

Foreword

This informal history of Ivy Parish is offered with a great deal of gratitude, but with a modicum of individual acknowledgment. To thank by name all those parishioners who have made available rich stories of family lore, or tapped retentive memories for incidents and anecdotes here related, would be a formidable task. We do, however, wish to acknowledge their help, that of the author of the history, Miss Ruth E. Balluff, and that of the Rev. G. MacLaren Brydon, D.D., Mrs. Cecil Wray Page, Sr., and Mr. Langhorne Gibson, all of whom, by their encouragement and help, have brought to realization the oft-expressed wish for a history of Ivy Parish.

A handwritten signature in cursive script, reading "Dudley A. Brydon".

Rector, Ivy Parish

The Feast of the Conversion of St. Paul 1963

Ivy Parish

1838 1963

"Neither give heed to fables and endless genealogies." 'We are thankful that this posthumous exhortation to Timothy (perhaps reconstructed from notes left by St. Paul) was not a Divine command, for were the chronicler of any record of the Virginia scene to observe it, he would neglect his richest source. We are strongly tempted, before getting down to the task of writing about St. Paul's Church in Ivy Parish (one small church in one small community in Albemarle County) to wander afield and to trace the history of the county from its earliest beginnings. Such a chronicle, however, would not only be a repetition of facts already related by competent historians, but would require time and space entirely disproportionate to that given the history and background of St. Paul's Church, the real object of our interest. We shall, therefore, confine ourselves to that definition of Albemarle County which seems pertinent to the development of the parish originally known as Fredericksville Parish. This is Bishop Meade's definition: "After the separation of Louisa County from Hanover, in the year 1742, and of Fredericksville Parish, Louisa, from St. Martin's, Hanover, the Parish of Fredericksville was enlarged by taking in a part of Albemarle lying north and west of the Rivanna. After some years, Fredericksville Parish was divided into Fredericksville and Trinity, the former being in Albemarle, the latter in Louisa."

St. Paul's Church at Mechum's River was situated near the southern boundary of Fredericksville Parish; indeed the road to the west was the boundary line between Fredericksville Parish and St. Anne's Parish. The reason was that in 1738 a great movement of Scotch and Irish Presbyterians began emigrating from Great Britain as new settlers in Virginia, coming via Philadelphia, through Maryland, across the Potomac River, and through the Shenandoah Valley to Augusta County and southwest. But somewhere the line divided, and a large number of Presbyterians crossed the Blue Ridge and began to buy land and to settle in the western half of St. Anne's Parish. The tide of these settlers went on into Amherst, across the James River and southeast toward Prince Edward County, where they eventually founded Hampden-Sydney College. There grew up a gentleman's agreement that the Anglican Church, being the Established Church, would not invade communities which were predominantly

Presbyterian. Consequently, all three original churches in St. Anne's Parish were built in the eastern end of the parish.

However, as Charlottesville was the county seat and the center of the business life of the county, a number of Episcopal families began coming to the territory west and southwest of that town. That reason is given for the building of St. Paul's Church in territory formerly sacred to the Presbyterians. (The long-forgotten Bishop who maintained that Anglicanism could not flourish in limestone country may have been right, for there is statistical proof that the growth of the Episcopal Church was much more rapid in the Piedmont country than in the Valley.)

In the late 18th century, the Rev. Charles Clay, a kinsman of Henry Clay, preached at the courthouse in Charlottesville and at various houses in Albemarle County. It is entirely possible that his evangelization extended to that section of the county later known as Ivy Depot, and that he might, therefore, be considered the first to minister to this parish. It must be admitted that this claim is tenuous, but if he did preach in this community, the faithful were well served, for Bishop Meade pronounced his sermons "sound, energetic, and evangelistic beyond the character of the times." One of them, delivered Christmas Day, concluded with a warning against the profanation of that day by fiddling, dancing, drinking, and "such like things, which he said were so common among them."

The Rev. Mr. Clay became involved in legal action over the payment of his salary, and, embittered, he took another parish, ultimately retiring to a farm near Bedford. Bishop Meade opined that "there was something peculiar in the structure of Mr. Clay's mind", as his will stipulated that over his body, on a spot which he had marked out, a pile of stones twenty feet in diameter and twelve feet high should be erected as a sepulcher. Apparently Bishop Meade considered this emulation of Beowulf unbecoming to the cloth.

But our real concern is with the emergence of a struggling church in Fredericksville Parish, the first mention of which we find in this property transfer on record in the courthouse:

“February 25, 1835, from Henry Morris to Robert Sangster, Dabney Carr, Howell Lewis, Rice Morris, Dr. Charles H. Meriwether, George W. Kinsolving, Dr. John W. Garth, Thomas F. Lewis and John L. Thomas, Vestrymen. One half acre, \$1.00.”

We infer that the original church was built on this half-acre site and that the additional property was not acquired until later, for as early as 1836, mention was made, in the minutes of the Council of the Diocese of Virginia held in Fredericksburg of the fact that the Rev. Edmund Christian was in charge of St. Paul's Parish, that several communicants had been added, and that his prospects of usefulness were very encouraging.

On September 12, 1842, Benjamin Wood and his wife, Jane, transferred to George W. Kinsolving, James Oldham, James M. Bowen, John Wood, Jr., Thomas F. Lewis, Stephen C. Price, and Gabriel S. Harper, "in consideration of a desire to promote the cause of religion, and also for the further consideration of one dollar," two acres of property adjoining the original half acre upon which the church stood.

Much as we should like to applaud the religious and spiritual aspects of the first half of the 19th century, it is an inescapable fact that life in the frontier sections of Virginia was one of distinct paradoxes. The scale of living in Albemarle County was that of comfort and plenty. Yet the churches were Simple, and in many cases incredibly primitive. During the early part of the 19th century, a new church building was invariably described by a visiting bishop as "a simple wooden structure," "a neat edifice," or "a brick church of convenient design." Perhaps substantial Tidewater land owners continued to enjoy a monopoly on gracious worship, while western, or frontier, counties, contented themselves with something simple and austere. In any event, the early St. Paul's Church falls into the latter category.

That the Episcopal Church was spiritually, as well as architecturally, at a low ebb, was deplored by Bishop Johns in this report to a meeting of the Council:

"Preached in April (1844) at Old Church, Hanover, and confirmed two persons. Although the Church was early planted in these three places (St. Peter's, New Kent; St. David's, King William;

and Old Church, Hanover) it is believed that this is the first occasion on which the rite of confirmation has been administered at either. The oldest residents had never "witnessed it before, nor do they recollect any tradition of its having been performed there. For many years the Church in these parts has been virtually extinct."

The strictness of the obligations imposed by the canons of the Church may have had some bearing upon the general neglect of religious duties, for the Third Canon stipulated: "It shall be the duty of every communicant of this Church, who is the head of family, to live in the habitual exercise of family worship," and the Fifth Canon decreed that : "The members of this Church shall attend public worship of God as regularly and as constantly as from their age, infirmities, and circumstances of life, may be reasonably expected and shall neglect the performance of this important duty for no cause whatever, but such as they might plead at the bar of God in the day of judgment." It is a tradition, generally accepted as fact, that it was not unusual for paterfamilias to elude a wifely eye and join friends who shared his preference for the pleasures of Harding's Tavern to those of a long sermon at St. Paul's Church.

This practice and even more innocent social intercourse, such as the spending of long and pleasant Sundays after service with hospitable friends and relatives, raise in our minds the possibility of conformity to Canon VIII, which stipulated that: "all persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, and in acts of charity, using all sober and godly conversation."

Culturally, however, Albemarle County was in a sound state of health. The luster of the visit to Charlottesville in 1824 of the Marquis de Lafayette remained undimmed. Central College, originally the Charlottesville Academy, merged with new blood and new capital to become Mr. Jefferson's university. The landed gentry throughout the state added to the gracious and lovely houses already standing those of more classic design, considered quite worthy to house ancestral silver, portraits, books and furniture. "Greek Revival" became the hallmark of quality in the early 19th century. So great was the sympathy for the Greeks in their struggle to throw off Turkish domination that Virginia, along with other states of cultural and

historical importance, became a center of intense loyalty and Hellenic activity. Byronic groups flourished as a result of the espousal by Lord Byron of the Greek cause. Greek letter societies became the vogue in men's colleges. Art and architecture strongly reflected the Greek influence. (Making a geographic shift, sculptors were even accused of clothing Monroe, Madison, and Jefferson in togas.) Early financial reports of some parishes in the diocese list contributions sent to Greece to help finance the fight for freedom.

But to return to the original St. Paul's Church at Mechum's River - there is divided opinion about its location. Early records, however, place it as follows: "St. Paul's Church, Ivy, was first built about a mile and a half west of the present site, just south of the 'Dry Bridge' on the by-road leading from the turnpike across the railway to the mountain (Gilham's.) Mr. Fielding Lewis of Ivy, Colonel George Kinsolving, and Captain James Oldham, living then near Mechum's River, helped to get it up."

Who were the original parishioners - those who came afoot and those who followed country roads, lanes, and trails in carriages and wagons, or on horseback, from a distance in all sorts of weather, to worship at St. Paul's? We are not certain. Some of the early records have vanished, but as we find, among reports included in the published minutes of the Diocesan Council held in Lynchburg in 1844 one from St. Paul's, Albemarle County (which had contributed \$3.00 to help defray the expenses of the meeting of the Council) we at least know that there continued to be an active congregation, although there is no record of the clergy who ministered to St. Paul's Church between the Rev. Messrs. Slack and Christian.

The first two entries of parochial ministry in the earliest official parish record of St. Paul's Church concern the Kinsolving family. On October 28th, 1848, the Rev. Samuel Ruggles Slack, then a deacon, wrote: "Communicant added in St. Paul's Church, Albemarle - Miss Vermelia Kinsolving." On October 29th, 1848, the 19th Sunday after Trinity, this entry was made: "Baptized Anne Elizabeth Clarke, daughter of Thomas J. and Veturia Clarke, The Rev. R. K. Meade officiating. Sponsors: The mother, Miss Kinsolving, and the Rev. S. R. Slack." The Miss Kinsolving and Mrs. Thomas J. Clarke first mentioned in the "old register" were daughters of Colonel George W. Kinsolving, great-grandson of the first Kinsolving to come from Wales and

son of James Kinsolving, who had a large grant of land on both sides of Mechum's River, above which, on the east slope, stood Temple Hill, the old Kinsolving house. Of the physical appearance of the Kinsolvings, our chronicler says: "This family have the dark, bright eye indicative of Welsh extraction." Colonel Kinsolving and his wife, the latter formerly Miss Barksdale, had four daughters, each of whom enjoyed the distinction of having a name beginning with V and ending with A. Six names appear in the records, however - Vienna, Verbalina, Veturia, Vermelia, Volusia, and Verona, and a century later we have no way of knowing which four of the six were correct. Their religious activities appear from time to time in the annals of St. Paul's Church. The last Kinsolving entry was that of Miss Vermelia's burial at Emmanuel Church, Greenwood, in January of 1892.

The first episcopal visitation to St. Paul's Church, Mechum's River, was that of Bishop Meade on Saturday, June 30th, 1849, the official entry for which reads: "The Rev. Joseph Earnest also present. Ordination to the priesthood of Rev. Samuel R. Slack. Prayers by Mr. E. Sermon by Mr. M. Confirmation: Jesse P. Key, Mrs. Sallie J. Key, and Miss Vermelia Kinsolving." (The Rev. Samuel Ruggles Slack married, at Willow Bank, on May 14th, 1851, Miss Angeline Key, who, we infer, was the daughter of the Mr. and Mrs. Key whom the Rev. Mr. Slack had presented for confirmation in 1849. In December of 1854 Mary, the infant daughter of the Rev. and Mrs. Samuel R. Slack, was baptized by the Rev. D. C. T. Davis.) There follow such entries as: Baptized Creed Wills Owens, the son of William and Caroline Owens; buried Mary, infant daughter of Mary (colored) servant of Miss Alice Smith; buried William, infant son of William C. and Vienna Fretwell; buried Jordan, servant of Thomas W. Phillips; baptized Richard Channing Stephens, aged seven months, son of Dr. George B. and Mrs. Mary Stephens." Other names to reappear throughout the years, first seen in the early official entries, are: Garrett, Lewis, Owens, Southall, Bishop, Rodes, Noland, Wood, White, and many others of whom later mention will be made. The entries of 1851 end on the happy note of the marriage of Miss Margaret E.R. Tapp and Mr. John M. Lewis on Christmas Eve, at the home of Mrs. James Oldham.

