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JEFFERSON COUNTY HISTORICAL SOCIETY



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SUPPLEMENT
(Under separate Cover)
Index to Map of Jefferson County, Virginia (1852)
by S. Howell Brown

"No man is fit to be entrusted with the control of the present who is ignorant of the past, and no people who are indifferent to their past need hope to make their future great."

JEFFERSON COUNTY HISTORICAL SOCIETY

Organized May 21, 1927

Post Office Box 485

Charles Town, West Virginia 25414

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Publications and Prices—One copy of the Magazine is mailed to each person holding a paid membership. Until the publication of next year's Magazine, members may purchase additional copies for $4.00 each; order these from William H. Wilson, Box 716, Charles Town. Original volumes, or facsimile reproductions, for all years, are available to all persons at $5.00 per Magazine; quantity discounts are allowed. Mr. Wilson also has available copies of *Prominent Men of Shepherdstown* for $7.50 each, mailed, and *The Washington Homes of Jefferson County* for $2.00 each, mailed.

Old Norborne Parish (Part II: 1771-1816)

by

William J. Barnhart

The first part of this essay titled "The Background" (1771-1816) was printed in the Magazine for 1976, Volume XLII.

(Note: At the time of Bill Barnhart's death, he had completed his history of *Old Norborne Parish,* but the manuscript had been only partly revised. In my efforts to complete this work, I read all of the source material available in order to understand his notations, and to be able to deal with the facts and conjectures he presented, and to make the necessary corrections. In this second revision, I have changed a number of things in the last eight pages of the manuscript. This involved the elimination of some arguments and proofs involving "Hawks lists," and some unnecessary facts that were interesting but were not of great importance to the history, and some changes in the composition of the paragraphs for the sake of chronological continuity, and to avoid needless repetition. These are changes which I believe Bill would have made himself had he lived long enough to complete his own revision.)

James D. Ballew
September 14, 1979

All histories of Old Norborne Parish (I have added the "Old" to distinguish it from one of its descendants in Martinsburg) and of local Episcopal churches are considerably impoverished by the destruction or disappearance of old records. No vestry books for Old Norborne Parish survive, and no early ones for its successors, St. Andrew's and "New Norborne" of Martinsburg. Fortunately, however, the second vestry book of Old Frederick Parish, from which Old Norborne Parish was created, did survive; and since these minutes commence in 1764, they cover the period of the creation of the new parish. That book of minutes, the records of the Virginia House of Burgesses and of the Assembly, court records of Frederick and Berkeley counties, reports to the Virginia Diocese towards the end of the period, a few memoirs, journals, wills and the like—these are the primary sources for this history of the old parish.

I have also used with confidence two authoritative and fully documented books on the Virginia church by Goodwin and Brydon. Of course, a good many books and articles concerning local history have been published. The most valuable of these have been based upon careful research into original sources, to which they help direct the historian. I

have borrowed from some and credit my borrowings. Many others, unfortunately, have simply repeated what others have written, true or not. Hearsay and myth turn into "fact" via this process. This essay attempts to draw together what is known of the early history of the "Church Established by Law" in the area, especially in Jefferson County. I know that this essay too is tentative—that more lost records will be found to fill in lacunae, to substantiate (or refute) my hypotheses, of which this essay has its share, but clearly labeled as such.

Establishment of Norborne Parish*

Order Book 15, page 102, of the Frederick County Court, documents the true beginning of Old Norborne Parish:

> At a Court held for Frederick County, the 5th day of February 1771, Present Jacob Hite, Charles Smith, James Wood and Angus MacDonald, Gentlemen Justices. Samuel Washington, Adam Stephen, Thomas Rutherford, John Nevill, Robert Worthington, George Cunningham, William Hancheir (Henshaw), Magnus Tate II, William Baldwin, Morgan Morgan (II), and Hugh Stephenson took and subscribed the oath of His Majesty's Person and Government, took the abjuration oath, rejected and subscribed the Teste, and subscribed to be conformable to the Doctrine and Discipline of the Church of England as Vestrymen of Norborne Parish.

James Keith was also a member, and on November 7th Thomas Swearingen, Jr., would take the place of one of these men. Samuel Washington of Harewood was senior warden; William Henshaw (the spellings of *Hancheir* and *Hancher* indicate pronunciation) of Mill Creek, junior warden; Robert Worthington, collector of tithes.

It was an impressive list of names, a number of which figure prominently in the Revolution and in the settlement of the West. Douglas Southall Freeman, in writing of the life of Washington, has given a succinct account of the duties of vestrymen:

> To begin with, they were supposed to consist of the twelve most 'substantial and intelligent' men of the parish. The position of vestrymen was one of prestige and of training in government. Otherwise even the most leisured planters could scarely have taken the time required to discharge the twelve major duties that were entrusted to the vestry, even when the parish had a priest. They must lay the levy for the support of the church and make necessary exemptions. They must 'procession of the parish,' as required, for

*Subheadings inserted by editors.

verification of boundaries; which meant to walk around the boundaries and check the metes and bounds. They must build and maintain roads to the churches. They must operate necessary ferries on the usual way to ravel to the churches. They must enforce attendance on services. They must collect debts due the parish even though this involved servitude of the debtor. They must build churches. They must provide the furnishings. They must supervise the cleaning, maintenance and repair of the edifices. They must seat the members, and settle the delicate question of precedence, which sometimes occasioned controversy in the congregation. They must direct poor relief. They must supervise the glebe.

Legally the parish had come into existence a month before, on January 1; it was huge, approximating in area the present-day counties of Jefferson, Berkeley, and most of Morgan. But it included only one town and only two chapels of the Established Church: Shepherdstown, which had been incorporated as "Mecklenburg" in 1762 (named for Charlotte of Mecklenburg, the bride in the previous year of the young, newly-crowned (1760) and still-popular George III), was the site of a stone chapel built by the vestry of Old Frederick Parish just two years before, in 1769. As Old Frederick vestry minutes show, this building, replacing the log chapel of 1745, had cost £245.6s, and its construction had been supervised by Van Swearingen (who lived at what is usually called the "lower farm" four miles up the Potomac), "King's Van," he was called. Mecklenburg Chapel was located at the site its predecessor on the corner of Church and High streets. The second chapel was the one at what is now Bunker Hill, a log structure (the oldest Anglican place of worship west of the Blue Ridge), some thirty years old, at which Morgan Morgan II was lay reader. They vestry book and county records make no mention whatsoever of any other Episcopal chapel in the confines of the new parish, that is Jefferson and Berkeley counties, at which the rector of the parish was expected to preach or which was supported in any way by public money. There were, in other words, no "private Episcopal chapels," dear in several local mythologies.

The newly elected vestry of Norborne Parish probably held its first meeting in February, 1771. Once elected, it was self perpetuating. Exactly when and where it ever met is not known. Among its first most important duties would have been to provide a minister for the parish, a glebe where he could live, and a "mother church" to be the center of the new parish. Without question, it performed these duties famouly. Incidentally, at about the same time that the new Norborne vestry was meeting, the new vestry (its third) of Frederick Parish met and ordered the sale of the glebe in order to divide the proceeds with Norborne and Beckford parishes, as the law required it to do. (But whether Norborne vestry ever got its share of the value of Old Frederick glebe or not, we do not know.)

The First Minister

The first minister of Norborne Parish was Daniel Sturges (also spelled *Sturgis*). Little is known about him. In the records of the Council of Colonial Virginia we find on May 10, 1769, that "Danl. Sturges" was to be "left out" of a list of justices of the peace for Frederick (along with "the Revd. Mr. Sebastian," and others) and that the names of Charles Dick, Samuel Washington, The Rev. Mr. Thruston and Warner Washington, among other new residents, were to be added. Since the Rev. Mr. Sebastian (as we saw in the first part of this essay) had left the parish to take up his duties in Northumberland County the year before, we may suppose the "Mr." Sturges, obviously not yet ordained, had also removed from Frederick County. It is likley that he had left to begin the process which ended in his ordination. It is even conceivable, expectation of the coming division of the parish being in the air, that he may have had an eye on the new parish or even a gentleman's agreement with influential citizens that he would be considered for minister. This is, of course, speculation, but that is the way matters had been arranged before this by the vestry in Winchester, and it seems to be borne out by what happened both in Norborne and Beckford, the two new parishes. We know exactly what happened in Beckford, because James Wood wrote the following letter to Peter Muhlenberg:

> Rev. Sir:
>
> I have been requested by the vestry of a vacant charge in Virginia to use my endeavours to find a person of unexceptionable character, either ordained or desirous of obtained ordination in the clergy of the Church of England, who is capable of preaching both in English and the German languages. The Living, as established by the Laws of the Land, with Perquisites, is of the value of Two Hundred and Fifty Pounds, Pennsylvania currency, with a Parsonage House and a Farm of at least Two Hundred Acres of Extremely Good Land, with every other convenient Out House belonging to the same, which will render it very convenient for a Gentleman's seat. And having just now received a Character and Information of you from Mr. John Vanorden of Brunswick, I am very inclinable to believe you would fully answer the expectations of the people of that Parish: the Gentleman of whom I have had information does not know whether You are ordained by the Bishop of London or not. However, be that as it will, if you can come well recommended to the Vestry they will recommend you in such a manner as to make your ordination certain. If you could write me an Answer, to be left Philadelphia at the Sign of the Cross Keys, where I shall stay a few days on my return home, when, if I find You inclined to accept of this Living, You may expect to hear from me, directed to the care of the Gentleman, of whom I have been favored with the information which I have received.

I am, tho' unacquainted, Rev. Sir, Yr Obt Servt.
James Wood

New York, 4th May, 1771

P.S. If you should determine to go to London, I make no Doubt of the Vestry advancing sufficient sum to defray the expenses.

Peter, later General, Muhlenburg was ordained in London in 1772 and became minister of Beckford. (Brydon II, 96-97). The salary he was to receive "by the Laws of the Land" would have been that received also by the Rev. Mr. Sturges. (I have not found any evidence that Mr. Sturges was able to preach in German to the settlement in Mecklenburg or that it was even considered necessary.)

According to Goodwin's *The Colonial Church in Virginia,* Daniel Sturges was "licensed by Virginia for Norborne Parish on November 11, 1771" by the Bishop of London, Richard Terrick, and received the "King's Bounty" for Virginia on November 28 (in effect, £20 to cover his passage back to Virginia). As the previously published portion of this essay has shown, the Bishop of London licensed a minister for a particular parish in Virginia only at the request of the concerned vestry. While the Bishop could refuse to license a candidate, he could not assign a minister without the approval of the vestry. We can state with confidence, therefore, that Mr. Sturges left Frederick County with that approval.

Bishop Meade tells us that Mr. Sturges was minister of Norborne Parish from 1771 till 1786 (dates confirmed by the Rev. Mr. Andrews). Goodwin states that he was "loyal to the American cause in the Revolution." He would scarcely have managed to survive in the area had he not been. As a matter of fact, "no minister could retain the charge of his parish without taking the oath of allegiance to the Commonwealth of Virginia." (Brydon II-133). He apparently did not take an especially active part in the Revolution, as did, for instance, ministers of three nearby parishes: David Griffith of Leesburg, Charles Mynn Thruston of Frederick, and Peter Muhlenberg of Beckford. Mr. Sturges' name is not on the list of ministers who signed and approved the broadside issued by members of the House of Burgesses after it was dissolved by Governor Dunmore in May, 1774, the first step in the Revolution. Thirteen ministers did sign, including Mr. Griffith and Mr. Thomas Price, of whom more later. But that may only mean that he was not one of those present. Of the Anglican clergy in Virginia, seventy were loyal to the Colony.

Church Site and Glebe Farm

We know that the first Norborne vestry purchased the glebe, a 131 acre farm with houses and outbuildings located some miles down Evitts Run from the site of the new church, from John and Jane Berry, for £180. A copy of this deed, dated December 7, 1772, made to the wardens, Samuel Washington and William Henshaw, was printed in this Magazine in 1944 (Vol. X). Mr. Don Wood has told me that he has found evidence that the Rev. Mr. Sturges lived on the glebe. (It was not uncommon for ministers to rent the glebe and to use the income.)

This brings us to the new church, Norborne Church—St. George's Chapel, as its ruins have been named. It would be interesting to know exactly how the site on Evitts Run or "Worthington's Marsh," as the area was known at the time (Washington's Diary, October 6, 1770) was chosen. It would have been a political decision, and one suspects that feelings ran high on the subject, as we know they did over the location of Berkeley Court House. Mecklenburg Chapel, a possible alternative, was new and located in the only town, but it was inconveniently situated on the extreme northern edge of the new parish. Also it was small—a chapel—and perhaps it seemed extravagant to rebuild a just-completed building. It was an important decision (fateful for the building itself), since the location of the parish church, in the normal course of events, could have much to with the future development of the parish.

Doubtless the location of the homes of the Washingtons, the Worthingtons, the Tates, the Stephensons and perhaps the Nourses (though James Nourse was not then on the vestry) played a part. Perhaps it was Robert Worthington's offer of "one acre, three rods and six poles" of his land which decided the matter, although so simple an explanation seems naive. At all events, that site was chosen by the vestry and we can suppose that work on the church got underway in the summer of 1771. If Robert Worthington ever actually deeded the land for the church to the wardens, no record has yet been found. It seems likely that he never did, since in 1799 the land under the church was "reserved" by Robert and Ann Worthington when they sold the surrounding land to John Briscoe (who nevertheless somehow acquired the land, since he used the church as a barn and since his heirs sold it in 1858 to Abraham Davenport of Altoona). (The information concerning the sale was discovered by Mr. Don C. Wood in Deed Book 16, p. 549, Berkeley County, Virginia 31 October 1799.) For that matter, there had originally been no deed to the land (Lot 40) on which Mecklenburg Chapel was built. Thomas Shepherd's will (1776) instructed his heirs to provide such a deed to the

vestry "if it is required." (The Chapel and its predecessor had been there 31 years by that time.) One suspects that it would simply not have occured to men like Thomas Shepherd and those on the first Norborne vestry that the Established Church would ever be disestablished and that its property would become the prey of politicians.

The "English Church"

What was the actual name of "St. George's Chapel?" In the only known records on maps and in private papers dating from its "lifetime" (that is, while it was in use), it is called "Norborne Church" or "Berkeley Church." (Doubtless there were those who simply called it the "English Church.") In 1845 Henry Howe's *Historical Collections of Virginia* refers to it as "Trinity Church of Norborne Parish." It was called that also in the Civil War diary of Rufus James Woolwine (printed in the *Virginia Magazine* for October, 1963), whose brigade stopped there on August 22, 1864. He wrote:

> "Stopped our brigade at an old church known as Trinity Church, built during the reign of Queen Anne of England. In rear of the crumbling and dilapidated walls is a grave with the following inscription: Sacred to the memory of John Baker who departed this life May 30th, 1798, aged 67 years. I went to town and saw the identical spot where justice overtook John Brown."

Neither of these attributions of the name Trinity to the church is especially convincing. *Howe's Collections* (obviously something of a commercial venture) covered several states, and we do not know what his sources were or how careful his research. He may even have confused this church with the much later Trinity Church (Martinsburg) in "Norborne Parish" (the new one)—or with Trinity Church in Shepherdstown (as it had become in 1838). On the other hand, it is possible that both Trinity Shepherdstown and Trinity Martinsburg took their names from this old church, assuming it **was** named Trinity, as a kind of tribute to its memory or for the sake of continuity—though I have found no evidence to prove any of this.

