

CASS COUNTY PUBLIC LIBRARY



0 0022 0224069 9

Nottoway Parish

1748

Amelia Co., Va

WITH A BRIEF ACCOUNT
OF THE
ESTABLISHED CHURCH
IN
ENGLAND
AND
COLONIAL VIRGINIA

W. R. TURNER

Gift

of

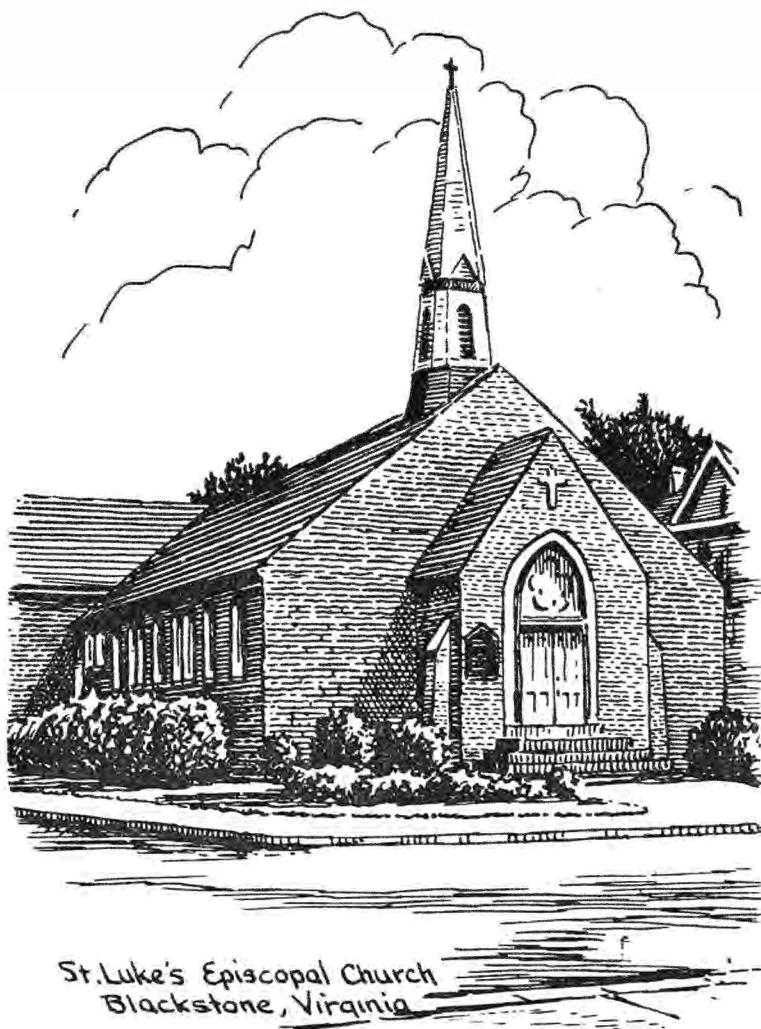
Mary B.B. Crouch

Ref
283
Not Nottoway Parish 1748,
 a brief account of the
 established in England
 and Colonial Virginia,
1956 \$1.50 3358 Gen

**REFERENCE—NOT TO BE
TAKEN FROM THIS ROOM**

**NOTTOWAY PARISH
1748**

CASS COUNTY PUBLIC LIBRARY
400 E. MECHANIC
HARRISONVILLE, MO 64701



St. Luke's Episcopal Church
Blackstone, Virginia

Nottoway Parish—1748

With a brief account of the Established Church in England
and Colonial Virginia.

Foreword

AFTER the Reverend John Cameron left Nottoway in 1795, the Episcopal Church completely disappeared from Nottoway Parish. It was not until September 21, 1856, that the Reverend Churchill J. Gibson came from Petersburg and held a meeting at Nottoway Court House for the purpose of establishing an Episcopal Church in the county. This was the beginning of the revival of the Church in the parish, and as the result of this meeting St. Luke's Episcopal Church, Blackstone, Virginia, came into being.

As the hundredth anniversary of the Church approached, it was thought fitting that some record should be made of the history of the parish. At the request of the ladies of St. Luke's Auxiliary and Guild, and other members of the congregation, I was asked to undertake this task. While I felt honored, knowing my limitations, I entered into the work with many misgivings.

About five years ago I began gathering material. I was greatly assisted by all to whom I applied for information. Especially do I want to thank Dr. G. McLaren Brydon, historiographer of the Diocese of Virginia, who patiently read each issue as it was printed in the Blackstone "Courier-Record" and sent many helpful records and suggestions. The late Mr. George Carrington Mason, historiographer of the Diocese of Southern Virginia, rendered much aid in furnishing copies of his valuable files. Our rector, the Reverend John Jolley Howard gave encouragement and help. Mr. John Melville Jennings, director of the Virginia Historical Society, read each issue and gave some timely advice. A large vote of thanks, however, is reserved for my wife, Mrs. Virginia Hurt Turner, who, with infinite patience, took time out from her many household duties to go over each article and was most helpful in editing the manuscript before sending it to press. I am very grateful to all who made the printing of this little book possible. We send it forth in the hope that it may be of some help to those who live in Nottoway Parish, as well as to a future historian who will, no doubt, write a much fuller and better account than the one presented in the following pages.

W. R. TURNER

Blackstone, Va.
May 1956.

DEDICATED
TO
THE MEMORY OF

*The Right Reverend Beverley Dandridge Tucker, bishop of the
Diocese of Southern Virginia—1918 - 1930.*

and

*The Reverend Churchill Jones Gibson, rector Grace Episcopal
Church, Petersburg, Virginia—1841 - 1892. and founder of St.
Lukes Episcopal Church, Blackstone, Virginia, 1856.*

Chapter One

In attempting to write an account of Nottoway Parish, it is fitting that we turn to the mother church and the mother country in order to get a better understanding and a finer appreciation of the Episcopal faith, for it was from England and the Anglican Church that we received the rich heritage which is ours today.

The Christian Church of England dates back many centuries even before the conclusion of the first or not long before the beginning of the second. Certainly it had made considerable progress previous to the time of Constantine the Great (306-337).

On the arrival of St. Augustine, sent over in 596 by Pope Gregory, it was found that a Christian Church already existed. Later, however, it was subordinated to the rule of the pope. The reaction set in during the reign of Henry III, and much was done to stimulate the individual life of the English Church.

In the fourteenth century the teachings of Wickliffe promised to produce a thorough revolt from Rome, but the War of the Roses prevented matters coming to a head.

When Henry VIII, 1509-1547, resolved to recast the English Church there was no effective protest. In 1534 the papal authority was set aside by act of Parliament, known as the act of Supremacy, and Henry assumed the title of Protector of the Church of England. He suppressed the Roman Catholic monasteries, seized their property and thenceforth assumed the title of Supreme Head of the National Church of England.

Under Edward VI, his successor 1547-1553, Protestantism was established by law. Mary 1553-1558, who succeeded Edward VI led a reaction in favor of Roman Catholicism, but it was short-lived.

Her successor, Elizabeth, the Virgin Queen 1558-1603, reinstated the Protestant form of worship, and had several laws passed for the punishment of both Roman Catholics and Puritans alike who failed to conform to the Church of England. Under Elizabeth, too, were promulgated in 1563 the Thirty-nine Articles of Religion. These with the prayer book constitute the religious belief of the Church, even to the present time.

In 1570 Pope Pius V made overtures to Elizabeth, looking to a reconciliation, and offered to accept the Reformation and approve the Prayer Book, if the Queen and clergy would acknowledge the Papal Supremacy. On their refusal to do so, the Pope issued a bull of excommunication against them, commanding his adherents to separate from the Church of England. Out of 9400 beneficed clergy in England at the time, less than 200 complied. The rest remained steadfast to the Church of England and the cause of the Reformation.

Under the next ruler, James I, 1603-1625, the Church of

England was further strengthened. The first of the Stuarts, he soon proclaimed the divine right of Kings. Along with his crown he found himself the ruler over three kingdoms, each with a different religion, Puritanism prevailed in Scotland, Catholicism in Ireland, and Anglicanism or Episcopacy in England. James I subordinated all other religions and was severe on all who did not support the Anglican Church.

"I will make them conform" said he, "or I will harry them out of the land."

Accordingly, a law was enacted which required every curate to accept the Thirty Nine Articles and the Prayer Book of the Church of England without reservation.

One of the greatest accomplishments of James I was the translation and revision of the Bible, known as the King James version which he authorized in 1604. He appointed forty-seven scholars to undertake the task. They began their research in 1604 and after three years, 1607 the first printing started. It was not until 1611, however, that the work was completed.

During the reign of Elizabeth, the Spanish Armada was defeated in 1588. This made England supreme on the sea. James thought the time ripe to expand the kingdom beyond his own domain. Accordingly, in 1606, he granted a charter incorporating the London Company to form a colony in Virginia, which had been named for the Virgin Queen. On the 19th of December 1606, three frail barks weighed anchor and dropped slowly down the Thames, but due to adverse winds it was not until January 1607, that they finally set sail from the Downs of England, bound for the shores of Virginia. They were the flagship, Sarah Constant, 100 tons with Captain Christopher Newport in command; the Godspeed, 40 tons under Captain Bartholemew Gosnold; and the Discovery, 20 tons with Captain John Radcliffe commanding. This voyage was to have a profound influence on the affairs of England and the New World.

Chapter Two

When the three small ships of the London Company put out to sea, that bleak day in January, 1607, few realized what a long and perilous voyage lay ahead.

To prevent any conflict of authority, Captain Newport had been given sole and absolute command with sealed instructions locked in a box to be opened only on arrival at their destination. He chose the long route, which followed the course that Columbus took on his second voyage and headed for the West Indies.

The authorities in London, acting through Wingfield and on the recommendation of the Archbishop of Canterbury made a most wise choice in the selection of the Reverend Robert Hunt as chaplain of the expedition, "an honest, religious and cour-

ageous Divine"; a graduate of Oxford, he was, said Wingfield, in no way "touched with the rebellious humors of a popish spirit, nor blemished with the least suspicion of a factious seismatick."

With storms raging and the ships in danger each day, the good man did what he could by prayer and supplication to mediate with God for a safe landing. He summoned the adventurers again and again to renounce their sins and pray for forgiveness. Some complained, especially the gallants and men of fashion, who felt that they were called to prayers and services much too often. They were delighted when the parson had to take to his bunk, where he lay "so weake and sicke that few expected his recoverie." Recover he did, however, and it seemed his prayers were answered.

Late in March the ships made a landing off Dominica, now Martinique, where the company rested and refreshed themselves. At length, after several weeks of needless loitering, although two months behind schedule, they left the West Indies and headed north. After more than a week, they encountered a terrific storm, which scattered the fleet, but drove them nearer to their destination. After getting together again, much to the relief of all, they soon found that they were near their desired port. With a favoring breeze the ships easily slipped between the protecting capes to enter the Bay of Chesupioc (Chesapeake).

After landing, they built a huge cross and erected it at the southern cape at the entrance of the bay, christening it Cape Henry for the elder son of King James, the young prince who never became King but died at the early age of eighteen. The other cape, to the north, they named Cape Charles for the King's younger son. From the bay, they entered a broad river, which they named the James after the King.

About forty miles upstream they dropped anchor on the 13th day of May, 1607. On the next day, the 14th, they landed and laid the foundation of the first permanent plantation of Englishmen on the continent, the site of the first town, the first parish, the first church, the first marriage and the first Holy Communion in his Majesty's ancient colony and dominion of Virginia.

Upon opening the box, which held their instructions, it was found that Edward Maria Wingfield was to be the first president of the Council. They were also instructed by the King in regard to the planting of the Christian religion in Virginia as follows: "That the said presidents, councils and ministers should provide that the true word and service of God be preached, planted and used, not only in the said colonies but, also, as much as might be among the savages, bordering upon them, according to the rites and doctrines of the Church of England."

Their first act upon landing was to kneel and give thanks to God for their safe arrival. Their place of worship was of the rudest sort. Captain John Smith thus describes it: "We did hang

an awning (which is an old sail) to three or four trees to shadow us from the sun, our walls were rails of wood, our seats unhewn trees til we cut planks; our pulpit a bar of wood, nailed to two neighborhood trees; in foul weather we shifted into an old rotten tent." Such was their first church where Mr. Hunt read the service of the English Church every day, and preached twice on Sunday. The first recorded communion service was held on June 21, the third Sunday after Trinity, following their landing and every three months thereafter.

Later through the exertions of the good parson, they built a church "a homely thing like a barn, set upon crotchetts, covered with rafts, sedge and earth. So was, also the walls."

Other buildings followed, including a fort. A few months later, however came a disastrous fire, which destroyed the whole of the settlement, which they had named Jamestown. In the fire Mr. Hunt lost his library and all personal possessions except the clothes on his back, yet none ever heard him repine his loss.

In the latter part of 1608, unable longer to withstand the climate and hardships, the good man died, mourned by all, after a ministry in Virginia of less than two years. Captain John Smith speaks of him as "an honest, religious and courageous divine, during whose life our factions were oft qualified, our wants and greatest extremities, so comforted, that they seemed easy in comparison of what we endured after his memorable death."

Chapter Three

After Mr. Hunt's death in 1608, the conditions at Jamestown grew steadily worse. The colony missed him greatly not only in religious matters, but as a peacemaker as well. Quarrelling in the Council itself began, and after much bitterness John Radcliffe succeeded Captain Wingfield as president and soon thereafter he was himself replaced by Captain John Smith, who succeeded in putting the colony on a somewhat firmer basis. In spite of all he could do, however, the population steadily decreased.

