

**COLONIAL NATIONAL HISTORICAL PARK
YORKTOWN, VIRGINIA**

GRACE CHURCH

GENERAL STUDY

by
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Preface

This study is offered as a comprehensive study of Grace Church and its churchyard, as envisioned in Colonial National Historical Park's Resource Study Proposal No. COL-H-16. As stated in the RSP, its purpose was to yield as full a documented study of Grace Church as possible "to serve as the basis of advising and guiding the Church in the preservation (and possible restoration) of this national historic structure in which the government holds a scenic [and historic] easement." It also embraces data that is necessary to effectively interpret the history of the church through its long span of considerably more than 2 1/2 centuries.

Various early documentary compilations of limited scope were prepared to meet specific situations from time to time, and a more comprehensive handling of the subject was undertaken several years ago. It was progressing satisfactorily, but slowly, as a local park project, until, of necessity, it was laid aside due to the press of other matters. All of this has helped immeasurably in producing this report. Its completion now will make it available for current requests relative to the structural fabric of the building. It will be available, too, for information and reference should some way be found to implement the presently renewed interest in the restoration of the Church edifice.

The Church structure dates from 1697. It was added to, and served through Colonial times as York, and then as York-Hampton, Church, as detailed particularly in Chapters 1 and 2. It accidentally burned--the fire leaving only its sturdy masonry walls--in 1814, and the walls stood stark

and bare until 1848. Rebuilt within its walls (but not in a restored manner), it was rededicated as Grace Church in 1849. Later, particularly in the first quarter of this century, there were repairs and various adornments until the church and its grounds, including the graveyard, reached their present form. This is as detailed particularly in Chapters 5-7. In 1947 there was serious consideration and study of restoration that yielded working construction plans, though the project did not move beyond this state. Illustrations Nos. 2 and 3, by the architect, are descriptive of what the restored church would have been, or could be, like. It is of note here that Grace Church has been "recognized in the National Survey of Historic Sites and Buildings for historic significance" as is currently reported in the Advisory List to the National Register of Historic Places 1969 (page 298) issued by the United States Department of the Interior, National Park Service. It was announced on July 5, 1970, that it had been placed on the Virginia Landmarks Register and that it had been nominated by the Virginia Historic Landmarks Commission for the National Register of Historic Places (Nowport News Daily Press story with picture).

The author is again indebted to the very understanding Mrs. Frances McLawhorn for reducing his initial draft into typed form and to Miss Lilliane Lykes for the final preparation of the manuscript for duplication. Without this kind of assistance, the life of the researcher and writer, certainly this one, would be markedly different.

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Charles E. Hatch, Jr.

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Chapter 1

Old York (and then York-Hampton) Church

The walls of Grace Church were laid up some 2-2/3 centuries ago and in all that time they have been closely associated with Yorktown in times of peace and in times of war, in good days and in turbulent seasons. The church with its continuing congregation through some 27 decades has been playing its role in helping to meet the religious needs of community, town, and parish.¹

It is recognized that "Grace Church (1697) is interesting not only for its age but also for its structure."² Perhaps a visitor to Yorktown about 1840 captured some of the spirit and heritage of the place when he wrote: "The site of the church is superb, immediately on the lofty bank of the sparkling cerulean waters of the majestic York. The spot is consecrated by the ashes of the illustrious dead, the charms of nature, its antique recollections and the classic associations of the Siege and Surrender" of Cornwallis and his British Army in 1781.³

After its establishment in 1691, the "Town of York" (Yorktown) soon became the county seat and the center of activities for a

1. It continues an active Episcopal Church in the Diocese of Southern Virginia, still serving much of the area of old York, and later York-Hampton Parish. As of April 1970 there were 333 communicants representing some 125 family groups, besides others normally or often in the parish family.

2. William Bainter O'Neal, Architecture in Virginia: An Official Guide to Four Centuries of Building in the old Dominion (New York, 1968), p. 63.

3. Southern Literary Messenger, X, 41 (January 1844).

growing and developing area already well settled. Like the courthouse, the parish church was relocated here within just a few years. The date of construction for the new church is not specifically given in the old records; however, the date of 1697 is normally accepted. This is based on an entry in a county order book under the date of October 26, 1696,⁴ in which Governor Francis Nicholson pledged "to give . . . twenty pounds sterling if within two years they build a brick church at the same town [Yorktown]" to which he also agreed to give another five pounds toward the building of a courthouse. Presumably action followed immediately and the two-year injunction was met. It is clear at least, although in incidental reference, that "the new Church" was standing in 1701. The church at that time was duly included in the local prisoner parole area as defined in the "Rules of York Prison" on March 3 of that year.⁵

Thus the religious seat for York Parish, which extended along the York from a little above and for some distance below Yorktown, was moved to the new port being established on the York where the river is narrowed by Gloucester Point protruding from the opposite shore. Actually it was heir to almost seventy years of church history already

4. York County Records, Deeds, Orders, Wills, No. 10, p. 344. The full entry reads: "I promise to give five pounds sterling towards building the Courthouse att Yorke towne And twenty pounds Sterl. if within two years they build a brick church att the said towne As witness my hand the day & year above written. [October 26, 1696] Fra: Nicholson."

5. Deeds, Orders, Wills, No. 11, part 2, p. 523. The new courthouse was in use by December 1697. Deeds, Orders, Wills, No. 10, p. 468.

written by the English along the river frontier of the south side of the York.