The earliest reference I have found to the place as "St. George's Chapel" is in Hardesty's *Historical and Geographical Encylopedia,* published in 1883. Dr. Washington tells me that it is the opinion of some local residents of long memory that the name was invented by a postcard vendor as being one appropriate to the romantic and somewhat mysterious ruins. If that is the case, the name may have been suggested to him, assuming that he or his source had some detailed knowledge of local

history, by the fact that when old St. Mark's Parish was divided (it will be remembered that the entire Northern Shenandoah Valley was from 1735 to 1743 part of Orange County and St. Marks Parish) a St. George's Parish was one of those created (though this area was not part of it); or, going even further back, by the fact that old Spotsylvania County (1721)—before the creation of old Orange County—included that small portion of Jefferson County east of the Shenandoah, and that river was also the western boundary of a St. George's Parish. Since by the time of the Civil War "legend" had pushed the date of the ruins of the church back to the reign of Queen Ann (1702-14)—as we saw in Woolwine's diary—the inventor of the name may have found his inspiration in memories of that old St. George's Parish, of which, let it be emphasized, the land west of the Shenandoah was never a part. More likely, of course, "he" (our postcard vendor is himself a postulation) simply felt that the name of the patron saint of England threw a satisfactory aura about the ruins. It is not known whether the attempt to push the date of the ruins back to the Reign of Queen Anne was the result of deliberate fraud or simple ignorance. Of one thing we can be sure: The ruins are those of a *church,* not of a *chapel.* We ought at least to say "St. George's Church!" However, "Norborne Church" belonged to history. St. George's Chapel" belongs to legend. Let it keep its more glamorous name.

Taking, therefore, all of the presently known evidence into consideration, it seems clear that the name "Norborne Church" has most authority behind it. It is so called in this essay (except when the reference is to the legendary ruins).

The Building of the Church

Construction of Norborne Church would probably have taken at least three years. It took that long, as we saw, to complete Mecklenburg Chapel, also built of stone, but considerably smaller. (Waterman in *Waterman in The Mansions of Virginia* says that it took five years to construct an important house in those years.) This would place its completion in or about 1774-75. On February 18, 1776, exactly five years after the vestry took office, the church was described by Philip Vickers Fithian (a classmate of Madison, Burr, and Lee's at Princeton) in his diary: "I saw yesterday the *Parish Church* (his italics), it is four miles from the Meeting House and is the most elegant Building for a place of Worship, that I have yet seen in the Colony." Since Fithian had been tutor in the household of "King" Carter two years before and had attended church there with the Carter family (as another of his diaries

indicates), we know that he had seen a good deal of Virginia and can gauge his praise accordingly. (He had just come through Winchester, incidentally, so he would have also seen Frederick Church, built in 1766).

(I must digress at this point to show why I judge that Fithian was speaking of Norborne Church and not of Mecklenburg Chapel, as the editors of his diary (published by Princeton University) say he was, and to set the record, which I have helped confuse, straight. I took Fithian's editors' word for the matter a few years ago when I wrote with Miss Linnie Schley the history of Trinity, Shepherdstown, for the Diocese of West Virginia, and quoted with a certain partisan glee Fithian's remarks about the parish church. In turn, Eleanor M. Hamilton's *The Flair and the Fire: The Story of the Episcopal Church in West Virginia, 1877-1977,* basing its account of Trinity, Shepherdstown, on my history, quotes the passage from Fithian and repeats my erroneous judgement (although without crediting me for it) that Fithian was describing the building in Shepherdstown. He was not, as, with more knowledge of the subject, I now see. The evidence shows, then, that Fithian, who was traveling as a Presbyterian minister in the Valley of Virginia in the winter of 1775-76, had been on February 11 at Massanutton and that by the 16th he was at the Presbyterian meeting house at Elk Branch (Duffields) staying near there with William Sayre and his wife, who was Fithian's aunt. He dined at "Mr. Burr's" (obviously at the home near Bardane, pictured in Vol. 41, 1975) of Peter Burr, who was nephew of Aaron Burr, president of Princeton, Fithian's alma mater). Norborne Church is probably more than four miles from the Old Meeting House at Elk Branch (though Fithian's gauging of horse-back miles would have been only an approximation), but it is clear that building and not Mecklenburg Chapel that he is referring to, despite the editor's foot note to the passage which reads, "Identified as the 1769 Episcopal church of Norbourne parish (Berkeley County) in Shepherdstown about halfway between the Presbyterian meeting houses at Falling Waters and Elk Branch where Fithian preached." Mecklenburg Chapel was a new building and presumably a handsome one, but it was not the "parish church" nor is there any evidence that it was an imposing structure, as Norborne Church clearly was.

This "most elegant" church was built of local limestone in the shape of a modified T with the cross section about twice as wide and long as the base of the T. In this latter portion the entrance was located, facing east to the drive leading to the church. This entrance was reached by "massive stone steps to a door ten by fifteen feet." (Cook) The church was two

stories high and had two tiers of windows on all sides; those on the main floor were rectangular, those for the balcony had rounded arches. The balcony, to judge by the evidence of old photographs and Porte Crayon's sketch (1859), which clearly show the evidence of old photographs and Porte Crayon's sketch (1859), which clearly show the regularly-spaced holes in the wall where the supporting joists were inserted, ran along both sides and the back of the church: it greatly increased the seating capacity. The walls were twenty-four inches thick up to the watertable and twentytwo from that point; inside they were plastered white (traces of this plaster remain today). We are told that the window and door frames were of cedar; in 1845 Howe reports that the cedar of the frames was "yet sound and fragrant." Forty years later at the time of Hardesty, the sills were still sound. (Was cedar used because of its association with Solomon's Temple?) The pews were of oak, with high, old-fashioned backs. The pulpit was also of oak, "beautifully carved, well elevated, and projecting forward some distance from the walls" (Hardesty). It was placed against the long wall facing the door; Nourse family tradition says it was a gift of James Nourse of adjacent Piedmont, who had had it built and carved in London. More romantic hearsay also speaks of an "imported tile floor" (though no fragments have surfaced), of tall silver candlesticks flanking the pulpit or of silver candle holders or tall silver candlesticks placed along the sides of the church, and a roof of sheet lead, or, in another version, of copper. Hardestry says "the roof was put on with sheet lead and cypress shingles," a more reasonable description.

When Mignon Larche was researching her volume on the Stephensons, *Pioneers of the Bullskin* (1960), she wrote to the Rev. Mr. Brydon, historiographer of the Diocese of Virginia, and certainly the leading authority on the churches in Virginia, to ask about "St. George's Chapel." He replied that he was positive that the church had been built to be the "mother church" of Norborne Parish. Concerning its construction, he said:

> . . . . this church, which was called at first Norborne (Parish) Church, was built in a T shape. That is it had one transept; and the only reason for erecting it in that shape was that it was required to be larger and have more seating capacity than a moderate size rectangular church. Then it had a double row of windows. And the only possible reason for having this double row of windows was that it had a gallery running around the transept and the west wall. That meant that his Norborne Church had at least twice the seating capacity of an ordinary rectangular church.

Concerning the "roof of sheet lead," he wrote:

> I have never heard of another church in Virginia having a leaden roof; good locust or other hardwood shingles in all other cases as far as I know. The most important lead mines in Virginia were at the Natural Bridge or in that community. There may have been some local reason why the lead was used in this case. Possibly the Washingtons may have had some interest in the lead mines.

As far as the lead roof goes (and there is no evidence that the Washingtons had any interest in lead mines), whether it covered the roof or whether it was used (as seems more likely) in combination with shingles, at present no more can be said—although its reputed presence contributed to some of the legends about the demise of the church. Legend says it was stripped off for melting into bullets during the Civil War—unfortunately for "legend," the roof was already missing in the 1845 etching. Hardesty says, "After the church was abandoned, young sportsmen tore the roof to pieces to obtain the lead for rifle balls." If there *was* lead, we can be sure that it would have been plundered and the resulting damage to the roof would have accelerated the ruination of the church.

It is interesting to compare certain features of Pohick Church in Fairfax County with those of Norborne Church. This church was built two years before (1769) by George Washington, who was, of course, Samuel's older brother. Waterman says the architect was James Wren. It is of brick and rectangular, but it also has two stories and has windows of the same size and arrangement as those of Norborne Church. (Pohick Church is pictured in the *Historical Magazine of the Protestant Episcopal Church,* December 1975.)

The Architect?

We do not know the architect of Norborne Church. In the Shenandoah-Potomac Garden Council brochure for 1976, I postulated that it was John Ariss. Ariss had completed Harewood for Samuel Washington, senior warden, in 1770, and it is evident that he was living in the neighborhood from 1770 until his death in 1799. At a meeting of the Council of Colonial Virginia on April 14, 1773, his name (along with those of Horatio Gates, Robert Worthington (sic), John Nevill, and Morgan Morgan, among others) is added to the list of justices of the peace for Berkeley in place of such men as Jacob Hite, Van Swearingen, Thomas Rutherford, James Nourse (sic), Thomas Swearingen, James

Strode, and William Morgan who were removed as justices for making "an indecent Attempt to overawe the Deliberations of the Board," whose duty it was to decide upon "the Place where the Court House for that County is fixed." (They wanted it placed on the land of John Strode.) John Ariss was a gentleman, as his being made justice of the peace shows, rather than a mere skilled craftsman (as many builders of the time would have been); it is logical to see his hand in both the conception and execution of Norborne Church.

Thomas T. Waterman *(The Mansions of Virginia)* has a great deal to say about Ariss (his name was at times spelled "Orris" and "Ayres"). Through his mother's family, the Spencers, he was probably related to the Washingtons. His father had been a friend of both Lawrence and George Washington, and Ariss certainly had close ties with that family since, besides being the builder of Harewood, he was the principal architect for General Washington's extensive remodeling of Mount Vernon (1757-87); he was also the architect of Kenmore (which Fielding Lewis built for his bride, Betty Washington) and the builder of Fairfield, just south of the Jefferson County Line in Clarke County. This latter house, which Waterman dates from about 1770 (the date of Harewood, which it resembles), he seems to have built for himself. He may already have been in residence in 1769 at which time General Washington spent the night (see his diary for March 23): "Breakfast at Mr. Ariss', dined under the Ridge." Later Ariss sold Fairfield to Warner Washington and lived in Locust Hill (which he also built) near Charles Town until his death in 1799 (his will probated 1800). He was buried at Fairfield at his own request. He also, in 1781, altered Traveler's Rest for General Gates. He certainly was an accomplished architect (Waterman thinks he studied in England).

Ariss designed and built churches as well as fine houses. Waterman states that the vestrybook of Truro Parish shows that Ariss was paid for plans for Paynes Church. In 1772 Ariss was one of the committee appointed by the House of Burgesses to inspect the chapels in Frederick, Norborne, and Beckford parishes, in the suit brought by Beckford Parish after the division of Frederick Parish in 1771 (see the first part of this essay). In 1773 he made the plans and furnished the specifications to Frederick vestry for a proposed rebuilding of the chapel at Millwood (the original log chapel was still in use at that time). F.D. Chambers *(Old Chapel and the Parish in Clarke County)* provides this information and indicates that materials were actually collected for the building, but that because of the war the project was abandoned. (The present stone chapel

at Millwood, the "Old Chapel," was built in 1791 and, as far as is known, has no resemblance to the one Ariss planned.) Incidentally, the chapel which Ariss was to build at Millwood was to have cost £450 (according to E. K. Meade). The church in Winchester had cost £599 in 1766. Mecklenburg Chapel had cost £245 in 1769. It is not known how much Norborne Church cost, but it would have been considerably more than the church in Winchester. It was an extremely ambitious undertaking. But to return to Ariss' part in the design and construction of Norborne Church, I must leave this for the time being as a postulation.

St. George's Chapel and its Legends

Perhaps this is a good place to make a kind of survey and evaluation of some of the more important of earlier references to "St. George's Chapel," including stories, legends, myths, poems written about the ruins; for without any question these accretions to history have become more important than "facts" (and have certainly been preferred by many local residents to facts).

The West Virginia Historical Magazine (Vol. 3, October 1903) published a graceful poem by W.D. Briscoe called "Evett's Run" (sic) to which is also appended an historical note. The poem opens with his quatrain:

> In mossy pool the Heron croaks,
> Near-by old Norborne's wall;
> I see once more the sturdy oaks,
> That wave 'round Antler Hall.

The poem calls the church "Norborne," but in his explanatory essay Mr. Briscoe says, "The early history of the 'Old Church' or 'St. George's Chapel' of Norborne Parish, so far as we know, is clothed in mystery." He adds that it "was supposed to have been built between 1760 and 1770, but there appears to be no record of the exact date or by whom it was built." (Those dates, so often quoted, are a guess of Bishop Meade, who did not know when Norborne vestry was organized.) He concludes his note with the following incident:

> There have been many stories and legends written both in prose and verse in connection with this old church, but this is the only one that as far as I know, has any authentic source. Many, many years ago, a relation of the writer, was commissioned to carry back from Maryland a certain silver mug, engraved with the family crest and deliver it to the owner of Antler Hall (Piedmont), he being the

rightful owner of the mug. The commission was accepted by Mr. B. and all went well until he stopped at Cherry's Tavern, a few miles distant from the old chapel, where it is supposed he had stopped to have his horse fed and refresh himself. But alas, having "crooked his elbow" once too often, he mounted his steed and disappeared into the gloom of night. The next morning he was found fast asleep on the floor of the old chruch, but the mug entrusted to his care was gone, and not for twenty years after was it found beneath the floor of the old building, and it is still in the possession of the writer's family.

(Incidentally, had there been an imported tile floor or the remains of one, wouldn't Dr. Briscoe have mentioned that?)

A second article in the same publication (Volume 4, October 1904) by W.S. Laidley is called "James Nourse and St. George's Chapel." This article is important because the writer had access to some rare papers of the Nourse family. He begins by referring to some of the lore connected with the ruins:

> —that James Nourse was the man who built it; that he had the pulpit and other woodwork sent from England, and that he had a visita cut through the forest so that he could see the church from his bedroom and that the vista was still in evidence in 1859; that the Rector of the church lived at Piedmont—that Mrs. Briscoe believed the above story and that the said ruins is part of her property. That a Mr. Smith has in his possession papers of a Mr. Trussel, among which is a bill for hauling stone to build the church and that for each day's hauling he was to have one acre of land. On this it is concluded that it was built in 1771 or 1772.

Laidley had examined *James Nourse and His Descendants,* a book published in 1897 by Miss Lyle for "the use of the family." (I have not yet found a copy of this volume.) From this he gives a summary of Nourse's life, including the information that he had been in 1768 "a church warden of St. Paul's church" in London, where he had been a "woolen draper."

Laidley dismisses the business of the purveyance of the stone with scorn, saying "Produce the contract and with it the conveyance of land in the execution of the contract and then the evidence will be worth consideration." Laidley attempts to prove that Nourse could have had nothing to do with the construction of the chapel, because Laidley thought the church was built before Nourse arrived at Piedmont in July, 1770. Since we know that the church could not have been begun before 1771, his arguments have no validity (although they have often been repeated). Nevertheless, Laidley's essay supplies some interesting facts. We learn from it that in 1775, when James Nourse made a trip to

Kentucky (Nicholas Cresswell was with him—Cf. Cresswell's Journal) to locate land claimed by Virginia soldiers under the Savage Grant, he addressed a letter to his wife "Mrs. Nourse, Berkeley Church," thus providing us with an important date and name for the church. Laidley is scornful of a Nourse family tradition "That James Nourse simply caused the said Church to be built." He argues rather convincingly that Nourse simply was not wealthy enough to have built the church. Aside from that fact, there is no evidence that Nourse contributed more than his share. When the DAR dedicated the marker at the ruins in 1933, Mrs. M.A. Snodgrass (State Historian), a descendant of Nourse, said that her ancestor gave "the pulpit and the railing." (See also an article by Susan Gregg Gibson in the first volume of the MAGAZINE.) There is no reason to doubt such a specific and modest claim as that—family tradition must be given some credence after all. A fact not known to Laidley is that James Nourse was serving on Norborne vestry in 1782, perhaps long before.