This was the state of affairs when Captain Newport arrived, bringing supplies and one hundred new settlers. Soon thereafter Captain John Smith was so severely injured in a gun-powder explosion that he had to go to England for surgical treatment.

After this came the horrors of the "starving time". The settlers had been so busy digging for gold and trying to find a passage to the South Sea, that they had neglected planting their crops and there was no food to be had, except the small quantity obtained from the Indians. The situation became desperate beyond description. Nine tenths of the population died.

The arrival of the "Sea Venture", under Sir Thomas Gates, in May 1610, again saved the settlement. He brought with him the Reverend Richard Buck, and a new charter secured from the London Company in 1609. He found, however, that of the total number of 775 settlers sent to Virginia since the beginning in 1607, there were less than 100 survivors. Although he brought with him 150 new settlers, conditions were so terrible that all hands wanted to go back to England at once. In the face of such an attitude the case appeared hopeless even to Sir Thomas Gates himself, and under his orders the town was ordered abandoned and their cannon buried. All embarked on the two ships and started down the river. Fortunately, before they reached the bay they were met by Lord Delaware, who was on the way with more settlers and supplies, and so with mixed feelings they returned to reoccupy the town.

Thus ended the first government by the first charter under the presidents of the Council, and Lord Delaware began his term of office as Virginia's first governor and with a new charter. There were in Virginia at this time two ministers, Mr. Richard Buck, who came with Sir Thomas Gates, and Mr. William Mease, who came with either Sir Thomas or Lord Delaware. Mr. Buck was the second minister at Jamestown and served until his death in 1623. Mr. Mease served for 10 years, after which time he returned to England.

One of the first acts of the new governor was to order that the chapel be put in good repair. It was in length sixty feet, in breath twenty-four with a chancel of cedar and a communion table of black walnut. Flowers were kept on the altar, and a sexton was in charge of the church to ring the bell every morning at 10 o'clock and again at 4 o'clock in the afternoon calling the populace to prayer. Here the new governor worshipped in great pomp with a guard of 50 men in his lordship's livery.

Strict laws were enacted regarding church worship, for both laity and clergy, and these laws were strictly enforced.

The first two churches at Jamestown were destroyed by fire. The old tower now standing, is doubtless a part of the fourth church, which was the first brick church erected and was completed in 1639. The ruined tower was all that was left of the church when Jamestown was burned during Bacon's rebellion in 1676. The first legislative assembly in the new world convened at Jamestown on July 30th, 1619.

In 1634 Virginia was divided into eight counties or shires; they were; Accawmack, Charles City, Charles River, Elizabeth City, Henrico, James City, Warresquyoake, and Warwick River.

In 1645 the assembly authorized the election of vestries, by qualified voters of each parish.

The Established Church of England was a part of the county government, and its officers had civil as well as religious

duties, and authority. Its vestries were self perpetuating and could be removed only by the General Assembly.

By 1624, there had been established thirteen parishes in the colony, and at least twenty-two clergymen had been sent over.

Chapter Four

After the arrival of Lord Delaware, the colony of Jamestown began to present a much more prosperous appearance. Laws were promulgated by the new Governor and Assembly in regard to working conditions and church attendance. All were required to work and attend divine worship. These laws were strictly enforced.

Gone were the days of digging for gold and time lost in search for a passage to the South Seal!

It was found, through the experiments of John Rolfe, who married the Indian princess Pocahontas, that tobacco could be produced more profitably than any other commodity. The culture of the weed began about 1612 and had become so popular by 1617 that it was grown in the streets of Jamestown and even in the market place. It soon became the medium of exchange, and even the clergy was paid in tobacco.

In 1619 a Dutch ship landed twenty slaves at Jamestown. This was the beginning of the slave trade which persisted for many years thereafter, despite the fact that the colony of Virginia petitioned the English Crown eighteen times to abolish the traffic. Their petitions fell upon deaf ears, as it was found that the slaves could be used to advantage in the culture of tobacco, and England had a monopoly on the tobacco trade.

In this same year, 1619, occurred an event of tremendous importance to the young men of the new settlement. Ninety young women were induced by Sir Edwin Sandys to emigrate to Virginia in order that the colonists might find wives and form domestic ties. The next year sixty more were sent over and quickly found husbands. The price of a wife was 120 lbs. of tobacco, this was later raised to 150 lbs. There is a story of a lively widow, Cicely Jordan by name, who created quite a sensation by becoming engaged to two of her admirers at the same time, thereby causing much talk and gossip by her unseemly conduct.

As the colony grew, so did the Established Church. Settlements began to appear far from Jamestown, mostly along the rivers. So isolated were they that the Indians thought it an opportune time to massacre all the inhabitants. They probably would have succeeded, but for the timely warning of "Chanco," a friendly Christian Indian lad who warned the planters on the 21st of March, 1622, the day before the attack was made. This saved a large part of the colony, although nearly 400 perished.

With the expansion of the colony, the crying need was for

ministers. While the English Church sent over the clergymen, they did not send nearly as many as were needed to conduct the affairs of the church. Most of those who did come were consecrated men of God, but there were those, who in the words of a chronicler of the time (Hammond), "came who wore black coats, could babble in the pulpit and roar in the tavern."

On account of Virginia not having a bishop, none of the local applicants could be ordained in the colony. To obtain orders it was necessary for the candidate to incur the expense and peril of a protracted voyage to England in a frail bark. About one-fifth of all who went over for ordination never returned. One congregation in 1745 sent over a candidate, who was ordained and on returning was lost at sea. They sent another in 1752, and he died on the passage from England. The same congregation sent a third in 1757, who was taken by the French, and died a prisoner. They sent a fourth in 1759, who fell ill of smallpox in London and barely escaped with his life. The famous Devereaux Jarratt was near dying of the same disease in London where he had gone for orders.

Under these conditions, many promising young men, who would have taken vows in the church, had there been a bishop to administer the rite of ordination, did not apply. Yet an effort was made to have a bishop appointed. The Earl of Clarendon, who accompanied his royal master into exile, persuaded Charles II when he came to power to appoint Dr. Murray, to be bishop of Virginia. The nomination was made, and the patent made out by the lord keeper (Bridgeman), but Bridgeman was removed before the measure was perfected and Clarendon fell into disfavor. Again in Queen Anne's time, the measure was once more on the eve of consummation, but was frustrated by her death. When Commissary Blair begged the Attorney-General to consider that "the Americans had souls to be saved, as well as Englishmen," Seymour replied, "souls? D- your souls, make tobacco." So the Church of England never had a bishop in Virginia.

King James I died in 1625, and was succeeded by his son Charles I, who was beheaded. After Charles I came Oliver Cromwell, ruler of the commonwealth. Through all these changes in the government and also changes in religious worship, the Established Church in Virginia remained intensely loyal, not only to the crown, but to the Anglican faith, as well. Even under the governors for the commonwealth, Richard Bennett, Edward Diggs, and Samuel Matthews, the church remained steadfast. These rulers were tolerant in their attitude, and did not force the issue of religious worship on the colony.

An era of prosperity prevailed and the population greatly increased. In 1640 there were 7647 persons living in Virginia, by 1650 there were 17,000, and by 1660 the number was 33,000.

This large increase was due in some measure to the support-

ers of the royal cause seeking refuge in Virginia. So loyal was the colony to the Crown that an act was passed inviting Charles II to spend his exile in Virginia. For this invitation, Charles when he came to power, dubbed his loyal colony "The Old Dominion."

Chapter Five

After the Indian massacre of 1622, an unbroken peace prevailed for twenty-two years. However, as the population expanded, the danger of trouble with the Indians increased. This fear hung like the sword of Damocles over the colony and several border incidents occurred. The Indians became restless and under the old chief Opechancanough, plans were laid to make a supreme effort to regain the land from the whites. Before, in 1622, the attack took place on Good Friday. This time they struck on Holy Thursday in 1644. There was no Christian Indian lad like "Chanco" to warn the settlers. They struck with astonishing force and fury before daybreak, and the attack was a complete surprise. More were killed than in the first massacre, with reports of the dead running from three to more than five hundred.

Sir William Berkeley, the Governor, collecting a body of men, pursued the fugitives and captured the nearly blind Opechancanough, taking him a prisoner to Jamestown. After this, peace with the Indians prevailed as before.

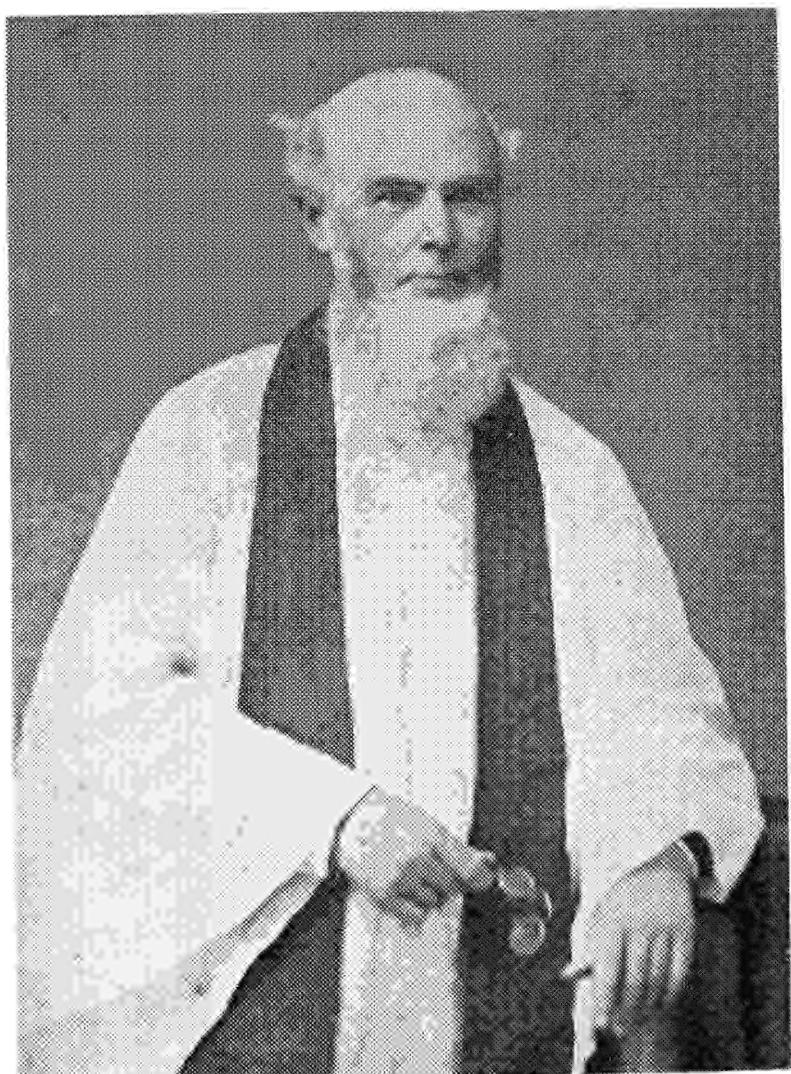
Came the year 1675, arousing uneasy speculation in the minds of many. In this year, there occurred three strange signs. A large comet flaring in the heavens every evening for a week, a great flight of pigeons covering the entire sky, such as had not been seen since the Indian massacre of 1644, and huge swarms of flies rising out of large holes in the earth, devouring the foliage. These were regarded as ominous omens.

Then came trouble again. The Indians attacked and killed half a dozen people along the Potomac and fled into Maryland.

Governor Berkeley failed to take adequate action, whereupon, Nathaniel Bacon, Jr., a planter without a commission, took the field with a force of volunteers. For this he was denounced as a traitor by the governor. After severely defeating the Indians, Bacon returned home only to find that he and his followers had to fight for their lives.

Laying siege to Jamestown, he captured and burned the town. Governor Berkeley fled across the Chesapeake and took refuge in Accomack County. The "rebellion" quickly collapsed, however, after its leader's sudden death in October 1676. To this day no one knows where Bacon is buried. It is thought that his body was consigned to the York River to keep the irate governor from desecrating his remains.

Berkeley returned to Jamestown and instituted savage reprisals against his enemies, executing many. This caused King



THE REV. C. J. GIBSON, born October 29, 1819,
died October 31, 1892. Rector of Grace Episcopal Church, Petersburgh, Virginia, 1841 - 1892. Founder of St. Luke's Church, Blackstone, Virginia, 1856, which was the revival of the Episcopal Church in Nottoway Parish.

Charles II to exclaim, "That old fool has hanged more men in that naked country than I have for the murder of my father." Among those hanged was Colonel Hansford, a valiant man who had the ill fortune to be the first Virginia-born patriot to die on the gallows.

During all these years the Established Church continued to grow and expand. As before stated, as early as 1624 there were thirteen parishes and twenty-two ministers in the colony. In March, 1642-43, certain parishes of large extent were formed. These new parishes were given permission to elect burgesses in addition to those elected by the counties.

The vestries of these far-flung parishes increased steadily in power and influence as the years passed. The custom grew up of vestrymen continuing in office indefinitely until death or resignation, they themselves filling the vacancies in their body as this occurred. The Assembly, dominated by Nathaniel Bacon in 1676, required the election of vestrymen in each parish to be held every three years, but this law was disallowed by the Assembly which met immediately after the collapse of Bacon's Rebellion.

The law was not changed until 1784, requiring elections to be held in each parish.

As early as 1656 because of its large territory and distance from the courts, Bristol Parish was allowed to hold parish courts to try all cases permissible to be tried in a county court, with the right of plaintiff or defendant to take an appeal.

