the abandonment of local dialects and the standardizing of national languages as in the case of the Italian, German, French and English. These dialects were in a way amalgamated, formed into a splendid useful medium, polished and made exact until each became standard in its realm. No era in literature is acknowledged more brilliant than that known as the Elizabethan period, whose writers went far toward stabilizing this language, called English. Masters in their art were Spenser, Bacon and Shakespeare, whom shortly to follow were the translators of the Bible, who gave us our renowned and revered King James version.

With this intellectual revival and conspicuous and popular awakening of thought and mental progress came advances in other fields of art and science in other lands as well as England, and there arose above the horizon such names as Leonardo da Vinci, Copernicus, Kepler, Galileo and others.

A word must be said here of the Reformation because of two definite results it had in the colonizing of our land. Without explaining or trying to account for this revulsion
in the religious world it may be stated that its after effects sent many liberty loving souls into a land where they hoped to enjoy religious freedom. The other very visible effect was the type of Churchmen the established Church sent into this, her newest Colony. In the protest against the errors of Rome the pendulum swung entirely too far. Perfectly honest, earnest Churchmen gave up much that was orderly and beautiful, which should have been treasured and retained in their new homes, because of its long honored association and historical usage in the Anglican Church. This was especially evident in the simplicity of their services and ceremonies which were far from inspiring or beautiful, and the architecture of their churches which were unnecessarily bare, severe and often uncomfortable. Such determined protesting and toppling over backward could but produce a tenacious following which exists to this day and attributes to wrong origins anything which did not exist in the Colonial days of this Church.

These, then, were the adventurers who became the early settlers of the Colony along the James and Chesapeake. Those who left business, home, friends, church and country to face the perils of the sea, the hardships of the wilderness, the treachery of the Indians, a fate unknown,—for what purpose? Different writers and commentators mention a number of reasons which may be classed under three heads,—commercial, political and ecclesiastical, which can be substantiated by the fact that the expedition was approved and sponsored by the London Company, the Lord Chief Justice of England and the Archbishop of Canterbury. “The man who was chiefly instrumental in organizing the London Company was Bartholomew Gosnold. His leading associates were Edward Wingfield, a rich merchant; Robert Hunt, a clergyman, and John Smith, a man of genius. Others who aided the enterprise were Sir John Popham, chief justice of England; Richard Hakluyt, a historian, and Sir Ferdinand Gorges, a distinguished nobleman.” In his description of this venture in the brief
reference he makes in his "History of the American People" Woodrow Wilson says,—"The new settlers came in two small ships and a pinnace, the *Goodspeed*, the *Sarah Constant* and the *Discovery*. The little band of adventurers had gone aboard their craft at Blackwall, on the Thames, and had begun to drop down the river to put to sea on the next to the last day of December, 1606; but rough weather held them for weeks together in The Downs, and it was past the middle of February, 1607, before they finally got away. Their course fetched a wide compass round about by the Great Canaries and the West Indies in the south, and it was the end of April before they saw at last the strange coasts for which they were bound." It took hearts strong and brave to endure such testings; first, the long delay in their own waters, then that ceaseless journey, the longest way round. Creeping up the coast they intended landing at Roanoke Island but a storm carried the ships by that point and when they were able to land found themselves opposite the mouth of the great bay Chesapeake. They sailed between the capes, naming one Henry in honor of the Prince of Wales, and the other Charles after the Duke of York, another son of the King, who afterward became Charles I. They first landed at, what is now, Fortress Monroe, and with a breath of gratitude called it Point Comfort as they stretched themselves after a long and harassing voyage. Cruising along the southern shore of the big bay the vessels came to the mouth of a broad and beautiful river, which they named in honor of King James. Up this stream they proceeded until the green shores and level meadows invited them to land. So here on the 13th of May, 1607, were laid the foundations of Jamestown, the oldest English settlement in America. The name "Virginia" had been given in honor of Elizabeth, the Virgin Queen, when Raleigh's first explorers found the mainland beyond Roanoke. Here did the Reverend Robert Hunt under the protection of a sail lashed to four trees celebrate the Lord's Supper and give thanks for de-
liverance from the perils of sea and for their safe arrival at their long looked for destination. This Church has made itself felt from that first service to our day and generation. The sail at Jamestown was repeated in every locality when the site for the church was chosen; it was followed by a log building which though temporary at times came to be the center around which all that was good and hallowed hovered,—a place of worship to anchor them to old standards, a light to guide and the center of community life. "We had daily Common Prayer, morning and evening, every Sunday two sermons, and every three months Holy Communion." In the "Lawes divine, morall and martiall" are twenty or more rules, two of which will show the earnestness and intention of those who first came to these shores.

VI. "Everie man and woman duly twice a day upon the first towling of the bell shall upon the working-daies repaire unto the church to heare divine service, upon paine of losing his or her daye's allowance for the first omission; and for the second be whipt . . . Likewise no man or woman shall dare to violate or breake the Sabbath by any gaming, at home or abroad."

VII. "All preachers or ministers within this our colonie shall in the forts where they are resident after divine service duly preach every Sabboth day in the forenoon and catechise in the afternoon."

XXXIII. "There is not one man nor woman in this colonie . . . but shall give an account of his faith and religion." . . .

It might be interesting to know the esteem in which these first clergy were held. The following gives this estimate,—"I hereby let all men know that a scholar, a graduate, a preacher, well borne and friended in England; not in debt nor disgrace, but completely provided for and liked and beloved where he lived; not in want, but (for a scholar and as these days be) rich in possession, and more in possibilitie; of himself without any persuasion (but God's and his own heart) did voluntarily leave his warme nest; and
to the wonder of his kindred and amazement of them that knew him, undertook this hard, but in my judgement heroicall resolution to go to Virginia and helpe to beare the name of God to the gentiles.” Such were the first Churchmen who worshipped in this part of the Kingdom and such were the clergy who ministered to them. That second statement must be modified a bit. Though the London Company did secure some capable, ordained men to accompany their expeditions, at other times their hands fell upon men without orders whose only qualifications for the task were, a desire to go to Virginia, and a trial sermon preached before some members of that body, which the applicant was given two weeks to prepare. Another reason for the employment of large numbers of these laymen was that they were, for the London Company, less expensive than ordained clergymen. But more of the early clergy at another place.

Desperate years lay ahead of the survivors of those first expeditions, even with the capable leadership of Dale, Gates and Yeardley, chiefly because of the type of men who came. Of that one hundred and twenty men landing first, the roster calls for only one mason, one blacksmith, two bricklayers, six carpenters, thirty-five gentlemen, while the remainder knew not what to call themselves. When Captain Newport returned from his next trip to England he brought an even less necessary lot, including one jeweller, two goldsmiths, two refiners and a perfumer. Inefficient idlers were the problem, until rules were enforced which issued rations in accordance with labor performed. This improved conditions to a great degree and when to these rules was added the privilege of private ownership, “Personal Domain,” called “small plantations,” villages appeared here and there and the more adventurous occupied larger tracts up the river courses. These groups of plantations gradually grew into permanent homes, all of which in time was felt to be a “bit of England across the sea.”
FROM JAMESTOWN TO THE BLUE RIDGE

Slowly but surely these seekers for home and happiness followed the waters and staked their claims on the shores just beyond the last comer. By 1619, the year of the first Colonial legislature (the Virginia House of Burgesses) both sides of the James from its mouth to Richmond were inhabited, and there were a few houses on other rivers and the bay. The gradual growth and extent of these were continued until over three thousand pioneers had tried their fortunes in the wilderness. But all of these did not stay. Cleared land and means of immediate subsistence could not be found upon short notice for so many. Hundreds succumbed to dangerous fevers. Many tried it for a while, reaped no golden harvests, so returned to England. Those who remained, withstood the hardships, and survived both delays and discouragements were the type necessary to build a nation; they formed settlements which increased as fast as it was safe for them to grow.

Not only did those seekers after freedom have to contend with the rigors of the forests but there were difficulties which should not have been the lot of those innocent victims. Caustic critics of this our day claim that the "graft and greed" of the world is something recently invented and that this country of ours has a monopoly on the crime. A glance at the record of one or two of those early Governors, the one between Gates and Yeardley in particular, shows that we are not originators along this line; that pastmaster in the art was not satisfied in grabbing all that could be moved in this country but had also a knavish agent in London who operated always to the disadvantage of the people he was supplying with stores.

Mention might be made here of two incidents which afterwards greatly affected the destiny of the colony. In the year 1620 a Dutch man-of-war sailed up the river to plantations and offered at auction twenty Africans which were purchased by the more prosperous planters.

One of the last official performances of the London Company was to procure and transport to this land of benedicts
a shipment,—"one widow and eleven maids for wives of the Virginia people; there has been especial care had in the choice of them, for there is not one of them been received but upon good commendations." The document goes on to show the Company's interest in the welfare of its latest cargo in saying,—"We desire that marriage be free according to nature and we would not have these maidens deceived." . . . and further,—"We pray you to be fathers of them in the wilderness, not enforcing them to marry against their wills." . . . This consignment of maidens was followed by others in the ensuing months and soon the lonely men of the wilderness were supplied with help-meets which naturally made life much happier and started those families which were essential to the permanence of the colony. The London Company in helping to supply these family possibilities incidentally received from each fond husband from one hundred and twenty-five to one hundred and fifty pounds of tobacco as passage money for the maiden. The final need for colonization having been supplied and the building of comfortable homes and occupying of fertile fields assured a permanent stay for these determined people. It would take too much time and many pages to follow these persistent, patient, long-suffering households through their trials of winter cold, summer heat and fevers, failure of crops, fear of treacherous Indians, flood and drought as they trudged their way up the rivers, plunged deeper into the forest, constructed their roads and gradually grew into a part of a nation, instead of a colony. But before any of this "trek" is described let us glance at an incident or two which materially and spiritually affected life then, the results of which can plainly be detected in this our day.

It is generally recognized that in the creating of our nation the Church and State have advanced side by side. The first indication of this was in the earliest enactments of the House of Burgesses, which made provisions for the Church in a charter issued in statutory form. The mode
of obtaining competent support was also enacted and "the commodity to be used was tobacco, the chief article of produce; in this were the clergy to be paid. A later legislature enacted that the amount to be received by the in-cumbent was 1500 lbs. of tobacco and 10 barrels of corn. Ten pounds of tobacco and one bushel of corn was the limit any individual could be compelled to pay; if the number of contributors did not bring the amount to the stated figure the minister was to be content with less." It is from this period that the establishment of the Episcopal Church in Virginia is to be dated; but at the time there were only five clergymen in the field and their names were Whittaker, Stockham, Mease, Bargrave and Wickham.

With the establishment of the Church there came an urgent desire to do something about education. The project met with great favor and interest in the new and old country and progress toward this end was rapid. The objective was a school which could be attended by all who were within convenient distance. Competent and learned men were secured, money subscribed, location selected,—but at this moment came the greatest shock and set-back the new colony had experienced. For those whose memories are not quite clear and whose sympathies are with "the poor Indian” we shall let that atrocity be described by Dr. Goodwin, whose position as a dependable historian is acknowledged.

"That excellent gentleman, Captain George Thorpe, manager of the College lands, was now busily engaged in directing a considerable body of tenants in bringing these lands under profitable cultivation and in making brick for the future college buildings. He sedulously cultivated the friendship of the Indians and especially of Opeccanough who gave him “fair hearing and good answer” in his endeavors to bring him to a knowledge of God and of righteousness. He also built him “a fair house” that he might live in greater comfort among his white friends, in which the ingenious savage took great pleasure. He was
particularly delighted with the lock and key like those on the houses of the Colonists, and never tired of experimenting with their mechanism. Meanwhile the Indians generally were being treated by the whites not only with kindness, but with all good fellowship. They were "received into their houses, fed at their tables and lodged in their bedchambers." Thus under pretense of trading or seeking employment, they became familiar with the arrangements of each little plantation, with the daily habits of every settler and where his gun, his axe and his canoe were usually to be found.

On the morning of Good Friday, March 22, 1622, the blow fell. Within a few hours about four hundred English people, or nearly one-third of the entire population of the Colony, lay dead at the hands of those savages whose welfare they were unselfishly seeking to promote. The massacre had been planned by a master mind and was executed with a thoroughness and precision which was little less than marvelous. . . . Among those who were killed were the older planters who had become acclimated and were well established in their improved locations. They were also those who were more immediately engaged in what may be called the Indian mission. Thorpe himself was cruelly slain, refusing to the end to believe the treachery being enacted about him. Five other members of the Governor's Council were killed including Mr. John Rolfe and Mr. Maycock.

There was one bright spot in all this horror and that the part played by Chanco, a young Christian Indian, who on the night before was informed of the plot by his brother, with whom he was sleeping at the home of Mr. Richard Pace. Chanco, instead of obeying his own King and taking part in the massacre, warned Mr. Pace, who barely had time to secure his house and row down the river to Jamestown, whence the alarm was carried to as many plantations as could be reached in time to put them on their defense. Many lives were thus saved and possibly the extermina-
tion of the whole colony. After the shock of this unthinkable horror the remaining colonists assembled quickly, proceeded from Jamestown, found and killed many of those murderers and drove Opecancanough and his survivors so far into the recesses of the wilderness that there were no further attacks for more than a score of years.

The most astonishing part of the great disaster was that the remaining planters were so little discouraged. Notwithstanding the great losses the growth of the country was not checked; for in an incredibly short time new settlers were brought in, plantations reoccupied and Virginia went on toward her complete occupancy.

The growth and extension of counties and parishes were contemporaneous and parallel. Four of the original shires (later called counties, sometimes boroughs) became parishes and as officials were elected for county control and legislation, so was a vestry appointed for the parish; the vestries and the parish boundaries authorized or approved by the General Assembly, according to Hening. The parish was the local unit for the administration of religious affairs, and at the same time with its wardens was responsible for the moral and social condition of the community. To show how the wants of the people were supplied and what a social unit the people were, as early as 1623 an Act of Assembly provided that a public granary should be erected to prevent hunger in case of short or no crops.

Both counties and parishes extended into the interior along water courses and in many cases the boundaries of each were rivers and creeks. The establishment of new parishes, when the population was especially dense or even sparse was controlled by the convenience of those who were expected to attend services. As time went on parts of two or more counties were included in a parish or one county divided into two or more parishes; contour of the land, bridgeless streams and inlets had much to do with traffic and also parish lines. There were no hard and fast rules, no prescribed distances, but much as the Roman Church
planted its missions along the Pacific Coast at regular intervals, such as Monterey, Santa Barbara, San Luis Obispo and Capistrano, so did the Established Church take possession of this new Colony by placing at spaces of about ten miles churches, many of which continue to this day,—Bru­ton, Ware, Abingdon and others. The possibility of Indian attacks kept the parish bounds limited as faithful communicants were not always willing to run the risk of encountering marauders, so as in the case of Warwick, one of the smallest counties, there were eight parishes, and eight more surrounding Williamsburg about ten miles away. The ability to support a clergyman played a definite part in the divisions of parishes, for this quota fell rather heavily on the few. Owing to the change of the population, by the removal to higher, healthier hills or more productive fields of the original members, some of the old parishes and their colonial edifices either fell into decay or passed into the hands of other denominations. This makes it difficult to trace their history or obtain the old records. In recent years the bishops of the Diocese have interested themselves in the reclaiming or purchasing of these old Churches with the result that several have already been obtained and plans are under way to secure others.

Inasmuch as there has been this contiguous development of the counties and parishes in the state it might be interesting to our readers to trace the line by which Clarke has descended from one of the eight infant shires which were designated within thirty years of the arrival of that small band on the banks of the James. Those original shires or boroughs were Accomacke, Charles City, Charles River, Elizabeth City, Henrico, Isle of Wight, James City and Warwick. Part of these underwent some changes in spelling, in size, in location, in name a few years later, but with the exception of Charles River, which was called York, when the name of the river was changed, they lie substantially where they were charted. This same Charles River
County is the one to which Clarke looks back for its origin, which descent can be traced as follows:

Charles River, 1634, changed to York in 1642.
From York came New Kent in 1654.
From New Kent came King and Queen in 1691.
From Old Rappahannock came Essex in 1692.
From King and Queen came King William in 1702.
From Essex
    King and Queen came Spottsylvania in 1720.
    King William
From Spottsylvania came Orange in 1734.
From Orange came Frederick in 1738.
From Frederick came Clarke in 1836.

There is much that is interesting in the division of the counties and the reasons therefor, but this line with the chart on another page is as much space as can be given it here. The descent of the parishes has been just as direct and within the same length of time but it is more difficult to trace, due to a lack of records, which in many churches have been either lost, destroyed or poorly chronicled in the first place.

Naturally after their first service and the location of their settlement, these English Churchmen laid out their parish bounds and named it in accordance with the shire, James City. Other early and nearby parishes were two, York and Hampton (which were later combined), one in Elizabeth City County, which had the same name and bounds. The Rev. Mr. Whittaker, who baptized Pocahontas, preached at two points, Henrico and Bermuda Hundred; these were included in Henrico Parish which was in existence on both sides of the James River in the year 1613. In the counties of York, King and Queen, King William, Essex and Hanover were the churches,—Bruton, St. Anne’s, St. Mary’s, St. John’s, St. Peter’s, South Farnum, Littenbourne, St. Martin’s and Straton Major. When Spottsylvania County was formed from three of these counties, the
parish of St. George’s with the same boundaries (which had no western limits) was designated. From St. George’s the parish of St. Mark’s was erected and from St. Mark’s came both St. Thomas (Culpeper) and Frederick. In this succession do we reach the county and parish in which our churches are located. From 1738 to the present decade parishes and separate congregations have been cut off, the last being that region in Clarke County lying between the Shenandoah and the top of the mountains, which is under the jurisdiction of the Archdeacon of the Blue Ridge. Further details of the division of Frederick parish until the only remaining spot was the Old Chapel will be given in a later chapter. It may be interesting to know about our old neighbors and to realize that to the top of the Blue Ridge cornering at Ashby’s Gap came Truro parish, which included Mt. Vernon, Pohick, Alexandria, Falls Church (all so closely associated with George Washington) and extended to the mountains; the other parish cornering at Ashby’s Gap about this same time was Overwharton (co-extensive with Stafford and Prince William Counties) from which were taken the parishes of Hamilton, Dettingen, Leeds and others.

A word as to the authority which opened the Valley of the Shenandoah and brought immigrants into this garden spot beyond the “high mountains.” Hening states,—“Numbers of people have settled themselves of late upon the rivers Sherrando, Cohongoruton (Potomac) and Opeckon and the branches thereof on the northwest side of the Blue Ridge Mountains.” So in the year 1738 an Act was passed by the Virginia Assembly cutting off from the County of Orange two counties, to be known as Augusta and Frederick; the former toward the south including Kentucky and beyond, the latter to the west without limit and to the north to the Potomac River. To encourage more settlers in this region there would be no “tithables” or taxes for a space of three years. Of the type of settlers who came and the rapidity with which they took possession we shall learn later.
Charles River County—1634
York—1642
Northumberland—1648
Westmoreland—1653
Lancaster—1654
Old Rappahannock—1656
Middlesex—1664
New Kent—1654
King and Queen—1691
King William—1701
Spotsylvania—1720
Orange—1734
Spottsylvania—1720
Prince William—1731
Fairfax—1742
Fauquier—1758
Richmond—1692
Essex—1692
King George—1720
Frederick—1738
Augusta—1738
Culpeper—1748
Loudoun—1757
Arlington—1805
Clarke—1836
Fairfax—1742
(Dunmore—1772)
Shenandoah—1777
Rockingham—1778
Warren—1836
Page—1831
Gloucester—1642
Five Counties now in West Virginia
Shenandoah—1777
Warren—1836
Page—1831
Richmond—1692
Essex—1692
King George—1720
Orange—1734
Spotsylvania—1720
Prince William—1731
Fairfax—1742
Fauquier—1758
Richmond—1692
Essex—1692
King George—1720
Frederick—1738
Augusta—1738
Culpeper—1748
Loudoun—1757
Arlington—1805
Clarke—1836
Fairfax—1742
(Dunmore—1772)
Shenandoah—1777
Rockingham—1778
Warren—1836
Page—1831
Gloucester—1642
Five Counties now in West Virginia
Beyond The Mountains

The Valley of the Shenandoah with its distinct and stately bounds, the Blue Ridge and the Alleghany, has been the topic and subject of artists since the day General Spottswood viewed the enchanting landscape and drank to the health of everybody concerned, past, present and future, from Kings to pioneers, in seven kinds of beverages. Artists of every degree of romance and temperament have tried their hands, voices, pens and parchments in extolling this enrapturing scene. When Spottswood and his sojourners saw it "there rolled to the front to right and left miles of tall grass, whose golden-green shimmer in that September sun was a marvel to behold; the gentle undulating expanse of Nature’s virgin fields; the silvery streams in serpentine coils wound in and out for miles away, while in the far distance mountain upon mountain seemed piled one upon another, until lost in the blue and gold of the clouds, challenging the eye to define where the cloud began and the mountain ceased." From the precise, staid, dignified language of the descriptive author of another century to the jingling rhyme set to music in our day the praises of this mountain-fringed vale with its verdure of grass and trees have been gloriously sung. Not only in English have these tributes been paid, but in other languages as well, for several tongues have been spoken between these ranges. One comment in particular do we refer to which contains also a warning, was made by a foreigner of note. It was in 1795 that the French philosopher, Volney, passed through the Valley and was most charmed with the magnificent scenery and the fertility of the soil. He said also,—"If this limestone floor between these two mountains is ever denuded of
its forests it will become a waterless desert.” How near our occasional droughts are a sign that his conjecture may come true is a question, at least it is a matter for serious thought.

No rush similar to the wild and hectic stampedes into governmental lands of the middle west in the last century inaugurated the occupation of this Valley; rather a gradual filtration of searchers for better homes,—the English from across the mountain, tidewater and Maryland, the Germans from the more rugged sections of Pennsylvania, the Hugenots from settlements near Richmond, and all sorts of denominations from everywhere, bringing with them their various beliefs. How rapidly these incoming intrepid frontiersmen took possession of river and creek shores and spring sites can be judged by names appearing in the earliest deeds and the plats of their holdings. In 1740 only two years after the authority for the setting apart of the county there were over thirty tracts and homes surrounding the lands granted by Lord Fairfax, for whom Robert Carter was the agent. Naturally the settling was rapid as Hite, when obtaining his 40,000 acres from John and Isaac Van Meter which had been granted by Governor Gooch and council, guaranteed that he would place one hundred families on his acreage within the space of two years. He did procure an extension on his time limit, but homes dotted through the woods, the laying out of roads, the fact that in 1744 there were 1283 "tithables" bear witness that climbing the Blue Ridge and fording the Shenandoah grew into a popular pastime with those pioneers who were not satisfied with the civilization which surrounded them. Another item in the year of 1744 is probably not a commentary on those new citizens, but a provision of precaution; it reads,—“Marquis Calmes was paid 3200 pounds of tobacco for the iron work done on the prisons.”

It is generally accepted by the few historians who have spent time and research on the history of the lower valley
that the Hite expedition was about the first which crossed the Potomac River and set foot between the mountains. But there was such a number of claimants for this honor and a few early comers who made no claims, that the chapter is by no means a concluded one, nor any statement a generally accepted one. That Joist Hite and his sixteen families in the year 1732 crossed the river a few miles above the present site of Harpers Ferry and gradually drifted southward to five miles below Winchester is a fact, and he was probably the first white man to enter what is now Frederick County. But as to the present area of Clarke County, it is quite possible that a lone prospector may have climbed the mountain from the east, descended and pitched his tent near a spring or on the bank of the Shenandoah. Such a claim is made for Adam Miller in 1729, Richard Morgan as early as 1726 (this by the historian Allen). Then there is strong evidence that there were few, if any, before the arrival of the Lindsey brothers and shortly after them came the forerunners of that celebrated family of Ashby. There are other names appearing in documents whose time of arrival there is no way of locating; so we, too, shall leave it an open question as it does not greatly affect this chronicle.

The Hite wagon train was the greatest concerted effort at occupying this lower valley. Though he came from Pennsylvania and many of his company were Germans it is a mistake to think that it was a German colony, for the names and records distinctly show this to be not true. Joist (or Yost) Hite on his tour of inspection and selection dropped from his train a family here and there from the Potomac to Strasburg, while he seems to have commuted between the two points; certainly he lived in more than one place and built at least two homes, one of which is in a good state of preservation today. Among the families accompanying Mr. Hite were the Crismans who built two miles south of the old town of Stephensburg; the Bowmans
decided to go no further than Cedar Creek, while Robert McKay went off to the east and liked the lay of the land on Crooked Creek; the Fromans journeyed on beyond the Bowmans, nine miles, but there was no valley pike to expedite the movement of their households. It is told of one settler, Stover, who was not able to secure the number of families for which he had obligated himself, that rather than lose his option he resorted to the subterfuge of giving as heads of families the name of every horse, cow, hog and dog he possessed. On his obtaining the grant he immediately sold out his land in small lots at ridiculously small prices and disappeared with his booty.

Through unbroken forests, across great plains of grass, these future farmers of Virginia plowed their ways with nothing to guide them save here and there a well defined Indian trail. Indian lore hereabout, abundant and interesting as it is, we cannot touch upon more than to state that contact with the tribes was history repeating itself. Deception and unfairness on the part of the whites brought on treachery and butchery by the Indians, though there were many who would have been beneficent missionaries to these natives had they been at all receptive. As an illustration we find a letter from one Thomas Chaukley to the congregation of Friends on the Opequon dated May 21, 1738. Mr. Chaukley begged his co-religionists to follow the peaceable example of William Penn and buy the land from the Indians. "The Governor of the colony," he wrote, "bought only to the top of the mountains, so beyond still belongs to the natives . . . Who would run the risk of the lives of their wives and children for the sparing of a little cost and pains?"

The tribe which roamed these hills and vales was called the Shawnee, but many tribes from as far north as Massachusetts and south as far as the Carolinas used this section as a hunting ground. As Canaan of old was the highway between Assyria and Egypt so was this valley for
these northern and southern wanderers. French writers are authorities for the statement that while each of these tribes spoke a dialect of its own, yet all understood and could communicate one with another in the Algonquin language, if it could be designated as such. These red men left behind them traditions which will long be remembered, and peculiarly euphonious names of streams and mountains which will always be treasured.

They left behind also the name of those delightful days between the frosty mornings in October and the setting in of winter called "Indian Summer" which name had its origin in tragedy rather than pleasure. There was an "off season" in hunting the whites, it came with the first cold days of autumn and lasted until the opening of spring, when the Indians went into winter quarters and the colonists breathed more easily and ceased their continuous vigil. But with the return of those warm days, with the haze which distinguishes them, came also the Indians for a last raid, hence, the days which we now welcome were dreaded then and named "Indian Summer."

Who succeeded the Indians? The names of the Hite caravan have been mentioned but before them, if not an inhabitant, there was a proprietor in the person of Lord Culpeper. Charles II was quite as liberal as he was rash and immoral, and in one of his generous moods presented the aforesaid Culpeper with the land in America known as Virginia. He, however, reckoned without his hosts, for the colonists immediately raised such a universal and rigorous protest that the gift was reduced and confined to that famous part of the state, known as the "Northern Neck."

Some jottings from Hening tell us that, "Whereas the late King Charles II by certain letters and patents under the great seal of England, May 8—in the 21st year of his reign (1681) did grant to Thomas Culpeper and his heirs the entire tract of land in America bounded within the head-
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waters of the rivers Rappahannock and Potomac and the Chesapeake Bay, with the power to divide said tract or territory into counties, hundreds, parishes, tithings, townships, hamlets and boroughs . . . to erect cities, towns, churches, colleges, chapels, schools, almshouses and endow the same . . . and did appoint them full and perpetual patrons of all such churches so to be built and endowed . . . and erect fairs, markets, courts of pipowder with all things incident thereto.'

Truly a King's domain and a King's responsibility, but Lord Culpeper failed to come over and take possession of his immense estate. Nor did any of the next generation feel a call to the wilderness across the Atlantic. But in the second generation was one to whom these foreign forest recesses made an appeal and furnished the very secluded spot to which he repaired in order that he might forget the English lady who had rejected him. His title to his princely possessions came through his mother and is noted in this former record as follows:— "Whereas Thomas Lord Fairfax, baron of Cameron, heir at law to the said Thomas Lord Culpeper, is now become sole proprietor of said territory . . . bounded by the rivers Tappahannock called Rappahannock, and Quiriough (Potomac)."

These bounds sound direct and simple enough, but there was much difficulty in deciding which were main streams and which were confluences. For instance, the source of the Rappahannock is on the side of the mountain in upper Rappahannock County, while its tributary Rapidan rises in Madison County. The Potomac has two branches to the south, the Shenandoah and Wappatomaka or South Branch. The Potomac proper rises near a little town, Fairfax, at the corner of Garret County, Md. and West Virginia, while the South Branch has its head waters far down in Highland County, Virginia. The two branches of the Shenandoah rise in Rockingham and Augusta Counties respectively. It
was, then, no small task to correctly and satisfactorily (to all concerned) determine the limits of Northern Neck.

What actual inducements finally persuaded Lord Fairfax to leave the Old Country and try his fortunes in the new we do not positively know, but this story (found in Kercheval) is worth repeating. It is, of course, quite improbable as related in its entirety yet wholly within the realm of possibilities. "Tradition relates that a man by the name of John Howard and his son, previous to the settlement of the Valley, explored the Country, discovered the charming Valley of the South Branch, crossed the Alleghanies and proceeded on to the Ohio, and there killed a very large buffalo bull. They skinned him and stretched his hide over ribs of wood, made a kind of boat and in this frail bark descended the Ohio, then the Mississippi to New Orleans, where they were apprehended by the French as suspicious characters and sent to France. Nothing criminal appearing against them they were discharged." They crossed over to England where Fairfax, by some means, heard of Mr. Howard, sought an interview with him and obtained from him a description of the fertility and immense value of his holdings in that part of the world, all of which quickened his interest and determination to explore his possessions.

In due time Lord Fairfax arrived in Virginia, came to his "Northern Neck" where he deemed it incumbent upon him to dispossess those (and there were many of them) who were living on his premises, or those granted to Lord Culpeper by Charles II. But those early arrivals thought they had rights of their own, particularly as their tracts had been bought and paid for.

Permission to different parties by different authorities to occupy the same territory was bound to occasion friction and serious disturbances. These double claims resulted in a long and bitterly fought controversy between Joist Hite,
who bought his acres from the VanMeters who had title through the Governor and Council, and Thomas Lord Fairfax whose grandfather received them directly from the Crown. This prolonged and tedious legal contest was not finally settled until 1786, many years after each of the principals was dead. Upon this suit (which can be found fully recorded in several histories and court records) we shall not dwell further than to say that the uncertainty of ownership and doubtful titles to estates, had the effect of delaying for long years the permanent occupancy of the lower Valley, and caused the loss of many good citizens, who rather than buy and locate upon precarious titles continued south and gave to the upper reaches of the Valley some of their outstanding families.

Those who decided to try their luck in this region bought or rented their lands, built houses, cultivated fields, raised families and were zealous to provide for their protection and the exercise of their religious desires two institutions,—courts and churches. Both were provided for in the same appropriation and by the same Act of Assembly. Owing to a scarcity of suitable men and the great distance of homes from the new county seat, Orange County Court continued to administer from the separation in 1738 until 1743 when capable men were found and the appointments made. The Court convened first in November when the following men composed the august tribunal in the new County of Frederick;—Marquis Calmes, George Hoge, Meredith Helms, William McMahony, Morgan Morgan, Thomas Rutherford, John White and David Vaunce. These selected men composed the County Court of Chancery, having taken the oaths appointed by an Act of Parliament, they also functioned as Justices of Peace. James Wood, who was destined to rise high in the annals of the Commonwealth, was clerk.
While this ceremony was enacted for the legal protection of this large district a similar provision was made for those who so desired to worship God. A vestry was elected who had authority and to whom were entrusted funds to erect Chapels at convenient and accessible places. One of the first of these was Cunningham Chapel. This is not stated because the church records so show, but because the very first references to roads and directions from place to place name both the Chapel spring and Chapel creek. The first road wending its way towards Berryville and Snickers' Ferry passes "the Chapel" on its route.

Buildings and lots of other religious bodies appear early, one of which was referred to in establishing lines of an adjacent property in the year 1737,—"Adjoining the Presbyterian Meeting House tract at the Opeckon." The letter already referred to from Thomas Chaukley to the congregation of Friends at the Opequon was written in 1738. While no buildings are mentioned letters of 1736 tell of clergy coming into the region to minister to the Presbyterians who were located here and there in the Valley. Other denominations were active in these years and there is reason to believe that the Church was administering to her scattered flocks before the courts got under way. The Old Chapel, Tuscarora and Opeckon are the points to which historians give precedence. Yet this is not positive, as one writer, Dr. Graham, in his history of the "Northern Neck" claims that "Tuscarora does not appear till 1760." In our sketch we make no declarations because positive records are not available, but we rest the case with one whose searching has been most thorough and his statements are as authoritative as any can be; he says "much traditional lore attaches to Opeckon, but the Old Chapel has recorded evidence to sustain its claim of priority." However, it is not precedence we are seeking, but the dates of the erection of these chapels.
as nearly as they can be approximated, who were the ministers and who the congregations.

As soon as Church people located a sufficient number of families in a given radius, which radius meant within walking, driving or riding distance, they called a meeting of those interested, (and sometimes those who were not) decided they must have a house of worship and set about providing for it. The first requirement was a location which any one present was more than willing to donate, not only for the good of the neighborhood, the promotion of religion, but for his own convenience. These early chapels frequently took the name of the person who contributed the lot, e.g. Wood, McKay, Morgan and others. In the case of the established Church, which in Colonial days always meant the Church of England, provisions were made by statute and vestries received the same supervision and approval as did the Courts.

Such a vestry was appointed in the year of 1744 to collect and appropriate funds for the building of Chapels in Frederick County, but the selection, according to all accounts, was a most unfortunate one, as these men were far below the standards required of these authorities, which were wisdom, discretion and honesty. While moderate in his terms Bishop Meade denounces these betrayers of the confidence of their fellow churchmen and deplores the fact that such an incident and delay had happened in the very inception of the work of the Church in this part of God's Kingdom, and is content that the names of these men have been completely lost from all record. The state was not so lenient for in an Act passed in February 1752 it is recorded, —"Whereas the Vestry of the Parish of Frederick in the County of Frederick, have assessed and levied on the inhabitants of that parish, upwards of one thousand five hundred and seventy pounds and collected and renewed the
same, on pretense and adorning churches in the said parish, and have misapplied or converted the same to their own use, and refused to render any account of the said one thousand five hundred and seventy pounds to the parishioners, or finish the church or chappels, by them begun which are become decayed and ruinous, for want of covering and weatherboarding, and the said vestry still continue assessing and levying taxes, on the said parishioners, for the pretended finishing the said church and chappels, to the great impoverishment of the people, for remedying thereof, and for preventing the like impositions, and oppressive practices for the future . . . . It is hereby enacted that the vestry aforesaid, be, and it is hereby dissolved."

Whatever the distribution or diversion of the funds collected by this Vestry and whatever the individual or regional effort, from the early ‘thirties to the late forties there were seven or more places of worship within the Parish of Frederick. Without reference to priority it is evident that the church in Winchester was the center from which the work radiated to the several chapels. As to who were the clergy of these years there seems to be no positive knowledge, though the records give the names and amounts paid to lay readers for their services. As shall be seen later these readers in a number of cases were men of high attainments, deep piety and earnest Christian perseverance, but for whom there would have been no Episcopal services in this whole county.

Supplying services to the inhabitants of over one thousand square miles was a difficult task and with only seven places of worship it meant that some church goers had long distances to travel to satisfy their religious yearnings. However, the people were earnest in their intentions and every one of the chapels had an influence far beyond the limits of parishes of the present day. The names to which most
references are made in court orders and other records are Morgan Chapel, McKay's Chapel, Cunningham Chapel, those in the towns of Winchester and Mecklenburg and others on the North River, South River, Leith's Spring and Cedar Creek. A few words may locate each of these for the satisfaction of the reader.

Morgan Chapel was near the present town of Bunker Hill or Mill Creek and it was here that Morgan Morgan for sixteen years took the place of a parson when no ordained man could be secured. Peter McCune also officiated here for two years and was paid a salary by the court's order. This Chapel did not last many years for in the time of Bishop Meade it was unfit for use and he held service in the public tavern. Much later this congregation was combined with those of Leetown and Smithfield.

McKay's Chapel (in several books and records and at various times called McCoy's) was located on the road between Double Toll Gate and Front Royal. The exact site is not known; however, about the middle of last century there were still remnants of the old foundation which Dr. Robert Randolph saw and identified before they were entirely obliterated. Among the lay readers at this point were John Barnes, Samuel Holmes, John Lloyd and James Wood while a certain Ralph Williams, as sexton, took care of the property. Special mention might be made of James Wood who was not only reader but a vestryman and the clerk of the vestry. He also represented the parish as delegate to the Diocesan councils. He was a soldier in the Revolution and rose to the rank of General and was later governor of the State.

As a more detailed history of Cunningham Chapel will be given in the next chapter it will be sufficient here to mention the lay readers, who were James Barnett, John Smith and William Howard. These readers rendered serv-
ices from 1764 to 1772 and were paid the sum of $30 per year.

Somewhere between Winchester and Charlestown was a building known as Wood’s Chapel; while services were held there and a congregation referred to, yet little or no further information has been gathered relating to the chapel or its ministers. Evidently Wood’s Chapel was not of long duration as the erection of St. George’s near Charles Town shows. In St. George’s Church Rev. Mr. Veazey preached in 1781 and in telling of its antiquity Bishop Meade said, “It was a ruin when I was a boy.” All of which gives an idea of the time of Wood’s Chapel.

Some authorities claim priority for a church in Martinsburg but it is generally admitted that one of the seven chapels of Frederick Parish antedates the Martinsburg edifice and that one was in Mecklenburg, later changed to Shepherdstown. James Graham and Henry Trensham, as readers, officiated here in the absence of the clergy and received the stipulated $30 for their services.

The sum of $100 was appropriated for a chapel to be erected somewhere on Cedar Creek for the convenience of the residents of those hills and valleys but there is no record of a congregation, minister or reader or that the chapel was ever built.

Back on the branches of the Shenandoah the other chapels were built, one on the North Branch, at which John Ruddell received a salary of six pounds for reading, and the second on South River where in the year 1764 reader Henry Nelson received the accustomed stipend of six pounds. The records are not quite clear in separating this South River Chapel and the one at Ephraim Leith’s Spring. They may have been different, they may have been the same building. Whichever is right the building itself was not so well constructed for in 1760 as large an amount was appropriated
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for its repair, as was first designated for its building—thirty pounds.

Before concluding the early church history of Frederick County tribute must be paid to those who, in the absence of ordained clergymen, so willingly and efficiently rendered the services under what, we can easily imagine, were primitive and not altogether uplifting conditions. To these, and those of a later day the church owes a debt of gratitude. Bishop Meade pays a beautiful tribute to one Philip Nelson who became a communicant at Old Chapel in 1811 and was the delegate to both Diocesan and General Conventions until feebleness made it impossible for him to travel to the places of meeting. “He was lay reader in this parish for a long series of years, keeping the church open on those Sundays which I spent in Winchester and elsewhere. He was one of the best readers, and had a most melodious and powerful voice. His life was that of a consistent Christian. He had a most happy, cheerful disposition always looking at the bright side of everything. After becoming a communicant his habit was, to rise at daybreak in summer and an hour before in winter, for reading the Bible and devotions.”

In a pamphlet written by the Reverend Benjamin Allen, who had been a candidate under Bishop Meade, he tells of the qualifications and attests to the character of another reader, Morgan Morgan, “who,” he said, “lived a pattern of piety. He served his fellow citizens in various public capacities. He officiated as clerk for the successive rector's of the parish, and as lay reader when there was no rector. He was the friend of the needy and the comforter of the afflicted. Was any one sick with so contagious a disorder that their neighbors fled from them with alarm, Morgan Morgan was ready to attend their house of suffering, and to watch over their bed. In public ministrations he offici-
ated in his immediate neighborhood and was often called far from home to perform the religious duties proper for a layman. At length, from the frequency of those calls, he gave himself entirely to the work of a laborer in the vineyard. While the church to which he belonged exists in this land, his labours will be remembered with gratitude. . . .

Many are there now living, who can testify to his faithfulness; many are there in heaven, we trust, who have hailed him as their spiritual father. His course through this country may be traced by the fruits of his labor,—fruits that still arise to call him blessed. He died as he had lived, in the faith of his Redeemer. He was buried at the Mill Creek Church (his father with Briscoe and Hite had been one of the builders) which was named after him, Morgan's Chapel.” Mr. Morgan died in 1797 and Rev. Dr. Balmaine conducted the burial service and “preached an excellent sermon.” This “reader” was probably an exception but he only adds to the glory of that courageous band of Christian men who, in the emergency, did their loyal best that the services of the Church be not omitted.

As court orders made possible the salaries of readers and as the Assembly legislated in regard to parish bounds and the amount of tobacco to be received by a clergyman it can be seen that there was still close contact between church and state, and that church members in the Assembly had enacted into laws observances which were distinctly moral and religious. This more than ordinary interest in religious affairs is substantiated by definite prohibitions and stipulations which citizens were expected to respect and furthermore were fined for disobeying. That the Assembly respected Sunday and the Church year is proven by an act relative to the inspectors of ware-houses, whose “duties were daily except Sunday and also except holy days (not holidays) observed at Christmas, Easter and Whitsuntide”.

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As to the control of clergy as well as parish and the remunerations to be received by the former we turn to an Act of Assembly in May 1730 as recorded by Hening. It says “Whereas many ambiguities, disputes and controversies occur a new law was passed regarding the salaries of ministers. Every minister received into any Parish within this dominion shall receive an annual salary of 16,000 pounds of tobacco, and parishes not touching rivers shall be assessed more as some expense is incurred by transporting the hogsheads to water conveyances.” Each hogshead was to contain 700 pounds of neat tobacco. These hogsheads were to be collected, rolled to some rolling house within a mile of some landing, whence shipped off. It may be of interest to our readers to know that the paths or beaten tracks through woods, across plains, up hills and down dales were called “Rolling Roads,” several of which are so designated to this day, one familiar is that running from the vicinity of Catonsville in Maryland to Elk Ridge Landing on the Patapsco. “Rolling houses” were the same as warehouses where commodities were stored either for shipment or delivery to consignees. What a vital and valuable place these houses had in the life of the farmer and how their safety and security were guarded is shown by the punishment meted out to any one robbing them and “anybody burning a warehouse shall be considered a felon punishable by death and he shall not have the benefit of the clergy.”

Earlier and later references to taxes and levies may be understood better if explanation be made here of two frequently used words, “processioners” and “tithables.” The law was changed in several particulars from time to time but generally speaking the processioners were men of prudence appointed by the court whose duty is was to establish the bounds and value of freeholders’ properties and re-
BEYOND THE MOUNTAINS

port as “tithables” those above sixteen years of age and the amount each was to pay into the county treasury. The act was called “processioning” and “two or more intelligent and honest free holders were appointed in every precinct to see that such “processioning” was performed. Then the Vestry was to meet before October fifteenth, lay the levy of which due notice was given all tithables. A record in the old Vestry Book reads as follows,—“In the year 1764 Jacob Hite, gentleman, is appointed collector of the parish levy and it is ordered that he collect from each tithable person in the parish three shillings current money so much being the parish levy assessed this year.”

By this it is seen that there were two levies, but in other cases and years there was the one tax paid not into the parish treasury, but to officers appointed by the court and from these funds were appropriated amounts to build a “court­house, a church, a jail and stocks.” That the clergy were to be provided for was guaranteed by statute which announced that no person could sell his tobacco until the minister’s tithe had been paid first out of the best of the crop.

Another excerpt sums up in brief the contact between Church and State and just what provision the state made for the exercise of religion and also for the punishment of those who ignore and neglect that part of life. Assembly Acts said that “the new Government was to take into especial regard the services of Almighty God and the observance of His Divine laws and that the people should be trained up in true religion and virtue. Services were to be conducted according to the form of the Church of England; carefully to be avoided were all factions and needless novelties which only tend to disturbance of peace and amity.” Early laws were exceedingly drastic as can be seen by this framing, “Whosoever shall absent himself from divine service on any Sunday without an allowable excuse
shall forfeit one pound of tobacco and he that shall absent himself a month shall forfeit fifty pounds of tobacco.”

Equally stringent laws bound the clergy which required,—

“No minister shall be absent from his church above two months in all the yeare upon penalty of forfeiture of half his means and whosoever shall absent himself above four months shall forfeit his means and his cure.”

Other provisions, besides dependence upon tithables and tobacco, were made for a clergyman as early as 1642 when a tract of 200 acres was furnished from which he was supposed to secure a living. These were called “Glebes” which assisted the clergy in augmenting their stipends until after the Revolution when all glebe land was confiscated. The glebe of Frederick Parish was near Stephensburg until it was sold as it was not conveniently located. Other glebes were bought as the parish was divided. The story of the glebes is as weird telling in some cases as it was prosperous and comfortable in others. Some clergy who knew nothing of farming and could not secure a good tenant came near starving in the midst of rich acres, while another account says, “that,—taken as a whole the glebes were so valuable that the minister occupying any one of them was in as good a pecuniary condition as a gentleman owning a fine plantation and twelve or fourteen servants.” (Bruce—told by Bruce, confirmed by Beverly).

These observations cover different periods in the first one hundred and fifty years of the early life in the Colony and the Church. From them it is hoped that our readers may get an idea of the connection and dependence between legal and religious living; how Church and State developed together and how similar provisions were made for the welfare of both; how zealously careful those early builders of a nation were that neither was overemphasized or exploited, but that each progressed as necessity demanded.
While a few mistakes were made yet foundations were very generally solid, stable and satisfactory. The State with all of its departments until the Revolution was respected and supported. What was the attitude toward the Church?

Until the contentions between the several denominations began to disturb, the progress and service of the Church was satisfying, edifying and elevating. The church buildings rapidly became the social centers of the communities. They belonged to the community and entered into the life around. Even during the service (generally after the second lesson) matters of interest to those in attendance were announced, banns of matrimony were published, laws recently enacted by the House of Burgesses requiring quick report to the people were officially proclaimed and read. The churchyard was the first forum of public discussions of Virginia people, from matters of weight and importance to informal discussions between neighbors concerning public and local affairs, social and neighborhood events, crops and markets,—all came in for interesting and intelligent discoursing.

We cannot touch the community and the churches of the day without referring to the homes and homelife of the time. Articles by the scores have been written depicting life in Virginia in Colonial days and no words of ours could add to the picture, so we shall let a scholar, critic, poet and song writer conclude this chapter with his estimate of the homes and happiness of the early colonists. On a balcony at night and in England this gentleman said,—"Those old Virginians surely knew how to live; though I am a native of here I do confess that in some instances they approached nearer the accomplishment of the ideal English home than ever did we ourselves. They seem to have embodied in their distinctive style bits of the beautiful of all the arts and architectures and to have known just where the meaning of the Saxon word 'home' begins and ends."
Frederick Parish

ANY SPOT around which has clustered so many hallowed memories and interesting traditions excites further interest and ferreting as its genesis is considered, and those who have known the name so long wonder how and when came this place, where in the archives of parish and county can exact information be found. There may be exact data concerning the first building near the site of the present old chapel, but to date no searcher of records has located the item which gives the date or the order for erecting a house of worship near the spring or stream which later took the name "Chappel."

As the inhabitants of Orange County became more numerous they made provision for worshipping their Master, and at convenient places houses of God were erected. Long before Lord Fairfax took possession of his domain in the Northern Neck, while his chief surveyor was yet a babe in arms there was quite a number of settlers on the banks of the Shenandoah and beyond. That these Christians came together in holy houses is proven by directions, court orders and land titles. That one of these buildings was erected at an early date in that triangular meadow between the stream and the rocky hill beyond has abundant testimony.

Be it remembered that on the eleventh day of November Anno Domini MDCCXLIII a commission was summoned, oaths administered and Court for Frederick County was proclaimed. The justices composing this court were

Marquis Calmes       Morgan Morgan
Meredith Helms       Thomas Rutherford
George Hoge          David Vaunce
William McMahon      John White
Though Frederick County had been set apart five years prior to this date the county as such did not begin to function officially until this court went into action. This establishment may not specially concern our readers but one of the early orders of the court does very definitely throw light upon early locations.

On petition of Patrick Ryley it is ordered, December 9, 1743, "that the road be cleared from the head of the Spring by the Chappel to John Evans as it has been formerly laid off by order of the Orange County court." Diligent search by many anxious parties has failed to produce this order in the files of Orange County. However, two or more writers on the subject feel sure that the spring and Chappel referred to identify the locality of the Old Chapel.

A copy of the plot showing the lay of the lands in the Robert Carter grant obtained from Lord Fairfax bearing the date of 1730 shows the following names, whose properties were in the immediate vicinity, sometimes a house on a hill nearby, sometimes abutting property and joint lines,—John Gregory, Samuel Earle, Joseph Helms, Thomas Ashby, Andrew Vance, Martha Kelly, B. Wood, Leo Helms, John Scott, Henry Snickers, George Martin, Peter Woolf, Thomas Grubbs and the one nearest the site of the Old Chapel was James Hill. When these names were placed on this document there is no way of knowing. It is certain that they were not there in 1730 as that is two years before the Hite expedition entered the Valley. However, some of these persons were in residence at an early date and they were instrumental in locating in their midst a building for religious services. From all evidence there was a chapel in the vale already mentioned.

For further confirmation of this location and a date earlier than suggested by Bishop Meade and other historians the court orders for roads do two things, show the need for roads between neighbors who had probably been walking and riding on paths through the woods, and that
many of these roads radiated from the place where the people assembled for worship. A few of many such orders will be given by title only:—

- Cunningham Chapel to the River
- Opequon to Sherando River
- Cunningham’s to Borden Springs Bridge near Lindsey's to Cunningham Chapel
- Burwell’s Mill to Fox Trap Point
- Sturman’s Bridge to Burwell’s Mill
- Cunningham Chapel to Neill’s Ford.

Other orders equally as interesting occur in these old records, some early, some later, giving names and directions, furnishing information otherwise unobtainable. One in particular was a petition by Joist Hite to open a road from Ashby’s Gap to his home. Evidently the court granted the petition for on the Carter grant plot referred to there is a located road leading from the top of the mountain, across the Shenandoah and plainly marked “To Joist Hite’s.”

The first reference to any road or property line of which there exists a record today as it passes this point refers to Chapel Spring or Chapel run. Which is conclusive evidence that this “Chappel” stood nearby earlier than the establishment of the county or the parish, extending back we have every reason to believe into the early thirties.

