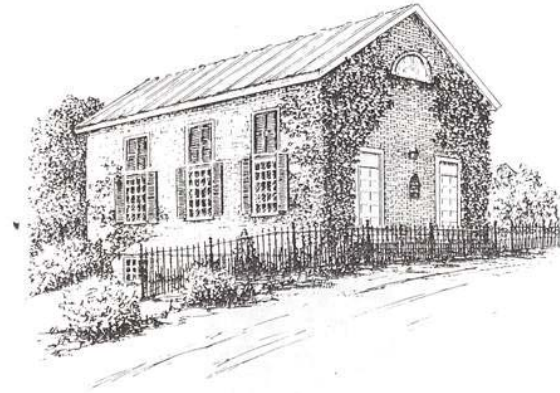
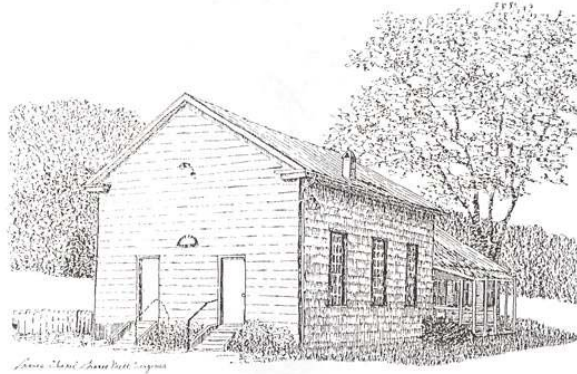


# **A HISTORY OF PIEDMONT EPISCOPAL CHURCH**



## **AND GRAVES CHAPEL**



## **MADISON COUNTY, VIRGINIA**

**AUGUST 2008**

**COLLABORATION OF JIM PARKER AND ROGER SCHREINER**

## **Piedmont Episcopal Church's Mission**

We welcome you to Piedmont Episcopal Church in the town of Madison, Virginia. Piedmont Church is called to proclaim by word and deed the Good News of Jesus Christ, to love others as He loves us, to share the power of His forgiveness, and to live in the assurance of His resurrection.

What is a church? The Greek word used in the Bible is “ek-lay-si-a” and it means a congregation or assembly of people. We often think of a Church as a building. But *people* are the church. The apostle Paul has defined Christians as the visible Body of Christ for the world to see. The people that make up Piedmont Church are truly a family of such people.

While you are here we invite you to participate in our worship. In doing so it is important to remember that the most important part of our worship is the dismissal. We are sent forth to take Jesus Christ and be Jesus Christ to the people and world around us. And so the wide set of double doors is a greeting for us to do just that, “To go forth in the name of Christ. Alleluia, alleluia!”

## **Our Roots**

A church is a gathering of people, but a parish, at least in the Diocese of Virginia, is a geographical area. It usually contains more than one church. Prior to the American Revolution, parish boundaries were established by the Colonial Government. There were usually several places of worship in each parish, and often only one priest who had to travel from one place of worship to another to celebrate communion, baptisms, and weddings. Intervening services, if any, were performed by lay persons.

In 1730 St. Mark's parish was created by an act of the General Assembly from an enormous St. George's Parish. St. Mark's Parish covered the entire area of Orange, Culpeper, Rappahannock, and Madison Counties. In 1740 St. Thomas Parish in Orange County was split off from St. Mark's. In 1752 Bromfield Parish was again split from St. Mark's. It included much of Madison and Rappahannock Counties and the southwest corner of Culpeper County.

Bromfield Parish takes its name from the “established” colonial Bromfield Church, which is believed to have stood close to what is now Slate Mills Road in Rappahannock County, possibly near what is now F.T. Baptist Church. Although there is pretty solid evidence that this church existed, what eventually became of it is not clear from any documents we now have.

It is also believed that there may have been another “established” church near what is now Wolftown. A 1776 map shows a “Vauters South Church” in this vicinity, but it is not known whether this was an “established” church or not.