Incidentally, there are also claims by Robert Worthington's descendants that he built the church, but there is no reason to regard them seriously either. The claim is probably an expansion of two facts: He gave the land upon which the church was built, and he was the vestryman responsible for the collection of tithes. (Worthington family papers also provide some most valuable information on Norborne Church to which I will refer towards the end of this essay.)

Dr. Roy Bird Cook, formerly associate editor of the West Virginia Review, published a number of articles about St. George's Chapel in the papers of Shepherdstown, Martinsburg, and Charles Town in the 1930's. There was a great deal of local interest in the old ruins at the period. The DAR had acquired a half interest in the site, the marker was erected, and it was even suggested that the church be rebuilt as a museum. Dr. Cook collected some interesting references to the church for his articles, but his arguments as to its builders and the date of its construction are invalid, since he thought the church was erected before Samuel Washington and James Nourse came to the area, that is, before 1770.

Before we move back to the history of Norborne Parish, we should include two of the most interesting of the myths about the ruins. The first was written by Lawrence Washington of Cedar Lawn in his novel *A Tale To Be Told Some Fifty Years Hence,* a Roman a'Clef set in Jefferson County. The book was published anonymously in 1853, when there were surely a few ancient local residents who could have remembered the church when it was "a most elegant place of worship." In the novel, a

digression the length of some chapters concerns a tale set in the previous century of two young rivals for a local beauty who fight a duel with rapiers in the churchyard. One of the young men is killed. After he is buried there, his grave has a mysterious, beautiful nocturnal visitor for many years; and his spirit, headless, is seen by a black servant to dance on the roof of the church. (If one detects the influence of Washington Irving, it is fair to recall that the great man had visited at Claymount Court.) The episode opens with the following description:

> This immediate vicinity then, is remarkable for the only "ruin" or rather for the only remains of a building of sufficient magnitude to amount to the dignity of a "ruin" which our valley affords; as indeed our country in general being as yet far too new to afford many of those monuments of bygone granduer. But our ruin consists of the roofless stone walls of an old English-built Episcopal church of the largest size. Its site is a gentle elevation of ground, and it is surrounded by a dense cluster of umbrageous forest trees, through which and above the tops at intervals is shown forth the massive mason work, all ivy-grown and covered with wallflower vines, whilst near it runs a beautiful water course formed by some noble springs of no great distance beyond.
>
> Situated thus, the view which it commands of the surrounding scenery is beautifully picturesque. The mountains east and west bounding the valley, and which from their windings have the appearance of completely surrounding it, in their colors of rich dark blue, and the lighter tints of the firmament beyond, together contrast beautifully with the fresh green of the intervening woodlands, forming vistas through which they are partially seen. The clear running stream of which those noble springs are the source, as onward it glides gathering strength from many babbling brooklets, still broader and deeper onward it flows; its margin curtained with willows and carpeted with the living verdure. Onward it hastes, as it were, joyously to seek the embrace of the distant river, the Shenandoah.
>
> This old church is perhaps the first structure of the sort ever erected west of the mountain range called the Blue Ridge, which separates the eastern or Atlantic portion of our state from what we call the Great Valley of Virginia, beyond which again, are the Alleghenies.
>
> It is not important to our story to know at what particular time it was built, nor at what precise period of time afterwards it was dismantled, and the furniture of the interior removed for the purpose of supplying the *new* Episcopal church, which it was deemed expedient to build at the county-seat, situated about two miles off, and which was just then getting to be a town.

Greatly to be regretted, I think, is that removal, as the walls of the *old* church are of a thickness to last for ages, and while it is in a situation equally convenient for the country people, it would have been a pleasant recreation to attend sermon there once a week for the townsfolks.

Be that as it may, it was forsaken many a day ago, and has now become "the Ruin."

> At a certain spot within the yard, or within the space which was once the yard, for the enclosure is now entirely dilapidated, is one grave among the few now distinguishable amid the overspreading rubbish, covered with a plain stone slab, the inscription on which is rendered illegible by time, and now weather-stained and entirely moss-grown, with the exception of a space near the foot which is *worn smooth* to all appearances by the long-continued sitting or kneeling of someone upon it, while from it and running in a diagonal direction across the churchyard, is a path narrow and beaten which extends to where once was the gate, there it is lost and can be no further traced.

(Another reference in the novel to the ruin indicates that there was a stone wall enclosing the yard.) I have quoted the passage not only because of its author and the date of its composition, but also because of the description and the emotional coloring. Perhaps Washington knew the facts about the church (from family tradition if nothing else); he surely could have found out the facts had he really cared to. The point is that he did not care to. Romanticism was in full flower. He would do for the Shenandoah Valley what Irving a few years before had done for the Hudson—supply a mythology. A ruin was a necessary feature of the landscape. A genuine ruin needed to be old and to have legends associated with it. Washington and others supplied those.

I have discovered no evidence that George Washington actually worshipped at Norborne Church, though there are quite a few statements that he did. An article in the Martinsburg paper for May 2, 1946, concerning a stone sent from the ruins to Brisbane, Australia, to be part of a memorial to American soldiers who died in World War II, said "occasionally the first president himself worshipped in the little stone church." (This article also said "During the Civil War its sheet lead roof was ripped away and converted into bullets.") An article in *The Baltimore Sun* covering the 1933 dedication of the DAR marker said, "It is *thought* that George Washington may have worshipped in the church." This same rather cautiously worded article says that the pulpit was "apparently elaborately carved," that the church ceased to function after 1811 and "later became known as Trinity Chapel." (Both articles from

Mrs. Moore's Scrapbook.) I have not seen references to Lafayette or Louis Phillipe worshipping at the church and leaving valuable offerings, but probably they exist. Legend could scarcely have missed those chances! Besides having George Washington pray there, legend, this time supplied by John Esten Cooke, depicted Stonewall Jackson praying in the ruined chancel before hitting Harpers Ferry.

The Church's Early Years

To return to more solid fact, the first minister of Norborne Parish, the Rev. Mr. Sturges, held services once a month at the church (Mrs. Nourse's Diary says so). He would have been required to preach Sundays on rotation at Mecklenburg Chapel, at Morgan's Chapel, and presumably, if there were Anglican congregations, in private houses, taverns, or Presbyterian meeting houses elsewhere in the county (at least that was the practice in 1815 when Benjamin Allen appeared) until there were parish buildings in Martinsburg (once it was founded) and at Hedgesville. (I will leave it to Berkeley County historians to provide the documentation for those places. Except to say the Minghini-Van Metre history of the Martinsburg church assumes that when "Adam Stephen posted a notice on the church door"—April 24, 1775—and the Rev. Daniel Sturges removed it, that the door in question belonged to a church in Martinsburg. On the contrary, Berkeley (Norborne) Church was at Worthington Marsh. When an Anglican place of worship was built in Martinsburg Bishop Meade says after the Revolution—it would have been a chapel of ease and called a "chapel," as were the buildings at Mecklenburg and Bunker Hill. This rotation of Sunday services was and had been the practice in Frederick Parish too, as we have seen. On Sundays when the minister was not present, a lay reader would have read the prayers. We know that Morgan Morgan II (d. 1797) was the lay reader throughout his life at Bunker Hill. (James Graham was lay reader at Mecklenburg Chapel until at least 1772, as has been stated.) Nicholas Cresswell, a young English visitor to Piedmont during these years, kept a journal in which he recorded:

> "Sunday October 15, 1775. At Mr. Nourse's very genteely entertained. Major Gate's lady here on a visit who insisted on me going to Church, ragged as my dress was. Mr. Nourse read prayers, no parson."

Destructive Forces

Perhaps with the mention of Cresswell this is a good place to introduce the two principal forces which would destroy Norborne Church: the Revolution and Dissenters. Cresswell was a loyal British subject. When the war began, he was in some danger, under alien arrest several times, until he was able to get passage home. His point of view is always pro-British. He writes, for instance, of the Nourses: "This happy family, so much good nature, affability, and harmony seems to subsist amongst them, that I am afraid I shall not see the like again. It is a pity that this family are *sleber*" (p. 193). Cresswell takes the precaution of misspelling *rebels* backwards! He writes on Sunday, Dec. 15, 1775: "Went to hear Bombast, Noise and Nonsense uttered by a Methodist and Anabaptist preacher" and later of "Methodist preaching-hypocrisy and nonsense." Accordingly when he tells us that in Alexandria the parson was once "too drunk to preach" and once "too lazy to preach" we can believe that he is speaking the truth. Not all of the Dissenters' criticism of the Anglican clergy was the result of bias. On March 16, 1777, Cresswell "Heard a Sermon preached by the Revd. David Griffity. A political discourse. Indeed, there is nothing else to be expected now." But not all of the Virginia clergy were "slebers" either (let us hope the dissolute ones were not), and the Toryism (the "treason") of a few hurt the Virginia church as a whole. The known patriotism of David Griffity or of the Rev. Mr. Thruston (who resigned from the rectorship of Frederick Parish to raise and captain his own company of recruits), for example, could not completely erase the charge of Toryism under which the church in Virginia suffered.

As far as Norborne Parish was concerned, the Revolution began in earnest in 1775. The first and second in command of the Bee-Line Regiment which left Mecklenburg for Boston on July 17 were members of the Norborne vestry—Hugh Stephenson and William Henshaw. Indeed, the latter was junior warden. In connection with Stephenson, the legal battles (in the early 19th century) over his will, hinging upon the legitimacy of his heirs, provides a rare glimpse of the Rev. Mr. Sturges and some romance connected with the Norborne Church. Major Magnus Tate's deposition states that "The said Hugh Stephenson had lived with the said Ann Whaley several years and she whilst living with him had children (there were six). At the time of the marriage no person except the Clergyman and this deponent were present. The Clergymans name was Daniel Sturgis. The Said Hugh Stephenson enjoined secrecy on this deponent observing that he did not care who knew he was

married provided they believed he had been married a considerable time before". Abraham Shepherd's deposition in the case stated ". . . Colo. Hugh Stephenson being on the strictest habits of intimacy with this deponent mentioned to him his intention of marrying Ann Whaley by whom he had several children; shortly after his return (from Roxbury Camp, July 1776) this deponent was informed by Daniel Sturgis, Parson of the parish, that he had married his Colonel; this deponent further states that frequently having business at the house of Colo. Hugh Stephenson, he discovered from Mrs. Stephenson and others of the family that they were much pleased that the marriage had taken place . . . (p. 176). On the basis of this evidence, Mignon Larch says that Stephenson "swore his witness to secrecy about the marriage . . . but the Rev. Mr. Sturgis told." (163). That marriage of Colonel Stephenson, presumably in Norborne Church, and the removal of Adam Stephens' notice from the church door, are the only documented incidents that I have been able to find connecting the Rev. Mr. Sturges with the Revolution. It is easy to imagine him at Morgan's Spring giving his blessing to the regiment before it began its historic march, or preaching patriotic sermons from the carved oaken pulpit in Norborne Church, but no such record has been found. He was no Peter Muhlenburg, who after a sermon in Beckford Parish (Woodstock), threw open his surplice to reveal the uniform of an American officer.

Disestablishment of the Anglican Church

As Dr. Brydon puts the matter, "It took the Assembly exactly eight years, from December 1776 to December 1784, to put into effect the complete disestablishment of the Anglican Church." (II-426). The process began with the legislation in 1776, renewed in 1777 and 1778, exempting dissenters from contributing to the support of the Established Church and its ministers. For the Rev. Mr. Sturges (and the other ministers who were in charge of Virginia parishes) this meant the end of his salary. For the vestry, it meant no funds with which to maintain the church building and the chapel buildings or money with which to pay lay readers or any other employees.

In 1780 the professorship of divinity at William and Mary was abolished. This meant that no new ministers could be trained in Virginia. The Virginia Theological Seminary in Alexandria would not be established for forty years—in 1823.

In December 1784 the Church was finally disestablished and the

Protestant Episcopal Church was formed. The old vestries were dissolved and "each parish was directed to call a meeting of all freeholders who adhered to the Church, and elect a vestry of twelve men." A Convention was ordered to be held to, in effect, create the "new" Church (1785, Richmond). Brydon says that most of the parishes elected their new vestries on Easter Monday, 1785. On that day or about then Norborne freeholders would also have met to select the second vestry of Norborne Parish. Unfortunately, since the vestry was no longer a matter of concern to government, no record of the election exists; the vestry minutes disappeared ages ago (I have never seen even a reference to their existence), so we do not know who served on the new vestry. Col. Boteler says that Abraham Shepherd was warden in 1787. Morgan Morgan II (no doubt *he* was a member) represented the parish at the Convention of 1785 (cf. Peterkin); one of the two delegates by law was to be the minister if there was one. If the Rev. Mr. Sturges attended, his name was not recorded. He was succeeded the next year by the Rev. Mr. Stubbs. Perhaps Mr. Sturges was ill, since both Meade and Andrews say he was still Minister until 1786. No record exists of his fate.

The Virginia Church began a rapid decline in morale, leadership, and resources from this time. Bishop Madison (elected 1790) was not an effective leader (there is no record of his ever visiting the parish or those nearby). Of the diocesan conventions which were held more or less annually, 69 parishes were represented at the one in 1785, only 29 at the one in 1804. No more conventions were held during Bishop Madison's life time. In 1812, at the next convention, only 18 parishes were represented. We can see this diocesan decline was reflected in Norborne Parish. It could hardly have been otherwise. Records for Bishop Madison's administration are scanty, his papers having been destroyed in a fire at William and Mary in 1859 (Brydon).

Beginning in 1796 a move led by Presbyterians to seize the glebes and all other Episcopal property began in the Assembly. A memorial from the Diocesan Convention of 1796 written by Bushrod Washington, Edmund Randolph and John Wickham proclaiming the right of the Episcopal Church to the ownership of the glebes was presented to the Assembly in December, 1796, along with a Baptist petition calling for their seizure, but both were tabled. In 1799, however, an Act was passed nullifying all earlier acts which assigned ownership of the glebes to the church. Finally, in December 1801, the Assembly directed the seizure of all glebe lands in every parish, and all endowment funds of land or money acquired by The Church before January 1, 1777, except in cases where

there was a living descendant or heir of some donor who had given land, silver, or trust funds to the parish, who might claim this former donation as his own property. But the church buildings and churchyards were to be let alone.

An attempt by Manchester Parish vestry to overturn the law in the courts made its way to the Virginia Court of Appeals where four of the five justices (one having disqualified himself) heard the case (in the meanwhile delaying its application). Justice Edmund Pendleton, president of the court, voted with two others to find the law unconstitutional. He wrote the opinion "and then dropped dead with the written opinion in his pocket." (Brydon) on October 26, 1803. The governor appointed Judge St. George Tucker to replace him. A second hearing was held, Judge Tucker voted to uphold the law, which meant that the vote was tied two-two. A majority not having found it to be unconstitutional, the law was confirmed, and the glebe lands and other property were thus lost to the church. (So far as Norborne Parish property went, I have not been able to establish anything.)