With that date approximated if not actually stated, the next objective is how did the chapel acquire the name Cunningham which we find attached to it early. In the cases of Wood’s Chapel, Morgan’s Chapel and McKay’s Chapel it is assumed and properly so, that property holders by those names donated the land for sacred purposes. There is, however, no such connection with an owner by the name of Cunningham. Such a person lived in the vicinity, but there is neither deed nor will showing that he possessed real estate. There is a record which establishes the residence of one James Cunningham nearby and that comes as additional information through a court order, though of a some-
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what later date. This entry can be found in one of the order books now in the fire-proof room in Winchester.

ORDER FOR ROAD FROM CUNNINGHAM'S CHAPEL TO McCOY'S CHAPEL TO JOHN HARDEN AND SAMUEL EARLE.

“Ordered that a road be cleared the nearest and the best way from the Chapel at James Cunningham's to the Chapel at Robert McCoy's spring and John Harden and Samuel Earle are hereby appointed surveyors thereof. The said Harden from the Chapel at Cunningham's to the spring called Borden's Great Spring and the said Earle from the said Great Spring to the Chapel at McCoy's Spring. And the tithables living within four miles of each side and two miles at each end of the said road (except the tithables living on South side of river) clear and work on the same. And it is further ordered that the said Harden and Earle keep the said road in good repair according to Law.”

Another order sometime later “September 1-1752—William Quenten appointed overseer of road from Borden's Spring to Cunningham Chapel in room of Samuel Earle.”

Before proceeding further let us promptly eliminate the possibility or suggestion that Cunningham Chapel could have been on Robert Cunningham's property near the Opequon. First, this would have put two chapels in the same vicinity, McKay's and Cunningham, and second the reference in the above order relieves tithables on the south side of the river (Shenandoah) from responsibility for the road; this, of course, places the Chapel within four miles of the river which would be impossible were the Chapel anywhere on or near the Opequon.

By later orders in this old book we are compelled to come to the conclusion that while James Cunningham was a nearby neighbor the Chapel did not have much effect upon his conduct, for there is another order which requires the said Cunningham to give security for his good behavior towards his wife in the sum of 50 pounds he having un-
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gallantly beaten her. In the Deed Book of this period the same James Cunningham presented to his daughter Elizabeth one still which was to be found on the property of Robert Cunningham.

In 1749 the name of James Cunningham appears when he was granted a license to keep an ordinary for one year, he having paid the Governor's dues therefor, with John Stroman as security. Those present at the time of the order and witnessing the execution thereof were Samuel Earle, Isaac Perkins, Isaac Hite and Lewis Stephens. He ran his ordinary only a short time for on Feb'y 11, 1752, his estate was administered and in support of the declaration that he was just a resident or renter, there was no mention of real estate though numerous chattels occur in the appraisement. That James Cunningham resided somewhere on the hillsides above the chapel seems certain and that his name was attached thereto because of this proximity is the natural conclusion.

Two notes more before the subject is dismissed. While alimony was granted Ann there was probably no legal separation as she is referred to as the widow of James; she later marries one William Smith, not easily identified by either Christian or family name. The same man who went security for Cunningham's ordinary, John Stroman (or Stearman) was made foreman of a road which was to be cleared from the Chapel at Cunningham's the nearest and best way to the river road. Just another connection of names and a relocation of the point under discussion.

As their names occur frequently in this history two men might be introduced at this time, Marquis Calmes and John Ashby. Down in Williamsburg one day Colonel Nathaniel Burwell met a Hugenot nobleman with whom he was so much pleased that he invited him to cross the mountain and become his neighbor. Colonel Burwell had inherited a large body of land, some several thousand acres in the Shenandoah Valley and thereon built a palatial man-
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sion called Carter Hall, near Millwood. "To be his neighbor," resulted in Colonel Burwell giving Marquis Calmes a large farm lying along the river, upon which the Hugenot nobleman planted the first vineyard known in the Valley. The tract is still known as the Vineyard Farm, though in 1744 a deed shows that "Marquis Calmes from the west side of the Shenando sold 100 acres to Thomas Rutherford."

Captain John Ashby, the best horseman and most fearless huntsman about Greenway Court became a great favorite with Lord Fairfax. He had quite a reputation as an Indian fighter. The incident is related, that when scouting around a fort of which he was in command he was suddenly surrounded by a small band of Indians. It was a hand to hand attack for a moment, then the Captain realizing he was greatly outnumbered took to his heels and ran for the Camp. His men heard the commotion outside and looked out in time to witness the race. Just as the enclosure was reached the Captain with a leap jumped to safety to the cheers of his men to whom he turned with "Why all the fuss?" When safely inside he informed his pursuers that they were not so speedy after all, as he had his heavy boots on and with this handicap outdistanced the whole pack; then paid he his compliments to them and closed the incident by consigning the tribe to a warmer climate.

As the river is referred to in several places it may be of interest to know that back in 1736 John Kersey secured a license through the Orange County court to run a ferry over the Shenando River. The court of Frederick confirmed this action in 1744. Thomas Ashby of Prince William County owned the land adjacent to the river and he conveyed it in 1757 to Joseph Berry, whence the ferry acquired the name by which it was known as long as the boats crossed the river, even two bridges have not eradicated the designation, Berry's Ferry, now of nearly two hundred years standing. Order book 1788-9, page 151, provides for a road from
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Winchester to Berry's Ferry direct. Before that time the road wandered out through the neighborhood of the White Post.

The court of Frederick County granted a license for Snicker's Ferry in the year of 1766. The name in the meanwhile attached itself to the gap above, while the ferry changed through the years to Castleman's.

Let us turn now to the inside history of the parish and trace events as they occurred at its several chapels. After the dismissal of the first vestry, by an official legislative act, for delinquency of duty and misappropriation of funds collected for the purpose of supplying houses of worship at a number of points, by the proper procedure a new vestry was elected in 1752, twelve men, the same number it will be noted that are required by the court for its petit jury. These freeholders and discreet men were

John Ashby
Charles Buck
James Cromley
Thomas Lord Fairfax
John Hite
Gabriel Jones

Robert Lemmon
John Lindsey
Thomas B. Martin
Lewis Neill
Isaac Perkins
Thomas Swearingen

This vestry operated the affairs of the parish and provided such services as they could with lay-readers conducting until 1760 when there appears the name of a clergyman, Rev. Mr. Gordon but we can find no more of his name than his services, so there the story ends. Nothing is said of Rev. Mr. Gordon's occupying the Glebe, but the parish owned such property as evidenced by the court order "given to lay off a road from the glebe to McKay's Chapel and from the glebe to Cunningham's."

In this same year the vestry met on January first at McKay's Chapel and took inventory of the condition of the building and the repairs necessary. Two days later the same body assembled at Cunningham Chapel and found
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that the roof, windows, shutters, fence, gate, communion table, pulpit and desk needed attention, and provision was made that light, cold, wind and birds (I almost wrote sparrows) were to be denied entrance to the building under the eaves. These two contracts were let to Capt. John Ashby of Fauquier and his time limit for completion was one year.

A month before these meetings and inspections the Court again took part in the parish transactions and provided for an easier and more efficient method for making the parish collections. The action follows:—“Ordered that the Vestry of Frederick Parish divide the said parish into so many districts as to them shall seem most convenient for processioning every person’s land in the parish and to appoint the particular times between the last day of September and the last day of March when such processioning shall be made in every precinct and also to appoint two or more intelligent, honest freeholders of every precinct to see such processioning performed.”

Affairs in the parish went along smoothly for a few years, possibly the calm before the storm which was to come and so seriously affect the Church, not here only, but everywhere. In 1762 a new structure was contracted for; it was to be built in Winchester and one of the stipulations required that a steeple should be erected five feet square and sixty feet high. It was this church for which Lord Fairfax gave the land and in which he was later buried. In some way complaint was made, by whom is not known, that the minister of the Frederick Parish did not receive as much as other clergy of the Colony so the vestry was authorized to levy an additional ninety one pounds sterling with an extra allowance of six per cent for collecting same. “If the Vestry neglect or refuse the members are liable to action of the minister injured thereby.” This Act was repealed three years later.

In 1769 it was represented to the General Assembly that a church in the said Parish of Frederick, built several years
ago, the workmanship thereof having been indifferently executed, the same is likely soon to become dangerous and the church in Norborne is but little superior. When the Rev. Wm. Sebastian came to the parish in 1767 he recommended that land for a glebe be purchased, as the present glebe was not convenient to the several points to be ministered to, so a sale was ordered and in that order it was specified that “the sale is to be advertised in the Virginian and the Pennsylvania Gazetteer. Twelve months credit is be allowed the purchaser.” It was at the same vestry meeting that Mr. Isaac Hite was ordered to furnish the Parish with large Bibles, Prayer Books and surplices for the different chapels and a sufficient sum to be levied for the same in the Parish levy.

In the year 1768 the Rev. Mr. Thruston took charge of the parish and “when inducted as Rector bound himself to preach at the church in Winchester, at the Chapels Cunningham, McKay, Morgan and Mecklenburg in rotation and at the other chapels twice in the year, that is to say, in the months of May and November.”

Since 1738 the County and Parish of Frederick had the same limits and extended from Augusta County between the Allegheny and Blue Ridge to the Potomac River. With the increase in population this area became too large to be administered by one court or to be included in one parish so legal steps were taken and the Assembly passed an act dividing the section into three counties and three parishes. That part north of what is now the West Virginia line was called Berkeley County and Norborne Parish and the Southern division took the name Dunmore, while that parish was known as Beckford. The lower county was named in honor of Lord Dunmore and all went merrily until the Revolution when that gentleman’s popularity waned and the county annexed the name of its river—Shenandoah. This legislation began earlier according to records, but various dates show the counties set apart as
late as 1772. The official paper shows, "Be it enacted 1—December 1769 . . that Frederick County be divided into three parts. . . . The lines surrounding the territory remaining and to be known as Frederick County run as follows,—Beginning at Williams Gap where road intersects Loudon and Frederick, proceeding then in direct course so as to pass 7 miles to the northeastward of the town of Winchester till it intersect the line of Hampshire County, thence the Hampshire County line to the intersection of a line to be run in a direct course W N W from mouth of Cedar Creek a direct course to the mouth of Flint Run, thence E S E to the line of Culpeper County, thence Culpeper and Loudon line to Williams Gap."

Frederick retained its name and remained in the central position but this division and the creation of three parishes naturally dissolved the old vestry and necessitated the election of three new ones. For Frederick Parish the sheriff of the county publicly advertised the time and place one month before March 1 when the freeholders should come together and elect twelve of the most able and discreet persons, being freeholders and resident in the parish, to be vestrymen. After the election these vestrymen were to "take and subscribe to the oath by law and what they subscribed must be conformable to the doctrine and discipline of the Church of England." There is no complete list of the vestry so elected and their names can be recorded only by "those present" at the occasional meetings. By orders and various duties upon the several members the following twelve gentlemen served in this capacity,—

James Barnett  John McDonald
Philip Bush     George Rice
Marquis Calmes  Edward Snickers
Frederick Conrad Alexander White
John Hite       James Wood
Angus McDonald  Robert Wood
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Naturally with a new vestry and new parish lines a new glebe was necessary so a commission consisting of Marquis Calmes, John Hite and Edward Snickers was to select a site and purchase the land therefor. At this same meeting Rev. Mr. Thruston and the Messrs. Wood were appointed to prepare a petition to be presented at the next session of the Assembly for the repeal of an Act by the Assembly which obliges this parish to refund to the Parish of Beckford their portion of the first cost of the church in Winchester.

Evidently the condition of Cunningham Chapel was not all that could be desired even though extensive repairs had been made ten years before, so the congregation assembled, took stock of its resources and planned to replace the old building. How or when the money was collected is not stated, but on November 27, 1772, the vestry voted to pay to the undertaker the sum of 250 pounds to build "a church with stone walls thirty feet by fifty on the land of Charles Smith at a place called Carney's Spring; upon his executing a deed for 1½ acres of land and allowing the use of the said spring." At a later meeting of the vestry the following May 31, '73, "a plan of a church to be erected on the land of Charles Smith at a place called Carney's Spring was presented to the vestry by John Ariss together with proposals for building the same and the building thereof is to be let at public auction to the lowest bidder." The lowest bidder proved to be John Neville for the sum of 449 pounds. It is quite obvious that the people in the vicinity of Cunningham Chapel were unwilling to have their place of worship transferred to another neighborhood and while there is no record of any contention yet before the church was begun at Carney's Spring an appeal must have been made to the owner of the land around Cunningham Chapel for a lot equal to that offered by Charles Smith. There were two reasons favoring the old site, one was the cemetery nearby which should not be separated from the church and the other that "the said place is the most central and convenient to
the parishioners. It was Resolved that the former order of the Vestry for building a chapel at a place called Carney's Spring, be revoked and it is ordered that the said chapel be erected on the land of Hugh Nelson at the place above mentioned. John Neville the undertaker of the said building having agreed to the same.” The narrative continues, the next move by the vestry was to select the site “on the top of the hill northward of an old cabin and to the eastward of the spring,” and a surveyor was to be employed to include this location and the cemetery in the two acres which had been offered. It seems that Charles Smith was not present at the meeting when this was decided, and he dissented from the vestry action. This dissent, with the discovery that the said hillside was so rocky a foundation could not be dug, it was again decreed that the chapel be built on the land of Mr. Smith; incidentally the contractor was allowed expense money for moving the material now on its return trip to Carney's Spring. However, all were not satisfied concerning this reassignment, as Robert Wood, Isaac Hite and Philip Bush registered their protests and declared the old site the proper place for building said church. Whether Mr. Bush was ruffled at the final decision we do not know, at any rate he resigned “from the vestry and Warner Washington was unanimously elected to serve in his room.”

The controversy over the location and the advent of the war with England postponed further operations and no building was attempted for at least fifteen years, in the meantime the chapel on the Nelson property had become so dilapidated that it was unfit for use, but where and how the church people of the neighborhood worshipped is not revealed. An intriguing bit of conjecture which interests those who know anything about the descent of land in this region is, how did Hugh Nelson of York obtain possession of the tract he offered the vestry? His proposal is recorded in a number of places and reads as follows: “I do hereby
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give liberty to the Vestry of the Parish and County of Frederick to build a church on any part of two acres of my land on or about the part where the Old Chapel now stands including Spring and two acres above mentioned for a burial ground." Hugh Nelson. November 10, 1773.

The territory adjacent to the Old Chapel was originally contained in that tract which through Robert Carter was conveyed to Robert Carter Nicholas; but after thorough search of archives national, state, colonial and county and inquiry in numerous directions, we have been unable to establish ownership of this land from the time the grant was made in 1730 until the appearance of the offer made by Hugh Nelson of York. Reference to a book containing the genealogies of five prominent families in the state shows that,—

Elizabeth Carter married Nathaniel Burwell who died in 1721 leaving one daughter Elizabeth.

Elizabeth Carter Burwell, the widow, married George Nicholas. One son of this union was Robert Carter Nicholas who later rose to high rank becoming Speaker of the House of Burgesses, Treasurer of Virginia, an eloquent defender of the rights of the Church and an executor for several parties including William Nelson, M. Wilson Cary and others.

Elizabeth Burwell, daughter of Mr. and Mrs. Nathaniel Burwell, married William Nelson, called "President" Nelson, in 1738. Their third son Hugh was born in 1750.

What transactions took place between Robert Carter Nicholas and the husband of his step sister, Elizabeth Burwell, we do not learn, but before 1770 we find him possessed of lands in Frederick and Fauquier as well as in the lower counties. This husband was William Nelson, of course, who made his will on October 6, 1772, after which he soon died as the will "was proved in Court on December 21, 1772." That will contains illuminating data and begins thus,—
“In the name of God, Amen.

I, William Nelson, Esquire, of the Town and County of York in the Colony of Virginia, being at present indisposed though in my perfect senses, do make this my last will and Testament.” After a statement of his faith and a request for a decent but not pompous funeral, making provision for this expense, he mentions first his “dear and beloved wife Elizabeth Nelson.” From bequests to her he proceeds to his children and the item which gives the information sought by us reads, “I give and devise to my sons Thomas and Hugh . . . my Store Houses in Yorktown . . . having already given to my son Hugh all my lands and slaves in the counties of Frederick and Fauquier I only give him a legacy in money of Two Thousand Pounds Sterling.” Hugh received also one-third of the Silver Plate, ten House Servants with their children and future increase . . . “I appoint my dear brother Thomas Nelson, Esquire, my dear friend Robert Carter Nicholas, Esquire and my two sons Thomas and Hugh, Executors.”

William Nelson, beside taking active part in the colony’s welfare, was an extensive land owner as is shown by these and other bequests of large acreage in Albemarle and in the region of the Dismal Swamp. Thomas Nelson the oldest son of William and Betty rose to the rank of General in the Revolutionary War, was one of the signers of the Declaration of Independence and at one time was Governor of Virginia. Hugh Nelson married Judith Page but as neither he nor his children took up residence on any of his property in the Valley it is supposed that he disposed of all of his holdings in this section to Nathaniel Burwell. Before this transfer, however, Mr. Nelson made the offer noted above but it fell to the lot of Mr. Burwell to finally make the donation to the church. This was not to be until after the country had finished its quarrel with England, men had
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returned to their homes and there was time to take up the building of new churches along with the nation just aforming.

The people at home had not been unmindful of their responsibilities and although the vestry, contractor and owners had reached an apparent impasse, yet some members of the vestry were not willing to let the opportunity escape; so after several futile efforts to get the contract fulfilled resorted to court which resulted in the suit here filed:

"County Court,
Causes and Office June 1787
Cause Vestry vs Nevil
Case suit for non payment of a sum of money."

As John Neville would not return the money paid him in advance the vestry handed him a specification under which he could keep the amount, avoid the suit and build a church. This is the specification:

"This Church is to be built at a place called Cunningham Chapel for the sum of 459 pounds Virginia currency (note no English sterling, no tobacco—Ed.) according to the following dimensions, viz Fifty feet long and thirty feet wide from out to out the walls to be carried up twenty feet high from the surface of the earth, the foundation 27 inches thick . . . wall to be built of good sound limestone and laid in mortar made of good lime and lome of equal quantities . . . The doors and window boxes to be made out of black walnut; scantlings of pine or poplar 7 inches wide 6 inches thick with double architrave worked out of the solid . . . all of the window cases to be made for pulleys and weights to hoist the sashes—glass 9 x 11 of 24 lights. The communion to be raised one foot high from the floor, with a proper hand rail and ballistress with a door of the same, with cock-joint hinges and to have a Communion table in it, the Pulpit and Canopy to be made in the figure of an Octagon, the pulpit to be set on a Pedestal at least six feet high, the pulpit to have a handsome cornice and to be wainscotted,
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with a door . . . the canopy to be hung with an iron from the roof of the Church, the desk for the minister to be 2 feet from the floor. The pulpit to have a staircase to go up with hand rail and ballisters, all of this wood work to be of black walnut. The roof is to be framed out of good sawed white oak and covered with cypress shingles 18 inches long and rounded and not to show more than six inches. All wood work to be painted twice over with white, walls neatly plastered and whitewashed. The doors to be hung with heavy H hinges and to have good japanned steel door locks and bolts. The walls to be wainscotted four feet high and the pews nailed fast to wainscotting, the aisle of the said Church to be laid with tile or flagstone. The whole of the said work executed in a neat strong and workmanlike manner."

These specifications were drawn in 1774 and urged again in 1787 but neither pressure nor suit availed and that church was never built. The reason for taking space with these numerous details is that the specifications are interesting in themselves. There are several items which have historical value. Then it is more than interesting to see how the various measurements, appointments and other details compare with those of the building which stands there today.

At the outbreak of the war this community did not seem to be greatly affected, but as the months wore on Virginia troops volunteered and members of the parish marched to the front. The Rector, Rev. Charles Mynn Thruston and the Clerk of the vestry, James Wood, did signal service for their country and were rapidly promoted.

An unusual order for a vestry to give appeared in the record of 1777 when Angus McDonald and Alexander White were asked to dispose of the ammunition (powder and lead) belonging to the parish to the best advantage possible and return the price to the parish fund. In that year there were 2,066 tithables in the parish who were assessed four shillings each bringing in a revenue of little more than $2,000.00 in our coin. Changes on the vestry were frequent;
those present at the meetings for a period of five years failed to check the same persons any two times. Finally the news came that legislation in Richmond had separated Church and State and the order soon followed that the vestries were to be dissolved. The Vestry of Frederick Parish assembled for the last time in the Court House in Winchester the 4th day of May 1780 and after the transaction of some business relative to finances, made a grant to a needy and infirm man, the vestry then and there dissolved. Those present on that memorable occasion were

Frederick Conrad  
John McDonald  
James G. Dowdall  
Benjamin Sedwick  
Isaac Hite  
Alexander White  
Joseph Holmes  
Robert Wood  
James Peyton, Clerk.

In that same year bearing the date of Tuesday, October 3, there is an entry which demands, “Be it remembered that at the Court House of Frederick County on this date an Act of the General Assembly of Virginia entitled an Act for dissolving Vestries and Electing Overseers of the Poor, was produced and read and pursuant to the directions thereof, the freeholders and housekeepers of Frederick Parish, having assembled proceeded to the election of Overseers of the Poor by Ballot and on examining the tickets prepared for that purpose, the greatest number of votes appeared in favor of Alexander White, Benjamin Sedgewick, Frederick Conrad, Philip Bush and John Swearingen. Whereupon they are elected Overseers of the Poor for the Parish.”

Since the Rev. Mr. Thruston left for military duty there had been no rector in the parish. There is no mention of a lay-reader in these years, nor record of any one having received remuneration therefor. The Old Chapel was fast falling into decay so religious activity in this parish must have been at a very low ebb not only for the period of the war but for four years after at which time a Church vestry was elected and a new rector called.
AS THE Church in the Dominion was so different in fabric, constitution and general happiness after the Revolution from what it had been before, it seems fitting to diverge for a few pages from the local affairs of the parish to the life of the general Church and see what hardships it passed through during the last quarter of the eighteenth century.

With the probable separation of the colony from its mother country events began to happen which would cause similar separation of the church of the Dominion from the Church of England. The Established Church was that which had lived and grown with this Colony of Virginia. Gradually in the state there arrived more and more of those who differed in faith and devotion from the Church of England and were called Dissenters. The more rapidly their numbers grew the more impatient they were of the Established Church and the more determined they were, not that they would have none of its authority, but that there should be separation of Church and State and with this separation there should disappear all support of such church by the tithables in all parishes. Had they been willing to cease their efforts at this point a disaster would possibly have been averted, but rancor, bitterness and memories urged them on to a determination to exterminate this church root and branch from the land.

Unquestionably there was reasonableness in their contention that they should not be taxed for the maintenance of a church to which they did not belong and with which they were not in sympathy. There was merit in the argument for separation of Church and State. No dissenters were
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more anxious for the independence of the church than the members of the Established Church, but the difficulty was in transferring from one system to the other upon such short notice and in so brief a time as demanded by the opposition. Year by year for twenty-seven sessions the Dissenters had some devastating request before the legislature, begging for more drastic rulings and more complete limitations on that church, the object of their wrath. The first contest was staged in trying to separate Church and State. From October 11 to December 5 the battle was waged in the legislative chamber with Mr. Pendleton and Mr. Robert Carter Nicholas (mentioned in last chapter) supporting the Church while Mr. Jefferson, in a struggle which he admitted the severest in which he had ever engaged, upheld the demands for separation. An act was finally decided upon and passed which exempted tithables belonging to other denominations from all contributions to the support of the Episcopal Church. Glebes already in possession were to be held for the use of the Episcopal clergy, also the churches, chapels, books and church plate were to be retained. It was further agreed that each church should be supported by the voluntary contributions of its own members. No member of the Established Church desired a union of Church and State as the nation and state developed and grew to majority. Lessons of the past on the subject had been strikingly impressive, those instances and experiences of the Waldenses, churchmen in Scotland and India attested the fact that for the preservation of purity of doctrine and primitive discipline in the Anglican Church and its branches no union with civil power was advisable. The system grew up with that development of county and parish which has frequently been referred to and the Episcopal Church was fated to be a victim rather than a benefactor by the connection.

With the cessation of revenue through the usual channels, contracts under which they had been employed annulled,
the clergy of this church were bound to suffer. At the beginning of the war Virginia in sixty-one counties had one hundred and sixty-four churches and chapels and ninety-one clergy. With the Peace Treaty signed and opportunity ready for return to religious practices the outlook for the Episcopal Church was especially discouraging. Many churches were in ruins, the clergy, for want of support, gone and the congregations sadly scattered. Another handicap under which the church labored was the presence upon the vestries of unfriendly persons not members of the church, but as they were elected by the freeholders they had equal voting rights with churchmen, and could be ejected only through drastic means. While in this complicated situation the denominations, the Baptists in particular, seemed bent upon the total extermination of all evidence of the church which had grown with and prospered in the early colony. They demanded that if the Protestant Episcopal Church was to be the new name of the church, that it should start de novo and not be built upon foundations of the old Established Church. To this end they demanded through the legislature the reversion or sale of all glebe lands. After long controversy they accomplished this, in fact deprived the vestries of all authority and money, but graciously allowed and expected them to continue the support of the poor, which obligation had always rested upon these bodies.

The name, Protestant Episcopal Church, has been mentioned without reference to any change from the Church of England which name had designated the Church since it was established at Jamestown. With the Declaration of Independence by the patriots of the day and the change from separate colonies to a new Republic came also the necessity to change (regrettable as it was to many) from mother church to a new order and a new name. The name had been chosen earlier in other parts of the country so it was officially and legally adopted and incorporated in Virginia in 1784. A word here might be illuminating in show-
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ing the derivation of the name and how and where this new infant was christened.

Before the end of the fighting or a peace treaty had been proposed, prophets with vision saw the handwriting on the wall and realized there would be no return to old relations, that the church in the "Mother Country" would no longer mother the church here, so they set about to select a new name for the new church, if and when the new country had obtained its freedom. As early as 1780 a number of the clergy gathered in the village of Chestertown on the eastern shore of Maryland and prepared a petition to the assembly of that state for the "Support of Religion." In their petition they begged that the privileges and conditions mentioned might be granted to the Protestant Episcopal Church. These men had no authority, they came together by no decree or official call, but the suggestion made by this small self-appointed body was adopted by state after state, diocese after diocese until finally the General Convention for want of a better or different name adopted the same title. Various theories and explanations have been given as to why this particular title was chosen. It unquestionably made a strong appeal to the whole Church for when the suggestion was made to the Southern States during the Civil War, that the Church be called the "Reformed Catholic Church" the proposal was promptly discarded. The feeling prevailed that it would be safer to stay as close as possible to the old name, so a location was simply added. Be it said to the eternal credit of this Church of ours that long before bitter feeling had subsided, prior to other legislation and many years before the balance and equilibrium of the Union was established, the bishops, clergy and members of our body banded and bonded together in faith and fellowship as the Protestant Episcopal Church of America.

The "Act of Incorporation" provided that in this Protestant Episcopal Church of Virginia the ministers and vestries were allowed to acquire, use and enjoy property. They
had power to make their own regulations for the management of their temporal concerns, and to the vestry solely belonged the disposition and ordering of all payments of the moneys of the church. The members of a parish were authorized to elect twelve able and discreet men (members of the church) who should be a vestry to all intents and purposes. Elections of vestries should be held on Easter Monday in every third year, for ever. They were to be held at the parish church; no person was entitled to vote who did not profess to be a member of the Protestant Episcopal Church and contribute to its support. The vestrymen were to subscribe to a declaration conformable to the doctrine, discipline and worship of the Church. They were to appoint two church wardens and had power to fill any vacancy among themselves until the next election.

This seemed a simple and inoffensive, and peculiarly personal arrangement and incorporation, certainly the concern of no one else. Yet the Baptists and Presbyterians made it their concern. They were exceedingly jealous of the benefits resulting from incorporation and again presented a memorial to the legislature complaining of the special advantages which the Church was said to obtain thereby. The temper and attitude of the Presbyterian Church is exhibited by this dog-in-the-manger decision. The legislature assured this body that it was willing to confer every privilege upon it which it had conferred on any other religious society. The Presbytery of Hanover objected strenuously to the privilege allowed other bodies and declined to accept any benefit of incorporation themselves; which could be construed in no other way than another attempt to further embarrass and cripple the Episcopal Church. By concerted action this Act was repealed two years later, but it served as a guide for a constitution which was adopted by the Church in 1815.

The "Act for Establishing Religious Freedom," drawn by Thomas Jefferson and preceded by a memorial from the
pen of Mr. Madison, passed the Legislature December 26, 1785 and put an end to further legislation, harassing and obstruction for a while.

Why did this antagonism exist and why was there such bitterness between members of the Christian bodies? This persevering hostility was carried on by the Baptists, Presbyterians and Quakers (the Methodists were still within the Church) in retaliation for offences committed against members of these churches in years gone by. No one attempts to deny that strenuous treatment was administered to those who dissented, objected and sought to discredit the Established Church. By Acts of the Assembly quoted before certain regulations obtained in regard to ordained clergy, types of services, attendance upon these services, proper observances and control of worship. It was these laws which non-conformists insisted upon ignoring or violating as the case may have been. This naturally resulted in their punishment rather than the persecution of which they accused officials of the Established Church or members of the Court who happened to belong to that church. Dissenters also included those objectors affiliated with no church who were "men of disorderly and dissipated lives who seduce the poor from their labor and negroes from their duty." These had a score to settle, for more than once did they grace or disgrace the stocks for neglect of those requirements which decent men were glad to obey; not obey but deemed it a privilege, the act of worshipping God.

To show to what extremes men will go, regardless of reason, to accomplish their diabolical purposes these objectors tried to declare all "church law void," "wanted a legal marriage ceremony without ring or service," to declare all non-juring clergy incapable of preaching, and on more than one occasion tried to ruin men of high, moral character, pious demeanor, those with unimpeachable loyalty to State and God. The malevolence to which they descended was illustrated by the shocked attitude exhibited by a Baptist
preacher at a public demonstration in honor of Patrick Henry. After his retirement Mr. Henry, at seventy, was persuaded to come back into the political arena where he was so greatly needed. “On the day of his election as soon as he appeared on the ground he was surrounded by the admiring crowd and whithersoever he moved the concourse followed him. This particular hostile preacher whose own piety seemed to be offended by the homage paid to a mortal, asked the people aloud,—“Why they thus followed Mr. Henry, he is not a God.” Mr. Henry, deeply affected by the scene and the remark, turned toward his detractor and in a gentle and courtly manner denied any such divinity.

As this parish was represented in the first Diocesan Convention in 1785 by the Reverend Alexander Balmaine let us glance for a moment at that gathering and get an idea of the condition of the church at the end of her colonial existence and see if we can detect the spirit which urged those patriots and patriarchs to rebuild a church while they were erecting a new democracy.

The first resolution adopted by this body was “that an address be prepared representing the condition of the Church and exhorting all to unite in its support.” A few excerpts from that address will put into plain view what the clergy and congregations of the day had to confront. “Of what is the Church now possessed? Nothing but a few glebes and your affections. Since the year 1776 she hath been even without regular government, and her ministers have received but little compensation for their services. Their numbers are diminished by death and other causes and we as yet have no resource within ourselves for a succession of ministers. Churches stand in need of repair and there is no fund equal to the smallest want. . . . To almost everything under the sun belongs a crisis, which, if embraced, stamps our endeavour with success; if lost, with ruin.”
Crying needs were manifest and multifold; immediate steps were taken to remedy them as far as power and equipment could be assembled. Clergy, clergy support, clergy ordination, the selection and consecration of a bishop, the rounding up of scattered flocks, the rehabilitation of neglected buildings were a few of the problems which confronted this undaunted body. Their first step was the division of the Diocese into districts and the appointment of a "Visitor" for each one. The Rev. Mr. Balmaine was Visitor for district twenty-two. This Visitor was to preside in all meetings of that territory, annually he was to visit every parish under his supervision and further he was to "attend to and inspect the morals and conduct of the clergy, see that the rules of the Church were observed," an office and district which exist today in the person and province of the dean and his convocation (shorn of some of the responsibilities).

The clergy and laity left the Convention with every intention of taking up God's work in this part of His Kingdom with the zeal and faithfulness that the Convention requested, but they reckoned without their prosecuting and exasperating neighbors of those denominations who were bent on blasting out the last root and vestige of the church for which they had only antipathy and spite. The glebes which still remained as property of the Church and also the churches themselves (built with the money from tithables) with their contents were the targets at which they aimed. The Bishop of the Diocese, Dr. James Madison, prepared a memorial touching the property of the Church and the best legal talent of the state (Bushrod Washington, Edmund Randolph and John Wickham) was consulted and that opinion incorporated in his memorial. These legal giants and the Bishop agreed that the glebes were the exclusive property of the Church, that the title of the Church stood upon precisely the same grounds with the rights of private property. Despite the opinion of the courts, that
of leading counsel of the State, the legislature consisting at this time largely of non-conformists, passed a law according to which the glebes of Virginia were to be sold for the benefit of the public. This blow finally fell on the 12th of January, 1802. Thus was a battle of twenty-seven years ended. Thus were sold for a mere pittance, as few of the glebes brought anywhere near their value, properties of much worth to their owners. These were sold, and the revenue therefrom given to the public; lands, which in many instances were presented to the parishes by churchmen and others, which none save Episcopalians contributed even one pound of tobacco toward their purchase. The denomination which created the greatest furore about the sale of the glebes is suspected of having had no tithables contributing to the original purchase of these lands, or for that matter dwelling in those parishes. Not only were the glebes sold but churches and in some instances the Communion Plate itself. The glebes being disposed of under such conditions brought little or nothing and to this day no one has ever discovered how the public benefited by this flagrant outrage.

Let it be noted here that this is history long past; it is told merely as a statement of happenings and harbors no resentment. Today Christianity stands upon far superior foundations; the relationship, fellowship and cooperation of the several denominations exhibit an entirely different spirit and give evidence of a solidarity in the Christian world which bids fair to reach the consummation which Christ hoped for His Church.
JUST WHAT was the condition of the parish of which Rev. Mr. Balmaine took charge is not revealed in early writings or later comments. More is chronicled of the rector than of the parish he came to serve, especially the lower portion of it. Efforts to have a new church resulted in the procuring of some of the materials, the transfer of these to different sites but instead of having a church the vestry had a law suit on hand. The wardens, George Rice and Edward Snickers claimed that John Neville unjustly retained "nine hundred pounds current money of Virginia as by his certain writing obligatory, sealed with the seals of the said defendant on the 23rd day of July 1773," which amount should be returned to the vestry as the contract for building the church had not been fulfilled. Another suit was on hand at this time which tried to collect the remaining money on the glebe, as the purchaser had paid only a part of the 505 pounds which he had bid at the auction in 1771. Both of these amounts were greatly needed for the congregation was anxious to erect the church over which there had been so much contention, and another glebe had to be procured for the parish. Nothing is said in the minutes of the condition of the chapel, only are the vestrymen listed. The first vestry under the new order and after the arrival of Mr. Balmaine numbered nine who were

- Girard Briscoe
- Raleigh Colston
- Thomas Massie
- Richard Kidder Meade
- Robert Wood

- John Milton
- George F. Norton
- Edward Smith
- John Thruston

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The fact that a clergyman was called to a parish, that he accepted, came and occupied the glebe was no surety that he would remain. It appears that he was taken on trial. While Mr. Balmaine was chosen in 1785 and came shortly thereafter, it was not until October 22, 1787, that "he was appointed unanimously."

In 1790 Thomas Byrd, John Peyton, J. S. Woodcock and Matthew Wright were added to the vestry, filling one vacancy and raising the number to the required twelve. These gentlemen so elected made this declaration,—"we do declare that we will conform to the doctrine, discipline and worship of the Protestant Episcopal Church," which was the first time that this vestry had so declared, the second time this title is found in the vestry book.

There is an item which tells that "on August 24, 1774, the vestry held its meeting in Cunningham Chapel," which chapel or building is not definitely mentioned again until 1790 when this entry occurs,—"Whereas the Episcopalians in the Eastern part of the Parish, bordering on the river Shenandoah are now, and have been for some time past without any house of worship; and whereas they are a respectable and numerous body, the Vestry taking their case into consideration think it their duty to come to the following resolution;—

1st. Resolved that a chapel or house of worship be erected in a situation the most central to the Episcopalians in the lower or Eastern part of the Parish; and that in the opinion of this Vestry, the Chapel spring is such a situation.

2nd. Resolved therefore that a subscription for erecting a chapel there be promoted immediately, and that it be earnestly recommended to the present church wardens to do everything in their power to carry into effect this resolution, and whereas this Vestry have been informed that Nathaniel Burwell Esq. has offered two acres of land at the Chapel Spring for the purpose of building thereon a church or chapel and for a burying ground.

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3rd. Resolved that the thanks of the Vestry are justly due that gentleman for his generous offer and that Raleigh Colston and Thomas Byrd Esqs. do take the first opportunity of signifying to him the grateful sense the Vestry have of his generosity and at the same time request him to execute a Deed for the said two acres.

That this followed shortly thereafter is shown by an order on “May 10-1791 to survey on request of Samuel Baker for Col. Nathaniel Burwell the above 2 acres of land lying on the east side of Chapel Run on the road leading to Battletown and Snicker’s Ferry... which is part of a tract purchased by the said Nathaniel Burwell of Col. Hugh Nelson.”

Then follows in the next year as can be found in Deed Book 28 Page 387,—

“This indenture made the 25 of November in the year of our Lord 1792 between Nathaniel Burwell of James City County on one part and the Minister and Vestry of the Parish of Frederick in Frederick County, Virginia, in consideration of the sum of 5 shillings... to use said two acres of land with appurtenances as a place of Divine worship... said acres shall revert if not so used to Nathaniel Burwell and heirs.” Those witnessing were Philip Nelson Walter Burwell
Samuel Baker Ludwell Grymes.

Just how rapidly courts and legal transactions moved in those days is shown by the fact that Samuel Baker on April 2, 1793 witnessed his signature, May 7-1793 Ludwell Grymes so acknowledged and on the 2nd day of July 1804 the same was acknowledged by Nathaniel Burwell and ordered to be recorded.

By this Court
Jos. Keith.

While this legal record was in the making the vestry’s suits were settled. The legislature threw the petition out on a technicality, as the corporation suing ceased to exist after the separation of Church and State and other Revolu-
tionary results. Edmund Randolph was requested to look into the vestry’s claim, state his terms for services and report. This report is not found but a compromise did occur and some one gave the advice “that the committee get what they could from Col. Nevill and settle with him in full.” It is not stated what amount was finally retrieved, but it was applied to the new building fund. The sum collected from Rees was expended by John Milton (so appointed by the vestry) for a new glebe for the incumbent, little realizing how soon this property would be confiscated. A tract of 156 acres was purchased from John Wormley for the sum of 390 pounds which was put into the possession of the rector, Mr. Balmaine, for whom Mr. Milton, acting as agent, rented out the glebe for the term of twelve years “and the Vestry concurred in the lease.” When a conveyance of land was made in those days nothing was reserved as can be seen by the language used in the legal document. “Deed and conveyance Respecting the same together with all houses, barns, buildings, yards, orchards, meadows, pastures, woods, underwoods, ways, waters, water courses, commodities, hereditaments and appurtenances whatsoever to the said plantation or tract of land.” If anything was omitted it does not appear upon the surface, or to the casual observer.

Curious as it may seem, and disconcerting as it is there occur three omissions in the minutes of the vestry and they are at just those times when we are most concerned about the happenings. Just when we are looking for particular dates and details the clerk’s voice is silent. One of those particularly annoying instances is a lapse from 1793 to 1796 when there are no entries save the list of vestrymen. John Smith and Isaac Hite take the places of John Thruston and George F. Norton but not a word about the construction of a building upon the land obtained from Col. Burwell. In all probability the efforts of the builders had concluded before the conveyance was completed. As some money was in hand,
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the people eager and willing to subscribe, and the old build-
ing collapsed, we have every right to believe the chapel
which has stood the rigors of the nearly century and a half,
was the object of the affections for so long a time and
with which we today are so familiar and to which we also
are so devotedly attached was completed in the year 1793.
There was no mention of such completion in this year, but
for that matter the Chapel is not actually referred to by
name in the proceedings of the vestry until 1802 when the
“election of the vestry was held in the Chapel on Easter
Monday.” Historians who have been most familiar with
the records feel that 1793 was the year of completion. It
could not have been 1790 because it was August of that year
when the urgent request and resolutions were presented.
The survey was not ordered until 1791, the deed was not
recorded until 1792. But the building might have been
going on then, for it was about this time that the money was
rescued from Col. Neville.

That there had been a change in the parish is proven by
the turn over in the vestry in 1796. This did not transpire
in one year or even two; vestries were elected every third
year. After new life had been instilled into the old parish
by the erection of the new chapel, the congregation formed,
(a new one that old Cunningham Chapel did not know) it
naturally would have representation upon the vestry; and
while that body of 1793 has many of the names of men who
had served for various periods, and was the same as last men-
tioned with the addition of Isaac Hite in the room of Mat-
thew Wright the next personnel was almost entirely new.
The vestry of 1796 had the names of

Nathaniel Burwell  John Page
Thomas Byrd      Matthew Page
Raleigh Colston  Robert Page
Richard Kidder Meade Thomas Parker
John Milton       Warner Washington
Philip Nelson      Matthew Wright

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Mr. Meade and Mr. Burwell were the wardens. This shift could not possibly have been a consummation of a few months; such a movement required time for development, all of which gives force and conviction to the argument for the 1793 date. This, of course, in lieu of actual days, months and years is a surmise but it is as good a guess as can be made, or at least as has been made. So we begin a new era in the life of this end of the parish, a vitality which is soon to manifest itself in a strong congregation and continued services, with only brief interruptions from that time until this present moment. A congregation which is to experience several withdrawals of contingents, who are to form other complete parishes, and yet as a fountain to continue through the generations to supply a deep religious consciousness whose effect far and near cannot be estimated.

No mention is made in the minutes of the loss of the glebe or its revenue or how this deficit was made up by the congregation. It must have affected them greatly. Nor was any mention made of a visitation (the first and only visitation ever made to this parish) by the first Bishop of the Diocese, nor does there appear the merest reference to one of the candidates he confirmed, who was destined to take an important part in the fortunes of this parish, William Meade. Somewhere between the years of 1802 and 1805 Bishop Madison made his visitation and confirmed the class in which was young Meade. The boy as he afterwards admitted had a very indistinct recollection of the act, depending upon the statements of the older members of his family rather than upon his own memory. He ventures no date and recalls only the repeating of his catechism for the Right Reverend gentleman.

Bishop Meade makes no reference to the time when there was no house of worship, though he tells of his father conducting services in his own home; and both he and Bishop Johns assert that his father, Richard Kidder Meade,
had an active part in building the Old Chapel. Though a postulant, candidate, deacon and priest in his native parish the minutes do not even mention his name until 1816 when he was asked to take the “Contingent Fund of Thirty Dollars” to Richmond when he went to attend the Diocesan Convention. The parish on several occasions, made convenient use of James Wood as a lay delegate to the conventions in Richmond. He was asked to represent the parish when Governor, as he was in the capitol and could easily attend the sessions.

The parish now had two clergy. The Rev. William Meade was assisting Dr. Balmaine and preaching in several of the chapels, while the rector alternated his Sundays between Winchester and the Old Chapel. Mr. Meade represented not only the Parish in Council, but also the Diocese at the General Convention held in Philadelphia in 1814 which was quite an honor for a priest just in orders.

For several years the minutes have few items of parish activities, confining the records mainly to the elections of vestries and treasurers’ reports; so we had to go to Diocesan Journals where the rector’s reports were printed to find what was being done by the clergy and congregations. Bishop Moore in his recitation of official acts in 1816 said, “I then crossed the Blue Ridge into Frederick County and officiated in Mr. Meade’s Chapel twice to a numerous and attentive congregation and confirmed 48.” As he visited the church in Winchester a few days later these candidates were members of the Old Chapel congregation. No wonder there was such a number, there had been no Episcopal visitation for ten or twelve years. Bishop Moore included in his itinerary at that time Shepherdstown, Martinsburg, North Mountain, Harpers Ferry and Leesburg, beside the points in Frederick County.

Nothing special seemed to happen in the diocese in 1817 but a signal beginning was made in the parish of a society
which was to have great influence and do a wonderful work in the Church. "A Prayer Book and Tract Society was established under the direction of the ministers and Church Wardens, and Reverend William Meade was requested to preach a sermon on the subject in both churches in this Parish." At that same meeting of the vestry Dabney Carr, Robert Bryarly, Joseph C. Baldwin and Obed Waite were authorized to attend to the taking care of the church in Winchester, and to local matters respecting the same. Dr. Randolph has a note at this point which says that there are no further proceedings of the Winchester Church found in our minute book.

The town and our congregation in Winchester had grown to sufficient size to entertain the Diocesan Convention in 1818 and Rev. William Meade preached the Convention sermon. It was reported at this Convention that a new church was being built which would make the third church in Frederick Parish. The year following this church was reported to the Diocese by the rector in the words, "There is a new church, the Wickliffe Church, in Frederick County, lately erected. Congregation just forming and the prospects are flattering." This was in 1819. Further comment that year was confined to the sentence "Course of religion prospers."

Now we are entirely dependent upon other sources as there is no entry in the Vestry Book from 1817 to 1826. A book must have been lost or some one was extremely negligent, for the parish was thoroughly alive; though it is recorded in general church history that at this time religion reached a very low ebb. Our only reference to this condition is "Members of this Church are hereby earnestly entreated to consider the necessity of adopting zealous measures for the restoration of religion among us." A great loss befell the parish in 1820 when Dr. Balmaine died. Other reference to this beloved rector will be found in the chapter on the clergy so here it will be stated only, that
Rev. William Meade was elected rector of the parish and Rev. Mr. Bryan came as his assistant having especial charge of Winchester and Wickliffe until the arrival of Rev. John J. Robinson.

Whatever low ebb was reached this encouraging note is sounded in 1820. "At the Chapel in Frederick County attendance of Church members is regular, their deportment serious, services of the church well supported by the congregation and it is believed there is an increase of piety." The parish had great hopes for religion and made preparations for the expansion of the general church by contributing $1185.00 to theological training in the recently established Seminary near Alexandria, which in those days was a large sum and one that helped put that institution on a permanent foundation. Besides this the parish gave liberally for the promotion of Foreign and Domestic Missions. There were two societies in the parish and they worked zealously for the extension of the Church in other lands. Among their objectives was a Greek mission where they helped support the Rev. Mr. Robertson who had resigned this parish and had gone as a missionary to Greece.

In the year of 1826 the Rev. J. E. Jackson accepted a call to the parish, relieving greatly the overworked rector, who was frequently called outside the diocese. Mr. Jackson took charge of Winchester and preached occasionally at Mill Creek while Mr. Meade preached alternately at Wickliffe and Old Chapel.

The church in Winchester had for some time been looking toward independence, a clergyman and parish of its own; so at the Diocesan Convention in 1827 "Mr. Obed Waite presented a petition signed by members of the congregation of the Episcopal Church at Winchester praying that the church at Winchester may hereafter be known by the name of Christ Church, Winchester and formed into a separate parish to be called the Parish of Frederick, Winchester and received as such into the Convention. On
motion, resolved that the prayer of the petitioners is reasonable and that the same be granted.” (Hawkes reprint p. 199) This shows that Christ Church, Winchester, withdrew from Frederick Parish and became what we now call a separate congregation in Frederick Parish.

The Episcopal Church was growing rapidly and soon we find that the church, which was ordered a number of years ago in Battletown and never built, was progressing. Later Rector Meade in his convention report for 1832 says, that “A commodious church recently erected in Berryville was consecrated in August 1831. He further hopes to report to the next Convention the completion of another which is about to be erected in Millwood.”

In our last reference to the diocese we left her in rather a hopeless state having been deprived of her glebes and having also lost many of her clergy. With the supply upon which she had depended for her ministry largely cut off, it looked as if the established Church had run her course and that her successor would not be able to overcome the obstacles ahead. It is quite probable that such a forecast would have proven true had not the leaders, clerical and lay, been the sturdy, determined, consecrated characters they were. These faced a task which was beyond the power of man alone and only by the guidance and intervention of their Divine Leader did the Church come through a desperate and tragic period.

Let us retrace our steps and consider the character of the clergy from pre-revolutionary times to the election of Bishop Meade. It is easy to criticise without being specific; it is popular, at times, to indulge in derogatory generalities. With no episcopate, no council, no assembling of the clergy, no preparatory seminaries it was natural that there were some who would take advantage of this unsupervised aggregation of ordained and sometimes unordained clergy. This number was regretfully large but the wonder is there were not more of these unprincipled renegades. The greater
wonder that there were as many loyal, uncompromising, untainted, saintly ministers who carried on the Church in this part of the Kingdom. When those not posted are disposed to condemn in wholesale manner priests of a bygone day, what are they going to do with men like the first bishop, James Madison, our own Sebastian and Rev. Col. and Judge Thruston? Then to quote from Dr. Goodwin, "The pious Jarrett, the honored Griffith, the single-hearted Balmaine, the unworldly Skyren, the diligent Burgess, or the strict Cameron. Was Samuel Shield one of the black sheep or William Bland or Christopher Macrae? Did they include the Seldens and Fontaine, Lilard, Maury, Currie, Clay, Grayson, Thornton, Lee Massey and William Stuart? These are but a few of the honored names which have come down to us untainted by suspicion and untarnished by breath of scandal." These men need no defense nor those who were chaplains of the Legislature, or the seven in the Continental Army, the nineteen who were on the Committees of Defense in the several counties. "Were they unfaithful shepherds who stayed by their flocks when their salaries were cut off and who through war, poverty and persecution ministered as best they could and supported themselves by their own labors?" There were forty-six of these. And now a word for the leaders (the bishops) of those who remained true to their vows and loyal to the congregations with whom they worshipped and by whom they were almost worshipped in return.

Shortly after the separation from the mother church several of the clergy in this state came together to form some sort of an organization. It resulted in a Convention and later in the election of a bishop. The man who had done much toward summoning the clergy and who had attended such gatherings in other dioceses was Rev. David Griffith, rector of the church in Fairfax. Election was one thing and consecration was entirely another, especially when there lay between the bishop-elect and his consecrators the
Atlantic Ocean. It required time and money for this journey, the latter was lacking and after waiting three years for some possible opportunity or provision Dr. Griffith resigned his election and the episcopate was vacant. The convention in 1790 elected Rev. James Madison, D.D., President of William and Mary College to be Bishop of the Diocese. Evidently with means of his own and some assistance he reached England and was advanced to the Episcopate by Archbishop Moore (Canterbury) Bishop Porteus (London) and Bishop Thomas (Rochester) in the Chapel of Lambeth Palace. Thus after existence in this Colony for 183 years the church had her first bishop. Two years later the Right Reverend James Madison D.D. Bishop of Virginia with Bishop Provoost of New York, Bishop Seabury of Connecticut and Bishop White of Pennsylvania consecrated the first Protestant Episcopal bishop on American soil, the Right Reverend Thomas John Clagett, Bishop of Maryland, the 17th day of September 1792.