The American Revolution came, Church and State separated, and the population grew, but Bromfield Parish remained the same until 1931, when the Diocesan Council

officially established St. Mark's Parish to include Culpeper County, and Bromfield Parish to include Madison and Rappahannock Counties. Officially these boundaries still exist, but with increasing population and mobility the concept has largely outlived its usefulness. Most people today consider each individual church and the people it serves a parish.

### **Piedmont Church's Founding**

Prior to the Revolution the Church of England was the "established" church in Virginia, meaning that it was supported with taxes and (at least in theory) no other denomination was legal. However there were no Church of England bishops in North America, and consequently very few confirmed persons. In addition, priests were required to take an oath of loyalty to the king. Many people did, in fact, meet for church services, but eventually became mostly Baptist or Methodist. The German population in Madison County already was Lutheran, and the Hebron Lutheran Church was built in the early 1700's. These denominations still predominate in Madison County.

After the Revolution, American bishops were consecrated and American priests were ordained in what now was restored as the Episcopal Church. However the restored church was in bad financial trouble because, with the separation of church and state, it no longer received income from taxes. It is known that Patrick Henry introduced legislation to continue the tax support until the church could become self sufficient financially. However James Madison wouldn't support it and it was defeated. Also, there was still some prejudice against the Episcopal Church by many who resented its former dominance and its association with the King of England, and this lasted until possibly as late as the 1830's.

However, many people who grew up in the Church of England missed the worship prescribed by the Book of Common Prayer, and started Episcopal congregations, at first probably meeting in homes. In 1829 Bishop Mead, the third Bishop of Virginia, came to Madison Court House, as the town of Madison was then called, and met with six people meeting as the "piedmont" Episcopal Church. It was probably so named because of the necessity of traveling clergy to locate it. Bishop Mead wrote in his journal, "I found in Madison as little encouragement for the spread of the Gospel as any place I have visited thus far."

In 1833, the Rev. A.E. Lamon, priest in charge of St. Mark's Parish in Culpeper, found that the 6 original parishioners had a subscription of \$1400 for the construction of a church in Madison, and the Church already consisted of 14 men and 10 women. With his encouragement the Church continued to grow. Our Bishops are now required to visit all churches in their care at least once every three years. However, possibly because of his earlier discouragement, Bishop Mead didn't meet with the "piedmont" Church until 1834, and was amazed to find 30 parishioners and the courses of brick for Piedmont Church's building rising up out of the ground. And so, on October 26, 1834 Bishop Mead consecrated this present building and the adjacent graveyard.



This sketch is one of the earliest known sketches of the Church. Its provenance is unknown but it is interesting to note the gated fencing in front of the Church.

The land on which the Church stands was donated by Captain Henry and Letitia Barnes. A copy of this original deed is in the Church records. A list of the persons known to

be buried in the graveyard is contained in the Memorial Book located in the memorial display cabinet behind the baptismal font at the rear of the nave.

### **1834 to the Civil War**

Following the consecration of the building in 1834 until the Civil War began, worship in Piedmont Church was characterized by collaboration with clergy from neighboring counties. Services, at least with a clergyman, were rarely held more than once a month, and were almost always held at night when a clergyman was able to come. Funds for the clergy salary and other Church expenses came mostly from the Diocesan Missionary Society. Vestry notes of 1837 show that permission was given to William S. Banks and Francis Millan to run a school in the “Vestry room on condition that they repair it” Probably this was in the undercroft, which would have had an exterior entrance door leading from the cemetery. It is doubtful that this would refer to the extensive damage to the brickwork now apparent outside of the choir window. See *The Civil War and its aftermath* below. A complete list of clergy from 1834 to the present time, is listed in Appendix A.

### **The Civil War and its aftermath**

The Civil War hit Piedmont Church hard, as it did most of the people in the States that seceded. Except for a brief time in 1870 and 1871, there were no clergy in Madison from 1860 to 1878. Any services that may have been conducted at this time were probably performed by lay persons, although records do indicate that the Diocesan Evangelist may have preached during the late 1870’s. Without a doubt this reflects the deteriorating conditions during and after the war. In addition to the hardships endured during the war, it is also probable that many people in the South migrated to the lands now open for settlement west of the Mississippi River in search of a better life, and decimated the population.