Settlement here has begun in 1630 and, as was their custom, the settlers had brought with them their deep-seated religious beliefs and their regard for the church organization. York Parish came into being and seemingly had taken definite form as early as 1638, for in that year there was an inducted minister in the parish.⁶ Actually York Parish as an identity came after that to the north of it, Chiskiack,⁷ though preceding that to its south, New Poquoson. York Parish would, however, become the more noted because of its strategic location.⁸

The Yorktown church was the third for York Parish, the first having been located at the York settlement that came into being at the point where Wormley Creek enters the York River a mile and a half below the present village.⁹ The first church there seems to have been in use by 1642 and was likely a framed structure. The second church, which replaced it about 1667, seems to have been built of brick: a structure 42 by 24 feet,

6. George Carrington Mason, Colonial Churches of Tidewater Virginia (Richmond, 1945), pp. 217-18.

7. William Waller Hening, Statutes at Large: Being a Collection of All the Laws of Virginia, I (1809), 139; Lyon G. Tyler, "York and County in the Seventeenth Century," in Tylers Quarterly Historical and Genealogical Magazine, I (1920), 237-40. For some discussion of Chiskiack, see this writer's National Park Service report on "Ringfield Plantation," now in process, Chapter I.

8. In due course Chiskiack's name was changed to Hampton, and New Poquoson became Charles Parish.

9. Tylers Quarterly, I, 287 ff. This area is now within the confines of the Yorktown Coast Guard Reserve Training Center. See also, Charles E. Hatch, Jr., "The Moore House: A National Shrine," William and Mary College Quarterly Historical Magazine, 2nd Series, XXI, 293-95.

roofed with plank instead of shingles. The fact that a 1655 tombstone (that for Major William Gooch) is within the foundation walls of this church indicates that both the first and second churches occupied the same site. But with a new church in Yorktown, the second York Church, by all accounts, was left to molder and decay, being a visible landmark for many years.¹⁰

10. Mason, Colonial Churches of Tidewater, pp. 219-22; James Scott Rawlings, Virginia's Colonial Churches: An Architectural Guide (Richmond, 1963), pp. 38-41.

Chapter 2

The Church and Some of Its Surroundings and Possessions

When the decision on the church structure was made in 1697, it was to build of native marl rather than brick despite the Governor's encouragement for brick. Perhaps he was not disappointed, however, for they did build of durable material. Blocks of marl¹ were cut from the York River cliffs and these were laid up in masonry form to harden almost to the consistency of stone. These walls yet remain.²

As originally constructed, the church was in the shape of a rectangle, lying due east and west on the long axis and measuring 28 by 55 feet overall. The main entrance was the at the west end and the altar (chancel), as was customary, to the east. It would appear that ecclesiastical law was followed scrupulously in regard to the position and arrangement of the Church even though it required placing the building angularly on its lot, which was No. 35 on the town plan.

As Yorktown grew, so did the church congregation, and more space was required for parish needs. An addition was built on its north side, a wing measuring 28 by 29 feet. This, too, of marl also had walls some 27 inches thick. It gave the building a "T" shape.

1. This substance is made of deposits of shells from various types of marine life mixed with the muck and clay of the former ocean bottom. The lime in the decomposing shells, with the clay, has produced "a dense rocky substance known as marl." While wet, or water saturated, it is somewhat soft and pliable. Sun and air exposure causes the lime to crystallize and the whole mass to "set up" in stonelike hardness.

2. Marl was used in other early Yorktown structures as in the Moore House kitchen, which has been reconstructed in this material.

Likely this came near the mid-point of the eighteenth century when the port town was entering its most prosperous and busiest decades. In any case this building shape appears on the French billeting plan³ drawn just after the siege when information was needed on quarters for the allied army unit that would winter in Yorktown.

At this time, too, the Church had a steeple, cupola, or bell tower, atop it. Such was shown by the British officer John Graves Simcoe, who sketched Yorktown in water color, also in 1781, from the vantage of Gloucester Point.⁴ There is, too, the comment of the French officer, presumed to be Baron Cromot du Bourg, an aid to Rochambeau, as he made a reconnaissance down the York from the mouth of Queen Creek upstream. This was on September 24, 1781, and his report was that "we saw Gloucester perfectly . . . [but] Nothing can be seen of York but a steeple, the rest of the town being hidden by the woods."⁵

Actually the belfry was likely a part of the original structure as it is indicated in John Gauntlett's sketch of the town from ship-board in the harbor in 1755.⁶ It is a fact, too, that a visitor to

3. This was drawn by billeting officer Alexander Berthier and is in the Berthier Papers, Princeton University Library, Document No. 29. See Illustration No. 4.

4. Simcoe Papers in the archives of Colonial Williamsburg, Williamsburg, Va.

5. "Diary of a French Officer," The Magazine of American History with Notes and Queries, IV (1880), 444-45.

6. In a manuscript volume, "Voyage of H.M.S. Success and H.M.S. Norwich to Nova Scotia and Virginia 1754-1756," in the Mariners Museum (Newport News, Va.). The view is also published with annotations in the Virginia Magazine of History and Biography, LIV (1946), 99-105.

Yorktown in 1732 described the building as "a neat Stone Church with a bell."⁷ Unfortunately no close or detailed eighteenth century description of York-Hampton Church has come to light for either the exterior or the interior.

The church yard, as well as the floor of the church itself, has long been a burial ground, which now covers much of Lot 35 and extends into Lot 41 to the east of it. This second lot was added by deed dated January 17, 1713. "Peter Goodwyn & Robert Peters Churchwardens of ye Parish of York Hampton" purchased it from one "David Condon of ye County of James City" for two pounds, 10 shillings "Currt: Money." Condon had acquired it from the "Feoffees to the Port land" in 1691. The fact that he retained possession and passed it on to his namesake "David as Son & heir at Law" would indicated that he did at least the minimum building on this half acre. This is further indicated in the deed of sale to the Church in 1713 - "ye sd Lott or half Acre of Land with ye Appurtenances." Nothing more is known of buildings here. In 1713 the northwest bound of the lot was given as "ye Land whereon ye Church standeth."⁸

7. The manuscript journal of William Hugh Grove in the library of the University of Virginia (Charlottesville, Va.), leaf 54.