"Why all of this here?" some one may ask. The answer requires another question. What history has this parish and this people which is not intimately entwined in the life of the Church, the State and the Nation? As an illustration, beside those names mentioned in other chapters and some of their descendants, we are told that so extensive was his theological knowledge, so deeply spiritual was Edmund Randolph that he was offered the office of Bishop of Virginia if he would consent to take orders. Morgan Morgan would have taken orders had there been a bishop to ordain him. Other laymen there were loyal, faithful and earnest and ever ready for the support and defense of the Church which they so dearly loved. This was characteristic of the laity of the whole diocese for in one of the conventions the lay delegates outnumbered the clergy seventy one to thirty six.

The handicaps under which the early church labored were three—the lack of a program, the absence of episcopal
support and a leader who could give his full time to the problems of the diocese. While bishop, Dr. Madison could give only his summers or vacations to supervision of the clergy and their parishes, as the large part of the year his services were claimed by the college of which he was president. He had charge of a church, in fact was the last rector of the old James City Parish. When Richard Channing Moore was persuaded to leave New York and come to Virginia he was offered the rectorship of Monumental Church as his main duty and to be bishop of Virginia as his Monumental obligations permitted. Even Bishop Meade continued as rector of this parish and Christ Church Norfolk, after his election as assistant to Bishop Moore.

However, with the coming of Bishop Moore the Church, having passed the darkest chapter of her history, began a forward march which was noticeable throughout the state. He was an indefatigable worker and travelled his diocese as rapidly as transportation of that day allowed. Fortunately three of his clergy were as energetic and as zealous for the progress of the Church as he, and to this quartet is due the advance of religion in two decades. Two of those men had just come to Alexandria from Maryland, Rev. William H. Wilmer to St. Paul’s Church and Rev. Oliver Norris to Christ Church, and the third, the Rev. William Meade, was here already. Under their leadership and the cooperation of others, old churches were opened, congregations reassembled, even new churches were built and parishes established. In all directions signs of life appeared and the diocese prospered as rapidly as it could secure clergy to man the posts.
WHILE THE diocese was suffering from the ailments mentioned in the last few pages and there was unquestionably much laxity and discouragement at large, the Parish of Frederick reflected no such conditions. Though in the same parish and under the same vestry, the congregation in Winchester was a separate one. The remainder of the Episcopalians in the county attended Old Chapel. In 1819 a part of the congregation from the lower section of the county withdrew and attended the church which they had erected at Wickliffe. In 1827 the Winchester communicants requested an independent parish and were so separated. Arrangements had been made for a new church in Berryville, perhaps the plans were well under way. Notwithstanding all of these withdrawals of the past and in prospect, yet in April 1829 a committee was appointed consisting of William Meade, Allen Williams, David Meade and Treadwell Smith "to take into consideration the expediency of enlarging the church; whose duty it shall be to report to this Vestry the most proper plan of enlargement and an estimate of the costs of the same." The minutes contain no report of this committee nor of the departure of the Berryville contingent.

There occurred a meeting of the parishioners of the Protestant Episcopal Church of the Parish of Frederick in the Academy in Berryville on the 4th of April 1831—which was Easter Monday, when they elected the last vestry representing all of the churches. Not only were these gentlemen elected, they were appointed to have special care and guardianship of the several churches. "The Chapel shall be under the care of John Page, Sr., Philip Nelson, Philip
and Nathaniel Burwell; the church at Berryville under Allen Williams, Dr. H. Washington, Treadwell Smith, Robert Page and Dr. Thompson; and the Wickliffe Church shall be under the care of David H. Allen, Edward J. Smith and Dr. John Lewis.” In August 1831 the Berryville church was consecrated and in the following January there is recorded a meeting of the vestry in Grace Church, Berryville, where the principal business was the finding of a new rector as the Rev. Mr. Rice had resigned. Evidently it was not the custom of the assistant clergy to attend vestry meetings. The name of William Meade appears frequently, also of Dr. Balmaine but the names of the Reverends Jackson, Rice, Robertson or Shirez are not among those present. With this meeting in Grace Church the close connection of the congregations under one vestry seems to have discontinued.

Again records vanish and just at that crucial moment when we are so anxious to know what the committee on the enlarging of the Old Chapel recommended, and when that plan was abandoned (as it evidently was), who proposed a new church at a yet more convenient site than the one quibbled over a half century ago? For that old unaccountable reason there is no entry in the minute book from January 1832 to April 1834 when “according to due notice a meeting was held this day at the church in this place” but not a word about where they got that church, what it cost, who built it or how long they had occupied it. So we have to go to other records and again these are found in the Deed Book and the Council Journal. Evidently the son of Nathaniel Burwell was as generous and saw the need of the Church as his father before him had, but the parish records say nothing of the proposal nor of the acceptance of his land. In the court records only do we find recognition of the transfer of the property. There the “Indenture made 8th day of April 1832 between Geo. H. Burwell and Agnes his wife on the one part and the Revd. William Meade,
CHRIST CHURCH—MILLWOOD

Robert Page and Philip Burwell on the other . . . in consideration of the sum of one dollar received doth convey . . . a piece of land adjoining the village of Millwood . . . for the whole use and benefit of the congregation of Episcopalians in and about Millwood in the parish of Frederick . . . to have and to hold forever in trust for the above purposes and for no other use or purpose whatever."

GEO. H. BURWELL (Seal)
AGNES BURWELL (Seal)

DAVID MEADE
FRANCIS B. WHITING

Evidently the "Committee on Enlargement" after deciding not to enlarge but to build in Millwood instead started on a soliciting campaign. Funds were asked for a new church on a new site and all went well until it was realized that services at the new church meant the abandonment of that spot which for forty years had been the scene of the religious activity of this neighborhood. Enthusiasm waned, contributions stopped and the project seemed doomed until an understanding was reached that services would be conducted alternately at each point. This satisfied those who had much sentiment for the hallowed spot near their buried loved ones and for a while this schedule was adhered to, but as the new church became more central owing to a shift in the congregation the services at the Old Chapel became less frequent.

The year of 1833 started most gratifyingly and with much promise. In his report to the Diocesan Convention Bishop Meade, though assistant diocesan, still had charge of Frederick Parish, reported "the condition of the parish on the whole very encouraging. There are four churches in each of which divine service is performed every other sabbath. Beside the regular services in the four churches there are five other places where occasional religious exercises are performed. There were in the year 1832 in the whole parish 17 confirmations, 32 baptisms, 13 funerals and
2 marriages. Communicants 120. A new and commodious church has been built at Millwood which was consecrated to the service of God on Christmas Day 1832. There are in the parish 3 Sunday Schools, 2 Auxiliary Societies, 2 Missionary Societies, 1 Colonization Society." The next year he reported "2 flourishing Temperance Societies, the state of religion not so warm and zealous as could be desired. The church at Wickliffe is supporting a scholarship in the Virginia Theological Seminary." Commenting upon the above reports it will be noted that the four churches referred to are those at Wickliffe, Berryville, Millwood and the Old Chapel.

In support of the year of 1832 as the date of building the church in Millwood (to which some who have not access to records take exception) it should be noticed that Bishop Meade in his convention reports refers to it both years; as building in '31 when the Berryville Church was consecrated and as having been consecrated in '32. For further confirmation of this date one might consult "Kercheval's History of the Valley" in which the author mentions several new churches in the Valley from Winchester to Harpers Ferry including the ones in Berryville and Millwood. As this history was published in 1833 these churches must have been erected prior to this date. Dr. Randolph definitely gives the date as sometime in 1832.

As the minutes resume again in 1834 a new state of affairs obtains. There is no further mention of the congregations of Berryville and Wickliffe nor of their representatives on the vestry. These churches have rectors of their own but are included in Frederick Parish. The names of the vestry on our minutes book show all the members thereof to be communicants of the Old Chapel. Those elected on Easter Monday 1834 were

Nathaniel Burwell
Philip Burwell
Philip Nelson
Thomas F. Nelson

John Page
John E. Page
John W. Page
Dr. Matthias Page
CHRIST CHURCH—MILLWOOD

Another change is to take place shortly as was foreseen by the opening words of the Bishop of the Diocese in his address to the Convention assembled in Staunton in 1834. "Enfeebled by age and local infirmities I am obliged to confine my Episcopal services within a narrow compass," which meant, of course, that it would be necessary for the assistant bishop to take over the work which Bishop Moore had been performing. To get an idea of what the work of the bishops included in those days let us follow Bishop Meade for a few weeks. Being in the western section of the diocese when in Staunton, he decided to make his further west visitations and started back through the mountains, his first stop being Lewisburg; on to Kanawha, Charleston, Wellsburg, Parkersburg, Clarksburg, Morgantown, Wheeling and Uniontown, Pa. (out of the Diocese but he preached there as he slighted no one on his circuit). This point being on the highway he took a stage and came through Hagerstown, Fredericktown, Baltimore to Alexandria. He did not mention the city of Washington. It may have been at the time when Alexandria was the larger of the two cities. With such demands as these upon him and the failing health of Bishop Moore he had to be nearer the center of activities so in 1835 according to the vestry book "the Rt. Rev. Bishop Meade resigned the Rectorship of this parish, whereupon the Rev. Horace Stringfellow was elected Rector for one year from November 1st."

Before he left, the Bishop held a three-day mission, had three preachers assisting him and the last service was taken by the Bishop of North Carolina "who happened by." From Millwood this flying squadron went toward the Potomac holding several missions, landing finally in Shepherdstown where there was an epidemic of cholera. "We consulted the authorities and with them decided to hold no night services. One of the day services was by special request held in the Lutheran Church. Mr. Jones and I en-
deavored by suitable discourses to improve the afflicutive season.”

Bishop Meade then made his headquarters in Norfolk where he had charge of Christ Church, though he continued his home at “Mountain View.” When he came to Clarke for a brief rest or sojourn at home he preached in the four churches of old Frederick Parish. On one occasion he baptized a baby in Middletown, where “there was building another new church the seventh in the old Parish of Frederick.” At that same time to show the vigor of the church in this section, churches were being built in Upper ville and Leesburg. Rev. Mr. Adie who helped the Bishop with his missions, had charge of Leesburg, Aldie, Middle burg and Upperville. On another of the Bishop’s home visits he advanced to the priesthood his son, R. K. Meade and Horace Stringfellow in the Millwood Church. With all the duties and calls upon Bishop Meade he had time to prepare and publish “a small book of Family Prayers which I trust may be an acceptable offering to God and Christian families under our charge.” Both Bishops were very hearty in their endorsement of the Southern Church man which they urgently commended to all church people everywhere.

With the resignation of Bishop Meade and upon his relinquishing his charge of the parish it is interesting to note what had happened from the time of his appointment as assistant to Dr. Balmaine until he left. It can be expressed in a few words and figures.

Winchester—Rev. J. E. Jackson—Communicants 96
Wickliffe—Rev. Wm. M. Jackson—Communicants 46
Berryville—Rev. Wm. M. Jackson—(no separate report in Journal)

Old Chapel —Rev. Horace Stringfellow—
Millwood —Communicants 60.
RECTORY AND CHURCH OF 1890
CHRIST CHURCH—MILLWOOD

This showed an encouraging advance while the church in other parts of the country was experiencing distress and loss of interest. All was not well even here and problems presented themselves with provoking frequency but the general health of the Church was excellent. It was in the year of 1836 that Clarke County was separated from Frederick County. Without any ceremony or other formality or designation the church in Millwood is known as Christ Church, so the official title as listed in the Convention Journal is Christ Church and Old Chapel, Frederick Parish in Clarke County.

It is quite time to submit another Vestry register as there have been several changes since the last published list. The vestry elected in 1840 continued for several years with but few alterations, there seeming to be no specified number of members, just as many as were qualified and could be secured to serve,—

Nathaniel Burwell  Philip Nelson
Philip Burwell T. F. Nelson
R. H. Little John E. Page
Philip N. Meade John W. Page
Robert C. Randolph.

An interesting order is recorded here, "requesting the Right Reverend William Meade as trustee for this Church to convey to Mrs. M. Pickens, Miss Abby Nelson and Miss Ann Rose Nelson for their natural lives the portion of the Church lot within certain metes and bounds to be specified in said deed of trust, upon the following terms, viz;—The house is to be used by them as a dwelling; but should they think proper to leave the said property as a residence it shall immediately revert to the said church. The said property to be protected from waste, especially each and all of the trees within said bounds to be kept untouched and the fences to be kept in good repair.

T. F. Nelson
Clerk of the Vestry.
Mr. Nathaniel Burwell built this cottage just in the rear of the church and it was used as a dwelling by these ladies for over forty years.

There are few entries in the minute book for these five years of Mr. Stringfellow's rectorate, but a report he made to the Convention for the Parish is well worth recording.

Amount contributed for objects outside the Parish.

<table>
<thead>
<tr>
<th>Object</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To the Bible Society</td>
<td>$163.50</td>
</tr>
<tr>
<td>To the Tract Society</td>
<td>20.00</td>
</tr>
<tr>
<td>To the Virginia Seminary</td>
<td>28.00</td>
</tr>
<tr>
<td>To the Colonization Society</td>
<td>211.00</td>
</tr>
<tr>
<td>To the Missions</td>
<td>279.00</td>
</tr>
<tr>
<td>To the Sunday School Library</td>
<td>15.00</td>
</tr>
<tr>
<td>To the Educational Society</td>
<td>125.00</td>
</tr>
<tr>
<td>To the Contingent Fund</td>
<td>15.00</td>
</tr>
<tr>
<td>To the Bishop's Fund</td>
<td>17.00</td>
</tr>
</tbody>
</table>

There is a Bible Class and Sunday School.

In the year 1840 there was a change of ministers. Mr. Stringfellow left and Mr. Jones arrived with no formality, the departure not even being noted in the minute book. The Rev. W. G. H. Jones, known here as Mr. "Long" Jones, had an uneventful career as far as the minutes are concerned, though Mr. Jones may have thought differently as much of his time and effort were spent trying to convince the vestry he could not live on his salary. The vestry sympathized with him and prayed that he would not attribute their inability to want of inclination. These rectors lived in the houses now occupied by Mrs. Henry Jenkins opposite the Berryville road in Millwood, and Mrs. A. B. Bevan on the hill above Millwood Run near the old mill.

Bishop Meade spent very little of the summer of '41 in Clarke due to his trip to England which he must have en-
enjoyed greatly according to his warm and enthusiastic writings about it. In this year Bishop Moore died, leaving the entire care of the Diocese to him. His address at the next convention was a masterpiece. He touched upon every activity in the Church and some outside, one of which deserves especial attention,—“I want to add one word on the duty of cultivating peace and love with the pious of every name and denomination amongst us. Without that intercommunity of religious services which is so apt to lead to discord and confusion, there are occasions when, as ministers and Christians, we can testify our love to all those who love our Lord Jesus Christ in sincerity and truth. A tender regard for the pious who differ from us is not at all inconsistent with a zealous attachment to the peculiarities of our own Church... As a result Christ has been more abundantly preached and thereat with the Apostles, we do rejoice and will rejoice, trusting that the great Head of the Church will go on to correct all that is evil and bring good out of it.” “At the close of the General Convention I returned home and during the winter I occasionally preached in the parishes around; confirming four persons in Millwood, eight in Winchester and nine in Berryville.

The trip abroad did not restore the health of the Bishop as had been hoped; in fact, he was so far from well and able to attend to his full duties that an assistant was elected at this convention, 1842, who shortly thereafter accepted and after consecration entered upon his duties, the Rt. Rev. John Johns, D.D. On the last day of this Convention the Rev. W. G. H. Jones reported for the Committee on the “Religious Instruction of the colored population of the Diocese.” In his own parochial report he mentions the “necessity of the religious instruction of the colored people of the parish. He preaches to them as often as his health and strength will allow, chiefly one afternoon in the week, collecting the servants of several neighboring families, on one plantation, and performing services and preaching for
them an hour or an hour and a half. So far the plan is successful in awakening interest, and much confidence is reposed in it for good. Yet doubtless an efficient system for the Sabbath ought to be devised, and he deprecates the want of it.” That Mr. Jones was not alone in his desire and efforts to teach this race so close and yet apparently far removed, is shown by the willing assistance volunteered by several ladies, young and old, of the parish to take classes on Sundays or through the week. The whole matter was taken up in a more systematic way under the next rector and warmly supported by Bishop Meade.

The Rev. J. Francis Hoff was called to succeed Mr. Jones. He was at this time at St. Mark’s, Frederick County, Maryland, and accepted. Immediately upon the acceptance of Mr. Hoff the vestry set about to procure a parsonage for its minister. Such a home was not purchased at this time, but Mr. Tuley’s house was given up and that of Miss Mary Meade, with fixtures, was rented for six months for the sum of $100.00. This fact was communicated to Mr. Hoff with the promise that by November 1848 “we have confident hopes of supplying a parsonage.”

The names of Hugh Nelson and Burwell Whiting appear on the vestry roll.

For the first time there is a report in 1847 of “Grace and Wickliffe churches, Wickliffe Parish, Clarke County” with the Rev. Richard H. Wilmer, Rector. This is the beginning of that unique succession of strong clergy in this end of the parish. Bishop Meade names them and even though they constituted the great triumvirate, Wilmer, Peterkin and Whittle, it seems rather strange that this historian should have recorded these names and not mentioned his successors in his own parish until the time his book was published.—Stringfellow, Jones and Hoff. With these, too, he was more or less intimately associated, especially the last to whom he offered his services in parish work as told in the next paragraph, but no word of them in his history.
The religious education of the negroes greatly concerned the clergy, congregation and bishop, the advance proposal coming from the bishop. He suggested the building of a "small neat frame house in the corner of the church yard, next to the stone fence, opening toward the road for the purpose of a Sunday School room and for the religious instruction of servants." The reasons for this he listed under four heads,—

1. The greater convenience of such a place for the Sunday School now kept in the church.
2. Those teaching the servants orally in the afternoon will be better accommodated.
3. The minister may use this alternately with the Chapel and private houses more distant.
4. It might be used on Sabbath mornings for the drivers and the boys coming behind the carriages.

The Bishop regrets that servants do not use in larger numbers the place provided for them, but he comes to the conclusion that a simpler service and sermon would be more to their liking and understanding. He then requests that, "Mistresses and their daughters" carry on in this room the teaching they have been doing at home. He even hopes that a layman will undertake the work of systematic, supervised training, inasmuch as the other plan had not matured. The other plan referred to was to have a clergyman take care of the colored work in the parish to which the Rev. C. K. Nelson was called. The Bishop offered to defray the expense of the building which he thought would cost about $400.00, if the congregation could not afford it. However, this was not necessary as Miss Roberta P. Burwell, daughter of Dr. Lewis Burwell of Prospect Hill, directed the executor (Dr. Randolph) to pay over to Bishop Meade for the above purpose $500.00 which was bequeathed her by Philip Burwell. So came into being the building we continually use in the way originally intended (except for the drivers and the boys behind the carriages) and we affectionately
OLD CHAPEL AND THE PARISH

refer to it as the “Bishop’s Chapel.” Early it performed other service as this entry shows, “April 12, 1852, Easter Monday. At a meeting of the congregation of Frederick Parish, Christ Church, Millwood at the Bishop’s Chapel,” the vestry was elected.

About this time a roof was needed on Christ Church, now twenty years old, and while this repair was going on several interior improvements were made. There were doors on either side of the present chancel and a gallery above and to the rear. A circular altar rail was taken out and a square effect introduced; also an organ was purchased and provision made for the choir.

Several items of especial interest are found in the minutes of the vestry meeting Mar. 29, 1853. That a building has been selected for the Parsonage and a Committee appointed to purchase the same. Resolved, “that the court be applied to, to appoint trustees to hold the church property and that John E. Page and H. M. Nelson be the Trustees.”

Resolved, “that the Rector be requested to hold two services annually at the Old Chapel, one in the spring and one in the fall.”

Resolved, “that the secretary be requested to enter on the minutes of the vestry book, that the Communion Plate used in this church is subject to the order of Bishop Meade, it having been borrowed by him from Joseph Ball of Dichley the only surviving vestryman and warden of Wycomico Church, Northumberland County.”

Resolved, “that the wardens place insurance on the church and parsonage.”

Resolved, “that the Sewing Society be thanked for their exertions in raising money to help pay for the parsonage. This amount was $700.00.”

The communion service above mentioned consisted of “one cup, a plate and a tankard” and was used by the parish until 1881 when it was returned to the old parish which had loaned it fulfilling the following condition, “Should the
CHRIST CHURCH—MILLWOOD

Parish ever revive it shall receive back again the property of its ancestry.” Dr. Randolph had charge of the delivery and received a receipt therefor when it reached its destination, which receipt is pasted in the vestry book.

A number of rather heavy expense items accumulated in '56 and '57 and it became necessary to inform the congregation of the exact status of the treasury. So often have such resolutions been entered in the minutes that it would seem the congregation could not be ignorant on the subject. Even so Dr. Randolph wanted a report drafted “which shall exhibit a comprehensive view of the financial condition, in all particulars, obligations, receipts, parochial, diocesan, special, extra.” . . . that this report be read to the congregation, not on a day when it is small, but when the full communicant strength is represented. One of the expensive items was the well at the new rectory which had reached the cost of $900. At the same time Dr. Randolph reported a large amount subscribed as an endowment fund for the Old Chapel and cemetery.

The present vestry, having served faithfully and well no opposition being made, was continued in 1858. In the same year Mr. Philip N. Meade presented to the church the lot adjoining the parsonage and next to the Academy.

At the June meeting the vestry had another upsetting matter to consider, the resignation of Rev. Mr. Hoff. While his name does not figure prominently in the minutes his incumbency was marked by much action in the parish and progress along several lines. The resolutions of the vestry give some indication of the esteem in which he was held. After expressing sorrow and regret at his leaving, one section of the resolutions expressed in the third person plural, says—“That they view with pleasure the high sense entertained by them and the congregation of the piety, ability and prudence, which have characterized the entire ministry of Mr. Hoff in this parish during a period of nearly eleven years.”
There was a brief period of less than two months between the departure of Mr. Hoff and the arrival of the Rev. Joseph R. Jones, who on September 26, 1858 preached his first sermon, "a very eloquent and forcible discourse much admired by the whole congregation." The parsonage was ready for occupancy when Mr. Jones came and to the furniture already therein much was added from the "Briars," a gift of the Misses Page. It is somewhat difficult to know how Mr. Jones managed to exist for eight months after his arrival as the registrar of the vestry told the congregation that he had paid the rector only $50.00 to date. In view of the conditions a very serious statement and urgent appeal was sent to each member of the parish. The recent elections to the vestry showed that taking the place of those who had died or resigned were Archie C. Randolph, Joseph Tuley and Wm. H. Whiting.

An extra service is commented upon at the Old Chapel while Christ Church was closed for repairs. At this service Dr. and Miss Lizzie Fauntleroy were confirmed and a Mr. Green made deacon by Bishop Meade. Dr. Randolph said "it was the largest assemblage of people I ever saw at the place." It seems that not only did the Bishop take part in the services whenever in the neighborhood but that visiting clergy also dropped in more or less frequently, as indicated by the next two entries.

October 2—Rev. Mr. Calloway of Kansas Territory preached in the Millwood Church.


June 2—Bishop Johns preached and took up a collection for Diocesan missions.

June 3—Sacramental collection was taken up, at which time the old offertory bags (which had been in use for so many years) were laid away and plates presented by Miss Elizabeth B. Page of Saratoga were handed around for the first time.
CHRIST CHURCH—MILLWOOD

June 17—Rev. Mr. Walker of Winchester preached and took up a subscription for the building of Meade Hall at the Seminary, about $280. With such a succession of appeals there is little wonder that the rector's salary got behind.

September 20—The Rev. Joseph R. Jones, our minister, was married in Shepherdstown to Miss Courtney B. Byrd.

Five other such happy events followed in the parish and then came that calamity which caused so much sorrow and agony, the "War between the States." As considerable space is given to this distressing time in the "Cemetery Chapter" we shall confine our references here to purely parochial history and a few incidents not elsewhere related.

The strife was hardly under way, when having delivered several striking addresses and stirring sermons showing his position and opinion of this unnecessary and unjust aggression, Bishop Meade, after a few days illness in Richmond, went to his last reward. The sketch in another chapter and the memorials speak in a more eloquent manner than anything we could add here. Ten pages in the vestry book are devoted and dedicated to this native of Frederick Parish and Diocesan of all the Virginias.

It would take space far larger than the pages of this book to pay tribute to those who fought and fell, those who weathered the storm in and out of the army, those who died away from their own firesides as refugees, so we shall not attempt it, but refer any who desire exciting and exhilarating reading of patriots, champions of their cause and heroes to the vestry book which teems with sketches, accounts and tributes, lovingly inscribed.

No vestry meetings were held these four years because there remained only two vestrymen in the parish. Permission to use the Bishop's Chapel was granted the Methodists who had no building in which to worship. This same building was used later by Mr. John Jones for a school. Bishop Johns gave such attention as was possible to his parishes. He managed to get to Clarke at least twice in
these distraught years. On his last visit he stayed a week or more preaching on August 3, '64 in the Millwood Church when six were confirmed, the following Sunday he preached at the Old Chapel a "very impressive sermon from the text, 'For here we have no continuing city, but seek one to come.'"

The end of this heartrending conflict finally came.

The vestry book with solemnity and awe records,—

"A.D. 1865—April 17th,—Easter Monday. No meeting of the vestry because of the excitement of the time; on account of the surrender of Gen'l. Lee's Army, and the killing of Abraham Lincoln in the theatre at Washington and the attempt on Seward's life. The first occurred on Sunday the 9th, at Appomattox Court House; the other two on Good Friday night in the city of Washington."

No further reference was made to these four years except in recording obituaries to men in and out of the ranks, one a great loss to the church and who was so affectionately referred to was Maj. Hugh M. Nelson of Long Branch.

One incident of surrender days happened in the village of Millwood when officers of Sheridan's staff and the remnants of Mosby's men came together for peace terms. The conference took place in the Clark (now Jenkins) home; at its conclusion Mr. Clark invited the Sheridan men to dinner and Mr. Burwell took the Mosby men over to eat at Carter Hall, the meeting, meals and day ending amicably.

While the rectory was purchased for Mr. Hoff it was not fully paid for during his incumbency nor for several years after. A debt made before the war was much more difficult to pay afterward, with accumulated interest. The pew rent system admirable as it appeared never seemed to bring in sufficient revenue to meet the running expenses of the parish, so the rector's salary got sadly in arrears. A settlement was made when the vestry offered Mr. Jones the rectory for the amount due him, provided, he assumed the indebtedness on
CHRIST CHURCH—MILLWOOD

the building. He agreed so to do and in this way the rectory passed from the parish into the possession of Mr. Jones. It was not long that the parish was without a rectory as the tenure of the cottage behind the church came to an end with the deaths of the Misses Nelson. However, the rector and his family continued to live at the old home.

The year of 1868 is to see another division of the parish. The Rev. Mr. Jones had for a number of years been holding services at White Post and was instrumental in building Meade Memorial Church. After the congregation developed sufficient strength a separation was asked and granted by this vestry and the diocesan council. It was just before this in 1866 that Dr. Randolph suggested to Rev. Mr. Jones, prior to his leaving for the council held in Alexandria, that as the parish had been divided so often and as it had no distinctive name, that he request the Council to change from the Frederick, Clarke combination to Cunningham Chapel Parish. Capt. Nelson and Dr. Goodwin called it a misnomer and claimed that as Winchester, Wickliffe, Berryville and White Post had petitioned to be separated from the original parish, Frederick, that the only part of the old Frederick parish not partitioned off, is that which contains Christ Church, Millwood, and the Old Chapel; whose lines were established, after the separation of Meade Memorial, the same as the boundaries of Chapel district with special privileges for a number of families in Greenway. That Millwood was a popular preaching point for prominent clergy is proven by another bunch of dates and preachers.

Aug. 30—Bishop Wilmer of Alabama.
Nov. 1—Bishop Atkinson of North Carolina.
Nov. 29—Rev. T. B. T. Reed of Winchester.
Aug. 7—Bishop Whittle of the Diocese made his first Episcopal visitation.
By these dates it may be noticed that the preaching was not confined to Sundays. In fact in the call to one clergyman it was specifically stated there should be three preaching services each week.

Two very necessary gifts were made to the church at this time. The Old Chapel bags, which had been brought into use when the plates were stolen during the war, were again relegated to their nails beside the high pulpit when new plates were given by Mrs. Jane J. Minge of Petersburg, sister of Mrs. George Burwell. The second article presented and that by Mrs. William B. Page was the very substantial font; the first persons baptized therein were Mary Francis Page and Juliet Henry.

Easter Morning 1879.

"This morning for the first time the congregation was called to the house of God by the sweet tones of the Church Bell presented by Mrs. Page of Philadelphia, widow of Dr. Wm. B. Page, grandson of old Mr. John Page of Page Brook. "This bell was sold to the colored Baptist congregation when the peal of bells was placed in the tower in memory of Dr. Robert C. Randolph, 1929."

Three new regulations were adopted by the vestry,—

1. In future no repairs, alterations of any kind shall be made in Christ Church, Old Chapel or Bishop’s Chapel without consent of the Vestry and the Trustees.

2. A day shall be annually fixed for the public renting of the Pews to the highest bidder. The minimum price of $15. The Renter to pay cash or give a note payable on demand. No person shall be considered as rightly holding a Pew who does not comply.

3. Resolved there shall be a quarterly meeting of the Vestry.
CHRIST CHURCH—MILLWOOD

The gentlemen inaugurating these changes were:

William P. Carter    Hugh M. Nelson
Benjamin Harrison    Thomas M. Nelson
John Page            William N. Nelson
John E. Page         Robert C. Randolph
R. Powel Page

That the church back in the seventies and before had been stuccoed is shown by a bill rendered “for tinning, fixing flues and repairing plaistering on the outside of church,” at the same time the Belfry of the church was surmounted with a gilt cross and bell hung by Pulliam of Berryville. As the communion service had been restored to old Wycomico Parish another was greatly needed and was supplied by Mrs. William B. Page who presented from her silver chest a plate, two goblets and a pitcher.

Again there was a change of rectors when after a period of nearly a quarter of a century the Rev. Joseph R. Jones resigned.
The Last Half Century

As the previous chapter covered a period of about fifty years we shall endeavor in these pages to round out the century and touch those incidents of particular interest until the date we celebrate our Centenary. What a period of change and progress! No fifty years in all history have been so productive of things good and bad. No half century previous had seen the complete reversal of customs of a former day, no period of a like duration had crowded in its five decades such a number of astonishing, astounding inventions and discoveries. It was the fortune of those living in this era to witness the development of the telephone, the popular bicycle to be followed by a rubber-wheeled, motor-driven vehicle with seats for more than two, advance in every department of printing after the arrival of the linotype, multiplying to a bewildering number books and newspapers, the introduction of horrible, annihilating warfare, experimenting with a completely reversed type of education, a system and schedule of traffic by air not even dreamed of by railroads in the earlier day, a four day trip to Europe aboard floating palaces, the crumbling of empires and the disappearance of age old monarchies, the shift from pantomimes and croquet to contract bridge and golf, and the alternating pleasure and distraction of the newest, most marvelous of all inventions—the radio.

After a regretful severance of pastoral relations with Mr. Jones the vestry from a number of names selected that of C. Braxton Bryan and unanimously called him; which call was accepted and it caused a stir in the parish as "in view of the time when our new minister will arrive suitable..."
arrangements for his reception shall be made.” The vestry who prepared for the new minister, at the same meeting passed a vote of thanks to an old friend, a lay member of the congregation, “who could always be depended upon for any assistance in his power to give. Now we the vestry do hereby tender to our friend and coadjutor,” (bishops had not yet appropriated this title) “Captain Wm. N. Nelson our sincere thanks for his most acceptable services as Lay Reader, Treasurer and general superintendent of all the material interests of our Church for which he richly deserves the commendation of each and every member of the community.”

From a note in Mr. Bryan’s diary he made the trip to Millwood in safety with his horse and knapsack, survived the reception and on “the first Sunday in August 1881 preached his first sermon at which time the sacrament of the Lord’s Supper was administered by him assisted by the Reverend William B. Lee.”

There seems no more fitting place in this compilation of facts about the parish to make mention of those sons of the parish who entered the Christian ministry. Some were not postulants from this parish, some were sons of parents who moved from the neighborhood before decisions about life’s work were made, but we include all of them because of the close contact with the old church and her members.

Benjamin Sebastian Charles H. Lee
William Meade William Byrd Page Harrison
Richard Kidder Meade Robert Burwell Nelson
Kinloch Nelson *Thomas Kinloch Nelson
Everard Meade William Byrd Lee Jr.
William Byrd Lee William Meade

*Stephanie Bradford

*Missionary to China.
THE FIRST EMMANUEL CHAPEL
A young man just three years out of the seminary anxious to try his ability, test out his theories, with all the vim and enthusiasm which goes with youth and is contagious, naturally would instill new life and a fresh effort in the parish. While Mr. Jones had extended his labors outside parish limits to White Post and Front Royal, Mr. Bryan began nearer home and got in touch with families living in that section between Boyce, Waterloo and the Opequon. Sunday school and services in private homes, the school house, the railroad station gradually developed a congregation and soon there was a demand for a church. This had the sanction of the vestry but “under no circumstances shall any service be held there to interfere with the eleven o’clock service in Millwood.” A meeting of the vestry was held on June 14, 1886, and a Committee consisting of Messrs. W. N. Nelson, T. M. Nelson and R. Powel Page was appointed to assist in the work. Subscriptions came in liberally and rapidly and the building was pushed to early completion. In fact in less than a year it was finished and paid for, as it was consecrated to the Glory of Almighty God on Easter Monday 1887 by Bishop Alfred M. Randolph.

From time to time there falls one of God’s great generals, so do those also who have been just as faithful yet not perhaps on the firing line. In the passing of Robert C. Randolph M.D. the parish sustained an irreparable loss, because he had served this parish for so many years in his own inimitable way. Not in all the annals of the parish has one been so untiring and faithful in chronicling the events small and great, happy and sorrowful, intimate and public as they occurred, not only in his own life’s span but as far back into the previous century as dependable facts could be substantiated. No one but he who has followed Dr. Randolph’s pen through page after page of copying, and item by item as they transpired in the life of the community, knows what a colossal task it was, knows
also how painstaking and accurate he tried to be. No history of this parish could possibly be compiled without an extensive use of his comments. His second love, if either was second, was the Old Chapel and all that was connected with it and the cemetery nearby. How much of the old graveyard he reclaimed he only knows. There were two characteristic entries which occurred with frequent regularity, "On this day I did" one task after another which but for him would not have been done, and there followed the invariable conclusion "I paid the balance." It is not often that a parish or neighborhood is blessed by such a sacrificing and energetic spirit and when that spirit takes flight and goes to the world where it must receive the commending welcome of "Well done" he leaves a woeful vacancy.

The week of services held by Rev. Randolph H. McKim was an occasion which all who attended remembered. How long the effects lasted is not to be calculated, but certainly at the time the whole parish and many who were not connected with this church were tremendously affected. Nightly the congregations grew until the church reached its capacity. The celebration of the Blessed Sacrament on the last Sunday brought out the largest number who had ever communed at that rail, one hundred and forty. The bishops made two visitations that year, the first at Easter when eleven were confirmed by Bishop Randolph, and again in November when Bishop Whittle confirmed seventeen in the two churches which number must have been attributed to the mission in August.

Rumors, rumblings, discussions and animated conversations took possession of the congregation of Christ Church. A comfortable rectory had been made out of the Cottage after much repair and improvement and the addition of rooms and outbuildings. There were several repairs which the church needed. Committees suggested a number of
improvements which might be made. They began on a minor detail which showed possibilities with major results. Estimates came thick and fast. Seven hundred would be necessary, then sixteen hundred dollars would accomplish so much more. A different vestibule and more efficient heating system, the latter was destined to furnish more than heat for the church. In excavating for the furnace some foundations were weakened and out fell the whole front wall. Only those who knew the gentleman can picture the effect of this mishap on the Rev. Mr. Bryan. However, this calamity proved a blessing in disguise and resulted in a complete renovation and modernizing of the church.

An architect was employed. It took over two years of hard labor and generous contributions to do all that was proposed. A belfry was one of the first suggestions, then a vestry room, a more spacious chancel, an organ, choir stalls, of course, panelling behind the holy table, furniture for the chancel, a number of stained glass windows including the one over the reredos to Bishop Meade. All of these were not placed immediately but all were in before the improving fever had cooled off. Everybody had a part. The vestry, the rector, the Ladies Aid not only suggested but labored strenuously; the King's Daughters added a rose window to the number and last but not least, the Children's Aid Society must have been most ingenious and capable, for they were responsible for the equipment of the chancel almost as it is today, costing over three hundred dollars. The cost of this wholesale construction was about $5,000.00. The memorials which were put in at this time have a chapter to themselves so it is deemed proper to make no further mention of them at this point. Of course, all of these memorials and new appointments meant the removal, as it always does, of some of the old and venerated ones, but instead of these being put in stor-
age (an impossible solution) or destroyed, they were sent to Mrs. E. L. Hay who used them in Piedmont Church, Madison Court House.

Coming events cast their shadows before them and we see all too soon an indication that this very alert and beloved parson is wanted in other fields. A letter urgent and eloquent goes to Bishop Whittle imploring him not to remove a rector, who is doing such remarkable and acceptable work in an old parish, to a new mission whatever its possibilities. Bishop Whittle relented and acquiesced; thus Bristol missed an excellent minister. However, the evil day had been postponed only a short time, for soon a communication came to the vestry which they felt they could not ignore or put off, so they took heart, assumed a bold front and bid Dr. Bryan and his family a fond farewell wishing them Godspeed and God's blessing in the new field, delighted that Epiphany Church, Danville was not outside the diocese. Before departing he was requested "to leave a photograph of himself to be kept for all time as a relic in the vestry room."

After a brief interval we find the Reverend J. Poyntz Tyler instituted and the work of the parish going on satisfactorily. It is time to print the vestry again as there have been a number of changes. Those elected in 1894 were

<table>
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<tr>
<th>A. B. Bevan</th>
<th>Dr. Benjamin Harrison</th>
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<tr>
<td>G. H. Burwell</td>
<td>Charles A. Jones</td>
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<td>W. P. Carter</td>
<td>Hugh M. Nelson</td>
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<td>W. G. Conrad</td>
<td>Thomas M. Nelson</td>
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<tr>
<td>A. H. Garvin</td>
<td>R. Powel Page</td>
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<td>R. H. Renshaw</td>
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Vestries are concerned mostly with financial affairs, but a pleasing exception comes when the choir attracts attention, and appreciation is expressed to Miss Agnes Keeler
and Miss Jane Page who had been so earnest and faithful in their efforts to produce acceptable music in the church. Miss Florence Cox is officiating at the organ at this time.

There naturally came a reaction from the "stringency of money in 1893" which was reflected in the contributions to all religious objects, but after a realignment and reassessment conditions gradually improved.


With the passing of Rev. Mr. Jones the congregation at Meade Memorial Church was without a pastor and a committee communicated with this vestry requesting certain services of Rev. Mr. Tyler, but the vestry decided that his time was filled and denied the request. They gave Mr. Tyler permission to help that congregation in any way he could or cared to arrange.

Later on a committee was appointed by the vestry to have supervision of Emmanuel Chapel; by the following incident it would seem that Mr. Tyler needed no physical assistance at least. It was in the days when a number of lumbermen were in town. One Sunday evening several of these and others who did not appreciate God's house attended the evening service. They were not as orderly as Mr. Tyler desired so he paused and looked at one time and spoke to them a little later. When he started to preach their noise was distracting the congregation. Mr. Tyler stopped, looked toward the offenders and slowly said, "You men have interrupted this service three times. I paused one time, I requested you to behave a second and third time. You have no respect for this church or the service. As you did not regard my warnings I am now going into the vestry room, take off my vestments and am coming down and clean out that corner." Those who recall Mr. Tyler's avoirdupois and power (remember him as he looked in that great fur coat he wore when Bishop of
OLD CHAPEL AND THE PARISH

South Dakota) will know the story ended there. The corner was empty when Mr. Tyler arrived.

To continue a custom of earlier years and from his own impulse Rev. Mr. Tyler preached in the Bishop's Chapel to the colored people twice a week. To show their appreciation of this interest in their welfare the colored congregation requested that it might make some improvements in the building.

Alas! Mr. Tyler received a call all too soon and we find the vestry again in the throes of finding a rector. This time it was quite a task as they considered the following names,—Hubard, Claudius Smith, Coupland, Dunn, Plummer, Davidson, Semmes, Hinks and J. Courtney Jones. Not all of them were called, but the last one accepted and came to the parish in May 1896. While correspondence was going on the rectory was repaired, a room and some out buildings added and the Millwood King's Daughters donated three pieces of furniture for the rector's comfort. The Helping Hand King's Daughters of Boyce lent their assistance by quite a generous cash contribution toward rectory conditioning. The ladies of the parish had a much needed ice house built.

Shortly after the arrival of Rev. Mr. Jones there was a heart to heart conference with the vestry when the privileges and responsibilities of each were very clearly outlined, and a specially detailed defining of the whole situation was made a matter of record in the minutes. The parley ended in fine spirit all pledging loyalty and cooperation.

An announcement was made about this time which has a very familiar sound,—"After the last rain a leak was noticed in the vestry room." Like the "biblical poor," that leak we seem always to have with us. It still persists in the year of our Lord MCMXXXII despite the advice and labors of the leading experts in this section of Virginia.

To go from the parish into the diocese for a moment, we find that Southern Virginia has been cut off from Vir-
THE LAST HALF CENTURY

ginia taking with it Bishop Alfred M. Randolph, Bishop Whittle retaining the northern see. The Rev. John B. Newton was elected in 1894 to assist Bishop Whittle but lived only three years after his consecration. It was in 1897 that Mr. R. Powel Page returned from the meeting of Council and reported quite lively sessions of that body, which finally elected the Rev. Robert A. Gibson of Cincinnati bishop.

Improvements in the church property at this time consisted in the digging of a cistern just in the rear of Christ Church and the painting of the woodwork of this building. These two expense items were defrayed by Mr. P. H. Mayo and Mr. Charles Mullikin.

If they did not have quotas in those days they did partition off the year and assigned various offerings to special days and organizations. The Children's Easter Offering went to the Diocesan Missionary Society; Woman's Auxiliary to Foreign Missions; the offering on the Second Sunday in August to the Widows and Orphans Fund; Thanksgiving offering to the Educational Society and the Communion Alms would care for the donation to the Bible Society. Aside from a very thorough organization of the parish Mr. Jones put in much time visiting his flock. Without announcement he arrived at homes regardless of hours; if the meal were in progress he would partake, without extra preparations, much to the enjoyment of guest and hosts, the humbler the home the more apparent the mutual pleasure. Mr. Jones, besides his other accomplishments, was an excellent musician and often in the absence of an organist would go from lectern to organ where he played the hymns. All of this was too good to last; much to the sorrow of his congregations here, the Middle West made an appeal to this man of much vigor and energy, and the church and community of Kirkwood, Missouri, profited by the loss of his devoted admirers in the old parish.
This time the securing of a new rector was not so discouraging and required a much shorter time, as the unanimous call of the only candidate considered resulted in his acceptance, which the Rev. Edward H. Ingle of Baltimore sent to the vestry on February 2, 1903. As Mr. Ingle remained here only two years there is not much data in the minutes which can be copied or from which much information can be secured. From one page of minutes it is evident that for some unstated reason the choir went on a strike and a committee consisting of Messrs. Mayo, Carter and Renshaw was appointed to consult with the rector and try to arrive at a solution of the difficulty. In the meanwhile Miss Nannie McGuire of Berryville came to the rescue and received the thanks of the vestry. Another full page of minutes shows what is the trouble in the cellar of Christ Church and how Sexton & Co. of Baltimore think the church can be heated satisfactorily. It resulted in the purchase of two furnaces the smaller to be used in mild, the larger in severe weather. These furnaces evidently accomplished what was claimed for them as a special reference to them in a motion by the vestry stated, that not only was the whole congregation comfortable, but also the "minister and the choir," who it would seem had not enjoyed such warmth in former days. More resolutions of thanks to Mr. P. H. Mayo include his interest in the parish, his personal supervision of much of the work, for having the organ repaired, for remunerating the organist and later for procuring, transporting and placing in Christ Church pews which had been used in All Saints Church, Richmond.

In 1904 the vestry appointed the following committee to manage the affairs of Emmanuel Chapel, George B. Harrison, F. B. Whiting, J. Trone Sprint and J. Douglas Bruce. The rector, Mr. T. M. Nelson and Mr. A. H. Garvin were requested to revise the communicant list, to be ready for the council report. Happenings at the rectory
confin ed themselves to the putting up of a hen house and cutting down a pear tree, according to the minutes.

The church sustained a heavy loss in the death of Mr. Thomas M. Nelson who was highly esteemed as the son of the revered Capt. Nelson, but also for ability, honor, character of his own which is attested by a laudable tribute telling of his lovable disposition, human interests which knew no bounds, personal magnetism and a kindness which endeared him to all who knew him.

Rev. Mr. Ingle did not exchange parishes in the diocese when he resigned, but accepted a post offered to few of the clergy of the church, because few are equipped to handle such a commission, the charge of the churches of Nice, on the Riviera and Lucerne, Switzerland. Profound regret was expressed by the vestry at the departure of Mr. Ingle to whom they referred "as an eloquent, persuasive and forceful preacher of scholarly attainments, and peculiarly fitted for the work he found it his duty to accept."

The page on which the resignation of Mr. Ingle occurs contains the acceptance of his successor Rev. John M. Robeson who came from All Saints Church, Portsmouth, Va. The Ladies Aid Society was particularly active at this time and its contributions to the parish included two seven-branch candle sticks for lighting purposes in the chancel of Christ Church, an iron safe as a depository for the church silver, and assistance with the fence around the church and rectory. This safe was necessary as Mrs. T. H. B. Randolph had just informed the vestry that she "would not be able in the future to convey back and forth the almsbason." The Emmanuel Guild had been busy with the installation of electricity in the chapel and placing heavy screens outside the windows. New names appearing on the vestry were R. H. Lee, E. G. Butler, Geo. B. Harrison, Charles Mullikin, P. H. Mayo, J. T. Burwell and R. G. Mitchell. But even with these additions to the membership it seemed
difficult to obtain a quorum. For future meetings, as by official action of the body, the number necessary to transact business was reduced to four.

The Rev. Arthur S. Lloyd was elected bishop coadjutor to Bishop Gibson in 1909 but resigned within the year having been so urgently recalled to his post in the Missions House, New York. The diocese elected as his successor Rev. William Cabell Brown, Missionary in Brazil.

In these years the financial condition of the church was greatly strengthened, the communicant list increased and extra donations were made to the equipment and property of the parish by the arrival of the families of Mr. Charles Mullikin, Mrs. H. B. Gilpin, Dr. W. H. Wilmer and Mr. G. F. Blandy. These with Mr. P. H. Mayo were most generous in supplying many of the needs of the parish and they seemed on the outlook continuously for any improvement which they could furnish. Two of these gifts were the brass lectern and reading desk presented by Mrs. Gilpin to Christ Church. Those in use before were transferred to Emmanuel Chapel. The vestry very formally passed an order to construct sheds for the protection of the horses but this body reckoned without the knowledge of the rapid advance of the automobile. The horse sheds were never built, instead the road and entrance were improved to meet the needs of motor traffic. Incidentally hitching posts gradually disappeared in the churchyard.

An important topic was to be considered at the next meeting of the council and this parish went on record in no uncertain terms and very positively instructed the delegate to vote,—"We are opposed to any change in the name of the Protestant Episcopal Church in the United States of America."

When the General Convention met in the City of New York in 1913 there were several bishops chosen for missionary districts, among whom was the Reverend J. Poyontz Tyler for North Dakota. To show the appreciation and
interest of these congregations in his election and the work which he was to undertake a sum of money was raised and sent to Bishop Tyler to be spent in his new field. Later one of the classes in the Sunday School was named for this western bishop.

While the churches had been blessed with several valuable accessions in new communicants, they also suffered heavy losses in the passing to their rewards of Mr. A. H. Garvin, Mr. R. H. Lee, Capt. W. P. Carter, Mrs. Katherine Jolliffe, Mr. Charles Mullikin, Mrs. P. H. Mayo and Mr. Hugh M. Nelson II. The vestry was deeply cognizant of these losses and passed resolutions of respect and esteem to be placed on record.

Mr. Robeson and his family are greatly enjoying the new rectory which is most comfortable and very conveniently arranged. The vestry added to the number of outbuildings on the rectory lot by having the contractor's office fitted out for servant quarters and also provided for a water supply, which with heat and light makes the rectory complete. The donor of the rectory was instrumental also in the installation of a new Mohler organ in Christ Church. With the extra number of stops and registrations possible this wonderful addition transformed the music and gave new inspiration to the choir. The organist in charge at this time was Mrs. Edward G. Butler.

It was a simple transaction but it may result in the most important fund in the history of the parish. We refer here to the gift of Mr. P. H. Mayo of two Virginia Century Bonds as a nucleus for an Endowment Fund for the parish, the interest only to be used for the support of the church and cemetery. They are separate funds and will remain separate; but the beginning of such a fund is a step toward the future which every forward looking parish should take. Since that time Mr. Mayo gave another such bond, and Mr. R. P. Page and Mrs. Bennehan Cameron,
appreciating the importance of the fund, provided in their wills further additions.

The Rev. Joseph Jones not only shepherded the people of this community but extended his efforts to include White Post, Front Royal and for a time Middletown. The Rev. Messrs. Bryan and Tyler developed that section from the railroad to the Opequon and after building Emmanuel Chapel ministered to the needs of all who could be reached and cared to be affiliated with the Episcopal Church. The Rev. Mr. Robeson diligently applied himself to those fields already under cultivation but he, too, saw other lands “white to the harvest” and circulated in the homes on the other side of the Shenandoah. His foresight proved excellent and in a short time he aroused sufficient interest and activity to erect and conduct a two-room school, which for a few years ran to capacity. Then whether the novelty wore off or disaffection arose, we know not, but the attendance dwindled; one room only was used, and finally in the autumn of 1915 the school was not opened. The school was supported entirely by this parish until the last year when it was taken over by the Diocesan Missionary Society.

The school languished, the interest and attendance at the services at Valley View dwindled until the faithful few only were left. As there is a Methodist church in this section and as a call came from Good Shepherd, a chapel on the same mountain ten miles to the north, Mr. Chambers after his arrival began services there and continued until the present, having two services a month except through the winter season. The Sunday School and Auxiliary branches are in charge of Deaconess Julia Boyd who has labored in these mountains for more than twenty years.

As the bishop of East Carolina and the rector of this parish had been friends since their seminary days, sooner or later it was bound to come to pass that the former would draft the latter for service in his diocese. This happened in 1915 and Mr. Robeson told the vestry of his acceptance
of a call to Goldsboro, North Carolina. The vestry insisted upon a reconsideration; but the friendship of these two classmates was not to be denied and the vestry wished him Godspeed and began to look around for his successor. The parish was vacant from October until the third of March when the Rev. B. Duvall Chambers, curate of Calvary Church, New York, came to continue the work which for more than a century under Divine guidance had been outstanding in this part of His great vineyard.