During the Civil War, Piedmont Church was used as a hospital. Wounded soldiers from both sides were brought to the Church after the Battle of Cedar Mountain in August of 1862, and were cared for by members of the Congregation until they were able to return to duty or transferred to a better equipped place such as the Exchange Hotel in Gordonsville.

No one now living remembers when the damaged brickwork outside the choir window didn't exist, and it is quite possible that this damage occurred during the Civil war. It is known that George Armstrong Custer (of Little Bighorn fame) lead a group of Union soldiers in raids to damage many churches in Madison County, probably to render them unfit for any kind of military use. There is no record of any kind that Piedmont Church was one of those so vandalized, but because of the strength of the brick construction it is doubtful that this damage could result from neglect, as suggested in an earlier edition of the history. However, a cannon shell could have accounted for the damage.

Heavy timber brackets exist at the entrance door nearest to the balcony stairs that obviously were installed so that the doors could be barricaded shut by heavy timbers. When and why these are there is not known, but they certainly would never exist in a church unless it was used at some time to prevent entry by hostile people. There are no such brackets on the other entrance door, but most likely they were removed at some time. Whether or not this was a result of Civil War hostilities is not known.

### **Rebuilding the Congregation**

It is known that a girl's school was held in the undercroft in the 1870's. In 1878 the Rev. W.B.Lee was ordained as a Deacon, and in 1879 assigned to Culpeper and Madison Counties. A service was again held monthly for about 12 members and a Sunday school was organized. From then to the present time, the Church has generally remained open, and gradually has grown in membership, with some ups and downs. Until very recent times all of the clergy that served Piedmont also served in other churches, and until 1957, the only one that actually resided in Madison was Rev. Byrd Thornton Turner, who served from 1911 thru 1916. He and his wife Nancy Harrison Turner rented the house at 114 South Main Street. He also served Grace Church in Stanardsville. His daughter, Nancy Byrd Turner, was a well known author of children's books.

The Rev. Kensey John Hammond, who also served as Rector of St. Mark Parish (St. Stephen's Church) in Culpeper, took charge of Piedmont in October 1923, and remained Vicar for the next twelve years. He was succeeded by Rev. W. Francis Allison, who served the Episcopal Churches in Madison and Rappahannock counties. The Rev. Fred Griffith is listed as his assistant at Piedmont. In 1948, the Rev. W. G. Pendleton increased the number of services from once a month to twice monthly, at night, and weekly Lenten Services were held.

It is interesting to note that on several occasions during the period from 1895 into the 1930's, there were an insufficient number of male communicants to form a Vestry. There were enough women to serve with the men, but at the time women were prohibited by

Episcopal Church canon from serving on Vestries. As a result, men from other denominations were recruited to serve. It is surprising that there were no known protests from the women, as the canons also require that Vestry members be confirmed Episcopalians. It is also interesting that this ban did not apply to the office of Treasurer, possibly the most difficult position in the Church other than that of Rector, as women served as Treasurer from 1881 to 1898, and again from 1920 to 1942. In fact, Miss Norma Cave was Treasurer for at least 16 years and possibly longer. She is believed to have been the longest serving official of Piedmont Church, to date, in any capacity.

In 1954, the Rev. David Lewis, Jr., who was then Rector of St. Mark's, Ridley, was also assigned to Piedmont, assisted by the Rev. Paul S. Heins, Associate Rector of the same church. Rev. Lewis was later elected Suffragan Bishop of the Diocese.

### **Piedmont Church matures**

Rev. Lewis was succeeded by the Rev. Douglas R. Pitt, Jr. in 1957, who was also pastor of Grace Church in Stanardsville. Rev. Pitt served for thirteen years, and it was during his tenure that regular Sunday services were established for the first time. Also, in the early 1960's a kindergarten, open 3 days a week for all Madison county children of that age, was operated in the church.