8. Deeds & Bonds, No. 2, pp. 408. The property was described as "all that Lott or half Acre of Land lying in ye Town & County of York aforesd bounding North East on ye Land of Richard Stark [Lot 40], South East on ye Street [present Read steet] opposite to ye Land of Francis Nicholson Esqr [Lot 85] South West on ye Land of Jno Martin [Lot 42] & North West on ye Land whereon ye Church standeth, Known & described in ye Platt of ye sd Town by ye figures (41) together with all houses, Edifices," etc.

The earliest known recorded burial (probably in the church itself) was that for Capt. Edward Nevill, which came on September 15, 1701, although as is true for most of the colonial interments no marker denotes the grave location. Captain Nevill, "Commander of his Majesties Ship the Lincoln" which for six months, under the direction of the British Admiralty Office, had been cruising in the Atlantic coastal waters when not on post in the lower Chesapeake Bay, died, and was brought ashore for burial at Yorktown. Capt. James Moody, who had been sent to relieve the Lincoln at the Capes, attended the funeral, along with Virginia Governor Nicholson, and left this account:

The next morning [September 15] the Governor desired this dept. [deponent] to go to York [from Williamsburg] with him to Capt. Nevills' (of the Lincoln) burial, who had been dead three or four days - the corpse being in the ground but not covered. There was a sermon preached by the Chaplain of the said Ship Lincoln. The sermon being over, as also the ceremony, this Dept. went out of the church where he saw and heard the Governor swearing the most horrid oaths - upon enquiring the reason - there was answer made - that it was because Slaughter (the minister in charge of the church) had asked some fees of some of the officers of the Lincoln for burying Capt. Nevill in the Church.

Quite plainly the governor was angered. Possibly he recalled his initial donation to the church's building fund.

The expansion of the churchyard by the addition of Lot 41 in 1713 likely was dictated by growing congregational needs. In due course

9. British Public Record Office, C.O. 5, No. 1314-19.

a brick churchyard wall was built around the high ground of the church property, embracing all of Lot 35 and perhaps half of Lot 41, the southeast side of the lot dropping rather precipitately to the street line. Perhaps the "Church Wall," well documented in property deeds for adjacent lots,¹⁰ indicated in the Berthier plan of 1781,¹¹ and noted archeologically in more recent times,¹² was built at the time of the construction of the north wing. Lack of property ownership (Lot 41) would have precluded this before 1713.

In the nineteenth century, when the strength of Grace Church was at a low ebb, evidently that part of Lot 41 not used for burials went into private use; this evidently was for much of the time between 1784 and 1880. It seemingly was listed often as private property in the land books for the county even when noted as "Church burying ground."¹³ A case in point would be the notation on a deed for adjacent Lot 42 that referred to Lot 41 as "a lot belonging to Hugh Nelson Esquire on which part of the Church wall stands."¹⁴ Perhaps topography dictated that only the high ground portion would serve for burials and other use would be made of the hillside and low ground which had a good relationship to the waterfront area around the foot of Read Street. Other use and

10. Deed Book, No. 6, pp. 181, 223, (1783 and 1784); No. 7, p. 121 (1794); No. 7, p. 298 (1799).

11. See Illustrations Nos. 4, 16 and 17.

12. There will be comment on this later. See Illustration No. 22.

13. York County Records Land Books for 1858, 1866, 1870, 1873 and 1880.

14. Deed Book, No. 6, p. 223.

claims, however, did not affect the Church's title to the property.

The bell in the Grace Church cupola today may be that which called the parishioners to worship in colonial days. It is inscribed "York Virginia 1725" and has a cross at each end of this inscription. In any case it could not fulfill the tradition that it was given "by good Queen Anne" who died in 1714. It could have been used in the courthouse, rather than the church cupola, and could have been purchased for that purpose by York County. At least the county made allowance for such a bell in 1720 and there is no record of a similar order by the parish, though there is tradition and there is that visitor's description of 1732 of the "neat Stone Church with a bell."¹⁵

It is known that the present bell was re-formed just after the Yorktown Centennial and returned to Yorktown and placed on a tower near the church, now being one of the parish's prized possessions. It carries the inscription "Recast, Philadelphia 1882: By Hooks Smelting Company." It is not known how, or even when, the broken fragments of the bell found their way to a smelting company in Philadelphia. One writer has ventured the story that the bell was broken in the fire that gutted the church structure in 1814, the fragments being collected and stored in the vestry room.¹⁶ Henry Howe in 1846, however, reported that

15. The cross resembles the Avellon shape, but with the bottom leg split and its halves splayed. In taking steps to lay a "County Levy" on December 29, 1720, the county court entered an item of 1,406 pounds of tobacco as "an Allowance toward a bell for the County." Orders, Wills, etc., No. 15 (1716-1720), part 1, pp. 684-85.