Under these circumstances the vestries became very powerful. They were not only granted powers in the management of church affairs, but in civil matters as well.

Chapter Six

From the time of the severe defeat of the Indians by Nathaniel Bacon in 1676, the colony east of the Blue Ridge was never again to be menaced by another attack.

As the settlement began to expand, many large plantations appeared mainly along the rivers.

Great attention was now given to growing and cultivation of tobacco, even to the exclusion of other agricultural products.

The constant increase in the crop brought about a drop in price. This caused great hardships on the planters, and many became heavily involved in debt. A petition was sent to the king by the governor and council, asking that something be done to relieve the situation, as England had a monopoly on the trade, but their petition was ignored.

By 1680 the colony was producing so much tobacco, that it was estimated that if not a single plant was set out in 1681, the amount on hand would supply the English market for over two years. The planters of several counties then petitioned the gov-

ernor to call together the Assembly for the purpose of forbidding planting for a time. This was in the spring of 1682. The Assembly met and after a stormy debate, which led to nothing, adjourned. A second session was called, but before it convened a large number of inhabitants determined to make away with tobacco on the hill, a movement known as "The Plant Cutter's Rebellion."

The rioters excused their acts on the ground that the necessities of the occasion had driven them to desperation. The growing tobacco of one plantation was no sooner destroyed than the owner, having been deprived of his crop, was seized with the same frenzy and ran with the crowd, as it marched to destroy the crop of his neighbor.

The rebellion was finally suppressed by the militia, after great damage had been done.

Due to the destruction of practically the entire crop, prices began to improve. The crop of 1687 was an unusually large one, but sold for a good price.

As the settlement continued to grow, counties were formed and as a rule, the parishes conformed to the boundaries of the counties.

This was not the case of Bristol Parish which covered a wide territory. The large area comprising this parish accounted for the extra-ordinary powers granted to its vestry.

The original boundaries as given in the act of 1643 forming it were: "To begin at Causon's Field within the mouth of Appomattox River on the eastward side, and at Powell's Creek on the westward side of the river, and so to extend up the river to the falls on both sides, and the said parish to be called by the name of Bristol."

These boundaries have little actual significance, however, since the parish soon acquired an indefinite westward extension like all other frontier parishes in colonial times.

In 1724 Bristol Parish reported to the bishop of London that the parish was forty miles long and twenty-five miles wide with 430 families. Before it was divided however, it was much larger than this. Roughly it extended from the mouth of the Appomattox River on both sides to the mountains and southward nearly to what is now the North Carolina line.

From this large territory, either wholly or in part, were formed five parishes; namely Raleigh, Nottoway, St. Patrick's, Bath and Dale.

The first dismemberment of Bristol Parish occurred in 1734 when its territory in Prince George County was cut off at the Namozine Creek by a line running up the stream and its south branch and then due south to the Nottoway River to form Amelia County and Raleigh Parish "bounded southerly by the Great Nottoway River including part of the County of Brunswick and the

parish of St. Andrew, so far as the ridges between the Roanoke and Appomattox rivers; and then along the ridges to the great mountains and westerly by the said mountains and northerly by the southern boundaries of Goochland and Henrico counties." In the same year, 1734, Bristol's dismemberment was carried further by cutting off its territory—"North of Appomattox in Henrico County" to be included with all that part of Henrico south of the James to form the new parish of Dale (Later in 1749 Chesterfield County).

Next in 1742 the parish was further divided "by a line to begin at Major James Munford's Mill on Appomattox River, thence parallel to the parish's lower line to Stony Creek to form Bath Parish—(This line was amended in 1744 to throw more tithables near Jones Hole Chapel into Bristol).

There is no recorded act of the assembly creating Nottoway Parish. There is a record of the governor's approval, however, of a bill to divide Raleigh Parish, found in the Journal of the House of Burgesses of December 7, 1748. This resulted in the creation of Nottoway Parish. While the governor approved this in 1748 it was probably not effective until 1749 or even 1750. There is an item recorded concerning Nottoway Parish in 1752. In that year its vestry was dissolved by an act of Assembly in February, as having been illegally elected.

Nottoway Parish itself was divided in 1755 and the part included in the newly formed Prince Edward County, cut off from Amelia in 1754 was erected as St. Patrick's Parish, Amelia County itself had been formed from Prince George in 1734.

Nottoway Parish, after the formation of St. Patrick's was substantially the same, as the present Nottoway County, as the act creating Nottoway County in 1788 followed the lines of the Nottoway Parish.

Chapter Seven

As far back as 1696 each minister of a parish had been provided with an annual stipend of sixteen thousand pounds of tobacco. This act was re-enacted with amendments in 1748, and received the royal assent.

The price of tobacco at that time was sixteen shillings and eight pence per hundred pounds. It seemed a fair return for the services of the clergy and was apparently satisfactory.

In the year 1755, however, the crop having fallen short, the legislature passed "An act to enable the inhabitants of this colony to discharge their tobacco debts in money for the present year, at the rate of the prevailing price of sixteen shillings and eight pence."

This act was to continue for ten months and no longer. It applied to the clergy also but as they were receiving the equiva-

Tent of what they had been receiving in tobacco, no protest was made at the time. As soon as the act became effective, the price of tobacco immediately advanced thereby greatly benefiting the planters. The law lasted the ten months period. When, in the year 1758, it was thought that another short crop was likely to occur, the provisions of the Act of 1755 were re-enacted. This crop did fall short and the price rose immediately from sixteen shillings and eight pence to fifty shillings per hundred.

In fact, the crop was so short that it was thought that not enough tobacco would be harvested for others to pay their debts, who, also, had to meet their obligations in tobacco, besides paying the ministers. Most of the clergy who were in sympathy with the colony accepted these restrictions as necessary. Nevertheless, some did bring suit, but in every case, save one, their claims were disallowed.

Then came the case of the Reverend James Maury and some of his associates who brought suit in the County of Hanover for the remainder of their salaries, as valued in tobacco. The court then directed that a jury be called to decide upon the amount of damages due.

The defendants pleaded specifically the Act of 1758—to this plea the plaintiff (Clergy) demurred. The case known as "The Parsons' Cause" stood for argument on the demurrer to the November term of court, 1763.

Mr. Lyons argued for the plaintiff and Mr. John Lewis for the defendants. The court sustained the demurrer, but left the amount of damage to be set by the jury at a later date.

By this decision the clergy concluded that their triumph was complete. Mr. Lewis was, also, convinced that the case was lost and retired from the cause, informing his clients that the decision was against them and that there remained nothing more for him to do.

In this desperate situation the people, as a last resort, appealed to a young man in the neighborhood, who had just finished his law reading. He had taken up the law, after he had made a failure of every other undertaking that he had attempted. Twice he had failed as a merchant and twice as a farmer, and was then living on the bounty of his father-in-law. Most of his time was spent in hunting and fishing when he was not playing the violin or the flute. So this young man of twenty-seven, Patrick Henry, was engaged to argue the cause before the jury. It was his first case, and to make matters more embarrassing for him, his uncle, the Reverend Patrick Henry, was a clergyman and his father, Judge John Henry, was to preside in the trial which was set for the December term of 1763.

Arriving at the Court House, the scene that met his eyes was enough to make his heart quail. On the bench sat the clergymen, the most learned men in the colony. Mr. Lyons opened the cause

very briefly, stating to the jury that a verdict for damages was mandatory and that they should set the amount very high, on account of the loss sustained by the clergy from the act of 1758, which he contended was null and void. He closed with a high tribute to the ministers for their great service to the colony. After his speech it seemed a foregone conclusion that his case was won.

Then came Patrick Henry to speak. He arose very awkwardly and faltered much in his beginning. The people hung their heads. These feelings were of short duration, and there came about an almost super-natural transformation as Henry warmed up to his subject. His eloquence held them spellbound. They hung on his every word and the crowd swayed with emotion, fascinated by the spell of the fire in his eye, and the eloquence of his language.

The jury seemed completely bewildered, and hardly had Henry finished speaking and they had scarcely left the bar, when they returned with a verdict of one penny damages. The people had no sooner heard the verdict delivered, than they surged to their champion and bore him in triumph on their shoulders out of the building, and around the court yard. From this time on, Mr. Henry's star was in the ascendency and he at once rose to the head of his profession. He early espoused the cause of liberty and by his eloquence and fiery speeches did much to arouse, not only Virginia, but the other colonies as well, in the fight for independance from Great Britain.

At the time of the Parsons' Cause in 1763, the parish of Nottoway was only fifteen years old and thinly populated. There were then recorded only two colonial churches—one known as the Old Colonial Church, situated in the upper end of the parish, near what is now the town of Crewe, and the other, in the lower end on Jordans, afterwards Hungarytown Road, near the present town of Blackstone.

Chapter Eight

In recording anything concerning Nottoway Parish, it is well to note that there was an older Nottoway Parish in Southampton County formed in 1734, whereas the one which relates to this account was formed from Raleigh Parish in Amelia County in 1748.

These two parishes had no connection whatever with each other, except that both were named for the Nottoway River, which in turn took its name from the Nottoway Indians. These Indians lived in Southampton County on a reservation about fifteen miles square on the Nottoway River near Jerusalem, then the county seat. They were called "Nadowa," a name given them by the other tribes of Indians meaning "adders or rattlesnakes." The

name "Nadowa" later became anglicized into Nottoway.

While there were two colonial churches in Nottoway Parish formed from Raleigh, at least one chapel was erected before that time, as evidenced by the Amelia County records, (Order Book 1-1735-46, page 28, June 10, 1737) as follows:

"Upon the petition of John Jackson, Thomas Jackson, Solomon Harper, Bryan Effeny, William Green, William Keatley, William Poole and William Brush, leave is given them to clear a road from the county line between Tomahiton or Tomahilton and the Birchen Swamps to the Chapel on Nottoway, the most convenient way, and they are accordingly ordered to clear the same." Again same book under date of September 19, 1740 occurs the following: "Matthew Cabiness, Surveyor of a road to be cleared from James Anderson's road into Jordan's road and so to Nottoway Chapel."

In Order Book, 1747, occurs an order to clear a road from "Henry Robertson's mill path to Crenshaw's Ford over Little Nottoway into Jordan's Road below the Chappell."

There is also in Order Book, 1748, a petition for dividing Raleigh Parish presented in court and ordered certified.

Jordan's Road was later called Hungarystown and the location of the chapel above referred to must have been on or near the spot on which Old Green's Church was later built. This location is now Nottoway Avenue in the town of Blackstone, Virginia.

Of the two old churches, one was called the Old Colonial Church and was situated on the plantation of Captain Fowlkes above Leneave's Mill. It was an immense structure for those days, nicely furnished and plastered within and provided with a large gallery. After the church was abandoned, it was acquired by Captain Fowlkes who moved it and used it as a granary.

Bishop Meade in his book, *Old Churches, Ministers and Families of Virginia* (Volume II, page 24) states, "While riding with a friend from Prince Edward Court House to Nottoway Court House, I noticed near a farm house on the road a barn of singular appearance. 'Yonder barn,' I remarked, 'looks much like some of the old Colonial Churches I have seen.' 'It was a Church of the Old Establishment,' was his reply. 'The present owner of the farm (which I think had been the Glebe), finding it vacant and on land which was once a part of the tract he purchased, and as it was near his house, had it put on rollers and removed to its present position for the use you see. There was no one to forbid the sacrilege, or if so, it was without avail; but the act, I believe, is condemned by the general sentiment of this community as that of a coarse-minded, unscrupulous votary of mammon'."

Captain Fowlkes was afterwards known as "Church Fowlkes." He must have had a twinge of conscience in regard to the matter for he designed and built a church which he called the "Republican Church" for the use of all denominations, hence the name.

The Presbyterians sought to buy it from him. He refused to sell, but gave it to them, whereupon it was taken down and rebuilt near the location of the present airport at Crewe, Virginia.

Chapter Nine

Captain Fowlkes not only used the old church as a granary, but removed the panels from the pew doors, which he used for wainscoting to adorn his parlor. The old structure was finally destroyed in the great hurricane of 1837. It was as if the wrath of Heaven had descended to avenge the desecration.

The other Established Church was located, as before stated, on Jordan's, known as Hungarytown road and was very near the spot where Mr. James T. Parks Sr. now resides on Nottoway Avenue in the town of Blackstone, Virginia. It was known as "Green's Church." The origin of the name is not known. There is recorded in Amelia County in Deed Book No. 18, page 37—1788, a deed for 600 acres of land conveyed by Paschall Greenhill of Charlotte County to Peter Randolph of Nottoway County, the consideration being 400 pounds, the property formerly of Samuel Morgan known by the name of Green's Church, the boundaries being about the same as the present town of Blackstone, Virginia. It is thought that the church never owned this tract of land, but that the property took its name from the old church, being on a part of the land conveyed. The following deed found in Deed Book 5, 1762, Amelia County, more nearly conforms to the Old Green's Church property. It reads in part as follows—Deed dated 20th of July, 1762 in which George Bagley and John Gray deeded to Charles Irby and Henry Robertson, church wardens of Nottoway Parish, for the sum of five shillings three acres of land south of Woody Creek on boundaries given, which could be the location of what was afterwards Green's Church. The church holdings were later increased to 4.7 acres. At any rate, it can be said with a fair degree of certainty that Charles Irby and Henry Robertson were the first church wardens of Nottoway Parish, judging from this deed made in 1762. The parish was formed in 1748 and was only fourteen years old at the time the deed was drawn. It is unlikely that there were any other wardens before that time. It is not known when the church was erected. It must have been built a few years after the land was acquired. There was a chapel in the vicinity before this time, however.