As that name is not perpetuated by Oldham descendants, it is well to relate here something about Mr. and Mrs. James Oldham. The former (known after the war variously as

Captain or Major) was from Maryland, and we are told that he came to Charlottesville to build the University under Mr. Jefferson's supervision. He married Miss Mary Gamble of Milton, and settled in a house on the right side of the turnpike from Ivy, one-half mile east of Mechum's River. He once conceived the idea of moving to Missouri, and went with his wife and servants by wagon as far as St. Louis. There, however, he told the driver to "turn the horse's head back" and to return to Virginia. The Oldhams had no children. As Mrs. Oldham, like her husband, desired "that no tombstone should be erected over her," the name has virtually disappeared, and lives only in the memory of the Oldhams' good works, and in the name of their place, now owned and occupied by Mr. and Mrs. Frederick F. Bainbridge.

Another early place, on the site of the residence now known as Hardendale, was Harding's Tavern. On December 10th, 1875, the infant son of Mr. and Mrs. John McGee was buried "at the family burial ground at the house formerly known as Harding's Tavern. Harding was a former servant of Mr. Jefferson who built and kept this house, one mile west of Ivy Depot, as a tavern, afterwards purchased and occupied by Mr. McGee, whose family bury there." In July of 1877 Miss Martha McGee was buried in the family burying ground at Harding's Tavern, at the age of 94.

With the passing of the years, St. Paul's Church gained in stature, both spiritually and financially. In 1851, St. Paul's and the church at Buck Mountain (an integral part of the parish life, of which more will be written later) jointly contributed \$29.00 to the diocesan contingent fund, and the Rev. S. R. Slack and Mr. R. W. N. Noland represented this section of Fredericksville Parish as clerical and lay delegates, respectively, at the meeting of the Diocesan Council in Staunton. St. Paul's Parish had 40 communicants, representing 46 families. Evening services were held for colored members of the community, and these, the Rev. Mr. Slack reported, were fully attended.

Interesting entries in the parish register were these: "The 14th Sunday after Trinity, September 2, 1852: At the house of Mr. John Wood, Jr., the Rev. E. Boyden, by request of the Rector, baptized Elizabeth Wood, 13 years; and Lucy Wood, 11 years; and the rector, the Rev.

S. R. Slack, baptized Lydia Anne Wood, 9 years; Alfred Griffith Wood, 6 ½ years; John Snowdon Wood, 5 years; and Walter Wood, 2 years," and the statement that there were 40 colored catechumens.

Old letters and reminiscences are apt, like sundials, to mark only the hours that shine. But behind episcopal visitations lie disheartening encounters with heavy snows, slow travel, muddy roads, torrential rains, etc., all of which render more remarkable the amount of traveling the early bishops did in the performance of the duties of their office. And priests, more often than not, traveled considerable distances on horseback or by wagon or buckboard, to minister to the sick, the sorrowing, the needy and the dying. The Diocese of Virginia and Ivy Parish have been blessed with dedicated bishops and priests.

The years from 1853 to 1859 are scantily recorded, but we do know that in 1853 the Sunday School had six teachers and 30 pupils, and that in October of that year the Rev. Mr. Slack resigned. In May of 1854 he reported to the Bishop of Virginia, in accordance with Canon XII of 1853, that he had been acting under his appointment as a General Agent of the American Tract Society in Virginia and the District of Columbia. He continued to live at Mechum's River, an itinerant preacher, distributing tracts, and later supplying, on occasions, at Emmanuel Church, Greenwood. The Blue Ridge Railroad, which ran from Mechum's River to Waynesboro, offered a convenient means of transportation. Shortly after his resignation (perhaps because the parish was already petitioning the vestry to consider a move to Ivy Depot) the address of St. Paul's Church became Woodville Depot, Albemarle. The first reference to the name Woodville is found in the records of Locust Hill Cemetery at the time of Benjamin Wood's burial there: "Mr. Benjamin Wood of Oaklands, two miles west of Ivy Depot. He came from Alexandria, and his nephews, Thomas H. and John Wood, Jr., followed him. He opened the first store at Ivy (which was called Woodville from him.) After the railway came (probably about 1850) the name of the station was called Ivy. He built the brick house at Oaklands and died there."

The Vestry was able to fill the vacancy created by the resignation of the Rev. Mr. Slack, for the records of 1855 list as rector The Rev. D. C. T. Davis, during whose first year in the

parish St. Paul's Church contributed \$14.00 to the contingent fund of the Diocese, and \$15.00 to foreign missions, and numbered its families at 14, its communicants at seven.

There is reason to believe that the Rev. Mr. Davis resigned in 1859, that he continued to live in Charlottesville, and that he was instrumental in establishing Emmanuel Church, Greenwood. Vital statistics confirm the date of the birth of his son, later to be known as John Davis of Meadowbrook, as 1860, and we are indebted to the author of a recent history of Emmanuel Church for an account of the circumstances of the baby's birth at Greenwood. There being no Episcopal church in that community, it was customary for earnest Christians to foregather on Sunday at various houses - among them Seven Oaks, then Clover Plains - for worship, mid-day dinner, and a pleasant afternoon, followed , perhaps by tea and later by supper. (Innocent as such gaiety seems a century later, it quite conceivably did not conform strictly to the terms of Canon VIII. As there was as yet no formal parish, however, the group of worshippers there did not officially come under canonical jurisdiction.) Events on the occasion of one of those visits cast their shadow. In the spring of 1860, the Rev. Mr. Davis and his family, who then lived in Charlottesville, went by train to Greenwood, where they were the guests of Mrs. Garrett and where the Rev. Mr. Davis held service. During that Sunday afternoon Mrs. Davis gave birth to a son, and as it seemed wise for her to delay her return to Charlottesville, the Davis family remained at Clover Plains for several weeks. It was during that leisurely and pleasant visit that the Rev. Mr. Davis, his hostess, and Dr. Rice (who had been hastily summoned in Mrs. Davis's hour of need) had an opportunity to formulate plans for establishing a parish in Greenwood. And, quite naturally, the small band of both Episcopalians and those "with leanings" wished to have as their first rector the Rev. Mr. Davis, to whom they were genuinely attached.

But to return to St. Paul's Church in Mechum's River: While the parish appears to have fluctuated in numerical strength, it continued to contribute to the Diocesan Contingent Fund, to raise money for foreign and domestic missions, and to minister to the spiritual needs of its members, both white and colored. Under the rectorship of the Rev. Mr. Davis, such organizations and commissions as the Evangelical Knowledge Society, Disabled Clergymen, Convention Fund, Bible Society, Colonization Society, American Tract Society, and the

American Sunday School Union, received their share of alms over and above the modest operating expenses of the Church. The Sunday School in 1857 had four teachers and about 25 pupils. In 1859 there were 22 communicants; the baptismal roster for 1859 included the names of Edward, Sally and Theodore Coles, Joseph Kammerer, and Robert "adult colored." Dr. G. B. Stephens attended the Diocesan Council in Norfolk as lay delegate from St. Paul's Church, and Mr. Seaton Loving married Miss Tompkins.

The yellowed pages of the vestry book continue the story:

"At a meeting of St. Paul's Vestry, held in the spring of 1859, it was resolved that the Rev. Wm. M. Nelson be called to take charge of St. Paul's and Buck Mountain churches, Fredericksville Parish, and that the Rev. R. K. Meade (rector of Christ Church, Charlottesville) be requested to extend this invitation to Mr. Nelson, with a salary of \$500 guaranteed, as follows: Viz, \$320 to be raised by the Vestry of St. Paul's, and \$180 by the Buck Mountain vestry. It was also agreed that Mr. Nelson should reside in Charlottesville and act as Mr. Meade's assistant, preaching alternately at the county churches on Sunday mornings, and at Christ Church, Charlottesville, every Sunday night.

The Rev. Mr. Nelson acceded to the above proposition, and entered upon the joint charge of St. Paul's and Buck Mountain churches, on the first day of June, 1859."

There is, understandably, very little in the way of records for the war years. We do know, however, that badly needed repairs at St. Paul's Church were made, financed by subscription. We are told that the church was not only put in good repair, but that it acquired a tower and gallery as well. Baptisms, marriages, and burials were recorded, but there are very few entries in the parish register having direct bearing upon the war. We cite three: a quotation from a letter written by the Rev. S. R. Slack, and two records of burials at Locust Hill Cemetery. The Rev. Mr. Slack wrote to an unidentified correspondent: "You were correctly informed respecting the taking of books, robes, and other articles from St. Paul's during the war. The wagoners were in the habit of 'camping' about the church, and for a while contented themselves with the shelter of the grove and the Church edifice, but as the weary four years

wore on and everything became of value, the books, a lounge, even the strips of carpeting, disappeared, utilized by the destitute soldiers, no doubt, who really needed such things for bedding and cover, and nobody had the heart to complain."

The second entry is dated "1864": "Meriwether Lewis Anderson, eldest son of Dr. M. L. Anderson and Lucy, his wife, was killed in battle at Fisher's Hill near Woodstock in the unhappy Confederate War, and his remains were brought home by his brother Harper to the grave of his fathers. Aged 19 years only."

The third simply states, after the burial entry of a wheelwright and his wife and daughter: "Also a soldier."

At a much later date, this list of Confederate veterans buried at St. Paul's, was compiled from information obtained by Miss Katie Phillips and Mr. John M. Higginson:

W.B. Butler

Samuel J. Coffma

Jimmy Drumheller

William Harris

George L. Hoveham

James Lewis

John M. Lewis

W. F. Lobban

Nathanial C. McGhee

O. F. Phillips

Dr. G.B. Stephens

Dr. J.B. Taylor

Charles Wood

David Wood

Thomas H. Wood

James T. Woods

Also: four unknown, re-interred from Greaver Crossing, where they had been interred following a train wreck in 1865, are also buried in St. Paul's Cemetery

In 1864 the Rev. Mr. Nelson asked to be released from his dual role as rector of St. Paul's and Buck Mountain churches, and Assistant to the Rector of Christ Church, Charlottesville, proposing; simply to minister to the two country churches. He offered this explanation for his request:

"I am willing to live in the simplest way, and if it pleases Gael to restore me to my former health, I trust that many years of happy usefulness among you are yet before me. I feel that I have no right to claim a home among you, as this was no part of the original agreement, but after saying that it was impossible for me to continue my residence here (Charlottesville) I leave the whole matter in your hands."

That the vestries of St. Paul's Church and the church at Buck Mountain took an appreciative attitude toward the Rev. Mr. Nelson's modesty concerning his right to a rectory, is evidenced by this account of a vestry meeting in the year 1864:

"A meeting of the joint vestries was called, at which were present: Messrs. Colston, Gilmer, Stephens, Lewis, Noland, Birckhead, Fernyhough, and John P. Michie . . . On motion, Mr. William H. Southall was unanimously elected a member of St. Paul's Vestry, and took his seat. R. W. N. Noland submitted a proposition to build a parsonage and for himself he proposed to give a house containing 24 rooms, which he supposed to contain sufficient material to build the rectory; he was authorized, on behalf of Messrs. W. W. Gilmer and William H. Southall, to offer the Vestry a lot of land upon which to erect a parsonage. The condition imposed was that the other members of the Vestry agree to bear the expense of removing the same and fitting up a suitable home for the Rector of the parish. This proposition was agreed to, and it was understood that Messrs. Noland, Southall and Gilmer, in consideration of their donations, were not to be called upon for further contributions to this purpose. The following list, with the contribution of each, ends this section:

William H. Southhall		barrel of	corn	and	\$55.00
William W. Gilmer		“	“	“	\$55.00
S.G. White		“	“	“	\$30.00
Dr. G.B. Stephens		“	“	“	\$50.00
R. Colston		“	“	“	\$30.00
R.W.N. Noland		“	“	“	\$40.00
J.W. Woods		“	“	“	\$40.00
C.H. Price		“	“	“	\$15.00
Thomas W. Wood		“	“	“	\$15.00
Dr. Crump		“	“	“	\$30.00
John W. Lewis		“	“	“	\$20.00
William O. English		“	“	“	\$40.00

Should this subscription list arouse any feeling that the rectory horse received preferential treatment, it may be dismissed, for to his report to the Diocese in September, 1865, the Rev. Mr. Nelson appended this statement:

“The Rector of St. Paul's and Buck Mountain churches would gratefully acknowledge the great liberality of the people under his charge during the past four years of hardship and sorrow. When compelled to leave Charlottesville and come to the country, two of my parishioners deeded to the Church about twenty acres of excellent land for a parsonage another gave the materials for a house, and both churches united in erecting a most comfortable building. I trust that as they have ministered to me thus liberally in temporal things, I may be enabled to minister to them more zealously in spiritual things.”