16. Mary D. Micou, "The Colonial Churches of York County, Virginia" in Colonial Churches, a Series of Sketches of Churches in the Original Colony of Virginia arranged by W. M. Clark and published by the Southern Churchman Co. (Richmond, 1907), p. 245.

the bell survived the fire and was kept in safe custody while the church was in ruins.¹⁷ If so, it would have returned to use with the church in 1848. Another later account, and more plausible, offers a strong possibility that it was broken in Civil War times: "A magazine explosion during McClellan's occupancy of Yorktown injured the belfry to the extent that the bell fell and was cracked. The broken bell was carried away to Philadelphia, where it finally came in the hands of a smelting company. At the time of the Centennial, 1881, it was recast and presented to the church."¹⁸ By another account (there are no church records for the period) the bell was restored to duty in 1889.¹⁹

Another among Grace Church's treasured possessions is its ancient communion silver,²⁰ the second oldest set in Virginia, which remains in use. It consists of a chalice and flagon of hammered silver made in London in 1649. The flagon could well be the earliest English one of silver in an American church.²¹ Each piece carries the inscription "Hampton parrish in Yorke County in Verginia" and evidently came to the

17. Historical Collections of Virginia (Charleston, S.C. 1845), p. 520. He wrote: "the old bell, now preserved, bears the inscription, 'County of York, Virginia, 1725.'"

18. John Baer Stout, Nicolas Martiau: The Adventurous Huguenot (Norristown, Pa., 1932). It is known that the Union Army magazine in the York County Courthouse nearby did blow up on a December night in 1863, demolishing the Swan Tavern across the street from it.

19. Micou, "Colonial Churches of York County," p. 130; Rawlings, Virginia's Colonial Churches, p. 40.

20. See Illustration No. 5 and cover.

21. Rawlings, Virginia's Colonial Churches, p. 40. Rawlings also points out that there is a silver patch (1698-99) at St. John's Church in Hampton which evidently was given to Martin's Hundred Parish before it joined York-Hampton Parish in 1712. This, too, could have come to the Yorktown Church.

Yorktown Church in due course from the Hampton Parish Church. The flagon has been attributed to the silversmith Thomas Garrett from the incised maker's mark "T.G."²² This has a flat rather than a dome shape top and is of very simple design, which could reflect the Puritan taste of the period in which it was made.²³

It seems not of record whether the "Fifty Pounds Current Money" left by parishoner Philip Lightfoot in his will, in 1748, actually went to the purchase of another "handson Flaggon and Challice." If so, it has not survived. He wished it to be engraved with his arms for "the Use of York Church" in "the Parish of Yorkhampton."²⁴

22. Opinion of W.V. Walter of "William Walter (Antiques) Ltd.," London, England, in a letter of April 27, 1964, to Mrs. MacKellar of Chelsea, in the Grace Church "Scrapbook." He writes: "I feel pretty certain that the maker of the Flagon is Thomas Garrett for there is no other surname registered during this period beginning with the letter G." Garrett was of record from 1618 to about 1661.

23. Rawlings, Virginia's Colonial Churches, p. 40.

24. York County Records, Wills and Inventories, 1746-1759, p. 105. In his will, Lightfoot also bequeathed forty pounds current money, "in Goods," for "the Poor of Yorkhampton Parish."

Chapter 3

In the Eighteenth Century

As previously noted, at the turn into this century York Parish was not the financially strong and desirable ministerial post that it came to be in a decade or two, especially with the growth of Yorktown and the upswing of trade in the general area that it stimulated. This earlier condition was a reason for the merger of adjoining York and Hampton parishes into a single church unit denominated York-Hampton Parish in 1707.¹ This was in accordance with the Assembly action of September 1696 granting authority for "small and poor parishes" not able independently "to allow and maintain a minister," as prescribed by law, to combine.² In June 1712, a similar merger took place between "Yorkhampton & Merchants [Martin's] hundred parishes" after petition from the separate vestries. Martin's Hundred adjoined York-Hampton on the west. It brought no further change in the York-Hampton name.³

By 1724 the economics of the situation had materially changed. Now the enlarged York-Hampton Parish supported its minister, the Rev. Mr. Francis Fontaine, rather nicely with the annual payment of 20,000

1. The Virginia Council on February 5, 1707, acted favorably on "the petitions of the Vestrys of the Parishes of York & Hampton setting forth that the said parishes being so small & poor as not to be able to maintain Ministers according to Law." The petitions were found "reasonable" and it was provided that the two parishes "may be united and consolidated into one parish to be called and known by the name of Yorkhampton" as soon as the proper "instrument" could be drawn. H.R. McIlwaine (ed.), Executive Journals of the Council of Colonial Virginia, III (Richmond, 1928), 140.

2. Hening, Virginia Statutes at Large, III (Philadelphia, 1823), 152-53.

3. *Ibid.*, III, 316.

pounds of sweet-scented tobacco a year in addition to the regular fees. Thus the Yorktown Church, as reported by Fontaine in 1724, was the religious hub of a geographical area some 20 miles long and 4 miles wide (about "9 miles square" in extent).⁴ There were about 200 families and two churches in the parish. In his church at Yorktown, The Rev. Mr. Fontaine had some "three score communicants," and "the other church," some eight miles away, had "about twenty."⁵

The parish glebe embraced 180 acres of land and a house which the Parish maintained.⁶ Even though there were no public schools, Fontaine related that a number of small schools were already established, "to teach children to read and write where a convenient number of scholars can be found." In this period it, according to Bishop William Meade, was "one of the most desirable [parishes] in the State." The Rev. Bartholomew Yates of Middlesex County, for example, would have exchanged his position for it if his salary had not been raised from 16,000 pounds to 20,000 pounds of tobacco and his glebe-house repaired and enlarged.⁷

4. A more complete digest of Fontaine's report follows as Appendix I.

5. This, a brick church, was some eight miles from Yorktown on the main road to Williamsburg. Built about 1700, it was the second, and last, parish church for Hampton Parish (Chiskiack Parish until a name change in 1643). The church itself retained the name Chiskiack (soon corrupted to Cheesecake) and was in active use until early in the nineteenth century, when it was abandoned by its congregation. In 1825 it was taken over by a Campbellite Baptist group until "locked out" some eight years later by its original occupants. Mason, Colonial Churches of Tidewater, pp. 228-29.