Brydon points out that Thomas Jefferson was President during this time and occupied with national problems; otherwise he might have succeeded in getting the money reserved for education. But in effect the booty gave local politicians eight or nine thousand dollars.

The dissenters' opposition to the Established Church is understandable. They were naturally angered at being taxed to support the "English Church" in addition to the contributions which they made to their own. Many had come to the colonies to find religious "freedom." Jefferson's statute of Religious Freedom was adopted by the Assembly January 16, 1786, indicative of the strong support for the separation of church and state among Virginia's intellectuals, including those of the Episcopal Church itself (documented by Dr. Brydon's mammoth study). Dissenters were an extremely important element in The Valley of Virginia, many of whose settlers came to the area from Maryland and Pennsylvania. But there was also a strong element of sans-culottism in all of Virginia, absent in the other four states which had an established church (Anglican in Maryland and South Carolina; Congregational in Massachusetts and Connecticut). Only in Virginia was the property of the Church seized.

I think we can see this Jacobinistic spirit affecting Norborne Church. Though Mrs. Nourse does not mention the cause, she tells us in her diary entry for October 28, 1781, "a fine day but rather too cool to venture going to church the windows being broake." Norborne Church had been built to be a symbol of Establishment. It was a logical target of rebellion.

And, of course, its very *elegance* made it a target for the hooliganism which has been from the start such a constant presence in this country, which defiles and destroys whatever it can. At all events, the process which would turn Norborne Church into the ruins of St. George's Chapel was in full operation a mere decade after the vestry first met to plan its construction.

Another aspect of the prospect of decline involves the movement in the Anglican Church led by the Wesley brothers which would culminate in the creation in Baltimore, Christmas 1784, of the Methodist Episcopal Church. The Episcopal Church would lose many of its adherents to Methodism, along with their talents, their moral and financial support. Norborne Parish was deeply affected by Methodism. One of the two presbyters sent by John Wesley to America in 1784 was Thomas Veasey (Vasey). (cf. Peterkin). With Francis Asbury he played a large part in bringing about the formal break with the Episcopal Church. Later he would change his mind and return to his original faith, and be ordained as a priest in June 1787 (Meade) and serve as Rector of Norborne Parish. Asbury himself preached many times in Norborne Parish (1781-95). On a Saturday in September of 1789 he preached to about 700 people "in a woods near Shepherdstown," and the next day to 1,000 or 1,500. (Gardiner). Incidentally, all the evidence I can find—the popularity of Methodism, the presence of Mr. Veasey, the comments of Mrs. Eleanor Shepherd to Bishop Meade about Norborne Ministers, diocesan reports—indicates that Norborne Parish was "low church" in its tastes and practices: no incense or plainsong; one would not have heard "the pealing organ blow/ To the full-voiced choir below/ In service high and anthems clear," nor were the "storied windows richly dight/ Casting a dim religious light" (even before they were "broake").

Norborne Lost to Neglect, Weather and Hooliganism

The broken windows brings us to consider another rather troubling problem—the relative short life of both Norborne Church and Mecklenburg Chapel. Both buildings though constructed of stone seem to have deteriorated rapidly. Besides the hooliganism which broke windows, we can suppose that the weather played its part. There may have been damage from tornadic winds, and hail—these were then as now occasional features of local weather. Perhaps, too, ice and the weight of snow may have damaged roofs; dampness was surely a factor. There is no mention of fire in connection with either church. Certainly

there would have been little money to spend to maintain the buildings during the Revolution. Money was very scarce since tobacco, the money crop, could not be exported and prices were correspondingly high. Norborne Parish would have had to depend entirely upon contributions after the legislative acts of 1776, and we can imagine that congregations would expect their local chapels to be maintained with their contributions if any money was left over from what was presumably given to the Rev. Mr. Sturges, (his legal salary being stopped in 1776).

Other Forces at Work

Mrs. Nourse's diary tells us of the funeral of Colonel Washington (at Harewood) on September 30, 1781, attended by the Rev. Sturges and Mr. Nourse among others. (Incidentally, we learn from her that the Rev. Sturges was married, because he and Mrs. Sturges "dined once at Piedmont.") Mention of this funeral can serve to remind us of still another drain on the fortunes of Norborne Parish and especially of Norborne Church—the death or removal of many of its influential and well-to-do supporters—especially those very men who seem to have been most responsible for the Church: Samuel Washington, the Nourses, the Worthingtons, the Stephensons. Prominent Episcopalian families not represented on the first vestry (for instance: the Shepherds, the Morgans, the Pendletons) lived closer to Shepherdstown or to Martinsburg, and their loyalties may have been to the local chapels. And other forces were at work to pull attention from Norborne Church: The controversial decision to make Beeston's Tavern the county seat of Berkeley County in 1772; the founding of Martinsburg in 1778; and the founding of Charles Town in 1786. These decisions, especially the latter, isolated Norborne Church. It is hard to imagine that if Charles Washington had owned land nearer to Norborne Church and had therefore created Charles Town nearby that the building would have been allowed to fall into ruin.

In 1788, a mere nineteen years after it was completed, Mecklenburg Chapel was in need of major repairs, perhaps rebuilding, as two pieces of evidence suggest. The Shepherdstown Register on September 18, 1858, published an article on old Episcopal churches in the town inspired by "a copy of an old subscription paper" which had fallen into "hands of the writer a few days ago." (The fact that present Trinity Church was then under construction may have made the story timely.) The writer comments that he does not know if the "subscription was completed at the date given but the building was completed a few years afterwards and

stood until 1841." (I am not certain that this statement is true—the building may have been rebuilt about 1816). The Subscription paper is as follows:

> The undersigned subscribers do hereby bind ourselves, our heirs, executors and administrators, to pay or cause to be paid unto the Trustees that shall be appointed by the Vestry of Norborne Parish, County of Berkeley, and State of Virginia, the several sums annexed to our names, to be applied toward building an Episcopal Church in the town of Mecklenburg in the Parish and County aforesaid, payable in CASH, WHEAT or TOBACCO (to be at the option of each subscriber) the WHEAT or TOBACCO to be received by the Trustees at the current cash price when delivered. The moneys, wheat or tobacco to be paid by just installments, as the said Trustees shall deem necessary to carry on the building. Witness our hands, this _____ day of April, 1788.

Virginia Currency

J. Pierce, in smith work.	5-0-0
George Custard,	2-0-0
James Randel,	1-4-0
John Moore,	2-0-0
Jonathan Osborn,	2-0-0
George Bishop, in lime.	2-0-0

The second item bearing on the condition of the Mecklenburg Chapel in 1788 is from the Register for December 7, 1939, in an article by Miss Helen Pendleton, who quotes, she tells us, from an undated obituary which someone had sent her:

> "Mr. William Morgan's grandfather was a prominent official of (the Episcopal) faith—in Shepherdstown; and when the old church at that place needed repairs he had it remodeled at his own expense and buried his father under the chancel—it is well known that the gentleman buried within the church was Captain William Morgan of the Revolution. Two other prominent men were said to be buried there, a Mr. Williams and a Mr. Comegys."

Captain Morgan died on October 17, 1788, but I have found no information about the other two men. (Similarly, Lord Fairfax was originally buried under the chancel of the 1766 church in Winchester, though the custom seems not to have been usual in Virginia. I have seen no references to such burials in St. George's Chapel.) In recent years, Mr. John Harris told me, when the Asbury Methodist congregation (who now own "Mecklenburg Chapel") began to install a furnace in the area of what was probably the chancel in the earlier building, a few human bones were encountered, a fact which seems to verify this account of the burials.

Whether Mecklenburg Chapel was rebuilt or simply underwent major repairs, it would seem that in 1788 it was in bad condition. Norborne Church and Morgan Chapel probably were too. Well-to-do parishioners helped maintain them, as we are told William Morgan did. Robert Rutherford's will, "written prior to 1793," indicates:

> I give for the repairing of the stone church near Charlestown also the church in Winchester and the chapel in Shepherdstown and that called Morgan, each forty dollars together with fifty dollars to be applied towards building a new church in Martinsburg. All the before mentioned donations are intended for Episcopal churches and chapels.

Ministers after 1786

The history of Old Norborne Parish should include an account of its ministers, the successors of the Rev. Daniel Sturges, of whom I have reported the few bits of information which I have been able to find. The Rev. Robert Stubbs (not mentioned by Bishop Meade) succeeded Mr. Sturges in 1786. According to Dr. Andrews' *Manuscript History of Trinity, Shepherdstown,* in December 1787, Mr. Stubbs was among the spectators when James Rumsey made the historic and successful run of his steamboat on the Potomac near Shepherdstown. The Hon. A.B. Boteler reported that Mr. Stubbs was "principal of the classical academy and rector of the English Church, as the Protestant Episcopal Church was then called, for which Capt. Abraham Shepherd was one of the wardens. The Rev. Robert Stubbs was rosy-cheeked and plumptiludinous." Those Jonsonian adjectives provide the only physical description we have of any of the early rectors of the parish. (And the statement that Abraham Shepherd was warden of this second Norborne vestry—chosen in 1785—is of great interest.) The classical academy was in Shepherdstown (as Mecklenburg was now called; it became so officially in 1798), a fact which inclines us to wonder if the Rev. Mr. Stubbs lived on the glebe or if he rented it out. One of the passengers on the run of Rumsey's steamboat was Capt. Abraham Shepherd's wife Eleanor, who was to play a dominant role in the Shepherdstown church for many years.

Mr. Stubbs was succeeded by the Rev. Mr. Thomas Veasey, whose important role in the creation of the Methodist church we have already observed. Bishop Meade reports that "a venerable old lady in Charles Town—Mrs. Brown—speaks (of him) as a man who faithfully performed his duty preaching and catechizing, as she was the subject of

both." Mr. Veasey was ordained as a priest in June of 1787. The dates of his ministership of Norborne Parish are unknown.

Bishop Meade, the principal authority on this subject, did not attempt to gather data for his history, at least locally, until "old Mrs. Shepherd," (that is, Mrs.Eleanor Shepherd), and the others like Mrs. Brown, were aged and naturally uncertain of dates and facts. Their memories were the sole sources of his information concerning the parish from 1786 to 1810, so that this is a rather "dark" period. Another Source, Hawks' lists of delegates to the Conventions, has caused some confusion due to numerous anachronisms and typographical errors and ommissions. We should be very cautions in basing an argument about local churches on his information.

The next minister, according to Bishop Meade, was "the Rev. Joseph Wilson, of whom I can learn nothing." *The Potomak Guardian and Berkeley Advertiser* published on April 21, 1796, a notice on the Shepherd's Town Academy (already mentioned) saying, "The trustees have engaged the Rev. Joseph Wilson, A.B., to teach every branch of useful learning, at the most reasonable prices." It would seem highly probable that Rev. Wilson was the rector in question and that he was carrying on in the tradition of Mr. Stubbs.

Bishop Meade says that the Rev. Bernard Page was minister in 1795. To reconcile this contradiction of dates I can only suggest that Mr. Page preceded Mr. Wilson. He tells us that Mrs. Shepherd spoke of Mr. Page "as one of the evangelical school— deeply pious, zealous, and far beyond the ministerial standard of that day. He had previously been an assistant minister to the Rev. Bryan Fairfax, in Christ Church, Alexandria. From Shepherdstown he went to the lower part of Virginia, but soon died from the effects of the climate." The books of the two bishops disagree as to his residence (Martinsburg and Shepherdstown), but neither assigns him to "Norborne Church."

The Rev. Levi Heath, again according to Bishop Meade, succeeded Mr. Page. He was "minister in 1800 and died in the parish. Mr. Heath was a follower of Mr. Wesley, and came over to this country under his auspices, to preside over a female institution in Maryland, as appears by a letter to him from Mr. Wesley, which I have seen. He, I presume, like many others, refused to separate from the Episcopal Church when the secession took place." Fortunately, there are several references to Mr. Heath in local documents. From "The Old Academy in Charles Town (from the Memoirs of Thomas Brown)," we find reference to 1797 (three years before Bishop Meade's date):

No Episcopal Church being here (Charles Town), the boys of Episcopal families went once a month to the old stone church a mile or two from town to hear the Rev. Mr. Heath, who had his regular clerk to assist him in the services, a little old man, named Johnny Stevens, and we had a pew near the pulpit to join in the responses.

This is an interesting passage with confirmation of the pews, the pulpit, and the once-a-month sermon; and this is the only account we have of an actual service in Norborne Parish.

And the will of Battaile Muse, who died March 29, 1803, has this: "Item I give to the Reverent Levi Heath twenty dollars to preach a funeral sermon at my grave if he does it, if not that sum to be paid to some other able minister to preach my funeral service at my grave." It is from this document that we learn that Mr. Heath's name was "Levi." (Bishop Meade did not know his name.)

All is Lost in 1803

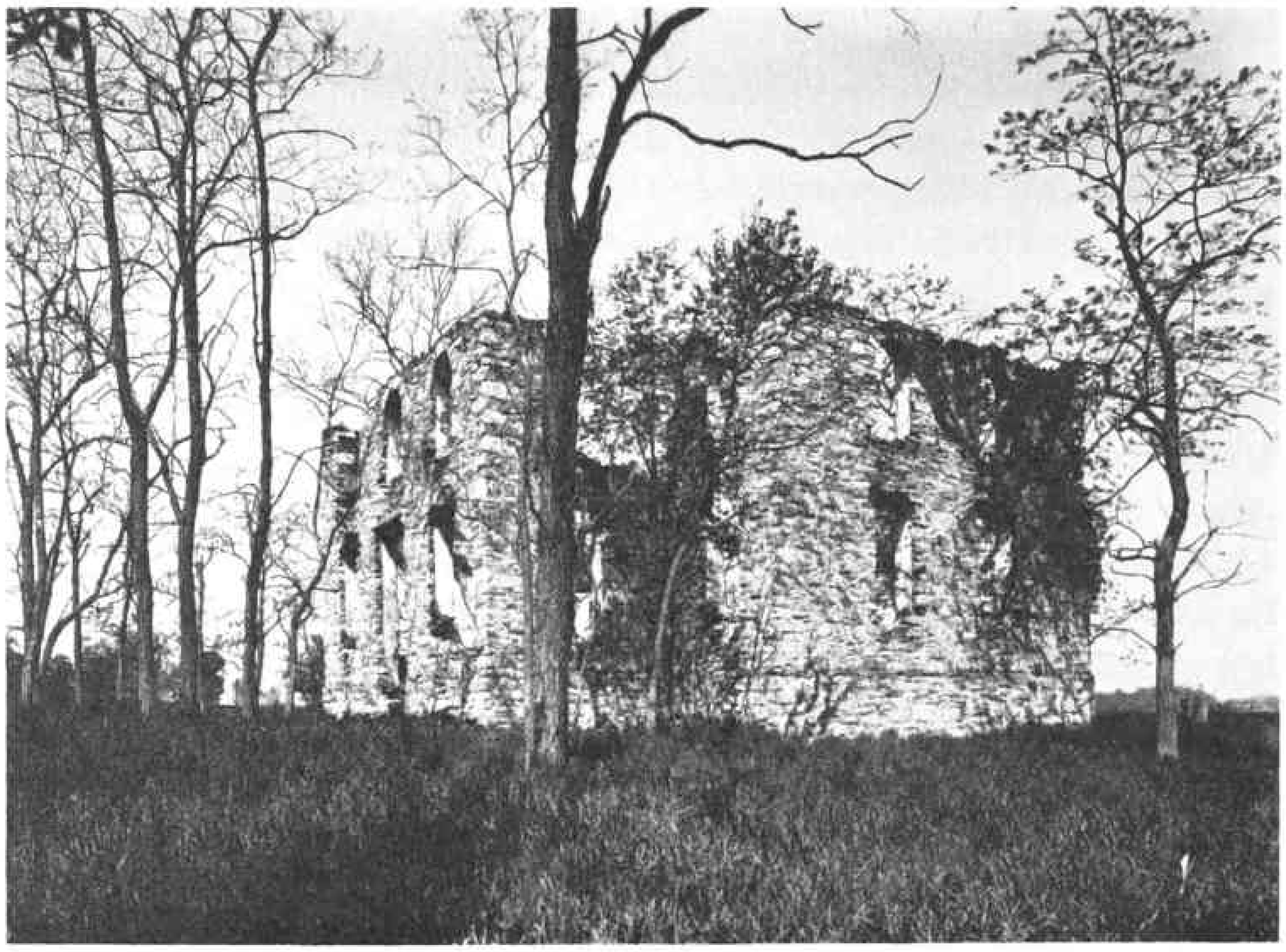
On October 26, 1803, the Church lost the glebes and all church property, including endowments and silver. The glebes were turned over to the overseers of the poor (officials who had been created to handle that function of vestries) for sale, and in some parishes the Communion plate and bells were seized and sold for public purposes. (In Norborne Parish? Again, what happened to those silver candlesticks flanking the altar which so enrich the description of Norborne Church?) It would be comforting to think that some of the proceeds from Norborne Glebe went towards the construction in 1805 of the Poor House in Shepherdstown, a building still standing on the corner of German and Mill streets. Dr. Brydon says that on average, parish property seized amounted to eight or nine thousand dollars. Generally, we are told, the money went to politicians—not that we need to be told. We do not know who was the last of the Norborne ministers to have the use of the glebe (or how many of them lived on it), but it was probably Mr. Levi Heath. (The law stated that the glebe was not to be sold as long as the incumbent minister was in residence.)