Rev. Pitt was succeeded by Rev. John Cuyler, who served for the next 6 years. He was the first pastor of Piedmont church to reside in Madison since the Rev. Byrd Thornton Turner, who served from 1911 to 1916. Rev. Cuyler continued the regular services that Rev. Pitt had instituted and added an early Eucharist during the summer months. During his tenure the number of communicants increased to as many as 63, and a coffee hour followed the regular Sunday Service. He retired in January, 1976.

In July 1976 the Rev. Daniel O. (Peter) Worthington, Jr. served at Piedmont as Deacon under the supervision of the Very Rev. William Brake, Rector of St. Stephen's in Culpeper. In May, 1977 Rev. Worthington was ordained to the Priesthood in Piedmont Church by the Right Rev. John Baden, Suffragan Bishop of the Diocese. Worthington was called to serve as Vicar of Piedmont Church while continuing to assist Rev. Brake two days a week at St. Stephen's. Rev. Worthington encouraged an active lay ministry, and five men and two women were licensed as Lay Readers. ("Lay Readers" in the Episcopal Church are licensed by the Bishop to lead services of Morning and Evening Prayer, and should not be confused with "Lectors" who read the Scripture Lessons and do not have to be licensed). An organist was hired, apparently for the first time, and a choir organized.

Rev. Worthington left in January 1979, and was succeeded by Rev. Maurice Hopson and the Rev. Margaret Jefferson, both of whom are listed as "supply clergy" in the records. Hopson was to serve Piedmont on the second, fourth, and fifth Sundays, and Jefferson the first. A lay Reader would officiate on the third Sunday, except Easter. How long this lasted is not clear from the records, as only Rev. Hopson is listed as "Interim Vicar" for 1980.

In June, 1981 the Very Rev. Blake Beverly Hammond, a retired priest, became Vicar. He is remembered as a saintly and much loved pastor, who took no salary. He was in very poor health though, and resigned in April 1982. After a series of supply priests, Rev. Harold Koenig began serving Piedmont on a more or less permanent basis until April 1983.

### **Piedmont Church reborn!**

The Rev. Philip Gilchrist Johnston began his tenure as Vicar of Piedmont Church in April, 1983. He was a retired military chaplain, and, although paid on a part time basis, served Piedmont Church as its first truly full time pastor. During his tenure a number of new community focused initiatives were begun. Piedmont Church became very involved in the founding and support of the Madison Emergency Services Association (MESA), both in obtaining grants for supporting it, and through volunteer efforts of parishioners as well as the Vicar, Piedmont Church was instrumental in founding the Madison Child Care and Early Learning Center and provided it with its first home in the Church undercroft. It was also instrumental in initiating and supporting ecumenical activities with other Madison County churches, such as an annual animal blessing in October to celebrate the feast of St. Francis of Assisi, and healing services with other local churches.

Piedmont Church is especially proud of the bridges that have been built with the African-American community. A Service of Peace and Reconciliation was held at Piedmont or one of the predominately African-American churches, beginning in 1992, as an alternative to the often divisive Civil War re-enactments whenever they are held in Madison County.

In 1994 a strong link was made with Madison County's only other Episcopal congregation, Graves Chapel. A history of Graves Chapel can be found in a separate document. At that time the Graves Chapel Missioner left, and Carol Lawton Johnston, a seminarian and wife of Rev. Philip Johnston, Piedmont's Vicar, started to serve Graves Chapel on a regular basis as a lay minister, and Graves Chapel and Piedmont Church gradually began to share many worship services and social events.

In early 1995, the Diocese began to become concerned with the small rural churches in Virginia, which had escaped the population explosions of the Washington and Richmond suburbs, and were being seriously neglected in the wake of the enthusiastic "church planting" in the metropolitan areas. Piedmont Church was the first church in the Diocese to enter the "revitalization program". A Revitalization Team was formed consisting of twelve members of the congregation, with two advisors representing the Diocese.