6. Conceivably this was now the glebe land formerly set aside for Chiskiack (Hampton Parish), and if so it is the same area now occupied by the Ringfield picnic grounds.

7. Meade, Old Churches, Ministers and Families of Virginia, (Philadelphia, 1857), I, 357-58.

The Yorktown Church, like those in other localities, very probably was a social center much as that described for Virginia churches in general by G. MacLaren Brydon and Mary Goodwin:

The Church with its regular weekly services occupied . . . a much larger place in the social life of the community. There was a time set during the service for official notices, the reading of the Governor's proclamations, new laws requiring to be brought quickly to the knowledge of the people, and other matters of importance. It was the one regular opportunity for scattered neighbors to meet and discuss neighborhood affairs and business, and, when need arose, the wider aspects of Colonial affairs and problems.⁸

Some other of Bishop Meade's comments seem particularly appropriate here:

before and for some time after the Revolution there was [in Yorktown] one of the most delightful societies anywhere to be found, consisting of Amblers, Archers, Gibbons, Jamesons, Macauleys, Nicholsons, Griffins, Nelsons, Diggeses, Smiths, Popes, Sheilds, Fouches, etc. All of these, with the other families of the place, and from the country around, filled the Episcopal Church in York, and found a happy, undivided society.⁹

The rather rapid improvement in the Parish's financial condition very likely was due to the quick rise of Yorktown as a key trade center. It could very well have been at this time that it became necessary to increase the size of York Church through the construction of its north

8. "The Colonial Churches in Virginia," a booklet published through the courtesy to the Joseph W. Bliley Funeral Home, Richmond, Virginia, in cooperation with the Virginia Autumn Travelogue, sponsored by the Virginia State Chamber of Commerce, n. p., n. d.

9. Old Churches, Ministers and Families, I, 226. Meade has two chapters devoted to York-Hampton Parish (I, 202-228) and evidently had access to papers, correspondence, sermon copies, and various materials now lost.

wing. About 1750-60, Yorktown and its environs likely had a population in excess of 2,000. A growing and active congregation plus better-than-average financial support for its clergy made Yorktown and York-Hampton Parish attractive. This was aided, too, by the proximity of the well-established College of William and Mary.

These various factors combined to bring men of good training and ability, several of whom served on the faculty at William and Mary. There was the Rev. Mr. Stephen Fouace, who was minister at the time of the founding of Yorktown and continued to serve until about 1702. He was also one of the trustees of the College.¹⁰ The Rev. Mr. Fontaine also had a long tenure in Yorktown and at the college. He served the parish for 27 years and was Professor of Oriental languages at William and Mary for twenty of these years, until his death in 1749.¹¹

Perhaps the most noted of these ministers was the Rev. John Camm, who took over York-Hampton Parish at Fontaine's death and about the same time became a Professor of Divinity at the college. He had emigrated to Virginia soon after being graduated from Cambridge University.¹²

10. Lyon G. Tyler, editor, Encyclopedia of Virginia Biography, I, 237-38.

11. Tyler's Quarterly, II, 204. Fontaine's will was proved in York County on March 19, 1749. It cites him as Minister of York-Hampton Parish "and names his six children, the oldest being Francis Fontaine, Jr., whom he disinherits." He bequeathed his books and manuscripts to his youngest son James Maury, his books being in "one large book case, one small do, 1 double book case of black walnut."

12. "Sketch of John Camm," William and Mary Quarterly, 1st Series XIX (1910), 28-30; Tyler, Encyclopedia of Va. Biography, I, 165. Born in 1718, he was in Virginia serving in Newport Parish Isle of Wight County, in 1745.

Camm took up the fight against the famous "Two Penny Act" passed by the Virginia Assembly in 1758. This act allowed the payment of clergymen in Virginia currency at the rate of two pence per pound of tobacco. This meant that in lean tobacco years, as in 1758, when the price of tobacco rose, the clergymen, if paid in currency instead of tobacco, could not profit in the increase. Camm's opposition to the act temporarily cost him his professorship at the college. He went to England to seek its invalidation and for a time succeeded, in the eighteen months that he was there. He then returned to the colony to lead the clergy in its fight in the courts, even publishing in 1763 his "Single and Distinct View of the Act vulgarly called the Two Penny Act."¹³

In Camm's action against his own vestry, two of his parishioners (Secretary Thomas Nelson and President William Nelson) refused to sit on the case since their relationship was too close to the principal. The clergy's essentially unsuccessful fight became a prolonged legal battle that did much to bring Patrick Henry into prominence. Henry's eloquence was instrumental in defeating a suit for damages brought by a minister in Hanover County. This controversy, which blazed for a while, was one of the embers that led to the growth of revolutionary sentiment in Virginia.

Camm was reinstated in his professorship in 1763 and, in 1771, was elected to the presidency of the College. He was also made a member of the

13. Richard Lee Morton, Colonial Virginia, II, 784-98. At one point Virginia's Governor Fauquier wrote: "Mr. Camm is a man of abilities but a turbulent man who delights to live in a flame."

Virginia Council and the Bishop of London named him as his commissary in the colony. A staunch Tory, Camm was eventually dismissed in 1777, and it may be that he was removed as minister of York-Hampton Parish at the same time.

