The Churches of Winchester, Virginia: a brief history of those established prior to 1825

by

Garland R. Quarles
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of
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Prepared For
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Winchester, Virginia

By
Garland R. Quarles
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Foreword

No attempt has been made in this study to present an exhaustive history of the Winchester churches. This has already been done in the case of some of the churches by competent church historians. This account will rather summarize the principal facts already established and present such additional new material as may have come to our attention. Our purpose has been to compress the story of the old churches into a brief account, which average readers may not find too bulky or too detailed for their enjoyment. If we are successful in this purpose, we shall be happy to have enlarged slightly the acquaintance of our readers with local history; for local history is closely identified with the story of the rise of religious bodies and the building of houses of worship.

The scope of this effort will also be limited almost exclusively to a record of the physical properties of the various churches, and will deal only very briefly with the origin of the congregations which preceded the acquisition of such properties. This limitation is imposed by necessity in most cases because the records of the informal associations prior to the actual erection of buildings are practically non-existent.

This study will also be confined to those churches which had been clearly identified in Winchester prior to 1825, and will not consider, therefore, the many flourishing institutions of religion which have taken root here since that time.

Acknowledgement should be made of the vital assistance provided for this study in the works of Dr. William E. Eisenberg on the Lutheran Church; Dr. Robert B. Woodworth and the Rev. James R. Graham on the Presbyterian Church; Mr. Lacina and Mr. Thomas on the Sacred Heart Catholic Church; Mr. John I. Sloat on the Methodist Church; and Mr. Everard Kidder Meade on Frederick
Parish of the Episcopal Church. A particular debt of gratitude should be paid to the late Mr. W. W. Glass, a seasoned local historian, who compiled short histories of all the Winchester churches which appeared in various issues of the Winchester Evening Star under the sponsorship of the Farmers and Merchants Bank.

Following is the list of authorities to which reference will be made in the course of this study. These authorities will be cited in parentheses in the body of the account whenever it is thought necessary to confirm statements of fact. In order to save space we have abbreviated the title of the authority as indicated after each title listed below.

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Fitzpatrick, John C.: The Diaries of George Washington, Boston 1925 (Diaries of G.W.)
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IV
THE BAPTIST CHURCH

It appears to be impossible to obtain any documentary proof of the earliest appearance of a Baptist congregation in Winchester. Cartmell says that a Baptist preacher stopped in Winchester in 1790 and preached in the Lutheran and Presbyterian Churches. (Cartmell — Page 208). As we shall note later, Russell says that the Rev. Mr. Robert Sedwick, a Baptist minister, preached in the Old German Reformed Church beginning in 1816 for eight or nine years. (Russell — Page 166). There is evidence to indicate the presence of a Baptist group in the town prior to that date. By deed dated July 26, 1814, John Taylor and Mary, his wife, conveyed to James Sowers, Trustee, a lot on the south side of Boscawen Street, between Washington and Stewart Streets, fronting sixty-five feet on Boscawen Street and extending southward one hundred and thirty-five feet. This lot is now the site of the residence of Mr. E. Blackburn Moore at 217 W. Boscawen Street. The deed of 1814 stipulated that the property conveyed was “for the purpose of erecting on the said property — a house of public worship for the Baptist Association in the Town of Winchester”. (W.D.B. - 3 - Page 397)

Whether or not the Baptists did build a house of worship on this lot is unknown. Excavations on the lot many years ago did exhumé a human skeleton, which leads us to conclude that it may have been used as a graveyard. On April 25, 1835 the Trustees of the Baptist Association conveyed the lot to Augustine C. Smith, the deed reciting that “the said Baptist Association having found it to their advantage to sell the said lot for the purpose of paying in part for another lot recently purchased by them”. (W.D.B. 8 - Page 11). On September 15, 1834, the Trustees of the Presbyterian Church had conveyed to the same Trustees of the Baptist Association, named in the previously mentioned deed, title to the Old Stone Church on Piccadilly Street. (F.D.B. - 63 - Page 428). The Rev. Mr. Joseph Baker, a Baptist minister, who conducted a successful private school on the site of Fort Loudoun about this time, seems to have been the leader in establishing a Baptist Church in the former Presbyterian edifice. (Cartmell - Page 208).

From 1834 until 1858 the Baptists used this building, experiencing many financial difficulties in paying off the mortgages which were executed in order to meet the purchase price of $1200. The debt was paid off and the mortgage released in 1845. (F.D.B. 74 - Page 107).
On November 2, 1858 the Trustees of the Baptist Church conveyed the old stone church to John Linn, Trustee for the “Old School Baptist Church of Colour”. (F.D.B. - 84 - Page 172). In this conveyance it was agreed that the white congregation might continue to use the building for religious purposes when it did not conflict with its use by the colored group. From 1858 until after the Civil War the Baptists had no church building except the facilities made available for joint use of the Old Stone Church under the terms of this agreement described above. Immediately after the War the congregation used for a time the York School Building, now the Fairfax Hotel, on South Cameron Street. (Morton - Page 215).

On May 12, 1870 George W. Legge and Eliza, his wife, conveyed to the Rev. Edward J. Willis, a Baptist preacher, the north portion of Lot Number 31 on the west side of South Cameron Street for the sum of $1000. (W.D.B. - 12 - Page 384). On June 21 of the same year the Rev. Mr. Willis conveyed the same lot to Amos Pierce, M. Kingsbury, M. Harris, S. Bruer, Hugh Pierce, Jacob Thomas, and Wm. Ford, Trustees of the Winchester Baptist Church, “for the use and benefit of the Winchester Baptist Church”. The lot is described as fronting 65 feet on Cameron Street and running back 162 feet to the property of the Loudoun Street Presbyterian Church. (W.D.B. - 12 - Page 395). This site is now the parking lot in the rear of the Loudoun Street Church. On this lot the Baptists proceeded to build a frame church building. The group was heavily involved financially over the purchase of the lot and the cost of the church building, and was forced to place deeds of trust on the property to the Building and Loan Association. Finally because of the departure of Mr. Willis from the community and the congregation’s inability to meet its financial obligations, foreclosure was resorted to by the creditors, and the property reverted to the Building and Loan Association (W.D.B. - 15 - Page 157) in 1877. It was later sold to the “Disciples” or “Christian Baptist” congregation. The Rev. Mr. Edward J. Willis, in addition to his duties as pastor of the Baptist Church, was responsible for the establishing in 1871 of Broadus College, a Baptist institution, which operated in the building now occupied by the Hillcrest Nursing Home on East Cork Street extended. (Morton - Page 237). In 1876 this school was removed to Clarksburg, West Virginia, about the same time of Mr. Willis’s departure. From 1877 until 1884 there is no record of a meeting place for the Baptists of Winchester.
On May 23, 1884, David Hamilton and Sidney A., his wife, conveyed to M. H. G. Willis (a son of the Rev. Edward J. Willis), Wm. R. Alexander, J. R. Admonds, P. C. Gore, and M. Kingsbury, Trustees of the Winchester Baptist Church, a lot “fronting on the South side of Cork Street”, between Loudoun Street and Cameron Street, with a fifty foot frontage on Cork Street and running southward to the north side of Clifford Street, (W.D.B. - 18 - Page 378). Later the Trustees sold the half of the lot fronting on Clifford Street to private owners. On the Cork Street Lot they erected a brick church. By 1887 the congregation was free of debt due to obligations incurred in the purchase of the lot and the building of the church. (Morton - Page 216). The first pastor of the Cork Street Church was the Rev. Mr. Davison. (Cartmell - Page 208). This church building served the Baptist congregation from 1884 until 1927. It stood on ground now occupied by the John Kerr School playground immediately west of the school building.

In May of 1926 the Rev. Dr. E. T. Clark became the pastor of the Winchester Baptist Church, and the congregation plunged almost immediately into the business of securing a site and building a new church for the expanding congregation. On April 5, 1928 they sold to the Winchester School Board for the sum of $7000 the Cork Street Property. (W.D.B. - 47 - Page 305).

On January 18, 1927 for $16,000 the trustees of the Church: Wren Trammell, B. M. Carter, B. H. Potts, G. M. Hansbrough, A. T. Hawthorne, W. A. Sale, and Lawrence Herrell purchased the large lot at the southwest corner of Washington and Piccadilly Streets. (W.D.B. - 46 - Page 127). Here they built the present First Baptist Church, educational annex, and parsonage. Since that time the congregation has added to its space and erected an additional educational building on the site of the old “Peggy Miller” home on Washington Street. Dr. Clark is still the pastor of the church.

It is of interest to speculate as to who the Baptist preacher was who, according to Cartmell, preached in Winchester in 1790. Our judgment is that it may have been the Rev. James Ireland, the most active and zealous Baptist preacher in the Valley and Northern Virginia about this time. A Life of James Ireland, largely autobiographical, was published in Winchester in 1819, and from it we learn that he was very active, if not in Winchester, in all of the adjacent regions.
Ireland was born in Scotland, the son of a lawyer. He came to America sometime prior to 1768, because about that year he was teaching school near New Market in present-day Shenandoah County. Later, after association with the members of the Baptist faith at Smith Creek, he was baptized and became an itinerant preacher. He was imprisoned for a time in Culpeper County jail for preaching without the permission of the authorities of the established church. In 1771 he was married and later settled high up on Cedar Creek beyond the Little North Mountain. There he built a meeting house. He later lived in a number of places: at Waterlick, on the south branch of the Shenandoah; and finally in 1791 he removed to Frederick County and located on Opequon Creek at or near Bartonsville. He died May 5, 1806 and was buried at the ancient Buck's Marsh Meeting House near Berryville.

Ireland, representing the extreme position among the dissenting sects, was in frequent trouble with the established church, but he fearlessly continued to preach, and certainly had the largest following of any early Baptist leader in this area. He may, indeed, have been the first Baptist to preach in Winchester.
William Greenway Russell (1800-1891), writing in 1876 says: "I find in the Catholic burying ground the following inscription: 'Sacred to the memory of Maria Holker, daughter of John Holker Esq., late Consul-General of France and agent of the Royal Marines. She died on the third day of June in the year of Our Lord, 1794, aged ten years and three months.'" (Russell - Page 169). This would indicate that by 1794 there was a Catholic Cemetery in Winchester and probably a church or chapel. In the will of Edward McGuire, which was probated December 1, 1806, among many other bequests he stipulated that "I will and direct that the lot upon which the Catholic Chapel now stands shall be forever appropriated to that use and no other." (F.W.B. 8 - P. 270). The language of this will clearly indicates that this chapel was in use prior to 1806 and probably prior to 1794. Edward McGuire acquired this lot from Mary Greenfield and Alexander White on May 3, 1785. We may be sure then that the chapel was built after 1785, and we assume that it was built by 1794, the date of the death of Maria Holker, daughter of John Holker.

Where were this chapel and this cemetery? They were located on the southeast corner of East Lane and present-day National Avenue (then known as Fairfax Lane). In fact, in the early days of the town, East Lane was called Church Lane, because on or near it were located the Lutheran, Reformed, Presbyterian, and Catholic Churches. The Catholic Church property extended 208 feet eastward on National Avenue and had a depth of 115 feet, "running back to the line of the old Presbyterian Burial Lot." The Catholic Church retained the ownership of this lot until October 19, 1904, when it was sold to Shirley Carter and S. H. Hansbrough, and from the deed recording this conveyance we are able to determine its metes and bounds. (W.D.B. - 26 - Page 98).

In the very beginning of his recollections Mr. Russell quotes from Morse's American Gazeteer for the year 1810 a statement which says that in that year there was in Winchester a "new Catholic Church." (Russell - Page 15). The first church or "chapel", as Edward McGuire called it, was evidently of log or wood, but the second church, built between 1806 (the death of Edward McGuire) and 1810 (the statement from Morse's Gazeteer) was a stone structure which served the Catholic congregation from
that time until the Civil War.

Patrick Reardon in his pamphlet _A Sketch of the Catholic Church in Winchester_ says that the old stone church was a building of rough appearance which stood on a slight hill at the northern end of Church Street (East Lane), that the building was used infrequently and the grounds covered with grass and refuse from the city. The congregation, which met once a month, was made up of about a dozen families chiefly from the country. Continuing, Reardon says of this congregation:

"They arrived in rude equipages, one on horseback, another on foot, the men wearing the James K. Polk style of coat, profusely ornamented with brass buttons. I used to fancy that those on my grandfather’s coat outshone any in the congregation. The women came wearing old fashion hoods or plain straw bonnets. The matrons were often seen carrying infants of tender age for baptism, and weary with a journey of many miles over tiresome roads, yet wearing cheerful faces." (Reardon)

During the first seventy years of its existence the Winchester Catholic Church did not have a regular locally assigned priest, but was a mission of St. Peter’s Church at Harper’s Ferry. The visiting missionaries took care of the spiritual needs of the local Catholics at infrequent intervals until about 1840 “when the increase in the Catholic population due to the influx of Irishmen working on the turnpikes which began to be built in this section about this time caused the visits of the priests to be made more often”. (Lacina - Page 29).

Two names appear prominently in the earliest history of the Catholic Church in Winchester: those of Edward McGuire and John Holker. Edward McGuire, the first member of the McGuire family in Winchester, was born in Ireland in 1720 and came to America in 1745. In 1753 he acquired title to several pieces of property in Winchester, one of which was Lot Number 73 at the southeast corner of Cameron Street and Fairfax Lane, where his home was located. (Prop. Grants - Book L - Page 68; F.W.B. - 8 - Page 270; Russell - Page 94). He died in 1806, and his remains were buried under the chancel of the original Catholic Church. Later his bones were removed and reinterred under the new church on South Loudoun Street. (McGuire Family - Stanard - Pages 23 - 25). The preceding statement by Stanard, the author of the genealogical work on the McGuire family, concerning the burial place of Edward McGuire can not be verified by the Catholic Church
records, and there appears to be much doubt that his remains were reinterred under Sacred Heart Church. It is much more likely that they were removed to the new Catholic Cemetery, which will be discussed later.

John Holker, who according to the tradition of the local Catholic Church contributed liberally to the building of the second church in Winchester, was of Scotch descent, born in England in 1743. He was the son of Jean Holker of France, who joined the army of the Pretender, fought in the Battle of Culloden, was taken prisoner and condemned to be executed. He escaped to France, however, where he was later joined by his wife and son John. About the year 1778 John Holker was sent by the French government to America as a diplomatic representative and to observe the progress of the American Revolution. He brought with him letters of recommendation from Benjamin Franklin to the Continental Congress. As a result of his report back to his government, the French signed a treaty with the United States, which had a decisive influence on the outcome of the Revolution. Holker became Consul General and Agent of the Royal Marines.

He later became a resident of Pennsylvania, where he developed extensive financial interests and acquired considerable wealth. In 1792 he purchased from Col. George Stubblefield the estate in present-day Clarke County known as “Springsbury”. Here he resided until his death in 1820. Being a Catholic, he was buried in the consecrated ground of the old Catholic Cemetery in Winchester, near the church he had helped to build, and where his daughter, Maria, had been buried some twenty-six years previously. In 1904 his body, as well as that of his daughter, was removed and reinterred in the Old Chapel Graveyard in Clarke County. The same slab apparently, bearing the same inscription to Maria Holker as that described by Mr. Russell in 1876 in the Catholic Cemetery in Winchester, may be seen today in the Old Chapel Graveyard with these additional words appearing, “Also to the Memory of John Holker Esq.” (Clarke County Historical Society Proceedings - Vols. XI and XII; Pages 29-30).

The old stone Catholic Church was completely destroyed during the Civil War. It was used as a stable by Union forces and was finally burned. The grave stones in the old cemetery were also broken and defaced. (Lacina - Page 31). The final destruction of the church seems to have occurred in 1864. An examination of a map of the Third Battle of Winchester, which occurred Sep-
September 19, 1864 between the Confederate forces of General Jubal A. Early and the Federal Army of General Philip H. Sheridan, shows that Confederate batteries were located in the latter stages of this battle practically in the church yard of this old church; and no doubt the shelling of the battery location by Union artillery resulted in the burning and ultimate ruin of the building.