That this hope was realized is proved by the advances, both spiritual and material, made by the parish under his rectorship. Seven candidates were presented to Bishop Johns for confirmation on August 2, 1866, but one communicant was "suspended" from the parish during the preceding year. The name of the offender and the nature of the offense remain, charitably, undisclosed.

Although there has been mention of those vestry members who acquired parish property and of those who have attended vestry meetings, the first official record of a vestry as such was this list, dated 1867:

Raleigh Colston	Hillandale
William O. English	Verulam
R. W. N. Noland	Rocks
William W. Gilmer	Ivy
John M. Lewis	Clay Hill
Wm. H. Southall	Leigh
Dr. G. B. Stephens	D.S.
Benjamin Wood	Oaklands
Samuel G. White	Ivy
J. Warwick Woods	Valley Point

Church Wardens: Raleigh Colston, George B. Stephens
Register: R. W. N. Noland
Treasurer: George B. Stephens

It has been the general belief in this parish that the date on which the church building was moved, bodily, from Mechum's River to Ivy was 1868. There is good reason to believe that the move was made at a later date, for we find this account of business transacted at a Vestry meeting of February 26, 1868:

"The subject of the removal of St. Paul's Church to Ivy Depot was brought up by the Rector. The members of the Vestry all agreed that the proposed removal was very desirable for the convenience of the neighborhood and the good of the Church, but there being so small an attendance of the Vestry present, it was resolved:

'That a committee of three be appointed to ascertain the sense of the vestry upon the policy and practicability of removing the church, and that they be instructed to report to a called meeting of the vestry to be held at Ivy Depot on Saturday, March 7th, at 11 o'clock. During the discussion, the following members of the vestry agreed to subscribe to the purpose: Wm. W. Gilmer, \$100.00; William O. English, \$100.00; R. W. N. Noland, \$100.00, and the Rector pledged himself to raise \$100.00 now, and stated that he was authorized to say that S. G. White would contribute a like sum.'”

On March 11, 1868, the vestry met as agreed, and of that meeting we find this account:

"The Vestry viewed the proposed location for the church upon the land belonging to Mr. J. W. Woods, Mr. Woods proposed giving a lot supposed to contain from ½ to 1 acre, but the opinion of the Vestry being that the true interests of the church would be advanced by at once acquiring the title to a more extended area, with a view to laying off a cemetery, and if possible the building of a rectory adjoining the church, Mr. Woods agreed to sell at the price fixed by the Vestry the whole or any part of the hill bounded on the south by the road, on the east and north by the branch running from Mrs. Anderson's field, and on the west by the line fence between himself and Mrs. Anderson. The Vestry acceded to the liberal offer of Mr. Woods and fixed upon \$50.00 per acre as the price of the land."

An incidental term of sale was Mr. Woods's stipulation that he be given the first choice of lots in the cemetery. This being agreed upon, a site of 2 ½ acres of land was transferred on July 7, 1868, to Raleigh Colston, W.O. English, W. W. Gilmer, John M. Lewis , P. N. Nelson, William H. Southall, George B. Stephens, Benjamin Wood, and Thomas W. Wood."

Although committees and appraisers (both communicants and non-communicants, in the interest of fairness) had been appointed to obtain estimates and bids for the sale of the church at Mechum's River as it stood, and for the sale of the rectory at Ivy, with a view to rebuilding upon the land being purchased from Mr. Woods, no definite action was taken, for on April 11, 1868, still another Vestry meeting was held, at which "The Rector addressed the Vestry an earnest appeal in behalf of immediate action in the matter of the removal of the

church from its present site to Ivy Depot, and' offered prayer for the success of every effort to promote the interest of the church at large, and especially for the success of the object of this meeting. The committee on subscriptions reported the sum of \$1200 as raised for the removal of the Church. The committee on a plan reported several proposals submitted by Mr. Darrow from which the Vestry selected and approved of a plan for using the material of the old church building in the construction of the basement of the new one, finishing off said basement of the new one, and running up the second story 30 x 50 feet, roofing in and flooring, but leaving it unfinished until some future time - which plan he proposed to carry out for the sum of \$1600."

The ubiquitous matter of shillings and pence soon obtruded itself into the proposal to erect, not only a rectory at Ivy Depot, but a church as well, for part of which the old material was to be used. There followed the decision to do this, impassioned arguments, pro and con, concerning the use of the basement of the new building by other denominations. One resolution, offered by Mr. R. W. N. Noland, began: Whereas the feebleness of the Episcopal Congregation in this neighborhood makes it necessary for us, the Vestry of St. Paul's Church, Fredericksville Parish, in our effort to erect a church at Ivy Depot, to ask aid of our brethren of other denominations...and whereas there is among the Canons of the Episcopal Church one relating to speaking and preaching in our churches by persons not Episcopally ordained . . . " continuing, Mr. Noland divided the vestry and congregation of St. Paul's Church into two groups, those who considered "the salvation of souls vastly more important than the observance of canonical law" and "those who wished to observe the letter of the law." This proposal was, accordingly, made: That the basement be fitted up as a place of worship, open to any Christian denomination (under circumstances outlined in a very general way), but "that said basement shall not be used during the hours appointed for service by the Rector of the parish in either the upper or lower story of the house."

This left the canonical status of the upper story a little vague, and raises the question whether one part of a building could be consecrated for use by the Episcopal Church, another part to be used by other denominations without benefit of such benediction, Those wishing to defy canonical law advanced the argument that "the greatest hope of strengthening the one they represent is by the cultivation of the spirit of Christian fellowship with others, and thereby

endeavoring to break down the unfounded prejudice existing to some extent on the ground of supposed exclusiveness of our Church.”

After heated arguments and much rhetoric, the two factions agreed to refer their controversy to the forthcoming Diocesan Council meeting in Lynchburg, petitioning for an interpretation of Canon XI. They might have spared themselves frayed tempers and strained friendships, for the minutes of the Diocesan Council of 1868 at Lynchburg record:

“Papers were laid before the Council from the vestry and the Rector of Fredericksville Parish touching a controversy between them. The Council was asked to give a decision in the case. The papers were referred to a committee, who reported that in parochial controversies the Council had no authority to interfere, as they were matters belonging to the judiciary, not to the legislature of the Church.”

This issue seems to have dropped there, for the Rev. Mr. Nelson continued to enjoy the rectory and to feel a sense of gratitude which prompted him to make this report to the Council in 1868:

"The Rector would Gratefully record an increased interest felt in the Church as evidenced by the subscription of \$1,300 to remove St. Paul's Church to Ivy Depot, and the liberal donation by one of the friends of the Church and the other of the same gentleman on favorable terms of sufficient land adjoining for a cemetery and other church purposes. The rector therefore hopes that under the blessing of a gracious God, this church is about to enter upon a new career of usefulness."

In 1869 he wrote: "The rector would gratefully acknowledge the hand of God's good providence, by whose blessing we have been enabled to remove St. Paul's Church to a convenient and central position at Ivy Depot. This has been done at a cost of about \$1750.00. This sum included an acre of land purchased and an acre and a half donated by a member of the Vestry, valued at \$100.00 an acre." The denuded property at Mechum's River was sold to Mr. Benjamin Wood, from whom part of it had originally been acquired.

Despite the vicissitudes with which the building of a church and a rectory had been beset, St. Paul's Church, Ivy Depot, was consecrated on August 1st, 1870, by the Rt. Rev. Francis M. Whittle, Assistant Bishop of Virginia, and the parish entered upon a new chapter in its history. The varying methods of recording officially the early events of the parish - baptisms, confirmations, marriages, burials, etc. necessarily make a list of the home places incomplete. In some cases rectors have indicated the place of baptism, or marriage, for instance, as "at the home of the parents" or "at the bride's home," etc. In others, the name of the home place has been given. We beg indulgence for any omissions. This list simply gives the names of those farms or home places of parishioners which appear in the early records:

<i>Aspen Grove</i>	<i>Hardings Tavern</i>	<i>Old Tavern</i>
<i>Bloomfield</i>	<i>Hilltopia</i>	<i>Oldham</i>
<i>Cherry Hill</i>	<i>Hillandale</i>	<i>Pleasant View</i>
<i>Church Hill</i>	<i>Holkham</i>	<i>Red Banks</i>
<i>Clay Hill</i>	<i>Ivy Manor</i>	<i>Rase Hill</i>
<i>Clover Plains</i>	<i>K inlock</i>	<i>Spring Hill.</i>
<i>D. S.</i>	<i>Kirk Lea</i>	<i>Sunnyside</i>
<i>Dacombe Lodge</i>	<i>Leigh</i>	<i>Temple Hill</i>
<i>Farmington</i>	<i>Locust Hill</i>	<i>Valley Point</i>
<i>Fieldings</i>	<i>Longwood</i>	<i>Verulam</i>
<i>Frey's Hill</i>	<i>Long Branch</i>	<i>Halnut Hill</i>
<i>Greencroft</i>	<i>Midway</i>	<i>Willow Bank</i>
<i>Gilnock</i>	<i>Northwoods</i>	<i>West Leigh</i>
<i>The Grove</i>	<i>Oak Hill</i>	
<i>Grassmere Farms</i>	<i>Oakland</i>	

1872. The parish is vacant. Anticipating a little the advent of a new rector in 1873, we give here a list of communicants who would comprise his parish:

Mr. W. O. English

Mrs, Butler

Dr. G. B. Stephens

Mrs. G. B. Stephens

Miss Helen Stephens

Miss Florine Stephens

Mr. William Wirt Gilmer

Mr. John Marks Lewis

Mrs. John Marks Lewis

Miss K. Whitehead
Mr. Robert Rodes
Mrs. J. Warwick Woods
Mrs. Peter McGee
Mrs. Charles Price
Miss Owens
Mr. Creed Owens
Mrs. Abell
Mrs. Brown
Mr. Geo. W. Brown
Miss Betty White
Mrs. John McGee
Rev. J. A. Greaves
Mrs. J. A. Greaves
Frances Sharp
Mr. Eldred Wilson
Mr. A.J.A. Small

On May 15th, 1874, Bishop Johns confirmed the following:

Miss English
Miss Alice Stephens
Miss Lucy Stephens
Miss Emma Stephens
Miss Jane Price
Mr. Charles Brown
Alban Greaves
Grayson Unruh

There were two teachers in the Sunday School, with 15 scholars enrolled.

The sexton of a rural church in England is quoted, in a contemporary essay, as speaking of those whose graves he tended in the parish burying ground as the "quiet folk." The present

cemetery at St. Paul's Church, which lacks commercial perfection and regimentation, has the simplicity and dignity which make the old sexton's words applicable to those lying in our own grave yard. Three cemeteries have occupied a conspicuous place in the history of St. Paul's Church. The first was the Gilham Burial Ground, the location of which is defined in an old register as lying "half a mile southeast of Mechum's River Depot on the south side of the railway, on the road leading from the mountain to Mechum's," We find, among those buried in this cemetery, Captain Oldham and Colonel Kinsolving, who, with Mr. T. Fielding Lewis, are spoken of as the founders of St. Paul's Church in Fredericksville Parish.