### **The Great Flood of 1995**

On June 25, 1995 Rev. Philip Johnston performed his last service at Piedmont Church, and Carol Johnston performed her last service at Graves Chapel. Two days later, June 27, 1995, a cataclysmic natural disaster hit Madison County. As much as 26 inches of

rainfall fell that day mostly focused in the Rapidan watershed, causing floods of most of the agricultural land, damage to all the highways, and destruction of almost every bridge. There were mammoth landslides on the mountainsides, which buried fields, homes, and livestock under tons of debris. But God looked down on us in many ways. In spite of the devastation only one human life was lost in the County. The aftermath brought together the entire population in a unified mission to heal and rebuild, in spite of hostilities that may have existed before. Christ's commandment to love ones neighbor truly prevailed and His presence was truly felt.

The town of Madison, where population was densest and including Piedmont Church, suffered comparatively little damage, but Graves Chapel was the only public building left standing in Graves Mill, and was severely damaged. It did not open again as an independent Church and its congregation combined with Piedmont Church. But the infusion of several young and active families from Graves Chapel revitalized the entire congregation. The revitalized Piedmont community played a significant part in the flood relief effort.

In October 1995, the Rev. Brad Lee Jackson was called as vicar of the combined congregation that now made up Piedmont Church, and also began as Assistant Rector of St. Stephen's in Culpeper, which paid a portion of his salary. The congregation grew, and by 1998 Piedmont Church became self supporting. Brad Jackson then became our first full time Rector in the 164 years of our Church. A resolution to this effect is included in the Appendix.

### **Piedmont Church Today**

The Revitalization envisioned by the diocese really comes true under the leadership of our most beloved Rector, Brad Jackson (who insists on people calling him by his first name). Before long we truly did become self sufficient, and were able to abandon our annual sale held at Grave's Mountain Lodge in Syria as a source of the Church's support, and instead were able to channel this effort into community outreach projects. At the present time we are able to donate much of our offering one Sunday per month to outreach.

We have seen significant growth in our congregation since 1995. In 1995, we usually had an average Sunday attendance of about 30 people for one Sunday service. Now we have two services each Sunday, at 8:30am and 10am. There are as many or more in attendance at the early service most Sundays than there were for the one service in 1995, and the late service is usually close to filled with worshipers. For the early service, we have Holy Eucharist every Sunday. At the late service, we have Holy Eucharist every Sunday in the Easter and Advent seasons, and the first, third, and fifth the rest of the year. We have Morning Prayer on the other Sundays.

For a time, before uniting with Graves Chapel, we had one child of Sunday school age. Now we have a wonderful population of young members, from new born babies to college students present every Sunday, and many wonderful youth.

Our music is really exceptional, especially for a small rural church. This may well be because of three outstanding musicians who lead our choir: our Rector Brad Jackson, our talented music Director, Martha Mikula, and Assistant Director Jim Walker, as well as a number of members that have special musical talent. Our wonderful electronic organ, donated in 2003 by Faye Harris in memory of her Mother and manufactured to Martha's specifications, is a strong contributing factor. In addition to the regular choir, we also have a guitar choir that performs one Sunday every month.

And most important, Piedmont Church is truly a wonderful loving family. If you have heard Episcopalians described as "God's frozen people" you've never visited Piedmont Church, especially when the Peace is exchange and the hugging begins. We have a continuing series of programs that reinforce our love for one another, and if you are new to the area, or a one time visitor, you will know that you have a wonderful family in Madison Virginia, when you leave. Be sure and come back!

### **The Church Building**

We build church buildings as places where people may gather to worship God, and the building is designed to give Glory to God. Many people who have visited our Church for the first time have mentioned how impressed they are with the serene beauty of the Church when they step inside. The scale of the space, the beauty of the woodwork, the furnishings, together with the natural light and views of the surrounding countryside from the tall windows on each side, provide a perfect atmosphere for worship. The outstanding feature of the sanctuary, that immediately draws the worshiper's attention, is the marvelous stained glass window, now lighted from behind, depicting Christ the Good Shepherd.