From 1864 until the first service was held in the basement of the new church on South Loudoun Street in 1870, the Catholics in Winchester had no church building. During that period, however, services were held in the homes of individual Catholics and in rented halls. These services were held often in the home of Michael Hassett. For a while the Catholics rented a part of the Red Lion Tavern building on the southeast corner of Cork and Loudoun Streets, which was at that time owned by John Fagan. They later rented a room in the Masonic Temple. (Reardon)

Meanwhile under the leadership of Father Costello and Father John J. Kain the congregation, which was growing in numbers, had been working hard to raise the funds to purchase a new site and to build a new house of worship. By the end of the year 1868 the new church fund amounted to $6751.48. This amount had been secured from many sources: from a church fair, $2240.50; from a collection in Frederick, Maryland, by Father Costello, $685.00; from workers on the Washington County Railroads, $147.45; from the Sisters in Yonkers, New York, an unspecified amount; and from "a charitable person in France", 250 francs ($67.55). Could this "charitable person in France" have been in any way related to little Maria Holker who had been buried nearly a hundred years previously in the old Catholic Cemetery? Father Kain reported in 1870 the sum of $2260.00 "from begging and lectures in Boston". By the end of the year 1870 the total fund amounted to $11,925.84. (Lacina - Pages 31-33).

The names of some of the individual contributors to the church fund furnish a list of old residents of the city which will be recognized by many present-day citizens. They were: Patrick Bennett, Capt. Clark, James Clark, M. Connolly, Robert Y. Conrad, Michael Conway, Jas. Donohoe, John Fennant, Patrick Fagan, D. Fenton, Sr., William Fitzpatrick, Jeremiah Fox, M. Gleisner, J. R. Harner, Michael Hassett, Col. Holliday, John Jameson, William Liberty, Lloyd Logan, M. Lynch, John Madigan, John Murman, Mary McCarthy, Thomas McGill, Edward Purcell, Jasper Reilly, Michael Riley, N. Routzahn, John Ryan, John Shannon, Chas. Spellman,
John Shehan, John Vilwig, Jasper White, John Wilda, and John W. Winfield. (Lacina - Pages 32-34)

On May 16, 1868 the Catholic congregation purchased from Harrison Bowers and Mary E. Bowers a lot known as Lot C in the Fairfax Addition to the Town of Winchester at the southwest corner of Loudoun and Cecil Streets fronting 117 1/2 feet on Loudoun Street and 140 feet on Cecil Street (W.D.B. - 13 - Page 421). Upon this lot they began at once the construction of a new church. George A. Frederick was the architect, George Lambden was the carpenter. Michael Hassett was the foreman of the laborers, and Strother and Anderson were the masons. Most of the lumber was purchased from Capt. George F. Glaize, who had started a lumber business in Winchester in 1854, and whose descendants still conduct the business here. (Lacina - Page 36; Cartmell - Page 471).

The first service was held in the basement of the new church in the summer of 1870, and the building was dedicated on July 28, 1878 by Bishop J. J. Kain, the former local priest who had by that time become Second Bishop of Wheeling. Father J. P. Hagan of Harpers Ferry was named the first resident pastor of the new Sacred Heart Church. (Lacina - Page 38)

Mr. Patrick H. Reardon in his short pamphlet published in Winchester in 1890 describes the church bell which was installed in 1880. He said the bell was made by McShane & Bro. of Baltimore and that its weight is 1650 pounds. The Latin inscription on it reads as follows:

"This bell dedicated and consecrated the first day of September, 1880 to the Triune God and under the invocation of Immaculate Virgin Mary for the use of the Catholic Church at Winchester, erected under the title and patronage of the Most Sacred Heart of Jesus". (Reardon)

Then follow the names of the sponsors who contributed toward the purchase of the bell: Timothy Conway, B. Noonan, Elizabeth Grigsby, M. H. Reardon, J. Vilwig, and Michael Hassett.

The Catholic congregation still owned until 1904 the burial lot at the corner of East Lane and National Avenue, at which time as has been previously described, it was sold to Shirley Carter and S. H. Hansbrough (W.D.B. - 26 - Page 98). Meanwhile they had purchased on January 14, 1884 from Bernard Rielly lots numbered 122, 123, 124, 125, 174, 175, 176 and 177 in Fairfax addition to the Town of Winchester, consisting of approximately four acres and bounded by Cameron, Bond, Southwerk and Kent Streets (W.D.B.
Here they established their new cemetery. The first interment in this cemetery was that of Katie Keating on March 26, 1884. In 1890 the remains of many of those buried in the original Catholic Cemetery were moved to the new burial ground.

The Catholic Church has grown and prospered in recent years and has enlarged and improved its physical plant. One of its major undertakings in recent years has been the building of a local parochial school, the Sacred Heart Academy. As of this writing the local priest is the Rev. Robert O. Hickman.
THE EPISCOPAL CHURCH

Prior to the American Revolution the Protestant Episcopal Church in Virginia was the Church of England or the Established Church. In Colonial Virginia the creation of church organization and church government went hand in hand with the creation of political government. The parish was the unit of church government, and parishes were established by acts of the House of Burgesses and Council of the colony. After a parish was established, the freeholders or householders in the area embraced in the parish boundaries proceeded to elect a vestry. The members of the vestry constituted the ruling body of the parish, and, once elected, could not be removed except by an act of the House of Burgesses. Members of the Vestry, in addition to their religious duties, had certain political responsibilities. They levied taxes for the support of the established church on all citizens, dissenters as well as members of the established church. They also had other duties, roughly comparable to those now performed by the welfare departments of present county governments.

Frederick Parish was created in 1738 by an act of the Colonial House of Burgesses and Council, (Hening - V - pages 78-80), and was the first parish of the Established Church organized in the Colony of Virginia west of the Blue Ridge. Frederick County was also authorized at the same time, and the boundaries of the Parish were coterminous with the boundaries of the County. This means that it included the present Virginia counties of Frederick, Clarke, Warren, Shenandoah, and part of Page; and the West Virginia Counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, and part of Hardy, together with the lands westward to the boundary of the Fairfax Grant. The western boundary of that grant had not been legally determined in 1738, but was officially located in 1745.

The first Vestry Book of Frederick Parish has been lost or destroyed, and, therefore, the records of the official acts of the Vestry during the earliest years of its existence are not obtainable from that source. However, it is possible to obtain some information concerning the activities of the Vestry from the Frederick County records and from the Journals of the Virginia House of Burgesses and Council. Also the late Mr. Richard E. Griffith discovered in the papers of an old law suit certified copies of the
minutes of the Vestry from October 9 to November 4, 1747, which contain entries of great significance to the early history of the local church.

On April 6, 1744 the justices of Frederick County "ordered that the Clerk of this Court write to his Honor the Governor for a power to choose a Vestry for the Parish of Frederick in this County" (F.O.B. 1 - Page 76). By act of the Justices on June 9, 1744 James Wood and Thomas Rutherford were named as Church Wardens of the Parish (F.O.B. - 1: Page 130). This latter action clearly indicates that prior to June 9, 1744 the Vestry had been elected and was functioning. The names of all of the Vestrymen of 1744 are not known.

The certified copy of the Vestry minutes previously mentioned (Clarke County Historical Society Proceedings: Volume III) gives the names of six of the Vestrymen at that date (1747). They were Andrew Campbell, one of the Justices of the County; Samuel Earl, a member of the house of Burgesses from Frederick from 1742 to 1747; James Wood, Clerk of the Court and founder of Winchester; Jacob Hite, son of Yost Hite; John Hardin, evidently a Winchester resident and later a close business associate of George Washington; and Morgan Morgan, senior Justice of Frederick County.

In 1751 Isaac Parkins, a Justice of Frederick County, presented a petition to the Court of the County formally charging the Vestry with misappropriating funds and demanding that it be dissolved. This petition was referred to the House of Burgesses, which ordered George William Fairfax and Gabriel Jones, both Burgesses from Frederick County, to bring in a bill for dissolving the Frederick Vestry. Gabriel Jones, stern prosecutor of evil-doers as King's Attorney, is believed to have been responsible for the vigorous and unprecedented action taken in this case. The bill, which was passed in April of 1752, recorded that:

"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 received the same on pretense of building and adorning churches in the said parish, and have misapplied or converted the same to their own use, and refuse to render any account of the said 1570 pounds to the parishioners, or finish the church or chappels by them begun, which are become decayed and ruinous for want of covering, and weather boarding; and
the said Vestry still continue assessing and levying taxes on the said parishioners for the pretended furnishing the said Church and chappels to the great impoverishment of the people, for remedy whereof, and for preventing the like impositions and oppressive practices for the future,

Be it enacted that the Vestry is hereby dissolved and its acts declared to be void" (Hening - Vol. 6 - Page 258)

The act went on to order the election of a new Vestry, to authorize the continuation of the parish levies, and to instruct the Church Wardens to proceed legally against the former vestry.

Mr. Meade in his history of Frederick Parish (E. K. Meade - Page 14) says: “No other such detailed bill of particulars and no other such scathing indictment were ever drawn against any Vestry by any General Assembly in all the long history of the Colony of Virginia.”

The names of the ten Vestrymen comprising the first Vestry of Frederick Parish are not all known. It is apparent that perhaps a majority of them were not involved in the illegal acts that brought about their summary dismissal, since the few whose names are known, such as Marquis Calmes, Samuel Earl, Jacob Hite, and Morgan Morgan afterwards continued to occupy prominent and respected places in the County. None of them, however, were named to the second Vestry. One member of the first Vestry was prosecuted for his part in the misappropriation of the parish levy. This was Andrew Campbell. Campbell was prominent in all County affairs: one of the first justices, one of its first Burgesses, one time Sheriff, Church Warden, and Vestryman. He was apparently the self-appointed custodian of the morals of the county, bringing innumerable charges against his fellow citizens for sabbath violations, failure to attend church, and the utterance of criticism against the Church of England. Gabriel Jones the King’s Attorney proceeded vigorously against Campbell, who, to escape punishment, had to “run away to Carolina”. Campbell’s home, where he also conducted a tavern, was in present-day Jefferson County near the village of Middleway. Here young George Washington on his first trip to the Valley, in company with a surveying party, spent the night of March 17, 1748. (Washington Diaries - Vol. I - Page 6)

The second vestry of Frederick Parish was elected prior to August 1, 1752 (F.O.B. - 4 - Page 271). The members of the Second Vestry were: Capt. John Ashby, whose home was near Ashby’s Gap, Indian fighter, trader, and ancestor of Confederate General,
Turner Ashby; James Cromley, a Quaker; Lord Fairfax, Proprietor of the Northern Neck Grant and Justice of Frederick County; Charles Buck, also Church Warden; Gabriel Jones, the King’s Attorney and Burgess, who had led the assault against the previous vestry; John Hite, son of the pioneer Yost Hite, major of militia and County Justice; Robert Lemon, apparently a Winchester merchant; Thomas Bryan Martin, nephew of Lord Fairfax and later a Burgess from Frederick County; John Lindsey, Captain of Militia and a Justice of the County; Lewis Neill, a Quaker, and a Sheriff of the County; Isaac Parkins, a Quaker, who had initiated the proceedings against the First Vestry; and Thomas Swearingen, also Church Warden, who lived at New Mecklenburg (present-day Shepherdstown). (E. K. Meade - Pages 15 and 16).

After Frederick Parish was officially organized, the vestry proceeded to encourage the establishment of a number of chapels in the area, as well as a central church at the County seat, originally Frederick Town, and after 1752, Winchester. The first chapel established was built about 1740 on Mill Creek in the present village of Bunker Hill, West Virginia. It was known as Morgan’s Chapel in honor of Morgan Morgan, a zealous member of the Church of England, senior justice in the county, and a member of the first Vestry. Morgan’s grave is in the graveyard of the Episcopal Church at Bunker Hill, which was erected on the site of the original chapel. Morgan’s Chapel is said to have been built privately by Morgan Morgan, Dr. John Briscoe, and Jacob Hite (Bishop Meade - Vol. II - page 302).

Another well-known chapel was Cunningham Chapel, built not later than 1747 very close to the site of present-day Old Chapel on the road between Millwood and Berryville. This developed into the strongest congregation in the Parish because of the presence in that neighborhood of such a large number of influential members of the established church. (E. K. Meade - Pages 24 and 25). A third chapel was located about 1752 near the present village of Cedarville on the Front Royal road. It was called McKay’s Chapel and was on the land of Robert McKay, Jr., son of Robert McKay, a partner to Yost Hite in his various land transactions, and an early settler in the Shenandoah valley. (E. K. Meade - Page 27). A fourth chapel was built in the village of Mecklenburg on the Potomac River, now Shepherdstown. The exact date of its establishment is not known. (E. K. Meade - Page 29). There were three other chapels, making a total of seven. One was near Front Royal, one on the south fork,
and one on the north fork of the Shenandoah. Their exact locations and the time of their establishment are lost in the past. (E. K. Meade - Pages 30-33). The record of the establishment of houses of worship summarized above would give the impression that the First Vestry had been far more zealous and responsible than the charges leveled against it in 1752 would indicate. However, it is probable that many of these chapels were built by private persons out of private funds and that the Vestry as an official body may deserve little credit for the accomplishment. In its defense it should be said that Fredrick Parish was a far-flung area and that in a large part of it, dissenting religious groups far outnumbered members of the established church.

The first church in Winchester (Frederick Town) was built prior to October 9, 1747. This is proved by entries in the Vestry minutes for October 9, 1747 appropriating money for "finishing the church", and for "pailing in the Church". (Proceedings of Clarke County Historical Society Volume III - Article by Richard E. Griffith). It is our considered opinion that this church was begun perhaps as early as 1744 or 1745. As we have previously indicated, the First Vestry had been elected and was functioning by June 9, 1744, and at least two chapels had been built prior to 1747. It seems logical to suppose that work on the church located at the County Seat, and the center of the work of the Parish would have had first priority with the Vestry.

On September 10, 1753 a conference with the Indians was held at Winchester, and a report of the conference was prepared for Governor Robert Dinwiddie by his Commissioner, William Fairfax. This report records that after welcoming the Indians on a road at the north end of the town "we (with the Indians) came to the shell of a building formerly designed for a church, and which was rough floored on that occasion; and introducing the Indians therein, they soon stowed away their little baggage, and settled themselves, being in number ninety-eight men, women and children." (Photostats of Manuscript - Winchester Historical Society). Was this "shell of a building formerly designed for a church" in fact the first Established Church building? It must have been, since church buildings for dissenting sects were not undertaken until well past this time; and if this first church building was not built until 1747, it is hard to understand why it would be in such a ruinous condition just six years later. This may represent documentary proof of the alleged neglect of the buildings charged against the First Vestry.
We shall probably never be able to determine exactly when this first church was begun, but it is, we believe, a reasonable assumption that a start was made on it soon after the Vestry was organized in 1744.

There is no doubt as to where the first church was built. When Col. James Wood laid off the nucleus for the town of Winchester in 1744, he provided for 26 numbered half-acre lots extending on the west side of present-day Loudoun Street from 119 feet south of present-day Piccadilly Street to present-day Cork Street; on the east side of Loudoun Street from Cork Street to present-day Boscawen Street; and from present-day Rouss Avenue to 119 feet south of Piccadilly Street; and on the west side of present-day Cameron Street from 119 feet south of Piccadilly to present-day Rouss Avenue. Of course, none of the streets listed in this description of the area had at that time been named. It will be noted that Col. Wood did not include in these 26 lots the space today bounded by Loudoun Street, Rouss Avenue, Cameron Street, and Boscawen Street. This is a two-acre space equivalent to four half-acre lots. There seems to be no doubt that he intended this space to be reserved for public purposes, among those purposes being a site for the building of a house of worship for the Established Church. Upon this space were subsequently located the County Court House, the jail, a public market house, the County Clerk’s Office, and the church building and graveyard of the central church of Frederick Parish. The church itself occupied approximately the space now taken up by the J. C. Penney Co. There was no formal conveyance of this land by Col. Wood to the vestry of the Parish; but, as a matter of fact, with the exception of several lots reserved for his own use, he conveyed all the lots laid off in 1744 to the Justices of Frederick County; and since the state and the established church were at that time inseparable, a formal conveyance to the vestry may not have been thought necessary.