Final Years

Bishop Meade says that the Rev. Emanuel Wilmer succeeded Mr. Heath and that he was in the parish "about the years 1806 and 1807." That is all that we know of him.



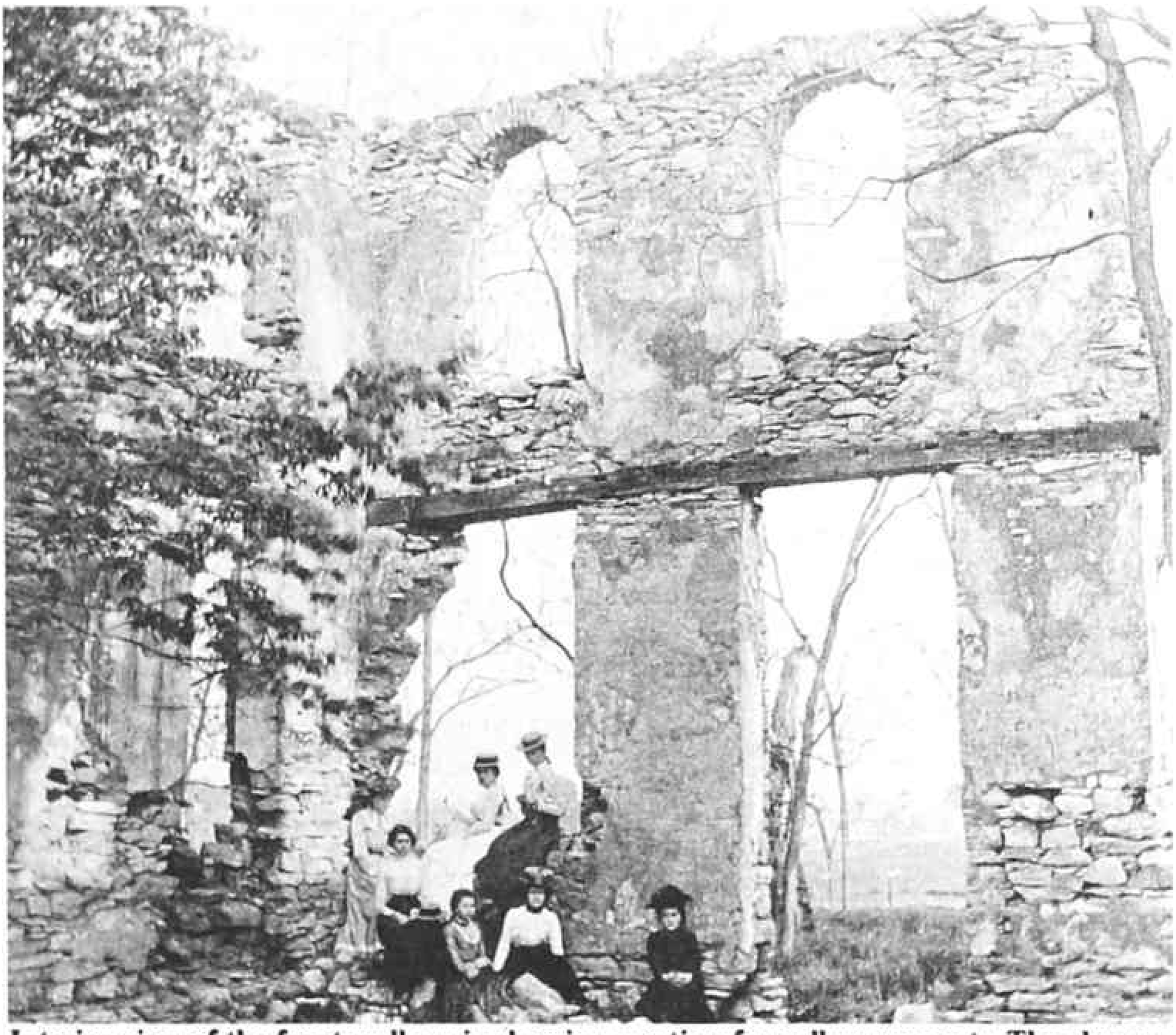
Drawing dated 1859. Obviously the west wall was the first to collapse. The interior beam located just above the lower south windows shows mortises for timbers which supported the gallery.



View of the northeast corner in 1901. As is shown also in the previous photograph, there were only two sets of windows in the north wall of the main body of the church opposing three sets in the south wall.



The southeast corner in the early 1900's. At two points stones have been removed evidently by persons searching for corner stone treasure.



Interior view of the front wall again showing mortises for gallery supports. The absence of mortises at the left suggests the presence here of a stair well. The side of the window in which the ladies are seated has collapsed since the taking of the previous photograph, probably a result of the cornerstone search on the outside.

Mr. Wilmer was succeeded by the Rev. Mr. Thomas Price. Bishop Meade writes: "The Rev. Mr. Price had been occasionally preaching in this parish, especially at Martinsburg and Shepherdstown, when I first visited them about the year 1812 or 1813." (Norborne Church was already going to ruin by then.) Mr. Price would have been an old man in 1812 (at least 70) and we have a local reference which confirms his age: "The last minister who preached at this church (St. George's Chapel") was familiarly known as 'Old Parson Price,' an Englishman of considerable note, who lived for many years in the family of Dr. Briscoe, and of whom many interesting stories are related." (Hardesty) Bishop Meade tells us that he was the minister who delivered the sermon on May 24, 1774, to members of the Assembly in Williamsburg on the occasion of the day of fasting decreed in protest of the "Boston Trade Act." Dr. Brydon tells us that "the Rev. Thomas Price, native ("an Englishman"?) of Virginia and student of the college (William and Mary) and rector of Abingdon Parish in Gloucester County for fifteen years to 1778; Chaplain of the House of Burgesses in 1773-74 and of the Virginia Convention of 1775-76, and first Chaplain of the General Assembly of the Commonwealth in 1776," was one of four clergyman captured with Cornwallis at Yorktown October 19, 1781. All four were ordered to be tried for high treason but permitted to leave the state. However, "There seem to have been extenuating circumstances in the case of Thomas Price, because in the following year he was reappointed by the vestry of Petsworth Parish in Gloucester County as the rector of the parish" (Brydon, II-425).

Perhaps he ended his days in Norborne Parish.

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Dr. William J. Barnhart
Dec. 1, 1923-Aug. 21, 1978

When William J. Barnhart accepted the teaching position offered him by Shepherd College and moved to West Virginia in 1971, he found a home where he could work and put down roots. For a brief period he enjoyed the achievement of a dream that had been forming for years. He designed and built a house in the country a few miles from Shepherdstown, filled it with his books, opera recordings, and paintings, and used it as a refuge from the strenuous and time-consuming job as English teacher. Here he wrote letters, poetry, and articles on local history. He read voraciously, often three or four books each week, in addition to preparing his lessons for school classes. It should be emphasised that good literature was always his first love, and his reading extended to all facets of his environment. At his new home he planted gardens of vegetables, flowers, fruit trees and grapes. He did his own cooking, at which he was quite good, canning, and took pleasure in cleaning his own house. He was an ambitious, self-reliant person, and above all enjoyed the solitude that this place provided, where he could think and write in silence when he chose. Music, too, was one of his greatest passions, and any given afternoon or weekend might find the Scrabble silence shattered as he listened to some favorite selection of opera, played at almost ear-splitting level. Bill felt it was great music, and wanted to fill every corner of his home with its splendor.

Another of his visions had to do with serving his community. Shepherdstown and the surrounding area struck a chord within him because of its pastoral beauty and its history. Here, at last, he found a sense of place, and the impact was such that he wanted to become an integral part of it, to learn the intimate details of its past and lore. The desire to serve is often religious in nature, and it was this need which led him to join Trinity Church, Shepherdstown where he later served on the Vestry. This, in turn, brought him into contact with members of the Jefferson County Historical Society, and eventually he wrote several articles for their annual Magazine, including the following history of Old Norborne Parish.

In his last years, Bill Barnhart remained constant in both his profession, as Professor of English Literature, and in his many projects and interests, in spite of failing health. Some of his projects fell by the wayside because of this, but he always maintained his sense of wit, and an intense interest

in all that went on around him. More than anything, he was a teacher who continued to delight in learning. His main desire was to seek and embrace beauty with all his senses. The life of the mind, to him, was nourishment to his spirit, and to serve was his way of expressing his love of, and faith in, humanity. To him, this publication of his history of Old Norborne Parish, the final product of his final labor, is dedicated.

James. D. Ballew
Orlando, Florida
February 14, 1979

Richard Edmondston Venning, M.D. and Charles Town's First Hospital

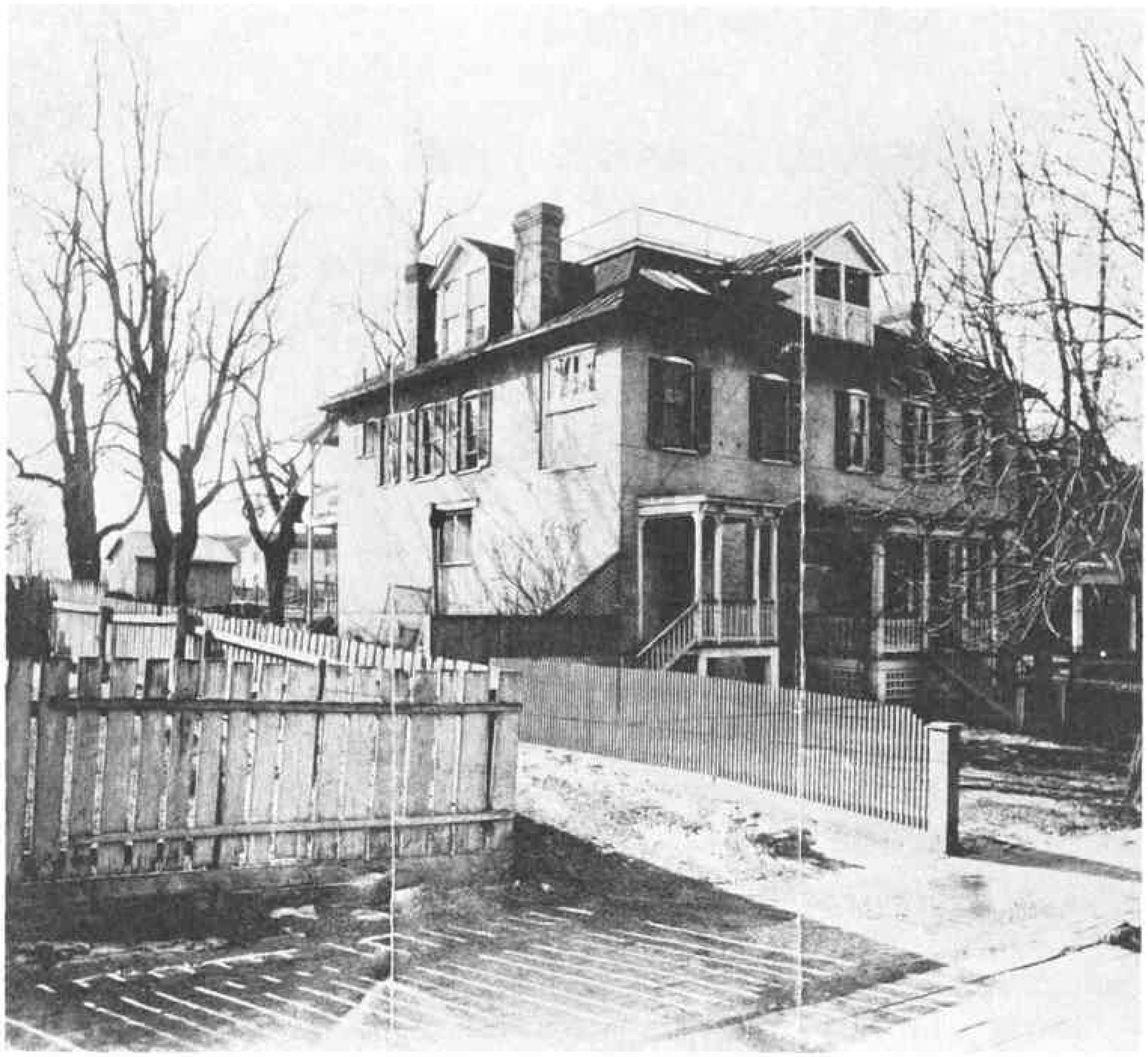
Richard Edmondston Venning was born in Charleston, South Carolina, on May 17, 1868. After attending for a time the Charleston Medical College, he transferred to the University of Pennsylvania Medical School where he graduated in 1891. He served his residency at the Hospital for the Women of Maryland and apparently was connected with the Howard Kelly Hospital, both in Baltimore. In 1893 he was married to Miss Ethel Worthington at her home, Belmont, in Worthington Valley, Baltimore County. He began a practice in his native Charleston. A victim of chronic malaria with occasional bouts of fever, in 1894 he moved to the more temperate climate of Charles Town. Instrumental in his coming here was Mr. George Flagg. He first lived in the 300 block of Washington Street opposite the Flagg residence. In 1901 he bought the house on West Congress Street which for some thirty years had been the home and office of Dr. Charles Taylor Richardson. (See Vol. XXXIV, pp. 40-42.). Here in 1903 the youngest of his five children, Laura, was born.