The World War was on; in time our own country entered the conflict and consternation reigned everywhere as no one could tell what family would next be affected by the draft, a volunteer, a casualty at the front. They were tragic months, abroad of course but almost equally so at home. The whole country was busy at dozens of activities the war occasioned. This neighborhood was no exception. There were drives of every description,—Liberty Bonds, Red Cross, Soldier Relief, War Saving and Thrift Stamps. There were sewing circles, and knitting individuals who plied their trade morning, noon and night including Sundays. A furore of activity encompassed the country not all of which was confined to the war. A certain amount spilled over into the churches and accounted for several decidedly forward steps which were taken at that time, or later utilized the same fevered ardor after Armistice Day had put an end to the maddening rush. While great drives were the order of the day the Church at large came through with several successful campaigns. In the general church that immense Interchurch World Movement touched the country as nothing religious ever had. Our own church instituted the Nation Wide Campaign, and established that permanent beneficiary and foundation known as the Church Pension Fund. The members of the parish responded very liberally to both of these projects and it was through such co-operation of a large majority of the parishes of the church that both efforts resulted so magnificently. By one
the future status of all relief,—clergy, widows and orphans was settled, and one monumental fund would take care of all. By the campaign which was aided by the systematic offering and the duplex envelope the giving capacity of the church was brought to its highest point in history. This parish entered into the system willingly and whole heartedly, and as a result the minutes of the vestry book since that date have not been filled with financial problems such as decorated most of the pages before that experiment. Beside these two responses the parish gave generously when the appeal was made for the Japanese earthquake sufferers. The nation as a whole showed its goodwill toward these Orientals to the extent of nearly nine millions of dollars. How soon people can forget is evidenced in some of their national sheets who see only antagonism in the attitude of the United States a half generation later.

In the autumn of the Armistice we had our troubles at home quite as serious as those overseas, with even more fatalities. The epidemic of influenza attacked the neighborhood, few families missing the scourge. The rector had ten funerals in the month of October in the parish, not counting those in other sections from Stephen's City to Bluemont. At two of the burials five persons were interred. As the rectors of Winchester and Berryville were with the troops Mr. Chambers had occasional funerals in each of these churches. Four months morning service alternated in Grace Church, Berryville and Christ Church, Millwood, Mr. Chambers doing the preaching until the return of Rev. Mr. Taylor from his army chaplaincy. Through the period of the war and until the return of the last soldier the parish paper carried "Our Honor Roll" upon which were twenty-four names. On the "Service Flag" which had been hung in the church opposite the National Flag there were twenty-four stars. Our service of thanksgiving for their return was all the more hearty and grateful because
there was no gold star in our galaxy and the small number of two only were fated to be silver.

The name of P. H. Mayo has occurred frequently on the pages of this book. He was interested heart and soul in the welfare and progress of the church, national, diocesan, convocational and parochial; but with especial favor did he regard old Monumental and All Saints in Richmond and the parish here in Clarke. He gave so generously of his time, his talents, his labor, his wealth, and his executive ability that when he passed to his reward at Powhatan on August 5, 1920, it was a heavy blow not only to the church but everything with which he was connected. He had both the genius and the desire to make all round him happy. His lighthearted, jovial disposition was as natural as it was contagious. The vestry appointed a committee to “draw up resolutions of sympathy.” There is an acknowledgment of these by his daughters but resolutions are not recorded.

In December 1918 the parish began the monthly publication of an eight-page paper named The Parish Call which has continued to the present, missing only one issue (the February number) each year. The parish has shown considerable interest in religious education. Since this study has been featured in the church, the vestry has provided entire support for the Sunday Schools, and the Woman’s Auxiliary and the Sunday Schools have furnished scholarships each year to the summer conferences; which institutes have been held at the University, Blue Ridge, Sweet Briar, Blue Mountain (Frederick, Md.) and Shrinemont, Orkney Springs. As a result of training these delegates each summer, the parish has a corps of excellent teachers for the two Sunday Schools. At this time the vestry decided to “express the appreciation of the vestry and congregations for the untiring efforts of the two choirs of the parish.”

A shocking accident occurred on the Norfolk and Western Railroad in November 1920 when a handcar was
wrecked killing four of its riders. These men had for years been dependable laborers on the road. The incident is mentioned here because the four men were buried from Emmanuel Chapel on the same day, one in the morning and a triple funeral in the afternoon. This latter was a solemn, awesome experience.

In 1922 conferences were held with the vestries of Meade Memorial and Grace Churches in reference to parish lines. In the several divisions of Frederick Parish, request had been made for the setting apart but no bounds were stipulated. At this session lines were agreed upon by all three parties concerned, and application for confirmation made to the Diocesan Council, which body approved the petitions. Those lines which bound Cunningham Chapel Parish run as follows:

Beginning at a point on the Opequon running east to the Shenandoah River its line coincides with the northern boundary of Chapel district. The southern boundary begins also on the Opequon at a point due northwest of Lost Corner running through Lost Corner along the road leading through Trenary's Corner across the Norfolk and Western Railway between The Glen and Tuleyries to a point on the Old Newtown Road at the juncture of Rosny and Tuleyries, turning at right angle here and continuing southwest to crossroads near Copenhaver's shop and from there via the county road around the Long Branch farm, turning left at the Red Gate lane, passing to the left of Old Bethel Church hill to the Shenandoah River. The western boundary is the Opequon Creek and the Frederick County line and the southeastern boundary the Loudoun County line. Dr. E. L. Goodwin, historiographer of the Diocese, said that previous to this "no parish in Frederick or Clarke County was ever canonically set apart with its boundaries." Later that part of the parish between the Shenandoah River and the top of the mountain or the Loudoun County line was set apart as the "Mountain Parish," a missionary
THE LAST HALF CENTURY

district under the supervision of the rector of Cunningham Chapel Parish.

About this time an effort was made to relieve our parish of this rather cumbersome title to which Capt. Nelson objected and which Dr. Goodwin declared had "little significance and no connection with the present Old Chapel," but the movement got no further than a vestry meeting where the motion after brief discussions was "laid on the table" where it still reposes.

New men elected to the vestry were J. Lafayette Carper, Arthur Lowe, J. Glen Burch and Courtney B. Jones.

Two urgent needs seemed very apparent to the vestry and steps were taken to provide the necessary relief. The trees in the church and rectory lots had been neglected for a long time and showed indications of serious decay. The Davey tree men were summoned and spent two weeks or more doctoring these forest giants and upon their departure pronounced the whole grove in a fine, healthy condition. Later the trees at the Old Chapel were similarly treated and since this time a periodical inspection has been made, nurturing fertilizers applied, so that we may keep in good shape this wonderful heritage which we so greatly enjoy. The other objective of the vestry was a larger burying ground, increased acreage at Old Chapel or a lot in the vicinity of Boyce. For over two years the Committee worked, but on account of unfitness of location, unwillingness of owners to sell, rocky condition of the soil nothing was accomplished and the fund set aside for this purpose was diverted to other objects. While we are on this subject it may be gratifying to know what others think of the Old Chapel grounds and the way the cemetery is being cared for, and that credit may go where it belongs (to those who have so patiently and devotedly labored for its order and beauty) we quote, "The neatness with which that burial ground is kept, the evidence of marked attention that is paid to the slumbering dead, reflect great credit upon that
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community.” It is a heritage and responsibility which we trust coming generations may accept and treasure.

Several institutions which have been introduced and which afford much pleasure also relief and have had far reaching effects are,—first, the cooperation with other denominations in having a union Sunday School picnic, union outdoor services and a union Thanksgiving service. These have been productive of a splendid spirit and fellowship in the community which have superseded a suspicion and unfriendliness of former years. One helpful feature of the Thanksgiving services is the presentation of the offerings of the day, the decorations and other contributions of fruits, vegetables, canned goods and groceries to the Memorial Hospital in Winchester; these go from Christ Church, Good Shepherd Chapel as well as from the union service in Boyce. It may be added that the offerings from Christ Church have provided the furniture of two rooms in the new wing of the hospital. A pleasing service of recent years is called the “Manger Service” where a sweet and very artistic creche is arranged and the children of the parish bring their gaily wrapped packages and place them in the manger near the Christ Child. These gifts are later carefully sorted, packed and sent to mission stations in all parts of the world.

There is an entry throughout the minute books, old and new, which occurs with tenacious frequency, “there being not a sufficient number of voters present on Easter Monday to elect a vestry the old vestry holds over.” A parochial meeting the first week of the year brings together a representative gathering when each organization makes report of the work of the year. The last order of the evening is the election of the vestry which is done by ballot; thus legally and properly are the men appointed whose duty it is to guard the property of the church, enlist new disciples, provide for church music, cooperate with the rector and transact all the temporal business of the church.

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THE LAST HALF CENTURY

There has been no period in the history of this parish when so many serious losses of those who were intimately and actively connected with the life of the church occurred in such a short time. There were resolutions of the vestry in some cases, in some there were not, but in all the heartfelt sorrow and universal regret was expressed that so many vigorous and devoted members should be taken at a time of their greatest virility and usefulness. Tributes in many terms were paid to George H. Burwell, Margaret H. Randolph, J. Trone Sprint, Hugh M. Nelson III, Nat. B. Page, Joseph R. Jones, Robert C. Randolph, Mrs. Page Randolph, Mrs. B. D. Chambers, M. J. Dunlap, R. Powel Page, A. B. Bevan and Miss Evelyn Page; for these "we give Thee hearty thanks, who having finished their course in faith do now rest from their labours."

The diocese also suffered the loss of its bishop, the Right Reverend William Cabell Brown, D.D. who had succeeded Bishop Gibson as diocesan only a few years before. Bishop Brown died in England in 1927 to which country he had gone in apparently perfect health for a long deferred vacation. A few months before Bishop Brown's death Bishop Tucker who had returned from Japan and who had been teaching at the Seminary, was chosen coadjutor. He succeeded Bishop Brown and after three years faithful labor in the Diocese he asked for assistance and the Council elected Rev. Frederick D. Goodwin of Warsaw bishop coadjutor.

At the time word was received of the death of Bishop Brown the Rev. Churchill J. Gibson, D.D., rector of St. James Church, Richmond, was conducting a mission in Christ Church. Interest and the attendance increased through the week and climaxed in an impressive service on Sunday morning. That evening Dr. Gibson had his largest audience at the union open-air service beside Emmanuel Chapel. He preached acceptably throughout the mission and his clear and impressive style had an effect which re-
flected in references to him many months after. As the building activities of the quarter-century have a chapter of their own no reference is made to that development and expansion here.

When the General Convention ordered the issuance of a new hymnal and when it later passed all of the revisions of the prayer book, each of the congregations purchased and placed in the racks a sufficient number of both to accommodate four worshippers in every pew.

The parish at the time of the celebration in 1932 is in a healthy and promising condition. The communicant list numbers 180. The organizations are actively engaged in all of the departments of the Church's program. Each has its particular and distinctive duties. Nearly every member of the parish is connected with one or more. These faithful workers are divided into the Woman's Auxiliary, Section B, two Junior branches and two Little Helpers. The Leper Society and the Chapters of the King's Daughters were the first to be chartered in this part of the state. The Parish Aid and Emmanuel Guild are ever watchful for any improvements or necessary repairs. The two Sunday Schools have excellent records both in scholarship and cooperation of scholars, teachers and patrons. Upon our early pages is the list of the second vestry of the parish. The names of the members of that body as we round out our nearly two hundred years are,—

George H. Burwell, Jr. Roland G. Mitchell,
Edward G. Butler Benjamin O'F. Randolph
J. Lafayette Carper Cornelius Van Deventer
Kenneth N. Gilpin William B. Watkins
Courtney B. Jones Richard P. Whiting
Edward A. Lindsey William H. Wilmer

This concludes chronologically the history of the parish as it has been traced from its establishment until the present. The remaining chapters tell their special stories of people
and incidents. The journey we have travelled spans three hundred and twenty-five years. We have touched the life of the nation, the state and the church in intimate and general ways, through primitive beginnings, discouraging handicaps, devastating wars, beautiful home life to those wonderfully prosperous days of this new century. We have recorded events as they pertained to the life of the parish and diocese. We have tried to portray life as it was in the church and the country. We have attempted to paint portraits of characters as they have walked through the aisles of the church. What an array there has been! What an exhilarating challenge for those now sitting in the seats of the mighty and for generations to come! We can in no better way close the chapter than to include the vestry resolutions in honor of him to whom this book is dedicated.

Whereas it has seemed best to an Infinite Providence to call to his reward the soul of Robert Powel Page, of Saratoga, on August 31, 1930, in the eighty-fifth year of his age, now therefore be it

Resolved by the Vestry of Cunningham Chapel Parish, Clarke County, Virginia that we have suffered a most grievous loss in the passing of our well beloved Senior Warden. He was elected to this Vestry in 1873, and has served continuously for fifty-seven years. He has been our leader in Church affairs by his seniority, by his knowledge and experience, by his wonderful tact, and by his love for the Church and his zeal for his Master’s Work. His life has been an example to us of what a conscientious, high principled Christian character could be.

Mr. Page has finished his goodly span of years, and gone from us the best loved and most respected man of his community. His passing truly represents the end.
of an era, the last of "the old time Gentlemen." As a half grown boy he took a man's part in the Confederate Army, and with not less courage and fortitude faced the rigors of Reconstruction and won back, against handicaps that we of this generation know not of, till he has closed his life enjoying all the peace and honors that were his due.

Be it further resolved that a copy of these resolutions be sent to Mr. Page's family, a copy published in *The Southern Churchman* and *The Parish Call*, and also spread upon the minutes of The Vestry.

GEORGE H. BURWELL, JR.,
EDWARD G. BUTLER,
COURTNEY B. JONES,

Committee.
The Old Chapel Graveyard

For some two hundred years—possibly a few more, certainly not many less—land lying south and southwest of the Old Chapel, and today a part of its present graveyard, has been used as a burial ground.

For an hundred and forty-two years it has been the property of the Protestant Episcopal Church by gift from one of her devoted and distinguished sons; and has been consecrated to the sacred purpose of providing the final resting place for those of this Parish, who, their earthly courses run, await God's summons on the day of Resurrection.

More than this, although unescapable realities now necessitate a change; it is a fact honorable alike to the Church and the Cemetery's administrators, that the Old Chapel burying ground has been throughout all its lengthening years "the graveyard of rich and poor, bond and free, those who live near it and the stranger from afar who died near it."

Under its friendly sod, shaded by its ancient and stately trees, soothed by the soft murmur of a nearby stream, lies all that is mortal of men and women whose destiny it was to contribute much to the grace, charm, and purpose of Virginia life and to add lustre to her history. Separated but a few yards from the graves of these, whose character and deeds have influenced the course of the Commonwealth, there are sleeping under the same sod others—members of the Negro race, bond and free.

For long generations the living of this Parish have followed their dead in sad and mournful procession to this spot; here have they stood while the open grave received into its tender keeping those they loved best. And here,
when Life’s short day is over and Evening come, they too wish to be laid, to rest beside their kindred.

The Old Chapel graveyard, bound to the Parish by so many sacred and poignant memories, itself the scene of stirring events and witness to history in the making, is loved and revered by the descendents of those who are buried there as no other place can be. This last home for generations of their name—as it will be their own when God so decrees—is to them hallowed ground indeed. Year following year it has grown more beautiful and from it flows such a stream of restful peace that God’s own blessing seems to hover there.

In retrospect, even the ownership of the land comprising the cemetery is seen to be appropriate. Robert Carter Nicholas, “the pure-minded and deeply pious,” was its first proprietor. He gained it in 1730 by deed of purchase from Thomas, Lord Fairfax. Col. Nicholas, a vestryman of Bruton Parish for years, was all his life an ardent defender of the Church and religion. Thomas Jefferson, discussing his fight to separate Church and State wrote, “our great opponents were Mr. Pendleton and Robert Carter Nicholas.” It is therefore a fitting coincidence that Edmund Randolph, who married a daughter of Col. Nicholas and was himself known as “Defender of the Church,” should be buried in this ground.

Old records of Frederick County attest that Col. Hugh Nelson of York, the then owner, on November 10, 1773, offered this land to the Church and recorded his offer in legal and binding form (Deed Book 14, P. 474). Colonel Nelson, a brother of Governor Thomas Nelson, was “lay preacher” to the families of York and “acted as minister in preparing the candidates for the first confirmation ever held in York, soon after Bishop Madison’s return from England with Episcopal consecration” (Bishop Meade: Old Churches, Vol. I).
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Col. Nathaniel Burwell of "Carter Hall", actual donor of the ground to the Church, purchased it from Col. Nelson. He descended from an old and honorable line and possessed one of the greatest fortunes in the Virginia of his day, including 5648 acres "on Shenandoah," a part of the 50212 acres described in the Fairfax grant of 1730.

He defeated John Randolph for appointment to the Board of Visitors of William and Mary College, where in student days he had won the Botetourt Medal for excellence in mathematics. This appointment developed a bitter fight disproportional to the consequence of the place involved and the result greatly disgusted Lord Dunmore.

The character of Colonel Burwell gives him securer title to remembrance than his wealth and position. He was a pious man, of warm and generous heart, and practiced a constant consideration for the sensibilities as well as the material welfare of those with whom he came in contact. He was elected to the vestry of Frederick Parish in 1796 and ever since numerous descendants of his have lived in this vicinity and have served on the vestries of the Parish, a condition that prevails today.

The boundaries of the present cemetery enclose what were originally two graveyards; one existing in connection with the old log Church known as Cunningham Chapel, which Bishop Meade says was built about 1738 "or prior thereto;" the other, the Burwell burying ground.

Time has long since obliterated the boundaries of the first. It can only be said now that the bulk of it lay to the West of the second. Such certainly was the belief in 1790 when the latter had its beginning. But "the New Vestry Book of Frederick Parish" records three separate instances when old coffins or parts of them were exposed by grave diggers working in the ground of the second. It is then certain there was some overlapping of the two.

The Burwell, or second, graveyard occupied the South-eastern part of the Old Chapel land. About 1790, Colonel
Burwell had Pine, a stone mason, enclose with a stone wall a large space for a burial lot for his own family and those of his name. A portion of the western wall of this enclosure some twelve yards long still stands. The foundation of the northern boundary is also visible from its juncture with the western for nearly twenty-two yards. No trace can now be found of the remainder of the wall. A painstaking and minute examination of the New Vestry Book discloses sufficient evidence to justify as a statement of fact the assertion that the northern wall extended some yards east of what is now visible of its foundation; and that the western boundary extended several yards further south than does its remaining fragment. The precise lines of the eastern and southern boundaries cannot be given with greater exactitude. The four sides of the wall constituted a parallelogram.

The two burying grounds were definitely and finally merged in 1850 when Dr. Robert C. Randolph of "New Market" added about a quarter of an acre and began enclosing the whole with a rock fence, which was not entirely completed until 1856. Within stood then and stands now another rock wall enclosing the lot of Dr. John Thomson, of Summit Point, West Va.

In 1900, R. Powel Page of "Saratoga," for more than fifty-six years a curator for the graveyard, began the replacement of the old fence with the present wall. This work was completed in 1904. The present wall is built throughout upon the foundations of the fence.

The early history of the first cemetery is obscured by the mists of time. The date the land was first used for this purpose cannot be given. There is no record of those who occupied the first graves; no visible trace of the graves themselves.

Consideration of available evidence makes probable a conclusion that the first burial in ground now within the present enclosure occurred not earlier than 1730 nor later
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than 1738. Burials must have taken place there when scalping parties roamed the woods and mourners went armed and kept alert watch lest the quick become suddenly the dead.

Although the old records of Frederick County describe no fewer than five roads from as many points to Cunningham Chapel as "laid out" up to 1752—and George Washington, the young surveyor, must have ridden by more than once—the first authentic record of this early graveyard is found in the old Vestry Book of Frederick Parish and in the minutes of a vestry meeting from which the following excerpt is quoted:

"At a vestry held for the Parish of Frederick at Cunningham Chapel the 24th day of August, 1774... the Church Wardens are appointed to secure a surveyor and with him to lay off the land given to the Parish by Mr. Nelson (Col. Hugh Nelson of York) ... as will include the present Chapel and burying ground."

That this was done is shown by this extract from the minutes of a meeting of the vestry held September 6, 1774:

"... having formerly undertaken to build a Chapel for the use of the Parish on the land of Mr. Hugh Nelson, for which purpose there was two acres of land surveyed and laid off. . . ."

Bishop Meade says (Old Churches, Vol. 2, P. 288):

"The land having now come into possession of Col. Nathaniel Burwell, the same two acres for a church and burying ground which were offered by Col. Hugh Nelson before the war were now given by Col. Burwell."

These three citations establish the existence of an earlier cemetery coincident with the log Church and its inclusion in the two acres conveyed by Col. Burwell's Deed of Gift, dated November 25, 1792.

From the date of that deed to the present, the two vestry books of this Parish furnish an authentic account of the Old Chapel graveyard. The first of these entitled "the
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New Vestry Book for Frederick Parish”—has a section of nearly two hundred pages devoted entirely to a “Cemetery Record.” Today this book is invaluable and is as interesting as original. It will be constantly quoted in the pages that follow.

The burying ground at the Old Chapel was not known to the Parish as “the Old Chapel graveyard” until comparatively recent years. For many decades after 1790 it was called the “Burwell Cemetery:” it was thus generally known when Bishop Meade wrote Old Churches, Families and Ministers of Virginia, which appeared in 1857. In 1855 the vestry, by unanimous vote, petitioned the Legislature to incorporate it under that name and this was done on March 3, 1857—as will hereafter be shown—by the passage of “An Act Incorporating the Burwell Cemetery.”

Although the name “Burwell Cemetery” has not appeared in the vestry books of the Parish for forty-five years or longer and although one provision of the law has never been complied with, and others neglected from time to time, and the whole ignored for nearly half a century—despite all this, the Act itself has never been repealed and it is interesting to note that today the legal name for the Old Chapel graveyard may well be still “the Burwell Cemetery.”

The records show only seven burials in the old yard up to September 1, 1813. The first occurred in 1793, and of the seven buried five were sons or daughters of Colonel Burwell. Thereafter burials were more frequent and that date may be appropriately set as marking the beginning of the use of the ground as a Parish cemetery.

There prevailed in Clarke then and later, as elsewhere in Virginia, the custom of family burying grounds. There were three such in the Clarke part of the Parish; at “Pagebrook,” the home of John Page; at “Annefield,” the home of Matthew Page, and at “Lucky Hit,” the home of Col. Richard Kidder Meade. Pages and a few Harrisons were buried in the first, Pages in the second and Meades in the
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last. Much later the bodies in the first two were removed to the Old Chapel and, in the third, to the Meade Memorial Cemetery at White Post.

But two changes have ever been made in the boundaries described in Colonel Burwell's "Deed of Gift." The first occurred (New Vestry Book) in 1825 when Philip Burwell of "Chapel Hill" made certain alterations in his own lines where they ran coincident with the boundaries of the graveyard. The result, the New Vestry Book states, was a slight addition to the area of the latter. The second took place in 1849 when Dr. Robert C. Randolph of "New Market" "acting as executor for Philip Burwell" added about a quarter of an acre of "Chapel Hill" land "on the south side near the run" (New Vestry Book). This he did "for the purpose of burying my own negroes."

Under the terms of Colonel Burwell's deed "the minister and vestry of the Parish of Frederick" were named trustees for the land. The vestry elected March 28, 1796, were on April 24, 1796, referred to in the Vestry Book (p. 77) for the first time as vestrymen and trustees. As such they were elected at the first vestry election ever held in the present Chapel, April 11, 1802 (p. 82). On May 1, 1854, the vestry resolved to apply to the Court to appoint trustees "to hold the Church property, and that Dr. R. C. Randolph, John E. Page, and Hugh M. Nelson be the trustees" (New Vestry Book, p. 198).

But it is likely this resolution was meant to apply to the Christ Church property, two of the original trustees named by George H. Burwell I, of "Carter Hall" for that land, having died.

So it appears that the administrative agency named in Colonel Burwell's deed operated under that authority until, at a vestry meeting held April 9, 1855, an entirely new arrangement was proposed, adopted, and later accomplished. The resolutions then passed vitally effected the graveyard and are herewith presented as they appear in the New Vestry Book:
On the motion of Dr. Robert C. Randolph it was “Resolved that application be made to the next legislature for a charter for holding certain property of the Church.”

On motion of Dr. Robert C. Randolph it was “Resolved that the Old Chapel graveyard be called the Burwell Cemetery, that it be surveyed and a plot be made of it, and placed among the Church papers. That a full title deed be obtained from the parties holding a reversionary claim; and that at some convenient time all the members of the vestry shall exert their influence to obtain by subscription or otherwise, a sum of money, to be vested in State bonds, or other safe stock, the interest of which shall be applied to the preservation of the old Church from destruction and to keep the grounds and enclosures in a condition appropriate to this use, as a resting place for the bodies of our departed friends, and of our own when we go there to rest.”

In compliance with the first resolution and the first clause of the second, the Legislature was requested to pass and did pass the following law:

AN ACT
Incorporating the Burwell Cemetery
Passed March 3rd, 1856.

1. Be it enacted by the General Assembly, that John E. Page, Robert C. Randolph, Philip N. Meade, and Hugh M. Nelson, their successors and associates and all such persons as hereafter may become owners of lots in the cemetery hereby incorporated shall be and are hereby created and made a body politic and corporate under the name and style of the Burwell cemetery.

2. The said Company shall have the right to purchase and hold in the County of Clarke not to exceed in quantity ten acres of land for the purposes of said cemetery. And shall have power to lay out and ornament the same, to erect such buildings thereon as it may deem necessary and proper. To arrange burial lots and to make and enforce by reason-
able fines and penalties such by-laws, rules, and regulations for the government of the establishment as it shall judge best, provided the same be not contrary to the Constitution and laws of the United States or this State.

3. That hereafter no streets, lanes, alleys, or roads shall be made or established over said land, or any part thereof, except for the use of the said Company, nor shall the same be condemned or taken for any public use without the like consent.

4. The estate, property, and affairs of said corporation not otherwise provided for, shall be managed and controlled by a board of five trustees, to be chosen from amongst the original corporators and those who may have become proprietors of lots in said cemetery, in which election and all other meetings each corporator or lot owner shall be entitled to one vote.

5. That the first meeting of the members of said company shall take place at Millwood at such time and place as may be designated by the persons above named, at which meeting, and at all other meetings, the members may vote in person or by proxy.

6. There shall ever after be annual meetings of the members for the election of trustees at such time as the by-laws of the company may require, but in the event of the failure to hold such meeting, the trustees then in office shall continue until their successors shall be elected.

7. That immediately after the first general meeting for the election of trustees, and of all other elections of trustees, they shall elect from their own body a president, and shall elect a treasurer and secretary and such other officers as the by-laws may designate, and may fill any vacancy that may occur in any office.

8. That no interest of a corporator or a lot holder in the property of said company shall be subjected in any way to the payment of debts, passed by insolvency, or into the hands of executors or administrators, or be liable for taxes of any description, but the rights and interests shall re-
main in the families of each according to the course of descents.

9. The said company shall have power to acquire by sales of lots, gifts and devises in money and personal property an amount in value not exceeding ten thousand dollars, provided however, that said company shall make no use of said money, property, or effects, except for the improvement, repairs, and maintenance of the cemetery.

10. This act shall be enforced from its passage.

In further compliance with the second resolution of the vestry, Dr. Randolph employed an engineer to make a survey. It was made in April, 1856; lots were laid out and a plot drawn. This plot was incorporated in the New Vestry Book, where it may now be found.

If effort were ever made to obtain a full title deed from “the parties holding a reversionary claim,” the records fail to show it. Maturer reflection, perhaps, convinced the vestry such a deed was unnecessary.

The last provision of the second resolution was promptly and successfully executed. And it is striking proof of the love in which this old graveyard was then held by the people—a love which has increased with the lengthening years—that Dr. Randolph was able to report at the first meeting of the incorporating trustees, April 13, 1857, that an endowment fund then totalling $1110 had been raised. Later subscriptions and receipts from the sale of lots substantially increased the amount.

The original subscribers as and in the order in which they are recorded in the New Vestry Book were:

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As the purpose of this fund was to provide an annual income, while a few subscribers paid in cash and several gave notes with near maturities, the large majority executed interest bearing bonds cancellable by full payment at their own pleasure.

Dr. Randolph, as treasurer of the Burwell Cemetery corporation, kept these bonds at his home, “New Market.” The following entry in his handwriting, lengthwise across a page of the New Vestry Book, holds historic interest:

“In 1864 all of these bonds were stolen by the Yankees, and some of them I have not been able to get recovered. R. C. R., Aug. 26th, 1867.”

The incorporating trustees of the Burwell Cemetery were:

John E. Page, of “Huntingdon.”
Robert C. Randolph, of “New Market.”
Philip N. Meade, of “Mountain View.”
Hugh M. Nelson I, of “Long Branch.”

They held their first meeting Easter Monday, 1857, with Mr. Page presiding. To comply with Section 5 of the Act, George H. Burwell I, of “Carter Hall” was elected the fifth trustee. On motion of Maj. Hugh M. Nelson of “Long Branch,” Dr. Randolph was elected president, secretary, and treasurer all of which offices he held until his death thirty years later. A by-law was adopted appointing the first curators and these held office as such until their deaths. They were:

George H. Burwell I, Curator.
Robert C. Randolph, Acting Curator.

The following is a complete and exact list of the trustees of the Old Chapel Cemetery from its incorporation as the Burwell Cemetery until the present time, with the precise length of service of each:
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John E. Page, of "Pagebrook": March 3, 1856, to his death, March 4, 1881.


Robert C. Randolph of "New Market": March 3, 1856, to his death, Jan. 14, 1887.

Philip N. Meade of "Mountain View": March 3, 1856, to his death, Nov. 8, 1873.

George H. Burwell, I, of "Carter Hall": April 13, 1857, to his death, Oct. 5, 1873.

Capt. Wm. N. Nelson of "Linden": May 8, 1866, to April 12, 1887.

Dr. Archy C. Randolph of "New Market": April 7, 1874, to his death, March 30, 1887.

R. Powel Page of "Saratoga": April 7, 1874, to his death, Aug. 31, 1930.


George H. Burwell, II, of "Mt. Airy": Feb. 23, 1887, to his death, Feb. 25, 1926.

Hugh M. Nelson, II, of "Long Branch": April 12, 1887, to his death, Sept. 18, 1915.

Wm. Page Carter of "The Glen": April 12, 1887, to his death, Nov. 20, 1913.

George B. Harrison of "Huntingdon": Dec. 7, 1908, to April 24, 1916.

Hugh M. Nelson, III, of "Long Branch": April 24, 1916, to his death, May 10, 1926.

Dr. Robert C. Randolph of "Powhatan": April 24, 1916, to his death, Feb. 20, 1928.

George H. Burwell, III, of "Mt. Airy": April 24, 1916, to——

*Mary F. Page of "Saratoga": Feb. 5, 1928, to——

J. Townsend Burwell of "Carter Hall": Feb. 5, 1928, to——

R. G. Mitchell of "The Glen": Jan 7, 1931, to——

Richard P. Whiting of "Pleasant Hill": Jan 7, 1931, to——
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*Nathaniel Burwell Page of "Minturn," son of R. Powel Page, was unanimously nominated by the vestry to be an Old Chapel curator and trustee at its meeting July 5, 1927. Mr. Page's untimely death occurred before the congregation had opportunity to confirm his selection. Miss Mary F. Page, his sister, was therefore substituted in his stead.

The curators follow:

Dr. Robert C. Randolph of "New Market": April 13, 1857, to Jan. 14, 1887.
George H. Burwell, I, of "Carter Hall": April 13, 1857, to Oct. 5, 1873.
R. Powel Page of "Saratoga": April 7, 1874, to Aug. 31, 1930.

The officers:

Dr. Robert C. Randolph, President, Secretary, and Treasurer, April 13, 1857, to Jan. 14, 1887.
R. Powel Page, Chairman, Secretary and Treasurer, Feb. 23, 1887, to Aug. 31, 1930.
Mary F. Page, Chairman, Secretary and Treasurer, Sept. 1, 1930, to ——.

At a vestry meeting held April 4, 1927, George H. Burwell, III, was appointed a committee of one to inquire into and report upon the legal status of the Parish trustees and cemetery curators. In consequence, since 1927 trustees have also been named as curators and in this dual capacity the vestry decided should be elected annually by vote of the congregation.

On April 13, 1914, R. Powel Page announced to the vestry a gift of $1000 from P. H. Mayo of "Powhatan" for the benefit of the Old Chapel and as a memorial to his wife, Mrs. Isabella Burwell Mayo, daughter of George H. Burwell, I, of "Carter Hall" and granddaughter of Col. Nathaniel Burwell. For the same purpose Mr. Page left in his will the sum of $100, and Mrs. Bennehan Cameron of "Powhatan" and Raleigh, N. C., left $1000 in her will. These gifts form a new permanent endowment fund, the
income from which the legatees provided is to be used for the good of the graveyard and the Old Chapel itself.

Several owners of lots, or persons having kindred buried there, have from time to time donated varying sums with the proviso that the income therefrom be devoted to the care of those specific lots in which they are interested.

On Nov. 14, 1907, at a meeting held in Christ Church, Millwood, there was formed "The Old Chapel Preservation Association." Miss Mary F. Page of "Saratoga," Boyce, Va., is the secretary and treasurer. Its object is to raise funds through annual dues and otherwise, "the curators of the Old Chapel burying ground having found it impossible to keep the Chapel and grounds in proper condition on the inadequate funds at their command."

In concluding this account of the government of the cemetery it is interesting to observe that there were strictly speaking and perhaps legally no "lot owners" of this graveyard for nearly three-quarters of a century. The first record of any sale of a lot occurred in 1863. In that year the New Vestry Book shows that the Rev. Jos. R. Jones, William H. Whiting, I, of "Clay Hill," and John Morgan made subscriptions for specific lots. The Trustees of the Burwell Cemetery did not meet during the Civil War years, "due to the disturbed state of the times."

Although the New Vestry Book records no meeting of trustees subsequent to 1874, when R. Powel Page was elected trustee and curator to fill the vacancy caused by the death of George H. Burwell, I, of "Carter Hall," the incorporation regime cannot be said to have ended until Dr. Randolph's death. The duration of this phase of the graveyard's history was 31 years, from 1856 to 1887.

In 1887, deaths having created vacancies in the old board, the vestry itself elected a board from its own number and asked the Circuit Court to confirm its members as trustees for both the Old Chapel and the Old Chapel graveyard, and the Court complied.
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Why this change was made, why the Act of incorporation was ignored, are questions which must remain unanswered. The New Vestry Book states the fact and omits the explanation. It was done and the vestry continued the arrangement until Jan. 4, 1928, when the first election of curators and trustees was held by the congregation.

And here it is appropriate to say that seldom has any institution been so blessed in the type, the character, the quality of its management as has this cemetery. And this has been due to the love and devotion, the unremitting care and untiring effort of its acting curators, Dr. Robert C. Randolph and R. Powel Page.

From 1849 to his death in 1887, Dr. Randolph had charge, assisted in his last declining years by Mr. Page; from 1887 until his own death in 1930, R. Powel Page carried on the work. Both gave throughout their long service in unstinted measure their time, their labor and their thought. It is one of the glories of this graveyard that under their administration whenever material interests clashed with human the decision was ever governed by the dictates of a liberal Christianity and sympathetic and kindly feeling.

Dr. Randolph served this Parish long as vestryman and warden and Mr. Page held both offices longer than any other man in its entire history. Yet it may safely be said that closest to their hearts lay their work as curators of the sacred ground at the Old Chapel. And to both this Parish owes its lasting gratitude.

On Sunday morning September 22, 1861, Bishop Meade preached what proved to be his last sermon from that well-loved pulpit in the stone chapel. War had settled upon the Valley and First Manassas was history.

"The War History of the Old Chapel" was his subject. The young men of the congregation were not there: in the Armies of the Confederacy they were writing the longest, saddest and most glorious chapter.
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The graves in the old yard attested then, as do the greater number now, the valor and the patriotism of the Parish. Veterans of every war in which this nation ever engaged lie beneath Old Chapel sod, save only the last, and the normal course of events will in due time supply this lack.

Buried in this cemetery is the body of Edmund Randolph. Among the many honors that were his not the least was membership in General Washington’s military household. Col. Nathaniel Burwell commanded a regiment of Virginia militia in the Revolution. Not far from his grave rests Capt. Thomas Taylor Byrd who remained loyal to the Crown and took up arms against the Colonies. He served as aide-de-camp to Colonel Fanning of the British Army.

After the war, when it was safe to do so, he returned and lived his last years at “The Cottage.” Captain Byrd’s funeral was unusual. His casket was borne from his home to the graveyard on the shoulders of his slaves. They followed the banks of the Old Chapel Run and throughout their journey of nearly two miles chanted weird and barbaric yet solemn and impressive dirges.

In the War of 1812, Col. Francis Otway Byrd, son of Captain Byrd, more than made up for his father’s defection. He fought with a reckless gallantry that constantly won praise from commanding officers. Not content with land fighting Colonel Byrd tried sea warfare and with similar results. He captured an Algerine frigate as a volunteer under Commodore Decatur. In 1848, Virginia voted him a sword in recognition of his gallantry.

Dr. R. Powel Page of “The Briars” commanded a company of Virginia militia and received a grant of Government land for his services. Robert Burwell, who built “Long Branch,” died of yellow fever at Norfolk while in the military service. He also commanded a company of militia in the War of 1812. John O’Connor served with the Fourth Virginia in the same war. Nathaniel Burwell was a Lieutenant of Infantry in the 5th Regt., Virginia militia.
Two veterans of the Mexican as well as the Civil War are buried at the Old Chapel: Capt. William N. Nelson, who commanded a regiment in Mexico, and Maj. Beverley Randolph, who saw duty with the Navy.

This completes the record, so far as it is known, down to the Civil War.

And with the Civil War this graveyard is inseparably linked. A thousand memories unite them. Of the war itself, it saw much and heard more. It knew the march of armies and listened to the orchestration of the guns of half a dozen battles. It was "in the war" from the day Capt. William N. Nelson and the Millwood Company marched by on the way to Harper's Ferry until a remnant of Mosby's men surrendered in Millwood days after Appomattox.

By it in October, 1862, passed General Jackson, on "Little Sorrel," and the Stonewall Brigade, to encamp an hour later in the "Carter Hall" Grove; that same fall J. E. B. Stuart galloped past in hot haste to arouse Jackson there for the midnight conference so vividly pictured by Major Van Borcke; and the immortal Robert E. Lee on "Traveler," with Longstreet and the First Corps of the Army of Northern Virginia, marched by one June day in 1863, following a road that led to Gettysburg.

Fancy likes to picture Lee and Jackson, Stuart and Longstreet, riding by this ancient burying ground; and the mind, to speculate upon the thoughts that were theirs as they contrasted its peace and repose with the rigors and stern actualities of war.

When Union troops occupied this part of the Valley it was their frequent habit to station an outpost at the top of Old Chapel Hill. Skirmishes often occurred, and heavy fighting occasionally, on the Millwood-Berryville pike.

John Esten Cooke in the war novel "Hilt to Hilt" gives an account of a fight that took place among the graves of the cemetery. In the same novel he pictures the night burial of a Confederate soldier there in the fall of '64.
Mr. Cooke describes in graphic language the hasty dig­ging of the grave by moonlight; the calm reading of the burial service by a young lady of the neighborhood; the swift attack by enemy cavalry from Berryville as the grave was being filled; the young lady's mounting behind a Con­federate officer and escaping at full gallop “in the midst of a shower of bullets.” He states this to be a fact (Hilt to Hilt, p. 63).

Another war time funeral at the Old Chapel illustrates the constant intrusion of war upon the peace and serenity of this burying ground. Agnes Page, oldest child of John and Lucy M. Page of “Upper Longwood” was buried there Wednesday, March 19, 1862. The New Vestry Book records that John E. Page read the service “our minister being absent in the military service. The booming of cannon in the distance accompanying the mournful ceremony. (A battle supposed to be going on at Strasburg.)”

The New Vestry Book has this entry for Monday, April 7, 1862: “The Rev. J. R. Jones, our pastor, was arrested this evening and taken to Berryville. 9th. He was carried to Winchester and there confined in jail without being in­formed for what offense.”

On Sunday, April 20, 1862, Louise, daughter of Francis B. and Mary Mann Meade of “Prospect Hill,” was buried, “the Rev. Mr. Suter officiated, our minister being in prison in Winchester.”

The clergyman’s release was not so far distant however as the New Vestry Book has this entry: “27th. Mr. Jones was allowed to return home on his parole.”

Prior to this, on February 2, 1862, the New Vestry Book (p. 251) describes Bishop Meade’s last visit to the Old Chapel:

“His last visit to this sacred spot was for the performance of the funeral services of a little child; when he made a most impressive address in the old Church, Jan. 13th, 1862.”

The child was Phineas Pemberton, son of N. Burwell and M. Camilla Whiting of “Pleasant Hill.”
And, apparently, just to keep the record straight, is this: “Easter Monday, April 21st. The enclosure and grounds are in good preservation; No destruction by the vandals as yet. Robert C. Randolph, M.D.”

The young men of the Parish were falling on the battlefields. Whenever possible their bodies were recovered and brought home. The following entry is one of many of similar character that are spread over the pages of the New Vestry Book:

“Sunday, Sept. 7th. Nathaniel Burwell, son of George H. and Agnes Burwell of “Carter Hall” was buried in the N. W. corner of the old enclosure by the side of his sister Mary. He would have been twenty-four years of age the next day. His death was the result of a wound received at the battle of (Second) Manassas on the 30th of August, while gallantly fighting for his country’s cause. No braver youth fought or fell on that battle field.”

Again, for the record: “April 6th. No damage has been done by the soldiers of either party to the house or grounds.”

Then occurs this entry: “Sunday, Feb. 15th, 1863. This night the friends of R. D. Hewitt, private 12th Virginia Cavalry, killed in a skirmish near Millwood on Feb. 9th, came and removed his body to Maryland.”

Necessity dictated this night disinterment of Private Hewitt’s body. General Milroy, of unsavory fame, held this part of the Valley in an iron grip. The “friends” of the dead soldier had to work in silence, by candle light, to avoid discovery and capture.

“Sept. 3rd, 1863” reads still another entry “Lieut. Robert P., son of Nathaniel and Dora Burwell, was buried. He was another victim of this savage war, dying of a wound received in a skirmish near Brandy Station in Culpeper, in the 20th year of his age. No braver officer or better soldier was known in Gen. J. E. B. Stuart’s Horse Artillery.”
Another dramatic scene occurred in the old graveyard in the night burial of Carlyle Whitting, a gallant young soldier of the Clarke Cavalry, who was twice wounded before he was seventeen. He had been killed on Nov. 3, 1864, in one of those tragic happenings that occur in wars. His body was recovered and brought to the home of his grandparents, Mr. and Mrs. Francis B. Whiting of “Clay Hill.” On the night of November 16th, it was placed in a spring wagon, and, accompanied by a small group of men—the ladies of the household remaining at home—driven to the Old Chapel by a young boy of the neighborhood. The burial party followed a road through the woods and interment was made hastily, without religious services, save perhaps a prayer. The enemy was roaming the countryside, but the party escaped their observation and interference.

The incidents leading up to the killing of this soldier are described in the New Vestry Book in this language: “He in company with Calmes and John Crow had charge of eleven prisoners from whom they thought they had taken all the ammunition, and for their own convenience allowed them to carry their arms unloaded. They however by some means obtained or had secreted some ball cartridges and caps, found, an opportunity to load their guns, and at a moment when their captors were off their guard, fired upon, killed two, and wounded Crow, who made his escape. The number of prisoners was so far superior, that they might have changed positions without committing murder. This sad occurrence took place about eight miles above Front Royal within a mile of our picket posts.”

Other entries in the same volume are:

“July 20, 1864, Col. William A. Owens, 53rd Regiment, N. C., Volunteers (Gen. Rhodes Division, Gen. Early’s Corps) was buried . . . He was killed at the Battle of Snicker's Ferry on the 18th.

“Sept. 4th, 1864. The Yankees broke down the stone wall and made a road through the cemetery: broke open the
gates and the Church doors. Some weeks afterwards they occupied the Church, broke the reading desk of the Pulpit, tore down several of the Pews, tore the Bible and the Prayer Book and defaced them by writing their odious names in them, and carried off the sacrament table.

"1865, Jan. 24th. The remains of Capt. Robert Carter Randolph were deposited by the side of his brother Philip in Lot No. 12. After more than three months anxious and diligent search, the body was found and identified near the spot where the ambulance which was conveying him from the battlefield was upset, he thrown out in the road. His body subsequently stripped of all clothing (but a shirt and old drawers) by the Yankees, and buried in a shallow grave without a mark to distinguish it. It is a remarkable coincidence that the two brothers, Robert and William (Col. William Wellford Randolph) should have received their death wounds so nearly in the same place: Robert was shot almost in the center of the forehead and William a little to one side, from a flank fire. They were both about 6 feet 4 tall and well proportioned, powerful men."

After the war there were brought and laid to rest at the Old Chapel the bodies of:

Maj. Hugh M. Nelson, eulogized as man and soldier by General Ewell and the second captain of the Clarke Cavalry, who died in 1862 in Albemarle.

Col. William Wellford Randolph of "New Market" who rose from private to command of the 2nd Va. Inf., Stone-wall Brigade, and was killed in the Battle of the Wilderness.

Lieut. Benjamin Harrison McGuire, Co. B. 22nd Inf., killed on the first day of the battle of Gettysburg, nineteen years of age.

Beverley Randolph of "The Moorings," who at the age of seventeen was shot to death in a railway car at Greenwood Depot by raiding Federals, March 2, 1865.

Among the wounded who survived were:
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Capt. William Page Carter of “The Glen,” a splendid artillery officer who, though wounded at Seven Pines and captured at Spotsylvania, lived to write “Echoes from The Glen.”


Col. Richard H. Lee of “Grafton,” who seized the colors of the 2nd Va. Inf., from a fallen color bearer at the Battle of Kernstown and carried them forward, only to be shot down himself a few minutes later.

Capt. Richard K. Meade of “Prospect Hill,” who lost an arm at First Manassas, served throughout the Valley Campaign on Gen. Jackson’s Staff and was selected by him in 1862 to carry important dispatches to Gen. Ewell, riding 100 miles in twelve hours on this duty.

Philip H. Shearer, of Co. C, who was wounded at Gettysburg and captured at Spotsylvania.

John Jolliffe, shot through both legs at Chancellorsville.

Thomas H. B. Randolph of “New Market,” wounded at First Manassas with Co. C and later captured.

The bodies of many of those killed in the various battles could not be discovered and they will sleep where they fell until God shall awaken them.

In the years which have followed Appomattox, one by one, the soldiers of Frederick Parish who survived have answered the final roll call until today not one is left.

When the Civil War ended this Parish accepted the arbitrament of the sword. Its members have discharged the duties and met the responsibilities of citizens of the United States. In two wars they have followed the flag their fathers, with such heroic courage and conviction, opposed. Feelings engendered by the civil strife are long since forgotten. There is no purpose here to revive them nor to argue the supreme justice of their cause. But in the words
of William H. Whiting, Jr., of "Clay Hill," in a Memorial Address delivered at the Old Chapel in 1897:

"Let us emulate the example of our heroic dead, let us be persevering and honest and faithful in the discharge of duty, championing the right and repressing the wrong, and while we throw our influence on the side of peace, harmony, and good will, let us see to it that the day never comes when we shall forget the Southern Cause, the Southern soldier, and the Southern grave."

The Southern grave has not been forgotten by this Parish. Annually are held at the Old Chapel Memorial day services when the Roll of the Dead is called, Southern war songs sung, and the graves of the soldiers decorated. In more recent years Captain Carter's war verse, "I Am Dreaming" has also been read. This custom had its beginning on May 9, 1866, when such services were first held. Not once have they been omitted, although there was no roll call in 1876 and 1883. Captain Nelson delivered the first Memorial Day address.

In 1870 "as an appropriate way" says the New Vestry Book "of celebrating the Fourth of July, a meeting was called at the Old Chapel among the graves of the soldiers to take measures to erect a monument to perpetuate the memories of all the soldiers, belonging to the different companies of the County of Clarke who were killed, or died, during the war."

But it was not until many years later that that monument became a reality. It was unveiled on June 18, 1892, with a column of 300 Confederate veterans present. It stands just South of the Chapel itself. On its four sides are carved the names of Clarke's soldiers who fell in battle or died in the military service during the war. Col. Richard H. Lee was the orator of this occasion and R. Powel Page, the master of ceremonies.

The roster, as complete as available records permit, of soldiers buried in the old graveyard follows:
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WAR OF THE REVOLUTION

Col. Edmund Randolph, Gen. Washington’s Staff.
Capt. Thomas T. Byrd, Col. Fanning’s Aide.

WAR OF 1812

Col. Francis O. Byrd, 2nd Reg’t Artillery; Algerian Naval expedition.
John O’Connor, 4th Va. Inf.
Robert Burwell, died in the military service.

MEXICAN WAR

Capt. Wm. N. Nelson, Commanded Reg’t.
Maj. Beverley Randolph, served with Navy.

CIVIL WAR

Maj. Alexander Baker, Commissary Dep’t.
Col. U. L. Boyce, Western Army.
Capt. P. L. Burwell, Ewell’s Staff, Early’s Staff.
Dr. Philip Burwell, enlisted at fifteen, 2nd Va. Inf.
Lieut. Robert P. Burwell, Stuart’s Horse Artillery.
Capt. William Page Carter, King William Artillery.
Major John Esten Cooke, Stuart’s Staff; Pendleton’s Staff.
Joshua Dewar, Augusta Co. Cavalry.
Henry Dick.
Benjamin Diffenderfer, Mosby’s Command.
Dilman Estep, 10th Va. Cavalry.
Corp. L. Freeman, Co. I, 10th Va. Cavalry.
Henry Harrison, Mosby’s Command.
John W. Holland, Driver Commissary Wagon.
Charles Keeler.
Milton Keeler, Clarke Cavalry.
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Burwell McGuire, Clarke Cavalry.
David Holmes McGuire, Clarke Cavalry.
F. Key Meade, Clarke Cavalry.
S. D. Moorhead, 11th Miss. Inf.
MAJ. Hugh Nelson, Com. Clarke Cavalry, Ewell's Staff.
Archie C. Page, Clarke Cavalry.
Dr. William M. Page, Surgeon, C. S. Navy.
Dr. A. C. Randolph, Surgeon Fitz Lee's Div.
Beverley Randolph, Jr., Killed, Greenwood Depot.
MAJ. Beverley Randolph, Johnston's Staff, Whiting's Staff.
CAPT. Robert H. Renshaw, Medical Section.
MAJ. Norborn Robinson.
James Shearer.
P. H. Shearer, Co. C, 2nd Va. Inf.
John Tavenner, Longstreet's Corps.
Adam Thompson, Co. C, 2nd Va. Inf.
CAPT. A. J. Thompson, 52nd Va. Inf.
Jacob W. Vorous, Mosby's Command.
Jacob Willingham, 39th Va. Cavalry.
John P. Yowell, 12th Va. Cavalry.