After the Revolutionary War, Mr. James M. Marshall of Washington, D. C. acquired title to the residue of the lands of Lord Fairfax. It was later apparently thought that the title of Frederick County and the Corporation of Winchester to the public lots was not completely secure and on June 2, 1801 (F.D.B. - 27: Page 296) Mr. Marshall and Hetty, his wife, conveyed all the public lots except the church lot to the Frederick County Justices and the Winchester Mayor and Aldermen. The preamble of this deed states:

"Whereas the General Assembly of Virginia on the twenty-first day of December, in the year of our Lord one
thousand seven hundred and ninety-nine passed an act conveying the public square in the Borough of Winchester (reciting therein that it had been represented that James M. Marshall is willing to convey to such persons as may be empowered by the General Assembly to take a conveyance, all his right, title, and interest in and to the public square in the Borough of Winchester in the County of Frederick, except that part on which the church stands and the churchyard annexed thereto); and thereby enacted that any deed of conveyance made and executed by the said James M. Marshall for the public square as aforesaid to the Justices of the County aforesaid and the Mayor and Aldermen of the said Borough of Winchester and County of Frederick, shall be as good and valid in law as if such conveyance had been made to an individual."

With the stipulations of this preamble as a premise, Mr. Marshall conveyed all his right and title in the public square to the County and City jointly, except the part on which the Church and the churchyard were located; and continuing recorded that the

"Said public square of ground contains four lots and each lot is 119 feet in front and 189 feet, 9 inches deep, and the said square is bounded by Loudoun Street on the westward, by lots 19 and 26 on the northward, by Cameron Street on the eastward, and by Boscawen Street on the southward, on which said public square stand a court house, market house, two jails, two engine houses, a blacksmith shop, and the Protestant Episcopal Church and Churchyard (which part of the said ground on which the said Church stands and the yard annexed thereto inclosed by a stone wall is expressly excepted out of the conveyance").

In November, 1826, James M. Marshall conveyed the church lot excepted from the conveyance of 1801 to the Trustees of the Episcopal Church. (F.D.B. - 52 - Page 223). In neither of the two deeds to the original public square property are the metes and bounds of the Church lot specifically given, but in both it is described as being enclosed by a stone wall Later, in 1831, (F.D.B. - 64 - Page 446) the Trustees of the Episcopal Church sold the lot to Jacob Senseney, Frederick Aulick, and William D. Holliday. Again the specific metes and bounds of the lot are not recorded, but the description of the frontage on Loudoun Street clearly indicates that the lot extended from the northeast corner of Boscawen and Loudoun Streets northward to the present Frederick Court House grounds. It is also evident from subsequent use made of the lot that it extended in depth from Loudoun Street to the west wall of
the present Frederick County Clerk's Office Building. Records indicate that the north wall of the present Northern Virginia Power Co. building stands where the north stone wall of the churchyard ran, and that another wall extended on the site of the west wall of the County Clerk's Office connecting this to the wall along Bos- cawen Street.

Whether or not Mr. Marshall's conveyance of the public square was necessary to secure the title of the County and City to their part of it or to secure the title of the Episcopal Church to their part of it is a moot question. We incline to believe it was not absolutely necessary, but was probably done to remove all possible doubt as to the validity of their titles. Local historians disagree on this point, notably the late Mr. W. W. Glass and the late Mr. Everard Kidder Meade. Mr. Glass asserts that the public square was donated by Col. James Wood; Mr. Meade, that it was provided by Lord Fairfax. (E. K. Meade - Page 21).

On February 9, 1762 the Vestry of Frederick Parish entered into a contract with Charles Smith to erect a new church building to replace the original wooden building. (Vestry Book of 1764 - Page 18 - Photostat Winchester Historical Society). The contract called for a structure of "ranged stone", thirty-two feet wide and fifty-six feet long. There were to be four windows on each side, arched with forty panes of glass, each ten inches by twelve. It was to have a pew on each side of the communion table and twelve other pews" wainscoted four feet high from the floor and a wainscoted door to each pew with proper hinges to hang them upon and a button or bolt on the inside". It was also to have "a pulpit fixed a proper height from the floor — wainscoted with a door — and a pair of stairs to lead up to it and a seat in it and a well-worked canopy fixed over it — a reading desk for the minister, another for the clerk". There was to be a "steeple five feet square, sixty feet from the surface of the earth to the top of the spire with proper conveniences for fixing of a bell". This building was completed, so far as we know, according to specifications, and accepted by the Vestry in 1766. The church according to William Greenway Russell "stood some ten feet from the line of the wall on Loudoun Street and Water Street, leaving a wide pavement on both streets and the entrance to the yard was on Water Street". (Russell - Page 71). The plans for this building as specified by the vestry certainly describe a substantial and attractive structure, so that we are surprised to discover that by 1772 according to a petition read to the
Virginia House of Burgesses (J.H.B. - 1772-1774 - Page 184) this presumably stone church was in ruins and was reported then as "not worth its first cost".

Thomas Lord Fairfax died December 12, 1782 and was buried beneath the chancel of this old stone church. The Rev. Alexander Balmain, who died "July 16, 1821 in the 80th year of his age, the 50th year of his ordination, and the 40th year of his ministry at this place" (Tablet in Christ Episcopal Church) was also buried under the church, as was the Rev. John Scott of Fauquier County, who died in Winchester in 1785 while on a visit to General James Wood, Jr. In addition, there were many members of the church and others whose remains were interred in the graveyard adjoining the church.

On February 1, 1828, the Trustees of the Episcopal Church entered into an agreement by which they subsequently sold the Church property to Jacob Senseney, Frederick Aulick, and William D. Holliday for the sum of $12,000. We have already noted that the Church was reported to be in a very bad physical condition as early as 1772, and we can find no record of any major renovation or rebuilding subsequent to that date. However, it must be assumed, since the church was in use for over fifty years after 1772, that such renovation and rebuilding must have taken place. Apparently prior to 1828, the date of the sale of the old church, the trustees had already begun work on a new church building, present-day Christ Church. This is evidenced by the fact that when on October 6, 1828 William Holliday and Margaret, his wife, conveyed to the trustees the lot on which the present church stands, it was described as "that portion of Lot No. 6 in Wood’s Addition to the town of Winchester on which the church and rectory now stand" (W.D.B. - 6 - Page 351). The deed indicates that the two buildings were unfinished at that time and defines the lot conveyed as extending 107 feet on Washington Street and 139 feet 2 inches on Boscawen Street. On March 10, 1868 the Trustees of Christ Church acquired from the heirs of Godfrey Miller additional property east of the Rectory on Boscawen Street on which they erected a lecture room or Chapel. (W.D.B. - 11 - Page 444). Within recent years this building has been torn down and replaced by a modern educational building for the church. On July 16, 1916 (W.D.B. - 32 - Page 58) further enlargement of the church property was made by the purchase from C. C. Atkinson of a strip of land immediately north of the Church.
The architect and builder of the original Christ Church was Mr. John Bruce. Mr. Bruce's Account Book, a small leather-bound volume, is still in the possession of the Vestry of the Church, bearing on its outer cover the following inscription:

“Christ Church, Winchester
John Bruce's Account of Charges
for Building the Edifice Corner Water
and Washington Streets, He having Charge
of Same and Furnishing Design.”

One interesting entry in this account book is that of May 1, 1828, recording the receipt of a payment of $36.75 for “digging foundation of church and reinterring the bones of L. Fairfax”. Mr. Bruce was also paid for removing the remains of other bodies from the original church and burying them under the new church. It is believed that the remains of Dr. Balmain and the Rev. John Scott were removed to the new church at this time. There was also the heavy responsibility of removing the other bodies from the old graveyard which surrounded the original church. To meet this responsibility the Trustees on November 7, 1828 purchased two half-acre lots Nos. 21 and 22 on the west side of South Stewart Street between Monmouth and Germain Streets (W.D.B. - 6 Page 225; W.D.B. - 13 - Page 330) and proceeded to remove the bodies to this spot. By 1870 all or most of these bodies had been transferred from this temporary resting place to Mt. Hebron Cemetery, and the two lots were sold to Godfrey S. Miller. In 1925 the bones of Lord Fairfax were located under Christ Church and placed in a crypt in the basement of the Church on the west side. Very recently they were again removed to a tomb in the church yard on the east side.

No attempt will be made here to record the many additions to and renovations of the physical plant of Christ Church since 1828. It is obvious that the front extension of the building, including the vestibule and belfry are additions to the original building; and there were at least two extensions of the chancel northward after the original construction. The name “Christ Church” was given to the church by action of the 1827 Annual Council of the Diocese of Virginia.

The first minister of Frederick Parish was the Rev. John Gordon, who assumed his duties in 1744 or 1745. (E. K. Meade - Page 34). He continued either as part-time or full-time minister until 1757. He was succeeded by the Rev. William Meldrum in 1759,
who in turn was succeeded by the Rev. Benjamin Sebastian in 1767.

Two colorful and influential pastors were to serve the local congregation in the pre-revolutionary and post-revolutionary periods. The first of these was the Rev. Charles Mynn Thruston. Mr. Thruston was born in Gloucester County in 1738, was a student at William and Mary College in 1754, and was licensed to preach in 1765. After serving for a short time as rector of Petsworth Parish in Gloucester County, he came to Frederick and was installed as minister on November 18, 1768. On June 8, 1774 Mr. Thruston presided over a “meeting of the free-holders and other inhabitants of Frederick County” and signed, with several others, vigorous protests in opposition to acts of the British Parliament against the American colonies. Although he was a minister of the established church, he had already aligned himself with the revolutionary forces (American Archives - 4th Series I - Pages 392 and 417). Later, in 1777, he resigned as rector of Frederick Parish, raised a company of volunteers of which he became captain, and marched away to join the Continental forces. He received a severe wound, which resulted in the amputation of an arm, while leading a charge against a strong Hessian outpost at Amboy, New Jersey. He finally attained the rank of Colonel. At the close of the War, he never returned to the ministry, but made his home at “Mt. Zion” in Warren County near White Post. He was most active in Frederick County affairs, a justice in the Court for many years, and a representative in the Virginia General Assembly. In 1809 he moved to a new home near New Orleans, Louisiana, where he died and was buried on a spot which in 1815 became the scene of the Battle of New Orleans. (E. K. Meade - Pages 45-47). Col. Thruston lived for a time in the Daniel Morgan house on Amherst Street (Russell - Page 17).

The second of these notable early ministers was the Rev. Alexander Balmain, who became rector of Frederick Parish in 1781 and remained for forty years. Dr. Balmain was born in Scotland in 1740 and educated at St. Andrews University. After the passage of the Stamp Act in 1765 he and his brother made themselves so obnoxious to their neighbors by championing the cause of the colonies that they thought it best to leave home. They went to London where they met Arthur Lee, who obtained for Balmain a place as a tutor in the home of his brother, Richard Henry Lee, in Westmoreland County. He later returned to London and studied for ordination as a priest in the Established Church. In 1771 he
was ordained, returned to Virginia, and later became assistant minister of Augusta Parish. He was a member of the Augusta County Committee of Safety which drew up the Augusta Resolutions of protest against the British government. He later became Chaplain of General Peter Muhlenberg’s Brigade in the Continental Army. He came to Winchester in 1781 perhaps as a Chaplain of troops stationed here to guard prisoners of war. From 1782 to 1821 he kept a journal of his activities as rector of Frederick Parish, the original of which is the property of Christ Episcopal Church. Dr. Balmain married Lucy Taylor of Orange County in 1786. They had no children. He died in 1821 and was buried under the old Episcopal Church on Loudoun Street. As has been previously noted, his remains were moved and reinterred under Christ Church in 1828. Mrs. Balmain died in 1841 and according to local tradition was buried under Christ Church beside her husband. Dr. Balmain’s home was at the northwest corner of Fairfax Lane and Cameron Street (W.D.B. - 1 - Page 146).

At the time of the Civil War there were ten church buildings in Winchester which had been built by white congregations. They were Christ Episcopal Church, Centenary German Reformed Church, Grace Lutheran Church, Loudoun Street Presbyterian Church, Kent Street Presbyterian Church, the Roman Catholic Church, Center Meeting House of the Society of Friends, Market Street Methodist Church, Braddock Street Methodist Church (only recently built), and the Old Stone Church (at that time occupied by the Old School Baptist Church of Color). Of these buildings all were damaged or destroyed during the War by military use except apparently the Kent Street Church and Christ Church.

Mrs. Hugh Holmes Lee, who was a faithful and devout member of Christ Church, kept a detailed diary from March, 1862 until February, 1865 when she was banished from Winchester by General Sheridan’s orders; and she has recorded a full account of activities in the Episcopal congregation during that disturbed period. We believe it will be of general interest and of particular interest to Episcopalians if we give in some detail some excerpts from her journal.

At the beginning of the War the regular Minister at Christ Church was the Rev. Mr. William C. Meredith. Mr. Meredith immediately enlisted as a private in the Confederate Army and served as a Chaplain for the remainder of the War, returning to his clerical duties in Winchester after Lee’s surrender. Of the 49
months of the War, Winchester, with brief exceptions was occupied for approximately 20 months by Union forces. Prior to October of 1863, Christ Church does not seem to have been open on any regular basis. During this period Mrs. Lee records that she frequently attended Dr. Graham's Church (Kent St. Presbyterian), Dr. Boyd's Church (Loudoun St. Presbyterian), and very frequently the Lutheran Church, where the Rev. Mr. Thomas William Dosh was the minister from 1862 to 1871. Prayer meetings were held, however, practically every Sunday evening, and Mrs. Lee enumerates the private homes at which they were held. They were: Dr. McGuire's, her own home, Mr. D. W. Barton's, Dr. Stewart Baldwin's, Mr. Clark's, Mr. Philip Williams', Mrs. Burwell's, Mrs. Hopkins', Dr. Robert Baldwin's, Mary Green's, Mr. H. Baker's, and Mrs. Tuley's. While the leadership in arranging these meetings was apparently supplied by Mr. Williams, they were apparently interdenominational in character and the services were sometimes conducted by ministers or lay leaders of other sects.

On October 25, 1863 Mrs.Lee says:

"I am so grateful to my heavenly Father that we are again to have our own beloved Church services regularly; none but those who have been deprived of them for more than 15 months can understand the joy of having them again. This wandering from church to church was so distasteful to me that I merely went from a sense of duty. Now we must go to work to build up our church again; I fear we are sadly demoralized. I am delighted with our new pastor __________ I am so glad I like Mr. Maury; everyone is pleased". (Lee Manuscript).

The Mr. Maury referred to in this record was the Rev. Mr. Thompson B. Maury. His brother, the Rev. Mr. Magruder Maury, also conducted a service at Christ Church on November 1, 1863. The Rev. Mr. Thompson B. Maury continued from October, 1863 until Mr. Meredith's return to serve with a reasonable degree of regularity the congregation at Christ Church. Mr. Maury was a young man who was ordained in December, 1863 and administered his first communion in Christ Church on January 3, 1864. He was married soon afterward and brought his bride with him to Winchester. Other visiting or local ministers who conducted services at the church from time to time during the War were the Rev. Mr. James B. Avirett, the Rev. Mr. Joseph R. Jones, the Rev. Mr. Henderson Suter, the Rev. Mr. George T. Wilmer, and the Rev. Mr. J. B. T. Reed.
Mr. Thompson B. Maury was ordained deacon March 25, 1863 by Bishop Johns and priest on December 6, 1863. Mr. Avirett was ordained deacon in 1861-62 by Bishop Meade and reported that he was conducting a school in Frederick County in 1866. The date of his ordination to the priesthood is not known. He conducted a seminary for girls on the Fort Loudoun property for several years after the War and was once Chaplain of the Fourth Alabama Regiment (Cartmell - Page 159). Mr. Joseph R. Jones was a rector in Frederick Parish in 1863. This is proved by the report of John E. Page, Lay Delegate which states that "the Rector of this church, the Rev. Joseph R. Jones, is within the lines of the enemy and unable to be present at the council". The church referred to here was undoubtedly Cunningham (Old) Chapel in Clarke County. Mr. Henderson Suter was the Rector of Grace Church in Berryville from 1860 to 1866. Mr. George Thornton Wilmer was Rector of Bainster Parish, Chatham from 1860 to 1866, and perhaps preached at Christ Church when he was attached as a Chaplain to one of the Confederate units stationed in Winchester. Mr. J. B. T. Reed was ordained deacon March 24, 1861 by Bishop Meade. He was the son of the Rev. Mr. George Reed, a leader in the early Methodist Church in Winchester (Russell - page 31). In his report for 1866 Mr. J. B. T. Reed says: "I preach every 3rd Sabbath in the month at Good Samaritan Church, six miles south of Winchester . . . The fourth Sabbath at Carpers Valley Church 31\(\frac{1}{2}\) miles east of Winchester. (The foregoing information has been furnished by the Rev. Dr. G. Maclaren Brydon, Historian from the Virginia Diocesan Library in Richmond, Virginia, to whom we are grateful for his aid.)