The limited capacity of the Gilham Burial Ground is one of the reasons for constant pressure upon the Vestry of St. Paul's Church to move to Ivy, where several larger tracts of land were available and where the future of the congregation seemed to lie. Locust Hill, the birthplace of Meriwether Lewis, lay a quarter of a mile northwest of St. Paul's Church. It is recorded that "it was almost a parish burying ground for a good many years. It was formerly a part of an old orchard." The following records of burials at Locust Hill suggest a practical reason for the feeling on the part of the St. Paul's congregation that the Locust Hill burying ground, used so long by Fredericksville Parish, might soon have no more room for those outside the Lewis, Harper, and Anderson families:

1810 Edmund Anderson

1820 Mary Anderson, daughter of Edmund;

1825 Captain Peter Marks

1837 Mrs. Lucy Marks, aged 85, wife of William Lewis and mother of Meriwether Lewis, the explorer of the Rocky Mountains with Clarke, and afterwards wife of John Marks

(William Lewis was the son of Reuben Lewis of Belvoir. He took cold while fording the Rivanna at Secretary Ford during the Revolution to join his regiment. He died at Clover Fields near Keswick, where he was buried. His remains were probably later interred at Locust Hill, where he had lived - property which, with the adjoining farms Valley Point, Holkham, and the farm behind, was entailed upon him by his father) 1842 Daniel Perkins of Pittsylvania County, father of Joe Perkins, who married a daughter of Benjamin Wood

- 1843 Mrs. Price, daughter of Charles Harper, mother of Charles H. Price; wife of Stephen Price of Rocks Mills;
- 1844 Anne Eliza, wife of Thomas Fielding Lewis, daughter of Edmund Anderson
- 1844 Reuben Lewis, "brother of Meriwether Lewis, the traveller," who owned Valley Point
- 1851 His wife, who was a Miss Dabney of Louisa
- 1845 Miss Dabney, niece of Mrs. Reuben Lewis
- 1846 Howell Lewis, a son of Charles Lewis of Mt. Eagle, the father of Thomas Fielding Lewis, and a nephew of William Lewis
- 1848 Joseph Harper of Farmington
- 1848 Charles Harper, father of Joseph and of Mrs. Lucy Anderson and Mrs. John Wood, Jr. He lived at Spring Hill near Ivy Depot. (Charles Harper ordered that his bare name should be put on his tombstone; also that his coffin should be made of old worm-eaten wood fit for nothing better, and that it should be flat, and made plain by a negro servant.) Charles Harper's father, a sea captain in the West Indian trade who moved from Philadelphia to Alexandria, and died there, had twenty children by his first wife and nine by his second. Charles moved from Alexandria to Culpeper, thence to Albemarle.
- 1845 Jane, widow of Edmund Anderson, daughter of William Lewis and sister of Reuben and Meriwether
- 1848 Jane Wood, first wife of Benjamin Wood and daughter of Edmund Anderson, Her daughter Maria became Mrs. Rodgers; her daughter Alice married Mr. C. H. Price. The first husband of her daughter Martha was Mr. Joe Perkins; the second, Captain Flynn of Suffolk, who was buried at Locust Hill.
- 1862 Dr. Meriwether Lewis Anderson, husband of Lucy and father of Harper Anderson
- 1862 Thomas Fielding Lewis, father of John Meriwether Lewis
- 1849 Mrs. Mosby, a daughter of Lewis Anderson

The next entry reads:

"Between 1849 and 1862 there were buried three children of Thomas W. Wood, two children of John and Margaret Tapp Lewis, two of John Wood, Jr., two of Dr. Rogers, three of Charles Price, and two of Dr. Anderson."

1864 Meriwether Lewis Anderson, son of Dr. M. L. Anderson and Lucy, his wife, aged 19.

1866 Alice Price, wife of Charles E. Price and daughter of Benjamin Wood.

1872 Benjamin Wood of Oaklands

1862 Henry I. Tapp, brother of Mrs. John Lewis

1862 Jane, infant daughter of C. Harper Anderson and Sarah, his wife.

* * *

Prolonged discussions and the presentation of various plans preceded the acceptance of some property, and the purchase of more, from Mr. J. Warwick Woods, but in 1863 the Messrs. Noland, English, and Colston constituted a committee "to secure title to the six acres and a half of land to be purchased from Mr. Woods, and to accept the gift of an acre and a half from him, to layoff thereon a cemetery to be sold out in lots for the burial of the dead, to offer said lots for sale, and to act generally as a standing committee upon the management of the cemetery," It was later stipulated that the price of one section in the cemetery, containing ten graves, be ten dollars; half a section, six dollars; and a single grave two dollars. No section was to be considered sold until paid for; persons requiring the services of a grave digger were to "apply to the sexton, who shall receive two dollars for the digging and cleaning up of the church." In 1878 the vestry adopted a resolution authorizing the burial, in the Church cemetery, of any colored person who was a member of St. Paul's Church.

One of the most frequent items of business at Vestry meetings over a long period of years was a consideration of the condition of the fences around the churchyard and the cemetery. Sometimes the women thought they should be replaced, while the men considered them entirely sound. Sometimes the men conceded that the women's point was well taken, and saw to the necessary repairs or replacement. In 1895 Mr. Neve made this entry in the parish

register: "The Rector stated that he had been asked to call the present meeting, by the Ladies' Society, for the purpose of considering the state of the churchyard fence. The ladies thought that either a new fence ought to be put up, or the old one strengthened and repaired in such a way as to prevent trespassing. A letter was also read from Mrs. Lobban, stating that boys had been seen hunting with dogs in the cemetery." A happy solution to the problem of keeping; the church property from becoming a public thoroughfare was the adoption of a resolution to strengthen the fence and to have a stile erected on the churchyard fence" for the benefit of Mrs. Lewis and her family."

In 1872 a search was begun for a suitable candidate for the opening in St. Paul's Church. There being a substantial nucleus of English people in Ivy, St. Paul's Church seemed a logical choice for the Rev. Mr. Greaves, a young English clergyman who earnestly wished to advance the missionary work of the Church. The Rev. John A. Greaves, an M. A. of Lincoln College, Oxford, a native of Haversham, Bucks, and a veteran of eight years' missionary work in Australia, turned a deaf ear to the call to be consecrated Bishop of Newcastle, returned to England from Australia, served several parishes in his homeland, then set forth with his family for the United States. Mrs. Greaves was the former Miss Agnes Wilson, the daughter of an English clergyman who left Leicestershire for the United States shortly before the departure from England of the Greaves family.

Upon arrival in this community, the Rev. Mr. Greaves was promptly invited to accept a call to St. Paul's Church, Ivy, at a salary of \$250.00 a year, with the promise of as much more as the parish could raise. Emmanuel Church, Greenwood, assumed the obligation of paying a sum similar to that pledged by St. Paul's Church, bringing Mr. Greaves's salary up to the figure of \$500.00 a year.

The rectory proving inadequate for a family of eight children, the Rev. Mr. Greaves purchased the farm of Mr. William Gilmer in 1874. For eight years Mr. Greaves served both Emmanuel Church, Greenwood, and St. Paul's Church, Ivy, struggling against the financial hardships of reconstruction and disruption, loved and respected by his parishioners in both communities. When, in 1881, he felt that his health required the curtailment of his work, he tendered his resignation. St. Paul's Church, unwilling to relinquish so dedicated a priest, offered

to increase his salary if he would consent to remain at Ivy. This the Rev. Mr. Greaves was unwilling to do, basing his decision on his feeling of obligation to help support the weaker congregation, Emmanuel Church, Greenwood, which had, only a few months before that time, adopted a resolution entreating St. Paul's Church to assent to a continuation of the union between the two churches. The Rev. Mr. Greaves then consented to continue as rector of both churches, finally resigning at the end of two years. He returned to England, where he died two years later, leaving the example of a dedicated priest and a zealous missionary.

There is a subsequent memorandum in the permanent vestry records showing these services to have been taken at St. Paul's Church by the Rev. Alban Greaves, a son of the Rev. J. A. Greaves, who was in Ivy visiting his parents at the time of his father's resignation, and who consented to serve the parishes until his father's place could be filled: Seven in the latter part of 1883, and fourteen in 1884. For these services his honorarium amounted to \$168.00.

The Rev. Alban Greaves had studied at the University of Virginia, and later at Trinity College in Toronto, going to England for his ordination in Peterborough Cathedral. He is said to have been a brilliant young man, and at both Ivy and Greenwood to have preached along theological lines that were undoubtedly, at that time, considered very advanced. He left Ivy in 1885, and for several years had mission churches in North Carolina and Georgia, keeping green his association with St. Paul's Church by visiting friends and relatives in Ivy. In poor health, and unable to carry alone the work of a parish, he ultimately returned to Albemarle County to assist his father's successor, the Rev. Frederick W. Neve, in his mission work. He died in 1903 while visiting his mother in England. The marker under the memorial window in St. Paul's Church gives the dates of the rectorship of his father, the Rev. J. A. Greaves, as 1873 to 1885, whereas our chronology (the facts for which were taken from parish records) indicates that the Rev. Alban Greaves conducted the services from October, 1883, until the end of 1884. This discrepancy may possibly be explained by the fact that the resolution acknowledging the severance of the parochial relationship with the Rev, J. A. Greaves was not adopted until March, 1885, a circumstance which suggests that the parish had hoped an improvement in his health would enable him to resume services, and that until the resignation was final, they considered his son, the Rev. Alban Greaves, only an interim rector. The final resolution was worded as follows:

"Whereas our beloved pastor, Rev. J. A. Greaves, has tendered his resignation as pastor of this church; therefore, be it resolved that it is with pain and sorrow that we sever our connection with him. When he came amongst us, now nearly twelve years ago, he found a small congregation, struggling to maintain our organization as a church. Under his faithful ministrations, and with the blessing of Almighty God, the number of our communicants has been increased more than four-fold, our congregation, which was a mere handful, now fills our church building. Our youth of both sexes have been brought to confirmation, many of whom are now fighting life's battles amongst strangers.

Resolved: That we desire to say to him that wherever his lot may be cast, our sincerest wishes for his happiness will follow him;

That our Register be requested to enter these resolutions in the register."

The following brief facts about the family of the Rev. and Mrs. J. A. Greaves are familiar to those who have known their descendants, and who from childhood have been steeped in parish lore. We beg their indulgence.

During the years of Mr. Greaves' ministry at Ivy and Greenwood, he and his wife experienced the joys and sorrows incident to the life of a closely knit household. They had the happiness of sending their son Alban to their native land for his ordination, and they faced the poignant parting from their nine-year old son, William, whose body still lies in St. Paul's Cemetery. In 1876 their infant son, Christopher, was baptized by his father in St. Paul's Church; in 1878 their infant son, Alfred, was baptized, one of his sponsors being the Rev. Alfred Redifer, the vicar of an English church, who was evidently visiting the rectory at the time. In 1885 their second son, Dr. Thomas Greaves, was married at St. Paul's Church to Miss Stella Flora Irene McRae of Sydney, New South Wales; in 1888 Mr. John Greaves, their third son, married Miss Georgina Helen Hornidge of Blessington, County Kildaire, Ireland. (It was with their aunt, Mrs. John Greaves, and her husband, that Mrs. B. Charles Baker and her brother, the late John M. Higginson, made their home after the death of their mother.) In 1903 Miss Agnes Greaves was married by the Rev. Frederick W. Neve to Mr. Henry Neville Cary, and old records indicate that Mr. and Mrs. Cary returned to England to make their home. Mr. Lawrence Greaves, a son

of the Rev. and Mrs. J. A. Greaves, died in 1919 and is buried in the cemetery at St. Paul's Church.

Baptismal records tell us that Bernard Oliver Greaves and Alban Kingsley Greaves, the sons of the Rev. and Mrs. Alban Greaves, were baptized at St. Paul's Church by Mr. Neve on the Feast of the Conversion of St. Paul, 1903, and Ash Wednesday, 1904, respectively. After the death of the Rev. Alban Greaves, his widow and their children continued to live in Ivy, the site of their house being part of the original Greaves farm purchased from Mr. Gilmer. Four children survive the Rev. and Mrs. Alban Greaves - Elizabeth, now Mrs. Cecil Wray Page, Sr., who lives in Gloucester County; Thomas Guy Greaves, a retired chemist, who makes his home in Mobile, Alabama; John Oliver Bernard Greaves, who is living in Costa Mesa, California; and Alban Kingsley Greaves, who lives near his sister in Gloucester County.

There has been little mention of a rectory in this informal resume of events at St. Paul's Church, for the reason that it was rented during most of the rectorship of Mr. Greaves. You will remember that it was built in 1865 on a site donated by the Messrs. W. W. Gilmer and William H. Southall, from materials given by Mr. R. W. N. Noland. That rectory proved an acceptable residence for the Rev. Mr. Nelson (for whom it was built), for he is reported as having lived in it comfortably from 1865 to 1872, when he resigned and went to Kentucky. A chronicler of the era has told us that the farm of the Rev. J. A. Greaves, bought from Mr. William Gilmer, boasted not only an adequate house, but an orchard from which the Rev. Mr. Greaves, even with private means, must have welcomed the income. The parish rectory, meanwhile, was rented.

In 1874 fruit trees, a school room, and a fence at the rectory suffered damage from a fire started by a passing C. and O. engine, and Mr. Southall reported to the Vestry that the Chesapeake and Ohio Railroad had given him a ticket for one thousand miles of travel, in satisfaction of the damage done by the fire. Inasmuch as 150 panels of fence had been destroyed, it was felt that the ticket did not begin to cover the expense of the fencing. Mr. Southall conceded, however, that the straitened circumstances of the railroad did not permit of any further settlement at that time. The Chesapeake and Ohio Railroad had, in 1868, succeeded to all rights, franchises and property of the Virginia Central Railroad Company and the

Covington and Ohio Railroad. The former was the successor to the Louisa Railroad, chartered in 1836; the latter had no line construction, but had apparently done considerable surveying and blasting on the right of way upon which future rail service to the Ohio River would depend. As the Virginia Central had, at the close of the war, about twenty miles of usable track and a treasury of less than one hundred dollars in gold, we must conclude that a pass for one thousand miles of travel was all that the struggling Chesapeake and Ohio Railroad could possibly offer in 1874 as a gesture of conciliation.