INDIAN CAMPAIGN

J. Ridgeley Dick, 18th Regt., U. S. Volunteers.

SPANISH-AMERICAN WAR

LIEUT. F. Key Meade, Jr., 21st U. S. Inf.; Philippine Insurrection.
   Wounded at Santiago.
The glory of the Old Chapel graveyard rests not upon the burial there of men whose earthly fame will make them remembered "when time shall be no more." It is fixed upon no such foundation, for few of those whose names are inscribed upon the stones which mark its graves achieved a national prominence. Its glory is based upon the more honorable fact that it has within its gracious keeping the bodies of some of "the truest saints of the Lord;" of so many whose lives were ruled by a fine tradition of living; who, in the routine as in the great events of life, were guided by a code which set high value upon courtesy, hospitality, duty, courage, and a nice sense of honor.

Two, of all those who sleep the long sleep at the Old Chapel, will always have their names and honors recorded in the comprehensive histories of their country:

Edmund Randolph died at "Carter Hall" in 1813 while visiting his friend and kinsman, Colonel Burwell. He, as counsel for the Church in its endeavor to have declared unconstitutional the law depriving it of much of its property, all but achieved victory. Judge Pendleton dropped dead the day he was to have delivered his decision. The decision was written and there is good authority for the belief that it was favorable to the Church. Mr. Randolph successfully defended Aaron Burr against the charge of high treason in one of the nation's memorable trials. A staff officer of Washington, he succeeded Patrick Henry as Governor of Virginia, was the First Attorney General of the United States and its second Secretary of State, following Thomas Jefferson in that office.

Genius guided the hand of Philip Pendleton Cooke of "The Vineyard" when he wrote "Florence Vane." Upon this one effort his enduring reputation will ever rest, although Edgar Allen Poe, who printed much of his verse in the Southern Literary Messenger, esteemed his ability highly and said so. Mr. Cooke died at the age of 34 and
what he would have accomplished had maturer years been
his remains but an interesting question.

Two others are buried in the Cemetery whose gifts and
accomplishments gave them a measure of national recog-
nition:

John Esten Cooke, like his brother Philip Pendleton
Cooke, was trained for the law and like him forsook that
profession for letters. During the war he served on Gen-
eral Stuart's staff and was one of his intimate friends. After
the war he married Miss Mary Francis Page, daughter of
Dr. Page, and made his home at "The Briars." He was
a prolific writer. Today he is best known for his series of
semi-historical war novels. These include "Mordaunt,"
"Hilt to Hilt," and "Surry of Eagle's Nest."

Isham Randolph was the son of Robert C. and Lucy Nel-
son Wellford Randolph of "New Market." His mother
taught him in his early years. By his own outstanding
ability and determination, and notwithstanding lack of cus-
tomary advantages, he became one of the great engineers
this country has produced. Professional honors were show-
ered upon him. It is sufficient, however, to recall that
President Roosevelt appointed him to the Panama Canal
Commission. Many Virginians who went West to seek
their fortune have cause to remember his effective friend-
ship and the limitless hospitality of his Chicago home.

In the long passage of time it would seem probable that
four others who worshipped at the Old Chapel in the early
years and whose bodies rest in its yard, will be remembered,
not for their many virtues nor for the outstanding position
they held and the influence they wielded, but as the builders
of four of Virginia's beautiful homes:

Col. Nathaniel Burwell built "Carter Hall"; John Page,
"the Saint," built "Pagebrook"; Matthew Page built
"Annefield" and Robert Burwell, "Long Branch."

Col. Joseph Tuley was associated with Christ Church,
Millwood, rather than the Old Chapel. In building the
"Tuleyries" he added a fifth to the list. "Saratoga" is not included because General Morgan was not associated with this Parish. However, Nathaniel Burwell, son of Colonel Burwell, bought it in 1809.

And worthy to be recorded is the calm courage and steadfast faith with which two members of the Parish accepted death. The following account of Col. Nathaniel Burwell's last hours is taken from the New Vestry Book:

"On the morning of his death he rose and dressed himself as usual, observing that he felt death fast approaching; with the utmost cheerfulness he desired that he might be conveyed to his parlour, where he might converse freely with his family. He presented his hand to his physician [his son, Dr. Lewis Burwell of "Prospect Hill"] and desired to know how long he might live; on being told that two hours were the extent, he remarked that he wished the time were arrived, that he felt quite free from pain, had arranged all his affairs, both for this world and the next; he besought his children to dry up their tears, assuring them that death had no terrors to affright him; that he looked forward with confidence to supreme felicity in the state in which he was about to enter. He then conversed on different subjects with his family, reminded his sons of some business he wished them to attend to, and having spoken affectionately of many of his friends, he desired to be conveyed to his bed, where in five minutes he expired."

John Page and Maria Byrd, his wife, came to Clarke in 1784 and he died at "Pagebrook" in 1838. Bishop Meade would never permit a tree standing at a corner of the Old Chapel to be cut down because "John Page always hitched his horse to it." This account of his death is taken from the Bishop's funeral sermon as quoted in the New Vestry Book:

"And how did he meet death when it came? As an infant laying itself down to sleep, so did he lay himself on his
Savior's bosom: only that he knew and said and felt that he was dying in the arms of Christ.

"A few days before his death he carried a member of his family into his garden, and marked the very spot where he wished to be buried, leaving a place by his side for that aged partner who still lingers behind. Then as if done with earth, and as though he himself had called, the Messenger came and immediately was known by him and welcomed. Many things did he say to those who surrounded his bed of death; among them the following 'Jesus Christ and Him crucified is all my trust. I wish to fall asleep and be with Jesus.' They were such words as became a dying saint."

Of him Bishop Meade said "He has been regarded as one of the most interesting and perfect specimens of Christian piety and virtue. He was almost worshipped as being more than human. He aided all good works."

It is not within the scope or purpose of this chapter to give biographical account of those who sleep in the old graveyard, nor is it necessary. Fortunately that has already been well and authoritatively done by Miss Mary F. Page of "Saratoga" and Mrs. Edward G. Butler of "Annefield" in "Old Chapel." This volume is an invaluable reference work. Of it, constant use has been made in preparing these pages.

It is, however, within the present scope and purpose to mention the family names appearing with most frequency upon the stones in the old cemetery—they being also the names most closely associated with the Church here throughout a great part of its existence. The New Vestry Book thus enumerates them:

"I desire to give some brief account of those persons and families that will be found to have taken prominent and active parts in the Church affairs in this division of the Parish. Of these Col. Richard K. Meade was the first elected as a church warden in the first vestry election after
the dissolution of Church and State. Maj. Thomas Massie was elected in this vestry but after the year 1793 we see no more of his name. He left the neighborhood and none of his descendants remained.

"Thomas Byrd is the next name that appears. He is the descendant of Colonel Byrd of "Westover" on James River and father of Col. Otway Byrd. The next name that appears is Nathaniel Burwell, the progenitor of all of that name in this county: and of the Randolphs, Whitings, and some others that will and may hereafter appear on these pages. The next in order are John Page, Robert Page, Matthew Page and Philip Nelson. These last named gentlemen, viz: the Burwells, Nelsons and Pages were the proprietors by inheritance of their proportion of the grant from Lord Fairfax: their descendants at this time are very numerous, and together with the Meades constitute almost the entire congregation. Robt. C. Randolph, M.D., April 7, 1856."

John, Matthew, and Robert Page were grandsons of Mann Page of "Rosewell," and first cousins of Governor Page. John Page moved to Clarke in 1784 to find his property occupied by squatters. Philip Nelson was a son of that Thomas Nelson who was a signer of the Declaration of Independence, a Major General in the Continental Army and a Governor of Virginia.

It is a fact, as interesting as unusual, that Dr. Randolph’s list, though not complete then, requires but few additions now. To it should be added the names Washington, Harrison, Lee, Carter, McGuire, and Jones. Many Pendletons are buried at the Old Chapel, but this family was but briefly connected with the Parish. All these names are represented in the present congregation save only that it has no longer any Washingtons, Lees, or McGuires. Other names now appear as active in Church affairs here. In due time they will find place in such a record as this.
THE OLD CHAPEL GRAVEYARD

The body of Bishop Meade does not rest in the Old Chapel’s hallowed soil, though he often expressed the wish to be buried there, and Dr. Robert C. Randolph of “New Market” recorded in the New Vestry Book that “... he had with his own hands marked the spot for his grave, and where at the time of his death the stakes were still standing.” He died in Richmond, in the midst of war, and later his sons acceded to the request of the Diocesan authorities that he be buried at the Theological Seminary near Alexandria.

It is deemed fitting to end this chapter with Bishop Meade’s description of the Old Chapel graveyard—no man ever loved it more:

“My remarks will be brought to a close by a brief reference to a spot of all others most revered to many now living as the repository of all that was mortal of those most dear to us—the burying ground which lies at the foot of the hill on which still stands the old stone chapel. Ever since its appropriation to this purpose, it has been the graveyard of rich and poor, bond and free, those who lived near it and the stranger from afar who died near it. It is called the Burwell graveyard, not only because the land was given by one of that name but because it is the resting place of a far greater number bearing that name than any other. It has recently been enlarged and a portion of it divided into lots and the whole enclosed with a strong stone wall.

“Both of these (Old Chapel and graveyard) stand in the immediate angle of two public and much frequented roads, and the passing traveler may see old and venerable trees overshadowing many tombs, younger ones of perpetual verdure more recently planted, green hillocks covered with grass and ivy, high headstones and large marble slabs, marking the place of interment and designating the names of those whose remains are beneath, and now and then a pillar, either for young or old, rising above the other memorials.
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"To this place, for more than sixty years, have I been travelling, either borne in the arms of others, or as a mourner, or as officiating minister. To it, at no distant day, I expect to be carried, and from it I expect to see arise some of the truest saints of the Lord, unto whom, in the adjoining temple, I was privileged to preach the blessed Gospel of our Lord and Saviour, Jesus Christ."

The list of the owners of lots in the Old Chapel Cemetery is herewith given, together with the family names of those buried in each lot, that of the owner not being repeated. The location of the graves of some has been lost beyond recovery, though record of their burial exists, and consequently a few names that should, do not appear. Doubtless errors also occur, though much care has been taken to avoid them:

1. John McCormick.
   Smith.
   Ritter.
3. Alexander Neville.
4. Wood.
   Blake,
   Tapscott,
   Neville.
5. Meades of "Prospect Hill."
6. Nelsons of "Long Branch" and "Rosney."
   Pendleton.
   Holker.
9a. Misses Royster.
9b. Miss Fannie Burwell.
    McGuire,
    Bowie,
    Harrison,
    Nelson.
11. John E. Page of "Pagebrook."
    "Annefield" Carters,
    Renshaw,
    Nelson.
12. Robert C. Randolph of "New Market."
    Smith,
    Burwell.
13. Pages and Randolphs and Nelsons.
    Harrison,
    Taylor.
15. Matthew Page of "Annefield."
16. William H. Whiting of "Clay Hill."
    Bevan,
    Anderson.
17. Capt. Wm. N. Nelson of "Linden."
    Turpin,
    Coyle,
    Woolfolk.
18. Dr. Robt. P. Page of Berryville.
18a. T. H. B. Randolph of "New Market."
18b. Isham Randolph of "New Market."
18c. John Page and wife, removed from "Pagebrook."
19. Dr. Charles Byrd.
   Wyman,
   Pleasants.
22. Pendletons.
   Allen.
| 25a. | Jolliffe of “Glen Owen.” |
| 27. | Robert H. Renshaw of “Annefield” and “New Market.” |
| 28. | N. Burwell Whiting of “Pleasant Hill.” |
| 29. | George H. Burwell, II, of “Carter Hall” and “Mt. Airy.” Harrison. |
| 32. | Dicks. Diffenderfer, Knight. |
| 34. | Calmes and Christ Church Rectors. Bryan. |
| 34a. | Thomas H. Burwell of “Glenvin.” Murphy, Meade. |
| 35. | J. Worthington Smith. |
| 36. | Dr. John Thomson of Summit Pt. Throchmorton |
| 36b. | Henry B. Gilpin, of “Scaleby,” |
| 36c. | William W. Randolph, Jr. |
| 38. | Tavernner. |
| 39a. | P. Lewis Burwell. |
| 41. | Warren C. Smith of “Summerville.” |
| 42. | Simeon Yowell. Thompson, Willis. |
| 43. | Adam Bosteyon. Thompson, Hose. |
| 47. | John Morgan. |
| 47a. | Edward G. Butler of “Annefield.” |
| 50. | Courtney B. Jones. |
| 52. | William Briggs. |
| 54a. | Bowen. |
| 56. | Mrs. Pendleton Edsall. |
| 66. | James Peyton. |
| 67. | Estep. |
| 68. | Garret. |
| 69. | Ernest McDonald. |
| 70. | Fuller. |
| 71. | L. M. Shearer. Shephard. |
| 72. | Charles Keeler. |
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73. J. H. Keeler.
74. Ritter.
76. John Holland.
77. James M. Shearer.
    Merchant.
78. Joseph Ryan.
    Menifee.
80. Oliver Bliss.
    Burwell.
82. Randall Evans. (Colored.)
85. Diffenderfer.
90. Tinsman.
91. Hilyard.
92. Russell Carper.
94, 5, 6, 7, Colored Servants.
102. Jacob Willingham.
104. Matthew Royston.

    Stoner,
    Doran,
    Clepton,
    Shultz,
    Lucius,
    Brown,
    Royston.
112. Patty Brook (Colored).

115, 6. Colored Servants.
    Harris,
    Throchmorton.
A. N. B. Page of “Minturn.”
B. Dr. William H. Wilmer of “Ryton.”
    Smith.
C. Tinsman,
    O’Connor,
    Wood,
    Miller.
D. George R. Royston.
    Cooper.
E. Everard K. Meade of “Edge-
    wood.”
G. James W. Carter.

EVERARD KIDDER MEADE.
The Ministers of The Parish

If the lay-readers and clergy who conducted services in the earliest chapel, called Cunningham, there is no record from its erection until the year 1760, with the exception of one Reverend John Gordon, but when his rectorship began or ended cannot be ascertained.

The next name appearing in the list of clergy is that of William Meldrum. Licensed to preach in 1756, he came to Frederick Parish in 1761 and continued in charge until 1765 at which time he was requested to relinquish his duties and resign his post, to which he strenuously objected and brought suit against the vestry. His salary was forty pounds sterling per year and though there is no record of his performing any duties while Mr. Sebastian was rector, yet throughout his legal controversy he continued to draw that amount annually. The suit was finally decided in 1770 when the last payment was made but there is no statement of what happened to the reverend gentleman later.

The first candidate for the ministry furnished by this parish was back in its earliest days when Benjamin Sebastian, a resident of the parish, proposed that if the vestry would elect him rector he would study for orders. In April 1766 he being "desirous of holy orders, and having made his application to the church wardens, and vestrymen of this parish for a recommendation; it is ordered that he be humbly recommended to the Right Reverend the Lord Bishop of London, as a person of a sober, sedate and upright life, and conversation, and that it be certified that he would be highly acceptable to this parish as their rector, in case he should obtain holy orders." Mr. Sebastian
evidently studied theology in England, passed his examinations to the satisfaction of the Bishop of London, returned to the parish and was appointed rector in 1767. He, however, did not remain long for the next year he resigned, accepting a call to St. Stephen’s Parish in Northumberland County. From Virginia he went to Maryland, then to Kentucky, where he became Judge of the Court of Appeals. He died in 1832.

CHARLES MYNN THRUSTON

For ten years the Reverend Charles Mynn Thruston was rector of the parish binding himself to preach at seven places, the outposts of which were Shepherdstown, and McKay’s Chapel not far from Front Royal. He is referred to by historians early and late as the “warrior parson.” Norris says that,—“He was born in Gloucester County in 1738, was a descendant of the old English cavaliers, his ancestors being among the first settlers of Virginia. Mr. Thruston was educated at William and Mary College. When twenty years of age he was a lieutenant of provincials under Washington in the campaign that resulted in the capture of Fort Duquesne. He afterward studied for the ministry and was chosen rector of a parish in his native county. In 1769 he removed to Frederick County and settled on a plantation which he called Mount Zion, a beautiful seat not far from the Shenandoah River. He continued in the ministry, preaching at the “Old Chapel,” at Winchester, and at St. George’s Chapel, the picturesque ruins of which are now one of the landmarks of Charles Town. At the commencement of hostilities in 1775 he abandoned his gown for the sword. He had been among the most prominent in repelling the attempt to introduce the Stamp Act in Virginia, and he now embarked in the common cause with an unconquerable zeal. He exerted himself to procure arms and ammunition and addressed the people at public gatherings by the most
spirit-stirring and eloquent harangues. Not content with this, Parson Thruston raised a volunteer company, composed of the elite of the young men of the county, and he being chosen captain, they marched to join Washington in New Jersey. He made a bold and vigorous attack on a strong Hessian outpost near Amboy, and in the action his arm was shattered by a musket-ball, he being carried fainting with the loss of blood, from the field. He was afterward promoted to the rank of Colonel. At the close of hostilities he did not resume his connection with the church as pastor, but was always a devout attendant upon the services. He held various public positions, having been presiding officer of the bench of justices for Frederick County, and a member of the Legislature. He was highly respected for his many virtues and even that erratic soldier, Gen. Charles Lee, who numbered but few men as his friends, remembers the parson-soldier in his will and makes him one of his two administrators. An item in Lee’s will reads, “I give and bequeath to Charles Mynn Thruston fifty guineas in consideration of his good qualities and his friendship, and to Buckner Thruston, his son, I leave all my books as I know he will make good use of them.” In 1809 he removed to the far South—to the neighborhood of New Orleans and, it is said, was preparing to take some part in defending that place against the British when they were defeated by General Jackson.” He was the father of the late Judge Thruston of Washington, D. C. and the ancestor of many respectable families in this state, several of whose names will be found in the register at the end of this book, especially in the marriages.

ALEXANDER BALMAINE

In the lists of the colonial clergy admired and appreciated by their contemporaries, extolled by their successors, the name Balmaine invariably appears. He was a man of ability and conservatism and to his ministry and his God
he gave of himself and his attainments eagerly and exhaustively. "The latter eighteenth century clergy were men of high ability, excellent character, militant for their rights, faithful in their work, never faltering in devotion to highest interests of the Church,"—in these and more eloquent terms are they described and Balmaine stands foremost in the group.

He was born in Scotland in 1740, ordained to the priesthood in 1772 and that same year licensed for Cople Parish. For a number of months he was tutor in the family of Richard Henry Lee and during the years 1773-1775 was rector of Augusta Parish. It was while he was in Augusta County that he took a prominent influential part in the affairs which then were testing the souls of men. The spirit of '76 began to swell and agitate the American breast and young Balmaine's pulse quickened and responded to the defense of his country. The citizens of the county in a great mass-meeting decided that the King of England should know their opinion of the situation and a committee was appointed to draft resolutions to be sent across the seas. Mr. Balmaine was chiefly responsible for this document, one clause of which deserves notice, "They desire that you may consider the people of Augusta County as impressed with just sentiments of loyalty and allegiance to his Majesty, King George, whose title to the imperial crown of Great Britain rests on no other foundation than the liberty, and whose glory is inseparable from the happiness of all his subjects." A letter was written which is referred to in these words; "A letter of instruction . . . is drawn up in a style so free and easy that we cannot doubt it was written by one accustomed to the pen of composition. It breathes so much of the spirit of true piety and of humble dependence on the God of nations that we cannot doubt it was the production of a pious man and a minister of God. This man must have been Mr. Balmaine." All the objects desired to be obtained by the citizens of Augusta were
adopted at the convention in Richmond, and were largely embodied in that great speech of Patrick Henry, which seemed to set in motion the great ball of the Revolution.

From this time Mr. Balmaine laid aside his vestments of the parish and went into the army as chaplain to the forces commanded by the other warrior priest Muhlenburg. He came safely through the conflict but what occupied his time from 1781 to 1785 is nowhere recorded. Nor is there any record of a clergyman in this parish from the departure of Mr. Thruston in 1777 to the year 1785 when the Reverend Alexander Balmaine was elected rector and inducted into the parish. It seems, however, that he was on trial for not until 1787 did the Vestry by formal action finally confirm his appointment as rector of the parish. In the clergy list of St. George's, Charles Town, is the name of a Reverend Mr. Veazey, who (it was reported) in 1781 preached occasionally at Old Chapel, but this name appears no where in the records of Frederick Parish.

After Mr. Balmaine's somewhat lengthy trial service he evidently proved most satisfactory as he remained in the parish until 1820 when he died. The following tribute is quoted from a Winchester paper and copied in the Vestry book.

**ANOTHER REVOLUTIONARY CHARACTER GONE.**

"On Saturday last, the Reverend Alexander Balmaine died in the eightieth year of his age. Mr. Balmaine was a native of North Briton and emigrated to Virginia before the Revolution; was ordained a few years after his emigration by the Bishop of London, a minister of the Episcopal Church, and officiated as the pastor of a church in the County of Augusta until the commencement of the Revolutionary War. He then joined the Virginia line as chaplain of a regiment and continued in the discharge of his clerical duties in the brigade commanded by General Muhlenburg until the close of the war. He was then
inducted into the parish of Frederick and made Winchester his place of residence from that time to the day of his death. Possessed of much literary acquirement, liberal in his religious sentiments, thoroughly convinced of the truth of the Christian creed, and equally so of the propriety of a pious discharge of religious duties, he assiduously persevered in officiating to his congregation until within a few days of his death; when enfeebled by old age and loss of health, nature exhausted, sunk under the zealous effort. He was assisted from the church to a carriage, never to return, but as a corpse to be interred within its walls. He has left an affectionate wife to lament his loss, and a numerous acquaintance to remember him with regard."

A further comment says: "I have known him for more than half a century as a man of highest integrity, correct in all his transactions, and possessing a heart which could feel another's woe. A benevolence of mind and charitable disposition led him to share his fortune with many poor relations, and the house of mourning, and cottage of affliction, ever commanded his willing aid, in proportion to his means, to the removal of sorrow and distress. He has now gone to receive the reward of his many virtues in a better world."

WILLIAM MEADE

While he was lay-reader, deacon, priest and bishop, all in this parish, William Meade for the many generations since has been called only "Bishop Meade." A Virginian of the Virginians. His first ancestor to reach American shores about 1680 to 1690 was Andrew Meade of County Kerry, Ireland, who landed in New York, married there and after about five years selected a home in Nansemond County, Virginia. His son, David Meade, married Susanna, daughter of Sir Richard Everard, Governor of North Carolina. The Governor's wife was Susanna, also, and the daughter of Richard Kidder, Bishop of Bath and Wells. Of their seven children the fourth was
Richard Kidder Meade who married Jane Randolph of Curles. She died without issue. Later Mr. Meade married Mary, the daughter of Benjamin and Bettie (Fitzhugh) Grymes and widow of William Randolph of Chatsworth, Va. Col. and Mrs. Richard Kidder Meade's fifth child was named William, who was a rector of this parish and is the subject of this sketch.

At the outbreak of the Revolution Colonel Meade sold his plantation in Prince George County, divided the greater part of the proceeds among his relations, but entrusted $3,000 to a friend who invested it in the rich lands of Shenandoah Valley. The Colonel received his rank for service in the Revolutionary War where he rose to a position on the staff of Washington. After the close of the war he brought his family across the mountains and took possession of his new estate "Lucky Hit," "He died when his son William was fifteen years of age, leaving his children to the care of a devoted and godly mother, whose moulding influence upon his character the future Bishop ever remembered with filial gratitude."

William Meade secured his early training by the fireside and in an excellent school in the community. At the age of seventeen he entered Princeton where he was graduated with honors two years later. He was the valedictorian of his class. His intention to enter the ministry of his church was early formed and shortly after his course at Princeton he took up the private study of theology under the Reverend Walter Addison in one of the lower counties of Maryland. Unfortunately affected eyesight in Maryland and a serious, nearly fatal illness in Princeton where he later tried theology, compelled William to relinquish his studies in order to restore his health. This he did, of course, back in Clarke County (then Frederick) where his mother set apart from her acreage a small farm upon which he built a convenient house largely by his own labor. This was the beginning of what later became "Mountain
View," a home known and affectionately remembered by all in this part of the country. At the early age of twenty he married Mary Nelson who lived only seven years. He married later Thomasia Nelson of Hanover County.

Not to be denied his early determination William Meade after much delay and correspondence finally rode on horseback to Williamsburg where before breakfast on the following morn, Sunday, February 24, 1811, he was examined by Bishop Madison and Dr. Bracken and was ordained deacon that same day in the old Bruton Church. The new deacon's services were not demanded by his bishop, indeed he was not even offered a cure, so he came back to his home parish where he served under the Rev. Dr. Balmaine who at that time was rector of all Frederick County. Dr. Balmaine was delighted to have this assistant and placed him in charge of the services at Old Chapel where the Meade family attended, and where William Meade, as a lay-reader, had assisted with the services before ordination.

Reverend William Meade entered the ministry at a time when the condition of the church in this country was most discouraging. Even in Richmond there was no church building, a room in the capitol being used on Sundays, alternating with the Presbyterians. The period is too doleful and desolate to dwell upon here, further than to name those clergy who were largely responsible for a turn of affairs and who definitely brought to the Church brighter days; they were Bishop Moore, the Reverends Wilmer, Norris and Meade, the former two having parishes in Alexandria. The Rev. Mr. Meade preached for two years in Alexandria, riding horseback to that city weekly, but the combination with the home parish did not work well so he resigned Christ Church and confined his duties to Frederick County. While in Alexandria he was advanced to the priesthood by Bishop Claggett of Maryland, the ordination sermon being preached by the Reverend Simon Wilmer.

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That Bishop Meade was an indefatigable worker is testified by extraordinary labors; as deacon he served in parts of seven parishes; as priest in and out of the Diocese he responded to many calls as special preacher upon unusual occasions; as bishop traversing that whole territory from the Chesapeake to the Ohio River, from the Potomac to North Carolina and often assisting in the Carolina diocese. In the summer of 1829 he was elected assistant bishop of Virginia doing his own and much of the visiting for Bishop Moore with whom there ever existed the most amicable relation. At the death of Bishop Moore in 1841 Bishop Meade succeeded to the office of diocesan having for his assistant the year following Bishop Johns.

Besides carrying on a stupendous correspondence Bishop Meade did much other writing, including books, tracts, charges, sermons, about fifty in all, his master-piece being "Old Churches, Ministers and Families in Virginia," which represented a mammoth piece of research and is regarded to this day and referred to as standard authority for Virginia church history. The Bishop for several years delivered each session at the Virginia Seminary a course of lectures on Pastoral Theology.

The Bishop was destined to hold the highest office within the gift of the Church for in 1859 at the General Convention in Richmond he presided in the House of Bishops, Bishop Brownell of Connecticut being unable to be present. One of the great privileges and pleasures as Presiding Bishop was to take orders for the consecration of one of his own clergy, co-worker and personal friend, Dr. Richard H. Wilmer, to be Bishop of Alabama. It was at this service of consecration, his last public appearance, that he contracted the illness which proved fatal, he died eight days later on March 14, 1862. He was buried in Richmond's Hollywood, but fifteen years later was removed to that hillside cemetery at the Virginia Theological Seminary which institution he
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was chiefly instrumental in establishing and to which he gave his talent and loyal support throughout his life.

This sketch of the sixth rector of the Parish can best be concluded by the minute adopted by the vestry and recorded in the vestry book.

"Since the last meeting of the vestry of this church it has pleased the Almighty Disposer of human events to remove from the wide sphere of his usefulness and labors, our beloved Bishop, pastor and friend, the Right Reverend William Meade. As no man within the present century has made so deep an impression upon the welfare of the State of Virginia, in all matters of religion and morality, as did our departed Father in God, so the death of no man could have produced a feeling of such widespread desolation as now pervades our church; nor our state and church alone; within, and perhaps without the wide circumference of our now dissevered states, the daily beauty of his life, the purity and moderation of his doctrines, the unbending firmness with which he ever sustained the cause of right, and the clear judgment which led him with unflattering steps to the altar of justice, have made his name coincident with all that is revered and loved, among the shining lights of the evangelical ministry. When in early manhood he assumed his sacred office of the gospel ministry, Bishop Meade found the church in Virginia and religion itself at the lowest point of corruption, and depression, her altars overthrown, her sacred edifices defiled, and desecrated, her ministers themselves, evangelically ignorant, careless in the discharge of their sacred duties, oftentimes of impure morals and habits, with the laity ignorant and careless as a natural consequence, family worship unpracticed and unknown. By his almost individual precept and example he eliminated order out of chaos, caused the deserted churches throughout the state to be repaired, and consecrated anew, and new ones everywhere to be erected; gathered around him a ministry unequalled for purity of doctrine and of life, introduced family
worship as a universal rule, and he has placed the whole Church upon a hill, where her beacon lights are destined to shine until time shall be no more. But it is the high privilege of our congregation of Christ Church, Millwood, to appropriate to itself the larger portion of veneration and love for our departed friend, a grief for his loss. Amongst our predecessors he was born, reared and educated; here he commenced his ministry, and was (with brief intervals) our own loved pastor for more than thirty years. His was the hand that baptized most of us in infancy and confirmed us at maturer age; and here he may be said almost to have closed his ministry. But a few weeks since he left us in apparent health to lend his aid in the consecration of a brother bishop. It pleased his Master in Heaven to make that his last act, and while his mantle has fallen upon a worthy successor (Bishop Johns) he, like the prophet of old, has ascended to Heaven. With vestal fires of piety and patriotism burning brightly in his heart, with intellect unclouded and frame unbroken by disease, full of years, and full of honors, our father and friend has descended to his grave, in the discharge of the duties of his high office, his conflict over, and Christian warfare ended,

"He lies like a warrior taking his rest,  
With his martial cloak around him."

HORACE STRINGFELLOW

To follow a bishop as rector was difficult enough, but to succeed a man who had all the qualifications possessed by his predecessor aside from all his neighborhood associations was a task not to be relished by anyone, but whatever was necessary Horace Stringfellow possessed it to a marked degree. Probably a recent graduate from the theological seminary is the best successor to such a capable and beloved pastor and friend; then no comparisons can be made and the new rector can be cautiously silent and try to follow the
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steps (so frequently pointed out to him) of his predecessor. The Bishop’s resignation was accepted at a meeting of the vestry on September 1, 1835, and just two months later to the day the Reverend Horace Stringfellow took charge.

Mr. Stringfellow was the son of Robert “of the Retreat,” a home on the Rapidan which had been built by Brigadier-General Gordon. It seems that Robert was a horseman of some note, the particular feat of which was described in the sentence, “there was no seeing daylight between him and his steed.” Posting, which was brought in later, irritated the old gentleman exceedingly.

Horace was taught at home until he went to Richmond for law where he was graduated with honors and later began his practice in Culpeper. While in Richmond, out from parental roof and influence, he was greatly affected by the reading of Voltaire, and Paine’s “Age of Reason”; these with his association with a few so-called “intellectuals” completely destroyed his faith and severed his contact with Christianity.

In 1823 he married fifteen-year-old Mildred Strother by whom he had seven children. While practicing his profession in Culpeper and Madison courts an evangelist came to the former town. He paid no attention to the extra services, but afterwards he noticed the effects of the revival in the lives of men with whom he associated. It set him thinking and for months his attitude was entirely different from his usual happy disposition. Here was a power which could change men’s lives completely and he knew nothing of it. His consciousness grappled with his old atheistic arguments. He had to his own satisfaction settled the question years ago, like in his law suits, fought it to a finish and he had won. Now it would not down and this time God won and so decisively that young Stringfellow decided to go the whole way, give up law and take up theology. Thomas Nelson Page said that he had been converted at a camp meeting but it was the after effect, not the evangelist, whom
he did not hear. He resigned as Commonwealth's Attorney, sold his law books and other possessions, took his family to Alexandria where they lived while he took the course at the Virginia Seminary.

Following graduation and ordination he came to this parish, enjoyed greatly his rectorship but at the end of five years resigned to accept a call to Trinity Church in Washington. Two of his children were buried at the Old Chapel. In Washington he built up quite a reputation as a preacher. On one occasion being asked by a stranger where to go to church Daniel Webster replied, "Come with me and hear God Almighty's Prosecuting Attorney." He became a powerful preacher with a personal touch.

His later parishes were St. Paul's, Petersburg, and Fork and Trinity Churches in Hanover. At the latter place he built his own rectory calling it "Forest Hill." In a collision between a carriage which he was driving and a railroad train he was so seriously injured that he was left beside the track in a supposed dying condition. Two arms, his jaws and three ribs were broken and he was otherwise battered, but six weeks from the time of the accident he was in the pulpit preaching, his arms were still in slings, but were hidden by his vestments. The Stringfellow family gave up at old Fork and moved to Ashland, though the reverend rector said he had several more years of service before him. He died there shortly after his 80th year.

One son, Horace, took holy orders and was rector at Harpers Ferry when that church was built. The walls of this church still stand though it was burned shortly after the Civil War and the roof was never replaced.

In his book, "Old Days in Virginia," Thomas Nelson Page describes this old rector of his home parish; how he read the service, changed his vestments from surplice to black silk gown before he began to preach,— "I can see him now come striding up the aisle with his flowing gown streaming behind him, and his sermon clutched in his hand
like a weapon. He ascended the steep stairs to the high pulpit, prayed for strength, pushed the big Bible out of the way and began.” Justice as well as mercy was his theme.

JOHN FRANCIS HOFF

John Francis Hoff was born in Lancaster, Penna., January 10, 1814. He was the son of George and Margaret Hoff; his father died when John was eight years of age. In securing his education he attended the West Nottingham School, Dickinson College, Yale and lastly the University of Pennsylvania where he was graduated in the year 1833. Shortly after finishing at U. of P. he took up the study of theology at the Virginia Theological Seminary remaining there two years and completing his course at the General Seminary in New York. In July he was ordained deacon in St. James Church, Philadelphia, by Bishop H. V. Onderdonk.

Mr. Hoff’s diaconate was spent in ministering to scattered churches on the Juniata River, but the work was so laborious that his health was impaired and he was compelled to relinquish his charges and take a rest, during this rest he crossed the ocean spending several months in Europe.

In 1838 he was advanced to the priesthood by Bishop Onderdonk in Carlisle and returned to his field on the Juniata. Later that year Mr. Hoff accepted a call to Christ Church, Georgetown, where he remained five years at the end of which time he had to give up again on account of ill health. In that time he was married to Juliana Johnson Ross of Frederick, Maryland.

While in Georgetown Mr. Hoff came in contact with many statesmen of the day and knew personally Henry Clay, Calhoun, Webster, Benton, Cass, Prentiss, also Presidents Harrison, Taylor and Pierce. In the course of his
parish duties Mr. Hoff performed a ceremony, the attending circumstances of which were so unique and interesting as to make it well worth relating. The following letter explains itself and is an exact copy of the original.

Reverend Sir:

I had the pleasure to call on you with the intention to request you to christen my son, the 18th of December at 1 o'clock or any other time that should be more convenient to you. I have also to request you to send me a sketch of the Baptism certificate in usage here, as the Emperor does me the honor to stand God-father to the child. I'll have to insert the fact according to Russian usage.

Receive Reverend Sir the expression of my distinguished consideration.

ALEX. DE BODISCO.

The infant's name was Nicolaus Alexander Bodisco and his father, the Envoy Extraordinary and Minister Plenipotentiary of the Emperor of Russia.

With letters introdutory from several of the gentlemen mentioned above Mr. Hoff started again to Europe to regain his health. Upon his return he did not dare risk the demands of a city parish again so his next two parishes were in the rural sections of Maryland and Virginia, the parish in the former diocese being St. Mark's, Petersville, Frederick County, and in Virginia, Christ Church, Millwood, Clarke County. Having spent three years in St. Mark's and eleven in Millwood, again came the call back to Maryland, so in August 1858 he took up his abode in Towson, near Baltimore, ministering to the congregation of Trinity Church.

To show the place Mr. Hoff had won in the hearts of Virginians, especially the Bishop of the Diocese, we quote
from his letter,—"I will not attempt to describe my feelings at the thought of losing you from Virginia and my old congregation. God grant that you may have a larger and better field and strength to cultivate it to the glory of God, and the welfare of His Church upon earth.

Who shall succeed you is a question of no little interest to me... I hope to see you at the Seminary. You will be at that time one of the Trustees of the Seminary and High School...

Yours truly,
W. MEADE."

Dr. Hoff (Yale made him a Master of Arts and William and Mary College honored him with the degree D. D.) continued an active ministry in Towson until his death in December 1881 when he was buried in the Ross family lot in Frederick, Maryland. While in the Diocese of Maryland Dr. Hoff was highly regarded by the clergy as well as his own congregation and was elected to several positions of importance.

We can conclude this account of Dr. Hoff in no better words than those of his Bishop, the Right Reverend William Pinkney, who paid this tribute to him in his convention address.

"Dr. Hoff was a man of large gifts and attainments, strong in his convictions and earnest in his advocacy of them. He was well read and singularly careful in his statement of facts. He was a very popular preacher, a loving, sympathetic pastor, and a devoted friend to the poor. Beautiful in life, he was as beautiful in death. A fond husband, the best of fathers, the truest of friends,—all who knew him loved him. I thought when I last saw him that he had the promise of long life; but God ordained otherwise and we are in tears."
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“He was one of a thousand, so gifted in intellect and beautifully balanced in character.”

W. G. H. JONES

From the vestry book of the parish it would appear that the Rev. William G. H. Jones was a gentleman of little account for the only mention made of him is that he accepted a call in 1840 and some seven years later resigned. Nothing is said of the duties he left when he came to Millwood nor for what field of service he gave up his ministry here. The journal of the Diocesan Conventions (now called Councils) gives a very different picture. In 1827 we find Mr. Jones reporting as minister of St. Luke’s Church, Newport Parish, Isle of Wight, a parish “which” he says “for more than twenty years has been in a state of delapidation and destitute of gospel ordinances, begins to rear her head—her prospects are daily brightening with increasing numbers, devout attention to ordinances and a more earnest soliciitude upon the subject of religion.” He adds that he has also under his care the church in Suffolk, Nansemond County where he has also been encouraged by an enlarged and attentive congregation. It appears that he was only a deacon when he began his ministry in Newport Parish, for in Bishop Moore’s pastoral address in 1828 he says “I admitted to the priesthood the Rev. Mr. Jones, administered the Lord’s Supper to a large number of pious communicants, and confirmed fourteen persons.” From this it would appear that the congregation had become a flourishing one and in his parish report of the same year Mr. Jones records “that about $300.00 have been subscribed toward repairs—and he expects soon to see this (the oldest church in Virginia now standing) put in a comfortable condition.” His last report from this parish is the following year when he states that the church building has been
put in "comfortable order." In 1830 there is no mention either of Mr. Jones or of Newport Parish, but in 1831 there is the statement that "the Rev. William G. H. Jones of North Carolina was invited to attend the sittings of the conventions," while Jacob Keeling, now rector of Suffolk parish reports that by request of the vestry of St. Luke's he has "officiated twice during the present year to a large and attentive congregation."

In August 1832 Mr. Jones returned to the Virginia diocese and took up his duties as rector of St. Thomas Church, Orange Court House. There seems to have been no organized congregation and not much of a church building in this place at that time. However in his report in 1833 Mr. Jones says "Since that time" (his arrival) "a vestry has been formed and materials are in a considerable state of forwardness for the erection of a commodious church." He goes on to enumerate his duties which include preaching once a month "for the special benefit of the coloured people" and concludes by saying that he "hopes to be able to do still more for this neglected race of his fellow-creatures." Besides his work of building up a congregation and erecting a church at Orange Court House Mr. Jones was in charge of Walker's Church in Albermarle and also preached at Free Union in Louisa. Though in different counties these places were "sufficiently near for the people of Walker's congregation to attend (at Free Union) and thus avail themselves of two services in the month."

In 1834 Mr. Jones reports St. Thomas Church, Orange Court House as nearly ready for consecration and Bishop Meade in his address in 1835 states that "On Monday I proceeded to Orange Courthouse where I consecrated a new, handsome and most convenient church." Churches in those days were not so expensive, for this fine building cost only $3,500. For the raising of the last $1,000
Mr. Jones says that he “relies much upon the zeal and self denial of the ladies of his charge to effect this object.”

Mr. Jones seems to have remained at Orange until he accepted the call to Millwood in 1840. Upon leaving here seven years later he took up his residence on the Eastern Shore, in St. George's Parish, in Accomac. Three years later he moved to Kentucky where his clerical duties evidently ended for hereafter his name appears under the head of “non-parochial” clergy. Leaving Kentucky he resided for a while in Indiana and the last record we have of him in 1859, he has his home in Mississippi.

In closing we quote from Bishop Meade’s address at the time Mr. Jones took up his work in Orange. “A spirit of earnest inquiry has been awakened among the people of that place [Orange] which will, I trust, lead to glorious results to themselves and their posterity. They have secured the services of a faithful minister.” And a year later, “God has been very gracious to us, in sending a pastor who found favour in the eyes of the people, and who has been the instrument of awakening a good number to a lively sense of eternal things.”

JOSEPH RAVENSCROFT JONES

Joseph Ravenscroft Jones the son of Rev. Alexander Jones D.D. and Anne Northey Churchill, was born in Charlestown June 11th, 1828, where his father was rector of the Episcopal Church for many years under the Episcopal of Bishop Meade. The Jones’s were of Puritan ancestry from Milford, Massachusetts having emigrated from England in 1638. Rev. Alexander Jones was a graduate of Brown University, class 1814. He received the Honorary Degree of Doctor of Divinity at Kenyon College, in 1844.

Being one of a large family, the early education of Joseph R. Jones began at home. He was a graduate of the Virginia Military Institute in 1848, afterwards teaching for several
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years. His Academic course was completed at the University of Virginia, after which he entered the Virginia Theological Seminary. He was ordained in 1857.

Henry C. Potter, later Bishop of New York, was a member of his class and in classes below him were Phillips Brooks and Alfred M. Randolph, who also became bishops.

His first pastorate was at North End, Mathews County, Va., against the worldliness of which, he was admonished by his father to be doubly on his guard, to resist the temptations of the times, saying that “As he began his ministry so would he continue.” After a year’s service he accepted the call of the Vestry of Christ Church, Millwood, which also included a service at White Post once a month and every Sunday evening services to the servants in the Bishop’s Chapel built for that purpose.

On September 26th 1858 he preached his first sermon here as recorded by the Vestry, “A very eloquent and forceful discourse, much admired by the whole congregation. He also preached to the servants in the afternoon, and they were all very much delighted.”

Rev. J. R. Jones married September 20th, 1860, Courtney Bowdoin Byrd the daughter of John Waller Byrd and Mary Francis Page, whose father Matthew Page built “Annefield” the place being named after his wife, who was Ann Randolph Meade, the sister of Bishop Meade.

For twenty three years of the most trying time of war and reconstruction he continued his work, rehabilitating the finances of the church, which on his acceptance were in serious condition.

During the first part of the war he was imprisoned in Winchester for drilling a company in Millwood. It is recorded that on Sunday April 6th, 1862,—“Our church services were interrupted by the announcement of the approach of a troop of Federal Cavalry; some anxiety was felt for the safety of our Pastor, Rev. J. R. Jones, but he
THE MINISTERS OF THE PARISH

determined to proceed in the performance of his duties.” On the following evening, however, he was taken by the Federal troops and imprisoned in Winchester but later allowed to return home on his parole.

Members of the congregation from White Post having made application for a new Parish, the Vestry gave their consent April 13, 1868. Later through the untiring efforts of Mr. Jones, funds were raised to build the Meade Memorial Church, contributed to by admirers of Bishop Meade from both North and South. The corner stone was laid in 1872. Within the church on a tablet placed to his memory, is inscribed, “Founder of this church and its faithful and beloved pastor for 27 years.”

In 1876 he assumed the Rectorship of Calvary Church Front Royal, with the consent of the Vestry of Christ Church Millwood, to divide his services between these Parishes. Thus he had charge of three parishes.

In 1881 he tendered his resignation as Rector of Christ Church Millwood, which after due consideration was accepted by the Vestry, at the same time they expressed their deep feeling of sorrow and pain at the severance of a connection that had continued so long, and with so many circumstances of pleasure and satisfaction.

He now took charge of St. Timothy’s Church Middle-town in connection with his rectorship of Meade Memorial Church, White Post and Calvary Church, Front Royal. At the latter place in 1892 the present Calvary Church, a very beautiful stone structure, was erected through his efforts, to replace the old church which had been destroyed by fire, and this stands as his last work before his final call to his Lord and Master, in whose vineyard he had so faithfully served.

Known as a loving and devoted husband, a kind and indulgent father, a faithful pastor and friend, he entered into rest August 15th, 1894.
OLD CHAPEL AND THE PARISH

C. BRAXTON BRYAN

The Rev. Corbin Braxton Bryan, D.D., tenth child of John Randolph Bryan and his wife, Elizabeth Tucker Coalter, was born at “Eagle Point,” Gloucester County, Virginia, April 17, 1852.

During the period of the war between the States Dr. Bryan attended school at Norwood, Nelson County, Virginia, while his father resided at “Carysbrook,” Fluvanna County. Some years after the war he entered the University of Virginia, and from there he went to the Episcopal Theological Seminary at Alexandria, Virginia, from which institution he graduated in 1878.

His first charge was at Kempsville, Virginia, his next Christ Church, Millwood; from there he was called to Epiphany, Danville; then to St. John’s Church, Hampton, and finally to Grace Church, Petersburg, which latter charge he served for seventeen years.

During his entire ministry Dr. Bryan served the diocese as missioner. He was never happier than when preaching in remote country parishes. He also served the diocese as a delegate to the General Convention from 1907 until his death.

He was always interested in the negro race, helping more than one struggling little chapel and larger church. For years he was the dean of the Bishop Payne Divinity School in Petersburg.

His death occurred in Richmond, March 17, 1922. We quote from an editorial by the Rev. Joseph Dunn published in the “Southern Churchman”—April 1922.

The little magnifying glass which he always carried, and with which he was always examining some tiny flower, or weed or insect, was also the glass through which he looked up into the Father’s face. How often he would say: “This is God’s world.” He would pull up a young sassafras, cut
off the root, take a bite of it, and then start talking about the Indians who used it, Virginia, where it grew, and God who made it; and before he ceased talking you would have got side-lights on Indian character, Virginia history, and been in the presence of the wonderful Father of All, who was somehow particularly interested in Indians and Virginia.

We were talking once about a man whom both of us had made rather futile efforts to help. "We might as well give him up," he said: "God has got to handle a case like that by Himself. The trouble is that when he was young he had a moral wind-shake." I confessed ignorance as to what wind-shake might be; and then he began to talk of the hidden tragedies in the life of the forest; of the trees whose hearts had cracked under the strain of some severe storm and yet continued to live and grow with the fact wholly hidden away that nothing could ever be made out of them. His idea of hopelessness was a tree whose outward appearance hid its ruined condition. His philosophy of life might have been summed up in the words: "I am God's child and nothing that my Father has made is alien to me."

His description of people was often a startlingly real likeness; though the methods of his art were all his own. The name of someone would be mentioned and he would begin: "It's a curious thing about that man. The movement of his mind is like the walk of a bulldog. The face of a bulldog inspires you with a good deal of awe, but his walk makes you want to laugh. It is just the same with this man when he gets up to speak. He has a very imposing presence, but the moment he begins to think aloud you recognize that there is a lot of lost motion in the working of his brain."

The charm of his speech was due, I think, largely to the fact that he described people in terms borrowed from the
life and habits of animals and plants; and talked of plants and animals as if they were human beings. He did not do this with any strained effort to be witty. It was rather like some disciple of a great artist pointing out the master's touch, unmistakable, no matter whether he were painting a portrait or a landscape. What interested Braxton Bryan was to discover God's touch throughout all this world.

He, who had what we used to call a thousand quaint fancies, was for all that the most practical of men. He administered the affairs of the inadequately equipped and poorly endowed institution of which he was head, with the painstaking frugality of a New England housewife, and made up by his own increased labor the deficit of needful things.

Religion was to him the science of values. To know God was the highest achievement of man. Worship was only the effort to express appreciation, and insincerity or empty homage were the only false notes. He was God's man, and the consciousness of the fact gave to his word a note of sureness, and to his unceasing care of his people a real joy. He touched the bruised heart, and the life infected of evil with the skill of him alone who has studied the Master's way.

JOHN POYNTZ TYLER

"The domestic missionary episcopate suffered a severe loss in the death on July 13th, 1931 at Fargo, North Dakota, of the third Missionary Bishop of North Dakota, the Rt. Rev. John Poyntz Tyler, D.D. Born in Hanover County, Virginia, on June 15, 1862, he was the tenth and youngest child of Dr. Wat Tyler and Jane Blake Tyler. He came of early colonial stock, his ancestors having come to America with the Jamestown colonists, and was a grand-nephew of John Tyler, the tenth President of the United States.
The Ministers of the Parish

His early boyhood was spent at Wilton, the family homestead in Westmoreland County, Virginia, where he attended the public and private schools. After a few years of teaching in a local public school he began at twenty-one his preparation for the Virginia Theological Seminary. Immediately upon his graduation he was ordained to the diaconate in July 1888, and was advanced to the priesthood a year later. His first parish was at Westover, Virginia, one of the historic parishes on the James River. Later he served Christ Church, Millwood, Virginia, St. Paul's, Greenville, Ohio, and the Church of the Advent, Philadelphia. Then followed four years as Archdeacon of Virginia in care of the missionary work of the diocese. It was in this post that Dr. Tyler's missionary activities, which struck the dominant note of his career, attracted national attention. In December, 1907, he resigned as archdeacon to become rector of St. John's Church, Hagerstown, Maryland.

Upon the translation, in October 1913, of the Rt. Rev. Cameron Mann from North Dakota to the Diocese of Southern Florida, the General Convention elected the Hagerstown rector to the vacant North Dakota post. Dr. Tyler was consecrated in St. John's Church, Hagerstown, on the Feast of the Epiphany, 1914, by the then Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle.

In large part his work was in the agricultural and mining communities of the State. He took a vital interest in ministering to students in the educational centers of his diocese and gave especial attention to the more than eight thousand Indians on the four reservations in North Dakota. One of his major interests in the Indian field was the Mission Home for Girls which he established at Cannon Ball on the Standing Rock Reservation. As Missionary Bishop of North Dakota, Bishop Tyler's administration was charac-
OLD CHAPEL AND THE PARISH

terized by a continuance of the vigorous missionary activities which first drew attention to him. Everywhere his genial, rugged personality made him a familiar and beloved figure.

Feeling that the time had arrived for him to turn the missionary work of the diocese over to a younger man, Bishop Tyler had, on July 3rd, just ten days before his death, submitted his resignation to the Presiding Bishop.”