The Reverend William Proctor seems to have been the first known minister of Nottoway Parish. He had been a tutor and librarian for Colonel William Byrd of Westover, and was ordained and licensed as a minister to serve in Virginia in the summer of 1745. He appears as minister of Nottoway Parish on the list of 1754, and probably had served earlier but there is no direct evidence as to when he took charge. His name is again shown in

1758 and presumably he remained in charge until his death, December 21, 1761.

The Reverend Archibald McRoberts apparently was the next rector in charge. He was ordained and licensed for Virginia in 1761 or '62. *The Virginia Gazette* of May 11, 1769, mentions him as minister of Nottoway Parish, but there is no evidence to show when he took charge or how long he remained. He probably left in June 1769 and was immediately succeeded by the Reverend Thomas Wilkerson, who had formerly served in Bristol Parish in 1752-1762. It is not known why Mr. Wilkerson left his former charge. It seems, however, that a discreditable report had been circulated against him. In the Bland Papers there is a letter dated at York in 1754 signed T. P. and addressed to William Beverley, Esq., speaking of Mr. Wilkerson in very flattering terms. Mr. Beverley's correspondent pronounced Mr. Wilkerson to be entirely innocent of the charge and added "I can assure you, they have got in him an inoffensive, innocent, good man, who will never create any trouble among them, but will endeavor to the utmost of his power to promote good neighborhood, and unanimity among his flock, and if they be a reasonable people, the more they know him the more they will esteem him." Mr. Wilkerson served in Nottoway Parish until sometime in 1780.

In that year some parishioners complained to the General Assembly in regard to Mr. Wilkerson, stating that he had served acceptably as their minister until the act of December 1776 abolished all salaries of ministers of parishes of the Established Church, since which, he had declined to hold services, and charged exorbitant fees for performing marriages or baptisms. The petitioners asked that some way be found to force him to remove from the Glebe, which he still occupied. (Amelia petitioners in Virginia State Library). There seems to be no further record of him in the diocesan reports.

Dr. William S. White, the Presbyterian minister who came to Nottoway in 1827, is much less charitable in his account. In his book, *Dr. William S. White and His Times*, he writes—"old Parson Wilkerson of matrimonial memory, had left behind him an odor so unsavory, that with the downfall of Green's Church every vestige of that sect disappeared, I never met with man or woman in the entire county, who ever professed to belong to 'The Church'. The service was not so much as once read in public during my residence there." After Parson Wilkerson's departure the Established Church in Nottoway ceased to exist, and was not revived until the Episcopal Church took over after the Revolution.

Dr. John Cameron came to Nottoway Parish from old Blanford Church in Petersburg. He served the parish from 1793 to 1795, but was so poorly supported that he had to leave and accepted a call to Cumberland Parish in Mecklenburg County. Dr. Cameron was of an ancient family. He was educated at King's

College, Aberdeen, and being ordained by the Bishop of Chester in 1770 came to America. His first charge was St. James Church, Mecklenburg. In 1784 he came to Petersburg and thence to Nottoway.

In 1816 Bishop Moore in his address to the convention, speaks of Dr. Cameron in these words of commendation—"The Venerable Dr. Cameron, a clergyman of dignity and deportment, becoming his standing and years, has been taken from our embrace. He died resigned to the will of Heaven and has entered into the joys of his Lord." After the departure of Dr. Cameron the Episcopal denomination completely disappeared from Nottoway County and Green's Church was abandoned. He left in the county his marriage register of Bristol, Cumberland and Nottoway Parishes, 1784-1815, which was in a rather delapidated condition. These records, along with some later ones, were gotten together by Mrs. Richard B. Tuggle, of blessed memory, who lived at Ravenswood in Nottoway. She had them rebound as a labor of love for the church and posterity. They have been an invaluable source of information in recording the history of the Episcopal Church in Nottoway Parish.

Chapter Ten

After the departure of Dr. John Cameron in 1795 and the decline of the Episcopal Church in Nottoway Parish, sixty-one years were to elapse before its revival. What happened in Nottoway Parish took place to some extent in most of the other parishes in Virginia.

At the outbreak of the War of the Revolution, Virginia had ninety-five parishes, one hundred and sixty-four churches and chapels and one hundred and five clergymen. At the end of the war, seven years later, twenty-three out of the ninety-five parishes were out of existence. Of the remaining seventy-two, thirty-four were without ministers. Of the one hundred and five clergymen, only fifty-six remained. Eight more came in shortly thereafter. This was the situation when the thirty-six clergymen and seventy-one laymen met in Convention in the old capitol building in Richmond in 1785 to form the Diocese of Virginia.

They named the Reverend David Griffith the first bishop elect of Virginia. He was the personal friend and pastor of General George Washington and had served as chaplain of the Third Virginia Regiment. He was never consecrated, however, as it was necessary for him to go to England to qualify as bishop and after three years he resigned his appointment and died in 1789.

The Reverend James Madison was elected in his place, and was the first to serve as bishop of Virginia. A second cousin of

President James Madison, he was President of William and Mary College, a position he held for thirty-five years, in addition to the position of bishop. He faced a tremendous undertaking in trying to put new life into the church. His task was a particularly hard one, as about this time a wave of fashionable infidelity swept the country, fostered by friendship with France and admiration for Thomas Jefferson and his principles. Many became imbued with the false doctrines of the day, of free thought and infidel philosophy. Infidel clubs flourished in many places. One in Amelia County was called, "The Tom Paine Infidel Club, from which Painville, Virginia, bears the name to this day.

When Dr. William S. White, a noted Presbyterian divine, came to Nottoway in 1827, he describes conditions existing there as follows, "My life in Nottoway may be characterized as one of incessant, but delightful labor. The county had long been celebrated for the politeness, refinement and hospitality of its inhabitants, but they were deplorably irreligious,-card-playing, horse-racing and wine drinking were almost universal among the higher classes."

After the decline of the Episcopal Church in Nottoway, the Baptists were perhaps the first to establish themselves in the county. In fact, they had organized even before the Revolution, when it was then unlawful to meet. Their meeting house was about three miles from Burkeville on the old Lewiston Plank Road, which ran from Burkeville to Lunenburg Court House, then known as Lewiston. Their first pastor was the Reverend Jeremiah Walker.

On the 27th of October 1768, there was a petition to the Worshipful Court of Amelia, signed by George Walton and others, as follows, "We the petitioners, do humbly pray that your worships would favor us in so far as to license George Walton's house as a place for those dissenters called Separate Baptists to assemble and preach in. Therefor humbly submit the consideration to your worships, hoping you will in mercy grant the same to us who are in duty bound "to always pray for all authorities under God and over us."

This petition was refused by the Court and was endorsed "Dissenters' Petition, called Baptists, rejected Nov. 24-1768." The next year, however, in 1769, the church was established with sixty-six members.

It is interesting to note that Jeremiah Walker remained steadfast to the Faith, even to the point of imprisonment. In 1773 he had gone to Chesterfield County on a preaching mission, and became associated with John and Eleazer Clay, local ministers. There he was arrested and thrown into prison, as shown by Chesterfield Court order of 1773, which reads as follows:

"Jeremiah Walker, who was committed by a warrant issued by Archibald Cary, Gentleman, for sundry misdemeanors, being at

the Barr and acknowledge that he had convened the people in this County and preached to them, not being a minister of the Church of England within six months past, The Court being of Opinion that such behavior is a Breach of the Peace and of Good Behavior, do order that said Jeremiah be committed to the Goal of this Country til he enter into recognizance himself in penalty of 50 pounds with two sureties in penalty of 25 pounds each for his keeping the peace, and being of Good Behavior for the space of one year next ensuing."

It is significant to note that the Reverend Walker was imprisoned, while John and Eleazer Clay, natives of Chesterfield, were allowed to go free.

Dr. John Shore's widow and her son, Robert, were among the first of the Presbyterian faith in the county to welcome Dr. John Holt Rice, when he came to Nottoway in 1824 to organize a church. A meeting was called by Dr. Rice at the old Green's Church, which had been abandoned by the Episcopalians, on the third day of September, 1824. Robert Shore, Philemon Holcombe and John Hill were elected and ordained ruling elders. The Reverend Robert Roy was procured from Princeton Theological Seminary, and with the help of Dr. Rice, succeeded in organizing a church in 1825. They continued to meet in Green's Church until it burned in 1828. The cause of the fire was a mystery for several years, until an old woman who lived nearby confessed on her deathbed that she had set the church on fire because she could not keep a gourd at the spring after the Presbyterians had occupied the church. Dr. William S. White succeeded the Reverend Robert Roy, and built Shiloh Church near Jeter's race track in 1828, where Dr. Theodorick Pryor was ordained and installed in 1832 to succeed him. Dr. Pryor built the Brick Church at Nottoway Court House in 1837. Here he and his third wife are buried under the pulpit. Later the Presbyterians built churches at Burkeyville and Crewe. The Pryor Memorial Church at Crewe is named for him, and was dedicated to him during his lifetime. He served the people of Nottoway for fifty years and was greatly beloved. The Shiloh congregation moved to Blackstone in 1886, taking over the building that was formerly the Methodist Church. They worshipped here until a new brick church was built. The first service was held in the new church on Sunday night, May 24th, 1903 at 8:15 P. M. by Dr. Theodorick P. Epes, pastor, a nephew-in-law of Dr. Theodorick Pryor, for whom he was named.

The first Methodist services began in 1827 in a wheelwright shop, situated on the Crenshaw farm, and was organized by William, Allen and Asa Crenshaw, with the help of William Irby. Later it became known as Crenshaw's Meeting House. A church was built in 1845 near the same location. In 1872 it was pulled down and rebuilt a mile distant in the village of Black's and White's, now Blackstone, Virginia, with a steeple and belfry

added. In 1886 the building was sold to the Presbyterians and a new structure provided at the end of what is now West Broad Street in Blackstone. The church opened its doors for its first service on November 7th, 1886. Dr. J. J. Lafferty preached the sermon and the Reverend J. E. Deshazo, pastor, raised the collection. A brick church was later built on a new location and the cornerstone laid in 1904 in what is now known as Crenshaw Methodist Church.

Apparently the custom of holding camp meetings did not obtain in Nottoway as early as in some other sections of the State. In the late 1830's or early 40's, meetings began. People came from miles around to attend, for a stay of two or three weeks, where they camped in tents and arbors. Great religious enthusiasm prevailed, the congregation exhibiting such fervor as to become contagious, some overcome by a sense of guilt and shame for their sins, swooned and had to be carried out unconscious. In this day a manifestation such as this would be deemed incredible. Yet camp meetings were held in Nottoway and many were converted. A race track was preached out of existence and its owner, Colonel Jeter, died a bankrupt in a small cabin nearby.

Chapter Eleven

As before stated the Reverend David Griffin was elected bishop of Virginia in 1786, but never served, having resigned just before his death in 1789. The Reverend James Madison was later elected and served as the first bishop of Virginia. Bishop James Madison was consecrated in 1790, and held office until his death in 1812. He was succeeded by Bishop Richard Channing Moore. Bishop Moore in 1828 requested that another bishop be elected during his life time. This request, due to the infirmities of his age, was granted. Accordingly, the convention elected the Reverend William Meade D.D. as his assistant in 1829. On March 11th 1841 Bishop Moore died, and Bishop Meade took charge as presiding bishop. His health failed in 1842 and he asked for an assistant. The Reverend John Johns was elected to that office and at the death of Bishop Meade in 1862, was made bishop of Virginia.

From the time of Dr. John Cameron's departure from Nottoway Parish in 1795, there was no church of the Episcopal faith in the parish until 1856, and apparently no effort was made to establish one. Credit for the revival of the Protestant Episcopal Church in Nottoway Parish is due largely to the Reverend Churchill, J. Gibson rector of Grace Church, Petersburg, Virginia. According to Dr. Gibson's own account the circumstances were most unusual. His account follows:

"In the month of August, 1856, a letter was received from a Presbyterian lady asking me to visit the neighborhood of Nottoway C. H., and preach as there were about that time a good many

persons, awakened on the subject of religion, who seemed to prefer the Episcopal Church to any other. Accordingly, I made my first appointment to preach in the Court House, September 21, 1856. A large congregation attended. From that time, with the assistance of the Messrs. Meredith, Berkley, Tizzard, Fisher, Henderson, Ambler and Wall regular services, about once a month, sometimes on Sunday, but generally in the week have been given to the parish. In the Winter of 1856-57 a subscription for the erection of a church was opened and the following names and sums were given."

Josephus Hurt—Petersburg, Virginia \$100.00. Isaac O. Epes—Nottoway County \$100.00. Doctor R. B. Tuggle—Nottoway \$50.00. Doctor Thos. R. Blandy Nottoway \$80.00. Doctor J. M. Hurt Nottoway \$50.00. James H. Dobbin—Nottoway County \$50.00. Doctor P. Foster—Halifax County \$50.00. Doctor R. E. Haskins—Brunswick Co. \$30.00. Doctor William J. Harris—Nottoway Co. \$30.00. Doctor William H. Perry—Lunenburg Co., Samuel G. Morgan—Nottoway Co. \$25.00. Romulus Hurt—\$25.00. Mrs. Indiana Pannill—Petersburg, Va. \$25.00. Francis Fitzgerald—Nottoway Co. \$20.00. Washington Epes—Nottoway Co. \$20.00. Reverend P. F. Berkley—Amelia Co. \$28.00. Putman Stith—Nottoway Co. Fayette Williams Nottoway \$25.00. Robert Scott Nottoway \$10.00. Anderson W. Scott Nottoway \$10.00. Samuel I. Hurt—Petersburg \$10.00. Reverend C. J. Gibson Petersburg \$10.00. Thomas Jefferson—Lunenburg Co. \$10.00. Roger B. Atkinson—Lunenburg \$10.00. Mrs. A. M. Goodwyn, Greenville Co. and Mrs. Pettus, Nottoway Co. each \$5.00. Asa Fowlkes—Nottoway Co. \$25.00. Robert Beverley and H. B. Bolling \$25.00.