We must conclude, too, that the Rev. Mr. Greaves was motivated by the motto on his family crest: "I Seek Higher Things," for at a Vestry meeting held at the railway depot room in December of 1875, it was reported that he had received only \$171.20 of St. Paul's portion of his salary. No financial help could be expected from the literary entertainment given in Christmas Week of 1875, for the proceeds from it, amounting to \$46.00, were earmarked for other uses, among them the payment of an old debt of \$10.00 to the Rev. Wm. N. Nelson, the purchase of a pair of gates for the cemetery, the services of a carpenter and a blacksmith, the digging of a trench (fifty cents), lumber for various repairs, and paint (twenty cents.) So we can only assume that the Rev. Mr. Greaves, with the patience and forbearance which must have characterized his entire ministry, waited for the rest.

In 1879 it was proposed "That the subscriptions paid to the Rector's salary be posted on the Church door on the first Sunday after the close of the old financial year". . . It was objected at first that this was novel in Virginia, but the argument was used that it would satisfy all who had paid that their subscriptions had been received by the Rector; that it was strictly a business matter that a statement of all monies received should be exhibited to contributors for their satisfaction; that it would show what was the amount paid to the rector; and that it would stimulate all Church attendants to have their names on the roll."

One cannot but be thankful that such a procedure was novel in Virginia, and that if it was inaugurated, it did not continue to be the method by which the advancement of God's kingdom was financed.

We now come to that era in the history of St. Paul's Church marred by a misunderstanding between the sister parishes of St. Paul's and Buck Mountain over the sale of a

rectory formerly owned by the two parishes. While St. Paul's Church seems to have paid for what repairs were considered necessary for the maintenance of the church proper, later events revealed that the parish had found itself, during the rectorship of the Rev. Mr. Nelson, unable to defray its share of much needed repairs to the rectory. Mr. Nelson himself had advanced funds for them, a fact that was noted in the minutes of the Vestry meeting of May, 1867. When Mr. Nelson resigned in 1870, Mr. William Southall reimbursed him for the indebtedness of the parish. Then, Mr. Southall having "transferred to another party" this debt on the part of St. Paul's Church, Mr. N. H. Massie of Charlottesville appeared before the Vestry on November 28th, 1876, presenting the claim of his client for the settlement of this debt. Mr. Massie explained that it was a moral, not a legal claim, upon which he relied.

The following resolutions were, accordingly, adopted by the Vestry, although not unanimously: "That the register now enter upon the record of this Vestry the acknowledgment of the fact that a certain debt was due to the former rector for improvements upon the rectory, which now amounts to \$539.00, of which \$350.00 is principal, and which debt having been paid to him by Mr. Wm. H. Southall then became due to said Southall, and

"That as it appears from the records and from the personal recollection of many of the present members that it was intended, so far as they could do so, by simple resolution, to pledge the rectory itself for the payment of this debt, therefore this Vestry now expresses their willingness that this debt be not only definitely recognized, but that it be recognized in good faith a liability resting upon said rectory."

There was an objection to this action, the feeling on the part of a small group being that "such claim ought to have been met by private contribution, leaving the rectory and land intact for the use of the Church forever." To this objection the Treasurer replied that "we had all these years been using a house finished with other people's money, and it was time we paid the debt." As the wish of the majority prevailed, the small minority on the Vestry had to content themselves with this decision. There is a footnote stating that all those dissenting were Englishmen - significant in that it stressed an unbroken continuity and sound churchmanship to which that group had been accustomed in England and which made it unthinkable that parish

property should not be left intact for the use of the Church forever. The next item was brief, and sounded, deceptively, like routine business:

"A committee of four was appointed to confer with the Vestry of Buck Mountain Church with reference to the subject of the rectory, before any further proceedings were taken. The four named were the Rector, Dr. Stephens, Mr. J. M. Lewis, and Mr. Thomas W. Wood."

Upon this motion hangs a chapter of St. Paul's Church which involves not only title to the rectory, but the dissolution of the bond which had for three decades bound St. Paul's Church to the church at Buck Mountain. In August, 1877, the Vestry of St. Paul's Church met to consider the matter of giving title to the rectory, owned jointly by the two churches, to satisfy the claim of Mr. W. H. Massie's Charlottesville client, to whom Mr. Wm. H. Southall had transferred his claim to rectory property, in exchange for reimbursement for certain amounts he had given the Rev. Mr. Nelson in payment of money advanced by the latter for rectory repairs during his rectorship. It was resolved: "Whereas a difficulty has arisen between the trustees of the Ivy rectory in reference to the disposition that should be made of that property at this time, and whereas a portion of the trustees have expressed willingness to have the matter arbitrated;

"Resolved that we agree to such arbitration, and select Judge J. L. Cochran as one of such arbitrators, binding ourselves to abide by their decision, provided the other parties so bind themselves." A copy of the resolution was sent that day to the Rev. D. C. T. Davis, then rector of the Buck Mountain Church.

In October, the Vestry of St. Paul's Church received this reply to a communication sent earlier to the Vestry of the Buck Mountain Church suggesting arbitration:

"Your communication of the 14th ult. proposing to submit to a board of arbitration certain questions in regard to the parsonage property (which has been in controversy between the vestries of St. Paul's and Buck Mountain churches) has been received. In reply, we state that we are not only willing but anxious to have all matters in dispute settled at an early date, and therefore accept your proposition, with the understanding that the property in question is not in any contingency to be subjected to sale for the payment of any debt for which it is not legally

bound. And we, in like manner, with the Vestry of St. Paul's, bind ourselves to abide by the decision of the arbitrators."

* * *

At a meeting of the Vestry of St. Paul's Church held in November, 1878, Judge Cochran was appointed arbitrator on behalf of St. Paul's Church, Dr. Cabell of the University of Virginia was appointed by Buck Mountain Church. After deliberate consideration of all evidence, Judge Cochran and Dr. Cabell affixed their signatures to this award:

"That in consideration of the use of the parsonage to the present time by the Rector of St. Paul's Church, St. Paul's Church shall alone be responsible for the Nelson debt; and that Buck Mountain Church shall have the parsonage for two years from January 1, 1879, for the exclusive use and enjoyment as a parsonage for its rector. And that after January 1, 1881, the two congregations shall alternately have the exclusive use of the property (but always for parsonage purposes) for such terms as they may jointly agree upon.

"All of which is respectfully submitted as our best joint conclusion as to the proper settlement of this old and unpleasant difficulty, and with the sincere hope that it may be acceptable to all interested."

The Vestry of St. Paul's Church consented to this award and so advised the Vestry of Buck Mountain Church, who, being human, could hardly have been expected to relish either it or this preliminary statement of Judge Cochran and Dr. Cabell: "Unhappily, the union of the two churches was severed in July, 1867. Mr. Nelson continued as rector of St. Paul's, and Mr. Davis was engaged as rector of Buck Mountain Church. Whatever may have been the cause of the separation, it is certain that St. Paul's congregation did not directly or indirectly bring it about."

The matter of arbitration having been settled, for the time being, at least, the Vestry then turned its attention to such practical concerns as the raising of \$18.44 of the "Rector's stipend" still due, and the general cleaning of the church yard in anticipation of the Bishop's visitation. There followed a considerable period of stagnation as far as the implementation of the award went. In April, 1882, the Rev. Mr. Davis wrote that the Buck Mountain Vestry,

unwilling to accept the arbitration of Judge Cochran and Dr. Cabell of 1878, had requested him to prepare a fresh statement introducing new evidence. That was the first intimation St. Paul's Vestry had had of this step on the part of the Buck Mountain Church two years earlier. There was brisk exchange of correspondence between the two churches, which was terminated in 1884 by this verdict, which was embodied in the minutes of the meeting of February 11, 1884: "Judge Cochran, on being consulted, said that he and Dr. Cabell were of the opinion that the alleged omissions were not of sufficient importance to necessitate a re-opening of the case, and that they ought to have been brought forward at the proper time, when every opportunity was given. He also said he did not think that St. Paul's vestry held the property under any terms compelling them to keep up the repairs, or that Buck Mountain would have any claim against them for neglect of repairs."

There the matter rested, for the time being, while the parish proceeded to follow its usual pursuits, among them the consideration of a wish expressed at a vestry meeting that Alec Waller, the sexton, sit downstairs near the door (not in the gallery with the colored members of the congregation) "so as to close the door and attend to his duties more easily," As Alec is remembered with affection by many members of the present congregation, he must have been in the service of the parish for many years. His grandson now lives near the site of the old church. In 1875 Alec's daughter Isabella was married by the Rev. Mr. Greaves to Samuel Wilson. In 1884 the vestry raised Alec's salary to \$18.00 a year (later to \$24.00 a year, still later adding twenty-five cents a month to that figure.) But Alec's duties were not the only item of business. There was a complaint about the heating of the church. Coal had been ordered as an experiment, and the two stoves were performing badly. Too, the Rector had to be reminded of the Bishop's late circular admonishing vestries not to use various colored altar cloths and floral decorations at Easter. A vestryman stated that members of the congregation had requested him to ask the rector if he would omit the Litany on Communion Sundays, as the whole service was rather long. The Rector replied that he was personally averse to omitting any part of the service when there was but one service on Sunday. Another vestryman reminded the vestry that the Litany occupied only eight minutes; still another vestryman said he had never considered the service too long. The Rector then agreed to endeavor to preach a

sermon of fifteen minutes instead of half an hour on Communion Sundays, thus avoiding the necessity for omitting the Litany.

All vestry business, however, was not conducted along formal or controversial lines. One February, with what seemed admirable prudence and thrift, "the Chairman of the Vestry agreed to notify the gentlemen who had promised trees to the church that the time had come for planting them;" on March 3rd, 1886, "the members of the Vestry remained after the meeting, took down the Christmas decorations and stored them away," In a later era, a "meeting adjourned to get a vestryman's car out of a ditch."

Very little has been said up to this point about the solvency of St. Paul's Church, for the reason that there was hardly a vestry meeting between the organization the parish and the conclusion of Mr. Neve's rectorship, at which a "deficiency in the stipend account" (or some similar euphemism) was not considered by the meeting. So critical was the state of the parish finances in 1880 that in September of that year the vestry resigned, driven to this course by the failure of the parish to raise not only its portion of the rector's salary due at Easter of that year, but for the intervening months as well. Their ultimatum to the congregation closed with these words: "Your vestry are deeply mortified to have to adopt this course, but we must leave it with you now whether the church shall be closed or not." It was then decided to hold another meeting to divide the parish into districts for the solicitation of subscriptions.

Throughout the earlier years of its existence as a parish, St. Paul's Church found itself involved in the hopes and aspirations, the failures and successes, of other struggling congregations, as one branch of a family will help another, lending material and moral support, and receiving, in turn, aid and encouragement in its own dark hours. The history of St. Paul's is interwoven, in very much that way, with that of Emmanuel Church, Greenwood. The Rev. Messrs. Davis and Slack had served both St. Paul's and Emmanuel parishes, but at different times. The year 1868 seems to be the correct date for sharing the Rev. Wm. Nelson as rector of these two parishes. Both churches had small congregations; both were feeling the pinch of post-war austerity, and both, to put it mildly, were in straitened circumstances.

As the relationship between Emmanuel Church, Greenwood, and St. Paul's, Ivy, fluctuated according to the finances of the parishes and the disposition of their vestries, it is

difficult to dot every "i" and to cross every "t" in an account of this relationship. But that it continued for several years in a spirit of mutual helpfulness, we do know. There were many meetings between vestries and members of the two churches; at whose request each was called, there is no way of knowing. In any event, early in 1869 the Register of St. Paul's Church was instructed by the Vestry to communicate with the Vestry of Emmanuel Church to ascertain upon what terms, if any, they proposed to continue the relationship with St. Paul's Church.

Later in that year, a committee consisting of Mr. R. Colston, Dr. G. B. Stephens and Mr. William H. Southall met at Ivy, with a committee from Emmanuel Church, to consider the union of the two churches. Concerning the tenor of this meeting; we can only speculate, for the Rev. Mr. Nelson resigned from St. Paul's Church, but remained the Rector of Emmanuel. Before leaving St. Paul's Church, he fulfilled the obligation of the parish, discharging all indebtedness contracted in the removal of the church from Mechum's River to Ivy Depot, and so reported to the Diocesan Council. After serving Emmanuel Church for a year, he accepted a call to a parish near Louisville, Kentucky.