J. COURTNEY JONES

Joseph Courtney Jones was born in Richmond, October 18, 1861, the fourth child of Dr. George W. Jones (dentist) and Louisa Carrington Jones. His grandfather, Rev. Alexander Jones, was for some years rector of St. Paul’s Church, Richmond, and his father’s twin brother, Rev. Joseph R. Jones, was a former rector at Millwood. During Courtney’s childhood the family removed to Ashland, where he grew up, and where he attended Randolph-Macon College, receiving his degree of Master of Arts at the age of eighteen. As he was too young to be admitted to the Seminary, he spent a year in teaching; he then entered the Virginia Theological Seminary, where he remained for three years. He was ordained deacon in 1885 and priest the following year, Bishop Whittle officiating in the first instance and Bishop Randolph in the second.

Mr. Jones’ first charge was in Petersburg, as assistant to Dr. Hains of St. Paul’s Church; he was also given the work at the Church of the Good Shepherd. He remained in Petersburg for five years, and then went to Georgia, where he had charge of the work in three towns,—Dalton, Cedartown and Cartersville. At the end of ten months, however, he went to Baltimore as Assistant at Emmanuel Church, and Minister in Charge of the Church of the Atonement. While in Baltimore he married Miss Edith Mitchell, of Queenstown, Maryland.
After working in Baltimore for five years Mr. Jones and his wife removed to Millwood, where he was rector for the ensuing seven years—from 1896 to 1903. An incident which does not appear in the ecclesiastical records might well be introduced here concerning Mr. Jones and his ability as a talented musician. This musical inclination was encouraged, developed and brought to a high state of perfection by way of the encyclopædia and from its pages he learned the rudiments of composition. A master of both the piano and organ his talents led to a number of original hymn and chant tunes which he published. When he sent advance notices of these compositions, which had become popular in his own choirs, to the clergy and organists of the Church at large it meant the mailing of several thousand circulars. This about flooded the local postoffice, avalanched the star route deliverer and overwhelmed the clerks on the mail cars and by the time the replies began arriving the General Post Office heard of the unusual activity and sent an inspector from Washington to find out what had struck Millwood.

During a visit to his uncle, Captain Lorraine Jones, of Kirkwood, Missouri, Mr. Jones received a call to become rector of Emmanuel Church, Webster Groves, like Kirkwood, a suburb of St. Louis. This call he accepted, and so entered upon a long rectorship of twenty-eight and a half years, terminated only by a rapidly developing heart trouble. The church that he had served so long, however, unwilling to let him go completely, has made him Rector Emeritus. Happily, his health is now much improved.

In 1911 Mrs. Jones died; her death was followed in a very few years by those of the two boys, J. Courtney, Jr. and Henry Wilmer. Dr. Jones' only living child is his daughter, Edith Carrington Jones, a librarian at the University of Illinois, at Urbana. The following extract is
OLD CHAPEL AND THE PARISH

taken from the address of the Bishop Coadjutor of Missouri at the Diocesan Convention last January:

“The beloved Rector of Emmanuel Church, Webster Groves, has three times been a Deputy from this Diocese to the General Convention of the Church, and three times Alternate Deputy; since 1906 he has been one of the Examining Chaplains of the Diocese, a member of the Committee on Constitutions and Canons, a member of the Standing Committee of the Diocese, and since 1923 its President; he has served since 1913 as Dean of the Southern Convocation of the Diocese. In 1927 he was honored by the Virginia Theological Seminary with the richly deserved degree of Doctor of Divinity. He has been one of the most loved, most faithful and influential men this Diocese has ever had.”

Dr. Jones’ only published work, aside from a collection of Fourteen Hymn Tunes, is a Concordance of the Prayer Book, the only book of its kind in existence; this was written during his rectorship at Millwood. In 1923 he married Miss Mary W. Mills of St. Louis. They make their home in Webster Groves.

EDWARD H. INGLE

Edward Henry Ingle was born in Washington, D. C. September 9, 1839 and died in the same city in November 1920. As a youth he attended the Episcopal High School near Alexandria and after graduation continued his studies on the same “Hill,” at the Virginia Theological Seminary. His work here, however, was interrupted by the outbreak of the Civil War when Ingle cast his fortunes with the Southern forces. His course was taken up later at the Seminary where he studied with some of those whose names stand as high on the Confederate roll as they do in their service of the Church, Gardiner, McKim, Dudley, Peter
THE MINISTERS OF THE PARISH

kin and others. Upon his graduation and ordination he was sent to the church in Roanoke (then known as Big Lick) where he met and married Imogen Tayloe, daughter of Col. William Tayloe of "Powhatan," King George County. From Roanoke he went to Athens, Georgia, and after a few years in that parish resigned to take the position of assistant in Ascension Church, Washington, D. C. His next move was to St. Bartholomew's Church in Baltimore where he carried on an active and encouraging work for eighteen years. After his long residence in the two big cities a call to the country came, the appeal was so great that in June 1903 he took charge at Millwood, Virginia, where he stayed for two years. His rectorate here came to an end with a very unusual call, one that comes to only a few specially prepared men, work in the foreign field. This, however, was not in Asia where so many Virginia students have devoted their lives, but in Europe, as rector of the American Church in Nice, France. A very delightful place to live, this playground of southern Europe, but owing to the impaired health of Mrs. Ingle he was compelled at the end of a year to return to Washington. It was here in Epiphany Church, associated with his old friend and classmate, Randolph McKim, rector, that he ended his labors in the church he so dearly loved and answered the call of his God whom he had so faithfully and devotedly served.

JOHN MAXWELL ROBESON

John Maxwell Robeson, born in Amelia County, Va., June 30th, 1877. Parents, George M. Robeson and Anna M. Robeson. Educated in the primary schools of Farmville, Va. and doing his College work at Hampden-Sydney College, where he graduated June, 1896 with the B. S. and A. B. degrees. His College conferred the D.D. degree upon him in 1922.
OLD CHAPEL AND THE PARISH

Dr. Robeson was a student at the Virginia Theological Seminary at Alexandria, Va., graduating there in June, 1902. This same month, he was ordained Deacon, and married Eleanor Meredith, daughter of the Rev. Jacquelin Marshall Meredith of Rectory, Va. His first charge was Buena Vista, Glasgow and Natural Bridge in Rockbridge County. While here, he was ordained Priest by the Rt. Rev. Alfred Randolph in St. John's Church, Roanoke, Va.

He became Rector of All Saints Church, Portsmouth, Va. in 1904, leaving there for Cunningham Chapel Parish, Clarke County, Va. of which he became Rector in 1906. Here he remained till 1915 when he became Rector of St. Stephen's Church, Goldsboro, N. C.

In June, 1916, he was invited by the Governor of North Carolina to become Chaplain of the 2nd Inf. N. C. N. G. This regiment having been called into Federal service for Border duty, for the next three years he served as Chaplain of the 2nd Inf. N. C. N. G. till August 1917, when he was transferred to the 119th Inf. The 119th Inf. was ordered Overseas May, 1918. During this regiment’s service in Flanders, Capt. Robeson was promoted to Senior Chaplain of the 30th Div. A. E. F. He was seriously wounded at Roisel, France, October 24, 1918. After some months in British hospitals was returned as a casual to Camp Lee, Va. where he became Morale Officer of the Camp. While at Camp Lee, he was advanced to grade of Major and served here and as Port Chaplain at Hoboken, N. J. until he was discharged at Camp Dix, N. J., September 2, 1919.

Immediately after his discharge, he supplied at St. James' Church, Wilmington, N. C. until he accepted the Rectorship of St. Paul’s Church, Lynchburg, Va. He retired in 1927 on account of ill health, due to war experiences. Since then, he has resided for a large part of each year in Southern Florida.
THE MINISTERS OF THE PARISH

B. DUVALL CHAMBERS

It is a bit more difficult to "write up" a present incumbent than it is to tell of the labors of one who has chosen another field in the Master's vineyard or passed on to companionship and eternal happiness with the Master, Himself. However, what follows is an outline and a few details of a life begun in education and business, then continued to the present in the Church.

Mr. Chambers is a native of Maryland, his parents being Benjamin D. Chambers and Mary Charlotte Belt. He studied in the public schools of Frederick County and was for three years a student in St. John's College, Annapolis. For ten years he divided his time between teaching and business, when he returned to St. John's College to do preliminary work before entering upon his theological course. He was graduated from St. John's in 1905, receiving from this institution the degrees of B.A., M.A., and three years later was graduated from the Virginia Theological Seminary. For two and a half years of his course Bishop Paret placed him in charge of St. Mary's Church, Jessups, Maryland, as lay-reader. His diaconate and three years of his priesthood were spent in Trinity Parish adjacent to St. Mary's Church and to which St. Mary's was later joined. A casual meeting of the rector of Calvary Church, New York, in the swimming pool at Warm Springs, Virginia, resulted in a call to Calvary, which he accepted and served as curate there for four years. From Calvary Mr. Chambers came to this parish in March 1916 where he has continued to the present time.

Interspersed with his other experiences Mr. Chambers had a brief military career. He was with Company K of the First Maryland Infantry in the Spanish War, and in the beginning of the Mexican border trouble was appointed chaplain to this same regiment by Colonel Little, but owing to the brevity of the war and his very recent arrival in this
parish he did not join the Maryland brigade on the banks of the Rio Grande. Again in the World War he volunteered but not as chaplain and received the following communication from the War Department:

My dear Sir:

"I am directed by the Secretary of War to acknowledge the receipt of your communication and to thank you for your patriotic offer to the Government. It has been made a matter of official record for such reference as the needs of the service may require.

Respectfully yours,

May 4, 1917.

H. P. McCain
The Adjutant General."

Later in this same year Mr. Chambers was privileged to accompany Dr. John W. Wood on a tour of inspection through the district of Alaska where with Archdeacon Stuck and Bishop Rowe they spent three months visiting the mission stations of this field. In 1924 he made the journey through the Holy Land, Egypt and the cruise of the Mediterranean. Later in this year he was married to Margaret F. Tomes of New York who lived only four years. He has made several cruises in the Caribbean where he visited the Church missions of the West Indies and Panama.

In the community and diocese Mr. Chambers has served in several capacities. In the diocese, as Chairman of the Board of Religious Education, Chairman of the Commission on Architecture, at present the Dean of the Valley Convocation and delegate several times to the Provincial Synod. In local interests he has been a member of the County School Board and a promoter in school and community leagues, the country club and Boy Scouts.

In 1931 he married Mary W. Tweed. Mr. Chambers is now in his seventeenth year as rector of this parish.
Memorials

OT LONG AGO a request for “prayers for the sick” was phoned to a large city church. The person who received the message had difficulty in identifying the family making the request, and seemed to know nothing of a benefactor and vestryman who for years had given of himself and his wealth for the support and adornment of that church. He had worshipped there a scant decade before. As memories are so undependable and thoughts so fleeting it is deemed wise to give some brief account of those to whom the memorials in the churches have been erected in order that identity may be established, which is often impossible with the few words of the inscription. Dates will be included when these can be accurately established.

Before the memorials of Christ Church are chronicled there are two at the Old Chapel which should be preserved because they commemorate those who had much to do with the history of the parish from its earliest days, the first to our native Bishop and the other to that interested supporter of the parish during some very trying years, one who gave so liberally of his time and talents for his beloved church.

SACRED TO THE MEMORY OF
RT. REV. WILLIAM MEADE
BISHOP
OF THE DIOCESE OF VIRGINIA.

He commenced his pastoral duties in this Old Chapel in the year 1809 and to the day of his death supervised the parish with paternal interest: Here
he desired to lie down to rest amid the sepulchres of his own people. "If God willed." We would have watched over his grave with filial care but this privilege has been denied; and in sad regret we can only present this little testimonial of love and veneration for our "Spiritual Father."

He died in Richmond on the 14th day of March, 1862. In the 74th year of his age and is buried in Hollywood Cemetery.

(In another chapter it is stated that the body was later moved from Hollywood to the Virginia Theological Seminary and Bishop Meade lies in that sacred spot on "The Hill.")

The records of this parish and what is known of its early history are due entirely to the untiring efforts and long days of searching and copying by Robert Carter Randolph M.D. of "New Market"; who, as registrar, kept the most careful and correct minutes and as a painstaking historian was diligent to know and record interesting side lights as well as facts.

IN MEMORIAM
DR. ROBERT CARTER RANDOLPH
BORN DEC. 1 - 1807
DIED JAN. 14 - 1887

A devoted husband and father, a loyal patriot, an humble Christian. This church has no more faithful son. This spot was the object of his loving care and here in hope of a joyful resurrection he rests with those he loved most tenderly.

This tablet is erected by the Vestry to commemorate his virtues.

One of the older memorials in Christ Church is a six-spine black lantern hanging at the right of the sanctuary.
MEMORIALS

IN MEMORIAM
NATHANIEL BURWELL
AND
ELIZABETH
His Wife
BORN FEBY AND MARCH 1779
DIED NOV. 1849—JUNE 1850
AT SARATOGA, CLARKE CO. VA.

The windows seem to have been presented about the same time and most of them designed by the same artist, Charles Booth, New York. The church was remodeled in the late eighties and upon completion windows were offered by a number of families well known in the church who need no tribute or identifying.

The Meade Window—1890

In the Chancel Window, the scene of the "Child Christ talking with the Doctors" (Hoffman) was placed by the members and friends of the parish in memory of the Bishop with these words at the bottom:

TO THE GLORY OF GOD AND IN GRATEFUL MEMORY OF
WILLIAM MEADE

Third Bishop of Virginia and minister of this Parish for about twenty-five years, from March 1811 to Sept. 1835. Erected 1890.

The Dove Window—in the chancel.

THE KINGDOM OF GOD IS RIGHTEOUSNESS
PEACE AND JOY IN THE HOLY GHOST
JOHN PAGE OF PAGE BROOK
MARIA BYRD His Wife
THE MEMORY OF THE JUST IS BLESSED
OLD CHAPEL AND THE PARISH

The Ascension Window—in the chancel

TO THE GLORY OF GOD AND
IN MEMORY OF
HUGH MORTIMER NELSON
ANNA MARIA ADELAIDE NELSON
AND THEIR DAUGHTER
NANNIE A.
NUMBERED WITH THY SAINTS IN GLORY EVERLASTING

Flowers and Grain Window—(South Wall)

YOUNG MEN AND MAIDENS, OLD MEN AND CHILDREN
LET THEM PRAISE THE NAME OF THE LORD
IN MEMORIAM—RANDOLPH
(of New Market, Moorings and Longwood)

The Resurrection Window—(Middle South Wall)

SHE SAITH UNTO HIM RABBONI WHICH IS
TO SAY MASTER
TO THE GLORY OF GOD AND IN MEMORY OF
SALLY G. TULEY BOYCE
JULY 31 - 1890—Æ 24
(The Boyce family lived at Tuleyries)

Faith, Hope and Charity Window—(South Wall)

NOW ABIDETH FAITH + HOPE + CHARITY
THE GREATEST OF THESE IS CHARITY
TO THE GLORY OF GOD AND IN LOVING MEMORY OF
MARY B. WHITING
LUCY E. WHITING
CARLYLE F. WHITING
NATHANIEL BURWELL WHITING
FLORENCE WHITING
(The Whitings of Clay Hill and Pleasant Hill)
MEMORIALS

The Emmaus Window—(North Wall)

ABIDE WITH US FOR IT IS TOWARD EVENING
TO THE MEMORY OF
GEORGE H. BURWELL AND
AGNES ATKINSON, HIS WIFE
LUCY MANN PAGE
MARY A. BURWELL
NATHANIEL BURWELL
NATHANIEL B. MAYO

The St. Thomas Window—(Middle North Wall)

MY LORD AND MY GOD
IN LOVING MEMORY OF
THOMAS CARTER
OCTO. 8 - 1800—APRIL 5 - 1883
AND HIS WIFE ANNE WILLING CARTER
JAN. 26 - 1815—JAN. 16 - 1891
(Of Annefield)

The Lily Window—(North Wall)

Top has coats of arms and mottoes
Spero Meliora La Foy
I AM THE FIRST AND THE LAST
HE SHALL SAVE HIS PEOPLE FROM THEIR SINS
TO THE GLORY OF GOD AND IN LOVING MEMORY OF
PHILIP PENDLETON COOKE
ALETHEA COOKE MEADE
JOHN ESTEN COOKE
EDWARD ST. GEORGE COOKE
BLESSED ARE THE PURE IN HEART.
(These lived at the Briars and Vineyard)
OLD CHAPEL AND THE PARISH

Creed and Lord's Prayer above the Reredos.

Panelling 1890 by Mr. and Mrs. Renshaw
Brass Plate 1895
I H S
WE BLESS THY HOLY NAME FOR THESE THY SAINTS WHO FROM THEIR LABORS REST.
WILLIAM CARTER WICKHAM
1820—1888
FRANCES RENSHAW y OREA
1823—1890
JULIA LEIPER WICKHAM
1859—1873
AND FOR THE LIFE TWICE GIVEN OF
JULIA WICKHAM RENSHAW
1889

The Tablets on Either Side of the Meade Window

IN MEMORY OF
WILLIAM N. NELSON
1824—1894
VESTRYMAN AND DEVOTED WORKER IN THIS PARISH FOR FORTY-ONE YEARS.

“This was Capt. Wm. N. Nelson who carried marks of the bullet that passed entirely through his breast, entailing lingering years of weakness and suffering. Many were dazed at his survival of the ghastly wound. The gallant, gentle chieftain, saintly man, warm hearted friend has answered the last call. While his comrades say peace to his ashes, all have fresh memory of his glorious deeds.”

His home here was Linden.
MEMORIALS

The Jones Tablet—1896

IN MEMORY OF
REV. JOSEPH R. JONES
1828-1894
FAITHFUL MINISTER IN THE LORD
THIRTY-SEVEN YEARS
AND RECTOR OF THIS PARISH
TWENTY-THREE YEARS
(This tablet was presented by the ladies of the parish in 1896.)

The two hymn boards came with the improvements of 1890 and were given by Mrs. P. H. Mayo in memory of Mrs. Page of Saratoga and her niece.

The Hymn Boards

IN MEMORY OF
REBECCA BASSELL ATKINSON
BORN DEC. 6 - 1836
DIED JUNE 8 - 1883

IN MEMORY OF
MRS. ELIZA MAYO ATKINSON PAGE
BORN DEC. 6 - 1799
DIED JAN. 23 - 1887

The Altar Book Rest

WHO PATIENT BEARS HIS CROSS BELOW
IN MEMORIAM
AUGUST 6 - 1864             MAY 8 - 1891
JULIEN H. RANDOLPH
HE Follows in His Train,
(Son of Beverly Randolph of the Moorings)
OLD CHAPEL AND THE PARISH

The Bible—1898

Presented to Christ Church
Cunningham Chapel Parish, Millwood, VA.
By the Following Life Members of
The American Bible Society
Bettie B. Smith
Thos. H. B. Randolph
R. Powel Page
Archie C. Page
Hugh M. Nelson
Frank B. Whiting
Robt. P. P. Louthan

Isham Randolph
Eliza Page Burwell
Agnes A. Burwell
William Meade Page
Thos. M. Nelson
Mary Blair Whiting
George H. Burwell

And by
Hugh M. Nelson, Jr.
Julia W. Renshaw
Thomas Hyde, Jr.
Mrs. Beverly Randolph

Through the efforts of the Chancel Chapter.
Christmas 1898

The Holy Table removed to the Bishop's Chapel when the Altar was placed in the Sanctuary of Christ Church had been presented by his relatives,

In Loving Remembrance of
A. P. Whiting
Entered into Rest—June 16 - 1888
Isa. 43-2.

The Alms Bason—1905

A resolution of the vestry says "That in the death of Thomas M. Nelson this church and vestry have lost one of its best, most useful and efficient members" and much more to the same effect. It was appropriate that the Alms Bason was presented in his memory as beside holding other offices he was treasurer of the parish for a number of years.
MEMORIALS

TO THE GLORY OF GOD
AND
IN LOVING MEMORY OF
THOMAS M. NELSON
VESTRYMAN AND JUNIOR WARDEN OF
CHRIST CHURCH, MILLWOOD, VA.

The Plates—1929

TO THE GLORY OF GOD AND
IN LOVING MEMORY OF
HUGH M. NELSON III
1890—1926
A VESTRYMAN AND LAY READER
OF THIS CHURCH
(Presented by his devoted Mother to the memory of the
third Hugh M. Nelson of Long Branch)

The Burwell Tablet in the Porch—1906.

A Resolution by the vestry Dec. 5, 1905, Permission
granted,—“Mrs. P. H. Mayo for the erection of a memorial
to her father, George H. Burwell of Carter Hall as donor
of the property upon which were built Christ Church and
its rectory.”

IN MEMORY OF
GEORGE H. BURWELL, ESQ.
of “CARTER HALL,” CLARKE COUNTY, VA.
WHO GAVE THIS SITE 1834
FOR CHRIST CHURCH AND RECTORY,
BORN AT MILLWOOD, VA.
OCTOBER 6 - 1799
DIED AT CARTER HALL
OCTOBER 5 - 1873.

Permission was given Mrs. Mayo at the same time to
erect at the Old Chapel in memory of her grandfather a
OLD CHAPEL AND THE PARISH

tablet commemorating his gift of that land for a church and burying ground. This tablet is on the wall between the gate and the Chapel.

IN MEMORY OF
COL. NATHANIEL BURWELL
OF CARTER HALL, CLARKE COUNTY, VIRGINIA
WHO GAVE THIS SITE—1789 FOR THE
OLD CHAPEL AND ADJOINING BURYING GROUND
BORN AT "CARTER’S GROVE" NEAR WILLIAMSBURG, VA.
APRIL 15, 1750
DIED AT "CARTER HALL"
MARCH 29 - 1814.

The Peace Tablet—1908.

In search of health and rest Mr. Peace came to this community for a few weeks. So well pleased was he with his surroundings that he stayed for six years. He lived at Mt. Airy and became a regular attendant at church, a helpful member of the choir and a friend of everyone in the neighborhood.

TO THE GLORY OF GOD AND
IN LOVING MEMORY OF
EDWARD COLEMAN PEACE
BORN IN PHILADELPHIA, PA.  FEB. 25 - 1861
DIED IN MILLWOOD, VIRGINIA, JULY 27TH 1908
BURIED AT BRYN MAWR, PA.
AND IN GRATITUDE TO THOSE WHO
AS A STRANGER TOOK HIM
AND IN CHRISTIAN FRIENDSHIP
MINISTERED TO HIS NECESSITIES
THIS TABLET IS PLACED BY HIS FAMILY

HE DID WHAT HE COULD.
MEMORIALS

The Ewer at The Font—1909

IN LOVING MEMORY OF
ISABEL TAYLOR
APRIL 24- 1906      NOV. 14 - 1908
PRESENTED BY HER MOTHER
EDITH HARRISON TAYLOR
CHRISTMAS 1909
(Mrs. Taylor was Edith Harrison, daughter of Mr. and and Mrs. Henry Harrison)

The East Windows

These are of a different color and type and about twenty years later than the other windows and were designed and set by Tiffany of New York. They are in memory of those two hosts of Powhatan who dispensed from its hospitable roof so much benevolence and happiness. The first was placed by Mr. Mayo to his wife, the second to their father by Mrs. Thomas N. Carter and Mrs. Bennehan Cameron.

The Paradise Window (North Wall)—1913

SWEET IS THE CALM OF PARADISE THE BLEST
ISABELLLA BURWELL MAYO
WIFE OF
PETER H. MAYO
BORN AT "CARTER HALL" FEBY 21ST-1841
ENTERED INTO REST AT "POWHATAN"
OCTOBER 3 - 1912

The St. John Evangelist Window (South Wall)—1923

IN MEMORIAM
1836—PETER HELMS MAYO—1920
HE THAT LOVETH HIS BROTHER
ABIDETH IN THE LIGHT
I JOHN 2:10

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Another memorial to Mrs. Mayo hangs in the Bishop's Chapel. It is a hymn board and was given by the King's Daughters

IN MEMORY OF
ISABELLA BURWELL MAYO
WIFE OF
P. H. MAYO

Altar and Reredos,

"THOU DREWEST NEAR IN THE DAY THAT I CALLED UPON THEE: THOU SAIDST 'FEAR NOT.'"

AS A MEMORIAL OF HIS GREAT GOODNESS
AND TO THE GLORY OF THE TRIUNE GOD
THIS ALTAR AND REREDOS ARE
PLACED IN THIS CHURCH BY A GRATEFUL MOTHER AT THE CLOSE OF THE WORLD WAR 1914—1919

The Cross

TO THE GLORY OF THE TRIUNE GOD
IN LOVING MEMORY OF ALL SAINTS
"THE BLESSED COMPANY OF ALL FAITHFUL PEOPLE"
1916
(These were presented by Mrs. Henry B. Gilpin, of Scaleby)

The Vases

IN MEMORY OF
F. KEY MEADE, JR.
1ST LIEUT. 21ST INF. U. S. A.
DIED AT MANILA, P. I. SEPT. 22 - 1900
SOON TO FAITHFUL WARRIORS COMETH REST
(Lieut. Meade of Prospect Hill was a graduate of West Point)
MEMORIALS

The Carter Tablet—1920

This tablet was placed in memory of Mr. Carter who had been intimately in touch with the life of the parish since his marriage to Agnes Atkinson Mayo, the daughter of Mr. and Mrs. Peter H. Mayo of "Powhatan."

IN MEMORIAM
THOMAS NELSON CARTER
BORN AT PAMPATIKE, KING WILLIAM Co., VA.
JUNE 13, 1858
DIED AT POWHATAN, CLARKE Co., VA.
AUGUST 8, 1917
"HE THAT WALKETH UPRIGHTLY SHALL BE SAVED."

The O'Fallon Tablet—1924.

Near the pew in which it was her custom to sit Sunday after Sunday to worship her God was this tablet mounted on the south wall by her family, in May 1924. Mrs. O'Fallon lived in St. Louis but spent her summers in Clarke County at Red Gate where she never tired of her view of the mountains and the Shenandoah.

IN LOVING MEMORY
OF
MARY SHREVE CARTER O'FALLON
BORN
JULY 27, 1847
IN ST. LOUIS, MO.
DIED
SEPTEMBER 13 - 1923 AT RED GATE, CLARKE Co., VA.
"THE PATH OF THE JUST IS AS THE SHINING LIGHT"
OLD CHAPEL AND THE PARISH

The Bryan Tablet—1922

By vestry action a committee was appointed to procure a tablet and place the same in Christ Church in remembrance of a former rector of this parish. The committee performed its duty and the tablet decorates the south wall of the chancel. As this rector is so affectionately referred to in other parts of this book further identification is not necessary.

IN MEMORIAM

C. BRAXTON BRYAN, D.D.
RECTOR OF THIS PARISH
AUGUST 1881 TO APRIL 1891.
AN EARNEST AND ENERGETIC WORKER
A CONSECRATED SCHOLAR
A PROPHET, COURAGEOUS,
ELOQUENT FOR JUSTICE, HONOR AND RIGHTEOUSNESS
"THOUGH DEAD HE YET SPEAKEKTH."

The Pulpit—1917.

This unornate yet dignified and beautiful pulpit was the gift of the devoted wife of him who so faithfully served this church for so many years. The inscription on the brass pulpit rest reads:

TO THE GLORY OF GOD AND
IN LOVING MEMORY OF
HUGH M. NELSON II
OF LONG BRANCH
1847—1915
VESTRYMAN OF THIS CHURCH FORTY YEARS

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MEMORIALS

THE COMMUNION SERVICE

The Paten

IN MEMORY OF
CELESTINE A. PAGE
BORN NOV. 29-1822
DIED MAY 31-1889
EASTER 1880
Christ Church, Millwood, Va.

The Chalices

one to
MARGARET BYRD PAGE HARRISON
MAY 1 - 1849—DEC. 29 - 1918
GIVEN BY
ISABEL HARRISON RANDOLPH
(Her Daughter)

the other
IN MEMORIAM
WILLIAM BYRD PAGE HARRISON
MAR. 30 - 1874—DEC. 18 - 1923
GIVEN BY
EDITH HARRISON TAYLOR
(A Priest of the Church, St. Luke's Baltimore,
remembered by his sister)

The Flagon

IN LOVING MEMORY OF
MARGARET FRANCES CHAMBERS
GIVEN BY HER FRIEND
MARY W. TWEED
JUNE 2 - 1929.

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The Bells—1929

High aloft swing three bells which were hung there shortly after the completion of the tower in memory of one who had so lovingly, loyally and untiringly touched the life of the community. It was a tribute by those who eagerly subscribed to a popular fund raised without solicitation for this object. Those bells ring out each Sunday and the peal is heard far and near but the bells tell a story beside their musical notes.

On one bell is engraved in bold letters MANLINESS, on another COURAGE and on the third CHARITY.

ERECTED IN LOVE AND GRATITUDE
TO THE MEMORY OF
ROBERT CARTER RANDOLPH, M.D.
BORN NOV. 16 - 1869
DIED FEB. 20 - 1928.

In the porch of the church on a wall of the same tower is a bronze tablet with the information,—

THE PEAL OF BELLS
IN THE TOWER
IS ERECTED BY US ALL
IN MEMORY OF
DR. ROBERT CARTER RANDOLPH
OUR BELOVED PHYSICIAN
1869—1928

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MEMORIALS

Church Doors, Porch Lights
and Outside Lantern

“Only four years ago she came unknown to live among us, but by her warm and understanding heart and her desire and abilities for helpfulness to the Parish, she quickly made a place for herself which was marked by the friendship and admiration of all who knew her.”

From the Resolution of the Vestry.

In the porch on the east wall is a tablet which tells that

THESE DOORS AND LIGHTS ARE ERECTED
TO THE GLORY OF GOD AND IN LOVING MEMORY OF
MARGARET TOMES CHAMBERS
WIFE OF THE RECTOR
PASSED TO LIFE ETERNAL SUNDAY NOV. 11 - 1928.

In the Altar Book is this sentence,—

THIS
ALTAR BOOK
AND THE FOUR
CHANCEL BOOKS
ARE PLACED HERE
IN LOVING MEMORY OF
MARGARET TOMES CHAMBERS
WHO PASSED TO THE HIGHER
LIFE OF SERVICE ON
ARMISTICE DAY 1928
“WHERE LOYAL HEARTS AND TRUE
STAND EVER IN THE LIGHT.”
ADVENT 1929.
OLD CHAPEL AND THE PARISH

WITH GRATITUDE TO ALMIGHTY GOD

AND

IN LOVING MEMORY OF

ROBERT POWEL PAGE, “SARATOGA”

VESTRYMAN—1873 Soldier
PARISH TREASURER MAN
JUNIOR WARDEN FRIEND
SENIOR WARDEN CHRISTIAN

“ONE NEVER JUDGED HIM BY HIS ACCOMPLISHMENTS,
BUT BY THOSE VIRTUES WHICH HE EVER RADIATED.”

The above record appeared in the Parish Call of September 1930 and carried the same sentiment as many such tributes which were published at that time. The tablet below was placed on the north wall of the church.

The Page Tablet—1931.

IN LOVE AND GRATITUDE
FOR THE LIVES OF
ROBERT POWEL PAGE

AUGUST 26 - 1846 AUGUST 31 - 1930

AND

AGNES BURWELL PAGE
SEPTEMBER 28 - 1850 JANUARY 22 - 1921
TRUE OF HEART AND GIVEN TO HOSPITALITY
THEY WERE FOLLOWERS OF GOD
AND CHILDREN OF THE HIGHEST

“They Are at Peace, O Fairest Liberty,
They Shine Like Stars,
Souls of the Righteous in the Hand of God.”

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MEMORIALS

EMMANUEL CHAPEL MEMORIALS—

The Chancel window and the triple one over the door tell their own story in their inscriptions,—

IN BLESSED MEMORY OF ALL THOSE WHO HAVE LOVED THIS CHURCH AND LABORED THEREIN.

HIM THAT OVERCOMETH WILL I MAKE A PILLAR IN THE TEMPLE OF MY GOD.

The New Prayer Book and Hymnal replace an earlier edition which had been given

IN MEMORY OF
KATHERINE M. JOLLIFFE
PRESENTED BY HER CHILDREN TO EMMANUEL CHAPEL WHITSUNDAY 1930.

The Altar Book was given

IN MEMORY OF
MARGARET TOMES CHAMBERS
PRESENTED BY THE BOYCE JUNIORS ADVENT 1929

The six lanterns lighting the Chapel were also given in memory of Mrs. Chambers.

The Communion Service is marked
EMMANUEL CHAPEL, CUNNINGHAM CHAPEL PARISH
CLARKE COUNTY, VIRGINIA—1887
It is not a memorial.
The Human Side

O A country boy in his 'teens in the eighteen-nineties, going to church on Sunday night was a glamorous and romantic adventure. To young people of the present age, this no doubt sounds inexplicable. But service at night was an unusual occasion. It came seldom and then only at one short season of the year. What would now seem merely the simplest incident was then remarkable and pleasureable. For not much happened in the countryside. Communication with neighbors required time and effort. There were no movies, no phonographs, no radios, no motor cars, no telephones, slow and infrequent postal service. Of course there was no electricity and telegrams were only for serious and important occasions.

On Sunday night then, the long drive to the church, the unusual sight of the lighted windows of the building, the quiet arrival of other buggies and carriages with their tin kerosene lanterns clasped to the dashboards, the emergence from the dark of friends' faces seen infrequently, the gathering in the hushed church that somehow seemed more hushed than in the daytime—just this little change from the regular familiar round of a country boy's life was something strange and beautiful. So much was it true that the young people came when they could and spoke of it afterwards and, not knowing why, simply said that they liked it.

These evening services were not largely attended. There were not many who could come. Having made in the morning a round trip by buggy of six or eight miles, walking the horse through the sloppy bottoms, jogging along on the higher ground, there were those who could not repeat the ordeal by night. Assuredly they would have liked to
come for reasons in addition to the purely religious. The church was the meeting place of those so far separated by work or mud or miles that it had become a social gathering center necessary to their somewhat isolated lives and slender interests. Here relative met relative, friend met friend, lover met lover. Here news was transmitted, appointments made, gossip whispered and subjects of conversation provided for many of the following days. Often you would say, "But So-and-So said thus and thus at church Sunday." It became indeed much the sort of verbal exchange place as was the well in Biblical times.

When the service was over and the lamps in the church were being put out and one by one the little groups in church and churchyard had dispersed, the family would climb into the carriage and go clopping along homeward through the night. On the way they might well encounter a cow asleep in the middle of the turnpike and, with no more than a slight word of impatience, they would drive around and leave her sleeping there. Many animals were kept on small plots of ground inadequate to sustain them and at night they were turned out on the turnpike to forage at the side of the road.

Somewhere on this homeward journey, other hoofbeats might be heard. Perhaps it would be only the clop-clop-clop of a horse and no sound of wheels upon the stony road. Then the driver would know that it was a rider approaching and, of course, a man. Some one in the carriage would say, "That sounds like So-and-So's horse," a greeting would be called and sure enough a familiar voice would hail them from the dark. Or perhaps there would come only a faint sound of hoofs and wheels and presently the lantern would discover a ramshackle old horse and buggy, carrying no light and being driven along well to the side of the road to avoid being "run into." In any case, cheerful goodnights would be called as they passed, for in those days everyone spoke to everyone else when they met, be they white or
colored, old or young, and be the time night or day. The gentlemen and ladies of the neighborhood were careful to carry out this rule and to impress it upon their children.

Perhaps it should be said at once that horses and saddles, vehicles and harness occupied an important place in the lives and thoughts of all the country people of that time, a place of far more thought and consideration than does the automobile today. The horse was of course the principal method of short-range travel. Many men approaching seventy thought nothing of riding to Winchester and back in a day. Bishop Meade traveled over his whole diocese on horseback or by vehicle. And there is now owned by a family of the Parish a walking-stick made from one of George Washington's old coaches which was given to Bishop Meade to drive home in when his own was broken down in the vicinity of Mt. Vernon.

But the horse was much more than a mere means of conveyance. It was his owner's friend, his pride, his personal care, his investment and his pet. The knowledge of the technique of horse-handling and horse-care was the gauge of the man, and it involved a feeling and a touch that can scarcely be established with a machine. A horse was a necessity in making his living and in making his pleasure, but also it was a capital investment that might increase in value! Gasoline was raised in the corn and the hay fields and little automobiles came along to grow up to take the place of the old, or to be sold for a profit. Where a man's treasure is, there will his heart be also.

It was the Sunday morning service, of course, that drew the greater congregation and the boys as well as the men were expected to "help the ladies out" of the vehicles as they arrived. Though nowadays one car cannot be distinguished from another of the same make, then every conveyance in the neighborhood was recognizable from afar. Among the early arrivals on Sunday morning would be Professor Whiting of the Clay Hill Academy with his
family and his students, the surrey from Mt. Airy and the carriage from Pleasant Hill. If it were summer, there would come the carriage from Powhatan, with Marshall on the box behind a handsome pair of bays or chestnuts. The Nelsons from Long Branch would swing up behind a pair of fast trotters. There would be the Cookes and the Meades from The Vineyard, the Renshaws from Annesfield, the Meades from Prospect Hill, the Harrisons from Longwood. The Randolphps from The Moorings and from Athlone, the Pages in the carriage or perhaps the “double buggy” from Saratoga, the Harrisons from Huntingdon, the Pages from Wayside, the Boyces from The Tuleyries, the Conrads from Montana Hall, with the children of the family driving a Shetland pony four-in-hand, the Pages from Pagebrook, the Bevans from Hazelwood, the Nelsons from Meadowbrook, the Carters from The Glen, the Bradfords from Abbeyville, the Whitings from Edgewood, the Burwells from Glenvin, the Burwells from Spout Run, the Lees from Grafton, the Bakers from Glen Owen, the Lindseys, the Harrises, the Bruces, the Jollifes, the Tuckers, the Mannings. Of course many of us from Millwood and the immediate vicinity often walked the short distance to church—The Page ladies from Brexton, Mrs. Archibald Randolph and her family, the McGuires, the Jones family from the old rectory, the Nelsons from Linden, the Burwells from Carter Hall, the Garvins and others.

It is not to be imagined that all of those mentioned attended every service or that they invariably arrived before the bell began to ring at eleven o’clock. In fact some of them did not arrive until a long time afterward. But no doubt these late arrivals were sympathetically understood by the rector of the day, the Reverend C. Braxton Bryan who, behind old “Tally,” traveled all the roads of the county and well knew the difficulties of rapid transit in winter over roads that were often hub-deep in mud.
Mr. Bryan had a great affection for his horse "Tallipoosa" and when later he left the parish to accept the charge of a city church, Mr. Hugh M. Nelson of Long Branch took the horse and provided care for it in its declining years. On hearing of its death, Mr. Bryan wrote Mr. Nelson that the Millwood congregation, though perhaps ignorant of the fact, had had no more faithful servant than old "Tally."

The Rev. Mr. Bryan had a sincere, outspoken and somewhat impetuous temperament that endeared him to many people. On one occasion his wife, sitting in the front pew, had brought their youngest child to church. During the sermon the baby grew tired, and complained in no uncertain tones. After bearing with the interruptions for some time, Mr. Bryan stopped his address and emphatically said, "Will the mother of that child please take it out of church?" Mrs. Bryan did so and an apocryphal addition to the story has it that she later remarked that the next time it happened the Rector could take his own child out of church.

After the benediction on Sunday morning and while the hum of whispered conversation was at its height, no one having left the pews further than to move into the aisles and stand there, it was the duty of the boy in his teens to wriggle through the crush and to "speak to" each of his relatives and friends of the older generation. This job was performed with a grim determination that sometimes carried him even into the other aisle. But finally his list was mentally ticked off and he was free to go out and join the small group of his contemporaries gathered on the brick walk in front of the church and waiting for their parents to leave.

And at last the carriages began to depart. In those days the church yard was well sprinkled with hitching posts and each family adhered to its own post. There was no formal arrangement, but it was none the less carefully observed that no one should appropriate another's post until he was assured beyond peradventure that the usual tenants would be absent that day.
OLD CHAPEL AND THE PARISH

There were few coachmen, and the younger men and boys helped the ladies and the older gentlemen to untie their horses and "rein them up." Sometimes it was a difficult feat, requiring much straining upon tip-toes, for a boy to pull the check rein of a tall horse back to the turret and hook it there.

To one of the young people of the day a picture that most clearly remains in his mind is that of "Cousin Mattie," Mrs. Benjamin Harrison of Longwood, driving out of the churchyard, sitting like a queen in her open carriage behind the handsome grays driven by her coachman, "Bob Tadge." Dr. Harrison, her husband, the physician, surgeon and friend of the community, was one of those gentlemen characteristic of the time and the place. Each was a distinct and highly marked individual, as unlike the other as the group was unlike any other group. These men were sui generis and the genus is extinct.

Often in the morning, riding hard to reach the Clay Hill Academy by nine o'clock, the boy would meet Doctor Harrison ambling along on his little bay horse. The doctor usually sat sidewise in his padded saddle to ease his tall sparse frame during the long hours on horseback. And riding thus, he would often whistle softly in his graying beard. As the boy hurried by, the old gentleman would stop whistling for a moment, call out "Hi, Boy!", resume his whistling and go ambling on his way.

At this hour, he was no doubt headed toward the new railway station of Boyce to read the morning paper at Page and Garvin's store, to meet his crony, Major Randolph of The Moorings, and later on to go behind the counter for a cracker and a piece of cheese before starting on the round of his patients. The doctor often wore a long-tailed coat with a capacious pocket in which many things were carried. But it was in his saddle-bags that he probably carried the candy and the beefsteaks that he used to take to his patients in the mountains.
Dr. Harrison’s brother-in-law, Mr. Archibald Cary Page, spent his later years at Longwood with his sister, Mrs. Harrison. At the least, he spent part of every week there, but he had so many places to stay that he usually slept each night of the week in a different house of the community. Sunday was his day at The Moorings and there he did the carving. Friday night he spent at Saratoga. But at The Glen, Prospect Hill, Glenvin, Hazelwood, Carter Hall and other houses he always had a place awaiting him. Indeed in some houses he had a room set apart for him and known to the younger people as “Cousin Archie’s room,” though occupied by him only one night in the week and sometimes not so often. For his standing invitations were many and they could not all be accepted in a round of seven days. Every afternoon on some road he could be met, riding or walking, and going from last night’s abode to that of the coming evening.

Spontaneous and unthinking hospitality was one of the characteristics of the age and the community. In nearly every house of the neighborhood there was staying almost constantly at least one and often a greater number of friends or relatives. In many houses there were lifetime guests. More than once a friend has gone for an afternoon visit, been urged to stay to supper, later to spend the night and then the next day, the next week, the next month, the next year. And so has lived and died there. Unattached strangers have dropped into the community and never left it. Always in the old days they found a kindly welcome.

Major Randolph, referred to above, was the father of that family which at one time composed most of the choir of the church and occasionally all of it. Miss Polly Cary Randolph, the first cousin of Major Randolph’s wife, recalls that “When I was a child the organ was in the gallery back of the chancel, being over the vestry room and a passage that led out of doors. There were heavy red damask curtains hung across the top of a rod to protect the musicians
from the public gaze, but sometimes a pretty hand would be seen resting on the rail just below the curtain. I don't know who the organist was then, but there were a number of good voices and either Cousin Mary Francis or Cousin Pen led the choir. There were lots of young men who sang and the result was good. Then came a transition period, war times, no organ, and the tunes were raised by the Rosney ladies, Cousins Betsy, Evelyn and Susan Nelson. They sat in the pew just in front of my Grandmother's which is now the Rectory pew. At that time there was still another pew in front of the present Rectory pew and in it, I think, Cousin Mary Meade, the Bishop's sister, used to sit. I don't think she was a singer, but the other ladies had most correct ears and sweet voices and they truly sang praises to the God who made them. If for any reason they were absent, my mother raised the tunes. I remember she had several bars of music copied on the fly leaves of her Prayer Book—common metre, long metre and short metre—to help in case she should be at a loss. Of course all this was not ornate music, but it was sweet.

"Afterward came a period when the choir was in the gallery at the front of the church. Miss Jane Page and Mrs. Showers were the organists and I recall much sweet music, Cousin Mary Francis singing 'Therefore with Angels and Archangels.' She sang it all and it was lovely. After her death, all The Moorings family composed the choir, Mamie leading, Grymes with his good male leading voice, Cousin Bev's sweet bass, later William F.'s fine one and Eston's and Julian's tenors. Then came a period in the 70s' when Mrs. Landale installed a small organ in the pew by the Cooke window and she, Mr. Landale, Mr. Tillard, Mr. Neville and Mr. Anderson (all English) composed the choir, with occasional additions from the rest of the congregation. Mrs. Landale was a good musician and her selections were generally pretty. Mr. Anderson's voice was unusually sweet, the others good enough. After Mrs. Lan-
dale left, that organ was relegated to the Little Chapel and we returned to the pipe organ in the gallery over the front door and played by various organists. This was the organ that was destroyed by the falling of the front wall of the church. And it must have been about this time that we got the organ from Berryville which was later given to Mrs. Butler who in turn gave it to the Boyce Church where it is now. It was established in the chancel on the ground floor next to the vestryroom and the organist sat with her back to the congregation. Sometimes there was a full choir with many male voices: Ed. Cooke, Grymes Randolph, Mr. Estep and later Mr. Peace and Mr. Mullikin.

"I am sorry that I cannot contribute something funny, but to musicians of the present day all this would be funny enough."

Though it has nothing to do with the church and though Miss Randolph herself does not mention it, an experience she had during the Civil War should be related. The Union troops were combing Clarke County for cows and other livestock, and on such an errand they came to Newmarket. All the cows had been gathered up from the fields by the soldiers, and herded not far from the Newmarket house. Among them was a heifer that was Miss Randolph’s personal property and of which she was very fond, and when she heard that her heifer had been taken along with the others she at once started out, without the knowledge of her family, to find and recover her property. She discovered the herded cows, searched out the officer in charge, and at once demanded the return of her heifer. Miss Randolph was an unusually lovely girl and one can well imagine the picture she made as she faced the hardened soldier and made her demand. At last he agreed to have the animals driven by, so that she might, if she were able, point out the animal. This she did at once and he consented that she might take it. As he was turning away, he added that she might as well take another cow too.
The organ mentioned above as being in the gallery at the front of the church had a sad end. In 1889 certain excavations were being made under the vestibule of the church and these necessitated changes in the foundations of the east wall. One result of the temporary weakening of the foundation was that a good part of the wall above fell out upon the driveway and with it went the organ. Of course the fall was ruin. Keys, stops, planks and pipes made an interesting and shocking mass. Much of the wooden wreckage was gathered up and stored on the third floor of a house of the community, but no one could put Humpty-Dumpty together again. For a long time afterward these musical relics offered special interest to a young boy of the household—the dark red color that the wood was stained, the queerly shaped fragments as of a jig-saw puzzle and the great number of box-like pipes of many lengths, each with what looked like a round mouth-piece at one end. It was only after some years that he came to the conclusion that no noise could be had from these fascinating playthings, blow he never so lustily.

The eastern gallery in which this organ was located had, before its use for the choir, provided seats for those colored people who attended the Episcopal Church. For, it must be remembered, there were at that time two galleries in the church. When one was used for the organ and the choir, the other was used by the colored people. As the masters and mistresses were of marked character and personality, so also their servants in many instances had most distinctive peculiarities. None had more than Aunt Evelyn who in her youth had been a nurse in the family of Dr. R. P. Page. She is said to have had Indian blood in her veins and, though small of stature, to have had a decided Indian appearance with long straight black hair. She was devoted to all the Page family, and continued their faithful servant until her life's end. At a certain convocation the pulpit of Christ Church was occupied by a visiting clergy-
man of great ability and great vehemence. He had a large and very bald head and on this occasion was preaching with vigor of word and gesture. In the midst of his address Aunt Evelyn was head to mutter, "Wag on, old cast-iron head. Wag on."

During the Civil War, Mr. Page as a very young man, indeed only a youth, joined the Confederate Army. His absence from home and his presence in the army was the cause of great distress to his old nurse. Each afternoon at sunset ("sundown" would have been her word) she would go out on the hill to the west of the Saratoga house and call "Rob—Oh, Rob! Rob!" For two long years, winter and summer, stormy or fair, Aunt Evelyn went out on the hill and called. And no answer came. Everyone in the neighborhood knew about it and many people thought the old woman was a little cracked. They smiled at the poor old thing, but they smiled with a mist in their eyes. But when one evening in the spring of '65, Aunt Evelyn went as usual to the hilltop to call for "Rob," Lo! "Rob" answered. Mr. Page was coming over the hill. He had walked all the way home from Appomattox.

Aunt Evelyn at one time lived at The Briars with the family of Mr. Page's brother-in-law, Mr. John Esten Cooke, the author. It is said that she sometimes called Mr. Cooke, "Booker," because it seemed to her he was always writing books.

Whenever one thinks of Mr. Page and his war-time experiences, the name of his intimate friend, Mord Lewis, immediately comes to mind. Mr. Lewis was the brother of "Cousin Emily" the wife of Dr. William Hay, noted surgeon of the Confederate Army. The Lewises were natives of Philadelphia, but when the war came on, brother, as well as sister, threw in his lot with the Southern Cause. When young Mr. Page joined the Army, nothing could keep young Mr. Lewis from doing the same thing, and there was no better soldier nor more staunch Confederate than this Northern boy.
After the war, Mr. Lewis went to Clarksburg, West Virginia, married there and lived there the rest of his life. But always he seems to have regarded the Millwood neighborhood as "home." Between himself and his grandson, Marsden Lewis, there was a devoted affection and a deep understanding. Night after night, year after year, Mr. Lewis would take Marsden on his knee and talk to him about "Home," about Clarke, about Saratoga and Farnley and Carter Hall—about all the places and all the people. To the boy, these talks were his fairy tales, his history and his romance. Little Marsden used to say that "me and Mord are going to be buried at the Old Chapel, right near Uncle William, under the big sycamore tree and right there next to where the lilies of the valley grow. Ain't we, Mord?" Whenever, in talking about Clarke, Mr. Lewis made a slip in his description, Marsden would correct him at once. "No, no! Don't you remember, Mord? This is the road to The Tuleyries. It goes this way, right up behind the Saratoga house and through the gate by the barn and across the run and by the Little Glen and up through The Glen. That's the way it goes."

Marsden never came to Virginia, never saw the places and the people he knew so intimately. He died as a little boy.

Mr. Page's father, Dr. R. P. Page, was a man of unusually fine looks and bearing and was the object of the great admiration of his coachman, Michael. Now from long association and kindly intercourse, it had come about, as was usual in such cases, that Dr. Page regarded Michael as his good and trusted friend and hence he was greatly shocked to discover one day that his coachman had been stealing his corn. Embarrassing though it might be and much as he hated to do it, Mr. Page decided that his friend Michael must be disciplined. And so the coachman was sent for. "Michael," said Dr. Page, "I am disgusted. Dis-
gusted. If you don’t say anything more about this matter, I won’t.” And he turned and walked away.