A question that vexed the congregation and its leaders many times when the town was occupied by Federal troops was whether or not to include in the service the prayer for the President of the Confederacy and the Congress. Some zealous provost-marshalls forbade it to be included and went to great lengths to intimidate the ministers or the leaders of the prayer meetings so that they would omit the prayer for fear of reprisals. Despite this annoyance and many others, the Church was open and services were held fairly regularly from November, 1863 until the end of the war.

Mrs. Lee pens a moving account of the communion service "the first sacrament for many months" held at the church on November 22, 1863, speaking in eloquent language of the consolation of religion to those caught up in the tragic consequences of war:
“Dr. Conrad communed for the first time: I am sure the bliss of Heaven would have been increased ten fold could has wife have been permitted to see him at the altar. Our service authorizes the idea and there is no part so elevating and joyful as the Trisagion — ‘Therefore with Angels & Archangels and all the glorious company of Heaven, we laud and magnify Thy name’. When I think of who compose that company, I feel as if my spirit could no longer bear the clogs of earth & would fly upwards to join that happy throng. If I could choose the hour of death, it would be at that moment, before that altar, where we communed together”. (Lee Manuscript)

Sheridan’s Army occupied Winchester in September of 1864, and the town remained in Federal hands from that time until the close of the War. As a result of the Third Battle of Winchester, fought on September 19, 1864, the town was filled with Union and Confederate wounded, and hospitals were set up in nearly all the churches, but Christ Church seems not to have been used for that purpose. Even as late as January 8, 1865, Mrs. Lee says:

“Mr. Dosh (the Lutheran minister) preached at our church. He is to use it on alternate Sundays. The Yankees have his Church for a hospital, and we offer them the formal use of ours as a natural accommodation, we being too poor to heat it every Sunday. The Yankees, as usual, formed much the largest portion of the congregation”. (Lee Manuscript)

Mrs. Lee’s strong objection to Yankees of any sort or description, even if she encountered them as fellow-worshippers at church, is shown in the following quotations from her diary:

December 25, 1864: “Went to church. Sheridan and Custer were there and numbers of gayly clad officers, staring as if they had never seen ladies before. Sheridan is a common looking vulgarian”.

January 1, 1865: “Major Gen. Custer and wife were at church, a common looking man”.

January 15, 1865: “To church. Yankees as usual; Custer the only General. There are some very finely dressed Yankee Women here who go to church to see the Secesh”.

Christ Church and its rectory have had extensive repairs and improvements within recent years. Its present rector is the Rev. Mr. W. Holt Souder.
As has been pointed out by every historian of the Shenandoah Valley, the predominating ethnic group among the earliest settlers was German. Many of these peoples, though not all, were by tradition and history inclined toward membership in the Lutheran Church. What was true of the Shenandoah Valley as a whole was equally true of Frederick County and the region around Winchester, originally called Opequon and later Fredericktown.

The date of the first formal organization of a Lutheran Congregation in or near Winchester is not known. Dr. William B. Eisenberg in his history of the local Lutheran Church (Page 11) points out that with reference to the Lutheran tenets: "Organization is not to be considered an absolute essential of the church, desirable as it may be. Wherever the Word of God is preached, and the Sacraments of Baptism and the Lord’s Supper are administered, there the church is to be found". There is no doubt that in the earliest days of white settlement around Winchester visiting Lutheran ministers met with members of that faith from time to time, preaching, baptizing, and administering the Lord’s Supper before any specific congregation was organized or any house of worship built. Most prominent among these pioneer visiting Lutheran ministers was John Casper Stoever, Jr. who baptized at Massanutten, Opequon, and Shenandoah at various times during the years 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741 and 1742. (Eisenberg - Appendix - Pages 312 - 320). Massanutten was the settlement west of the South Branch of the Shenandoah River in Page County, near present-day Luray. Shenandoah was in the vicinity of Strasburg, once called Stovertown. Opequon was in the general area where the Opequon Creek crossed the Great Wagon Road, today called Bartonsville.

From 1738, when "old Mrs. Sperry" said she saw the site of Winchester for the first time and when there were the cabins of two German settlers on the Town Run (Kercheval - Page 175), until 1752, when the town was formally established, the region grew rather rapidly in population. An examination of the names of the original owners who received patents for lots in the Town of Winchester in 1753 (and in the additions of 1758 and 1759) clearly indicates that a substantial part of them were Germans.

In a patent dated May 15, 1753 Thomas Lord Fairfax issued a
The Lutheran Church

Patent to David Dederick, Jacob Sibert, Christopher Lambert, and George Michael Lovinger, representatives of "the people called Lutherans", for Lots number 84 and 85 in the Fairfax Addition to the Town of Winchester, "conveniently situated for erecting and building a Meetinghouse for the use of the said Congregation". These two lots are described in the patent as being bounded on the south by Water Street, on the west by East Lane, on the North by Phillip Lane, and on the east by the eastern border of the Fairfax Addition. (Prop. Grants - Book L - Page 76). If these two lots conformed in size to the normal in the Fairfax Addition they were about one-half acre in area and had a frontage on East Lane of 117 feet and a depth of 189 feet, 9 inches. They, therefore, extended north of the north curb of Boscawen Street along East Lane a total of 234 feet, and eastward from the east curb of East Lane a total of 189 feet, 9 inches. These lots are now enclosed within the iron fence of the Mt. Hebron Cemetery, but remain the property of Grace Lutheran Church.

The date of this patent, May 15, 1753, is misleading, as it was in the case of the patent to the Reformed Church, which has been fully discussed in the chapter on that church. The two lots involved, as the patent specifies, were in the Fairfax Addition to the Town of Winchester, which addition was not surveyed nor approved by the Virginia House of Burgesses until 1759. We may then, we believe, with confidence in our facts assume that this patent to the Lutheran Congregation was not executed earlier than 1759.

On May 25, 1825 the Lutherans added to their space at the site under discussion the east end of Philpot Street by purchase from the City by a special Act of the Virginia Legislature. (W.D.B. - 5 - Page 371). This street at that point was 60 feet wide, and the length extended 189 feet 9 inches. On April 24, 1902 the congregation sold to the Mt. Hebron Corporation a small part of the south end of Lot Number 85 to provide space for building the Mortuary Chapel of the Cemetery. (W.D.B. - 25 - Page 60).

At some time between 1759 and 1764, when a start was made on the first church building, the Lutherans erected a school house on the southern end of their property. This was a log building, and besides its use as a school, it was utilized as a sexton's house and for other purposes. It was destroyed by fire during the Second Battle of Winchester on June 13, 1863. (Eisenberg - Pages 220 - 221). A school master for this school, Carl F. Wildbahn, was em-
ployed prior to 1762. Since the German language was employed by all the local citizens of German origin, and was used in religious services at that time by both the Lutheran and Reformed congregations, the German language, as well as English, was taught in the school. In fact, there were several schools in Winchester at this early period which were known as German schools. As we have indicated in the chapter on the Reformed Church, that building in our judgment was erected about 1759, and in view of the fact that there is evidence that at a later date the Lutherans used the Reformed Church building for religious services, it has been surmised that the two groups shared in the first years of their organization both the school house of the Lutherans and the Meeting House of the Reformed Calvinists.

We have a more complete record of the beginning of a house of worship in the case of the first Lutheran Church in Winchester than is available with respect to any other of the early churches in the town. This is the result of the fortunate circumstances which induced the fathers of the Lutheran congregation to include in the corner-stone of the building a comprehensive account of the occasion and of the status of the congregation at that time. The years were to be long and difficult before this first church could be said to have been completed, but the time of its official beginning is in no doubt whatever. The document contained in the corner-stone reads as follows:

"In the name of God, the Father, Son, and Holy Ghost, Amen.

The foundations of this Temple, by the Grace of God, were laid in the year of Christ 1764, on the sixteenth day of April.

The hearers and founders of this Temple are all and each members of the Evangelical Lutheran Church, at this time residing in this city of Winchester, to wit:

Christoph Altrith  Dewald Hiegel
Henrick Becker  Jacob Koppenhaber
Jacob Braun  Johannes Laemly
Imanuel Buger  Christoph Lambert
David Dieterick  George Michael Laubinger
Eberharrd Doring  Johannes Lentz
Andreas Friedly  Christian Neuberger
Michael Glueek  Tobias Otto
Joh. Sigmond Haenli  Balthazar Poh
Peter Helfenstein  Michael, Roger
Christoph Heintz  Jacob Siebert
Christoph Heusckel  Thomas Schmidt
At that time bore rule George III, King of Great Britain, Our most clement master, and his officers and governors in Virginia, Francis Fauquier in Williamsburg, there presiding with highest authority, and Thomas Fairfax, Chief Magistrate of this whole district, at that time residing not far from this city, who has given to us gratuitously and of good will two lots of ground, embracing one acre for sacred uses.

This temple has been consecrated to the Triune God and to the Evangelical Lutheran Religion alone, all sects whatever name they may bear, and all others, who either dissent from or do not fully assent to our Evangelical Lutheran Religion, being forever excluded.

As a permanent record of which to our posterity this paper is here placed and has been deposited for everlasting remembrance in this cornerstone.

Drawn up in Winchester April 16, MDCCLXIIII.

Johann Caspar Kerchner, at that time Minister of the Evangelical Lutheran Church.

Scribe, Ludwig Adamus

Antony, School Master in this city"

The words of this document are so clear and direct that they require no commentary. The contemporary reader will experience some difficulty in connecting the names of the thirty-three heads of families which appear in the list of Lutheran Church members with present—day last names. However, we must remember that many of these original German last names have been greatly changed with the passage of time. All sorts of variants of them appear in official records and elsewhere. Even the individuals themselves, as they became more familiar with the English language, exercised great freedom and inconsistency, in spelling their own names. With a little study, however, it is fairly easy to identify in Winchester and Frederick County the names of many present—day residents who are descendants of the pioneers listed in the cornerstone document.
interests and activities. Four of them: Julius Speckert (Julius Speakard), Andreas Friedly (Andrew Fretty), Tobias Otto, and Christoph Wetzel (Christopher Whetsell), received patents for lots in the original Town of Winchester, which was established in 1752. (Prop. Grants - Book H - Pages 350-364-375-396). Two of them: Henrick Becker (Henry Baker) and David Dieterick (David Dedrick) purchased lots in the James Wood Addition to the town in 1758. (F.D.B. - 12 - Page 603; F.D.B. 13 - Page 273). Seven of them secured patents for lots in the Fairfax Addition of 1759, namely: Christoph Heusckel (Christopher Heiskell); George Schumacher (George Shoemaker); Peter Helfenstein (Peter Helphinstine); Christoph Wetzel; Johannes Laemly (John Lemley); Christoph Lambert (Christopher Lambert); and Balthazar Poh (Balsore Poe). (Prop. Grants - Book L - Pages 55, 56, 59, 71, 72, 73, 78, 79, 87, 97, 99, 104, 107; Book S - Pages 369).

The names of several of them show up in the activities connected with the French and Indian War, which the Town of Winchester was in the thick of during the years 1754 to 1758. Andreas Friedly served as a physician and surgeon in that war. (Glass - Page 2 - No. 237). Col. George Washington, who had command of the Virginia forces guarding the frontier against the French and Indians after the defeat of Braddock in 1755, had his headquarters in Winchester from the fall of 1755 until the summer of 1758. In his Account Book with the Colony of Virginia, kept during this period, and now in the Documents Division of the Library of Congress, the following entries of payments made occur:

“May 12, 1756 - David Dedrick (David Dieterick) for skins to make drumheads” (Page 6)

“August 31, 1757 - David Datrig (David Dieterick for 5 sheep skins to make spunges.” (Page 62)

“June 27, 1756 - Helveston (Peter Helfenstein?) & Otto (Tobias Otto?) for 41 pairs of shoes.” (Page 7)

“January 1, 1757 - Jacob Seabrat (Jacob Siebert) for Buckskins for the Catawbas” - (Page 44)

Winchester has long been interested in the well at Fort Loudoun, which is still preserved and which was dug during the building of Fort Loudoun 1756-1758, allegedly through solid rock to a depth of over 100 feet. Washington’s Account Book has several significant entries concerning this historic undertaking:

“April 1, 1757 - Christian Heint (Christoph Heintz?) in part pay for digging well in Ft. Loudoun” - (Page 47)
"July 5, 1757 - Christopher Heintz (Christoph Heintz?) well digger." (Page 51)

"August 27, 1757 - John Christian Heintz - well digger" - (Page 60)

"October 7, 1757 - John Christian Heintz - well digger" - (Page 63)

"April 22, 1758 - John Christopher Heintz - Working in barracks yard 16 days in blowing rock - Digging and blowing 48 feet in well of Fort Loudoun."

(Page 72)

There does not seem to be much doubt that the Christoph Heintz, named in the Lutheran Church cornerstone document was the well digger of the Ft. Loudoun well.

At least two of the men named in the document took a conspicuous part in the Revolutionary War. One was Peter Helfenstein (Peter Helphinstine) who became a Major in the 8th Virginia Regiment, the so-called "German Regiment". His home was on the site of the Friendship Fire Company Building at 501 South Cameron Street, and he was buried in the old Lutheran Cemetery. (Russell - Pages 108, 119). Jacob Trautwine was a surgeon in the Revolution. He lived at the southeast corner of Cameron and Clifford Streets and was also buried in the old Lutheran Cemetery. (Glass - Page 3 - No. 237).

The church building, begun in 1764 in the aftermath of the French and Indian War engaged the effort of the local Lutheran congregation during the even more difficult days of the Revolution soon to follow. It does not appear possible to trace the progress of this construction during the period from 1764 to 1785. Church tradition has it that the building was finally completed in 1793, and the extent of its use for religious services prior to its completion is not clearly known. It undoubtedly was used sometimes even in its uncompleted state, and it is also true that the congregation sometimes worshipped in the school house and in the old log Reformed Church building.

There is no doubt that the church building was used to house prisoners of war during the Revolution. Large numbers of these were sent to Winchester in 1781 after the surrender of Cornwallis at Yorktown. In the diary of Johan Ernst Precktal, a Hessian prisoner, dated at Winchester on November 9, 1781 he says: "The 76th Scottish Regiment arrived today and was quartered in the English and German Church" (Document - Winchester Historical Society). In the Memoir of General Graham, a British officer,
written concerning the same period, he says: “I, therefore applied to the commissary of prisoners for permission to send a certain number of prisoners into the town (Winchester) to occupy a church which was little used, and to which request he gave his consent.” (Gen. Graham - Page 66 et seq.) At that time there were only three church buildings standing in Winchester: the Episcopal, the Reformed, and the Lutheran. In view of the large number of prisoners assembled here, it is obvious that all three buildings were used as well as the Fort Loudoun Barracks and the stockade some four miles west of town on the Indian Hollow Road. Subsequent church records indicate that the Lutheran Church was badly damaged as a result of this use.