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A precarious financial state persisted for several years at both St. Paul's and Emmanuel churches. During the last year of his interim rectorship, the Rev. Alban Greaves had held a service at St. Paul's every Sunday; additional funds having been pledged for that purpose. As the vestry at Greenwood realized that his ministry would shortly draw to a close and a new rector would be called, Emmanuel Church continued to press their appeals for a union, reiterating that it would be utterly impossible for them to continue to keep their church open unless they were united with St. Paul's. In October, 1884, St. Paul's Vestry received a letter to this effect, and to it they replied that much as they regretted having to decline to share their rector with Emmanuel Church, to do so would constitute a breach of faith with those of the Ivy congregation who had increased their contributions so that they might have a service every Sunday morning. The matter was re-opened, however, and the Vestry, relenting, authorized the Rev. Alban Greaves to take the service at Emmanuel Church one Sunday a month, he to fill his place at St. Paul's with a lay reader. This he did until he left in 1885. In 1886, a vestryman at St. Paul's Church suggested "advertising for a clergyman who could get up a school." The vestry

must have felt that it had problems enough without adding a school to them, for nothing came of the idea.

Emmanuel Church and St. Paul's Church then shared, for a short time, the services of the Rev. John Armitage Farrar, born and educated in London but ordained in New York. Upon his resignation, a committee from St. Paul's Church was appointed to meet a deputation from the Vestry at Emmanuel Church in regard to calling another rector. Over a period of time, several candidates were interviewed; some came to see and to be seen. Their reasons for declining the call were as varied as those given the king who prepared a marriage feast for his son. (One clergyman gave as his reason, not that he had married a wife and therefore could not come, but that he had a wife for whom the rectory would be too lonely.) There the comparison ceases, however, for the vestry by no means went into the highways and hedges. It pursued a shrewd course, the wisdom of which proved to be incalculable. It called the Rev. Frederick W. Neve. But we must go back briefly to an expression of thanks to Mr. Sackville Caldbeck by the Vestry of St. Paul's Church in April of 1888. Mr., Caldbeck, a lay reader (probably English by birth) had visited England during the summer of 1887, and at the April meeting in 1888, the Vestry tendered a vote of thanks to Mr. Caldbeck "for his services in helping to get a minister in England." So it may be assumed that it was Mr. Caldbeck's recommendation of Mr. Neve that prompted the Vestry to extend a call to him. Mr. Neve's tri-syllabic reply to the offer of the rectorship of St. Paul's Church is parish history. He agreed to preach at St. Paul's Church the first, third, and fifth Sundays of the month, Christmas and Good Friday, and at Emmanuel Church, Greenwood, the second and fourth Sundays.

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With the parochial affairs at Greenwood now proceeding happily, we will continue with events at St. Paul's Church, Ivy.

The Rev. Frederick W. Neve, a native of Bennenden, Kent, was thirty-three years of age when, in 1888, he assumed the rectorship of St. Paul's and Emmanuel Parishes. Following his graduation from Merton College, Oxford, and his ordination, he had served parishes in

Cornwall, Somerset and Hertfordshire for seven years before coming to the United States. Although his height, six feet four inches, was in no respect a factor in the Vestry's selection of Mr. Neve, his splendid physique must have stood him in good stead, for instance, on August 28th, 1902, when he baptized fourteen persons by immersion in the pool at the foot of Frazier's Mountain, or on August 30th, 1908, when he baptized eight by the stream near the Church of St. John the Baptist.

Mr. Neve presided at his first vestry meeting on June 4th, 1888. It would take far greater space than that at our command to do justice to Mr. Neve's long and fruitful ministry, but there are highlights which, in gratitude to a priest dedicated to the task of spreading the Christian gospel, must be cited. His was a familiar figure in his sprawling parish, as he journeyed from Ivy to St. George's Chapel in Crozet; from Crozet to Emmanuel Church, Greenwood; thence to Holy Cross Mission near Batesville, and on to the Church of St. John the Baptist, in all kinds of weather, over all sorts of roads, sometimes by carriage, often on horseback, and, in the last days of his ministry, by automobile.

Mr. Neve was unmarried when he came to Ivy and Greenwood. On June 30th, 1893, he married in St. Paul's Church, Miss Fannie Goodloe Taylor, the daughter of Dr. and Mrs. John B. Taylor of Ivy, the Rev. Thomas E. Locke of St. Anne's Parish in Albemarle County and the Rev. H. B. Lee, Rector of Christ Church, Charlottesville, officiating. To the Rev. and Mrs. Frederick H. Neve were born Pauline Mary, now Mrs. Allen N. White of Charlottesville, and Frederica Frances, now Mrs. Edward S. Gardner of Bernardsville, New Jersey. Mrs. Neve died in 1911, and in 1912 Mr. Neve married Miss Helen Cooch. To them were born Frederick William Neve, Jr., who died in infancy and who was buried in St. Paul's Cemetery, and Helen Neve, who survives her parents. The original sacristy is a memorial to Helen Cooch Neve, who for many years performed faithfully the work later assumed by the Altar Guild.

During the First World War Mr. Neve, feeling keenly the sorrow and waste of war, formed the habit of going into St. Paul's Church each day to offer intercessory prayer at the Altar. From this practice grew the Order of the Thousandfold, the prayer for which has become not only a familiar feature of Morning Prayer at St. Paul's Church, but a prayer used in

churches throughout the world. It is engraved on a memorial tablet, given by Mr. Neve's daughters and placed on the interior wall of the Church between the pulpit and the vestry.

Prayer for the Order of the Thousandfold

Almighty God, our Heavenly Father, who with Thy Son Jesus Christ hast given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine, to Thy honor and glory, for Jesus Christ's sake. Amen.

The list of communicants at St. Paul's Church, given to Mr. Neve upon his arrival in May of 1888, numbered 73. Of these, eleven were listed as having moved to other communities, or returned to England or Ireland. So we may assume that Mr. Neve began his ministry with a parish comprising 62 souls. Some of the names later familiar in affairs concerning the Church of St. John the Baptist appear from time to time among those baptized, married, and buried by the rector of St. Paul's Church, or confirmed with parish candidates, but in the main, their formal affiliation with the parish was to begin and grow with the establishment of the Church of St. John the Baptist. Mr. Neve's vision and capacity for work were prodigious; while he was ministering to two parish churches and covering an extended missionary field, he was working with the vestry of St. Paul's Church on plans to carry forward those suggestions which had been made from time to time, by both the women and the Vestry, that the church building at Ivy be remodeled. An old photograph of St. Paul's Church shows a brick building, between the two front doors of which was a narrow shuttered window. On the north side, the angle from which the photograph was taken, were three windows. At the first was a platform, probably for the convenience of riders mounting their horses, or of those stepping into carriages. A white three-rail fence, perhaps a hitching rail, is visible behind the church. There are two theories about the brick exterior - one, that the church at Mechum's River was brick; the other, that it was wooden, and that the facing of brick was added when the church was moved to Ivy in 1869. It was, however, a substantial structure, for in the consideration of plans for remodeling the church in 1892, Mr. Caldbeck, of whom we have previously spoken, received assurances from a

builder that the walls of the building "were strong enough to bear the thrust of a new open work roof." The contract, therefore, called for a new exterior roof, constructed at an angle to accommodate the ornamental supports of the interior" open work roof." Philadelphia gutters were to be supplied without charge. The vestry and the narthex were added at later dates.

Previous to the dedication of the church on December 11th, 1892, these gifts had been received and recorded: two alms basins; one medallion; two walnut chairs for the chancel; an altar desk; two brass altar vases; a "handsome organ"; three festival altar cloths; an oak altar; an oak screen and paneling for the chancel; three stained glass windows; the tower and bell; an oak pulpit, lectern, prayer desk and chair. At Easter, 1893, an oak reredos was installed, the gift of Mr. Neve, "as a memorial of his marriage." The restored church was consecrated by Bishop Whittle on April 16th, 1893, the second Sunday after Easter.

The item of a "handsome organ" takes us back to the first mention, in the parish records, of an organ for St. Paul's Church. On Christmas Day in 1873 an organ costing \$130.00 was put into use. The old records tell us that the funds were raised largely through the efforts of Mr. John Wood, Jr., and his family. Donations amounted to \$94.00; the commission of \$19.50, customarily charged, was allowed the parish, and subsequent gifts created a surplus of \$7.08, which was afterward expended for the removal of the pulpit from its crowded position within the Altar rails, to the northeast angle of the nave of the church, where steps and platform were added. We do not know who played the organ in 1873, or of what type it was, but we do know that at a later period Mr. Robert M. Mackreth was for many years the organist of St. Paul's Church, and that his son Roy, and the late Richard H. Carpenter, then boys, pumped the organ, Occasionally the latter wearied of well-doing, and we are told that on such occasions they, concealed behind the organ, were urged by Mr. Mackreth, in a stage whisper, to "pump harder." In 1884 Mr. Thomas Woodroffe, the "precentor", asked for six new hymnals for the choir; in 1894 a plan was suggested (and perhaps carried out) for selling prayer books and hymnals to the congregation "at a profit sufficient to cover the cost of freight."

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Meanwhile, the missionary work in the mountains was carried on unflaggingly by Mr. Neve, and the need of a mission church became increasingly apparent. We find an account of the birth of the Church of St. John the Baptist, from which these excerpts are taken:

"Mission Church of St. John the Baptist"

"In December, 1889, Rector of the parish called together the ladies of St. Paul's Church and asked them to form themselves into a working society, for the purpose of raising sufficient money for furnishing a mission church in the mountains, which he contemplated building. The society was formed, and on August 26th in the following summer, a festival was held at Locust Hill, Ivy Depot, for the above object. The result of this effort was that \$130 .00 was handed over to the Rector for defraying the expense of the interior furnishing of the new church. The ladies of the Greenwood Church Guild also interested themselves in the work, and at a festival held at the Greenwood depot on July 31st, 1890, \$68.00 was raised and handed over to the Rector for the purpose of painting the outside of the new church.

"The church was commenced about the middle of July, 1890, and was completed at the end of October in the same year, the builder being Mr. W. A. Alexander of Red Hill. One acre of land had previously been given as a site for the church by Mr. Samuel White. The church was to have been consecrated by Bishop Whittle on October 26th, 1890, but owing to the inclemency of the weather, the ceremony had to be deferred till the next episcopal visitation. A dedication service was, however, held by the Rector on the following Saturday, being All Saints' Day, November 1st, 1890. The congregations of St. Paul's Church, Ivy, and Emmanuel, Greenwood, were invited to take part, with the mountain people, in the ceremony of dedication. The church was filled to overflowing, many people being unable to enter, from 112 to 120 being accommodated inside. The service commenced with a short form of dedication, taken from the consecration service, after which Morning Prayer was read by the Rector, and a short address given from Hebrews XI, part of verse 4. In the course of this address, after speaking of the influence exerted by the lives and examples of the saints over the church of

today, the Rector referred to the fact of the newly dedicated church being a memorial to his own mother, who had fallen asleep in the Christian faith 21 years previously.

"The address was followed by the first celebration of the Holy Communion ever offered in the new church, about 30 persons communicating. The dedication was in the name and to the memory of St. John the Baptist. After the service, a picnic was given by the ladies of St. Paul's and Emmanuel, which was a complete success in every way. "

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Excerpt s from an Account of the Consecration of the Church of St. John the Baptist

"The deferred service of consecration took place on Monday, April 27th, 1893, at 12 o'clock, Bishop Whittle officiating, The little church was crowded, about 120 persons being accommodated inside, whilst many others were seated on forms outside the windows. The Bishop was received at the door of the church by Mr. Thomas Michie and Mr. J. White (trustees of the church) and a procession was formed, the Rev. H. Lee of Charlottesville and the Rev. F. H. Neve (rector of the parish) following the Bishop. The Bishop then read the consecration service, whilst Morning Prayer was read by the Rev. H. Lee and the Rector. At the close of an excellent sermon by the Bishop, sixteen persons we.re presented for confirmation, the candidates being of all ages. The Bishop expressed his great satisfaction both with the church building and the confirmation candidates. It was a day which will long be remembered by all who took part in the proceedings. The little church six months after its completion and on the day of its consecration commences its work of usefulness with a membership of 22 communicants."

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The altar table, lectern and prayer desk (and later the font) were the work of Mr. Rupert Woolnough, who, at a slightly later time, also made and carved the chancel furnishings

for the restored St. Paul's Church. The first baptismal record for the Church of St. John the Baptist was that dated December 1st, 1890, at which Edward Sprouse and his wife, Jane, and Helen and Thomas, the daughter and the son of Thomas and Sallie Michie, were baptized by Mr. Neve. The first wedding performed at the Church of St. John the Baptist was that of Andrew Shaver and Josephine Garrison on All Saints' Day, 1891. There followed a long ministry to the congregations scattered through the mountains, with baptisms in sick rooms, at the font, and in streams and pools; with weddings in remote homes and in the church with burials in family graveyards and in the church burying ground. There is scarcely a family long resident in or near the Ragged Mountains that cannot remember, with gratitude and affection, its association with Mr. Neve during his ministry as priest and as Archdeacon of the Blue Ridge.