Parson Camm at 51 married one of his parishioners whom he had baptized early in this rectorship at York-Hampton, Betsy Hansford. Actually there was a little of the Alden-Priscilla approach as the romance developed or matured as a result of Camm's effort to help a younger suitor for Betsy's hand. Naturally there were gossips whose tongues began to wag about the older man marrying the younger girl. One was Mrs. Martha Goosley of Yorktown who, when writing to a correspondent in London on August 5, 1769, observed: "Mr. Camm's Marriage has made a great noise there but Pray why may not an old Man afflicted with the Gout have the Pleasure of a fine hand to rub his flannels comfortable amusement you will say for a Girl of fifteen but She is to have a Chariot and there is to be no Padlock but upon her mind." Both Parson Camm and Betsy died in 1779, leaving two daughters and three sons, one of whom was ordained by Bishop Madison in 1793.¹⁴

14. George MacLaren Brydon, Virginia's Mother Church (Philadelphia, Pa., 1952), 11, 386-87; John Norton and Sons, Merchants of London and Virginia edited by Frances Norton Mason (Richmond, Va., 1937), p. 102. Camm did not return to England but died at the Hansford home, at the halfway house settlement mid-way between Yorktown and Williamsburg. William and Mary Quarterly, 1st Ser., XIX, 30.

Chapter 4

The Revolution and Afterwards

Such was the political climate on the eve of the Revolution and during the early war years. It seems clear that in the main Yorktown and York-Hampton Parish were loyal to the American cause, despite Camm and others of his leanings. Many of the worshipers at York Church proved good patriots and strong leaders, none better known than Thomas Nelson, Jr., signer of the Declaration of Independence, a war governor of Virginia, commander of the State militia forces at the Siege of Yorktown and a York-Hampton Church vestryman.¹ When he died in 1788 his remains were placed in the Nelson family plot² adjacent to the Church where they still rest, near those of his father, William Nelson, who long served as President of Virginia's Council and sometime acting governor of Virginia, and his grandfather, "Scotch Tom." President Nelson, it is said, was "constant in his attendance at the ordinary service of God and the celebration of the Lord's Supper," and exhibited "unaffected and fervent devotion."³ It is regrettable that no colonial vestry books survive to tell more of the leaders of the parish, the operation of the church, and the nature of church facilities.

The Revolutionary War brought many changes to Yorktown and the church as well. During the war most of those who could fled the scene.

1. York County Records, Judgements and Orders, No. 3, p. 209.

2. His grave was unmarked until this century.

3. This is a line that Bishop Meade, by his account, took from a sermon that the Mr. Camm preached on the death of President William Nelson. He also ascribes to him "a rational and firm piety, an active and constant affection for the well-being and best interests of mankind." Meade, Old Churches, 1, 208.

Many did not return. As time passed, others followed suit. Agriculture grew worse, trade fell off, land values dropped, and depressed conditions resulted. This, plus the loss of popularity for the Episcopal Church in general, had serious meaning for the York-Hampton Parish Church. This was despite the leadership of clergymen such as the Rev. Samuel Sheild, "an intelligent and pious man," and Robert Andrews.⁴

"The Rev. Mr. Shield," according to Bishop Meade, succeeded Camm in York-Hampton Parish, although whether it was an immediate succession is not clear. He had entered William and Mary in 1769, moving through the grammar school and then, in 1771, into the philosophy schools, winning in 1773 the Botetourt prize medal for the encouragement of classical learning. Sheild was a friend of Thomas Nelson, Jr., who in 1774 had recommended him for orders to Bishop Porteus in London and written a merchant there to advance him a sum of fifty pounds on his account. Two years later orders were refused because, by one account, "he was a rebellious American." Evidently he was eventually successful for, according to the diocesan records, he was minister for York-Hampton Parish in the late 1780s, receiving in Council seven votes for Bishop in 1786 and nine in 1790. This was in spite of the fact that "some thought him rather too much of a Methodist."⁵ Surely he tended strongly toward the evangelical.

4. Brydon, Virginia's Mother Church, II, 150, 440; Francis L. Hawks, Contributions to the Ecclesiastical History of America . . . To Which Is Added an Appendix Containing the Journals of the Conventions in Virginia from the Commencement to the Present Time (New York, 1836), pp. 17, 30, and here and there in the Journals; Micou, "Colonial Churches of York County," p. 244; Tyler, Encyclopedia of Va. Biog., I, 322.

5. Bishop Meade continued: "I have it from relatives of one of the party, that a lady of the old school, at a time when stiff brocades were

Sheild was a leader in the move to reorganize the church after the Treaty of Paris. He, then minister of Asaph's Parish in Caroline County, became chairman of the Convention called in June 1784. It fell to him, as president, to sign the "Petition of the Clergy of the Protestant Episcopal Church in Virginia in Convention" asking the Virginia Assembly for the right of incorporation.⁶

Seemingly Sheild retired from the ministry, winning a seat in the Virginia Assembly. For this there was criticism which he felt unjust. His voice failed, possibly from bronchitis, and he became unable to either read the service or preach. Actually, he contended, he followed the advice of his Bishop, James Madison, "in discontinuing all efforts" and then only after a replacement had been found.

The Rev. Robert Andrews, Rector of York-Hampton in 1785, just prior to the Revolution had been a minister in Gloucester County.⁷ An able minister, he joined the Rev. James Madison on the faculty at

the church dress of those who could afford it, would come home, after some of Mr. Shield's more animated discourses, and call upon her maid to take off her clothes, for she had heard so much of hell, damation, and death, that it would take her all the evening to get cool." Meade, Old Churches, Ministers, and Families, I, 203-4, 210.