By the year 1904 Dr. Venning had been in practice here for ten years. This was sufficient time to have experienced a frustration in performing certain life saving services which he felt should be readily available to a community of this size.

Usually no one is more qualified to describe the trials of a physician's life than his wife. Certainly this would apply to Mrs. Venning. Some forty years later she wrote:*

> "In every community there are emergency cases that require immediate operation or the patients will die, such as acute appendicitis, strangulated hernia etc. Jefferson County had its share! It is difficult for us to understand in these days when most everyone has a car and often drives to the nearest city, how averse many were to going to a hospital among strangers when sick. So Dr. Venning saw cases all over the county where it was operation or death.

*This letter was written to Mrs. Graham Wilson in the early 1940's. It appeared in *The Jefferson Republican* under the heading. "Sketch of the Charles Town Hospital". A clipping was supplied to the writer by Mrs. H.H. Hunter.



View of the old Congress Street house taken about 1910 after its conversion into Charles Town's first hospital. Visible on the right is Dr. Venning's new home built in 1908.

"It was not an uncommon sight to see old "Uncle" Lou Rutherford driving the spring wagon loaded with a wash boiler of dressings, basins etc., and and a lard can of sterile water, to the other end of the county. Following him would be the Doctor with his instruments, all sterilized on the kitchen stove. Now the kitchen stove is a crude and imperfect sterilizer (if we had only had my modern pressure cooker) but still some lives were certainly saved. This led to "wishful thinking". If we only had a hospital. Our house might be enlarged for such a purpose but where was the money?

"The Jefferson County people are public spirited. So Dr. Venning went to prominent citizens of the town and county and one or two at a distance and asked them to subscribe for stock which they did. Thence I remember the Doctor took a trip to New York and interviewed Peter Winchester Rouss, aroused his interest, and he gave liberally."



In this recent view of the Knott Nursing Home the entire front of the old house is hidden by the porches.

In 1904 Dr. Venning accomplished the conversion of the second floor of his house into a small hospital. This contained five bed rooms, an operating room, a sterilizing room and one bath. Mrs. Venning continues:

> "The nursing was well organized under Miss Hallie Washington* a Johns Hopkins graduate, who gave her services for some months at a nominal figure. The first pupil nurse was Miss Edith McGarry of Shenandoah Junction who, under Miss Washington's teaching, became an exceptional operating room nurse.
>
> "We ran the hospital from December 1904 till the autumn of 1909 when it became too much for one to handle, preparing food for five children. Dr. Venning then rented it to Miss Anna Hughes for a year. At that time dividing the lot on which the hospital was built, and retaining that half for ourselves. In 1911 Dr. Venning took over the arrangement again. At this time the family of Colonel Simon J. Murphy were generous and still continue to be."

---

*Miss Washington was a daughter of Bushrod C. Washington who sold Claymont in 1871.

Mrs. Gilliam recalls that her father built the stuccoed residence next door in 1908, evidently in anticipation of this division of his property. This house later was occupied by Dr. A.O. Albin and today is the home and office of Dr. Mildred Williams.

At this point Mrs. Venning's account concludes with a condensation of subsequent events without reference to time.

> "Now as the hospital was built over our home, Dr. Venning thus had controlling interest and voting power. It was considered for the good of the project and also to increase interest from outsiders best to "pool" all stock giving each stockholder just one vote. Stockholders were notified they could have the money they had subscribed back if they so desired. A few took it back. Dr. Venning thought at first the stock would pay interest but it never did.
>
> "So as we look back over forty years we have the satisfaction that, though there has been no money made, certainly many lives have been saved."

At the time of the opening of the new Jefferson Memorial Hospital there appeared in *The Spirit of Jefferson,* on April 10, 1975, an article by Mr. Don Rench entitled "Hospital Story from Zero to 79 Beds in Space of 71 Years". Mr. Rench writes that shortly after Dr. Venning took over the management in 1911, he sold the hospital for $10,000 to a group who enlarged and remodelled the building. Now it was called The Charles Town General Hospital. Evidently this enlargement included both the third floor and the taller structure on the east side which contained the operating room on the third floor. Mrs. Gilliam recalls the relief and joy expressed by all with the installation of an elevator.

Mr. Rench records that the first meeting of the Hospital Board which occurred on February 5, 1912 was chaired by T.T. Perry with W.O. Norris, Secretary. Members elected to serve as the Board of Managers were:

First President ..... William W. Rouss
Vice President ..... Dr. C.L. Skinner
Secretary ..... Dr. A.O. Albin
Members .. Dr. Venning, Dr. William Neill and S. Lee Phillips

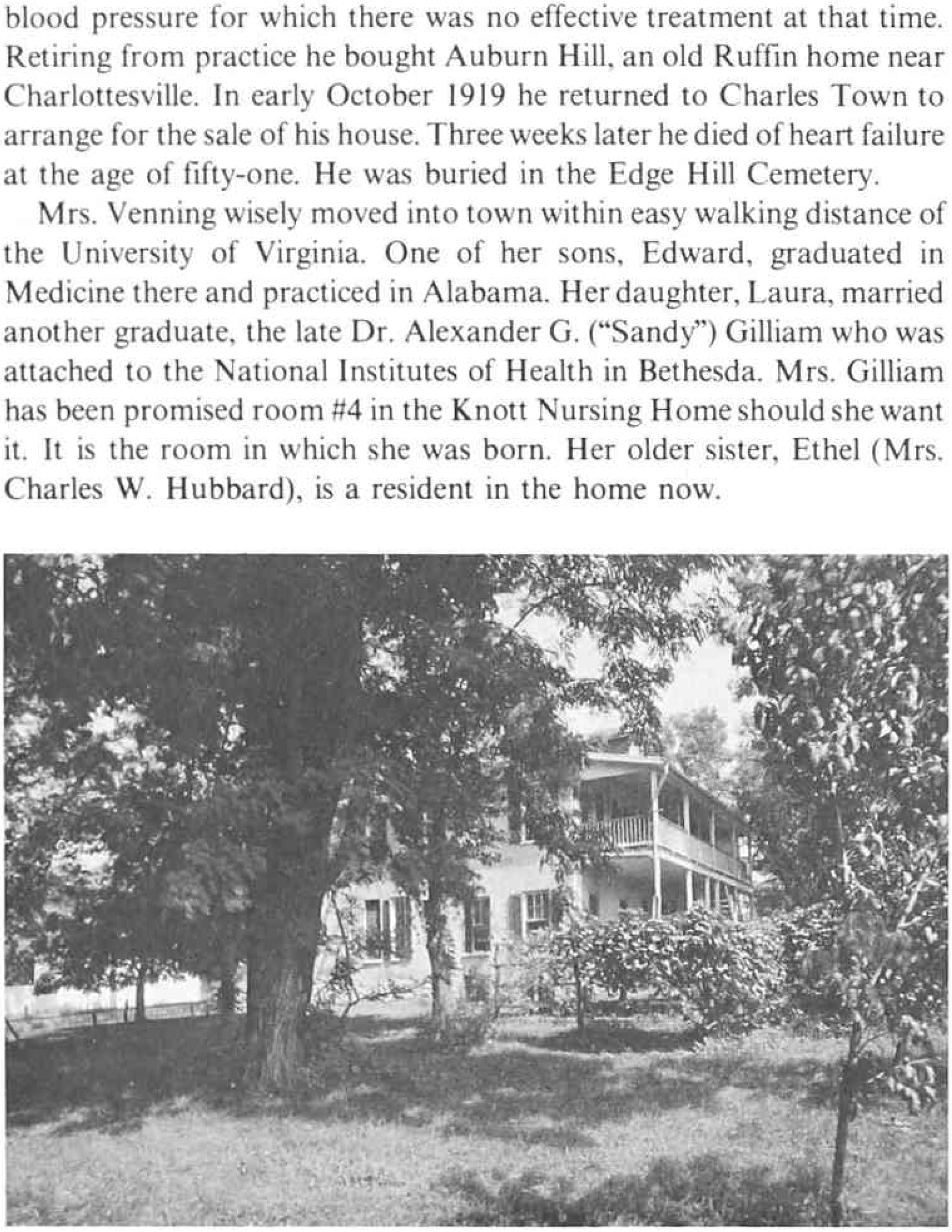
It is stated that in 1904 there were only three physicians in Charles Town: Dr. Venning, Dr. A.O. Albin and Dr. C.C. Lucas.

Other physicians mentioned as having been associated with the early hospital are: Drs. William Neill, John Bishop, J.M. Miller, J.J. Pitman, C.L. Skinner, S.T. Knott, B.B. Ranson, F.M. Phillips, B.F. Haines and Starry.

In 1917 the hospital's charter was amended, it being evident that profits for stockholders would never be available. Owners surrendered their stock for one dollar a share with the exception of two who sold their stock to the operation. The association became a non-profit organization. Donations were tax deductible.

Within two years after this resolution of the hospital's financial difficulties, Dr. Venning found his own life jeopardized by an elevated blood pressure for which there was no effective treatment at that time. Retiring from practice he bought Auburn Hill, an old Ruffin home near Charlottesville. In early October 1919 he returned to Charles Town to arrange for the sale of his house. Three weeks later he died of heart failure at the age of fifty-one. He was buried in the Edge Hill Cemetery.

Mrs. Venning wisely moved into town within easy walking distance of the University of Virginia. One of her sons, Edward, graduated in Medicine there and practiced in Alabama. Her daughter, Laura, married another graduate, the late Dr. Alexander G. ("Sandy") Gilliam who was attached to the National Institutes of Health in Bethesda. Mrs. Gilliam has been promised room #4 in the Knott Nursing Home should she want it. It is the room in which she was born. Her older sister, Ethel (Mrs. Charles W. Hubbard), is a resident in the home now.



View of the southwest corner of the old house dated 1906 and showing the back porches. Today this view is essentially the same except for the added third floor.



Recent view of the southeast corner of the Knott Nursing Home showing the back of the old house, with its porches, nestled under the 1911 additions of a third floor and the taller structure at the right. The huge operating room window now is shaded by the wide overhang of the roof. Mrs. Gilliam recalls that the top of this window originally slanted back into the roof, providing the surgeon with the light so needed before electric illumination. It must be assumed that a roll down cover was provided for the summer. The patch in the metal roof above the window confirms this memory.

A bronze plaque, which has been moved to Ranson, was first placed in the old hospital. It is inscribed:

In Loving Memory of
Richard E. Venning,
Founder of this Hospital
Eminent Surgeon and Diagnostician
Beloved Physician and Friend
He joyed in giving himself
unsparingly for others.

By the 1940's the need for a hospital with a greater capacity than the eighteen beds here had become acute. The Board of Managers named an action committee of some thirty-five interested citizens with the late Raymond J. Funkhouser as chairman. Mr. Funkhouser offered as a site the grounds in Ranson of the former St. Hilda's Hall School for Girls. The huge building there had burned in the 1930's. In 1948 a new Charles Town General Hospital with a thirty-five bed capacity was opened at a cost of $425,000.

By 1969 the needs of the community had outgrown this facility. The drive for a larger and more efficient building was directed by Mr. Shirley Hunt. In 1975 the modern Jefferson Memorial Hospital opened its doors. The cost was four and a half million dollars. Mr. Rench points out that a key person in the building of both of these later hospitals was another physician, Dr. John Van Metre.

For readers interested in Charles Town's early houses, this old home which became a hospital deserves mention. A title search by Mr. John Ott reveals that lot #39 on Congress Street and lot #40 behind it were sold by Charles Washington's son, Samuel, and his wife to James Duke on 6/6/1799.

Later sales were as follows:

James Duke to Henry L. Eby, lot #39 (½ acre) on 6/24/1824 for $100.

Henry L. Eby to Andrew Kennedy, lot #39 on 3/27/1826 for $1100.00.

Robert Brown, Adm. (James Duke) to Andrew Kennedy, lot #40 (½ acre) on 12/12/1827 for $189.

Mary A.R. Kennedy et al to Thomas Rutherford, lots #39 and 40 on 3/28/1868 for $3000.00.

Mary C. Rutherford, Exx. to Sarah M. Kennedy, lots #39 and 40 on 4/12/1873 for $3500.00.

Sarah M. Kennedy to Anna M. Forrest, lots #39 and 40 on 9/1/1873 for $3810.00.

Anna M. Forrest to Catherine M. Henderson, lots #39 and 40 on 10/30/1876 for $3800.00.

Catherine M. Henderson to S.W. Washington, lots #39 and 40 on 10/7/1901 for $4000.00.

S.W. Washington to Richard E. Venning, lots #39 and 40 (less right of way) on 10/14/1901 for $4000.00.

R.E. Venning et ux to Charles Town General Hospital ½ lots #39 and 40 on 2/19/1912.

Charles Town General Hospital to C.M. and Florence H. Moore, that certain parcel of land etc. on 11/14/1949

Florence H. Moore to Kenna Knott Alger on 10/30/1959.

The sale by Henry L. Eby in 1826 of lot #39 for $1100 after buying it two years earlier for $100 indicates that he built the brick house during these two years. Little of the original interior trim remains. Two door frames on the second floor contain rose blocks in the upper corners. This innovation appeared in the county houses at this time and probably are residues of the original trim.



Photograph taken about 1912 soon after the new operating room was completed. From left to right the persons are: Dr. A.O. Albin, Anesthetist; Orderly George Rutherford; Dr. Horace Banks from the John Hopkins Hospital; Dr. Venning; Either Dr. Long from Luray or Dr. Banks, Senior; Operating Room Nurse Effie Oliver; Nurse Gertrude Eddy (?); Nurse Rice (?).

The interior appearance of this room has not been changed, including the scrub basin in the corner. Today it is used by the nursing home as a three bed ward.

It is noted that Andrew Kennedy (1797-1858), who built Cassilis in the 1830's, owned this property as well. (See Vol. XXXIII, p. 17) It was his wife, Ann Riddle Lane Kennedy, who sold it in 1868. Its value, during their forty-two year ownership, tripled.

The purchase by Dr. Charles Taylor Richardson's mother-in-law, Anna Maria Henderson Forrest, is consistent with his known occupancy of the house. There seems little doubt that Catherine M. Henderson was another member of the family.

The one week ownership by Attorney S.W. Washington was clearly for the purpose of establishing the alley between Congress and Avis Streets. This gave access to the stables and back premises of the George Street homes of Mr. Washington and his neighbor, Mrs. Charles Ambler, and also access to Dr. Venning's stable and utilities.

The conversion into a nursing home was made during the ownership of Mr. and Mrs. Moore. This has been continued by the present owner, Mrs. Kenna Knott Travell.

J.A.W., M.D.

Note: Mrs. Alexander Gilliam provided the early photographs as well as pertinent information regarding her father's life.