Thus encouraged by the amount subscribed, the contract for the church was made by the building Committee, consisting of Fayette Williams, Esq., Dr. J. M. Hurt and James H. Dobbin with G. F. Marks of Petersburg for \$1000.00.

The building was accepted and finally paid for in the month of February 1859. "The location of the church is on the site of the Old Episcopal Church, known as Green's Church, about a half mile from the Depot of Black's and White's on the Petersburg and Lynchburg R. Road. It has received the name of St. Luke's Church, and was consecrated by the Right Reverend John Johns on the 7th of November, 1859."

It is said that the name, St. Luke's, was selected on account of the large number of physicians in the congregation, seven having been among the original contributors.

On October 29, 1859 after divine service at St. Luke's Church conducted by the Reverend Churchill J. Gibson, the following gentlemen were elected members of the vestry for the ensuing year, namely Dr. Jethro M. Hurt, Dr. Henry E. Shore, Dr. R. B. Tuggle, Dr. William J. Harris, Dr. Thos. R. Blandy, Edward F. Williamson, Leonidas A. Hawkes and James H. Dobbin. After the

congregation was dismissed the vestry held a meeting for the purpose of electing officers, and Edward F. Williamson and Leonidas A. Hawkes was elected Church Wardens, and James H. Dobbin Registrar of the Parish. Of the eight members on the first vestry, five were physicians so the name St. Luke's was most appropriate. The church apparently had rather hard sledding at first and was called by some "Gibson's Folly."

Be it to the eternal credit of Dr. Gibson, who was ever faithful in the work, that the church survived, and after some years, had a small but flourishing congregation!

In 1869, Bishop Whittle reported as follows: August 25, 1868—"After service by Messrs Gibson and Hansborough, preached in St. Lukes Nottoway County, August 26th made an address (in St. Lukes') after sermon by Dr. Gibson. The brother last mentioned extends his ministrations regularly to this church, which under God, owes its existence and present prosperity to his labors."

For a good many years the parish had no regular minister, but was supplied by Dr. Gibson and others.

It was not until 1872 that the parochial report shows a regular minister. In that year the Reverend Robert A. Gibson, son of Dr. Churchill J. Gibson, was named the first regular minister with residence in Petersburg, Virginia. He remained in charge about two years and several years after leaving, was himself elected bishop of the Diocese of Virginia.

Shortly after the organization of St. Luke's, Dr. Jethro M. Hurt was made Senior Warden and from that time on until 1940, this office was held continuously by a member of the Hurt family. Dr. J. M. Hurt was succeeded by his son, Joseph Mettauer Hurt who died December 4, 1925, and was succeeded by his brother, H. Muse Hurt who died December 9th, 1940.

Chapter Twelve

Nottoway Parish, situated some distance from the scene of hostilities, suffered little from the ravages of war during the struggle of 1861-1865, although practically the whole male population enlisted in the Confederate service. The men of St. Luke's signed up for the most part, either in Co. G 18th Va. Inf., or in Co. E 3rd Va. Cavalry. Dr. Blandy, one of the vestrymen, was made Surgeon of Co. G., the Nottoway Grays. This Company was practically wiped out at Gettysburg in the immortal charge of Pickett's Division. After the smoke of that battle cleared away it was found that there were only six who were not killed, wounded or captured. In all, Nottoway furnished five companies to the Southern Army and all rendered valiant service.

After Gettysburg, Dr. Blandy was assigned as surgeon of the Black's and White's Hospital, situated a short distance from St. Luke's Church, near the old Norfolk and Western Depot. This hospital was used for convalescent soldiers, the wounded being

sent here to recuperate. The names of five who died and are buried in the church yard at St. Luke's are written in the church records. They were private Asa Jennings, Co. H. 24th Ga Regt. Sept. 29th 1862, W. H. Harding, Co. F 3rd N. C. Regt. March 21, 1862, R. B. Woodall, Co. K. 52nd Texas Regt. July 31st 1863, James Holt, Co. D. 6th Texas Regt. Aug. 2nd 1863, and Drewry Wall, Co. K. 52nd N. C. Regt. May 28, 1863. A bronze plaque has been placed on Route 460 by the United Daughters of the Confederacy in memory of these men who died far from their homes.

There was great excitement on June 23, 1864 when it was learned that the Federal Cavalry under Generals Kautz and Wilson had gotten behind the lines and was raiding in the County. They were intercepted by General W. H. F. Lee in a sharp engagement at "The Grove" and driven back in confusion. On April 5th 1865 General Grant occupied Nottoway Court House in pursuit of General Lee's Army and received word here that General Sheridan was at Jetersville across General Lee's line of retreat. The Yankees used the pews of the Presbyterian Church for horse stalls and ransacked the Clerk's Office, cutting the indexes out of the books and hacking them to pieces with their sabres, finally throwing them into the horse trough. In the old Will Book of 1827 one can still see, written on the flyleaf by a Federal soldier, "Abraham Lincoln, President of Virginia, 1865."

On April 6th, 1865 near the northwest border of the parish, where the three counties of Nottoway, Amelia and Prince Edward join, was fought the last major engagement of the war and the most disastrous for the Confederates, the battle of Sayler's Creek, here General Lee lost nearly half his Army and the result of this engagement made Appomattox inevitable.

The war over, with the soldiers' return, regular church services were again resumed, having been somewhat interrupted during that time. Apparently, Nottoway Parish, after the surrender did not suffer the fate of the Richmond Episcopal Churches, which were ordered closed, because the members refused to pray for the President of the United States. This could not be done without the consent of Bishop Johns who was out of the city at the time. He was soon located and gave his consent and prayers were again offered for the President of the United States.

This order was soon revoked, however, as shown by the following:

"Headquarters Military
Division of the James
April 28th, 1865

Major General Ord
Commanding etc.

General:

Churches which have been closed in Richmond on account of

a refusal by the officiating clergymen to read the prescribed prayer for the President of the United States, will be open for service by any other clergyman of the same denomination who will read such service.

Very Respectfully,
H. W. Halleck
Major Gen. Commanding."

Dr. Gibson and others still supplied the Parish in Nottoway during this time until 1872 when the Reverend Robert Gibson took charge; his stay was brief, however, and in late 1873 the Reverend T. H. Lacy, a young man, fresh from the Seminary, was sent by Bishop Johns. In 1874 the parish was again vacant, and did not have a regular minister until 1881. Even so, it was thought, that due to the distance for some to attend divine service, another church was needed. Accordingly, Christ's Church at Nottoway Court House was built in 1879. There was no record of this made, until the Reverend Norman Marshall came to the parish. He entered the following account in his Journal.

"As no entry has been made by former rectors of the appointment of trustees and the reception of a deed for Christ's Church Nottoway C. H., Virginia. I enter here the following. 'On the twentieth day after Trinity in 1884, I found in Mrs. C. F. Goodwyn's possession the "sentence of Consecration" of Christ's Church. The sentence was signed Francis M. Whittle and took place (The Consecration) on November 8th in the year of our Lord 1879. The deed likewise found in Mrs. Goodwyn's hands is dated Nov. 3rd 1879. It was given by Wm. H. Mann and wife to P. B. Robertson, John B. Tuggle, C. F. Goodwyn, D. H. Hardaway, R. W. Tuggle, and G. S. Wing, Trustees of Christ's Protestant Episcopal Church at Nottoway C. H.

Signed,
N. F. Marshall, Rector."

Before the church was built, however, services were held from time to time in the Courthouse. Dr. Gibson tells an amusing incident concerning Bishop Johns. "Just before the war he was to confirm for me at Nottoway C. H., then a mission station. He arrived in a freight train, late and very tired. He assigned to me the service and the sermon, promising to make an address after the sermon. I took my text, proceeded, and closed my sermon, and turning to the Bishop, discovered to my dismay, what the congregation fortunately had not discovered, that he was profoundly asleep. The sound of my voice ceasing waked him up. He started to his feet and with only a moment's hesitation, he delivered one of the most appropriate and useful addresses I ever heard from him, exactly fitting into the sermon and producing an excellent effect. He told me afterwards he had heard only the text."

With the passing of the years, the congregation of Christ's

Church also passed away, until at long last only one remained, Mr. John B. Tuggle.

Under these circumstances, it was thought best by the Bishop to dispose of the property. The deed recording the sale is to be found in D. B. 66 page 284 and reads as follows:

"From J. B. Tuggle, Trustee, to A. A. Williams, June 16, 1927". The building was torn down and a dwelling built on the site. The church was located on the adjoining lot just east of the home of the late Governor William Hodges Mann.

Chapter Thirteen

As before stated, the Reverend T. H. Lacy, a young man just from the Seminary, was sent in 1873 by Bishop Johns to take up the work left vacant by the Reverend Robert Gibson. He stayed only a short time, however, and it was not until 1880 that the parish again had a regular minister.

During all this time, Dr. Churchill Gibson, of blessed memory, again threw himself into the breach and with the help of some others kept the work alive in the parish.

In 1880 the Reverend Thomas Spencer came to serve St. Luke's and Christ's Churches. At this time, both churches combined had only twenty communicants. He was probably discouraged with the small congregations and left after about one year. In October, 1881, the Reverend Herbert Assheton came to the parish. He had been made a deacon on June 24, 1881 by the Right Reverend F. M. Whittle, bishop of Virginia, and was appointed by him as an assistant to the Reverend F. Stringfellow, rector of the Churches in Powhatan County, from whence he came to Nottoway. His report follows:

"I found the parish in an utterly disorganized condition. Service had been held by non-resident ministers. No minister had before resided in the parish."

At the first general meeting of the vestry, held at Bellefonte (The railroad station was then called Bellefonte while the village was called Blacks and Whites. This caused a great deal of confusion especially since the Post Office Department objected to the name Bellefonte, Va., because of the similarity of the same name in Pa. About 1885 the name was changed to Blackstone, Va., which is the name at the present time.) It was determined to buy a rectory near Nottoway C. H. for the sum of \$850.00, and "Tip Top," situated a short distance from the county seat was purchased from Mrs. Epes.

A later entry reads as follows:

"As there seems little prospect of paying the balance due on "Tip Top," and an opportunity to sell to some advantage, the vestries determined to close the deal, and the sale was effected on May 22nd, 1884. Later a rectory was erected opposite St. Luke's

Church, now the Shere home in Blackstone. About this time, at a meeting of the Vestry of St. Luke's on March 31, 1882, Dr. E. G. Booth and others were appointed as a committee to purchase a lot at Bellefonte (now Blackstone) on which to build a new church, St. Luke's being then too inconvenient for the villagers for Sunday School and night services."

The lot was soon purchased from Mr. McCulloch, opposite the tobacco warehouse, for the sum of fifty dollars and was paid for by subscription among the vestry members of the congregation and citizens. On this site, at the corner of Main and Church Streets now stands St. Luke's Church in the town of Blackstone.

A long time was to elapse, however, before the work on the new building was to begin.

The following entry is recorded by Mr. Herbert Assheton in 1882.

"At Burkeville, it having been decided to erect a church, subscriptions toward the same were requested throughout the Diocese. Liberal response were made to appeals made chiefly by the Reverend F. Stringfellow. At last it was determined to give the matter over to the children of the Diocese, and at this writing, Sept. 11, 1882, I have in hand from various sources \$307.09."

It was decided to call the church "Holy Innocents, a very appropriate name, since the children had such a large part in raising the money for the new building. The contract was let to Pollard and Tunstall on the 28th of October, 1884. The first service was held on August 9, 1885, a large congregation was in attendance. The minister taking his text from Philippians IV-8. Mr. Assheton resigned on Sept. 11, 1882 and turned over the following sums to the vestries:

For rectory \$23.24, for Church of Holy Innocents \$307.09, for new St. Luke's \$36.50, a total of \$366.83. While he resigned on Sept. 11, 1882 he continued to serve for a short time thereafter. During the time of his ministry in the parish, the movement for a church at Burkeville was started, and the memberships of both St. Luke's and Christ's Churches had made considerable increases in membership, and some funds for a rectory raised, which was later built in 1884 and occupied in 1885.

There is no report for the year beginning 1883; apparently there was no minister in charge until May of that year, when Mr. Norman Marshall came to the parish. He was ordained deacon May 16, 1883, and took charge at once of St. Luke's and Christ's Churches.

The church of the Holy Innocents had not been completed at this time. On August 28, 1884, he was ordained to the priesthood in St. Luke's Church by Bishop Whittle. He remained in the parish until 1887 when he left to go to Woodville Parish, Fincastle. Mr. Marshall possessed a pleasing personality and was very popular in the parish and greatly beloved by all, especially

by the young people. He entered into most of their activities and was a welcome visitor in any home in the county. The customs and manners of Ante-bellum days still lingered, and the art of gracious living of an earlier day persisted as far as could be done with the means at hand. A visit was considered short which did not last several days or even a week. He had a keen sense of humor and in one of the entries in his journal may be found the following:

"At a meeting of the vestry on Sept. 24, 1885, the rector's request for funds to put one coat of paint on the rectory was refused, poverty and what had already been done being alleged as the cause. The root of the matter may be found elsewhere."