The old church was a massive and imposing building: “The foundation wall were 3 feet, 6 inches in thickness and those of the superstructure, 2 feet, 5 inches. The building was 52 feet, 6 inches in length, 42 feet in width, and from the square of the foundation to the square of the superstructure, 23 feet, 6 inches in height. From the floor to the ceiling the measurement was 19 feet, 6 inches. The aisles were paved with square brick. The front walls, as may be seen by the fragment of it yet standing, were built of stones so carefully selected and laid that they have the appearance at a little distance of having been dressed by a stone cutter.” (Gilbert)

On July 25, 1785 the Rev. Christian Streit became the pastor of the Lutheran Church; and for the next twenty-five years, with the exception of probably an eight year period (1795 - 1803), when he was pastor at Woodstock, was closely identified not only with the local church, but with numerous other rural Lutheran congregations in this part of Virginia. (Eisenberg - Page 77). Streit was a man of great ability and versatility and undoubtedly was a leading figure, not only in his own Church, but also in the Town of Winchester. He was of Swiss descent, born in Somerset County, New Jersey, June 7, 1749. He attended the College of Philadelphia, now the University of Pennsylvania, studied theology under the famous Lutheran scholar Dr. Henry M. Muhlenberg; and served as a Chaplain in the 8th Virginia Regiment, commanded by the Rev. and General John Peter Muhlenberg during the Revolution. He kept a diary of his activities here from 1785 to 1788, during which period he preached 386 times, baptized 422 infants, confirmed 163 persons, officiated at 157 marriages and at 43 funerals. He started a Latin school September 7, 1785 and in the latter years of his life was associated with Dr. Hill of the Presbyterian Church in a female seminary. He died March 10, 1812 and was buried in the
old Lutheran Church in front of the pulpit. Later in 1876 after the burning of the Church, his remains were removed to a grave outside the east wall where today a monument marks his resting place. (Gilbert - Pages 14 - 17). His home was at 41 South Cameron Street on a lot which he purchased from Daniel Morgan in 1787. (F.D.B. - 21 - Page 218).

In October, 1785 the General Assembly of Virginia approved an act to permit the Lutheran Church to conduct a lottery to raise funds for the restoration and completion of the building, the act reading

"That it may be lawful for the minister and elders of the German Lutheran Church in the Borough of Winchester to raise by way of a lottery a sum of money not exceeding 500 Pounds to be by them applied towards completing a church in the said Borough". (Hening - Vol. 12 - Page 228)

A second lottery was held in 1788 (Eisenberg - Page 71), and it may be that as a result of the funds secured from these sources the building was completed and dedicated on the date claimed by tradition, 1793. A major renovation of the church building occurred in 1822 and another in 1834. (Eisenberg - Pages 223 - 225).

The old church was destroyed by fire on the evening of September 27, 1854. (Russell - Page 171). The fire started in property located on Philpott Street, and a strong west wind caused it to spread to the Church. An account in the Winchester, Virginian, a local newspaper, gives a clear description of the disaster. In part it records:

"The tall steeple, for so many years conspicuous by day, became for the first time a beacon at night. The light was visible throughout a circle bounded only by the mountains. It was noticed at Knoxville, Md., three miles beyond Harpers Ferry; and at Charlestown, twenty-two miles distant, it drew together quite a crowd in the upper part of a three-story building. The spire fell at a quarter past nine."

Following the fire, on October 23, 1854, the Rev. Charles P. Krauth, at that time minister of the Lutheran Church, delivered a sermon inspired by the loss. It was a moving and eloquent address, drawing from the nostalgic recollection of the history of the old building the sentiments which would inspire the congregation for the future. It was an inspiring effort and created wide approval and admiration. It has been quoted at length by local historians
in all accounts of the Lutheran Church. The sermon was ultimately printed and copies of it are extant today.

Some fourteen years prior to the burning of the old church, the Lutheran congregation, desiring a more central location for a lecture room, on January 29, 1840, purchased from George W. Baker and Emily, his wife, for $1100 a lot on the northwest corner of Indian Alley and Boscawen Street, fronting 48 feet on Boscawen Street (F. D. B. - 69 - Page 183). The Trustees named in the deed were John W. Miller, Jacob Baker, Abraham Miller, Joseph Slagle, and Thomas B. Campbell. Six years later, November 21, 1846, the church added 36 feet of frontage on Boscawen Street west of the original lot by purchasing a lot from Robert B. Wolfe, Trustee for Joseph Slagle. (F. D. B. - 75 - Page 250). The Lutheran Trustees named in this deed were William Miller and William B. Baker.

On this location the Lutherans began immediately the construction of a new church, a brick building of two stories, the first floor to be used for a lecture room and Sunday School and the second floor for regular church services. The new building was a severely plain structure, which then did not include a steeple or belfry, located some twenty feet north of the north curb of Boscawen Street. It was dedicated in January 1, 1843. Improvements in the building were undertaken in 1850 and included a bell tower to house the old bell which was moved from the Old Stone Church. (Eisenberg - Page 117).

During the Civil War this Church building, along with practically all the other churches in Winchester was occupied by military forces. It was used as a hospital first for a few weeks by Confederate General Joseph E. Johnston’s troops in the summer of 1861 and again by Stonewall Jackson’s forces in early 1862. It was occupied by Federal General Milroy in 1863 and by Sheridan’s army after the Third Battle of Winchester on September 19, 1864 until March of 1865. During the latter occupation, as has been pointed out in our chapter on the Episcopal Church, the Lutherans used the Episcopal Church every other Sunday for public worship. The Rev. Mr. Thomas W. Dosh was the pastor of the Lutheran Church for most of the war period; and if we are to judge from the Journal of Mrs. Hugh Holmes Lee, referred to in a previous chapter, he seems to have been a favorite spiritual leader not only to Lutherans, but to all other denominations, caught up within enemy lines and in many cases deprived of the services of a regular minister.
After the hard days of Reconstruction the Church was re-
consecrated under the name of Grace Evangelical Lutheran
Church in 1877. Many subsequent improvements have been made:
the installation of the Brevitt Chimes in 1917, the Sunday School
Building in 1925, and a complete renovation of the building in
1951. By a deed dated July 2, 1919 (W.D.B. - 34 - Page 549) the
City of Winchester conveyed to J. E. Cooper, J. George Baetjer,
O. P. Grove, and A. D. Henkel, Trustees of the Lutheran Church,
a 20 foot lot, fronting on Boscawen Street and lying immediately
west of the Lutheran Church Building. This lot contained a brick
building which had housed for many years the Union Fire Com-
pany. Part of the new Sunday School Building of 1925 occupies
this lot. On September 10, 1900 (W. D. B. - 24 - Page 160) the
church purchased from G. C. Miller additional area extending its
northern boundaries.

In 1953 the Lutheran Church observed its bicentennial. In
connection with this occasion, the present Pastor the Rev. Dr.
William Edward Eisenberg, wrote a scholarly history of the local
church under the title This Heritage, which was published in 1954
by the Carr Publishing Company of Boyce, Virginia. We are in-
debted to Dr. Eisenberg for many of the facts contained in this
limited study of the Lutheran Church.
Just when the first Methodist circuit rider preached in Winchester is not known. Mr. Sloat (Page 1) says that Richard Wright and William Watters visited here and preached in the summer of 1772, and he asserts that they were the first of their order to appear here; but he does not document his claim, and there may have been others before them.

Local historians who have considered the early history of the Methodist Church in Winchester have given major credit for the establishment and growth of Methodism here to that indefatigable pioneer of that sect in America, Francis Asbury. Sloat (Page 1) and Cartmell (Page 201) both say that Asbury preached first in Winchester on November 24, 1772. They both refer to an entry in Asbury’s Journal of that date, which records that he “Preached at Winchester in an unfinished house; and while the rain beat in upon me, many people looked and wondered at the stranger.” (Asbury Journal I - Page 54). However, both of the local writers who record this event were apparently unaware of the fact that the town of “Winchester” referred to in the Journal was not Winchester, Virginia, but Winchester, Maryland. In a note on page 156, Volume I of Asbury’s Journal, published in 1958, the following explanation of this error is made:

“It has been claimed that he (Asbury) went to Winchester, Virginia in 1772; but that early trip was to a town of the same name in Maryland. Because of the confusion, the name of Winchester in Maryland was later changed to Westminster.”

One who reads the Journal of Asbury’s journey at this particular time will quickly see that the town referred to was in Maryland and could not have been in Virginia.

Asbury’s first visit to the Colony of Virginia came when he landed at Norfolk on May 29, 1775. (Asbury I - Page 156). His first visit to Winchester occurred on June 21, 1783. Coming by way of Shepherdstown, he describes his activity here as follows:

“Preached to a few in Winchester. For several days past I have had to ride the whole day, and preach without eating until five or six o’clock in the evening, except a little biscuit; this is hard work for man and horse; this, however, is not the worst, religion is greatly wanting in these parts. The inhabitants are much divided; made up as they are,
of different nations and speaking different languages; they agree in scarcely anything, except it be to sin against God.” (Asbury I - Page 443)

Three years later, on June 4, 1786, Asbury returned to Winchester, this time recording that

“The Lutheran minister began a few minutes before I got into Winchester; I rode leisurely through the town and preached under some spreading trees on a hill on Joshua XXIV - 19 to many white and black people. It was a solemn, weighty time; all was seriousness and attention.” (Asbury I - Page 512).

In all, Asbury records in his Journal twelve visits to Winchester, extending from June 21, 1783 to March 12, 1809. There can be little doubt that his influence played a commanding part in the growth and stability of the early Methodist Church in Winchester as well as in the whole country.

The “spreading trees on a hill” mentioned by Asbury probably refer to the location described in 1876 by William Greenway Russell in the following reference:

“Some sixty years ago, extending south from Judge White’s residence was a beautiful grove. There used to be preaching in this grove often when the weather would permit, and during my boyhood I listened to a sermon in this grove by the Rev. Lorenzo Dow, and also several discourses from the Rev. Richard Ferguson of the M. E. Church, who preached in the grove and also on Camp Hill, to the soldiers during 1812, who were encamped there, between Leicester and Monmouth Streets, near Judge White’s, where once stood the Friends Meeting House.” (Russell - Page 19)

Judge White’s residence was the building at 407 South Washington Street, now the home of Dr. M. D. Custer.

Cartmell has an interesting story which may relate to the sermon of Asbury on June 4, 1786 “to many white and black people”. He says:

“It is well known by a few persons of today that among the large number of slaves owned by the Rev. Joseph Glass, asked her on one occasion if she remembered General the original Africans, known far and near as ‘Aunt Chloey’ whose African dialect was so peculiar that no attempt will be made to imitate it. — Her young mistress, Miss Anne Glass, asker her on one occasion if she remembered General Washington when he was in Winchester. Quickly came the answer, ‘No, honey, I never see Gen’l Washington, but
I see that other great preacher, Bishop Asbury.' Aunt Chloey lived to a great age - 109 years. She died in 1856." (Cartmell - Page 202)

By 1791 the number of Methodist in Winchester had increased to the point that a church building was thought necessary, and on April 6, 1791 James Holliday conveyed to John Steed, Samuel Calvert, and Richard Holliday, Trustees of the M. E. Church, the southeast portion of Lot Number 36, fronting on the east side of Cameron Street a distance of 35 feet and running back a distance of forty feet. (F.D.B. - 22 - Page 345). This location is approximately at 38 South Cameron Street, the residence of John S. Gavis. By June 6, 1793 a church had been built on this lot as is proved by Asbury's Journal for that date in which he states: "They have built an excellent house and we have better times than I expected; here nothing would do but I must preach, notwithstanding the lanes and streets of the town were filled with mire owing to the late rains". (Asbury Journal - I - Page 760)

Russell describes this first Methodist Church in Winchester as a large frame building which stood high and close to the street pavement with "some four or five long plank steps, with a large double door in front, two large windows below and three above. The interior of the church had a very primitive appearance, quite plain, two large galleries some fifteen feet wide, running the whole length of the church. Immediately behind the door was the stairway leading to the gallery. Directly facing the door stood the large old-fashioned pulpit, with steps on each side. The benches on the lower floor were made with narrow backs, about four inches wide. . . . The whole house presents a rude and unsightly appearance, but many a good lesson was taught from the rickety old desk in the rude 'kirk', and many a one has learned precepts which have served as stepping stones to a home in heaven". (Russell - Page 102)

This old Winchester Methodist Church became a part of the Winchester Circuit, which was organized in 1791, the first minister for the circuit being the Rev. Mr. Richard Swift. The Methodist Church in Winchester did not have a resident minister, or did not become a "station" in the language of Methodism until 1830, which was long after the original church had been abandoned. (Sloat - Page 4)

In September, 1818, James Holiday, the sole surviving trustee of the first church, conveyed the meeting house lot to Peter Ham
for the sum of $900. (W.D.B. - 4 - Page 58). In a deed dated July 1818, Joseph Stover and Elizabeth, his wife for the sum of $600 conveyed to George Reed, Trustee, for the term of 500 years, renewable forever, the north half of Lot Number 34 to be used for the erection of a house of worship for the M. E. Church. (W.D.B. - 4 - Page 1). Soon after this conveyance, the congregation built on this lot a brick church, which, with many structural changes and additions, is known today as the Fairfax Hotel at 112 South Cameron Street.

Among other leaders in the early Methodist Church in Winchester were Christopher Frye and his brother George Michael Frye (Died 1851 - aged 69). Christopher Frye's house, only recently torn down, stood at the northeast corner of Cork and Cameron Streets. (W.D.B. - 2 - Page 103). Meetings of the Methodist congregation were frequently held in the Frye home. (Sloat - Page 2). Both Christopher Frye and George Michael Frye were lay preachers in the early Methodist Church. (Russell - Page 103). Another devoted leader and preacher was James Wall (1767-1852). He lived on the southeast corner of Braddock and Clifford Streets and according to Mr. Russell was a carpenter by trade. "He spent his energies trying to do all the good he could, and was one of the first to attach himself to M. E. Church, and labored hard for forty or fifty years as a minister of the gospel, and was a zealous and good man. He made his living at the work bench; and his name will long be remembered by many." (Russell - Page 36)

Among the most vigorous and influential of these early Methodists was the Rev. George Reed (1766-1849) previously referred to. He was a coppersmith by trade, his shop and home being on the southeast corner of Braddock and Piccadilly Streets. (F.D.B. - 25 - Page 67). The following inscription is copied from his tombstone in the Mt. Hebron Cemetery: "Dedicated to the memory of Rev. George A. Reed; born at Sligo, Ireland, Feb. 13, 1766; immigrated to the U. S., 1787; settled in Winchester, 1788; after discharging with zeal and fidelity the duties of Mayor of Winchester, Magistrate and High Sheriff of Frederick, acting a conspicuous part as a member of all the benevolent orders of his day, he was called to his final reward with the just on the 1st day of April, 1849". The Rev. Henry Smith in his "Recollections of an Old Itinerant" says "Our Annual Conference for the year 1805 was held in Winchester — We sat in an upper room at Brother George Reed's." (Smith - Page 169; Asbury II - Page 465)
Apparently the establishment of the early Methodist Church in Winchester was not done without some controversy. Mrs. Anne Royall, tireless traveler and shrewd observer of life in the America of 1826 to 1830, paid a visit to Winchester in 1930. She stopped at the stage house, originally called the Red Lion Tavern, at the southeast corner of Cork and Loudoun Streets, at that time being run by Josiah Massie. (Russell - Page 53). The landlady of the inn was Mrs. Reed, the second wife of the Rev. George Reed. Mrs. Royall met Mr. Reed and has this comment to make about him and his church work:

"Her husband, Rev. Dr. Reed, was a preacher many years, and is much admired by all as an honest, inoffensive, upright man.

It appears that a part of the Methodists have opposed the general government of the Church as an arbitrary assumption of power by the Bishops and General Conference. The Conference, it appears, determine every matter relative to the Church, absolutely allowing no layman to have a vote. This arbitrary principle is considered by a great portion of the Methodists as ante-republican and approaching too near absolute power — One great grievance complained of is, that a Preacher must go where the Conference please to send them.

The case of Dr. Reed himself was a hard one. He with a few friends had built a Church many years back, and after preaching forty years in it, he was turned out and the Aristocratic party kept the building; and he, with many others, was arraigned for difference of opinion only — had to build another Church and be free, or stick to the old one and be a slave". (Royall - Pages 65 - 75).