The years passed. The original Church of St. John the Baptist, which stood nearer the road than the present church building, no longer met the needs of the congregation, and with the gift of another church in prospect, the wooden structure was bodily moved to Blackwell's Hollow, to become the Church of St. John the Evangelist.

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As for St. Paul's Church - we have been brought fairly well up to date on the matter of the actual church building. But what of the rectory? Mr. Neve having built a very comfortable home of his own, the rectory was rented. Some of the vestrymen thought the house was falling into disrepair and should be sold. This St. Paul's Church was free to do, as the congregation at Buck Mountain had, in 1886, sold its interest in the rectory to St. Paul's Church for the sum of \$225.00. When the Vestry, toward the turn of the century, had an offer for the rectory property from the Messrs, J. R. Adams and C. H. Price, negotiations for the sale were begun. The sale was delayed, however, by the contention of the church at Buck Mountain that it still had a vested interest in the property. This technicality was waived by the court, and the house and land were sold to the Messrs. Adams and Price. Mr. Adams, apparently, acquired sole ownership of the property and put it into excellent condition, for his descendants still occupy the house, which stands north of a bridge crossing the Chesapeake and Ohio Railroad, on a road extending from Bloomfield to their property.

From time to time throughout the years, the women of the Church, referred to successively as the Ladies' Society, the Ladies' Working Society, and the Women's Auxiliary, petitioned the Vestry for permission to enlarge the parish facilities, a move in which they were heartily supported by St. Ursula's Guild. It was the wish of the women to build a parish house or hall on the church property. Ivy Hall, which stood on the present site of the Ivy Post Office, was a community project over which Mr. R. W. Mackreth kept a managerial watch, It is remembered by some of the present parishioners for the dances and theatrical entertainments held there, and for the library maintained for the benefit of the village of Ivy.

One entertainment given in the 90's at the Ivy Hall for the benefit of St. Paul's Church was "A Concert and Wax Work Show," in which the members of the Ivy Minstrel and Dramatic Troupe took part. Another of about the same era was an evening entertainment, the dramatic features of which were tableaux, the vocal rendition of "Clementine," "In Old Madrid," and "Fiddle and I," and a drama which was, for some inscrutable reason, entitled "A Cold in the Head." The crowning event of the evening was "A Surprise," scheduled as the last feature of the performance, concerning the nature of which succeeding generations are still in a state of suspense. Dances at Ivy Hall were also sponsored by the Ivy Social Club, which published a set of eight governing rules. We quote only two: "The Secretary and Treasurer shall see to the cleaning of the hall," and "The holders of season tickets are requested to bring a basket of light refreshments." Names closely identified with the early history of Ivy appear on the programs for these events: Woods, Lynes, Wood, Worthington, White, Douglas, Mackreth, Phillips, Anderson, Lewis, Townsend, Brock, Caldbeck, Small, Greaves, Colthurst, and Woolnough.

There was some consideration of the purchase of Ivy Hall by St. Paul's Church for parochial use. In its dilapidated condition, however, it seemed more of a liability than an asset, especially to the women of the Church, who were eager to erect a parish hall on the church property. Besides, the probability of condemnation of the property, or at least a portion of it, for the re-routing of the highway through Ivy, was an additional argument against the acquisition of it. The parish was spared the necessity for reaching a decision on this point, for the building succumbed to fire. By a series of transactions, St. Paul's Church ultimately found itself the

owner of the land upon which Ivy Hall had stood, and this a parishioner finally purchased from the Church in 1939.

The chronology of the construction of the first parish house is shrouded by a certain masculine brevity. Minutes of vestry meetings tell of the willingness of the Vestry to permit the women to raise money for the construction of a parish house (provided they turned it over to the Vestry as fast as it was received.) Resolutions to leave the matter of the parish hall in the hands of the women or the Church were adopted; a conference with Mr. B. Charles Baker, the architect, is mentioned; funds on deposit at a local bank were turned over to the Woman's Auxiliary; and in the course of events there was complaint about the excessive bill for water at the parish house. Many persons remember its erection. So we may safely assume that the parish house was built, not in the churchyard, but across the road, on land acquired for the purpose from the Small and the Beasley families of Locust Hill.

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But to return, temporarily, to the early years of Mr. Neve's ministry: In 1904 the Archdeaconry of the Blue Ridge had been established and of it Mr. Neve served as Archdeacon from that year until his death in 1948. In 1905 Mr. Neve resigned from Emmanuel Church and from the work in the scattered areas surrounding Greenwood, telling the Vestry that he felt he must confine his efforts to the work at St. Paul's Church, Ivy, and at the Church of St. John the Baptist. That step did not sever the bond which existed between Mr. Neve and Emmanuel Church, for he was a frequent visitor in the Greenwood parish in succeeding years, but it did reduce the amount of traveling he had previously done in the performance of his priestly duties, and it afforded more time for the increasing work in the two churches at Ivy.

Throughout the years, the good works of the women are mentioned in the minutes of Vestry meetings. On many occasions they were asked to provide light refreshments (or even lunch) when the men of the parish cleaned the church yard and cemetery. The Vestry, quite properly, adopted resolutions thanking them for these kind offices. There was a brief flurry of

agitation over admission of women to membership on the Vestry, but that issue was entirely eclipsed by this letter of resignation from Archdeacon Neve:

March 2, 1923

"In accordance with a public announcement made to the congregation some months ago, I beg to tender my resignation, to take effect at Easter. I expect to continue to reside in the parish and to help in supporting the church as a contributing member, and shall always be ready to further the interests of the church in any way that I can."

"The fact that it has been possible for me to extend my usefulness as far as I have done is due in great measure to the fact that the vestry and congregation have not been at all exacting in requiring me to confine my efforts to the confines of the parish. I feel, however, that the time has come when the interests of the parish demand the services of a younger man, who can give his whole time and attention to the work of the church in this and the adjoining community of St. John's. I am glad that the Mission of St. John's will now be a help and a source of strength to St. Paul's, because it has reached the point where it can contribute materially to the support of a rector."

On Easter of 1923, Mr. Neve preached his last sermon as Rector of St. Paul's Church, Ivy. Of this occasion we have the following account:

"On this day, in the presence of a large congregation, Archdeacon Neve preached his farewell sermon as Rector of St. Paul's Church. At the conclusion of the Ante-Communion Service, the congregation, through their Treasurer, presented the Archdeacon with a gold watch and a silver vase, in token of their appreciation of, and their gratitude for, his labor in their behalf during a period of some thirty-five years.

"In making the presentation, the Treasurer stated that every family, if not every individual member, had subscribed towards it, and that they had done so not only liberally and willingly,

but joyfully, and as a privilege, not a duty. In accepting this gift, the Archdeacon expressed his thanks in suitable terms."

Mr. Neve had become an ageless symbol in the western part of Albemarle County, and a familiar figure on all its roads, but, pleasant and comforting as this picture was, it had not blinded the vestry and the congregation of St. Paul's Church to the fact that the time would come when a rectory would have to be built or purchased for his successor. It so happened that in 1922 a house across the road from the church, and adjoining the parish house, was for sale. The Church, however, had not yet sufficiently recovered from the strain of erecting a parish house, modest as it was, to consider the purchase of a rectory. Mr. Allen White, accordingly, suggested that he buy the house and hold it, with the understanding that St. Paul's Church would purchase it from him at the end of a year. This generous offer the parish accepted, becoming, in May, 1923, the owners of the house across the road from the church, known locally as "the Baptist property." It was the wish of the congregation that this rectory be considered a memorial to the late Mr. Jack Greaves, for so many years lay reader, vestryman, and warden of St. Paul's Church, and at the time of his death, Vice-Chairman of the Board of Mountain Missions. A tablet expressing the appreciation of the parish for Mr. Greaves' long and faithful services was placed on the exterior wall of the house, near the front door.

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On June 15th, 1924, the Rev. Carlton Fox of Ashland, Virginia, assumed the rectorship of St. Paul's Church and of the Church of St. John the Baptist. As Mr. Fox was unmarried, he boarded in Ivy and the rectory was rented. Mr. Fox is credited with having vested the choir and elevated it, on Easter Day, 1925, from the nave of the church to choir stalls. Mrs. William Carpenter, then a member of the choir, remembers that the processional that day was "Welcome Happy Morning." There are no details about the type of vestment or cap adopted, but we infer that one of the early official acts of Father Boogher was to suggest that mortar boards be bought, for at a Vestry meeting in 1943, "Father Boogher brought up the question of head gear for the choir."

The Rev. Mr. Fox resigned in December of the next year to take a parish in the Diocese of Southwestern Virginia. The Rev. W. F. Bumsted from Mathews served St. Paul's Church as Rector for a short time during 1926, but wrote from England, where he was visiting, that he preferred to remain there and that he was tendering his resignation. During the ensuing months, Mr. Neve conducted the services.

In 1927 the Rev. William E. Allen accepted a call, arriving with his family in August of that year. He remained until June of 1931. After his resignation, a call was extended to the Rev. Carter Beverley, who was shortly to be ordained. Necessary repairs were made at the rectory in anticipation of his arrival, and it was at that time that the exterior of the house was stuccoed. The Rev. Mr. Beverley remained until 1933, his death occurring on September 30th of that year. In December, the Rev. Beverley Tucker White accepted a call, and the time of his arrival was set for the middle of April the ensuing year. The Vestry decided to ask St. Ursula's Guild to undertake the responsibility for certain repairs at the rectory, and this the Guild agreed to do. The barn and the hen house, long controversial matters, were then razed, and we hear no more of them.

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During the rectorship of the Rev. Mr. White, the construction of a parish house adjoining the church was again actively considered. It had been suggested from time to time that the repeated offers of the women of the Church be accepted, and toward this end authorization was given the Vestry to make available to them certain funds that were being held on deposit for this purpose. In April, 1938, the Rev. Mr. White, who had accepted a call to Harrisonburg, left. Bishop Goodwin proposed that Mr. Winfrey Smith assume parochial duties at St. Paul's Church upon his graduation from the Seminary in June, and this plan was unanimously approved by the Vestry. The Rev. Mr. Smith attended his first Vestry meeting on June 12th. He remained until 1941.

In November of that year a call was extended to the Rev. Dudley Archer Boogher, who was then living at Neve Hall in McIlhany Parish, ministering to Grace Church, Red Hill, Good Shepherd, Hickory Hill, St. Anne's Church, Alberene; and the Church of St. John the Baptist.

The plan proposed by Bishop Goodwin was that Father Boogher should continue to live at Neve Hall, but conduct the Sunday School and hold morning service at St. Paul's Church, Ivy, each Sunday. This Father Boogher consented to do.

This brief statement by no means concludes our account of Father Boogher's rectorship, but we must at this point return to the matter of the rectory and the parish house. In 1939 the rectory was rented on a yearly basis, and in 1945 it was sold. As plans for a new parish house to adjoin the church building were taking definite form, it was decided to convert the old parish house into a dwelling, the question being whether to do it as economically as possible and remodel it as a residence for a small family, or whether to make of it a complete dwelling, adequate for any future needs. The former course was decided upon, and with a comparatively modest outlay, the building was converted into a small dwelling. This was rented until 1950, when it was completely remodeled.

Meanwhile, plans went forward for the erection of the new parish house, which was to be a memorial to Mr. Neve. Estimates of the funds to be counted upon varied from week to week, but the architect, Mr. B. Charles Baker, and the contractors cut their garment to their cloth, and the results equaled everyone's expectations. The memorial marker was placed at the eye level under the entrance to the parish house, which was dedicated on December 8th, 1948, by the Rt. Rev. Roy W. Mason, Suffragan Bishop of the Diocese of Virginia. This date was chosen because it would have been Mr. Neve's 93rd birthday. His death on November 18th robbed the dedication of much of the pleasure with which it had been anticipated, but Mr. Neve had watched the progress of the building and had known that this living memorial to him was an expression of the love and gratitude of not only his own parish, but of many other friends as well. Mr. Neve lies in St. Paul's Cemetery. This inscription on his tombstone, from Isaiah, summarizes his ministry with a perfection seldom achieved:

"How Beautiful Upon the Mountains Are the Feet of Him That Bringeth Good Tidings."

* * * *

On August 1st, 1950, Father Boogher became the Rector of St. Paul's Church, and shortly thereafter he moved into the newly remodeled rectory. His duties at Red Hill, Hickory Hill and Alberene were assumed by others in the mission field, and he would henceforth confine his ministrations to St. Paul's Church and to the Church of St. John the Baptist. Miss Florence L. Wheat, who had, since 1932, maintained for Father Boogher a gracious and comfortable home at Neve Hall, accompanied him, and she has continued at Ivy to perform for him and for the parish the selfless service characteristic of her.