6. Brydon, Virginia's Mother Church, II, 590-93 (gives copy of petition), 609.

7. It is interesting that John Pogo, Jr., writing from "Rosewell" in Gloucester on September 18, 1772, to John Norton, had this to say: "The Bearer of this, Mr. Robt. Andrews, A Native of Pennsylvania, was educated and took his Degrees with Credit, at the College in Philada. He has lived as Tutor in my Father's Family several Years, has applied himself to the Study of Divinity & now offers himself a Candidate for holy Orders, His Morals, Abilities, & Orthodoxy are such, that it gave me Pleasure when I found he was determined to enter that sacred Office in our Church. As his Character is truly amiable I heartily recommend him to your Notice; every Civility Shewn to him, will be deemed as Shewn to myself." Mason (ed.), John Norton & Sons, p. 271.

William and Mary in 1777 and was a principal assistant in the reactivation of the college which the Revolution had disrupted. His field covered moral philosophy, the laws of nature and of nations, and fine arts. Also, in 1784 he was serving as professor of mathematics. In the Revolution he had three years as chaplain with the 2nd Virginia Regiment and for a time was private secretary to Thomas Nelson, Jr., during the campaign ending at Yorktown. Eventually he found it necessary to give up his chair at the college and to withdraw from the ministry in order to make a living for himself and his family in business. Even so, he was found as a lay deputy to church conventions from 1789 to 1799.⁸

York ceased to be the desirable parish that it had been for more than a half century, and numbers of people in the area associated themselves with the newer denominations. It was in this period that many Episcopal churches in Virginia "mouldered away" with ministers bereft, congregations small, parish lands gone, financial support negligible, and prejudice rife against the Church as an English institution.

York Church, however, continued active and did not lapse in the post-war years. This was due, perhaps, to the personal piety of some of its faithful adherents, particularly to members of the Nelson family. Bishop William Meade, writing a half-century later, attributes Col. Hugh Nelson, son of President William Nelson, with following "the example of his father's piety" and with being "a kind of lay preacher" to the Episcopal families

8. Brydon, Virginia's Mother Church, II, 393, 417, 433-34, 437, 475-76; Hawks, Journals of the Conventions, *passim*.

of York. He read the service and gave the sermon on alternate Sundays in the absence of a minister (every Sunday when there was no minister) and instructed as the occasion warranted. One such occasion was the preparation of candidates for confirmation at Yorktown after the return of Bishop Madison from his consecration in London on September 19, 1790.⁹

Though other claims have been made, there seems no reason to accept this as other than the first Episcopal confirmation service in York-Hampton Parish, or at Yorktown.¹⁰ Even Bishop Meade notes it only as "the first confirmation ever held in York, soon after Bishop Madison's return from England with Episcopal consecration."¹¹ Actually, though it was not long his custom, Bishop Madison did report to the annual Diocesan Convention which assembled in Richmond on May 3, 1792, that in the past year he had visited a number of parishes, with "York-Hampton" heading the list. He related at this time, too, that in five parishes "upwards of six hundred persons have been confirmed." But this list made no mention of Yorktown.¹²

9. Madison had gone to England for this purpose shortly after the adjournment of the Virginia Diocesan Convention in May of that year. Hawks, A Narrative of Events Connected with the Rise and Progress of the Protestant Episcopal Church in Virginia (New York, 1836), p. 210.

10. The present bronze plaque on the church has it - "First Confirmation Service in Virginia was Held in this Church in 1791."

11. Old Churches, Ministers, and Families, I, 212, 218.

12. Hawks, Journals of the Conventions, p. 54. The parishes visited were: "York-Hampton, Elizabeth City, Abingdon, Ware, Christ Church (Middlesex), St. Anne, St. Paul (King George), Berkeley, Westover, Blisland, Bruton, James City, Henrico, and Lunenburg." He continued: "in the five parishes of Abingdon, Ware, Christ Church (Middlesex), Berkeley (Fredericksburg), and Bruton, upwards of six hundred persons have been confirmed."

Physically, York Church suffered severely from the damages of war during the Siege of Yorktown in 1781. Cornwallis found it useful and in the process "The pews & windows of the Church [were] all broke & destroyed. The Church was used as a Magazine." The "damage was valued to . . . 150" pounds.¹³ Even so it did not meet the full force from allied gunners during the bombardment from October 9 to 17. It was left restorable and it was put back into use for religious purposes.

Later, however, in 1814, it was consumed by fire as a general conflagration began, accidentally,¹⁴ and swept through a large segment of Yorktown. The church along with other structures in the vicinity suffered heavily. Only its massive, durable walls were left. This fire was reported in the Richmond Enquirer on March 4: "Yesterday about 2 p.m. Mrs. Gibbon's house in this place [Yorktown] took fire, and together with the County Court-house, the spacious dwelling of the late President Nelson, and the whole town below the hill, except Charlton's and Grant's houses were consumed. . . . The wind was high and the buildings were old - the fire spread of course, like a train of powder."

Though fire destroyed the church structure except for its thick masonry walls, the small congregation of York-Hampton Parish continued active,

13. York County Records, Claims for Losses of York County Citizens in the British Invasion, Claim No. 31 (p. 79).

14. This was unrelated to the British and the War of 1812. As George Carrington Mason relates: "Contrary to accepted tradition, this conflagration was accidental and not caused by the British, although one of their warships was in sight at the time." Colonial Churches of Tidewater, p. 244.

holding services in public buildings or in private houses in Yorktown. When Bishop Channing Moore made his visitation in June 1818, he "repaired to Yorktown and officiated in the courthouse." In November 1824, he rode to Yorktown from Williamsburg and "preached in the morning at the courthouse, and in the afternoon at the house of Mr. Nelson to attentive congregations." Two years later, on a route that took him into Gloucester, Moore "crossed the river to Yorktown, and preached to a very respectable and serious congregation," though in this instance he did not mention where the service was held.¹⁵