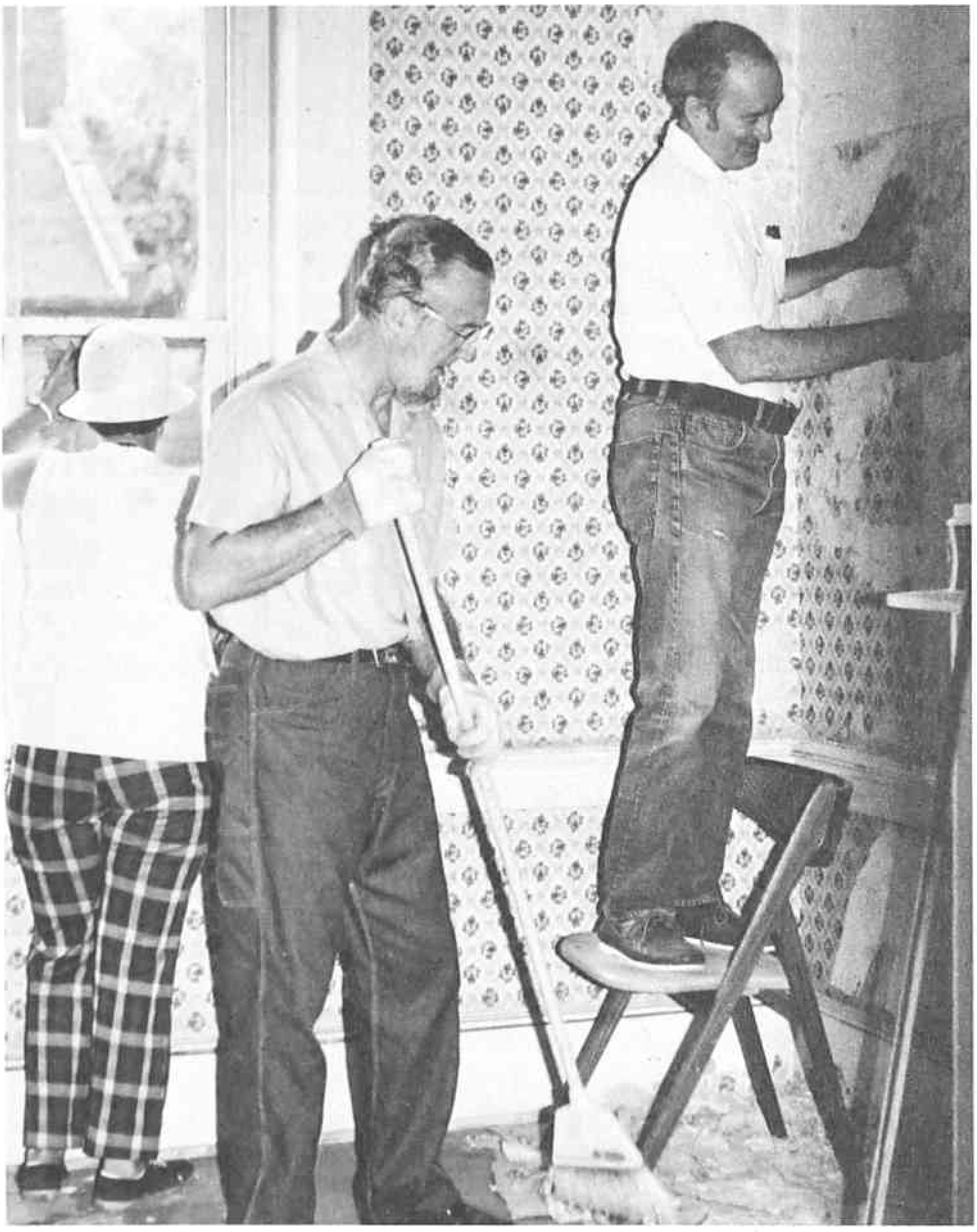
Shepherdstown Is Active In Preservation

From its beginning in 1786 the Entler Hotel, located on Shepherdstown's main street, offered a congenial place where travelers and local residents could gather. Exciting events took place—cock fights, hospital accomodations hastily arranged following the Battle of Antietam, the loser of a duel brought to Room One in the hotel to die, important visitors put up for the night or for days at a time. In 1912 the hotel was sold. Subsequently the building was acquired by Shepherd College and used as a dormitory, then as apartments. At last it became derelict, left to die until final demolition could be carried out.

In August of 1972 the Town of Shepherdstown, under Mayor Starry and at the behest of the townspeople, obtained the help of then Governor Moore to halt demolition by the West Virginia Board of Regents. And so the building continued to stand but unused and unmaintained, suffering the ravages of weather and occasional vandalism. Finally in 1978 under Mayor Bosley and the Town Council and with the help of our State Legislators the price of the building was cut from a much higher figure and at the price of one dollar it became the property of the Town of Shepherdstown. Now, under the supervision of the Historic Shepherdstown Commission, the Entler Hotel is well on the way to becoming once again a place for the townspeople to meet.

Restoration of an old building is never easy but we are fortunate in that the basic structure is sound and the wooden floors, fan window and lovely mantels are intact. The first step has been to try to prevent further deterioration. The leaky roof has been patched, work has begun in repointing the brick work and chimneys, new guttering will be put in place soon. Local residents have volunteered their labor on Saturday mornings for the removal of old wall paper and paint in the rooms that will be the formal reception rooms and museum. Broken window panes have been replaced and the scraping and repainting of window frames is under way. We hope that exterior doors will be finished by the end of summer.

The Historic Commission has determined, using the proposals of various town groups, nine of which indicated interest in using rooms in the building, that the first priority for use will be a general meeting room in the central part of the building, complete with kitchen and toilet facilities, to be used by the Commission on Aging and other groups.



Volunteers scrape paper and paint at Entler Hotel. Photo by Linda Gordon.

Architect George Smyth of Morgantown has prepared a general adaptive use scheme reflecting this decision. Temporary partitions will be removed resulting in a large gracious room with fireplaces at both ends and open on one side to Princess street and on the other to the garden.

Inevitably of paramount importance to any project of this kind is financing. An application for a grant from the Heritage Conservation and Recreation Service, U.S. Department of Interior, was filed in

December of 1978 and signed by Mayor Wright and Aaron Browning, president of the Historic Shepherdstown Commission. In March, 1979, Governor Rockefeller notified the town that the State had approved a first-stage matching funds grant of $40,000, subject to the approval of the Department of Interior. Until final papers are signed no monies spent by the Historic Commission will count as matching funds, a factor which had delayed major restoration work. In the meantime various efforts are being made to raise the necessary funds to meet our matching grant. In addition to receiving generous contributions from residents of Jefferson county the Commission has staged a dinner party at the Bavarian Inn and sold historical reproduction pitchers and brochures about our town. Part of the proceeds from the Actor's Company of Shepherdstown's two performances of "A Lion in Winter," the sale of a silk screen picture locally rendered, and sales of C. and O. Canal commemrative coins have also helped. All profits from the sale of hand painted porcelain bracelets were donated. With the help of the entire community the Entler Hotel will once again be in the mainstream of life in Shepherdstown and a grace to German Street.

Near the Potomac River on Princess street extended stands the old tobacco warehouse, built of native limestone about 1783. Over the years it has served several purposes far removed from its original use as a place to cure and store tobacco. As needed, windows were added and doors cut.

In 1978 the Shepherdstown Bicentennial Commission selected the warehouse as its project for restoration and preservation. With funds collected locally and with a Bicentennial grant from the State of West Virginia, a new standing seam roof replaced an old one of similar construction and various other stabilization processes were carried out. Further work has been in abeyance for some time due to the nearby construction of a new sewer pumping station. However, the Historic Shepherdstown Commission, which has absorbed the old Bicentennial Commission, plans to continue restoration when the pumping station is completed and provide for a picnic and fishing area.

A new project, begun in the summer of 1979, is the Oral History Project. The History Committee's subcommittee, under the chairman, Dr. James Holland, has been designated to arrange and tape interviews with various senior citizens of Shepherdstown. The results, we hope, will be a collection of primary source materials based on eye-witness accounts of events that took place in the past and descriptions of the Entler Hotel and other buildings and areas of the region. In a departure from

traditional methods for compiling first-hand oral accounts the committee is experimenting with the use of friends and relatives of those interviewed to do the actual interviews under the direction of Committee members.

It is expected that this project will take a minimum of two years and will preserve much of historic value.

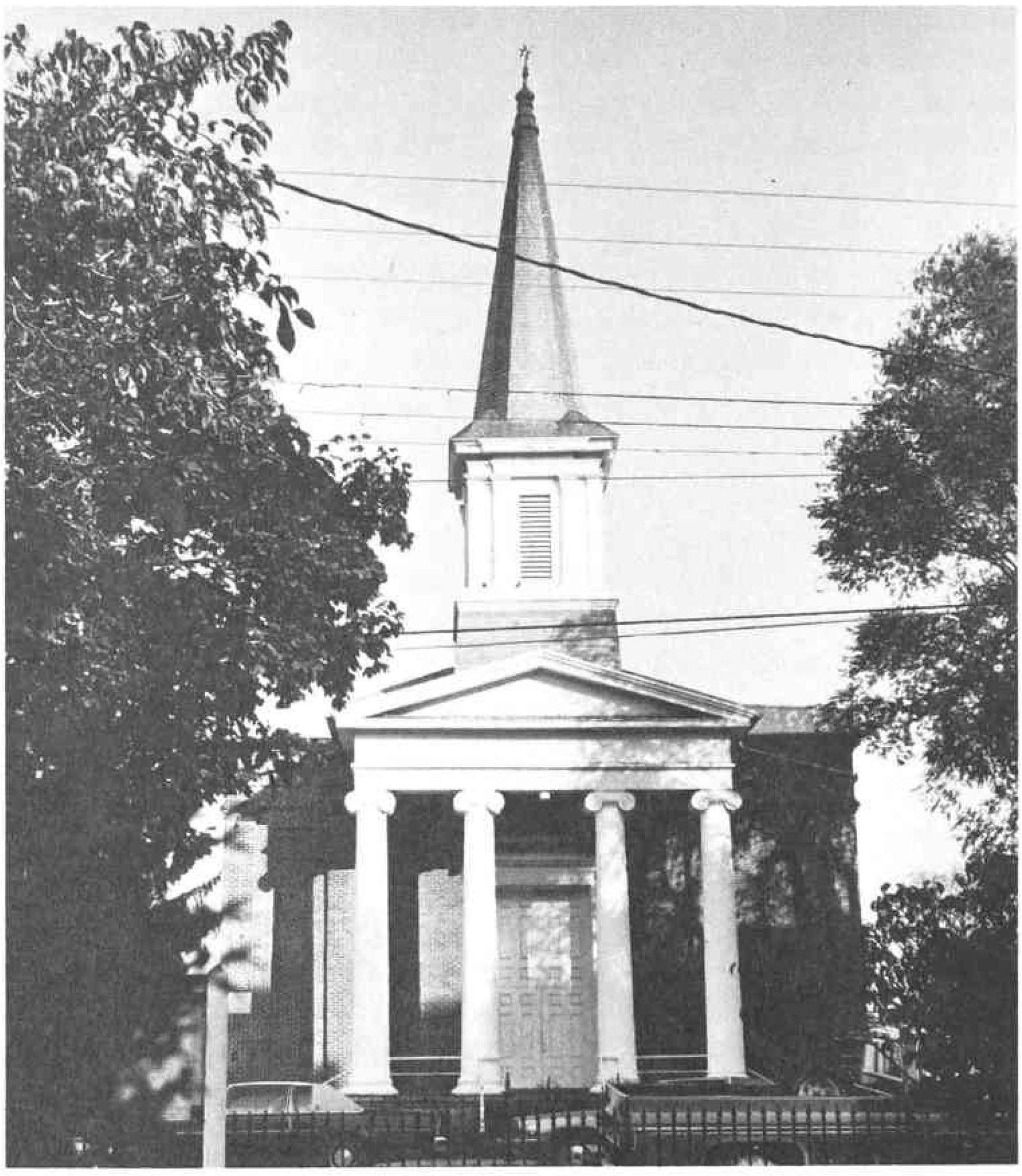
Terri Farrior, Shepherdstown

Charles Town Historic Landmarks Commission

Three Landmarks Designated

The Presbyterian Church

The cornerstone of this handstone church was laid and dedicated in 1851 and the structure completed in 1852. The lot on which it stands, given by John Stephenson, was of sufficient size to accomodate both the church and manse. Stephenson also gave the land for the Edge Hill Cemetery which was dedicated in 1853 as a church "burial ground".



Presbyterian Church

This church was preceded by two earlier ones, the first a small stone building erected near Evitts Run in 1787 and the second, a larger stone building located on Liberty Street and dedicated in 1830. Neither of these stands today. Pews from the first church are in the balcony of today's church.

Construction here on East Washington Street took place during the twenty-five year pastorate of Dr. Warren B. Dutton, a person endowed with great energy and leadership. The manse, next door, was built in 1854. The iron fence which surrounds the property was erected as a memorial to Dr. Dutton.

Eight ministers have served here since Dr. Dutton. The present pastor is Dr. William H. Ramkey.

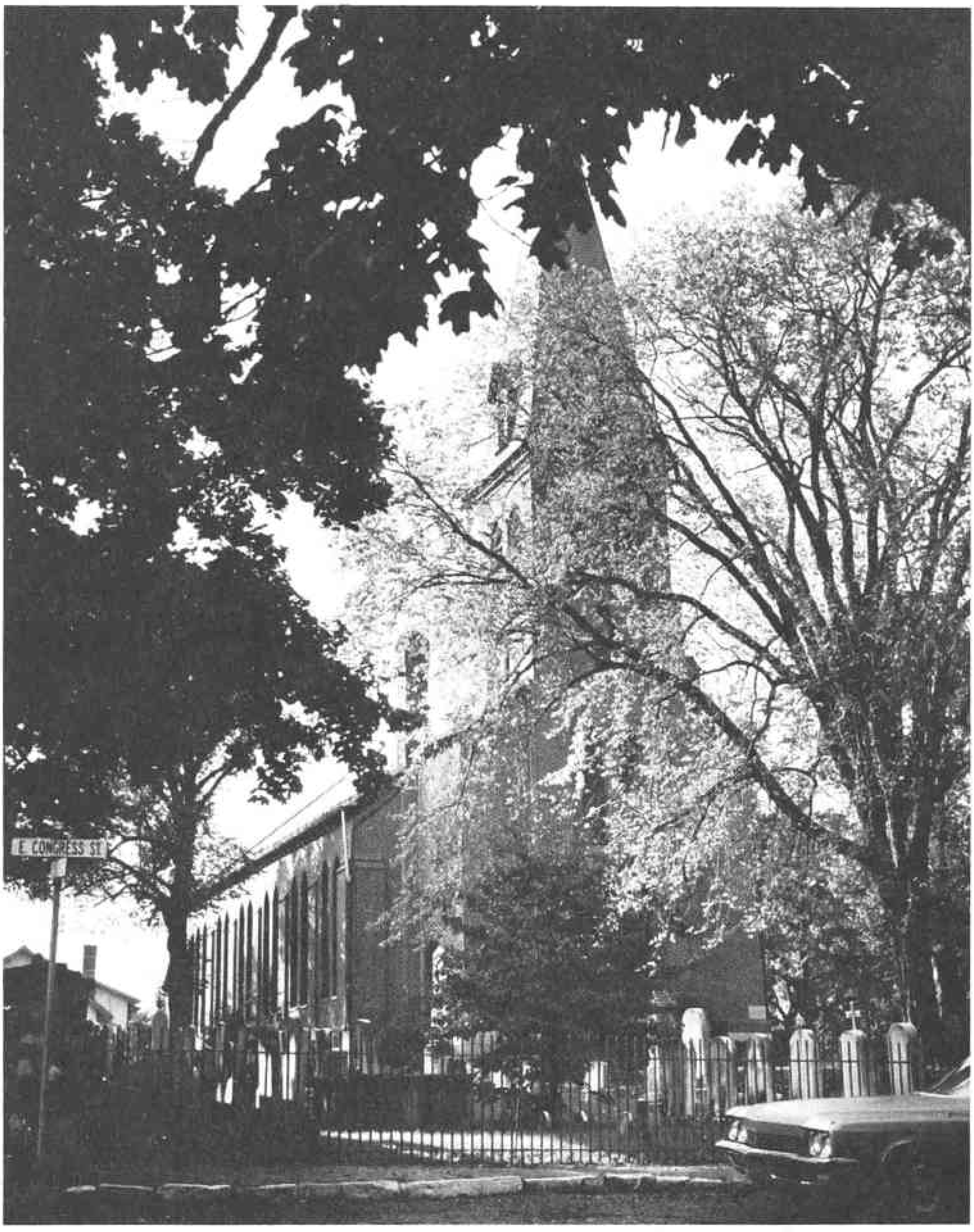
The architectural beauty and historical significance of the church were recognized in 1954 by the American Presbyterian Historical Society of Philadelphia who declared it a Presbyterian and Reformed Historical Site. Certainly few passers-by on this busy street fail to notice it with its tree shaded manse next door. It is noted that this is the only church in Charles Town which was not damaged during the Civil War.