Mention has been made of the frequent morning gatherings of the neighborhood gentlemen at the new railway station at Boyce. The building of the Shenandoah Valley Railroad was largely due to the efforts of Col. U. L. Boyce of The Tuleyries, and it was therefore a befitting compliment that, when a station was established at the junction of the railroad with the Winchester and Little River Turnpike, the authorities should select for it the name of Boyceville. In recent years the absurd French suffix has been very sensibly dropped. Colonel Boyce was at this time successful as a lawyer and railroad man and no one who has enjoyed the lavish hospitality of The Tuleyries will ever forget it.

The gentlemen’s particular rendezvous at Boyce was Page and Garvin’s store where they would read Mr. Page’s paper as soon as it arrived, discover the previous day’s price of wheat in Baltimore and discuss the political news of the moment. If the earliest arrival was Major Randolph, he at once wanted to know “where’s old Ben?” If Dr. Harrison came first it would be “where’s old Bev?” Then perhaps Mr. Richard Lee would arrive and Mr. Thomas N. Nelson, Mr. William F. Randolph, Mr. Grymes Randolph and others. They met there as at a club. One perhaps would select from the showcase a pair of spectacles that would suit him for reading the paper, another would go in the “back room” and get a few ginger snaps or crackers from the barrels of such things that stood open there. When one day it was discovered that a certain pair of glasses had been sold, the habitual user was somewhat incensed.

But to many the store also stood in the stead of a bank, especially for the cashing of checks. Mr. Thomas N. Carter of Annefield would often send to Mr. Page a messenger with a check to be cashed, though Annefield was virtually as near to the town of Berryville as to the tiny
village of Boyce. The note would ask that Mr. Page not only cash the check but also bring the money to Annefield himself. This, it was to be inferred, was for greater safety, though it might seem a good deal to ask of one's banker. But the fact of the matter was that Mr. Carter wanted a rubber of whist and this was just a way of getting Mr. Page to Annefield for the game.

Mr. Page's servant, Aunt Evelyn, was by no means the only occupant of the gallery during services at Christ Church. On a certain occasion the pulpit was filled by a preacher of strong evangelical temperament and marked ability to rouse the emotions of his hearers. He preached the sort of sermons that the colored people delighted in hearing. On this particular day he was in his best vein and there was a visible and audible stirring and rocking among the occupants of the gallery. One old colored woman was more aroused than the others; to such an extent indeed that she could be heard all over the church. As she rocked backward and forward, slapped her palms on her knees and intoned "Dat's de truth!" "Praise de Lawd!" "Glory be to Gawd!", members of the congregation began glancing at the gallery and one of the vestrymen went up the little stairway in the corner of the church and admonished the old woman to keep quiet. This she did for a short time, but soon the stirring discourse again got the better of her and in increasingly loud tones she sang out "Ain't it so!" "Hallelujah!" "Yeah, Lawd!" The vestryman again hurried up the stair. "Hush!" he said, "Hush! Didn't I tell you to keep quiet in church?" "Yes, suh, but I cyarnt hep it. I got to testify. I's got religion!" The vestryman sternly replied "Don't you know better than that? Don't you know that the Episcopal Church is no place to get religion?"

The gallery was also the scene of the apostasy of "Little Charles." It was very cold on the night of the 4th of February, 1869, when Miss Eliza Page Burwell was to be
married to Mr. T. H. B. Randolph, and the bridesmaids, groomsmen and congregation were all assembled in the church. But the bride did not arrive. After waiting a long time, the congregation began to wonder at the delay. There were whispered consultations and people turned and gazed about the church. Then it was that someone discovered "Little Charles" Jackson, the coachman of the bride's carriage, comfortably and composedly seated in the gallery. In all probability he did not realize that, having taken one coachload of people to the church, he was expected to return for another, and no doubt he was intent upon getting a good seat and not missing anything that was going on. At any rate he was quickly routed out and sent hurrying back to Carter Hall. There the bride, nearly worn out by standing to avoid crushing her dress and veil, had finally been compelled from exhaustion to kneel. And so kneeling she waited.

But at last the party reached the church, the service was held and then everyone proceeded to "The Hall" for the wedding supper. Even that short drive lingers in the mind of one of the participants as being bitterly cold. For others it must have been even worse, for some had come in open farm wagons. This, it must be remembered was only four years after the close of the Civil War and in the midst of the Reconstruction Era, a very different time from that of ten years before.

When the guests were in the house and gathered about the fire, Miss Jane Page, who was closely hugging the blaze, announced that she was going to be married in summer. The only thing that can be discovered that was peculiar to the age and the occasion was that one of the delicacies was chocolate custard with syllabub! It is stated that syllabub was like whipped cream, only much better.

Another future son-in-law of the house came, during the war, for a visit and most particularly to see Miss Isabella Dixon Burwell who later became his wife. He rode all
the way from Richmond on a mule and, arriving in the middle of the night, he slept until morning on the spring hill that he might not disturb the family.

This was greater consideration than had been meted out to the young suitor on his first visit to Carter Hall. A brother of the young lady he had come to see and the brother's intimate friend, Isham Randolph, decided to have some fun. They informed the visitor that the pool in the garden was often used for bathing and suggested they all go in. The three of them retired behind the mock orange bushes to take off their clothes, but for some reason the visitor was the first to be stripped. The other two, staying concealed from the house by the shrubbery, told him to go ahead, jump in, they would be right along. He was all poised for the plunge when a window of the house was thrown violently up and the gentleman who the visitor hoped would one day be his father-in-law roared out, "What in blazes are you doing down there?" Seeing that there was some mistake, the young man quickly turned to put on his clothes again and was surprised to find that the other two boys had never taken theirs off.

Carter Hall brings to mind the occasion of the Sword and the Bantams. During the Civil War the silver was hidden in a small dark space over the one-story eastern wing of the main building. It was never discovered. But once, upon the sudden arrival of a number of Union soldiers, Sergeant-Major Burwell, who was home on a short visit, was forced to leave the community without returning to the house to get his effects, among which was a sword. He was calling at The Briars when word was brought that the Northern troops were in force in the neighborhood. He at once left for Winchester and his company. When the soldiers overran the Carter Hall place, the first thought of Mrs. George H. Burwell, Sergeant Burwell's mother, was to save the sword. She dropped it out of the window of her bedroom ("The Chamber" it was called) and into a large
CARTER HALL, FROM WHICH ESTATE THE LAND FOR CHRIST CHURCH WAS GIVEN
shrub which at that time and until recently stood in the corner made by the portico and the eastern wing of the main building. For the moment the word seemed safe. But the visitors soon became interested in confiscating the few fowls that were left on the place. When the larger ones had been captured, none was left but the bantams belonging to the younger boy of the family. These were hard to catch. Around and around the house they went and the soldiers after them. At last they sought sanctuary under the bush in the corner of the portico. The men dived in after them. They caught them. They also found the sword and took it away.

But another young man of the time succeeded in saving his valuables. The late Rev. William Byrd Lee, for many years rector of Abingdon and Ware in Gloucester, was at that time a boy visiting his aunt, Mrs. William N. Nelson at Linden. It was during war times and he had heard his elders rejoicing in the fact that there had been a fine wheat crop, now cut and stacked in the stackyards of every farm in the neighborhood and only awaiting the threshing to yield food and other sorely needed supplies to the afflicted people.

One day the boy came out on the Linden porch and saw ahead of him on a nearby farm a stackyard burning. He looked further and saw other columns of smoke. There and there and there, wherever he could see, were the signs that the wheat was on fire. Conditions were pretty ominous, he knew, if wheat, the main support of the people, was being destroyed. Apparently the world was on fire. Destruction was overtaking everything, and the little boy thought of his quarter. For he had a quarter, carefully put away upstairs in his mother's room. He hurried upstairs to see. Yes, it was still safe. He took his quarter, put on a pretty good pair of shoes that he had and went downstairs and out into the garden. There he hid his quarter under a big stone. Stones did not burn up at any rate. And with his
quarter hidden and his shoes on his feet, so that they would go wherever he went, he felt that he was ready to face whatever might come.

When the war first began, few people had any conception of what lay ahead for them. The story is told that when, in the early part of the war, information reached Millwood of the coming of the first Federal troops to Winchester, it was regarded as a very serious nuisance. Legend has it that, upon hearing the news, Mr. George H. Burwell of Carter Hall forthwith “put a boy on a horse” and sent a note to his friend, Mr. John E. Page. He informed Mr. Page that he would stop by for him in the carriage the following morning and asked for his company to Winchester on important business. When Mr. Burwell arrived early next day, Mr. Page inquired the object of the trip and Mr. Burwell replied: “Why, John, we’re going up to Winchester and tell that Yankee general we can’t have any fighting around here.”

One of the present members of the Vestry recalls that when, as a boy, he sometimes sat in the pew next to the last in the northeast corner of the church Mr. Burwell often occupied the pew behind. The old gentleman sat very upright with hands folded on the head of his cane. If during the long sermon the boy became restless and began wriggling about on the seat, Mr. Burwell would lift his stick and rap him sharply over the head. Order was at once restored.

A nephew of Mr. Burwell, Mr. Nathaniel Burwell of Glenvin, was once asked by a mutual acquaintance to call upon a lady in Berryville whom he had never seen. The lady herself opened the door and greeted him: “Good morning, Bishop. I am so glad to see you.” Mr. Burwell was startled. “Bishop?” he asked, “Bishop who?” “Why, isn’t this Bishop Wilmer?” “Ah, Madam,” Mr. Burwell replied, “I only hope Saint Peter will make the same mistake.”
THE HUMAN SIDE

It was of the arrival into this world of one of Mr. Nathaniel Burwell's granddaughters that Mr. Renshaw wrote for the Vestry Book such a lively and pleasant announcement. The custom of entering not only the bare statements of births, marriages, and deaths, but of making of them complete and interesting human incidents, as well as adding other happenings, was initiated by Dr. Robert C. Randolph of Newmarket who for so many years kept this novel and valuable record. Mr. Robert H. Renshaw succeeded him as owner of Newmarket and, appropriately enough, also succeeded him as Secretary of the Parish. It was Mr. Renshaw who began and carried on the second volume of the Vestry Book and it was he who was relied upon for the drawing up of resolutions and other church documents. He was most interested to see that all procedure was carried out properly and in order. He was indeed the parliamentarian of the Parish. On one occasion the Rev. Mr. Bryan gave out at Sunday Service a notice for the quarterly meeting of the vestry to be held the next day. Mr. Renshaw immediately interrupted the service to hold a whispered consultation with Mr. Bryan who then announced that the meeting would have to be postponed for a week because it seemed proper procedure required that two notices be given out for a quarterly meeting and hence another Sunday must intervene.

Some stress has been laid upon the individual, and indeed individualistic, traits of the men and women of past days in this parish. Such traits are always evident in the people of a civilization based on the ownership of land before they are overcome and destroyed by modern progress. But if the idea were gathered that the members of the Millwood community were not cooperative, that would be quite the opposite of the truth. Nowhere could be found more instant or whole-hearted desire to help those more unfortunate than themselves or those who were ill or bereaved. It was the impulse of their hearts as well as a part of their religion.
OLD CHAPEL AND THE PARISH

And in another way also did they think and feel as one, and this was in a deep, though perhaps partly unconscious, devotion to their own people and their own locality.

Everyone of them would have agreed with the poet that

“God gives all men all earth to love,
But since man’s heart is small,
Ordains for each one spot shall prove
Beloved over all.
Each to his choice, and I rejoice
The lot has fallen to me
In a fair ground—in a fair ground—.”

And so it is to this day.  

JOHN TOWNSEND BURWELL.
The Building Era

IVES, enterprises and history have periods which incidents make noteworthy and developments set apart in divisions, which in a course of time are designated by names significant and descriptive. Life begins with its infancy of helplessness, proceeds into buoyant youth with its training, progresses into man and womanhood who "dream dreams and see visions," then develops into maturity with its strenuous aggressiveness which comes in contact with problems, pleasures, failures and successes until finally, life blooms into the beauty, experiences, contentment and the reminiscences of old age.

Enterprises in a similar way go from uncertain beginnings to perplexing difficulties, defeats and victories until in the end they deserve the meritorious crown of "well done."

We have brought this parish from its establishment, through unsteady days of youth, an apparently hopeless collapse, to brighter days and a development which it can look upon with pride as it counts its several daughter parishes in every direction. The limits were finally determined, further separations ceased and then came what might be termed internal improvement which can be expressed as the "Age of Building."

Eras are generally attributable to causes, which causes may be created by events or people. In this case both of these were largely instrumental in producing this period. First, there seemed to be the wish or the necessity and immediately there came the happy combination of willing workers and able contributors whose cooperation resulted in what we look upon today and call "Our Parish." Before this time the people of the parish had had their problems
and their opportunities, their discouragements and their achievements and the manner in which these were met is manifested in the splendid foundations which were ready for further additions.

No new spirit was born, no more vigilant desire for a better condition of the property of the church was felt, but this era, which we have decided to set apart, might well begin with the report of a committee whose labors were formally recorded in a communication to the vestry in the words, "Your Committee appointed at the last meeting begs leave to report that the Bishop's Chapel and the Vestry Room of Christ Church have been put in proper order, newly painted and inside walls water-colored, all without cost to the church. We further beg to report that efforts are being made by the congregation and friends of Emmanuel Chapel, Boyce, to have a new fence around the lot, to have the exterior of the Chapel painted also to make a Granolithic walkway from the road to the chapel door. The prospect for success in this effort is encouraging and gives evidence of increased interest and devotion of our church people.

Respectfully submitted,

P. H. Mayo,
Chairman."

This seemed to be the signal impulse which gave impetus to much that followed and continued to come for a score of years. At a cost of $600.00 additional land was secured at the time of the boom or development of Boyce, which purchase proved most valuable when new buildings were erected later.

Across the Shenandoah came a Macedonian cry and immediately there was a response which resulted in a two room school building of modern type, well equipped in every department. In the report of the committee of which Mr. Whiting was chairman, the estimated cost of the plant
was $1368.00 and there would be needed a sum of about $500.00 for the employment of a teacher. This new building was so different from the old one-room school house (which was not even red) that scholars flocked to it in such numbers that a second teacher was drafted for the overflow. The school flourished for nearly five years when for reasons known only to the patrons and community the attendance fell to such a small number the sessions were discontinued, though services were held in the building. The arrangement for both preacher and congregation was poor, the former having only a chair and teacher's desk while the listeners sat in the school seats. This was changed when Emmanuel Chapel was rebuilt and the chancel furniture from that place of worship was used to fit up one room of the school building as a chapel with chancel appointments, robing room and pews.

When one is anxious to do good works and looks for opportunities they can generally be found and this was the case when Mrs. Henry B. Gilpin noticed the condition of the old Rectory and some repairs which were being made thereon. Her “munificent offer of a new home for the Rector” was eagerly accepted and the vestry gave her liberty, after approving the plans, to follow her own ideas and taste in completing the house. A more opportune or convenient offer could not have been made than that by Mrs. Woolfolk who put at the disposal of the rector her home, “Linden,” where Rev. Mr. Robeson and his family lived during the greater part of the building months, except when they occupied the Rectory at White Post, for the rental of which Mr. Robeson conducted services in Meade Memorial Church on Sunday afternoons.

No where is recorded a house warming or any other congregational rejoicing at the occupancy of the Rectory when it was completed, but there is a letter of gratitude from the vestry to Mrs. Gilpin for her liberal gift. As this was not the only donation which this parishioner made to
OLD CHAPEL AND THE PARISH

the church at this and other times we shall insert this letter of thanks and let it express the appreciation of the congregation for the interest, benefactions, contributions and memorials which she has so devotedly and graciously tendered, instead of making acknowledgment upon each occasion.

Jany. 20, 1914.

Mrs. Hattie Newcomer Gilpin
Scaleby.

Dear Madam:—

The vestry of Christ Church, Millwood, Va. have received through Mr. R. P. Page, Senior Warden, your gracious note of Nov. 2nd, 1913, enclosing the receipted bills for the construction of the new Rectory.

The vestry fully realizes and appreciates the fact that through your generosity and love for this community the parish has a permanent abode for its Rector, a beautiful and substantial home, constructed with utmost care and skill and embodying a generous expenditure on your part. It will remain for long years to come as a lasting memorial to you in which the present vestry are gratified to be even in a slight degree associated in the pleasant work of expressing the thanks of the parish for your munificent gift.

The undersigned committee appointed by the vestry to express its thankful appreciation, sincerely pray, that one who is so bountiful in the bestowment of blessings upon others, may be the recipient of never failing blessings from our Heavenly Father.

Very cordially your friends,

J. M. ROBESON, Rector.
R. Powel Page, Senior Warden.
George H. Burwell, Junior Warden.
Hugh M. Nelson.
THE BUILDING ERA

It has been said, in fact complained, that the new church carpet and the new organ have ever had a diminishing effect on the amount sent to missions. Not so in this case; a beautifully toned and handsome organ was placed in Christ Church with no diminution in the offering to the missionary society. Upon the installation of the two manual Mohler the question of disposition of the old organ came up for decision. As Mr. and Mrs. E. G. Butler made an offer for it an unexpected solution was reached, and the old organ was presented to the organist as a “slight though inadequate appreciation of her services as organist for which she had never consented to receive compensation.” So this mellow instrument found a new home in “Annefield.”

Again Mr. Mayo showed not only his liberal spirit but also his interest in the preservation and adornment of the church by putting a concrete walk around Christ Church and offering to replace the belfry. The latter was not accepted; so he altered the gallery in such a way that the rear of the nave was made much lighter and also made it possible for the placing of memorial windows,—which windows are now dedicated to Mr. Mayo and his wife.

The concrete walk around the church had an accompanying and stable addition at the sides of the church lot in the form of a very good looking stone wall. Later the wall was extended on the south side to the church and still later a stone road was put down over a new course to the Rectory, which passed through a gateway with two attractive stone columns.

Since the arrival of electricity the lighting of Christ Church had been of a simple and temporary nature. From a design taken from an English Cathedral four chandeliers of heavy black iron with candelabra, rather than pendant lights, were hung from the ceiling. Though a bit plain the effect is pleasing and the lighting very satisfactory.

At the time of the devastating earthquake and fire which created such havoc in Tokio, Japan, as soon as communica-
tion could be established, Bishop McKim cabled to the Missions House in New York, "All gone but our faith in God." A short while later, however, this same indomitable spirit came out with the announcement "Let us rise up and build." Without any such catastrophe, though there was a fire later, this same spirit seems to have invaded this parish and surely there is much to show for the zeal and energy expended through these years.

Much discussion was rife as to which would be better and cheaper—to underpin and repair Emmanuel Chapel or construct a new building. At the July meeting of the Guild at the home of Mr. and Mrs. Henry Hemsley after due consideration and abundant discussion we came to the conclusion that "we must build." Before the architect's blue prints arrived Mr. Charles Harris with his transit had laid out the lines and the foundation had been excavated. Mr. Morgan Marshall most efficiently supervised the construction for which he made no charge and in addition presented to the chapel the outside illuminated cross. "The vestry gave its approval and moral support" and the Christ Church congregation was liberal in gifts toward this building; but what makes Emmanuel Chapel so dear to the hearts of its worshippers is that every member had an active part in its erection. With one thousand dollars in the Guild treasury as a beginning the fund increased, the solicitors continued to canvass and collect until the final amount of $10,626.00 was raised and the Church was consecrated on the Second Sunday of July, 1919, the Right Reverend William Cabell Brown, D.D., being the consecrator and the Reverend Giles B. Palmer preaching the sermon. The chapel, however, had been in use over a year before this, for on Sunday, March 10, 1918, the Reverend C. Braxton Bryan came back and preached the opening sermon. This was very appropriate as Rev. Mr. Bryan was rector of the parish when the old Emmanuel Chapel was built.
THE BUILDING ERA

While not presented as memorials, each piece of chancel furniture and other appointments was the gift of some individual or church society. The Juniors, the Camp Fire Girls, the Guild, the Sunday School, by extra efforts all made some special contribution. Christ Church gave the lectern, Mrs. Gilpin the chancel window and back into church again came the organ which had reposed at “Annefield” as Mr. and Mrs. Butler most graciously offered it to the new chapel.

Having a new church, the old was properly deconsecrated by the Bishop and began its career as a Parish Hall but it was destined to serve for a brief period. It had been equipped with a stage, fine curtain, chairs and other equipment. There had been one festival and the Camp Fire Girls put on the first theatricals. A calm during the Lenten season warned of the activities which were to follow in rapid succession in the spritngtime.

“What can the Episcopalians be doing at this hour of the morning?” was the question asked by those who were awakened Tuesday after Easter in the early dawn. The ringing bell proved to be the alarm of fire, the flames of which before they were extinguished destroyed the hotel, a dwelling and store and our beloved old chapel and Parish Hall. The new stone chapel resisted the heat and escaped with only a severe scorching, blistered paint and a few cracks in the stained glass windows.

All of this happened in 1919—The World War was over, most of our boys were on this side of the ocean and we had a service of thanksgiving for their safe return. In this awed yet joyous and gratified spirit Mrs. Gilpin with the approval and thanks of the vestry had Gorham & Co. place in Christ Church a very beautiful reredos, altar and credence table, the craftsmanship of their Providence, R.I., studios. The altar took the place of a holy table which was removed to the Bishop’s Chapel. The symmetry, elegance and dignity of this memorial enhanced greatly the beauty
of the chancel and blended remarkably well with the other woodwork, and with the new pulpit recently given by Mrs. Hugh M. Nelson completed the appointments of a very harmonious and satisfying choir and sanctuary.

Again it is the full moon of July, again the Guild meets at the Hemsley home and again a great question is to be decided. To build or not to build a Parish Hall, an immense undertaking! The same undaunted spirit urged us forward and the decision was in the affirmative. There was $500 in the treasury, the insurance would amount to over $1,500; with this fund, an abundance of enthusiasm and the awareness of a great need, the little band again started upon a colossal enterprise. The first step was the purchase of additional land and the Roy lot was acquired and from this time on operations moved rapidly. Amounts of varying sizes came in from eighty-five contributors, nine of whom were not members of the parish, and finally there was enough to guarantee the structure. The original plan called for a hall like the second story of the present building. But at this juncture Mrs. Gilpin offered a bowling alley which necessitated more length and another story. The extra expense involved in this change she generously agreed to defray. Not only this but she assisted largely in the equipment of the hall and the establishment of the library.

In two months less than two years from the inauguration of the plans to erect the building it was completed, paid for and on Wednesday, April 13, 1921, a large assemblage came to take part in its dedication. It was a gala occasion and lasted three days. The first was the religious service of dedication when with three bishops, eight clergy, two trumpeters and a choir of sixty voices the procession left the chapel, entered the new building, and with an appropriate ceremony the hall was formally set apart. The bishops were the Rt. Rev. R. Carter Jett, D.D., of South Western Virginia; the Rt. Rev. John Gardner Murray, D.D., of Maryland, and our own bishop, the Rt. Rev. Wm. Cabell
PARISH HALL AND EMMANUEL CHAPEL
Brown, D.D. The clergy were the Reverends Page Dame, Wm. B. Everett, III, E. L. Woodward, Robert A. Goodwin, Malcolm Taylor, Giles B. Palmer and the Rector, B. Duvall Chambers. Assisting the choir of Emmanuel Chapel were members of the choirs of White Post, Millwood, Berryville and Winchester. The music was martial and thrilling and wonderfully well done. Bishop Murray made the address. Bishop Brown received the building. It was presented by Mr. J. Trone Sprint who had read a similar sentence at the consecration of the first Emmanuel Chapel thirty-five years ago in the days of Dr. Bryan.

At night there was a reception to the Bishops and guests, which was attended by several hundred people who came to take part in the festivities and to inspect the building. The second day proved most interesting with a community meeting in the afternoon and a Farmers meeting at night at which the speakers were the Honorable Westmoreland Davis, the Governor of the State, and several officials from Washington. The last and third night was given over to the young people. By previous arrangement it was intended to have the smaller children, their movies and party from seven to eight-thirty, and the older ones from eight-forty to ten o'clock. It did not work at all, the whole crowd came early and there was a continuous performance until the last note sounded and the last picture faded from the screen.

In the first month the hall had been used for ten different functions. A meeting was called for the men of the community and a large company assembled. It was this aggregation representing the whole neighborhood which formulated the rules, made decisions and adopted a program by which the hall has been operated to this date. A fine spirit characterized the meeting and it was splendid to see how men of all opinions and creeds came together with one idea in view, how to run the building to the best advantage of all concerned.
In 1922 another call came from the Blue Ridge. This time it was the voice of Bishop Brown requesting that we supervise the erection of a combination rectory and school building on the property of Miss Kibby, who ten years before had offered to build a school house similar to the one at Valley View if the vestry would conduct the school. The vestry then declined. What started as a bungalow wound up in a very comfortable two-story building with a beautiful outlook across the Shenandoah Valley. One feature of this building to be noted is the water supply, which is a gravity system; a fine flow of delicious water comes from a spring a quarter of a mile away, high upon the hillside. The mission home cost $6,000 which expense Miss Kibby defrayed as she desired this building to take the place of her summer home which had been used by Deaconess Boyd but which had recently burned.

As the clay walls crumbled in the cellar and the woodpeckers defaced and made more unsafe the cross high above the roof of Christ Church, whisperings became more and more audible concerning permanent improvements above and below. Temporary excavations showed the necessity of drastic action in the cellar and sentiment gradually formed to dispense with the un ecclesiastical cupola atop the building. There were meetings, discussions, postponements and resolutions for several months which finally resulted in a decision to raise $6,000 to reinforce cellar walls and the floor, to install a furnace and to change the whole front of the church. Architects were consulted and several treatments of a new front were considered. The third drawing submitted by Watson, Edkins and Thompson of Philadelphia was accepted by a committee of the congregation and vestry, which committee appointed a smaller building committee which was to supervise all construction. Instead of slight modifications of the old front a great Norman tower eighteen feet square was to rise fifty feet in the air.
THE BUILDING ERA

The summer of 1928 was one of activity around the church. With masons, plumbers, painters, carpenters, plasterers, stone trucks and a hoisting motor the days were busy and noisy. Sunday services were transferred to the Old Chapel or the Bishop’s Chapel according to the day and weather. Several minor changes were made in the original plans, the chief of which was the one elevating the choir room from the basement to the second story. By the middle of November an oil burner had been installed, with proper radiation, the tower completed, the porch entirely transformed, flagstones laid, new windows located, concrete steps put in front of the vestry room, the interior brightened with new paint, and the church was ready for occupancy. The cost of these improvements amounted to something over $10,000 two-thirds of which was met at the time and the remaining debt was finally paid in the spring of 1932. No ceremony or special service attended the reopening of the church, but a supremely satisfied congregation came together for worship and thanksgiving for a beautifully renewed church. A later addition came in the erection in the tower of a peal of bells and the placing of a tablet in the porch of the church designating the bells as a gift of the community and a memorial to our beloved physician.

More recent improvements have been the installation of a blower in the Emmanuel Chapel organ, electric action in the Christ Church organ, addition of an extra bathroom and the building of a new garage at the Rectory.

Much had been done before, more, possibly, will be attempted in the future, but this concludes that period of plans and performance, labor and sacrifice, prayer and service which we are pleased to call the “Era of Building.”
The Centenary Celebration

As our thoughts and interests were drawn to the celebration of the Bi-Centennial of the birth of George Washington, the realization came to us that the day was not far distant when Christ Church, Millwood, would celebrate its Centennial. From the old vestry book and the tablet in the porch of the church it seemed that we had a year, perhaps two in which to prepare for this occasion. Then there came to light Bishop Meade’s report to Council putting the date of Consecration, Christmas Day, 1832.

Accordingly a meeting of heads of organizations was called in April for the purpose of considering how and when it would be best to celebrate this century through which our little church has stood as a witness to God on this hill-top. Christmas day itself was pronounced out of the question as being an occasion too filled with its own associations and festivities. The Sunday after Thanksgiving was considered, but it was felt that by then the bleak days will have set in and it would be best to hold the celebration in October when the countryside is aglow with autumn coloring. No definite conclusions were reached at this first meeting, either as to the exact date or the type of celebration, but early in June another meeting was held at which time the date was set and committees were appointed to consider and work out the plans and arrangements for the occasion.

And so as the summer months went by, mingled with the talk of golf and gardens, dry weather and cool nights, one heard from time to time discussions of this or that aspect of the celebration. Should the luncheon be served in the church yard or in the various homes in the neighbor-
hood? What sort of memorial to the occasion should be erected? What were the possibilities of so and so’s being able to “get back”? Had the preacher and the speaker been heard from and were they coming? Many ideas and rumors on these and sundry other subjects connected with the occasion drifted about the neighborhood. So it was that the celebration of the Christ Church Centenary when at length October 16th arrived was the result of the evolution of the ideas of many people and not a series of events arranged months ahead by a chosen few.

The last days before the 16th were spent in preparations of many kinds. Throughout the neighborhood the pleasure and comfort of our guests were arranged for; a final choir rehearsal was held on Thursday evening and on Saturday afternoon an assortment of piles of specially prepared earth and manure were set about the hole which the Cedar of Lebanon was to occupy. Just before dusk on Saturday evening a few branches of glowing maple leaves were gathered and put on the altar in readiness for the services on the morrow. And so with preparations complete for the celebration of her hundredth birthday, the little stone church, her doorway framed in English ivy, stood amidst the spreading oaks, the hunter’s moon shedding its mellow light upon this hallowed spot.

As the day was to be one of thanksgiving to God for the “mercies and benefits” of the past century and a reconsecration for the future, it was most fitting that it should begin with the celebration of the Holy Communion at 8 o’clock. The Right Reverend H. St. George Tucker, D.D. Bishop of the Diocese was the celebrant at this service, assisted by the Rector. About thirty-five persons attended, many were there, both young and old who had worshipped in this spot from childhood, others had known it only a short time, but all held it dear and rejoiced that it was their privilege to be at this simple, sacred service.
At this time mention should be made of the clergy who were present on this occasion, nine of whom were in the chancel at the morning service. The Right Reverend H. St. George Tucker, D.D., Bishop of the Diocese of Virginia. Rev. Charles H. Lee, D.D., of St. Simon's Island, Georgia. Dr. Lee is a son of the parish, having entered the ministry from here. Rev. Thomas Kinloch Nelson, D.D., professor at the Virginia Theological Seminary. While Dr. Nelson did not enter the ministry from this parish, his father was at one time the owner of "Rosny." Rev. W. H. K. Pendleton, of Spartansburg, N. C., who for many years has been associated with the parish. Rev. Hunter Davidson, rector at Summit Point, West Virginia, which parish was part of old Bunker Hill Congregation. Rev. W. B. Everett III of Marshall and Rev. Louis Tucker, D.D. of Berryville, neighbors and members of the Valley Convocation. Rev. T. Carter Page, retired, who makes his home in Berryville. Rev. J. Armistead Welbourne, returned missionary from Japan, now living in Leesburg. Rev. Robert Burwell Nelson of Winchester, also a son of the one-time owner of "Rosny." Rev. Oscar Randolph head of the Virginia Episcopal School at Lynchburg, grandson of Dr. R. C. Randolph, of "New Market," who was for so many years vestryman and registrar of the parish. Rev. Berryman Green, D.D., retired Dean of the Virginia Theological Seminary. Rev. R. L. Moore, Methodist Minister on the White Post Circuit. Rev. B. Duvall Chambers, rector of the parish. Both Wickliffe and White Post, which were originally part of the Frederick Parish, are at this time without rectors. Rev. J. Courtney Jones, D.D., and the Rev. J. M. Robeson, at one time rectors of this parish, were unable to be with us, which was a source of great regret.

By ten-thirty the congregation began to assemble and a persistent drizzle from leaden skies made standing about in the churchyard unpleasant, so greetings took place in the porch of the church. When at length nearly everyone was
seated the majestic notes of "God of our Fathers" sounded from the organ and the choir and clergy entered by the north aisle. Never did the church look so festive, her altar beautifully decorated with maple leaves and large white chrysanthemums, her pews crowded and the choir and clergy filling the chancel. The choir deserves great credit for the splendid way in which it sang the Te Deum, the Jubilate and the anthems, and led the congregation in the singing of the stirring hymns. After the singing of the Venite and the reading of Psalms 24, 84 and 125, the first lesson, Isaiah 55 was read by Dr. Charles Lee and the second lesson, Philippians 4:4-9 by Dr. Thomas K. Nelson.

Just before the sermon the rector reminded the congregation that this service, memorial in many ways, was also one of thanksgiving. No gathering of this kind could fail to remember those who in times past worshipped within these walls and who are with us in spirit today. But we have come together on this occasion not to memorialize their deeds and characters but to give thanks to Almighty God that through these His servants the work of His Church has been carried on in this spot throughout the century.

After the singing of the familiar hymn, "The Church's One Foundation" the sermon was preached by the Rev. Berryman Green, D.D., who took his text from I Timothy 6:7. "For we brought nothing into this world and it is certain that we can carry nothing out." In dealing with this familiar passage Dr. Green showed how true it is as regards material things, that if one's life is spent in amassing worldly possessions most assuredly none of these things have come into this world with us and at our going they must be left behind. Then he went on to speak of two priceless treasures, one, temperament, with which we are born, the other, character, which goes with us from this world into the larger life beyond. He showed that temperament is the mold in which our characters are formed and that
THE CENTENARY CELEBRATION

with Christ as our pattern our great aim in life should be the creating of our characters from the temperaments with which we begin life. Dr. Green spoke of the various types of temperament, the sanguine, the impulsive, the phlegmatic, the incredulous, and of how as humans we are so inclined to regard our temperaments as handicaps, envying those of others, feeling that if we had their temperament instead of our own we would find it easy to be noble characters. Taking a group of disciples as examples, he went on to show how each temperament has its place in the world and that it matters not with which we have been endowed, Christ is able, if we let Him, to use us all to the glory of His Kingdom. St. John's sanguine temperament did not make him a greater character than the impulsive Peter who became the Rock on which Christ founded His Church. The incredulous Thomas had his place in the Kingdom just as truly as the phlegmatic James. If we make the development of character from the temperament with which we come into this world our chief aim in life, working with and for Christ, then we shall have a priceless treasure to carry with us beyond the grave. It is impossible to reproduce Dr. Green's inimitable style and striking phrases, but perhaps those who were not so fortunate as to hear him can get from the above a brief outline of the message which he brought and which as someone said "we could go home and think about afterwards."

Following the Benediction by the Bishop, the stirring strains of that glorious thanksgiving and prayer to Almighty God "Oh, God our help in ages past," rang forth from choir and congregation, fittingly bringing to a close this service in which our gratitude for the past mingled with our prayers for the future.

All guests at the morning service were entertained at luncheon in the neighborhood. To a number of these this was a real home-coming, while several relatives of former rectors were also among those present. Many of our young
people at schools and colleges were too far afield to return but we welcomed those who were able to be here.

At three o'clock the crowd assembled once more for the Historical Service. Again the hymns were those best suited to the occasion with their spirited tunes and words full of praise and thanksgiving. “Holy, Holy, Holy,” “There’s a wideness in God’s Mercy” and “O Worship the King.” The lesson from Ecclesiasticus 44:1-15 was read by the Rev. R. B. Nelson.

For weeks we had looked forward to the pleasure of having the Honorable John Stuart Bryan of Richmond, Va., outstanding churchman both in the diocese and the nation, deliver the Historical Address and it was a great disappointment to us all to learn that he was unable to make the trip. Though confined to his bed for a number of days with a heavy cold he had hoped until the very last moment that he could come. But when Sunday morning dawned cold and wet, finding it impossible to make the journey, he dispatched his manuscript by his son who motored here in about three hours. One cannot refrain from pausing a moment to consider the astonishment with which such a rapid journey from Richmond to Clarke would have been regarded by those of a century ago and to wonder whether those of future generations who chance upon these pages will exclaim, “To think it took three hours to come from Richmond in 1932 and now we make the trip in . . . !”

In the absence of Dr. Bryan, Rev. Oscar Randolph very graciously undertook the difficult task of reading another’s manuscript and did credit to a delightful paper. The address follows, those parts only having been omitted which, bearing upon the history of the parish, are contained elsewhere in this book.

This occasion is one which gives just ground for pride in the past and hope for the future, and this pride is not one of vain-glory or ostentation. Rather, it has about it that
quality of dignity which lifts emotions above the petty and transitory into the realm of enduring value.

When I was at school I remember how Dr. Blackford hammered into us the fact that the word "solemn" did not necessarily mean "depressing" or "sad," and he pointed to the place in "Romeo and Juliet" where Juliet's father said to Romeo: "Art thou come to mock at our solemnity?"

In this instance "solemnity" means "rare"; that is to say, once a year, "solus annus." By that test this meeting today is one-hundred-fold more solemn, for it comes once in a hundred years.

We are not assembled for self-laudation, but rather to see if we cannot revive again the impulse that strengthened the souls and quickened the lives of those who in their time have served their God in this hallowed spot.

What do these stones mean to us? What did they mean to those who laid them in order? What do those mossy memorials under the quiet trees in "Burwell's graveyard" import? And, what did they mean to those who placed them there?

Of this much I feel sure, the value of this service lies in our absolute conviction that there is the continuity of deathless unity between the ancestors and the descendants of those who built this church and those who worship here today.

And yet, we are apt to think of the Episcopal Church in terms of the Church we know today, with its sweetness, its dignity and its motherliness. Very different was the aspect of the Church in Virginia when the Colony was founded, for the code of laws for that Colony was drawn up at a time when, to quote Bishop Meade:

"Religion was painted upon banners, for that code was divine, martial and moral."

Even this distressing picture had a redeeming trait, for the stout Bishop comforted himself with the fact that though his Church had fallen on evil days with occasional
false and profligate priests, other Christian bodies had also not been scatheless. But, after rehearsing the testimony from other faiths, the Bishop concludes that: (Vol. I, p. 53)

"I am rejoiced to declare that the character of the ministry of that denomination for piety and ability, and no doubt that of the people with it, has been most manifestly improving for years. I trust that with the acknowledged improvement of our own, there will be an increased disposition to forget all former animosities, to think and speak charitably of each other, and only strive which shall most promote the common cause of true religion."

The all-embracing force of righteousness, like the field of electricity in which we are immersed, was there awaiting only machinery to make it available for human service. Within eighteen years of the ordination of young William Meade, a Council was to meet at Charlottesville which would elect the Rev. Mr. Meade "Assistant Bishop" at the salary of $150 per annum, and more, would create the Diocesan Missionary Society, without doubt the most powerful, effective and beneficent activity of the Church in Virginia.

At that time there were in all this vast territory of Virginia and West Virginia 1 Bishop, 50 clergy, and 95 parishes. Today there are 4 Dioceses, 6 Bishops, 271 clergy and 536 parishes and missions. This transformation was the direct and manifest result of the new religious revival. The Spirit of God, moving in the Valley of Dry Bones, re-awakened the Episcopal Church, and that great historic, ecclesiastical organization cast away the lethargy and narrow parochialism of the Eighteenth Century and girded up its loins for a renewed struggle against sin, Satan and the powers of darkness.

With this revival Cunningham Chapel Parish, or Frederick Parish, as it was then known, is vitally interwoven.
It is with a very understandable hesitancy that any outsider would undertake to recount the history of this ancient parish to its own members.

The Rev. John F. Hoff, in 1847, succeeded Mr. Jones, and occupied the house known as "The Rectory," near Millwood. After eleven years of service Mr. Hoff resigned and was succeeded by the Rev. Joseph R. Jones, who continued in charge of Christ Church until 1881, when he was succeeded by the Rev. C. Braxton Bryan.

I have before me a diary kept by Mr. Bryan which gives a delightful and intimate picture of Millwood Parish from 1881 to 1891, the ten years of his pastorate. In this diary Mr. Bryan sets down every sermon he preached, with the date and the place, an account of the congregation, and characteristic little notes about the weather and the flowers.

The Rev. Mr. Bryan came to Millwood, he records, "Carrying my entire worldly goods in a haversack, riding a horse from the University of Virginia to Orange, from Orange to Warrenton where I spent the night, and the next day via Delaplane and Ashby's Gap to Millwood, arriving little before night on August 5th, and went straight to Captain Nelson's home, 'Linden,' where I was at once made welcome and at home." Not unexpectedly the good horse nearly died that night.

In giving his first impressions of Millwood, Mr. Bryan says: "It is all more like my childhood home in Gloucester than anything I have seen since 'Eagle Point' was broken up in 1862. Uncle Randolph (that is to say, John Randolph of Roanoke) could well call Clarke 'Little Gloucester.'"

It is not without interest that the Rev. Mr. Bryan's first sermon to the dear people of this good neighborhood took its text from I St. Peter 2:16, "Servants of God."

The first comment he made on the size of the congregation appeared October 16, 1881: "Memorial Sunday. Big Crowd."
OLD CHAPEL AND THE PARISH

On February 19, 1882, the first service was held in No. 5 school house, and in April of the same year services were commenced in the depot at Boyce, and about 25 people attended.

In August we find this entry: “Big excursion in Boyce—no service possible... terrible hubbub.”

This parish must have been a stronghold of evangelism, for the next item states: “Here ends my first year. Have preached 100 times, not counting Friday evening Bible classes.”

There must have been a strong social instinct in those days because Mr. Bryan records on September 21, 1882: “Got the people to leave church at once after service for the first time.”

In 1887 Christ Church held a most successful mission which broke through social barriers, to use the words of a layman in an article published in a local paper: “To many it looked as if Christ Church was for the old families and for them alone.” And he continues: “Many often despaired of interesting the general public in our services.” But these fears were ill founded for Dr. R. H. McKim conducted these services and the Chapel was crowded.

On October 15, 1888, the front wall of the church fell out, the builder having neglected to shore up the earth while excavating for a cellar; this, in conjunction with heavy rains, caused the earth banks to become soft and give way. It was one year, one month and one week before the church was repaired and opened for services again.

In the church on December 11, 1889, a memorial service was held in accordance with a proclamation of Governor Fitzhugh Lee, at the same hour as the funeral of President Davis.

When the Rev. Mr. Bryan accepted a call to Danville the diary records: “Having sadly packed up, the weather made travelling impossible, and so the whole Bryan family was taken in at ‘Saratoga.’ Nothing could exceed the affec-
THE CENTENARY CELEBRATION

tion with which we were received, and it was shown by many more loved ones who came to see us during our three days stay there (Friday, Saturday and Sunday) It was a sweet and fitting end to the happy life among the dearest people in the dear old State.”

Mr. Bryan was succeeded by the Rev. John Poyntz Tyler, who later became Bishop of North Dakota.

From 1896 to 1903 the Rev. J. Courtney Jones filled this pulpit.

In 1903 the Rev. Edward H. Ingle came to Christ Church and was followed by the Rev. John M. Robeson from 1906 to 1915, and by your present rector, the Rev. B. Duvall Chambers, who has been here since 1916.

“And what shall I say more? For the time would fail to tell of those who through faith subdued kingdoms, wrought righteousness, obtained promises, quenched violence of fire, escaped the edge of the sword; out of weakness were made strong; waxed valiant in fight, and turned to flight the armies of the aliens.” Some may say: “True, these great exemplars were Episcopalians, but that was an accident; they might as well have been of any other branch of the Christian faith.”

“Yet is it not the simple truth that there was some deep and native kinship between this church and that type of man and mind that made an inevitable alliance between the best of Virginia and the Mother Church of the First Colony?”

And now we have reached the end of our recital, or rather, survey of the wide sweep of social and spiritual forces in this transmontane section of Virginia. From the French Indian wars unto today the stock of Clarke has furnished a brilliant quota of men in every rank on the field of battle. Ministers and members of the Church have stood shoulder to shoulder to repel invasion and support right. Death by tomahawk or flintlock no more affrighted them in one generation than death by poison gas or aerial bombs in
OLD CHAPEL AND THE PARISH

another. Nor could it be otherwise, for the spirit of man is
and must be greater than any instrument it creates.

It would be invidious to single out a few names, where a
multitude are so distinguished, and point to this or that ex­
emplar of administrative genius. Such is not my intention,
and I am sure not your desire. But this I must ask per­
mission to set forth: That the dignity, the beauty, the charm,
in a word, the distinction of this community is the character
of its men and women.

In this day of changing standards and falling conven­
tions, it is little short of a miracle that the faith of the old
days should still be here vital and transforming. It is as if
the prayer of the founders of this church had been visibly
granted, and that here there should

"Be for aye the glory of the past,
A fair remembrance and a tender pride."

Certainly the sainted women and gentle men who founded
this parish and passed on the torch of life to their descend­
ants did not live in vain. And you, ladies and gentlemen,
are the proof and the blessing of their lives. They drew
from this church grace and strength to help in time of need;
they knew with absolute assurance the power of character,
and the sorrow of sin; their lives testified that they knew
on whom they had believed, and their example confirms the
validity of their faith.

It is the glory and the foundation of the Church that it
establishes, purifies and strengthens that faith and that pur­
pose. But the Church at large, and even this beautiful
Christ Church in particular, can only exist by and with the
zeal and consecration of its members. This unique and
moving service will be only a meaningless gesture, and an
empty show, unless it fortifies us in our purpose to follow
the lives and faith of those who made this church and who
now

"Rest in God's still memory folded deep."

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THE CENTENARY CELEBRATION

During the singing of the recessional the choir and clergy passed into the porch of the church where Bishop Tucker dedicated the tablet commemorating the day. This bronze plaque bears the inscription

1832 - 1932
To Mark
The First Hundred Years
Of
This Church
"Lord, Thou Hast Been
Our Dwelling Place
In All Generations."

There remained one last rite to be performed before the events of this historic occasion should be complete, the planting of the Cedar of Lebanon. Already the little tree stood in its hole to the north of the church, in front of it, set in a stone marker a bronze shield contains the following record:

IN COMMEMORATION
OF
THE CENTENARY
OF
CHRIST CHURCH
Oct.-16th
1832-1932
Registered
THE AMERICAN FORESTRY ASSOCIATION,
WASHINGTON, D. C.

By now the drizzle of the morning had become a steady downpour and only a few followed the vestry, clergy and choir to the spot where the planting was to take place. Others gathered at the windows on that side of the church
to witness this final ceremony. Dr. William H. Wilmer of Baltimore, a member of the vestry and a great lover of trees made the address and placed the first spadeful of earth about the roots of the tree. We quote in full Dr. Wilmer's address and poem.

"He that planteth a tree," wrote that great lover of nature, Henry Van Dyke, "is a servant of God. He provideth a kindness for many generations."

Legend, mythology, history, scripture, extol the services of trees to man. In mythology the profane destroyer of a tree was severely punished, while the protector of trees was highly rewarded.

Norse mythology pictures all life as a mighty tree (Ygdrasil), whose roots go deep down in the earth, whose trunk reaches up to heaven, whose branches are high over the whole universe.

It therefore seems fitting that the Committee in charge of this happy occasion should commemorate it by planting a tree, and that the tree should be Jehovah's Tree, the Cedar of Lebanon. In doing this you are "erecting a living arch in the Temple of God." When one thinks of the trees in the Bible, the Cedars of Lebanon at once come to mind. Solomon, "wiser than all men," had knowledge of many things, "and he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." And the Psalmist says: "The trees of the Lord are full of sap, the Cedars of Lebanon which he hath planted."

Of all Life's beautiful memories,
None are lovelier than those of trees,
So little tree,
We place tenderly,
Your roots in the sod:
Your branches point upwards to God,
At night, human friends are afar,
So you may commune with a star:
THE CENTENARY CELEBRATION

And when dawn has begun
You may watch for the sun,
When the wind stirs the air,
Your head bends in prayer.

Once more a note of thanksgiving was sounded as the Doxology was sung and the Bishop pronounced the Benediction.