From the time of the building of the second church sometime after 1818, until the third church was erected, the Methodists in Winchester seem to have grown and prospered. From July 1, 1842 the church records are reasonably complete (Sloat - Page 7) and they give evidence of great progress. The records of 1844 indicate the ownership of church property as follows: "A house of public worship, which is in good repair, and the only debt upon it was $130, and that preparations for the payment thereof were in the making; a brick parsonage building purchased in 1840 at a cost of $1500, subject to a debt of $600; a graveyard which has been enclosed with a good fence at a cost of $40." (Sloat - Page 8)

By 1853 the need for a new and larger church became pressing and on June 18, 1853, David W. Barton, Special Commissioner, for the sum of $1051 conveyed to Abraham, Nulton, Henry Crum,
Philip Shearer, Joseph S. Carson, Thomas Latham, John G. Smith, and Lewis Lindsey, Trustees, for the use and benefit of the Methodist Episcopal Church “all that part of Lot Number 32, in Winchester, on the corner of Market and Cork Streets, which fronts 106 feet on Cork Street and extending back to Parker’s lot by a line parallel with Market Street, and including the whole front on Market Street.” (F.D.B. - 80 - Page 410) Lot 32 was in the original town laid off in 1752, and if it conformed in size to the regular measurements of these original lots, “the whole front on Market Street” was 119 feet. On the same date as the above conveyance the trustees placed a deed of trust on the property for the full amount of the purchase price to Thomas T. Fauntleroy, which the trustees agreed to satisfy in three installments of $350.33 each 4, 10 and 18 month subsequently, with interest. (F.D.B. - 80 - Page 411).

Work on the new church building, now the Market Street Methodist Church, was begun at once, and the cornerstone was laid September 21, 1853. The church was completed and the formal dedication held on May 20, 1855. (Sloat - Pages 9 & 10). The brick work on the new church was done by Robert Barr and the carpentry by George McCord. In 1857 the leaders in the church were: Local Preachers, James Kern, George W. Anderson, and Sidney P. York; Exhorters, Abraham Nulton, William Spurr, Edward Evans, Nathan Conway, James D. Spurr, Thomas Reeves; Stewards, Abraham Nulton, John Carter, Henry Crum, Samuel R. Atwell, Joseph S. Carson, James R. Brooking, and William B. Walker. (Sloat - Page 11).

The trustees of the second church, after they had purchased the new property, set about disposing of the old property. They secured from the State Legislature on January 5, 1854 an enabling act permitting them to sell the church and lot (Acts of Virginia Assembly - 1853 - 54 - Page 130). They then entered into a contract with thirty individuals, each of whom would buy a share at $180 per share payable in three equal sums in 1854, 1855, and 1856. The purpose of this association was to sponsor a female boarding school which was to be conducted by Sydney P. York and George LaMonte. The agreement to purchase the 30 shares was not consistently complied with, and on December 30, 1858 (W.D.B. - 10 - Page 411) the church trustees conveyed the property to Sydney P. York and George LaMonte, York and LaMonte agreeing to reimburse all of the thirty members of the school association who had.
purchased shares and to pay the church trustees for unpaid shares. By this time the school had been established and was in operation under the title The Valley Female Institute with Sydney P. York as its head. On January 27, 1859 George LaMonte withdrew from the project and York was left as the sole owner. (W.D.B. - 10 - Page 420). By 1860 York had become hopelessly involved financially and on June 2 of that year he executed a deed of assignment to Wm. L. Bent, Trustee for the benefit of his creditors, conveying all of his property, real and personal. (W.D.B. - 11 - Page 74). Mr. York later left Winchester, and during the Civil War, soon to follow, the former church and current school building was taken over by military authorities and operated as a hospital, known as the York Hospital. After the war was over, the property was acquired by the Rev. Silas Billings (W.D.B. - 12 - Page 348) to be used as a school, which became known as Fairfax Hall.

Very soon after the building of the new Market Street Church a dispute arose among its members which finally resulted in a permanent schism in the congregation. The dispute seems to have been over the question of the seating in the new church of the girls who were students at the Valley Female Institute. Mr. Sydney York was the head of that school; he was also a Methodist preacher and a member of the Market Street Church. In addition, he was a northerner, and subsequent events proved that he sympathized with the Union cause. The Quarterly Conference of April 7, 1859 tried to soothe the ruffled feelings in the congregation by counseling patience and Christian charity concerning the controversy, but to no avail. Upon the decision of the majority group to seat the young ladies as planned and the further resolution that “Any intrusion upon the seats thus designated by any member of the church with design, will be a breach of courtesy and good manners, deserving the frown of every member of the church or lover of good order” (Sloat - Page 13), thirty members withdrew from the church and proceeded to organize a new church. This splinter movement was led by William R. Denny. (Cartmell - Page 203).

In a deed dated October 15, 1858 William R. Denny and Margaret, his wife, conveyed to Thomas Latham, Charles Hardy, Jacob McCord, A. J. Helphinstine, and John W. Grim, Trustees, a lot on the west side of Braddock Street with a 67 foot frontage on Braddock and a depth of 85 feet in trust for the Methodist Episcopal Church South for a house of worship “to be a free seat church”. (W.D.B. - 10 - Page 402) This new Methodist organization became
a member of the Virginia Conference. Work on the new church building began at once, and the dedication service was held in July, 1859 with Bishop John C. Granberry conducting. The first pastor was the Rev. George H. Ray.

A more serious division in the Methodist group in Winchester came with the Civil War. The General Conference of the Methodist Episcopal Church, held at Buffalo, took a strong stand in opposition to slavery among its members. The old Baltimore Conference had its boundaries cut by the battle lines of the War. The churches south of that line formed a conference at Alexandria. As a result of the tensions and strong feelings of the time many additional members of the Market Street Church moved to the new Braddock Street Church. Mr. Sloat (Page 15) estimates that by 1865 the membership of the Market Street Church had been reduced by two thirds.

Along with practically all the other churches in Winchester, both Methodist churches were to suffer severe damage during the War as a result of use by the military. Federal General Banks seized the Braddock Street Church when he occupied the town in 1862 and converted it into a hospital. Afterwards throughout the War it was used by the Union forces whenever they were in possession of the area. As a result, the church had to be practically rebuilt in the reconstruction period. In 1904 the Federal Government acknowledged a claim for damages to this church by Union troops amounting to $2560. (Cartmell - P. 203) The Market Street Church was also damaged by Federal troops, but not as severely as the newer church. Senate Document - No. 424 of the 50th Congress records the following Senate resolution:

"That during the late war for the suppression of the rebellion, and on or about September 19, 1864, the military forces of the United States, under command of Gen. P. H. Sheridan, took possession of the church building of the Market Street Methodist Church of Winchester, Va. and used and occupied the same for hospital purposes until on or about the last of May, 1865. That by reason of such occupancy, and the reasonable rental value of said building during the period it was so occupied including the repairs necessary to restore the building to the condition in which it was at the time the said military forces took possession, was the sum of $3500, for which no payment has been made".

The Court of Claims reduced the amount of this claim to $1740, which presumably was subsequently paid.
Both the Braddock Street Church and the Market Street Church experienced serious financial difficulties during the post-Civil War period. There was a suit in 1868 between the two churches over the ownership of the Market Street property. Judge Richard Parker, of John Brown fame, presided over this case and finally awarded the property to the Market Street Church. (Sloat - Page 17). In 1875 the Market Street Church, $6800 in debt, was actually put up for sale at public auction to satisfy its creditors. However, as a result of the resourcefulness and sacrifice of a few of its members, the church was saved. Notables among these were Bentley Kern and Samuel R. Atwell. (Sloat - Page 19)

On January 31, 1816 Conrad Kremer gave bond for title to the trustees of the Methodist Church for Lot Number 81 in the Fairfax Addition to the town of Winchester. (W.D.B. 3 - Page 305). On October 16, 1816 the bond for title was confirmed and the lot was conveyed to the Trustees of the Church by Thomas Chapman. (W.D.B. - 3 - Page 328) This was a half acre lot at the northeast corner of East Lane and Abchurch Street. (now Woodstock Lane). It became the graveyard for the Methodist Church. Later the Corporation of Winchester conveyed to the Church Trustees a part of the street next to the original lot. The lot remained in possession of the Methodist Church until 1922, when for the sum of $3650 it was sold to the Virginia Woolen Company (W.D.B. - 39 - Page 567). After the Mt. Hebron Cemetery was organized in 1843, many bodies were removed to that place and finally a mass burial was made of all bodies that remained after the sale of the lot in an appropriate place in Mt. Hebron and markers of identification placed.

Since the hard days of the Civil War and Reconstruction both Market Street and Braddock Street Churches have made great progress. Recently the Braddock Street Church has materially expanded its facilities by the addition of a handsome educational building and the Market Street Church at this writing is engaged in the construction of a substantial addition to its plant. The pastor of the Market Street Church is the Rev. Mr. Charles J. Bright and of the Braddock Street Church is the Rev. Mr. Jacob W. Mast.
Presbyterianism in the Winchester area had its beginning at the old Opequon Church, about a quarter of a mile west of the present village of Kernstown. Some authorities have claimed that this is the oldest congregation west of the Blue Ridge (Foote Vol. I Page 102 — Cartmell - Page 165 - 67). Records of the Donegal Presbytery for 1736 indicate that: “Mr. Gelston is appointed to pay a visit to some new inhabitants near Opekoum in Virginia who have been writing to Mr. Gelston and when he was over the river (Potomac) desired a visit of this kind.” (Graham - P. 18). The first church building, erected about 1737 on the land of William Hogg (Hoge) Sr. was probably built by Hoge himself. We know that such a church was standing in 1745 because on February 19 of that year William Hoge Sr. conveyed to David Vance, Joseph Colvill, Robert Willson, Robert Allen, Wm. Reid, John Wilson, William Chambers, Thomas Marquis, David Vance Gent., James Vance, Robert Smith, James Hoge, Robert White, Wm. McMachew Gent., Samuel Glass, and David Glass two acres of land “scituate, lying and being near the Presbyterian Meeting House where it now stands on the land of the said Wm. Hoge Senior, to be and remain for them — a burying place, together with timber sufficient from any part of the said Hoge's land to repair the said meeting house withall, and to impale the said two acres of land for a burying place”. (F. D. B. - I - Page 274). It will be noted in this conveyance that it was not made to trustees or officials of a Presbyterian Church, but to individuals, indicating that the burying ground may have been a community burying ground. However, all of the persons named in the conveyance were members of the Presbyterian faith; and another explanation of the failure to convey the property directly to the church is the fact that during this early period no religious organization except the established church was authorized to take title to real estate.

William Hoge Sr. did not convey the lot on which the church itself stood. In fact, it was not until December 1, 1795 that the Presbyterian congregation acquired title to the church property. At that time Adam Kern, who had bought that part of the Hoge land, conveyed to “Capt. James Simsall, Joseph Lucky and Alexander Feely (Elders of the Opequon Presbyterian Congregation) — a certain tract, piece, or parcel of land situate on Hoge's Run, and two acres of land laid off for the use of the congregation aforesaid
where the meeting house now stands”. (F. D. B. 24B - Page 330).

According to the records and tradition of the Opequon Church, four houses of worship, including the present one, have stood on this ground. The first two were of log. The third, a 60 ft. by 40 ft. structure, was of stone. This building was greatly injured during the Civil War, and on Nov. 30, 1873 it was burned. The present church was dedicated on Oct. 30, 1897.

The graveyard adjoining the church yard certainly contains some of the oldest interments in this region. One stone still standing and clearly legible records that on August 4, 1742 John Wilson buried here “his 2 childer & wife ye mother, Mary Marcus — aged 22 years”. The stone further records that John Wilson came from Ireland in 1737. It will be noted that this interment, which was not necessarily the first, occurred three years before the lot was conveyed by William Hoge Sr.

This church at Opequon was used by Presbyterian who lived in Winchester until they erected a house of Worship in the town. According to Dr. Foote (Vol. 2 - Page 20) by the time of Braddock's War (1755) the congregation assembling at this place for worship was large. They came from the gap in the North Mountain, from around White Post, from the neighborhood east of Winchester, from Cedar Creek, and from beyond Newtown (Stephens City).

By 1765 the records of the Donegal Presbytery began to mention a congregation in Winchester, but local worship must have been in private homes, as no church building had been erected by that date. The Presbyterian Church in Winchester was organized on Sunday, September 7, 1800 with forty members. Joseph Gamble, John Bell, James Holliday, Col. Henry Beatty, and Robert Gray were elected elders. (Woodworth - Page 16). The church building, known as the “Old Stone Church”, was built or in process of building in 1788. This date appears on a stone near the center window on the west wall of the building. Further evidence that the building was begun about this time is furnished in the following notice which appeared in The Virginia Gazette and Winchester Advertiser for July 23, 1788:

“The subscribers for the purpose of building the Presbyterian Meeting House in the town and borough of Winchester, are requested to meet at the house of Mr. John Donaldson, on Saturday next, the 26th inst. precisely at 3 o’clock P.M. in order to adopt and fix upon a plan for erecting the same, where all persons of undertaking to
build said church will please attend with their plans and estimates."

William Holliday
James Holliday
Robert Sherrard
Managers

(Cartmell - Page 152)

The Old Stone Church is built on half-acre in - lot number 68, which is one of the 80 inlots laid off by James Wood and Lord Fairfax when the town of Winchester was established in 1752. Unless this lot varied in size from the normal, it originally had a frontage of 119 feet on East Lane and a depth of 189 feet 9 inches on Piccadilly Street. The original patent for this lot was made to Robert Craigen (Prop. Grants - Book H. Page 385. Land Office Richmond, Va.). It passed through various hands until it was acquired October 15, 1792 by Dr. Robert Mackey (F. D. Books 20 - Page 76; 21 - Page 692; 23 - Page 550). No record of any conveyance of this lot by Dr. Mackey to the trustees of the Presbyterian Church exists. However, the church was built on the lot, a graveyard provided adjacent to the church building; and the congregation had undisturbed use of the property from 1788 until 1834.

In 1834 the Trustees of the church desired to convey the building to Trustees of the Baptist Church. In order to do so it was necessary for them to have Edward J. Smith and Elizabeth his wife, Archibald S. Baldwin and Catherine his wife, and Richard J. McK Holliday and Mary his wife (heirs of Dr. Mackey) join in the conveyance. The deed was from John Bell, Daniel Gold, John J. Royall and Thomas Allen Tidball trustees of the Presbyterian Church, (plus the heirs previously named), to Arthur W. Carter, Hiram W. Taylor, and Watson Carter, trustees of the Baptist Church. The conveyance was for 500 years renewable forever and included the church building plus 10 feet of ground adjoining the east and west walls and 15 feet of ground adjoining the north and south walls. (F.D.B. 63 - Page 428).

On November 2, 1858 the Trustees of the Baptist Church conveyed the building to trustees for the Old School Baptists of Colour (F. D. B. - 84 - Page 172), and on May 31, 1875 the building was leased by this group to German Smith Chairman, Charles L. Crum Clerk, and Walter Bowen, all members of the Winchester School Board. The School Board made many alterations in the building and continued to use it as a colored school until 1927, when the Douglas School was built. In 1929 the School Board leased the
building to Co I, 116th Regiment, Va. State National Guard as an armory. Finally on March 5, 1932 by decree of the Corporation Court the surviving members of the Old School Baptist Church of Colour, Newton Turner, Richard Washington, and George Monroe, conveyed the building to John M. Steck, James B. Russell, and Stewart Bell, Trustees of the Presbyterian Church of Winchester. (W.D.B. 52 - Page 86). Under the leadership of the late Clifford D. Grim the old church was restored in 1944, and is today one of the major features of historical interest in Winchester.

This old stone church is rectangular in shape, 54 feet long and 36½ feet wide, and the walls are two feet in thickness. The building occupied approximately one sixth of the original lot, the remainder of the space being used as a church yard and cemetery. The building served the local Presbyterian congregation in whole or in part from the date of its erection in 1788 until 1834, and the conveyance of the church building in 1834 to the Baptists did not include the church yard and graveyard. Interments continued to be made in the cemetery until the Mt. Hebron Cemetery was organized in 1844.