Zion Episcopal Church and Churchyard

This landmark occupies an entire block on East Congress Street between Mildred and Church Streets. Any history of Zion Church must mention its predecessor, the Norborne Church, which was built in the early 1770's as the mother church for the newly formed Norborne Parish. At that time this parish included present Jefferson and Berkeley Counties and most of Morgan County. The abandonment of this church, located two miles west of Charles Town, and the subsequent use of the name "St. George's Chapel" is described in the lead article in this volume.

The first Zion Church on the present site was completed in 1816. The need for a larger building was met in 1846 when the original church was replaced by a larger one. Unfortunately this burned to the ground shortly after completion. The present church, belived to be a replica, was dedicated on December 6, 1851. During the Civil War Zion Church was used by occuping forces as a barracks and hospital. There was complete destruction of pews and furnishings. The brick tower was a valuable observation post since the church stands on the town's highest elevation. The spire was not added until 1891.

Seventeen rectors have served here since 1816. The present pastor is the Rev. Roger L. Henshaw.



Episcopal Church

A more intimate description of this church appears in the brochure, *History of Zion Church,* written by the late John S. Alfriend and published by the church as a memorial to him.

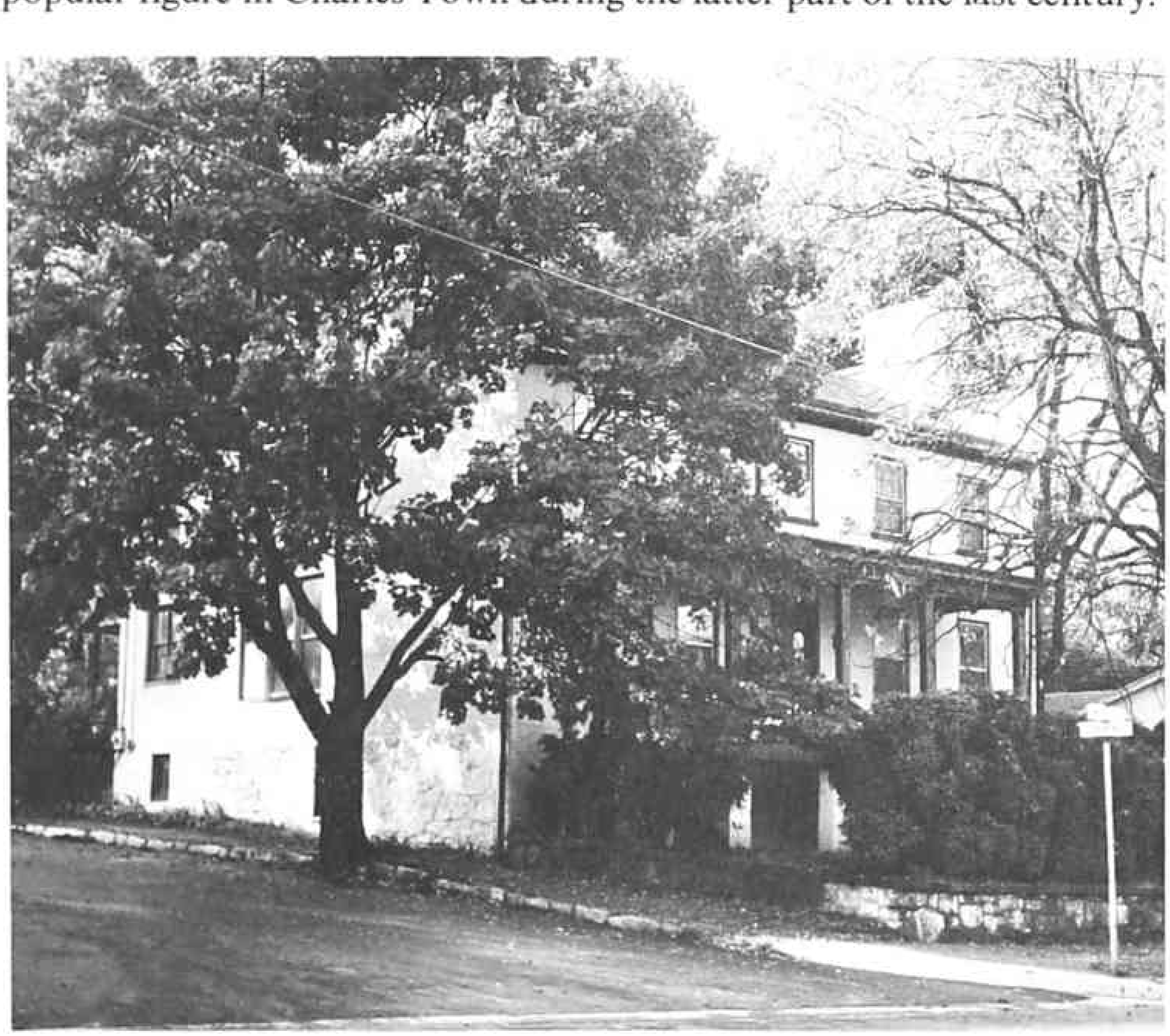
Mr. Alfriend comments on some of the tombstones. Needless to say, burials here during more than one and a half centuries have included a number of interesting and prominent persons. In Vol. XXXVII (1971) of this Magazine there is an alphabetical index of all names appearing at

that time on these tombstones, with location by lot number. In the previous three volumes there appear complete tombstone inscriptions for each lot. Plats with lot numbers accompany these printings. The names of county families who have buried sixteen or more of their members here begin with Washington (with seventy-eight graves listed) followed by Brown, Craighill, Alexander, Moore, Kennedy, Ranson, Baylor, Crane, Yates, Hooff. Trapnell, Shirley, Willis, Wysong, Asquith, Howell, Packette, Lackland, Smith and Briscoe.

The "Flagg House"

The "Flagg House" is located at 323 East Washington Street, at the corner of Church Street. It stands in Lot #92 which was purchased in 1802 by Jacob Dorgis from Charles Washington's son, Samuel. The appearance of the house on a map sketched in 1830 and the style of the interior trim both point to construction before this date.

Its best known resident was George Flagg (1832-1900) who was a popular figure in Charles Town during the latter part of the last century.



The "Flagg House"

He was county assessor and in 1896 the postmaster when the first U.S. Rural Free Delivery was made from this post office. In 1868 he married Elizabeth Washington of Blakeley. The early years of their married life were spent at his boyhood home, Richwood (Hall). In 1878 he sold the Richwood farm and evidently moved to this house.

After Mrs. Flagg's death in 1911 the house was enlarged by adding a tier of rooms at the back and it was made into a double house for rental purposes by her brother, Attorney S. Walter Washington. In 1973 it was bought from his heirs by Colonel and Mrs. Joseph Russel Groves who have renovated it carefully and made it their home.

Pride In Action

Pride In Action in Charles Town has continued its support and encouragement of town improvements and beautification in 1979.

Sixty-four more trees, most of which were Bradford pears, were planted in the downtown district and out on Rt. 51 at the Harewood Avenue entrance to Charles Town.

The Shenandoah Garden Club designed and completed initial stages of a park on the site of the old cemetery owned by the Presbyterian Church. The cemetery had long since been abandoned and the area was entirely vacant; thus the creation of the park is a step toward the improvement of the 340 entrance to the town. The landscaping includes the planting of two oak trees, yellow tulips, forsythia and lilacs. Four benches were purchased and set in concrete to provide a place to rest for residents living near-by.

At a special meeting of Pride In Action, J. Blackwell Davis, Jr. talked on the possible tax benefits for restoration of business property of historical significance. At this time, the group went on record for early construction of the bypass around Charles Town.

Generous gifts of memorial trees continue to be received. This custom defrays in part the expense of the tree plantings.

Pride In Action, also, is involved in seeking the All West Virginia City award for Charles Town which entails working cooperation with the Town Council and key persons in town including the Mayor and City Manager.

The Jefferson County Historic Landmarks Commission

At the time of this writing fifty-five places have been designated as Jefferson County Historic Landmarks.

Of interest is the concern shown by the West Virginia Department of Highways over the detrimental impact which the Charles Town bypass and its approaches could have on nearby historic landmarks. As is generally known, houses listed in the National Register of Historic Places are protected against incursions by new highways which are built with an input of federal funds. While houses listed by a county historic landmarks commission have no such protection, our highway department has seen fit to adopt a protective attitude toward them.

South of Charles Town the bypass will lead into Route 340 near its junction with Old Cave Road. In the area of this leg of the bypass are four Jefferson County Historic Landmarks: Belvedere, Springland, Little Elmington and Vinton.

On August 7 two members of this landmarks commission conducted a four man team from Charleston on a "field review" of these homes. The team was made up of representatives of the Historic Preservation Unit, the Federal Highway Administration and the West Virginia Department of Highways. Using contour maps, showing three different routes being considered in this area, each of the houses was visited. The intent was to detect the route which would be least injurious to a home. It was considered of first importance to avoid so far as possible the presence of the highway in the field of vision of the house. The avoidance of a high level of noise was considered next.

The Priest Field Pastoral Center and Summer Picnic

The Priest Field Pastoral Center near Middleway was completed in 1978 and this is now one of four "Pastoral Centers for Prayer and Study" of the Catholic Diocese of Wheeling-Charleston, West Virginia. It is a short distance west of Middleway in Jefferson County and now consists of 40 acres of land south of Route 51. It borders on the Opequon Creek on the west.

The renovation and modernization of an old house with substantial additions now provides a large and comfortable building. Trails have been cleared through the wooded land where there are many beautiful pine trees. The main building is now a conference center for religious retreats and training. There is a spacious meeting room, well equipped kitchen and comfort facilities. On the upper floor is an apartment which is the living quarters of the Rev. Monsignor John L. O'Reilly who was appointed by the Bishop to take charge. The most Reverend Joseph Hodges, bishop of the Diocese of Wheeling-Charleston and a native of Harpers Ferry, had previously established pastoral centers in three other locations in the state.

On February 21, 1802, 34 acres of land was deeded to the Catholic Church by Adam Livingston of Middleway and part of this land became a Catholic cemetery in the early 1880's. Miss A.L. Marshall, pastoral assistant at the Center, has written a 48 page historical account titled, "Adam Livingston, The Wizard Clip, the Voice," which came out in 1978. It is the result of Miss Marshall's careful research over a period of some years and tells the interesting story that led to the gift of land so long ago. We feel our members will be interested in reading Miss Marshall's account for although the story has often been told, she has approached it from a factual standpoint and quotes many sources, dates and names.

Middleway is one of the oldest villages in the county and is now a prosperous little town with a large manufacturing plant that provides employment for many persons. A number of the old houses have been restored but the place has not lost its antique charm even though many new homes have been built reaching out on all sides from the old section.

Monsignor O'Reilly invited the Jefferson County Historical Society to hold its annual summer picnic at Priest Field this year. This event was held on August 9, 1979, with an attendance of about 60 persons—members of the Society, guests and interested friends. After a bountiful meal had been enjoyed, Miss Marshall gave a resume of the history of Priest Field and told of the activities now under way there. Many of those present explored the trails through the woods and walked down to the Opequon.

This was a very pleasant occasion and the officials of the Priest Field Center have our appreciation for their hospitality.

L.S.

Book Notes

Commercialism and Frontier: Perspectives on the Early Shenandoah Valley. By Robert D. Mitchell. (Charlottesville: University Press of Virginia, 1977. Pp. xvi, 251. $13.95.)

In the Shadow of the Blue Ridge: Clarke County 1732-1952. By Mary Gray Farland and Beverley Byrd Greenhalgh. (Richmond: William Byrd Press, [1978]. Pp. iv, 167. $16.95)

These two very different volumes will have great appeal to the membership of the Jefferson County Historical Society. The Farland-Greenhalgh presentation is an excellent photographic essay, with supporting commentary, of the outstanding architectural features of neighboring Clarke County. Although this work contains a short history of the area, it concentrates upon exteriors and interiors of private residences and churches. The graceful prose contained in the well-manufactured format will be a continual source of enjoyment to those interested in architectural and social phenomena. In short, it is an ideal volume for the coffee-table top. Because of the historical and familial kinship between the two lower Shenandoah counties, the attractive display of the physical attributes of Clarke County's landscape will have special meaning to Jefferson Countians.

The Mitchell book is an expansion of the author's doctoral dissertation in geography at the University of Wisconsin which had focused on the Upper Shenandoah Valley. Although the research on the upper Valley remains more substantial than that about downstream areas, much revealing information about Berkeley and Jefferson counties surfaces. By emphasizing land tenure and agricultural usage during the eighteenth century, this work examines the process as it affected frontier commercial development. Also, it appraises the effects of environmental variation, external political influences, and different cultural groups on economic change. Excellent maps and statistical tables buttress the investigation.

John E. Stealey, III
Shepherd College

Additions to the Society's Library and Archives

General Horatio Gates, a Biography by Paul David Nelson. Louisana State University Press. 1976. Presented by Lt. Col. Joseph Charles Bergling.

Mimeographed copies of a *Summary of Events of the War for American Independence,* condensed from *Carrington's Battles of the American Revolution.* Presented by Col. Bergling.

Virginia Tucker-Henry L. Brooke Correspondence, Richmond, Va. 1831-69. Presented by Miss Fredrica H. Trapnell of Wilmington, Del. Virginia Tucker and Henry L. Brooke were married at "Woodbury", near Leetown, Jefferson County, in 1836. This record includes photographs of the Hubard portraits of the Brookes and a photograph of Mrs. Brooke's mother, Anne Eveline Tucker, who was the daughter of Anne (Stephen) Dandridge and Moses Hunter of Martinsburg. Many of the letters are from Mrs. Brooke to her mother in Winchester. Family connections described include those of Brooke, Tucker, Magill, Hunter, Randolph and Mercer. Miss Fredrica Trapnell is a great-granddaughter of the Brookes and a member of this Society.

Charles Pitts Nicholson Genealogical Data. Presented by Mrs. Donald C. Pulciper of Crofton, Md. This volume contains genealogical records of John Johns Nicholson and of the Kennedy family. Mrs. Pulciper is a daughter of the late Charles Pitts Nicholson, Jr. and a great-great-granddaughter of Andrew Kennedy. Andrew Kennedy was a lawyer and bank president in Charles Town and built "Cassilis", just south of town. He and his wife, Mary Anne Riddle Kennedy, are buried in the Zion Episcopal Graveyard in Charles Town. Family names connected with the Kennedys include Chew, Paca, Pendleton, Tilghman and Taylor.