So completely does a clergyman become a part of the warp and woof of his parish, sharing the joys and sorrows of those "committed to his Christian love and care," that he must sometimes agree with the poetic second Earl of Rochester that 'all my past life is mine no more," Yet would it not be naive for a chronicler to assume a pontifical role and to try to detach a priest from the experiences and background which have, in a very real sense, shaped his destiny?

Father Boogher was born in Clover, Virginia, the son of the Rev. and Mrs. Dudley Boogher. He attended the Episcopal High School in Virginia, later graduating from the University of Virginia and from the Theological Seminary in Virginia. On the Feast of the Epiphany, in the year 1931, he was ordained to the priesthood by the Rt. Rev. Henry St. George Tucker. To Father Boogher's ministry these words, probably left by St. Paul, are uniquely applicable: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou has attained."

Yes, St. Paul's Church has gone far since the days when the Rev. Mr. Slack studied in the vestry of the original church at Mechum's River, and later trudged about doing the work of the American Tract Society; when the parish was faced with the unhappy choice of violating canon law or of consecrating the upper story of the church at Ivy and leaving the lower story in an undetermined state of grace; when Alec Waller carried two buckets of water from Mr. Neve's house to the church each Sunday before morning service for those who might become thirsty, there being no running water in the church.

What made possible this growth and achievement? The prayers and vision, the work and the gifts, of men and women over a span of 125 years. Colonel Kinsolving, Mr. T. Fielding Lewis, and Captain James Oldham have been called the founders of the parish. They were probably the nucleus of St. Paul's Church, Fredericksville Parish, and to them go the thanks due those who have fought the good fight and run their course. They laid the foundation. Others have continued to build upon it. It would be impossible to enumerate all those who have knelt at the Altar, or sat in Vestry meetings, polished brass, served as lay readers, played the organ, helped with bazaars and with parish suppers, served at the Altar, sung in the choir, raked the cemetery, taught Sunday School, or done the work of the Altar Guild, to the glory of God. It may be true that women, who seem traditionally to be the hewers of wood and drawers of water in parish churches, are more concerned with doing good works than with recording them. But it is canonical practice for vestries to keep detailed records of their meetings, and these records are the real sources of parish history.

Obviously, every household in St. Paul's Church has not been headed by a vestryman, so a list of vestries does not include all the faithful, but vestries, from which wardens, parish treasurers, conservators of the cemetery, registers, and delegates to council meetings, are elected, are, perhaps, as good an index as can be devised to the host of those, living and departed, who have "builded for the Lord." We shall, therefore, list them at the conclusion of this history. For over a hundred years the Vestry at St. Paul's Church was self-perpetuating, the first rotating Vestry being elected at a congregational meeting on the Feast of the Conversion of St. Paul in 1949.

* * *

There are many areas in the history of St. Paul's Church which remain peripheral, not because they are secondary in importance, but because records in these fields are incomplete. For instance, we know that for several summers the late Rev. E. Victor Kennan conducted services during the vacations of Father Boogher, occasions which are remembered with gratitude, and that in the absence of a visiting clergyman, a faithful group of lay readers have

performed that duty. But who the early lay readers were, we can only speculate; there is occasional mention in obituaries in the old registers of a person's long service as a lay reader, but the lists are fragmentary.

Much of the same can be said of the choir. It may be assumed that in the earlier days of the parish the organist served in the dual role of organist and choir director, but of that we are not certain. That the choir served faithfully and well may be rightly inferred, but that its appearance was unorthodox is fairly certain, it being a generally accepted fact that the choir was not vested until 1925.

The Sunday School has been active since the earliest days of St. Paul's Church. From year to year the regularity of weekly sessions appears to have varied; there are intermittent references to Sunday School sessions on alternate Sundays, then a return to the weekly schedule. In 1874 there were two teachers and 15 scholars; in 1879 the number had increased to three teachers and 20 scholars. Since then the growth has been steady and consistent. It would be an injustice to those who, throughout the years, have served, unknown to the present generation, to try to compile a list of Sunday School teachers and superintendents. Only from an occasional vote of thanks extended by the vestry for long and faithful service in the Sunday School, or from mention, in a resolution of condolence, of a person's association with the Sunday School, are we able to gather even a fragmentary list of names. But that they have built, and are building well, we are certain. Every available space in the parish house is used for Sunday School classrooms. That sound instruction can be imparted in informal surroundings is proved by the designation of her class by one little girl in St. Paul's Sunday School who, in the space on the side of her Lenten mite box left blank for the insertion of the grade of her Sunday School class, wrote: "Kitchen."

The ministrations of the Altar Guild in any church are easily taken for granted, particularly if they are as well and unobtrusively performed as they are at St. Paul's Church. The faithful members of the Altar Guild, past and present, are legion. There is, in the remodeled church, a beautifully appointed sacristy, but the "old sacristy", which is now used for the care of the brasses, the arranging of flowers, etc., was for many years not only a choir room (literally a

vestry) but the center of all Altar work as well. Preparations for the regular services, for Sunday and weekday celebrations of the Holy Eucharist; for weddings, baptisms, funerals, Lenten services were carried on from there. It was the room in which the sacred vessels, vestments, and linen were kept, brass polished, linens laundered, and silver cleaned. And before the addition of the "old sacristy" the work of the Altar Guild was carried on just as reverently and faithfully from Mr. Neve's residence.

Sporadically, boys' activities have been included in the program of St. Paul's Church, but with improved transportation and proximity to recreational facilities afforded by schools and parks, these efforts became a duplication. There is in the Church a field unique to boys and young men, which not only adds to the beauty and dignity of our services, but also affords sound training in churchmanship - participation in the work of the Acolytes' Guild. Of course, it is always hoped that the groups of boys who have been acolytes will produce candidates for Holy Orders. One of the first young men from this parish to be ordained was the Rev. Alban Greaves; the next generation was represented by the Rev. David Lewis, Sr., and still later, Frank Pearson, David Lewis, Jr., and John Frizzell were certified by St. Paul's Church. Nicholas Minich, now an ordained clergyman, helped with the work of the Sunday School while he was a student at the University, and although he did not technically enter the ministry from St. Paul's Church, he is still considered a member of the parish family.

The Guild of the Christ Child is a sphere which seems naturally to belong to the women of the Church, as it concerns the babies born to families resident in the parish, or transferring to it. This work has been carried on faithfully since its inception. The following account of the installation of a baptismal font which appears in old parish records seems relevant as we consider the babies of the parish:

"A font of Caen stone, costing as it stands in the church, sixty dollars, was placed in St. Paul's Church on St. Matthew's Day, 1879, near the door, which is the place universally assigned in the old English churches, though not usual in Virginia. It was stated that this position, besides being the ancient one symbolical of baptism as the entrance to the Church, was also convenient as affording easy access to and egress from the Church in case the babies were fretful."

* * * *

It would be an anti-climax to try to confine to a single paragraph a resume of the work done during the life of St. Paul's Church by the women of the parish. From generation to generation, they have worked tirelessly, raising money for parish projects and for missions; assuming leadership in the spiritual life of the Diocese and the community; contributing regularly and generously to the United Thank Offering, and actually carrying to its completion the work of building and later remodeling the old parish house, now the rectory. Were they to record their own good works, they could surely echo the claim of St. Paul to "labors more abundant."

* * * *

We now pick up the thread of the narrative, dropped with the digression at the point at which Father Boogher became the Rector of St. Paul's' Church, and moved into the remodeled rectory. Next to the building of the Neve Memorial parish house, the largest material achievement during his rectorship has been the remodeling and the enlargement of the church and the parish house in 1859-59. The windows given as memorials many years ago by the Higginson, Lynes, and Wood families remain an integral part of the enlarged chancel, as do the altar, the screen and carving, the reredos, the chairs, the pulpit, the lectern and the prayer desk - all gifts at the time of the dedication of the restored church in 1893. The tower and bell too have stood fast since their installation that year. Memorial stained glass windows, all the work of foreign studios, have been installed in the nave of the church. The new sacristy already mentioned, enlarged kitchen facilities, additional Sunday School and choir rooms, a chapel for the Sunday School, and air conditioning, are other features of the improvements and additions.

During the alterations, the Church of St. John the Baptist generously offered the congregation of St. Paul's Church: the use of its church, and regular services were held there throughout the winter and early spring. That association strengthened the bond between the two churches in Ivy Parish, and the kind gesture of the Church of St. John the Baptist is

remembered with gratitude. The first service held in the remodeled church at Ivy was the early celebration of the Holy Eucharist on Easter Day, March 29th, 1959.

It is a matter of regret to list only the original memorials given to St. Paul's Church. The names memorialized by gifts during the intervening years would evoke rich memories, but to try to list every memorial gift would be an impossible task. Some memorials, used constantly through the years, have had to be replaced. Others represent gifts of money, some of which is now on deposit, designated for specific uses. Still other monetary gifts, received as memorials, have, at the request of survivors, been spent for the upkeep of the cemetery. Windows, chancel furnishings, Eucharistic vessels, brasses, lighting fixtures, linens, silver and furniture, as well as vestments, prayer books and hymnals (and even plantings) are memorials. Several parishioners have rendered professional services, substantial fees for which they have waived. Does not a prayer of intercession and thanksgiving on behalf of those servants who now rest from their labors seem a more fitting tribute to their memory than an incomplete list of memorials?

Thinking back, we can reflect with gratitude, not complacency, on the past century and a quarter, and look toward the future, always remembering that except the Lord build the house, their labor is but lost that build it.

“O Almighty God, who hast given unto Thy Church apostles, prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ; Grant that all those whom Thou callest to these ministries may labor faithfully and effectually in the same, till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ. Grant this, heavenly Father, for Jesus Christ's sake, our only Lord and Savior. Amen. “

**Members of the Vestry of St. Paul's Church
Mechum's River and Ivy, Virginia
1838 - 1963**

Dr. Paul Albrecht
Robert C. Ashcom

Robert B. Bailey
George W. Bailey
Frederick F. Bainbridge
B. Charles Baker
Dr. E.F. Birkhead
W. Marshall Black
James M. Bowen
J. DeKoven Bowen
C.R. Brown
W.R. Brown

George Herbert Carey
Henry Carey
Richard W. Carpenter
Dabney Carr
Robert Carter
J.R. Cary
Avery Catlin
Kenneth Clapp
Dabney D. Coffman
Raleigh Colston
A.S. Craven
Thomas Craven
Dr. Crump

Channing Daniel

Patrick Deakin

Francis Duke

William O. English

Robert N. Flood

Vernon Ford

John W. Garth

Winston Garth

H.E. Gascoyne

Harry A. George

George P. Gilbert

William W. Gilmer

John Greaves

Christopher Greene

Charles C. Grimm

Gabriel Harper

John M. Higginson

Dr. G. H. Hill

J. Hopkinson

Norman Kelsey

G.H. Killian

George W. Kinsolving

Kenneth K. Knickerbocker

Thomas F. Lewis

Howell C. Lewis
Howell Lewis
James T. Lewis
John M. Lewis
Raymond F. Loving
G.B. Lynes

Richard McConnell
Hunter McCreery
Clive McGee
John McGee

Claude R. Mackreth
Robert W. Mackreth
Roy D. Mackreth
Ramsey Martin
Dr. Charles Meriwether
Ralph A. Miller
William P. Moore, Jr.
Price Morris

Ven. F. W. Neve
Philip W. Nelson
Dr. John M. Nokes
R.W.N. Noland

Captain James Oldham
T.H. Oliver

John M. Petty
Stephen C. Price

George C. Quelch

Laurens H. Rhineland

M. Jack Rinehart

Rodger Rinehart, Sr.

Cecil Runkle

Robert Sanster

A.J. Small

Edward I. Smith

William H. Southall

Dr. G.B. Stephens

W.H. Stephens

A.L. Stevens

Linden Stuart

Frank m. Taylor

Dr. J.B. Taylor

Alexander Thelen

John L. Thomas

Coleman E. Trainor, Jr.

J. Frederick Trew

Carter Weisinger

Cary N. Weisinger, Jr.

Allen N. White

J. Egerton White

John M. White

Samuel G. White

Eldred W. Wilson

Arthur C. Wood
Benjamin Wood
Charles Wood
Emmett A. Wood
John Wood, Jr.
Joseph Wood
Captain Robert H. Wood
Thomas W. Wood
Warner Wood
Thomas Woodroffe
J. Warwick Woods
Charles Woolnough
Rupert Woolnough
Daniel O. Worthington