So this day of commemoration and thanksgiving came to a close and the four hundred persons who had taken part in the celebration scattered to their many homes. The rain fell lovingly upon the little Cedar of Lebanon and Christ Church, Millwood began her second century of witness to God on this hill-top.
Lists from the Parish Register

BAPTISMS

1848—David Funsten
Hugh Nelson
William Byrd Page
Isham Randolph
Charles Simeon Meade
Burwell McGuire
Rebecca Millicent
Alethea Collins Cook
Beverley Randolph
George Harrison Burwell

1849—Philip Tallcot Meade
Thomas Paget
Philip Burwell
Philip Smith Bradford
Susan Meade Funsten
William Ross Hoff

1850—Catherine Mackay Meade
Roland Thornton Briley
Anastasius Meade
Susan Page Meade
David Meade Funsten
Jane Meade
Agnes Atkinson Burwell

1851—Elizabeth Cook Mason
William Morgan
Mary W. Frances Burwell
Nathaniel Burwell Randolph
Catherine Johnson Hoff
Eliza Briley
Lavina Fauntleroy
William Byrd Lee
Mary Marshall McGuire

1852—Edward Killette Bradford
William Kidder Meade
Robert Emmet Funsten
Natillia Burwell Carter
Polly Cary Randolph
Mary Pleasants Whiting
Corolline Page

1853—Philip Grimes Randolph
Louisa Nelson Meade
Albert Turner Meade

John Page Burwell
Louisa Carey Funsten
Maria Byrd Hopkins
Thomas Mauduit Nelson
Cornelia S. McKendree (col)
Florence Vienna Sprint
Lemuel M. R. Shearer
George Walter Shultz
Thomasia Nelson Meade
Catherine Isham Randolph

1854—Charles Worthington Hoff
William Armistead Whiting
Sarah Catlett
Mary Harrison Randolph

1855—Agnes Burwell Page
Emily Nelson
Alice Cary Meade
David Randolph Meade
William M. McHenry (col)
William Smith (col)
Rosa Warren Bradford
Eliza Atkinson Nelson
Meggie Little Morgan
William Nelson Meade
Fannie Burwell Meade

1856—Richard Henry Lee
William Fitzhugh Randolph
Francis Hagar Hoff
Francis Beverly Whiting
William C. T. Burwell
Evelyn Byrd Nelson Page

1857—William Nelson
Thomas Nelson Massie
Robert Burwell Meade
Lucinda W. Meade
Susan, Sallie, William (col)
Michael, Evelina (col)
Joseph Marion Schlusser

1858—Mary Tuley Jackson
Philip Randolph Pendleton
Esten Randolph
George Burwell Page
Robert Powell Fauntleroy

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Mary Catherine Meade
Louis Collins Bradford
Eliza Atkinson Lee
Phineas Pemberton Whiting
William Nelson Burwell

1859—William Evelyn Hopkins
John F. Faunterley
John Jolliffe
Ursula (col)
Benjamin Harrison

1860—Lucy (maid) (col)
Nathaniel Burwell Meade
John Elliot Briarely
Lilly Beale
Edward Beale
Nannie Beale
Celestine Davis Page
Annie Churchill Jolliffe
Harriet Tyson Jolliffe
George Burwell Hay
Heningham Lyons Watkins
Kate Niverson Watkins
Luis DeLemar Renshaw

1861—Francis Beverly Whiting
Richard Pleasants Whiting
Louisa Philippa Bradford
Samuel Hopkins Jolliffe
Jane Cary Randolph
Thomas Hugh Burwell
Lucy Burwell Whiting
Ann Page Renshaw
Virginia Cary Meade
Louisa Nelson Meade
Ann Randolph Meade
Evelyn Wylling Nelson

1862—Mary C. R. Harrison

1863—Amos Jolliffe
Lucy Burwell Whiting
George William Meade

1864—Ann Rebecca M. Hite
Charlotte Wickham Renshaw
Lucy Kate Shearer
William Welford Randolph
Robert Randolph Smith

1865—Evelyn Carter Burwell
Nathaniel Burwell Mayo
Charles Andrews Jones
Julian Harrison Randolph

1866—Alice Burwell
Arthur Burwell
Lucy Page Burwell
Rebecca Churchill Jolliffe
Philipa Burwell Randolph
Henry Isham Randolph
Warren Collier Smith

1867—Emily Carrington Page
Nina Carlyle Whiting
John Evelyn Page
Agnes Mercer Harrison
Agnes Atkinson Mayo
Virginia Cary Randolph

1868—Dora Page Burwell
Evelyn Page Meriwether
Elizabeth Green Meade
Abraham Polhemus Whiting
Susan Randolph Cooke
Robert Lee Jones
Churchill Crittenden Jones

1869—Emily Hay Holland
Robert Lee Funsten
Oliver R. Funsten
Katherine Randolph
Uriel Wright Boyce
Sarah G. Tuley Boyce
Catherine Lawrence Boyce
Edwin Ruthven Wright
Joseph Tuley Wright
John Marshall Jolliffe
William McCormick
George Alexander Lewis

1870—Robert Carter Randolph
Philip Pendleton Cooke
Edmund Pendleton Cooke
Emma T. Bowen
Fanny B. Bowen
Caroline M. Baker
Mrs. U. L. Boyce
Mary Francis Page Jones

1871—Lucy Welford Smith
Ann Rebecca Meade
Georgia V. Timberlake
Irene B. Timberlake
Lila C. Timberlake
Thomas A. Timberlake
Carrie V. Timberlake
Hattie G. Timberlake
Willie D. Timberlake
Frank R. Timberlake
Alice W. Evans
Maria B. Evans

1872—Matthew Page Jones
Joel Lane Briggs
Bettie Randolph Smith
William Hay Lewis
<table>
<thead>
<tr>
<th>Year</th>
<th>List Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1874</td>
<td>Mary Lee Meade, Joseph Churchill Jones, Bettie E. Slusher</td>
</tr>
<tr>
<td>1875</td>
<td>George Lorraine Jones, R. P. Page Cooke, Wm. Byrd Page Harrison, Agnes Rogers Page, Addis Manson Meade, Thomas Miller Kennerly, Willie Anna Meade</td>
</tr>
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OLD CHAPEL AND THE PARISH

Louis Franklin Carroll
Frederick H. Christian
John J. B. M. Christian
William Christian
Mary E. Rinker
William P. Rinker
Lydia E. Rinker
Harry W. Rinker
Wesley N. Carpenter
Stewart R. Carpenter
Rosa W. Carpenter
Novel P. Waters
Edith May Waters
Delia Bryan
Randolph Rosewell Page

John Page Burwell
John Colier Woolfolk
Robert P. F. Louthan
Benjamin W. Renshaw
Anne Pyle
Annie M. Magruder
Alcinda Davis
William Flagg Stuart
Florence O. Carter
Edith Myrtle Dick
Rose Settle Dick
John Sylvester Carter
Willie May Carter

1888—George Harrison Burwell
Isobel Stewart Bryan
Julia Wickham Renshaw

1889—William W. Diffenderfer
Cassius C. Diffenderfer
Pearl E. Diffenderfer
Louis Jacquelin C. Bradford
Bessie Clarke Galloway
Evelyn Elizabeth Turpin
Everard Carlisle (col)
Hugh Mortimer Nelson

1890—Wm. Marshall Johnson
Carrie Cecilia Logan
Marguerite Crenshaw Burwell
Lydia Hall Carter
Hattie Blanche Carper
Edward Alexander Lindsey
Ollie C. Diffenderfer
Mary Bryan Stuart
Winston Southgate Lindsey
William Nelson Woolfolk
James Walter Carpenter

1891—Catherine Miller Garvin
Homer Allen Garvin
Thomas Manduit Nelson
Maria Josephine Conrad
Minnie Atkinson Conrad
George Harfield Conrad
Arthur Franklin Conrad
Mary Frances Carlisle
Margaret Byrd P. Burwell
Walter Anson Estep
Lilian Taylor Copenhaver
Mary Josephine Copenhaver
Mary Tyler
William Nelson C. Turpin
George Harrison Burwell

1892—Thomas Henry Plotner
Grace Sprint
William David Garvin
Upton L. Boyce Jones
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OLD CHAPEL AND THE PARISH

1901—Blanch E. Tavenner
Ruth Somerville Royston
Araminta C. Cooper
Addison Garvin Jones
Margaretta Colston Carper
Virginia Vorous

1902—Robert Winter Royston
Kathleen Bayly Boyce

1903—Robert Bruce Golightly
Dallas Moler Cremer
Joseph Warren Bowles
Garvin Bowles
James A. Bowles
Theodora Cox
Gwynne Page Jones
Alice Louise Carper
Margaretta Camilla Whiting
Helen Jessop Boyce
Joseph Ravenscroft Jones

1904—William Lee Herbert (col)
Mary Catharine Sprint
Frances Edgar Stuart
Joseph Dickson Golightly

1905—Nellie Estelle Jones
Matthias F. Henry Jones

1906—James Ginn Gibson
Jane Marguerite Golightly

1907—Elsie Sophie Brockdorff

1908—Juliette Burwell Jones
Ethel Harrison Cooper
Rhuey Agnes Grim
Leila Catherine Grim
Bertha Virginia Grim
Rosa Ella Grim
Philip Henry Grim, Jr.
Riley H. Wickes
George K. Diffenderfer
Helen Mary Grim
Leila Ethel Pyle
Roy Braxton Pyle
Milton Shepherd Pyle
John Morris Dunlap
Robert Holmes Stricker
Mattie Mohler Golightly
Margaret Harrison Randolph

1909—George Lorraine Jones
Robert Page Jones
Theodore Nagle Jones

1910—Courtney Byrd Jones
Benjamin Harrison
Jacquelin A. Elyette
Marguerite L. Elyette
Virginia Burwell Jacobs

1911—F. Josephine Golightly
Elizabeth Churchill Jones
Henrietta King Page
Henry Post Mitchell
Robert Powell Page III
Henry William Frost
Cary Randolph Harrison
John Murray Tavener
Mary Sadie Sipe
Roger Vernon Lloyd
Robert Clayton Lloyd
Harrriet Elizabeth Cooper
Mamie Virginia Peyton
Grace E. Clarke
Robert Correll Brown
Anna Brockdorff

1912—Henry Maxwell Peyton
Nora Page Peyton
Sadie Alice Peyton
Clay Carr Peyton
Harvey Eugene Peyton
Earl Sylvester Peyton
James Hamilton Peyton
Douglas Barton Golightly
Florence Courtney Jones
Nancy Burgess Simpson
Ethel Allen Jolliffe
Ellen Virginia Thompson
Carey Lewis Brown
Cornelius Van Deventer
Eilene Bell Lewis
Nancy Steel

1913—Nathaniel Burwell Page
Calvin Powell Brockdorff
Bessie D. M. Whiting
Frances Neil Van Deventer
Mathias W. Henry Frost
Nathaniel Burwell Jones
George Harrison Burwell
Howard Eversole Hemsley
Henry Hemsley, Jr.
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<td></td>
<td>Paul Walton Weaver</td>
</tr>
<tr>
<td></td>
<td>Mildred Fort Heine</td>
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<td>Marion Agnes Heine</td>
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<td>Margaret V. Smallwood</td>
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<td>Agnes Rebecca Heine</td>
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<td>Marjorie Lee Lindsey</td>
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<td>Joe Jolliffe</td>
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<td>1923</td>
<td>Maurice C. Willingham</td>
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<tr>
<td></td>
<td>Beverley Randolph</td>
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<td>Prescott F. Huidekoper</td>
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<td>John Edward Zombo</td>
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<td></td>
<td>Wilton Garver Weaver</td>
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<td>1924</td>
<td>Robert Mason Hooker</td>
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<td>Randolph Edward Rodgers</td>
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OLD CHAPEL AND THE PARISH

Carl Arias Rodgers
Hackley Roy Trenary
Virginia Bell Trenary
Mary Elizabeth Trenary
Dorothy Virginia Shewbridge
Sybil Belle Price
Margaret L. C. Lupton
Virginia R. W. Lupton
Carter Lupton
James Davis G. Lindsey
James Byron Yount
Virginia Yount Lindsey

1925—Joseph Edward Cook
Jacob Lawrence Weaver
Jerome Harold Garver
Samuel Earl Garver
Mary Edmonia Thompson

1926—Thos. Hugh Burwell Meade
Iris Elizabeth Shumate
Marshall Hackley Trenary
Edna Marshall Trenary
Mary Elizabeth Trenary
Jean McNeil Randolph
William Gibson Burner
Jean Evelyn Willey

1927—Joseph Augustus Lupton
John Saunders Coe
Beverly Milton White
Jacob Beverly Vorous

1928—John Tucker Lindsay
Betty Lee Bumgartner
Earl Dearmont Zombo
George Samuel Rodgers
Emory Otterbein Rodgers
Arthur Lee Lowe
Charles Russell Grim

1929—Frank Milton Dick
Isabel Marie Pyle
Julian Garland Weaver
Betty Jane Wright
Alfred Winston Wright
Clarence Flippo Hicks
Julian Brownley McKay
Jane Carey Lindsey
Anne Colston Langbein
Charles Allen Burtner

1930—Olaf Gilbert Brockdorff
Ellen Louise White
Arthur Allen Douglass
Joanne Bumgartner
Floyd Oliver Hudson
Graham Eugene Hudson
William Henry Hooker
Bobbie Colleen Brown
Beryl Lynn Garver
Cathleen Virginia Thompson
Elizabeth Louise Dufour

1931—Charlotte Nelson Meade
Charles Lee Burwell

1932—John Henderson Farrar
Philip Henry Grim
Doris Jean Garver
Pearl May Brown
Helen Marie Brown
Frances Edith Brown
Alma Isabel Vorous
James Kemper Yowell

MARRIAGES

1782—John Milton
Ann Stribling

1784—James Bruce
Lydia Jolliffe

1785—John Berry
Lettice McKay
Mr. Throckmorton
Mildred Washington

1787—James Marquis
Rebecca Smith
Zerenius Emmons
Lydia Romine

1788—Peter Whiting
Hannah Washington

1789—John Hamaker
Margaret Chapman

1790—James Brown
Jane McNeil

1791—Richard Bowen
Elizabeth Lindsey

1792—John Newland
Margaret Ware

1793—Richard Lee
Ann Green
<table>
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<tr>
<th>Year</th>
<th>Births</th>
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| 1789 | Thomas Stribling  
     | Elizabeth Snickers  
     | Frances Hutchins  
     | Elizabeth Marquis  
     | Eecious Hayes  
     | Keziah Marquis  
     | William Tapscott  
     | Frances Washington  
     | William Wiley  
     | Priscilla Marquis  
     | Mr. Nelson  
     | Catherine Washington |
| 1790 | William Dunbar  
     | Mary Rogers  
     | Isaac Webb  
     | Lucy Ware  
     | John Haymaker  
     | Christine Bostion  
     | Charles Webb  
     | Polly T. Ware |
| 1791 | Lawrence Cullen  
     | Martha Whittle  
     | George Sarrat  
     | Ann Cook  
     | Archibald Stewart  
     | Eleanor Briscoe  
     | Hugh Holmes  
     | Elizabeth Briscoe |
| 1792 | William McGuire  
     | Mary Little  
     | Charles Magill  
     | Mary Thruston  
     | Silas Martin  
     | Polly Thompson |
| 1793 | Jesse Taylor  
     | Mary Jacqueline Smith  
     | Frederick  
     | Frances Thruston  
     | William Snickers  
     | Frances Washington  
     | Henry Daingerfield  
     | Elizabeth M. Thruston |
| 1794 | Samuel Bryant  
     | Ann Williams  
     | Elijah Milton  
     | Catharine Taylor  
     | Thomas Martin  
     | Mary Tavender |
| 1795 | Daniel Morgan  
     | Elizabeth Lindsey  
     | Amos Jolliffe  
     | Margery Perry  
     | Thomas Keenan  
     | Margaret Lindsey  
     | George Booth  
     | Elizabeth Washington  
     | David Boice  
     | Ann Williams  
     | Nicholas Cunningham  
     | Anna Lee |
| 1796 | Joseph Osbourne  
     | Rhody Romine  
     | James Ware  
     | Elizabeth Alexander |
| 1797 | Edmund H. Taylor  
     | Eloisa Thruston  
     | Robert Higgins  
     | Mary Jolliffe  
     | Robert Webber  
     | Eleanor Holland  
     | James Carpenter  
     | Peggy Alexander  
     | George Jolliffe  
     | Lawrence Washington  
     | Mary Dorcas Wood  
     | Philip Burwell  
     | Elizabeth Page  
     | Thomas Grymes  
     | Jane Riley  
     | Nathaniel Cowan  
     | Sarah Rice |
| 1798 | Samuel Hughes  
     | Catharine Cooper Holker  
     | Jesse Glasscock  
     | Dilley Lewis  
     | Fairfax Washington  
     | Sarah Armistead  
     | John Reiley  
     | Polly Aldridge |
| 1799 | John Washington  
     | Frances Baylor  
     | Philip Burkhammer  
     | Sarah Dick  
     | Matthew Page  
     | Ann R. Meade |
OLD CHAPEL AND THE PARISH

Samuel Ball Green
Elizabeth Blair
William Phillips
Mary Thrasher
John Payne Clark
Stacy Glasscock
John Randolph
Jenny Owen

1800—Cuthbert Briscoe
Elizabeth Thompson
Eli Smith
Jenny McDonald
William Carroll
Elizabeth Morgan

1801—Joseph Sexton
Dorcas Lindsey
Andrew McGuire
Molly Smith
James Smith
Catherine Taylor
Archibald Young
Lettice Morgan
George Stipe
Elizabeth Ryan
Peter Coontz
Mary Grim
Alfred Henry Powell
Sidney Ann Thruston
Thomas Halbert
Mary Beavers

1802—William Weaver
Peggy Carson

1803—Moses Beavers
Hannah Halbert
Charles Ware
Frances Whiting

1804—Whiting Washington
Rebecca Smith

1805—Stephen Dick
Sarah Jennings
William Baldwin
Elizabeth Mann

1806—John McIlheny
Harriet Milton
John Evans
Elizabeth Evans

1807—Thomas Castleman
Hannah Bushrod Frost

John Jolliffe
Frances Helm
James Smallwood
Sarah Lloyd
Lewis Jones
Arabella Pepper

1808—Thomas Jackson
Mary Bostion

1809—John Hanson Thomas
Mary I. Colston

1810—William Meade
Mary Nelson
John Ashby
Sarah Lanham

1811—Robert Polk
Penelope Maury

1812—Beverly Blair
Ann Beverly Whiting
Edw. Jacquelin Smith
Elizabeth Macky
John Milton
Katherine Nelson
Geo. Washington Carter
Mary Burwell Wormley
Moses T. Hunter
Mary Snickers

1814—John W. Gordon
Sarah Bryant

1815—John Macky
Rebecca Holmes McGuire
John Baker
Alcinda Louisa Tapscott
William Sommers
Rebecca Glasscock

1817—Edward Wyatt
Patience Bryant
Samuel Humphrey
Polly Thurston
John Shafer
Winney Lloyd
James Hay
Eliza G. Burwell
Bushrod Taylor
Eliz. Stribling Milton

1818—Robert Baldwin
Sarah Macky

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LISTS FROM THE PARISH REGISTER

1820—John Bruce
   Sidney Smith
   Sigismund Stribling
   Eliz. Sarah R. Ware
   Alexander Powell
   Lucy Peachy Lee

1826—Aquilla P. Moore
   Apphia Bryarly
   Samuel Taylor
   Eliza Smith
   Mann P. Nelson
   Amelia S. Washington

1827—William Taliaferro
   Fanny Barnes Harrison

1830—Robert L. Randolph
   Mary S. Magill
   Thomas F. Bryarly
   Mary Lupton
   Samuel Hopkins
   Lavinia E. Jolliffe

1835—Thomas Carter
   Ann Willing Page

1836—Josiah Tidball
   Lucy G. Page
   Theodore Rodgers
   Harriet Baker
   Edwin Bowen
   Mary S. Bryarly
   Philip L. C. Burwell
   Susan A. Lee
   Wm. H. Kerns
   Lucy Jane Randolph
   Dr. M. Page
   P. C. Randolph

1837—Wm. B. Thompson
   Catherine M. Stribling
   James I. Miller
   Ann T. Stribling
   John H. Keirn
   Martha E. Randolph
   Wm. C. Overall
   Selina W. Jolliffe
   Philip P. Cooke
   W. Ann Burwell
   Hugh Hite
   Ann Meade
   Samuel G. Wyman
   Mary Armstead Byrd

1842—Nathaniel Burwell
   D. W. Page

1843—John Page
   Lucy M. Burwell

1848—Dr. J. R. W. Dunbar
   Nattillia B. H. Dew
   Oliver B. Knodle
   Ann C. Baker
   Ireland Jackson
   Matilda Dixon
   John S. Smith
   Martha E. T. Jackson
   Richard Henry Lee
   Evelyn B. Page
   William Albert Bradford
   Louisa Christine Smith
   William W. Meade
   Virginia W. Meade
   Adam Thompson
   Mary E. Yowell
   James M. Hite
   Harriet G. Meade
   Lee Taylor (col)
   Lucy O'Donnell (col)

1849—Jacob Hamilton (col)
   Eveline (maid) (col)
   Dr. Thomas C. Hance
   Mary E. Garner
   Cyrus Mansfield (col)
   Sarah Lewis (col)

1850—William H. Pendleton
   Henrietta E. Randolph
   George W. Schultz
   Judith Ann Stoner

1851—John Henry Taylor
   Maria Thompson
   Robert and Ursula (col)
   Dr. John W. Chinn
   Eliza Clay Kerfoot

1852—James Franklin Thompson
   Margaret Ann Stewart
   Joseph Rowlet (col)
   Lecana Pollet (col)
   Nathaniel Masters (col)
   Susan Dixon (col)
   Moses Moxley (col)
   Lecana Grayson (col)
   James Lawrence Lloyd
   Elizabeth Lee
### OLD CHAPEL AND THE PARISH

<table>
<thead>
<tr>
<th>Year</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1853</td>
<td>Henry A. Hibbard, Ann Smith Weill, Barnaby Ivison (col), Eve Harris (col), Nathaniel Carter (col), Elizabeth Johnson (col), Samuel Wiley (col), Sarah Jane Brown (col), Philip Nelson, Emma Page</td>
</tr>
<tr>
<td>1855</td>
<td>Coy Quivers (col), Liddy Jimison (col), Henry Clinket (col), Caroline Dickson (col), John Shaffer, Mary Frances Lloyd</td>
</tr>
<tr>
<td>1857</td>
<td>Harry Gibson (col), Milly (maid) (col)</td>
</tr>
<tr>
<td>1859</td>
<td>Andrew E. Kennedy, Maria P. Cooke</td>
</tr>
<tr>
<td>1861</td>
<td>Dr. Charles Smith Buckner, Mary Nelson Carter, William T. Morrill, Laura Mason, John Johns, Jr., Mary Mercer McGuire, Peter Helms Mayo, Isabella D. Burwell</td>
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<td>1862</td>
<td>Warren C. Smith, Betty B. Randolph, Henry Knight, Ann I. Doran</td>
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<td>1864</td>
<td>Dr. Wm. Douglas Meriwether, Ann Willing Page, O. P. Evans, Amelia C. Bell</td>
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<td>1866</td>
<td>B. F. Johnson, Eliza Lee</td>
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<td>1867</td>
<td>Capt. Wm. P. Carter, Lucy R. Page, Jesse Jenkins, Sarah Brabham, John Esten Cooke, Mary F. Page, Arthur Wheatly, Betty Bowen</td>
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<tr>
<td>1868</td>
<td>John W. McCormick, Lucy E. H. Smith, John Thomas Fletcher, Louisa A. Funsten, John M. Jolliffe, Kate M. McCormick, R. Herman Ritter, Lucy C. Keeler</td>
</tr>
<tr>
<td>1869</td>
<td>Thomas H. B. Randolph, Elisa Page Burwell, Hamilton S. Fletcher, Mary C. Funsten, Mr. Ashby, Miss Hughes, Charles L. Willingham, Fanny McDaniel, David W. Jenkins, Mary E. Doran</td>
</tr>
<tr>
<td>1870</td>
<td>Robert T. Elsea, Ann Elizabeth Owens, Theodore Brown, Susan Page Meade</td>
</tr>
<tr>
<td>Year</td>
<td>Names</td>
</tr>
<tr>
<td>------</td>
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| 1872 | William Brown (col)  
Frances Brown (col)  
Norvull Laws  
Alice B. Evans  
John P. Burwell  
Elizabeth M. Wainwright  
John W. Hilliard  
Mary Ann Romine |
| 1873 | James P. Bowen  
Mary E. Evans  
Mr. Seibert  
Miss Wood  
Robert Powell Page  
Agnes Atkinson Burwell |
| 1874 | Thos. Dye Cockey  
Nannie H. Baker  
George N. Thompson  
Nancy Hile  
Col. Wm. Rice Craighill  
Rebecca Churchill Jones  
Dr. Philip Burwell  
Maria H. Harrison  
Philip C. Meade  
Alethea C. Cooke |
| 1875 | Mathis W. Henry  
Susan R. Burwell |
| 1876 | John Wesley Walker  
Virginia Whitsell  
John Lott  
Margaret E. Wright  
C. T. Pagenhardt  
Minnie F. Stewart |
| 1877 | Walter Garrett  
Fanny McDonald  
Washington P. Chew  
Amanda G. Little  
Joseph Deavers  
Ginnie Walker  
Percy Charrington  
Mamie H. Randolph  
Thomas M. Nelson  
Susan H. Atkinson  
James Cave  
Maggie Piles  
John C. Woolfolk  
Eliza A. Nelson  
John Licklider  
Bertie Garrett |
| 1878 | Charles Royston  
Martha Dove  
Rev. James R. Winchester  
Eliza A. Lee  
Franklin Strother  
Mary Bowen |
| 1879 | James Joel Russell  
Alice L. Singhass  
John H. Clark  
Mary E. Levi  
I. L. W. Baker  
Emma P. Coontz  
John S. McDonald  
Allie W. Garrett |
| 1880 | William H. Carter  
Lydia H. Carper  
Benjamin M. Jobe  
Bettie E. Slusher  
Robert A. Anderson  
Mary T. Hutchinson  
John Louthan  
Annie Slusher |
| 1881 | Scott P. Davis  
Florence Garrett  
James W. Waters  
Ann E. Carpenter  
Grafton B. Hilliard  
Elizabeth Elliott  
Dr. Archie Cary Randolph  
Susan (Burwell) Henry |
| 1882 | William K. Gibson  
Fanny Showers Morgan  
Coy Brown (col)  
Lucy Christian (col)  
Alexander Carlyle  
Nancy Wright  
Henry Randolph (col)  
Martha Williams (col)  
George H. Williams (col)  
Clarissa Marsden (col)  
Jackson Johnson (col)  
Sidney Wormley (col) |
| 1883 | John F. Hubbard (col)  
Rachel P. Fraxtions (col)  
Benjamin Gordon  
Susan Dove  
James M. Shipe  
Nannie I. Silman  
Archibald B. Bevan  
Mary Cary R. Harrison |
OLD CHAPEL AND THE PARISH

John Ford (col)
Frances Strange (col)
John S. C. Murphy
Jo Esther Coontz
George Randolph (col)
Mary Banks (col)
Millard F. Garrett
Lillie D. Carlisle
Frances B. Whiting
Maria P. Meade
Franklin Brown (col)
Annie Huston (col)

1888—Albert Corlisle
Fannie E. Keller
I. D. Shaner
Hattie L. Bryarly
John W. Colston (col)
Lucy Jackson (col)

1890—Eugene M. Tavener
Jennie W. Beemer
Philip C. Meade
Elizabeth Sharpe

1891—Robert Lee Jones
Katherine L. Boyce
Hiram T. Cornell
Susan Ida McDonald

1892—L. Holmes Ginn
Meta Eugenia Cobb
William J. Manning
Rosa W. Bradford
Edmund Wickham Byrd
Evelyn Carter Burwell

1893—John Henderson (col)
Winnie Carter (col)
Charles A. Jones
Nellie E. Garvin
Charles H. Lee, Jr.
Susan Randolph Cooke

1894—W. Ernest Dearmont
Ellen Clay Gibson

1895—Mack Wilson (col)
Lucy Ellen Hubbard (col)

1897—Robert Winter Royston
Mary E. Carper

1898—Joseph W. Bowles
Kate V. Garvin
Robert Bruce Golightly
Mattie P. B. Beavers

1899—Robert Rogers
Elizabeth Rinker

1901—George Lorraine Jones
Florence Minnie Cox

1902—Courtney Byrd Jones
Juliette Winston Henry

1903—Richard Edward Reid
Frances Marshall Jolliffe

1884—William Butler (col)
Sallie Herbert (col)
John P. Walker
Fannie E. Benn
Henry Pendleton (col)
Maria Ball (col)
Pum Edwards
Betty Brown
William C. Turpin
Evelyn Nelson
William Banks (col)
Betsy Hubbard (col)
Simon White (col)
Jane Carter (col)
Nathaniel Carter (col)
Nannie Jackson (col)

1885—Stephen Faulding (col)
Clara Myers (col)
Jacob Lawson (col)
Mary Banks (col)

1886—George H. Burwell
Lucy Burwell Whiting
Robert Randolph (col)
Lucy Carter (col)
Henry Clay Briggs
Sarah C. Speeher

1887—Wm. H. Cadwallader
Adelia B. Holtzelaw
William B. Calmes
Harriet D. Symes
Edward A. Lindsey
Blanche May Beemer
Coy Brown (col)
Lydia Johnson (col)
Thomas J. Dove
Kate L. Silman

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<th>Names</th>
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<tr>
<td>1904</td>
<td>C. Edgar Grim, Laura May Holtzclaw, George Alton Dick, Grace Kate March, Geo. Graham Henderson, Dorothy Willing Henry, Samuel Howard Archer, Ann Courtney Johnson</td>
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<tr>
<td>1905</td>
<td>James A. Robinson, Daisy Glasscock, Thomas E. Mason, Laura Mahoney</td>
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<td>1906</td>
<td>Edward Jacobs, Sybilla Burwell, William D. Pipher, Florence Obelia Carper</td>
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<td>1907</td>
<td>Correll Brown, Effie M. Cadwallader</td>
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<td>1908</td>
<td>Herbert E. Brown, Araminta C. Cooper, T. S. Hummer, Florence A. Brown</td>
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<td>1909</td>
<td>Roland Green Mitchell, Susan R. Page</td>
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<td>1912</td>
<td>Roswell Bennet Silman, Bertha Lodge Sipe, Prescott Huidekoper, Nannie Adelaide Nelson, Dr. Lewis M. Allen, Dorothy Gilpin</td>
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<td>1914</td>
<td>Lewis Burwell Meade, Margaret C. Burwell, Walter Johnson, Miss Allison</td>
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<tr>
<td>1915</td>
<td>Edgar Kyle Miller, Katharine Garvin, Raymond W. Stake, Phyllis Roberta Hannis</td>
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<tr>
<td>1916</td>
<td>Horace Burven Smallwood, Grace Tomblin, Lily Elizabeth Von Winkler, Ralph H. Thomas, Howard Carroll, Edith Smallwood, George W. Carroll, Mary Lillian Smallwood</td>
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<tr>
<td>1917</td>
<td>Charles Campbell McLeod, Margareta Colston Carper, James Franklin Hughes, Ella Rose Grim, Verne Rheen Mason, Lucy Meredith Ginn</td>
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<tr>
<td>1918</td>
<td>John W. Lee, Lena T. Brown, Leslie McIlwee Snapp, Lula Marie Garver, Rev. Sumner F. D. Walters, Evelyn Nelson Turpin</td>
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<tr>
<td>1919</td>
<td>Louis T. Weis, Jr., Lola Mercer Jenkins</td>
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<td>1920</td>
<td>Arthur L. Lowe, Alcinda Whisson Cooper, Lloyd Yates Willey, Sybil Randolph Russell</td>
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<tr>
<td>1921</td>
<td>Lewis Burwell Meade, Margaret C. Burwell, Walter Johnson, Miss Allison</td>
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<tr>
<td>1922</td>
<td>Edgar Kyle Miller, Katharine Garvin, Raymond W. Stake, Phyllis Roberta Hannis</td>
</tr>
<tr>
<td>1923</td>
<td>Horace Burven Smallwood, Grace Tomblin, Lily Elizabeth Von Winkler, Ralph H. Thomas, Howard Carroll, Edith Smallwood, George W. Carroll, Mary Lillian Smallwood</td>
</tr>
<tr>
<td>1924</td>
<td>Charles Campbell McLeod, Margareta Colston Carper, James Franklin Hughes, Ella Rose Grim, Verne Rheen Mason, Lucy Meredith Ginn</td>
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</tbody>
</table>
OLD CHAPEL AND THE PARISH

1925—Robt. Allen Green Hicks
Nell Estelle Jones
James Archer Ashby
Mabel Bell Thompson
R. Clark Lloyd
Gladys C. Jenkins
Jett McCormick Batts
Jess Adams
Thomas McCarty
Mattie Pitta

1926—Howard C. Hughes
Anna Elizabeth Hemsley
Herbert M. White
Elsie S. Brockdorff
Lawrence M. Russell
Elizabeth F. Hauptman

1927—John L. Pearson
Elsie Payne

1928—Charles Ewart Samways
Evelyn Baer
Leonard J. Langbein, Jr.
Alice Louise Carper
Arthur Allen Douglass
Mabelle Beverley Harris

1929—Dr. Norvell Belt
Lorena Emma Strine
Jacob Paul Ayres
Reba Isabel Hemsley

1930—Jerome Lantz Hauptman
Theima Lewis

1931—Robert Edwin Peyton
Ruth Helen Austin
John Pearson
Virginia Thompson

BURIALS

1751—Winnifred Calmes
1793—Susanna Grymes Burwell
1794—Mann Page Burwell
   Maria Holker
1801—Mrs. John P. Pleasants
1803—Mann Page
1810—Mrs. Archibald Cary Randolph
1811—Taylor Page Burwell
1813—Capt. Archie Randolph
   Robert Carter Burwell
   Governor Edmund Randolph
   Miss Philipina Nelson
   Tayloe Page
1814—Col. Nathaniel Burwell
1816—Judge Bennet Taylor
1817—Robert Burwell
   Mrs. William Meade
1820—Honorable John Holker
1821—Mrs. Elizabeth Burwell
   Capt. Thomas T. Byrd
1822—Miss Fanny Burwell
   William Nelson Burwell
   Sallie Throckmorton Burwell
1824—John E. Dangerfield
1825—Joseph Tuley
   William Hay
   George W. Nelson
1826—Dr. Lewis Burwell
   Matthew Page
1828—Mrs. Hannah F. W. Whiting
   Dr. Charles Carter Byrd
1830—Mrs. George Burwell
1832—John O'Connor
1835—Mrs. Mann Page
   Roberta W. Page
1836—Philip Grimes Randolph
1837—Dr. Matthew Page
   Mrs. Julia C. Avery
1838—Lewis Burwell
   Mrs. Anna Randolph Page
   John Page
1841—Mrs. Robert Page
   Thomas H. Burwell
   Mrs. Cecilia P. Owen
   Cecilia Washington Peyton

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LISTS FROM THE PARISH REGISTER

1842—Mrs. Mildred Nelson
   Mrs. Richard Evelyn Byrd

1843—Mrs. Peyton R. Berkeley
   Mrs. Nathaniel Burwell

1846—Mrs. Bennett Taylor
   Mrs. (? Washington Milton

1847—Dr. James Hay
   Mary A. Burwell

1848—Elizabeth Burwell Lucius
     Edward Page

1849—Henry Dick
     Philip Burwell
     Dr. Robert P. Page
     Charles Simeon Meade
     Nathaniel Burwell

1850—Philip Pendleton Cooke
     Mrs. Elizabeth Burwell
     Gwynne Page
     Lucy Welford Randolph

1851—Philip Nelson
     Dr. William Nelson

1852—Catherine Isham Randolph

1854—Dr. Robert H. Little
     J. C. R. Taylor's infant

1855—Mrs. Matthew Page
     Mrs. Eliza Gwynne Hay
     Mrs. Gregory
     Mrs. Natillia B. Dunbar

1856—Hannah Fairfax Washington
     Prof. J. Worthington Smith
     Dr. John Langbourn Burwell
     J. W. Smith
     Lucy G. Nelson
     Mrs. Philip Nelson
     Mrs. Eliza Burwell McGuire

1857—Nathaniel Burwell's infant
     Mrs. John Holker
     Robert Meade
     Mrs. Robert Howe Little
     Philip Burwell Randolph

1858—Mrs. Louisa Meade
     Adam Thompson's infant
     Mrs. S. R. Page
     John Page's infant
     Lucy Meade

1859—Mrs. Polly Doran
     Mrs. Margaret T. Stoner
     William Fitzhugh Randolph
     Mrs. James Clarke
     Robert Carter Randolph, Jr.
     John Jolliffe
     Ursula (col)
     Edward St. George Cooke
     John Stewart
     Wm. Burwell McGuire

1860—Col. Francis Otway Byrd
      Col. Joseph Tuley
      Mrs. Mary E. Carter
      John Jolliffe

1861—Eugene Mason
     Mrs. Emily Nelson
     Lilly Mason
     Hiram Bell
     Pemberton Whiting
     Isabella Harrison
     George H. Hay

1862—William Whiting
     Mrs. Jane F. Byrd
     Richard K. Meade
     David Funsten
     Louisa Meade
     Agnes B. Page
     Rt. Rev. William Meade
     Louisa Nelson Meade
     Annie Randolph Meade
     Major Hugh M. Nelson
     Nathaniel Burwell
     Harriet Hite
     Lucy E. Whiting

1863—Mary Meade
     Mrs. Joseph Ryan
     R. D. Hewitt
     Jane Cary Randolph
     Dr. Philip Smith
     Fanny Morgan
     Anne Page Renshaw
     Virginia Meade
     Lucinda W. Washington
     Robert Burwell
     Louis de Luna Renshaw

1864—Lt.-Col. Wm. W. Randolph
     Col. William A. Owens
     James Carter
     Samuel P. Porter
OLD CHAPEL AND THE PARISH

John Waller Byrd
Capt. Robert C. Randolph
Carlisle F. Whiting
Lucia Kate Shearer
Frank Holland

1865—Florence Sprint
Miss Betsy Royster
Miss Nancy Royster
Nathaniel Burwell Mayo
Benjamin Thompson
Betty Thompson
John Kelly
Mrs. Julia Allen

1866—Willoughby Jackson
Evelyn Carter
Mrs. Lucy Renshaw
Francis S. Whiting
Mrs. Hansucker
Miss Nancy Bosteyon
R. H. Briarly

1867—Beverly Randolph
Mrs. Sally Smith
Mrs. Glass
Wm. Gaines Carter
Rev. Mr. Fickett's infant
Mrs. Rebecca Meade
Greenberry Thompson
Francis B. Whiting
Charlotte Lucy Renshaw
Virginia Cary Randolph

1868—Miss Abby Nelson
Dorothy Burwell
Mrs. Ryan
Mrs. Martha Dick
Nathaniel B. Whiting

1869—Nathaniel B. Cooke's infant
Catherine Randolph
Churchill Crittenden Jones
Wm. Taylor Burwell
Mrs. Hiram Bell
Lavinia Randolph
Mrs. Christine Bradford
Miss Rosalie Nelson
Mrs. Susan Burwell

1870—Edward Harrison
George Cheeks
Mrs. Talley
Ben B. Randolph

1871—Mary Frances Page Jones
Mrs. G. Thompson

1872—Matthew Page Jones
Miss Julia Bosteyon
James H. Neville

1873—Mr. Dearing
Rev. Wm. H. Pendleton
Mrs. James Carter
George H. Burwell
Miranda Bowen
Philip N. Meade

1874—William Barton
Mrs. Nannie Page Meriwether

1875—John Alexander
Mrs. Lucy M. Page
Lucy Ball (col)
Mrs. Kelly
Mrs. Hugh M. Nelson
Robert P. Page
Mrs. Maria Lewis
Mrs. Sprint

1876—Mrs. Jemima Alexander
Mrs. John Harrison
Mrs. Mary W. McGuire
Mr. Warner's infant
Jas. A. Clarke
James Ryan

1877—Nannie Adelaide Nelson
William T. Trenary
Major M. Winston Henry

1878—Mrs. John Esten Cooke
Mrs. C. Keesea
Miss Ann P. Byrd

1879—Robert Briggs
James Neville
Mrs. Uriah Royston
Garvin infant
Mrs. Walker and infant
Robert A. Nelson

1880—Mrs. Otway Byrd
Alexander Baker
Mrs. Mary B. Whiting

1881—John E. Page
Otway McCormick
George Henry Nelson
Mrs. Elizabeth Knight
Frances Burwell Meade
Mrs. Mary Armistead Wyman

1882—Mrs. Lucy N. Randolph
Miss Leititia Calemes
Susan Hepburn Nelson
Dr. Albert Bradford
Ole Mammy Evelyn Williams (col)
LISTS FROM THE PARISH REGISTER

1883—Samuel G. Wyman
Thomas N. Carter
Rebecca B. Atkinson
Mrs. Elizabeth M. Burwell
Robert Renshaw Randolph

1883—Mrs. Jane C. H. Randolph
Henry Harrison Burwell

1884—Anna Symes
John F. Burwell
Mrs. Lucy Dearmont
Mrs. Jane Moore Coyle

1885—Dr. John Philip Smith
Miss Lucy Harrison
William Henry Carter
Uriel Blue Royston
John Page
Dr. Charles B. Rust
Mrs. Agnes Burwell

1886—William Pyle
William Brown
Mrs. Christine Burlin
Sarah Nelson Meade
Alethea Collins Meade
Mrs. Laura Dunn
Frank B. Meade
Robert Anderson’s infant
James Ridout Winchester
John Esten Cooke
Florence Whiting
Henry Clay Briggs

1887—Dr. Robert C. Randolph
Alexander Wood
Mrs. Eliza Mayo Atkinson Page
Miss Elizabeth W. Berkeley
Mrs. Elizabeth Symes
Richard Diffenderfer
Dr. Archie Cary Randolph
Mrs. Millie Pagenhart
Mrs. Alethea Collins Meade
Mrs. Harriet Taylor Briarly
Mrs. Lucy B. Hutchinson
Major Joseph F. Ryan
James McCormick
Henry Harrison

1888—Dr. Alpheus Gibson
Mrs. Lucy Jolliffe
William W. Whiting
A. Polhemus Whiting
Benjamin Wm. Renshaw
Robert Crigler
Wm. Grover Thompson
Jennie S. Burwell
Isobel Stewart Bryan

1889—John Milton Allison
Mrs. Margaret Little Morgan
Katherine Christine Bradford
Donald Roy Anderson
Bessie Clarke Galloway
John Morgan
Mrs. Evelyn B. Lee
Louisa Elsea
Eliza Nelson Elsea
Mrs. Rebecca Key Tyson

1890—Wm. Marshall Johnson
John W. Carter
Charlie Griffie
Evelyn Elizabeth Turpin
Mrs. Harriette Anne Gibson
Sally G. T. Boyce
Mrs. Theresa Keeler
Flora Martin
Wm. Nelson Woolfolk
James Walter Carpenter
Mrs. Elizabeth B. Bogue
Miss Mary Trenary

1891—Mrs. Anne Willing Carter
Robert Carter Pendleton
Percy Randolph Charrington
Thomas M. Nelson, Jr.
Rosa O’Fallon Randolph
Mrs. Eleanor P. Kurl
Col. Washington Dearmont
Mrs. Mary W. Tuley
Mrs. Ruth O’Fallon Randolph
Hugh Hummer

1892—John Holland
Alvina Duget Russell
Mrs. Lucy Elizabeth Whiting
Middleton Keeler
Edward Dick
Mrs. Mary Ridgeway
Jacob May Cobb
Joseph Vandiver
Philip Smith Bradford

1893—James Ginn
Willis Marshall Ritter
Katherine L. Boyce Jones
Mrs. Dora Willing Burwell
Mrs. Lucy Page Carter
Mrs. Gen. Heintzelman
James Keys
William Burwell Jolliffe
Winter Davis Wilson
John R. Stewart

1894—Capt. Wm. Norborne Nelson
Miss Atlanta Davis
Rev. Joseph R. Jones
OLD CHAPEL AND THE PARISH

Charles Hatcher Ford
Carrie Meade
Ollie Milton Pyle
William F. Pyle
Mrs. Mary Showers

1896—Bettie Randolph Smith
   Mrs. Rebecca Jane Eddy
   George Taylor Randolph
   Dr. Jno. L. Winter Baker
   Thomas Reed Cook
   Mrs. Amelia Matilda Wilson
   Dr. Philip Burwell
   Fannie Burwell Nelson
   Nathaniel Burwell
   Mrs. Effie G. Diffenderfer
   John William McCormick

1897—Mrs. Zarepta Carper
   William Wilson
   John Darius Copenhaver
   Mrs. Frances Tabb Harrison
   William Nelson
   Alfred Henry Byrd

1898—Mrs. Mary Mann Meade
   Dr. Benjamin Harrison
   George Henry Ashby
   Hezekiah Slusher
   William Leonard Everhart
   Faulcon B. Moore
   William Henry Whiting
   William Esten Randolph
   George May Cobb
   Mrs. Matilda Page Harrison
   Nathaniel Jackson Lloyd
   Eliza Jane Shores

1899—Robert Lee Jones
   Hettie Morris Marshall
   Mary Elizabeth Shumate
   Marietta Virginia Carper
   Alice Roberta A. Royston
   William B. Alexander
   Rosa Woodville Holland
   Thomas William Grimes
   Esten Harrison Randolph
   William David Garvin
   Mrs. Mary Atkinson Nelson
   Mrs. Wm. A. C. Taylor Cooke

1900—Leopold Philip Klipstein
   Maria Louisa Bell
   Emma Williams Baker
   Mrs. Edmonia Brown Clark
   Thos. Hugh Burwell Randolph
   Albion Norman Yearby
   Belinda F. Wright Boyer
   Mrs. Dorcas C. Carlisle
   George Alfred Carper
   Dr. Benjamin Harrison
   Josephine C. Carpenter
   Mattie P. Kremer
   Lieut. Francis Key Meade
   Rosalie Stuart Smith

1901—Mrs. Helen Hummer
   Mrs. Annie Sharp Murphy
   Mrs. Mary Foote Whiting
   Mrs. Mary Ann Everhart
   Mrs. Courtney B. Byrd Jones
   Isaac Lemuel Carper
   Mrs. Adelia B. Cadwallader
   Alexander Carlisle
   John Page Yowell
   John Worth Copenhaver

1902—Philip Grimes Randolph
   Robert Winter Royston
   Mrs. Catherine M. Keeler
   Col. Richard Henry Lee
   Mrs. Belinda F. W. Boyce
   Archibald Cary Page
   Dr. Richard Kidder Meade
   Lucy Ellen Trenary
   Charlotte Ann Trenary
   Benjamin F. Trenary
   George Jackson Tucker
   William Burwell Jolliffe
   Maude Lilian Wright
   Major Beverley Randolph
   Prine Albert Clark
   Norborne T. N. Robinson

1904—Louisa Allston Meade
   William Scott Davis
   Sarah Ann Dick
   Thomas Newton Pyle
   Mary Camilla Whiting
   Mary Myrtle Glasscock
   Thomasia Nelson Meade
   Thomas Mauduit Nelson
   Virginia Estep
   Katie Varina Bowles

1905—Annie H. Clark
   Thomas S. Boyce
   Homer Allen Garvin
   Edmund Pendleton Cooke
   Emily Nelson
   Mary Blair Whiting
   Mary Conway Randolph
   Mrs. Lucy W. Smith
   Mrs. Mary Tuley Jackson
   Mrs. Susan Copenhaver
   Mrs. Lizzie B. Cooke
   Mrs. Philip Burwell
   Mrs. Herman Ritter
LISTS FROM THE PARISH REGISTER

1906—Dr. John Page Burwell
    Dr. Wm. Meade Page
    Catherine Helen Romine
    James Ginn Gibson
    Robert Kenneth Sprint
    Thornton E. Chapman
    Wilton Silman Cadwallader

1907—Philip P. Cooke Meade
    Catherine H. Jolliffe
    Dorsey Reed
    Frances B. Whiting
    Miss Agnes Lanham
    W. H. Jolliffe
    Alexander McCormick
    Mary Cary Bevan
    Alcinda Davis
    Col. Upton Laurence Boyce
    Mrs. Dicanda Carter

1908—Miss Jane M. Page
    Henry Dix
    Mrs. Bessie D. Whiting
    Miss Mary Page
    Elliott Byarly
    George B. Page

1909—Arthur S. Briggs
    Philip Lewis Burwell
    William C. Kennerly
    Susan Byarly
    Fannie Trenary
    Lanham B. Green
    John W. Drish
    Almira T. Timberlake

1910—A. H. Garvin
    Nannie Burwell Cooke
    Esten Randolph
    Dr. T. W. Lewis
    George H. Byrd
    Dr. Murray Stuart
    Frances Amelia Lewis
    Mrs. W. F. Johnston
    W. H. Renshaw

1911—Catherine Golightly
    A. B. Bevan's infant
    Isabel Peyton
    Age Corder
    Courtney Byrd Jones
    J. Wm. Diffenderfer
    Lizzie Pyne
    Mrs. Headley
    Ida Beemer
    Alice Jenkins

1912—J. W. Carpenter
    David McGuire Jolliffe
    Arthur Chrisman
    Mrs. Rosa C. Ritter
    Henry Maxwell Peyton
    Paul Meade
    Kemp Yowell's infant
    William H. Cox
    William Trenary
    Richard H. Lee
    Isabella Burwell Mayo
    Mrs. Lloyd
    Philip C. Meade
    Harry Fitzhugh Lee

1913—Ada G. Lindsey
    Charles Keeler
    Robt. P. Page Louthan
    Wilmer R. Peyton
    Winifred R. Peyton
    Mrs. Hellem
    Miss Mary Copenhaver
    J. Bart Beavers
    William Lindsey's infant
    Minnie Carroll Brown
    Mrs. Katie Slusher
    Capt. William P. Carter

1914—Margaret Cox
    Katherine McC. Jolliffe
    George Kent
    Percy Kent
    Charles Mullikin
    Ada S. Robb
    W. T. Lewis
    Catherine V. Pipher
    Mahaley Johnson
    Dr. Bernard Ryan
    Dr. Gwynne P. Harrison
    Scott Dick
    J. N. Cadwallader
    Mrs. Susan Ryan

1915—James E. Oats
    Mrs. Trone Sprint
    Lawrence Jones
    Mrs. David Jenkins
    Mrs. Mary C. Garvin
    Mrs. Frank B. Neville
    John F. Sowers
    Mary Jones
    Kerfoot Burch
    George K. Sowers
    Hugh Mortimer Nelson

1917—Andrew Sewall
    Elizabeth Sharp Meade
    Donald M. Thompson
    Benjamin R. Romine
OLD CHAPEL AND THE PARISH

Bessie Johnson
Lucy Harrison McGuire
Thomas Nelson Carter
John M. Gibson
Robert A. Brown

1918—Alice Page Yowell
Kathleen Lee Pipher
Thomas C. Diffenderfer
Thomas W. Hillyard
Eugenia Diffenderfer
Belle May Clark
George K. Diffenderfer, Jr.
Earl S. Peyton
Evelyn Burwell Byrd
Airy Belle Peyton and infant
Wilton Peyton
Ethel Carper
Lacey Hamilton Carper
George Wright
Beulah Mary Carlyle
Julian Walter Burch
Helen Beemer

1919—Erastus Reed Cooper
Horace Smith
John Marshall Jolliffe

1920—Alton B. Dick
Lilian Wilson
Claiborne Hubard Bruce
Susan Robinson
Harold Warner Glasscock
Russell Clarke Carper
Henry Iatham Randolph
Peter Helms Mayo
Sallie Page Cooke
Lorenzo D. Holtzclaw
Adolphus H. Peyton
James William Peyton
John A. Peyton
Julia Mildred Smallwood
Henry S. Jenkins
Mary L. Dick

1921—Joseph C. Jones
Martha Kent
Agnes Burwell Page
Philip Thomas Grim
Joseph William Keeler
Patsy Jane Beavers
Samuel Hopkins Jolliffe
Bettie Morgan
Maria Page Whiting
William Nelson Meade
Lucy Franklin Lewis
Helen Virginia Wright

1922—James Douglass Bruce
Mary Pleasants Whiting
Florence Winchester Mayberry
William Franklin Pyle
Mary Catherine Sprint

1923—William W. Clark
Maggie Higgins Smith (col)
Charles F. Shumate
Frederick N. Ryan
Thomas Hugh Burwell
Rebecca Gibbons Smith
Mary C. O’Fallon
Susan Burwell Randolph

1924—William Welford Randolph
Edward John McGuire
George Burwell Harrison
Ann Slusher Louthan
Anne Harrison Byrd
Thyra Yount Lindsey

1925—Sallie Currie Whiting
Joseph Jones Jolliffe
Henry Hemsley
Henrietta G. R. Pendleton
Sarah Burwell

1926—John Trone Sprint
Joseph Slusher
George Harrison Burwell
Margaret Harrison Randolph
Sallie Longerbeam
Hugh Mortimer Nelson, Jr.
Lucy Pendleton
Emily Lewis Hay
William Morgan
Matthew Royston
Joseph A. Lupton

1927—Francis Key Meade
Judge Francis B. Whiting
Paul Walton Weaver
Bessie A. Peyton
Rose Marie Dove

1928—Nathaniel Burwell Page
Joseph Ravenscroft Jones
Dr. Robert Carter Randolph
Henry W. Harrison
Matthew H. Doran
Dr. Hunter H. Brumbach
Martha Cadwallader
Mary Page Lee
Margaret Tomes Chambers

1929—John Morris Dunlap
Louise Love Ryan
Henry Brooke Gilpin
Mary Willing Gilpin
LISTS FROM THE PARISH REGISTER

1930—M. Viola Carper Estep
     Ellen C. Gibson Dearmont
     Robert Powel Page
     Sarah F. Cooper
     Margaret Nagel Cox

     Evelyn Byrd Page
     John Marion Pyne
     John Soto Coe
     James Ryan
     Joseph Major Dove
     William M. Struder

1931—Archibald B. Bevan
     Robert Burwell Pendleton

1932—Thomas P. Spates
     Arthur Linwood Thompson