Piedmont Church is a typical example of early Federal architecture. Thomas Jefferson convinced two skilled Irish builders from Philadelphia to come to Virginia. They trained around 200 skilled craftsmen who built Monticello and early buildings at the University of Virginia. After their work was completed there, three of the skilled craftsmen came to Madison and built the Court House, a jail, about 40 homes, and Piedmont Church. The brickwork was overseen by one of them, William Phillips, who was considered the best brick mason in Virginia during his lifetime. You will notice that the brick on our Court House and Piedmont church are laid in the same Flemish bond.

Much of the following is based on undocumented oral history, as we have been able to find very little written material, and no photographs or other firm evidence. We know that the original structure was a 34x41 brick building that probably included not only rows of wooden pews, but also an altar, lecterns, and a sacristy (either a cabinet or possibly a small partitioned space for sacred objects). There was also a balcony.

We have a document dated April 16, 1937, entitled "Works Progress Administration (WPA) of Virginia--Historical Inventory" and it contains much of the following information. There was a chimney on each side, and two wood stoves were added in 1841, which were still there in 1937. In fact, one of our current members, Marjorie Cave

remembers them. The ceiling was originally left open to the structure until sometime in the early 1900's when a "tin" ceiling was added. The floor of the church was 5 inch pine boards. Apparently the current oak floor and plaster work ceiling were installed at a later time. The Church roof was originally shingled, probably with wood shingles, and the metal roof added later. The source of much of this information was Miss Bell Cave.

In the mid 1800's the church was redecorated. The present pews, manufactured by the E.A. Clore and Sons Furniture Company, were installed sometime in the late 1800's. Undocumented history indicates that the pews cost \$1 each. Sometime in the late 1800's or early 1900's the present chancel was added as a wooden addition projecting out at the back of the church. Marjorie Cave also remembers this, and it is confirmed by the WPA document. What is now the sacristy on the right side of the Chancel, and the passage on the left side were added when the 2 story addition containing the rest rooms and the Rector's office were constructed in 1961. In the late 1930's, during the tenure of the Rev. Francis Allison, walnut paneling was added to the chancel, and our stained glass window depicting Christ the Good Shepherd was installed, which would have been exposed to the outside at the rear of the chancel. The paneling was a gift from Mrs. Herbert Hoover. She occasionally attended services while she and President Hoover were at their retreat in what is now Shenandoah national Park.

The WPA document also indicates that the balcony was used by slaves, and after the Civil War for "colored" visitors. However the Rev. Robert Prichard, historian at the Episcopal Seminary in Alexandria, believes that in most cases the balconies in pre-Civil War churches were used by persons that did not rent a pew, and slaves (usually only "house" slaves), sat with the family that "owned" them.

It is also believed that the unusual arrangement of the pews in 19<sup>th</sup> century churches, with three rows of pews separated by two aisles, (as opposed to the usual arrangement of a center aisle and an aisle at each exterior side), was for unaccompanied men to sit on one side, unaccompanied women on the other side, and families in the center rows of pews. But this is not provable by any known documentation.

Following World War II, more improvements were made with the dedication of the colonial style chandelier and the present baptismal font, located in the traditional location next to the entrance door at the rear corner of the nave. Modern heating and our first electric organ also were installed. In 1961 Bishop Gibson dedicated the 2 story addition at the rear of the building containing the Rector's office and restrooms on the upper floor (this raises an interesting thought – was there a privy on the church grounds at one time – we have no records of such a structure) and a Sunday school room in the undercroft. The light was installed behind the stained glass window, as the addition had blocked the natural light. When the excavation was made for the addition, the only grave disturbed was that of Captain Henry Barnes, the donor of the land for the Church. His gravestone was later sealed into the brick wall at the rear of the addition. A list of donors of various other gifts is contained in the book located in the Memorial cabinet behind the font. In 1976 a kitchen and fellowship room was constructed in the undercroft.