Dr. William Henry Foote in his Sketches of Virginia, Second Series, page 463 quotes an article written by a writer under the pen name “Viator” in the Weekly Republican of August 26, 1843. This article relates so intimately to the old stone church and other old churches in this area of the town that we think it should be quoted here:

"Now let us go across to the old stone churches on the hills that skirt the town on the east. The building farthest to the north is the Catholic Church with its consecrated ground and few monuments." (This was the second Catholic Church built between 1806 and 1810 and destroyed by fire probably during the Third Battle of Winchester, September 19, 1864.) The next, without a steeple, is the Presbyterian, built after the Revolutionary War"; (This was the Old Stone Church built in 1788 and now restored) "that old wooden building next, with monuments near is the German Presbyterian"; (This was the Reformed Calvinist or German Reformed Church, built in our judgment in 1759 and burned in 1854) "that stone building, with a steeple, is the Lutheran, and holds within its walls the ashes of the amiable and revered minister Christian Streit." (This was the original Lutheran Church whose cornerstone was laid in 1764, which was burned in 1854, and whose ruined walls may be seen today north of the entrance to the Mt. Hebron Cemetery).
“It is to this second house we are to go; - a place hallowed by many associations of a spiritual and sacred nature; - the place of the first meeting of the Presbytery of Winchester, in 1794 — the place of the meeting of the General Assembly of the Presbyterian Church in 1799 — What scenes of interest have these walls witnessed when the Presbyteries and Synod of Virginia have met, and, with superhuman energy have acted for all time” . . .

“Come, let us enter the yard at this low place at the southeast corner, let us go to the old locust trees, — now read the lowly slab,

Major General Daniel Morgan
Departed this Life on
July 6, 1802,
In the 67th Year of his Age
Patriotism and Valor were the prominent features of his character and the honorable services he rendered to his country during the Revolutionary War Crowned him with glory, and will remain in the hearts of his Countrymen a Perpetual Monument to his Memory”

Here, then, beneath this slab, the man whose voice could make soldiers tremble with his hoarse shoutings, lies as quiet as that infant there. What a man! - a day-laborer in this valley some eighty years ago, - a volunteer against the Indians, and marked by his commander as an officer for his enterprise and courage, a wagoner, and an abused colonial militia man in the service of his king, - an officer of the riflemen at the storming of Quebec with Montgomery, and at the battle of Saratoga, - a major general in the Continental army” —

“Step a little northward, and read again:

‘Sacred to the Memory of General Daniel Roberdeau who departed this life January 5, 1795. Aged 68 years’

The name declares the origin and the fatherland. A soldier in the Revolution, a follower of Whitefield, his descendants scattered over Virginia, inherit the blessings secured by the
Covenant of God to the persecuted, yet faithful Huguenots—Every soldier of the Revolution has his name ennobled"

"Come, let us go back to the first yard. Look for a few moments and see how death has gathered the inhabitants of these beautiful hills, and this lovely valley into its treasury. Powell, the gentlemanly lawyer from that northern hill, rising to plead at the bar and gone in a moment, lies there. Look at the pleasant white residence down westward close upon us; and now at these two tablets by the east wall here, two sisters in one grave, and a manly brother by their side, gathered in in fourteen months, in the very budding of their youth; — read their names and you recognize Virginia's professor of law. And this erect monument bears the name of a talented young physician from the village, Dunbar, cut down in his prime; and that slab the name of another M'Gill, who sleeps with his kindred"...

"Look over west to that far distant brick dwelling on that slight eminence; and here now by this south wall, in this decaying wooden enclosure; in the southern corner of it. There lived and here lies Robert White, who limped with his honorable scars from the field of Monmouth to this grave; the patriot, the judge, who knew no peer upon the Virginia bench...Here under this slab lies Chapman, a minister of God...And this next slab covers the Senator and Governor Holmes, amiable in his life and in his death cheered by that gospel he heard in his youth at Old Opecan. On this side in this smooth place, sleeps his brother, the Judge, from that northwestern hill; and on that side, also without a mark, his brother-in-law, the Rev. Nash Legrand, one of the first missionaries of the Commission of the Virginia Synod — One wonders why Legrand does not sleep among his attached people of Opecan. But he, and his brother-in-law by his side, came to Winchester to find a grave beside the benevolent Surgeon of the Revolution, the skilful Baldwin, the poor man's friend, long a beloved physician in Winchester".

"Why think over the session - there was the upright and gentlemanly Bell, of whom nobody dared harbor an ill thought with his face covered; the meek, thinking, successful, silent Gray, with his white locks and sorrowful face; the devout Little, whom the heathen will bless through his child and the sympathy of American mothers; the patriotic, amiable Beattie with his bald crown and mild face; the fervent simple-hearted Sperry, the personification of former days, with his bent shoulders and meek countenance; the generous-hearted Smith, then fresh in his manhood, sleeping now fresh in that new-made grave by the north wall beyond M'Gill's; the dignified, deep, impas-
sioned Gamble, with his thin gray hairs, the image with Gray of North of Ireland elders — these with two elders now living, stood here then; and all sleep on these hills now."

"These monuments are the records of Winchester, the history of her past. Should one feel pride and ambition rising in his soul; tell him to walk through these yards. If you feel worldliness coming over you, come here and count these sinking mounds. Does the heart fail, from the troubles of life, come visit these regions of the dead. Does the youth need energy, show him the grave of Tidball, the elder M'Gills, the Conrads, the elder Dunbar, the Hoffs, the elder Bakers, the Millers, and Holliday, and Riley who never forgot what he once knew; and tell him, what was done by these may be done again. Does the heart fear about religion? The records here point to Jesus Christ, who brought life and immortality to light; here lie persons that trusted Him, from the old Revolutionary General down to the child; believe, and thou shalt live forever. Would that all the dead of Winchester lay together on these hills, and all had monuments. That those who sleep out in the western suburbs, with Fairfax and McGuire, and Balmain had been gathered in these yards, along these eminences. Here, then, would be the pilgrimage of their sons, to find their fathers' graves, to get lessons how to live and how to die."

After the Mt. Hebron Cemetery was organized in 1844, many of the bodies of persons listed in the preceding quotations were privately removed to that place with their headstones. During the Civil War the graveyard was overrun and the markers mutilated by military forces. Cartmell says (Page 272): "The Morgan slab suffered from such acts; pieces of which were broken off and carried away as relics. It was during the summer of 1865 that an effort was made by some New Jersey visitors to even remove the slab and remains of the old hero to New Jersey. This was forestalled by the prompt and resolute action of Col. Wm. R. Denny and several other citizens of Winchester. The removed the old broken slab to a safe place." According to the Minute Book of the Mt. Hebron Cemetery Corporation - Page 49 General Morgan's remains were removed from the old Stone Church Graveyard on June 13, 1868 and buried in the spot now marked in Mt. Hebron by the old slab, which had to be repaired, and a new, attractive monument recently placed there by the people of Winchester.

A list of the tombstones in the Old Stone Church graveyard in April, 1912 contains the following names: John Doster, William Doster, Thomas McKewan, James Oliver, George Tate, Sally
Roberts, Mary Roberts, Mrs. Ann Gray, Robert Gray, Rebecca Gray, Isabella McCleary, Jane McCleary, Mrs. Nancy Clark, Mary Gold, Sarah Gold, Adam Faris, Alfred Henry, Joshua Roche Aydelott, Mrs. Mary Scott, John Kean, Edward Slater, Elizabeth Slater, Martha Gurlett, Ann Elizabeth Ward, Sarah Matilda Clark, McCarty, and the son of Wm. G. & Sarah C. Russell. On December 20, 1912 the lot was sold at public auction and was purchased by Fred L. Glaize (W.D.B. - 29 - Page 473). The unidentified bodies in the graveyard were removed and reinterred in the Mt. Hebron Cemetery, where today a granite slab with this inscription marks their resting place: “Remains of 72 Bodies Removed from The Old Presbyterian Cemetery - 1912”

During the Civil War the Old Stone Church itself “was completely dismantled and used as a stable for the Federal troops”. (Graham - Page 101)

The Rev. Mr. Nash Legrand preached to the Winchester Presbyterian Congregation after the building of the stone church in 1788. He was also at the same time serving the churches at Opequon and Cedar Creek. On May 16, 1799 the Rev. Dr. William Hill came to Winchester as the first full-time pastor for the new Winchester congregation. (Woodworth - Page 16). Dr. Hill was an aggressive and capable leader, but one who apparently had a genius for controversy. From the beginning of his ministry in 1799 until his final departure in 1834 he was almost continually engaged in some sort of dispute either within his own church or in the larger organization of the Presbytery. He was born in 1769 in Cumberland County, graduated from Hampden-Sydney College, and received the D.D. degree from Dartmouth in 1816. He was the leader of the new school or liberal movement in the Presbyterian Church. Along with the Rev. Christian Streit of the Lutheran Church, he conducted a school on Kent Street in the rear of his residence on Cameron Street. His home was at 132 North Cameron Street. (F.D.B. - 30 - Page 199). He attended General Daniel Morgan during his last illness and conducted his funeral from the Old Stone Church in 1802.

After a lengthy controversy over the arbitrary methods of Dr. Hill, five elders of the Old Stone Church withdrew, and on November 15, 1825 purchased the southern half of Lot Number 107 in the Fairfax Addition to the town of Winchester lying at the northeast corner of Kent and Boscawen Streets, the present site of the Winchester Evening Star Building. (W.D.B. 51 - Page 325). These
five elders, whose names appear in the deed, were John Bell, Robert Gray, James Little, Alfred T. Magill, and Augustine C. Smith. On this site the Kent Street Presbyterian Church was erected in 1827. The church was enrolled as a member of the Winchester Presbytery June 27, 1827, and its first pastor, the Rev. David Hunter Riddle, began his work on December 4, 1828. (Woodworth - Page 27).

The best known and most beloved pastor of the Kent Street Church was Dr. James Robert Graham, who served the church from 1851 to 1900, when it merged with the Loudoun Street Church; and as pastor emeritus of the latter church from 1900 until his death on April 8, 1914. General Stonewall Jackson worshipped at the Kent Street Church whenever he was in Winchester; and he and Mrs. Jackson, who was in Winchester with her husband for a part of the winter of 1861-62, became warm friends of Dr. and Mrs. Graham. They lived a part of that time at Dr. Graham’s home, the Kent Street Church Manse, which stands today at 319 N. Braddock Street, the property of Mr. Seibert Smith. After the War, Mrs. Jackson and her daughter visited the Graham family on several occasions.

The two Presbyterian Congregations worshipped separately in the Old Stone Church and the Kent Street Church from 1827 to 1834, at which time, as has been previously related, the Old Stone Church was sold and the two groups reunited. This reunion followed immediately upon the resignation of Dr. Hill as pastor of the Old Stone Church. Harmony between the two groups, however, seems not to have been established, and in 1838, the “New School” group consisting of four elders and forty members “in the spirit of love and peace” withdrew from the Kent Street Church. (Woodworth - Pages 34 - 36). They held services for a time according to Mr. Russell in “the stone house on the west side of Cameron Street south of the Run, once the property of Philip Bush, then the property of J. and A. Miller, who gave them the use of it free”. (Russell - Page 170).

On November 9, 1839 this group purchased from Joseph Neill the northern half of Lot Number 14 on the east side of South Loudoun Street, the present site of the Loudoun Street Presbyterian Church. (Cartmell - Page 175). We have to rely upon Mr. Cartmell’s statement for the details of this transaction, since no deed has been found in the records to verify it. In May of 1841 the lecture room of the church was completed and the new building
was dedicated in November of the same year. The building cost about $8000 and the debt on it was not liquidated until 1854. The property has been added to since that time by numerous acquisitions of space, among them being 25 feet on the north side from Annie Ferrell Bushnell on March 2, 1906 (W.D.B. - 26 - Page 436) and 28 feet on the south side from J. D. Willey on April 23, 1929 (W.D.B. - 48 - Page 452). Other acquisitions have been made in recent years.

The first pastor of the Loudoun Street Church was the Rev. Mr. Moses Hoge Hunter. The Rev. Mr. Andrew Hunter Holmes Boyd was the most influential and respected pastor of the Church during its early history. Dr. Boyd was born in Martinsburg in 1814, the son of General Elisha Boyd; attended school in Martinsburg, Middleburg, and Georgetown; graduated from Jefferson College in Pennsylvania in 1830; later attended Yale, Princeton Theological Seminary, and the University of Edinburgh. He came to the Loudoun Street Church in 1842 and remained as pastor until his death on December 16, 1865. He was seized and imprisoned as a hostage by Federal Military authorities several times during the Civil War, which treatment is believed to have been responsible for his death. (Norris - Page 583)

The Kent Street and Loudoun Street Churches were merged into one congregation at the Loudoun Street Church on March 20, 1900. On September 4 of the same year the Presbytery met in the Loudoun Street Church to celebrate the one hundredth anniversary of the Presbyterian Church in Winchester. (Woodworth - Page 71). On March 20, 1900 the Kent Street Church property was sold to Lewis N. Barton. (W.D.B. - 24 - Page 467).

Many changes and renovations to the church plant have taken place since the merger of the two congregations in 1900. Neither the Kent Street nor Loudoun Street Churches seem to have suffered severely by military occupation during the Civil War, although both were at times used by the troops. The Loudoun Street Church is at present engaged in building a new educational annex. The present pastor of the church is the Rev. Dr. George D. Jackson.
The Quakers comprised a substantial part of the early settlers in the Winchester area. Most of them settled on land granted in October, 1730 to Alexander Ross and Morgan Bryan, the former of whom was himself a Quaker. By 1734 or 1735 the Quakers had built their first meeting house a short distance west of present-day Clearbrook and had called it “Hopewell” (Friends History - Page 144).

By 1776 a considerable number of Quakers were residing in Winchester or its environs and the records of Hopewell Meeting show that in that year Friends “near Isaac Parkins” were given permission to hold a meeting for worship. (Friends History - Page 149). This was Isaac Parkins, Jr. His father, Isaac Parkins, was a prominent Friend as well as a Justice, Captain of Militia, and vestryman in old Frederick County. He was responsible for bringing charges against the first vestry of the established church which finally resulted in its discharge by the House of Burgesses, and he became a member of the second vestry in 1752 although he was a dissenter in religion. He represented Frederick County in the Virginia House of Burgesses in 1754 and 1755. His home, located just south of Winchester, passed through marriage to Isaac Hollingsworth, who built nearby a stone flour mill, and the plantation was called Milltown. It later belonged to Andrew Hack. Today it is known as Willow Lawn and is the property of Mr. Ashby Sprint.

Meetings of Friends were frequently held at this location when it was owned by Isaac Parkins, Jr., and he provided a lot of land nearby whereon a meeting house was erected and a grave yard established. The grave yard, undoubtedly near the meeting house, may be seen today on the west side of the Valley Pike just south of the Safeway Store and just north of the Willow Lawn Market. The meeting house, which became known as Center Meeting, was apparently completed by April of 1778 as is borne out by an entry in the Journal kept by James Pemberton, one of the twenty Quakers who were sent as prisoners from Philadelphia to Winchester by the Continental Congress allegedly for giving assistance to the British. These prisoners remained in Winchester from September 29, 1777 until April 19, 1778. An entry in their journal for November 21, 1777 records:

“A fine, clear morning — Walked in camp — with I.
Hunt etc to R. H.’s (Rachael Hollingsworth) in order to have a conference with the Friends who constitute the Center Meeting respecting the building of a meeting house which some of our Friends thought would tend to promote the cause of truth if erected in the town of Winchester, which was proposed to their consideration and left with them: they had sometime before concluded to build a house about a mile distant, and after conferring together this time, they agreed to proceed in completing that which was before partly built & they united in opinion the place was more convenient for them than to alter it & some friends called to inform us that they had entered into a subscription in order to finish it as speedily as they could.” (Friends History - Page 149).

Again on April 19, 1778 the journal records: “We went to Center Meeting in the morning.” (Exiles in Va. - Page 226). These two entries would indicate that between November, 1777 and April, 1778 the original Center Meeting House was completed. This building, presumably a wooden structure, served the Friends in Winchester and its vicinity until about 1820.

On August 20, 1816 Robert W. Wood conveyed to Sarah Zane four lots in the James Wood addition to the town numbered 21, 21, 22, 22 bounded on the west by Stewart Street, on the north by Monmouth Street, on the east by Washington Street, and on the south by Germain Street. Miss Sarah Zane was the sister of General Isaac Zane, Jr. She was a devout Friend whose home was in Philadelphia, but was a frequent visitor in Winchester prior to the death of her brother in 1795. She also spent much time here after his death in settling his very large estate. She died in Philadelphia in 1821. In her will she provided that $1000 should be left to the citizens of Winchester “to purchase a Fire Engine and Hose to be kept in best repair with my affection and gratitude”. As a result of the bequest the citizens of Winchester formed a volunteer fire company called the Sarah Zane Fire Company and purchased a hand engine built by Joseph Share and Co. of Baltimore, Maryland, which was used for thirty years and is still one of the prized relics of that company. (Friends History - Pages 188-189).