In June and July of 1885 Mr. Marshall was too ill to carry on the work and reported much sickness in the county during this summer. He also said his work was impaired by this and by the lack of a horse.

Nevertheless, he succeeded in establishing missions at Sharon School and Mt. Lebanon Church not then in use. Sharon School house was located on the Hungartown Road on the spot now occupied by the dwelling of Mr. Ned Finch. Mt. Lebanon was in the Southwest part of the county near Jeffress Store. He stated that as a result of these missions "A number of persons were added to the Lord." Sunday School was now being held in all three churches in the parish. Mr. Marshall, in December, 1886 married Miss Mary Virginia Ball who had been a governess in the home of Dr. E. G. Booth. They had a long and happy life together of nearly sixty-four years. As stated above in 1887, Mr. Marshall left to accept a call to Fincastle, Virginia. He later served churches in the Pocahontas coal fields and at Bramwell and Bluefield, West Virginia. His health broke down, however, and he went west to recuperate, serving churches in Texas and New Mexico. When he left his health was so impaired that it was thought that he would never return.

Return he did, however, to his native state to accept a call to Christ's Church, Emporia and Grace Church, Purdy, where he served for fifteen years until he retired at the age of seventy-five.

It was during this time the Jackson Field Home for Girls was started on July 1, 1920, mainly through his efforts, and under his direction as its first superintendent. This was perhaps the outstanding accomplishment of his long ministry of fifty years. He died on January 31, 1951 at the age of ninety-three at the home of his son in Swathmore, Pennsylvania. A great grandson of Chief Justice John Marshall, he added new lustre to an already illustrious name.

Chapter Fourteen

During a visit to the city of Baltimore, Mr. Marshall received a gift of two hundred dollars for assisting in the building of a church for colored people in the Parish of Nottoway.

Upon his return he called a meeting of the vestries of St. Luke's and Christ's Churches on January 1st, 1886.

The rector requested the vestries to pass some resolution concerning the proposed establishment of a mission for colored people in the town of Blacks and Whites.

A motion was made by Mr. Goodwyn and seconded by Mr. Tuggle as follows:

"Resolved that the vestry of St. Luke's Parish would heartily approve of any appointment which the Bishop may see proper to make of a colored minister for the County of Nottoway, and will cordially sympathize with him in his work."

On January 16th, 1886, Mr. George E. Howell of the Divinity School in Petersburg came to Black's and White's for the purpose of holding lay service for the colored people. This was on the second Sunday after Epiphany. On the following day the rector of the churches having rented a building from Green Fitzgerald for the year had a stove installed. This was the beginning of the Episcopal Church for colored people in Nottoway Parish. The church was called Epiphany, due perhaps to the time of the year that it was organized. Later a school was started in connection with the church. The building was situated on what is now Academy Avenue, on the site of the present residence of Mr. Leon Farley. The first minister was the Reverend D. W. Taylor of Petersburg who began his ministry in 1887. He was succeeded by the Reverend Alexander L. Winfield in 1889 who continued as minister through 1890.

After this time ministers and lay readers were supplied from the Divinity School in Petersburg and several local teachers were obtained for the school. After a few years the school was discontinued and a church was built on Irving Street, the present location. The membership at this time, 1955, has almost ceased to exist, and services are now held very infrequently.

In 1887, the other churches in the parish had no minister, Mr. Marshall having accepted a call to Woodville Parish at Fincastle in Botetourt County. In 1888 the Reverend Josiah W. Ware, rector of the church at Farmville, supplied during that year.

In 1889, the Reverend Alexander Overby came and served through the year 1891.

He established a mission in Crewe, Virginia, in 1890, which was appropriately named Gibson Memorial in honor of Dr. Churchill Gibson, who had given so much of his time to the parish in the early days and was responsible for the revival of the church in Nottoway. A church building was started in 1892 and was dedi-

cated in 1893. For the most part, the rector of St. Luke's and Christ's Churches held service in Crewe on the second and fifth Sundays in the month. This custom has since prevailed, except for a short time after 1926, when Gibson Memorial was supplied by the Reverend Roland MacAllister.

In 1892, the Diocese of Virginia was divided, and Nottoway Parish was included in the Diocese of Southern Virginia, with the Rt. Reverend Alfred Magill Randolph as Bishop in charge who served until his death in 1918. Upon the death of Bishop Randolph, the Reverend Beverley Dandridge Tucker, then Bishop Co-adjutor, which position he had held for twelve years, was made bishop and served until his death, January 17, 1930 at the age of 84 years. Fortunate it was for the diocese that this choice was made. As this good man went about his duties, he became an inspiration to his parishioners, and was held in such great affection and esteem, that when he came to visit the parish every family wanted to entertain him.

Small wonder it was that at the general convention held at New Orleans in 1925, when his time came to speak, the entire convention rose, cheered and applauded as it had not done in the memory of man for any other person.

It was as if the convention was trying with an outward and visible sign to convey to the bishop that sense of obligation which all felt who saw in him, the realization of the ideal of lovable, courageous and Christian manhood of which his life was a shining example.

In addition to his spiritual qualifications, he was a man of brilliant intellect and great personal charm. From his full life he could relate many of his experiences with fascinating interest.

His father, Nathaniel Beverley Tucker, was United States Consul at Liverpool in the 1850's and was later appointed as Special Envoy to England and France to intercede for the Confederacy.

Young Beverley received his early education in England and later attended a well-known school at Vevey in Switzerland, where he acquired a perfect knowledge of the French language.

At the early age of sixteen, he decided that he ought to be at home fighting for the southern cause. Running the blockade, he enlisted in the Otey Battery and served with honor throughout the war. He later attended the University of Toronto, where his father had moved after the close of the War between the States.

As a raconteur, he had no equal. In boyhood he had seen and conversed with some of the old soldiers of Napoleon I, had seen Napoleon III hold a great review in Paris of the military forces of the French Empire. Surviving the War between the States, he witnessed the tragic surrender at Appomattox and lived through the hard years of Reconstruction which followed. Yet, through

it all he determined to dedicate his whole life to the service of God and the preaching of the Gospel.

His first charge as a deacon was at Warsaw, Virginia, where he began his ministry in the country at a salary of five hundred dollars a year, with a small rectory of two stories and four rooms. He never forgot the country and his love for country people.

One visit to Blackstone stands out particularly in memory. It was Saturday night and he had come up from Norfolk to hold a confirmation class the next day. After the evening meal, settled in a comfortable chair before a cheerful open fire with a box of good cigars at his elbow, he lapsed into a reminiscent mood, and related many of his delightful experiences, among them, the following:

"After he came back from France and joined the army, he fell in love he said, with a very beautiful young lady, Miss Ould, who was one of the belles of Richmond. Obtaining a furlough, he went up to the City to pay his respects. As was the custom, they decided to take a stroll, and while out walking, whom should they meet but General Robert E. Lee. Without a moment's hesitation, Miss Ould rushed up to the General and throwing her arms around him, gave him a kiss, whereupon the great man with a sly wink turned to him and said, "don't you wish you could do that young man."

"I would have given my life for one", the good bishop said with a smile, "but I was never granted that privilege."

He did not marry Miss Ould, but married a very charming lady, Miss Anna María Washington, a daughter of Colonel John Augustine Washington, C. S. A. who was the last member of that family to own and reside at Mount Vernon. Colonel Washington was a member of General Lee's staff and was killed early in the War in the campaign in Western Virginia.

There were thirteen children by this union. Such was the imprint of his wonderful life that four of his nine sons decided to follow their father into the ministry; all four made notable records and two of the four later became bishops. The Rt. Recerend H. St. George Tucker, after serving as Bishop of Japan for many years and Bishop of the Diocese of Virginia, was elevated to the high office of Presiding Bishop of the Episcopal Church in the United States. Beverley, named for his father, became a bishop in the State of Ohio.

Chapter Fifteen

No record of the parish should be given without high tribute being paid to the ladies of the church. They have always been the mainstay, and their faithful efforts have kept the work in the parish going through the vicissitudes of time. Even when others faltered and became discouraged, they continued to carry on. It

is largely due to their efforts that the work has continued to prosper.

In St. Luke's, the mother church of the parish, where the records are available, though somewhat fragmentary, the two organizations, the Woman's Auxiliary and the Guild, were early formed. At first they met together, the rector acting as president, and members of the vestry met with them. This arrangement continued for some time. After the membership increased the two organizations separated and each elected its officers and drew up its constitution and by-laws, the younger members comprising the Guild. It is interesting to note that Major Peter Harris was the first lay president of the Guild, elected after Mr. Milton left.

Space will not permit the recording of the many activities engaged in by the ladies. They were unceasing in their efforts to raise funds for the church and when money was needed, they held dinners, lawn parties and entertainments to further their ends. A few of their accomplishments are hereby noted. When St. Luke's was moved from the old location on the Hungartown Road to its present one on Main Street, they contributed largely to the building fund. Later, a carpet and organ were needed which they furnished. Still later, it was thought advisable to raise the building. They did this, including the painting.

For many years it was thought fitting to place in the church some suitable memorial to three former members of the congregation who had been so faithful and had labored so long to advance the work of the church. The ladies decided to put in stained glass windows as a suitable tribute to their memory. Before this time, the windows had consisted of colored paper pasted on the glass. The leaded glass windows were dedicated to Dr. Jethro M. Hurt, for so many years senior warden, Mrs. Lucy Jane Tuggle, who had done so much to preserve the records, and Miss Martha Harris, whose efforts were unceasing in every activity of the church.

At a meeting of the Woman's Auxiliary, held in the home of Mrs. Landon Jackson, December 8th, 1912, a letter was read by Mrs. J. M. Hurt from Mr. Bunce of Richmond, who had visited the church to make an estimate of the cost, saying that he would undertake the work for three hundred dollars cash, and agreed to have the windows in place by Easter. These terms were immediately accepted and the contract signed. As the work grew and prospered, the ladies thought a new building was needed. This proposal was vetoed by the vestry, who did not want to incur so much debt and thought the cost prohibitive.

Undaunted, the ladies set up a building fund of their own, with Mrs. John McEnery, of blessed memory, as custodian, and little by little the amount increased. Mrs. McEnery and her associates never lost faith in their dream of a new church. When the

time did finally arrive to start on the new building, it was found that a considerable amount was available for this purpose.

It is evident, therefore, that from the beginning to the present time the ladies have always been at the front to further the work of the church.

In 1892, as before stated, the Diocese of Virginia was divided and Nottoway Parish was placed in the Diocese of Southern Virginia. The Reverend Alexander Overby, who came to the parish in 1889, left in 1892 after having started a mission church in Crewe. The Reverend William H. Milton succeeded him, coming to begin his work September 7th, 1892. In 1893 the Gibson Memorial Church at Crewe was dedicated. Soon after Mr. Milton came a movement was started to move St. Luke's Church from the old location on the Hungartown Road to a new location in the town of Blackstone, a lot on Main Street, across from a tobacco warehouse, then standing, already having been purchased in 1882 from Mr. McCulloch for fifty dollars. Some, for sentimental reasons, wished to rebuild on the old location, while others thought this site too inaccessible for the villagers to attend, and accordingly wanted to move. The argument pro and con continued for some time. One prominent member was heard to remark that she did not expect to give one cent to the new building unless it was put on wheels and rolled around to suit everybody's taste!

After prolonged discussion, it was decided to build on the McCulloch lot. A frame church, unlike the present St. Luke's building, was begun by the Reverend William H. Milton and completed by his successor, the Reverend Christian R. Kuyk.

Chapter Sixteen

The Reverend William H. Milton, who had come to the parish in 1892, left in 1894 before the new church was completed. He took with him one of the loveliest daughters of Nottoway, the former Miss Virginia Lee Epes, whom he had married during his ministry here.

The Reverend Christian R. Kuyk took charge November 1st, 1894 and served the parish for nearly eight years, resigning in 1903 because of ill health. In 1902 the vestry of St. Luke's reported that because of ill health Mr. Kuyk had been relieved from March 1st, 1902, to July 1st, 1903. During his stay the building of the new church was completed.

Mr. Kuyk also married one of the fair daughters of Nottoway, the former Miss Mary Powell Goodwyn daughter of Judge Charles Frederick Goodwyn, who resided at Nottoway Courthouse.

The Reverend Edgar H. Dickerson succeeded Mr. Kuyk, coming on August 23rd, 1902. During 1904 the parish was again vacant. In 1905 it was decided to extend a call to the Reverend



THE RT. REVEREND BEVERLEY DANDRIDGE TUCKER, born Nov. 9, 1846, died January 17, 1930. Bishop of the Diocese of Southern Virginia, 1918-1930.

Thomas Hugo Lacy, who as a young man had served the parish in 1873; taking charge on January 7th, 1905, reported the three churches as follows; St. Luke's with 80 communicants, Christ Church at Nottoway 10, Gibson Memorial at Crewe 27. Apparently at this time he did not have the church of the Holy Innocents at Burkeville which was supplied by the following rectors when not filled by the regular parish ministers:

The Reverend J. P. Lawrence 1895-99.
The Reverend Virginius Wrenn 1900-1915.
The Reverend Charles P. Holbroke 1918-1920.
The Reverend John G. Scott, 1921-1923.
The Reverend Frederick Diehl 1926-1934,
The Reverend A. Campbell Tucker 1935-1940.