## **The Parish House**

Negotiations for the purchase of what is now the Parish House began in the fall of 2000. The actual purchase of the property did not occur until almost a year later with the transfer of the building to the Church occurring on November 26, 2001. Leading up to the purchase, a 5 year program of funding the purchase was established with the congregation. The purchase costs and subsequent improvements during that period were raised from the congregation before the 5 year period expired and the mortgage was paid off on September 14, 2006.



The building was constructed in the early 1960's and is now serving the Church in an exceptional manner. Although the building was obviously not built as a parish house, few changes were needed for it to serve that purpose. It now provides several classrooms, gathering areas, a fellowship space, a kitchen and an office. The

grounds of the Parish House have greatly enhanced the usefulness of the church property and now provide an outlet and area for the younger members to expend their energy.

Perhaps the most beautiful part of the Parish House is what has generally been called the sun room. It is surrounded by glass and has a view of the surrounding area that is really spectacular, especially when the younger members and the children that attend the day care center we house are playing. It also serves as a small chapel where small groups can meet to worship, such as the adult class that celebrates the Eucharist every Wednesday.

We should also mention the beauty of the grounds, including the Columbarium that was erected in 2006, a gift from Mr. and Mrs. Roger Schreiner in memory of their parents.

### **Christ the Good Shepherd window**

The outstanding feature of the sanctuary, that immediately draws the worshipers' attention, is the marvelous stained glass window depicting Christ the Good Shepherd. The light behind it is lighted at every service except for Good Friday. We know little of its history, but surely it ranks as an outstanding work of art. Directly above Our Lord's head shines a small brilliant light. Does it represent the Star of Bethlehem? No. In fact, we know it was not part of the original design, but was added in quite an unusual way. When it was installed the 2 story addition had yet to be added and the window was exposed to the outside. Legend has it that a group of Madison boys were hanging out in

the churchyard, in the area now occupied by the addition. One of the boys was showing off a treasured possession, of which he was undoubtedly very proud. It was a “B-B” gun. He, of course, had to show the others what it could do, and what better target than the newly installed window. Indeed, the Lord works in wondrous ways!

## **APPENDIX**

### **CEMETARY BURIALS**

(to be included)

### **CHURCH BUILDING ENHANCEMENTS**

(to be included)

### **MEMORIALS**

A remembrance book (given by an unknown donor) is located in a cabinet in the baptistery area in the rear of the Church. In it is recorded many memorial donations to the Church over the years. Some of these many generous memorials are noted below:

- Walnut Paneling – Mrs. Herbert Hoover
- Stained Glass Window – members and Friends of Piedmont Church
- Queen Anne Priest and Bishop Chairs – Mrs. Alva Morrison
- Processional Cross – Dr. & Mrs. Edgar F. Puryear, December 24, 1976
- Church Pews (made by Clore) – John Hunton, circa 1888
- Church building air conditioning – William B. Cave, David Worthington, Thomas Province, Edgar Puryear, Charles Ribelin
- Organ – Mrs. Alva Morrison and the Women of the Church
- Baptismal Font – James Anderson in memory of Sarah Rachel Magruder Thrift Anderson
- Chandelier – Mildred Thrift Wailes, in her memory by her family
- Baptistery – in memory of Elsie Magruder thrift from her family, February 6, 1972
- Memorial Garden – Robert Douglass Pitt
- Bronze Memorial Plaque – in memory of William Belfield Cave, October 23, 1994

### **CLERGY LISTING**

(to be included)

### **CHURCH DOCUMENTS**

The Church has in its records a number of notable documents related to its history. The hard copies of these documents (mostly copies of the original documents) can be found in the Church office and most of these documents have also been digitized. These documents are listed below in chronological order (as best as possible) with a brief description of their contents:

- 1832 - A copy of the original hand written deed to the Church property on four pages.
- 1834 October 26 – Copy of the Church consecration by bishop Mead, hand written one page proclamation of the Church's consecration.

- 1837 – A poor copy of the notes from an 1837 Vestry meeting