On April 30, 1817 Sarah Zane conveyed the four lots described in the preceding paragraph to Joshua Lupton, Samuel Brown, and Samuel Swayne, apparently trustees of the Center Meeting (W.D.B. 3 - Page 391), and on this site a new meeting house was built within the next two or three years. (Friends History - Page 150). The congregation, however, continued to hold title to the original lot on the Valley Pike, and the old graveyard is still the
property of Hopewell Meeting.

Like so many other houses of worship in Winchester, the second Center Meeting House became a victim of the Civil War. It was occupied first by Confederate troops in the summer of 1861 and was left in good condition. On March 13, 1862, the day after Union forces under General Banks occupied Winchester, the Federal authorities demanded the key to the building and took possession. It was never used again after that time by the congregation. The fencing around the lot and a part of the inside woodwork of the building were destroyed by Bank's army, and the final work of destruction was effected by Federal General Milroy's army in 1863. A committee of Friends appointed to examine the property in September of 1865 reported that it found "no part of the building left except a small part of the foundation wall." (Friends History - Page 151). This committee estimated the cost of replacing the meeting house at $2500 to $3000 and recommended that "the new meeting house should be located in a more convenient and central part of the town".

The congregation accepted the recommendation of this committee and went to work at once to secure subscriptions for building a new meeting house on a new site. On September 17, 1870 they purchased from J. Vilwig a lot on the northwest corner of Washington and Piccadilly Streets (the site of their present church) and on February 8, 1872 the first monthly meeting was held in the new building. (W.D.B. - 12 - Page 430). On March 5, 1879 they sold the lots deeded to them by Sarah Zane for their former meeting house to P. McFadden. (W.D.B. - 16 - Page 72). During a part of the time from 1865 to 1872, when the Friends of Center were deprived of a meeting place, they held their meetings in the brick school house of John W. Marvin, still standing at 219 Sharpe Street. (Friends History - Page 152; Russell - Pages 124 and 138).
It is the tradition of the local Reformed Church that there was a congregation of this denomination in the Winchester area as early as 1740, and that it shared with the Presbyterian group the original meeting house at Opequon, present-day Kernstown. There do not appear to be either church records or public records to document this tradition.

The exact date of the building of the first Reformed Church in Winchester is not known, but all local historians are agreed that it was the first church built in the town by a dissenting group, or a group other than the established church.

In a patent dated May 15, 1753 Lord Fairfax conveyed to Philip Bush, Daniel Bush, Henry Brinker, Jacob Sowers, and Frederick Conrad, Trustees of the religious sect known as “Reformed Calvinists” two half acre lots numbered 82 and 83 located in what has become known as the “Fairfax Addition” to the Town of Winchester. These two lots are described in the patent as being bounded “on the southern side by Philpott Lane, on the westward side by East Lane, on the northern side by Abbchurch Lane, and on the eastward end by the east line of the said addition” (Proprietors Grants to Lots in the Town of Winchester Book L - Page 75). The patent further recites that the lots are to be used “for erecting and building a meeting house for the use of the said congregation”, and that the numbers and location of the lots appear on “a survey and Platt of the said addition made by Mr. John Bayliss.” This description places these two lots in the northwest corner of the area contained in the iron fence surrounding the Mt. Hebron Cemetery. If the lots conform to the size of a majority of the lots in the Fairfax Addition, they each had a frontage on East Lane of 117 feet or a total of 234 feet and a depth eastward of 189 feet, 9 inches. These two lots are still owned by the Centenary Reformed Church.

This patent (in the absence of other evidence) would lead one to believe that by May, 1753 there was a well-organized Reformed congregation in Winchester ready to build a house of worship. However, we know from examining the patents issued by Lord Fairfax, copies of which are preserved in the Land Office of the Virginia State Library, that the Proprietor dated all of the patents to the 80 lots in the original town of Winchester and to most of the
lots in the Fairfax Addition with the same date; namely, May 15, 1753. We know also that the Fairfax Addition to the Town of Winchester was not approved by the Virginia House of Burgesses until February, 1759. (Hening - Vol. 7, Page 315). In a letter to George William Fairfax dated, September 10, 1758, Lord Fairfax says that John Bayliss, the surveyor who prepared the plot for the addition, had not at that date completed it. (Fairfax Letters - Munsell Albany - 1868). How, then, could the Proprietor issue a patent in May, 1753 for specific lots in an addition to the town which was not surveyed or legally approved until February, 1759? This is just one of many instances where the date of May 15, 1753 appearing on patents to lots in Winchester issued by Lord Fairfax unquestionably antedates the time of the actual conveyance. Why Lord Fairfax chose to follow this system of dating patents we do not know. It is possible that he had large numbers of patents written and dated by a scribe or secretary, leaving spaces for adding the names of the persons to whom they were issued and for a description of the specific lots. Some of the original patents which we have examined would seem to bear out this explanation. At any rate, it can be established beyond any question that in many instances where the date on the patent is May 15, 1753, the actual conveyance occurred well past that time.

The foregoing recital of facts would naturally lead us to conclude that the first Reformed Church in Winchester was built subsequent to 1759. Local tradition, however, has always supported an earlier date; and it is, of course, possible that Lord Fairfax had an informal oral agreement with the Trustees of the Reformed Congregation by which he permitted them to build a church on his property before the patent was issued in 1759. Cartmell (Page 198) says: “Tradition and church records fully establish the fact that the first building was in the most primitive style, and was in use by the Reformed Calvinists and Lutheran Congregations as early as 1758”. Norris (Page 200) says it was built soon after 1753. Woodward (Page 8) says the same. The latter two authorities were, we fear, led astray by the date of the patent for the lots which we have already explained.

It has been suggested by some that the original Reformed Congregation near Kernstown and the group at Winchester may have been organized by the Rev. Michael Schlatter, a man of influence in the German Reformed Church and a zealous missionary to members of that sect living on the frontiers of Maryland, Pennsyl-
Schlatter kept a journal of his trips to Virginia and the following is quoted from his record of a trip made in 1748. After crossing the Potomac at Williamsport he says:

"On the 10th (of May, 1748) after we had gone twenty miles farther, we took our dinner in Fredericktown in Virginia. (This was present-day Winchester). On this road we met with a fearful rattlesnake, seven to eight feet long, and five inches thick across the back. This is one of the most dangerous kind of snakes; still, it warns the traveller by rattling while he is even yet twenty steps off, so that he has time to avoid it. This evening we came to a Reformed Congregation at the Shenandoah River, fourteen miles farther up. (This was evidently present-day Strasburg). Here I preached on the 11th." (Life of Schlatter - Page 173 et seq).

The significant fact in this record is that no mention is made of either the Reformed Congregation at Opequon (Kernstown) or Winchester on that date, May, 1748, which surely must have been in existence if it was to undertake the building of a church as early as 1753.

The first Reformed Church in Winchester was of log construction, and is believed to have been located near the center of lots 82 and 83, previously described. If it followed the plan of the first Lutheran Church which was built later just south of it, it fronted on East Lane. Present-day readers must keep in mind that East Lane before the B. & O. Railroad was extended to Strasburg in 1870 was free of the obstructions which the railroad right-of-way imposes and was an important thorofare.

As has been previously noted, Frederick Conrad was one of the Trustees of the "Reformed Calvinist" congregation to whom Lord Fairfax issued a patent for the two church lots. Writing in 1792, Mrs. Walls, a niece of Frederick Conrad, says: "The old log German Reform Church built by Uncle Conrad, being the first house of worship in the place"; and David Holmes Conrad, grandson of Frederick Conrad, adds in a note: "Thus my grandfather built out of his own funds the first public place of worship in my native town." (Annual Papers - Winchester Historical Society - Vol. I - Page 161). Our previous discussion of the Episcopal Church and of the date of the building of the first Reformed Church will cast some doubt on the accuracy of the statement that this was indeed the first church built in Winchester, but we have no reason to doubt that Frederick Conrad, who was a wealthy man, did build the old log church out of his own funds.
The two earliest marked graves in the graveyard that surrounded the old church are those of George Helm, who died in 1769 and Peter Spiry, who died in 1773.

The Winchester Lutheran Congregation had also received a patent from Lord Fairfax bearing the date of May 15, 1753 for two lots, numbered 84 and 85, lying across Philpott Lane just south of the Reformed Church Lots. The Lutherans built a school house on their lots before starting work on a church building, and shared their school with the Reformed congregation, while the Reformed group permitted the Lutherans to use their church building until the Lutheran Church was completed (Eisenberg - Page 25). The earliest record of the Reformed Church in Winchester was written in German by the Rev. Bernhard Willey. Later entries were made by the Rev. G. W. Schneyder. "The last entry in German is in the handwriting of Rev. Dr. John Brown, made on the 16th of October 1804 on a sacramental occasion". (Russell - Page 166)

By 1840 the Reformed congregation had dwindled in size to a mere handful, and for a long period prior to that date the old log church building had been used by other religious groups. "About 1816, the Church was used by Rev. Robert Sedgwick, a Baptist, who preached in it for eight or nine years. After he left, it was occupied by Jonathan Robinson, colored, a Baptist preacher who came here with Col. Preston in 1812". (Russell - Page 166). The old building was destroyed by fire, one record says on February 13, 1844 and another on December 14, 1846. The latter date is that given by Mr. William Greenway Russell in his recollections What I Know About Winchester - Page 167; and he gives the following graphic account of the disaster:

"I will try to describe the burning of the old Reformed Church. It burnt 14th of December, 1846, twelve minutes to 9 P.M., but all who can recollect the scene will know how far short I fall, of its awfulness, its grandeur, and its beauty. It was a lovely, calm, still night, everything covered with snow. When the alarm was sounded, it awakened the citizens out of a deep sleep, and the light was so brilliant that all supposed the fire at their own homes. Every house was as light as noonday. The streets from one end to the other, even the lanes and alleys, were in a full splendor of light. Imagine a thousand roofs covered with snow, like so many mirrors reflecting the light from all angles, and the rays glancing and darting here and there, crossing and recrossing each other like other golden threads intermingling, and in the center of all where stood the burning church, a vast and dense column of smoke
ascending heavenward as far as the eye could reach; and thus the old church passed away in a light of glory and a pillar of cloud that would distil rain, to keep green the grass on the graves of those who had erected and worshipped there.

The ground was covered thick with snow,
The town lay wrapped in sleep below,
The fire shone o' er the mantle white,
A beauteous, grand, and awful sight."

According to church records, on Saturday, February 29, 1840, Robert I. W. Polk, George B. Diffenderfer, Frederick A. Shearer, and John Sperry met with the Rev. Mr. George A. Leopold and the Rev. Mr. W. F. Cauliflower to reorganize a congregation to be known as “the Winchester German Reformed Church”. Upon the advice of the Synod of the Church the local group decided to build a new church to be known as Centenary Reformed Church to commemorate the one hundredth anniversary of the establishment of the Reformed Church in the Shenandoah Valley. This was a staggering undertaking for the very small group which constituted the local church. With financial and moral support from the Synod, however, and with great zeal and sacrifice from the local members, the task was accomplished.

By a deed dated December 30, 1842 Jacob Senseney and Catherine, his wife conveyed to Lewis V. Sherer, Frederick A. Sherer of Frederick County, Jacob Lantz of Shenandoah County, and Peter Roller of Rockingham County, Trustees of the “German Reformed Centenary Church of Winchester — a part of a lot of ground in the Fairfax Addition, Lot No. 156, at the corner of Cork and Cameron Streets, fronting 80 feet and six inches on Cameron Street and running back 85 feet on Cork Street — on which is erected a building called the German Reformed Centenary Church in Winchester in Frederick County, Virginia”. (W.D.B. - 8 - Page 416). It is obvious from the language of this deed that by December, 1842 the church building had been completed. The new building was of brick consisting of two stories, the main audience room being on the second story. The Rev. Mr. George A. Leopold and the Rev. Mr. D. H. Bragonier as pastors of the congregation furnished the leadership in reorganizing the group and establishing the new church.

The Rev. John M. Fentzell, who was pastor of the church when the Civil War began, resigned his pastorate, and for a short time the Rev. Norval Wilson, a retired Methodist minister preached for
the congregation. In the spring of 1862 the building was occupied by Federal soldiers under General Banks and continued to be occupied by Federal forces during the entire War whenever they were in possession of the town. By 1865 the building was so mutilated and wrecked that it was unfit for use as a church without major repairs.

Claims were filed against the Federal Government by the Board of Missions of the three eastern Synods of the Reformed Church in the United States for damages done to the Centenary Church by Federal troops amounting to $4264.75. Depositions were taken from citizens of Winchester estimating the extent of these damages in support of the claims. From these depositions we learn that the building was 45 feet by 55 feet in area; that the lower floor was used by Union soldiers as a stable; that all flooring was removed as well as the timbers supporting the second story; that the second floor was used as a hospital and hay loft; that the pulpit, pews, and all furniture were removed, and that mess kits were made out of the walnut lumber of the pews. One deponent, a cabinet-maker, said: "I had to go there to get the bodies of two U. S. Soldiers, who had died there, and bury them. That was in the upper room. There were no pews there then, and it was very filthy. It was occupied by United States soldiers at this time. The basement was used as a stable. I heard the mules braying down there whilst I was handling the dead bodies. I saw them punch holes in the walls to give air to the horses and mules. It was the worst torn to pieces of any house I ever saw that was still standing". (Reformed Bd. of Missions Report 1888, pages 3, 4, 5, 6, 7, 8; See also Senate Document No. 278 - 58th Congress).

Repairs were begun on the building in the spring of 1866, and services were resumed by August 16, 1866. However, the walls were weakened and more or less constant repairing was required. Finally in 1901 through the influence of Senator Thomas Martin of Virginia, the Federal Government made a belated and partial settlement of the Church’s claim for damages amounting to $1870. The congregation then determined to build a new church. The old building was torn down in 1905, and the present church completed and dedicated on August 19, 1906. (Article - Dr. S. L. Flickinger - Winchester Evening Star, Nov. 9, 1941.)

As has been previously noted, the trustees named in the original patent from Lord Fairfax to the "Reformed Calvinist" congregation were Philip Bush, Daniel Bush, Henry Brinker, Jacob
Sowers, and Frederick Conrad. Of these five men, three, Philip Bush, Daniel Bush, and Henry Brinker, became original lot owners in the town when it was officially established by James Wood and Lord Fairfax in 1752. (Prop. Grants - Book H - Pages 324, 382). Frederick Conrad received patents for Lots 144, 145, and 146 in the Fairfax Addition of 1759. (Prop. Grants - Pages 44 to 46).

Philip Bush was the proprietor of the famous "Golden Buck" Inn which stood on the west side of South Cameron Street just south of the Town Run. He was born in 1753 in Mannheim, Germany and died in Winchester in 1812. He was a member of the Frederick Vestry in 1764 and a trustee of the towns of Winchester and Stephensburg in 1758. (Cartmell - Pages 93 & 228). A number of the Quaker prisoners who were exiled to Winchester from Philadelphia in 1777 because allegedly they had aided the British were quartered at the "Golden Buck". On November 18, 1777 the following entry was made in the Journal kept by one of the prisoners:

"Our afternoon meeting on first day, having greatly increased, our Landlord (Philip Bush) mentioned that we might have the use of a suitable place, belonging to the Lutherans and Calvinists, to meet in. On considering it would be more convenient, and that the inhabitants of the town might come here with greater freedom than to a private house, we accepted it, and an afternoon meeting was held there this day, for the first time, to which many came of divers denominations." (Exiles in Virginia - Page 183)

It is our opinion that the meeting place referred to here was the old log Reformed Church of which Philip Bush was an original trustee.

This one-time Reformed Calvinist Church and later German Reformed Church is now known as Centenary Evangelical and Reformed Church. Its present pastor is the Rev. Mr. Henry W. Korinth.