And also by Dr. Cary Montague who greatly assisted from time to time, and is now served by the Reverend J. A. Vache of Farmville. In 1909 Dr. Lacy reported to the Diocese as follows—“We need a new rectory, we have an old building out of town near where the former church stood.” In 1910 he reported that the old rectory had been sold and a new and much better one purchased. This new rectory was located at the corner of Fifth Street and Brunswick Avenue in Blackstone. Dr. Lacy served the parish for twelve years, resigning in September, 1917 to accept a call elsewhere. The membership of St. Luke's had increased during his ministry. In 1912 this church reported 105 members with thirty-four in the Sunday School, while Christ Church at Nottoway had only nine members and Gibson Memorial at Crewe twenty-nine. Throughout his ministry in Nottoway, he also supplied a church in Buckingham County.

During the years 1917-1920 St. Luke's was supplied by the Reverend Herbert Young who lived in Kenbridge. He did not have charge of the other churches in the parish.

The Reverend J. M. Keith Lee was the next rector, taking charge October 15th, 1920. He was a great organizer and during his term the church membership of St. Luke's grew to 149. He completely revived the church in Crewe, which had almost ceased to exist. He reorganized the vestry there, and with the help of his wife who played the organ, a choir was started. Mr. and Mrs. Lee also took a very active part in helping the young people of the community. They organized the Boy Scouts and the Girls' Friendly Society, both of which were very active under their leadership.

Mr. Lee changed the appearance of the interior of St. Luke's Church with a center aisle and made some changes in the chancel. He had hoped to build a new church, but the vestry thought otherwise. They did not want to go into debt to that extent, and passed a resolution stating that the vestry would not consider plans for a new building in the near future.

Mr. Lee, on November 1st, 1922, left St. Luke's to accept a call to St. Paul's in Newport News, Virginia.

In 1923 the Reverend Morris S. Eagle came to the parish and served the three churches.

In 1925 the vestry of St. Luke's thought the time had arrived to assume independent status and passed the following resolution:

"This will become effective as soon as the Bishop can provide relief for Gibson Memorial at Crewe and the Church of Holy Innocents at Burkeville."

It was soon found that St. Luke's could not meet the requirements as an independent church so the three churches were again, as formerly, placed under one rector.

In 1927 Mr. Eagle received a call to St. Brides in Norfolk, which he accepted.

On July 1st, 1928, the Reverend Thomas G. Faulkner came from Chatham and continued in the parish for a period of 21 years, until his retirement in 1949. Probably no rector ever served this parish who was more beloved than he.

In 1930 the Rt. Reverend Arthur Conover Thomson was made bishop of the Diocese of Southern Virginia after the death of Bishop Beverley Dandridge Tucker; having served as Bishop Co-adjutor since 1919. He retired in 1937 and was succeeded in 1938 by the Rt. Reverend William Ambrose Brown who retired in 1950 and was that year succeeded by the Rt. Reverend George Purnell Gunn, Bishop Co-adjutor since 1948—the present incumbent.

With the outbreak of World War II in 1941, the government decided to establish an army training camp one mile east of Blackstone, and thus Camp Pickett came into being. The area comprised 46,000 acres; more than 500,000 troops received their training here.

With the advent of Camp Pickett it was found that the St. Luke's building was totally inadequate and plans were made at once to remodel the church and build a new parish house. In February 1942, a meeting was held in St. Paul's Church in Petersburg, Virginia, composed of the clergy and laity of the Diocese of Southern Virginia to see what could be done to help the forces of the Army and Navy then stationed within its borders. The Rt. Reverend Henry Knox Sherrill, Chairman of the Army & Navy Commission of the Episcopal Church was in attendance. Mr. Faulkner, accompanied by Mr. Richmond Seay, a member of the vestry of St. Luke's attended this meeting. Bishop Sherrill was acquainted with the situation and he was appealed to for help. As the result of this appeal, funds in the amount of five thousand dollars were granted by the commission for remodeling the church and building a new parish house. The amount then on hand for the building fund that Mrs. John McEnergy of saintly memory had so carefully nursed throughout the years, had now

grown considerably. This, with the amount received from the commission and from other generous sources, was thought sufficient to begin work at once. Accordingly, in the spring of 1943 work began, but before it was completed it was found that the cost would be greater than at first estimated.

In the end, the remodeled church and new parish house cost approximately seventeen thousand dollars. A new organ and carpet were needed, and in 1947 the organ was installed, and in 1950 a beautiful carpet was purchased. The women of the Auxiliary and Guild provided these two additions. When the work was completed and the organ and carpet installed, it was found, thanks to all who had generously helped, that no debt had been incurred. The building and parish house will always remain a monument to the faithful service of Mr. Faulkner, and to the love and esteem in which he was held, not only by the members of St. Luke's, but by the whole community as well.

After Mr. Faulkner retired in 1949, for the next year, Mr. John M. Gessell, with several lay readers served in the parish.

In 1950 the Reverend Eager Wood came to us from the Seminary. He made a splendid contribution to the church in reorganizing and enlarging the acolytes, which had been started in 1945, by Mr. Fred Mayne, a vestryman and lay reader. Mr. Wood made an especial appeal to the young people. During his ministry here he was ordained to the Priesthood in St. Luke's. He left in 1951 to pursue graduate work at Harvard University.

On December 29th, 1953, the whole community was saddened by the death of one of the outstanding acolytes, Richard Jones, who was killed with his companion, Robert West, in an airplane accident near Blackstone. The death of these fine young men was a great loss to their respective churches and the community.

During the time the parish was vacant, 1951-53, the Reverend Mr. Swain served St. Luke's and the Rev. Mr. Withers, Gibson Memorial at Crewe.

In March 1953, the Reverend John Jolley Howard came to the parish from Bluefield, Virginia. Having served with the armed forces and stationed at Camp Pickett, he thought Nottoway Parish presented a splendid field to further the work of the church. At this time many from the camp attended divine service at Blackstone.

Plans were started to enlarge the Sunday School room at St. Luke's, but the closing of Camp Pickett in June 1954 caused these plans to be postponed. It is hoped that a new church for Gibson Memorial will soon be a reality, as plans have already been started in that direction.

At this time, January 1956, as we approach the one hundredth anniversary of the revival of the Episcopal Church in Nottoway Parish, which took place on September 21st, 1856 at Nottoway

Court House, we may well look forward with confidence to many more years of growth under the able leadership of the Reverend John Jolley Howard, who is doing such fine work in the parish.

ADDENDA

A partial list of marriages copied from the Reverend John Cameron's Marriage Register of Bristol, Cumberland and Notto-way Parishes.

1784-1815

Also some later marriages

1784

May 23, Dudley Borum and Anne Tood, in Dinwiddie County; Aug. 1, Hezekiah Brown and Tobithia Irby, Dinwiddie; Aug. 28, Peter Vaughan and Elizabeth Raines, Prince George; Dec. 9, Joshua Wynne and Mary Todd, Dinwiddie; Dec. 23, Thomas Hanks and Margaret Clements, Dinwiddie.

1785

Jan. 8, William Gray and Maria Randolph, Prince George; Jan. 13, William Wells and Mary Watkins, Dinwiddie; April 2, Samuel Demoville and Elizabeth Taylor Eppes, Prince George; Aug. 6, Phillip Jones and Martha Erskine, Prince George; Aug. 6, Thomas Carter and Anne Broadnax, Prince George; Sept. 29, Halcott Palmour and Effee Epes, Prince George; Sept. 29, James Peebles and Elizabeth Atkins Rives, Prince George; Oct. 13, John Shore and Anne Bolling, Petersburg; Nov. 10, Moses Andrews and Betsy McLeane, Dinwiddie; Nov. 19, Shepherd Davis and Martha Williams, Prince George; Dec. 8, Pleasant Hunnicutt and Mary Cocke, Sussex; Dec. 10, Archibald Smith and Lucretia Roper, Prince George; Dec. 11, James Valentine and Anne Owens, Petersburg; Dec. 12, Thomas Brockwell and Jerimah Williams, Prince George; Dec. 15, William Major and Susanna Williams, Dinwiddie.

1786

Feb. 11, William Timberlake and Elizabeth Turnbull, Petersburg; Feb. 20, John Crider and Mildred Hobbs, Prince George; April 22, Doury Allen and Sallie Jeffries, Prince George; May 7, Austin Heath and Sarah Woodlief, Prince George; May 10, Francis Thompson and Rebecca Harvie, Petersburg; June 14, George Turner and Lurany Russell, Petersburg; June 15, Thomas Brook Jones and Rebecca Edwards Jones, Chesterfield; July 13, Nathaniel Dunn and Betty Thweatt, Prince George; Sept. 7, John Jeffries and Anne Elizabeth Jones, Chesterfield; Oct. 15, Charles Morgan and Rebecca Thompson, Prince George; Oct. 18, Peter Vaughan and Mary Goodwyn Boisseau, Dinwiddie; Oct. 22, George Cameron and Elizabeth Hattaway, Petersburg; Nov. 23, Joseph Lennox and Nelly Field, Petersburg; Dec. 9, Joseph Dougherty and Letty Machen, Prince George; Dec. 9, William Epes and Patience Morison, Prince George; Dec. 23, Burwell Roper and Anne Hobbs, Prince George; Dec. 30, Joshua Hawthorn and Nancy Heth, Prince George.

Jan. 2, William Robertson and Margaret Duran, Petersburg; Jan. 17, William Thompson and Frances Rives, Prince George; Feb. 1, John Cate and Winney Meachum, Sussex; Feb. 8, Nicholas Ogburn and Mary Harrison, Sussex; Feb. 8, Augustine Ogburn and Elizabeth Massenburg, Sussex; Feb. 10, W. Poythress and Elizabeth Blair Bland, Prince George; Feb. 22, David W. Collier and Patty Williams, Dinwiddie; Feb. 24, Clark Smith and Ann Campbell, Petersburg; Feb. 28, Theophilus Field and Susan Thweatt, Prince George; April 14, John Macfarlan and Frances Williamson, Petersburg; April 22, Francis Burwell Green and Mary Batte, Prince George; July 28, Peter Thweatt and Lucretia Parish, Dinwiddie; Nov. 1, Daniel Dyson and Jinny Gill, Chesterfield; Nov. 21, James Skelton Gilliam and Mary Field, Prince George; Nov. 24, James Moore and Martha Williams, Prince George; Dec. 8, Thomas B. Lacey and Frances Hopkins, Petersburg; Dec. 12, Charles Gee and Susannah Peebles, Sussex; Dec. 12, Carter Seward and Rebecca Rives, Prince George; Dec. 13, Daniel Perkinson and Mary Mann, Chesterfield; Dec. 15, David Williams and Mary Peebles, Sussex; Dec. 24, Richard Bland and Sussanna Poythress, Prince George; Dec. 27, William Heth and Rebeccah Young, Dinwiddie.

Jan. 5, William Williams and Martha Reese, Prince George; Jan. 10, Thomas Gary and Elizabeth Proctor, Prince George; Jan. 20, William Young and Eleanor Healy, Petersburg; Jan. 20, Thomas Tod Hunter and Alice Harrison, Prince George; Jan. 22, James Sturdivant and Patsy Burchett, Prince George; Jan. 24, Cuthbert Harrison and Fanny Holt, Chesterfield; Jan. 30, Nathan Heath and Elizabeth Dunn, Sussex; Feb. 2, Edward Glover and Rebekah Major, Prince George; Feb. 21, Edward Lee and Polly Bonner, Prince George; Feb. 23, Daniel Heath and Mary Levisay, Prince George; March 7, Joseph Weisiger and Anna Baird, Prince George; March 12, Alexander Franklyn and Anne Hoy, Chesterfield; April 15, William Rives and Elizabeth Baugh, Prince George, May 17, Thomas Tenney and Elizabeth Temple, Prince George; May 29, David Buchanan and Elizabeth Gilliam, Prince George; July 24, Benjamin Wyche and Elizabeth Mason, Sussex; July 31, Eppes Temple and Nancy Temple, Prince George; Sept. 10, William Thompson and Lucy Herbert Cocke Sussex; Sept. 20, Roger Atkinson and Agnes Poythress, Prince George; Oct. 25, David Maitland and Susanna Poythress, Prince George; Dec. 4, Joseph Gill and Fanny Glassco, Chesterfield; Dec. 8, William Perry and Pheby Walthall, Chesterfield; Dec. 8, William Harrison and Anna Morison, Prince George; Dec. 17, John Gee and Judith Rives, Prince George; Dec. 19, George Booth and Mary Eldridge, Surry; Dec. 23, Jesse Lee and Elizabeth Williams, Prince George; Dec.

1789

Jan. 22, John Brown and Elizabeth Harrison, Prince George County; Jan. 29, John Rowlett and Mary Dance, Chesterfield; Jan. 31, Robert Massenburg and Mary Jones, Dinwiddie; March 11, William Davis and Mason Hardaway, Dinwiddie; March 14, Stephen Alley and Lucy Lee, Prince George; March 19, George Wilson and Mary Ann Banister, Petersburg; April 30, William Gilliam and Christian Eppes, Prince George; April 30, James Geddy and Euphana Armstead, Petersburg; July 21, John Kelly and Elizabeth Holden, Petersburg; Sept. 10, William Williams and Betty Anderson, Prince George; Oct. 13, Hardeman Poythress and Elizabeth Golder, Prince George; Dec. 22, Ezekial Jackson and Rhode Dance, Chesterfield; Dec. 23, Briggs Rives and Ann Cureton, Prince George.

1790

Jan. 6, Thomas Blunt and Judith Rives, Sussex; Jan. 12, Bland Blankenship and Lucy Moore, Chesterfield; March 27, George Garrison and Mary Gracie, Petersburg; March 31, Peter Harwell and Betsy Hawthorne, Sussex; May 20, John Kirkland and Agnes Lee, Prince George; Sept. 16, Tesse Heth and Agnes Peebles, Prince George; Sept. 16, John Smith and Sally Dyson, Chesterfield; Oct. 7, John Taylor Lee and Sarah Chappell Moore, Prince George; Nov. 14, Richard Booker and Margaret Macfarlane, Chesterfield; Nov. 30, William Whitehead and Clarissa Lamb, Petersburg; Dec. 25, Edward Hall and Lucy Hardaway, Dinwiddie; Dec. 31, Christopher Haskins and Elizabeth Booker, Petersburg.

1791

Jan. 1, John Blick and Rebecca White, Dinwiddie; Jan. 6, William Cogbill and Elizabeth Covington, Chesterfield; Jan. 27, John Mason and Lucy Massenburg, Sussex; March 1, Obediah Read Harrison and Mason Cain, Prince George; April 23, John Bland and Mary Lang, Prince George; June 2, William Womack and Elizabeth Perkins, Chesterfield; Oct. 10, Alexander S. Field and Jane Stewart, Prince George; Nov. 19, James Baird and Frances Cogbill, Chesterfield; Dec. 17, Donald Cameron and Mary Anderson, Prince George; Dec. 21, Matthew M. Claiborne and Anne Carter Harrison, Sussex; Dec. 24, John Perkins and Elizabeth Anderson, Chesterfield.

1792

Jan. 7, John Mosley and Nancy Folkes, Chesterfield; Feb. 11, Joshua Temple and Martha Williams, Prince George; Feb. 13, Daniel Hatcher and Mary Walhall, Chesterfield; March 1, Eppes

Temple and Elizabeth Peebles, Prince George; March 10, John Perkins and Lyncia Andrews, Chesterfield; April 1, Richard Gary and Mary Bonner, Prince George; April 7, William Roper and Susanna Rives, Prince George; May 26, John Blackwell and Martha Vaughan, Prince George; June 14, John Marks and Martha Lanier, Dinwiddie; June 16, Francis Osborne and Anne Turnbull, Prince George; Aug. 30, Matthew Lee and Elizabeth Crowder, Dinwiddie; Nov. 15, Benjamin Thomas and Elizabeth Young, Petersburg; Nov. 17, Field Perkins and Pricella Perkins, Chesterfield; Dec. 13, Cary Cotton and Nancy Harrison, Sussex; Dec. 13, Herbert Lee and Lucy Daniel.

1793

Mar. 7, Frederick Heath and Judith Rives, Prince George; Apr. 13, Francis Perkins and Frances Andrews, Chesterfield; May 2, John Osborne and Jane Pleasant Harrison, Prince George; June 13, Hartwell Gary and Rebecca Butterworth, Prince George; Nov. 28, John Lee Messurier and Frances Bolling, Petersburg; Dec. 21, Benjamin Harrison and Anne Osborne, Prince George; Dec. 21, William Maitland and Elizabeth Eppes, Prince George.

1794

Jan. 16, John McDowell and Mary Duran, Petersburg; Jan. 16, George Cox and Mary Friend, Chesterfield; Jan. 30, Thomas Wilkes and Sally Gunn, Nottoway; Aug. 21, Francis Fitzgerald and Catherine Ward, Nottoway; Nov. 27, Meleyah Spragins and Rebecca B. Bolling, Nottoway.

1795

July 2, Richard Jones and Mary Ellis, Nottoway; Nov. 19, John Archer Robertson and Elizabeth Royall, Nottoway; Dec. 3, Richard Kenner Cralle and Sarah Jones, Lunenburg; Dec. 17, William Carter and Jane Crenshaw, Nottoway; Dec. 20, William Robertson and Elizabeth Jane Mason, Lunenburg.

1796

Jan. 12, Richard F. Burke and Betsey Perkins, Prince Edward; Apr. 14, Green Coleman and Betsey Watkins, Nottoway; July 17, John Stephenson and Mary B. Craig, Lunenburg; Aug. 21, Thomas Lowry and Martha A. Stephenson, Lunenburg; Oct. 6, Llewellyn Jones and Prudence Ward, Amelia; Nov. 1, John Patterson and Susanna Irby Epes, Nottoway.

1797

Feb. 22, Richard Cross & Sally Chambers, Lunenburg; Aug. 19, Daniel Anderson & Mary Read Cameron, Lunenburg; Sept. 12, David Harrison & Mary Moore, Lunenburg; Oct. 26, Daniel Robertson & Betsey Edmundson, Lunenburg; Dec. 21, Ewen Cameron & Frances Buford, Lunenburg; 30, William H. Robertson & Susanna Winn, Nottoway.

1798

Feb. 15, Peter Epes & Rebecca Cross, Lunenburg; June 14, John Morrison & Mary Chappell Bagley, Lunenburg; June 16, John

Robertson & Polly Davis, Lunenburg; Sept. 1, Littleberry H. Jones & Elizabeth Fitzgerald, Nottoway; Oct. 16, David Street & Sarah Stokes, Lunenburg; Nov. 8, Allan Love & Mary Edmund, Brunswick; Nov. 24, Waddy Street & Elizabeth Smith, Lunenburg; Dec. 18, Henry A. Ellis & Sally W. Pettus, Lunenburg.

1799

Mar. 28, John R. Mason & Sarah H. Cargill, Brunswick; June 11, Francis Robertson & Mary Jones, Lunenburg; Sept. 26, Francis Epes & Sarah G. Williams, Nottoway; Nov. 22, Richard Boyd & Panthea Burwell, Mecklenburg.

1800

Jan. 16, Joseph Townes & Susana Cralle, Lunenburg; July 10, Richard Epes & Martha G. Williams, Nottoway; Oct. 20, Thomas Taylor & Martha C. Hamblin, Mecklenburg; 30, William White & Polly Vaden Jackson, Lunenburg.

1801

Jan. 29, Robert Clinton Masters & Rebecca Tarry, Lunenburg; Feb. 3, Warning Peter Robertson & Lucy Mackie, Lunenburg.

1802

Jan. 20, Thomas C. Cooke & Lucy Nicholson, Nottoway; Jan. 21, John Epes & Frances H. Campbell, Nottoway; May 12, Samuel Broadnax & Margaret B. Holmes, Nottoway; Oct. 7, William Pully Jr. & Patsy Thompson, Lunenburg; Nov. 1, Samuel Jordan & Jean Scott, Lunenburg.

1803

May 2, John D. Hawkins & Jane Boyd, Mecklenburg; May 14, Robert Boyd & Tabitha Walker, Mecklenburg; May 16, James Smith & Ann Park Street, Lunenburg; Sept. 15, Ellylon Currie & Anne Gilliam, Petersburg; 21, Robert Graham & Eliso Lochead, Lunenburg; Oct. 20, Alexander Boyd & Matilda Burwell, Mecklenburg; Nov. 15, John Taylor & Elizabeth Jones, Lunenburg; Dec. 24, William Hawkins & Nancy Boyd, Mecklenburg.

1804

Jan. 3, Baxter Jordan & Polly L. Pettus, Lunenburg; May 9, Isaac Oliver & Mary A. G. Bacon, Lunenburg; Nov. 20, Miles Jordan & Harriett Pettus, Mecklenburg.

1805

Jan. 30, Raleigh Carter & Susanna Stokes, Lunenburg; Mar. 2, John Pettus & Martha Ragsdale, Lunenburg; Mar. 7, Nathan Fletcher & Mary Nicholson, Nottoway; Apr. 3, Charlie Byrdie & Jane F. Billups, Lunenburg; July 11, George Craig & Anne W. Chambers, Lunenburg; Oct. 17, Richard C. Gregory & Frances Craig, Lunenburg; Nov. 4, Francis Fitzgerald & Frances Jones, Nottoway.

1806

Jan. 2, Irby Baker & Dorothy Moor, Lunenburg; May 13, Peter B. Jones & Martha Epes, Nottoway; Sept. 18, David G.

Leigh & Mary B. Stephenson, Lunenburg; Oct. 9, David G. Williams & Mary E. P. Doswell, Nottoway.

1807

May 4, John Somervell & Betsey Ann Degraffenreid, Lunenburg; June 2, Peter Jones Jr. & Sally G. Bacon, Lunenburg; July 9, Samuel G. Williams & Gracie B. Cowan, Lunenburg; Nov. 4, John Epes & Mary Ann Wells, Nottoway; 20, Peter R. Bland & Susanna R. Bacon, Lunenburg; 24, John Beggis & Sally M. Stokes, Lunenburg.

1808

June 29, William Cralle & Sally Jones, Nottoway; June 29, Edward Bland & Rebecca Jones, Nottoway; Dec. 22, Thomas Buford & Martha Manson, Nottoway.

1809

Jan. 16, Archibald Hatchett & Mary Epes Jones Lamkin, Lunenburg; Feb. 14, Edmund F. Taylor & Petronilla Lamkin, Lunenburg; May 18, John Hamlin & Mary Williams, Lunenburg; Aug. 14, William Stokes & Martha A. Lowry, Lunenburg; Sept. 16, Boswell B. Degraffenried & Frances Garland, Lunenburg; Sept. 30, Peter Bland & Martha Nash, Prince Edward; Nov. 1, John Vaughan & Sally Thompson, Lunenburg; Nov. 14, Stephen Pettus & Susanna Jordan, Lunenburg; Dec. 21, Joseph G. Williams & Catherine Fitzgerald, Nottoway.

1810

July 12, William B. Cowan & Catharine G. Epes, Nottoway; Dec. 20, Thomas Fitzgerald & Ann R. Williams, Nottoway.

1811

Feb. 21, Thomas Bolling & Eliza Williams, Lunenburg; Apr. 9, Henry Newbill & Jane Moore, Lunenburg.

1812

July 2, John C. Campbell & Milly T. Sandys, Lunenburg.

1814

May 24, John Stokes & Susanna R. Jones, Lunenburg; Dec. 6, William G. Pettus & Jane C. Lamkin, Lunenburg.

1815

Jan. 4, Charles Betts & Martha Chambers, Lunenburg; Oct. 14, Henry H. Burnell & Catharine Buford, Lunenburg.

OTHER MARRIAGES

1858—Jan. 12, At Rosewood the residence of Mrs. Ann E. Robertson, Nottoway by Reverend C. J. Gibson, George Washington Robertson & Ann E. Watkins.

1859—Feb. 1, At Wm. L. Hobbs—by Dr. Gibson—Dinwiddie, William Cralle Ward of Tennessee & Virginia E. Reese.

1861—Apr. 30, At Ravenswood.—Nottoway Charles Frederick Goodwyn & Susan Lacy Tuggle.

1873—Feb. 20, At St. Luke's Church—by Rev. T. H. Lacy John E. McEnery of Dinwiddie Co. & Hannah S. Gilliam.

1879—July 10, At St. Luke's Church—by Dr. Gibson, Gancelo Stansfield Wing & Ada Gilliam.

1882—Oct. 18, At Ravenswood—Nottoway—by Dr. C. R. Hains, Petersburg. Samuel D. Davies & Indiana E. Tuggle,

1883—Dec. 5, At Ravenswood—Nottoway—by Dr. C. J. Gibson, Robert G. Thornton & Camilla P. Tuggle.

1885—Sept. 9, At Auburn,—Nottoway residence of Dr. J. M. Hurt—by Rev. N. F. Marshall Fletcher Irby & Mary Hurt, daughter of Dr. J. M. Hurt.

1885—Oct. 1, At Lawrenceville—by Rev. N. F. Marshall, at Residence of the late Ed Turnbull Dr. Irby Hardy & Sadie Turnbull Charles O. Wheeler of Mayesville S. C. & Annie Turnbull Both took place at 8 A. M.

1890—Oct. 29, At Holy Innocents, Burkeville—by the Reverend Alex Overby, Judge Wm. H. Perry & Rebecca C. Marshall.

SOURCE MATERIAL

Records of the Diocese of Virginia.

Records of the Diocese of Southern Virginia.

Amelia and Nottoway County Records.

Virginia's Mother Church, Vol. I & II—G. McLaren Brydon.

Old Churches, Ministers & Families of Virginia, Vol. I & II, The Rt. Reverend Wm. Meade.

Bristol Parish—The Reverend Phillip Slaughter.

Dr. William S. White & His Times—Wm. S. White.

Addresses & Historical Papers the Centennial Council of the Diocese of Virginia, May 20-24, 1885.

Methodism in Virginia—W. W. Bennett.

History of England—Montgomery.

History of Virginia—McGill.

History of Virginia—Henry Howe.

Life of Patrick Henry—William Wirt.

Behold Virginia—George F. Willison.

A Hornbook of Virginia History—Virginia Conservation & Development Commission.

Old Files Courier-Record Blackstone Va.

Richmond Her Past & Present, W. Asbury Christian.

Notes on Southside Virginia—Walter A. Watson.

Old Homes & Families in Nottoway, W. R. Turner.

Recollections of Dr. James Clayton Reed, Courier-Record.

American International Encyclopedia.

ADDENDA

The first vestry of Nottoway Parish
1748

Charles Anderson	George Walker
Charles Irby	Richard Jones Junior
John Nash	Abraham Cocke
Joseph Morton	Henry Ward
William Watson	Daniel Dejarnet
James Attwood	William Baldwin

AMELIA COUNTY MAY COURT 1749
ORDER BOOK 2 — PAGE 142