Actually the walls of the church stood in ruins for 35 years before they were returned to service. Henry Howe and Benson J. Lossing, who visited Yorktown in 1843 and 1848 respectively, reported the situation which they saw. Howe wrote that the ruins which he sketched¹⁶ stood on the bank of the river: "Silence reigns within its walls, and the ashes of the illustrious dead repose at its base." He was attracted by the rugged qualities of the "stone marl" which had acquired "the hardness and durability of solid stone."¹⁷ Lossing was also attracted by the "stone-marl walls," all that was left standing after the fire of 1814.¹⁸

15. Hawks, Journals of Diocesan Conventions, pp. 135, 176, 211. Making no mention of location in 1827, it seems to have been assumed later that the church had been repaired sufficiently then to admit of worship services there. Though not true in fact, as later information establishes, this may explain the error presently on the bronze plaque affixed to the front wall of the church - "Partially Rebuilt 1825."

16. See Illustration No. 6.

17. Historical Collections of Virginia (Charleston, S.C., 1845), pp. 520-21.

18. Lossing, Pictorial Field-Book of the Revolution (New York, 1859), II, 302.

like Howe, he too admired the Thomas and William Nelson tombs (which he sketched) near the church walls, and lamented the lack of marking for the grave of Thomas Nelson, Jr.¹⁹

The effort to restore the church, or build again within its walls, was pursued seriously in 1841 but without success. Had it succeeded, the history of the church structure, and particularly that of the congregation, would have followed a much different course. It was announced in a public appeal in the Richmond Enquirer and, perhaps, in other papers that:

The Inhabitants of York Town, since the great conflagration which took place there in March, 1814 during the late war, and by which among many other buildings including its Court house, the ancient Episcopal Church was consumed, having been without a convenient house for religious purposes, are desirous, and indeed are making efforts among themselves, to rebuild upon the venerable but delapidated Walls which remain standing, a suitable place for that purpose. The small number of residents, and their comparative poverty limiting their means, an invitation is hereby given to the public at large to make contributions.

It was promised that "when the building may be completed, the doors of the church shall be thrown open to all Ministers of the Gospel of good and irreproachable character, without any distinction whatever being manifested in favour of any particular sect or denomination." It was

19. He wrote: "In a vault at the end of the fragment of the brick wall seen beyond the monuments [for the graves of "Scotch Tom" and William], rest the remains of Governor Nelson, the signer of the Declaration. There is no monument above it, and nothing marks the spot but a rough stone lying among the rank grass. Around these are strewn fragments of the stone of the old church wall, beautifully crystallized, and indurated by exposure." Neither Howe, nor Lossing, makes reference to any stucco cover of the wall. Rather their references tend to preclude its existence then.

asked that any possible individual donor, or contributor, seriously reflect on the matter "that the bones of his ancestors, in many instances without his knowledge, may be buried within the broken down walls of the present graveyard, now nearly grown over with weeds!"²⁰

Though the subscription went ahead and at least 44 persons promised some \$600 to the project, nothing positive seems to have come from the effort. The "Shell of this Ancient building" would change little for another seven years.

20. See Appendix II.

Chapter 5

Return to Service - As Grace Church

A new determined effort to bring the old church back to service began about 1845, this by its own congregation searching for help wherever it could be found. Perhaps it was the Rev. C.J. Minnegerode who gave the Yorktown Church the leadership and will to shake its lethargy. Bishop Meade would mostly credit the ladies: "A few zealous females, in the hope and anticipation of it, by the most indefatigable diligence, rebuilt the old church, which had been destroyed by fire."¹

Minnegerode began a kind of lay ministry in Yorktown likely while studying for the ministry at William and Mary. In any case, on April 11, 1847, he was "admitted" to "Priest's orders" in Bruton Church in Williamsburg by Bishop John Johns, who noted this in the annual convention minutes. Johns further reported that on April 12, the day following Minnegerode's ordination:

I preached at Yorktown in the Court House, and confirmed three persons. For some months past, the Rev. Mr. Minnegerode has been officiating at Yorktown. The stone walls of the old Church, which some years since was consumed by fire, are still standing. It is proposed to use them, in part, to provide a suitable place for our services in that village. Several hundred dollars have already been subscribed for that purpose and a little assistance from others will secure the desired object.²

1. Old Churches, Ministers, and Families, I, 226. It seems unfortunate that Meade omitted reference to Minnegerode and it would have been helpful had he commented more about the "few zealous" women.

2. This is from the printed report, or journal, of the Annual Convention of the Diocese of Virginia for the year 1848. These annual reports contain appropriate brief summaries from individual parishes as well as an account of the Bisop's travels and observations all for the year preceding the Convention, later known as Council.

The rector of York-Hampton, the Rev. Mr. Minnegerode, also noted for 1847 that "the Church had been given up entirely for many years" and that "services are held at the court-house . . . but efforts have been made to raise sufficient funds for the rebuilding of the ancient church at York."

It was not until the next year that rebuilding would be achieved. There was a new subscription that year that had reached the \$500 mark at reporting time. It was estimated that another \$1,000 would be required. But there was faith. And "a sufficiency of funds being anticipated a contract had been made according to which the church is to be rebuilt on its former site and partly on its old walls and to be completed within a short time." Minnegerode noted that "no money had been collected, except for the rebuilding of the Church."³

Expectations likely were exceeded, since the church was ready for services in the fall of 1848. Bishop Meade journeyed to Yorktown in September to consecrate "the new Church in York." Later in the year, Benson J. Lossing, who visited the area, could also note that the Church had been "repaired, and is now in use as a place of worship."⁴ It now became Grace Church for the first time, being duly listed in the rector's parish report to the Council in 1849 as "Grace Church, York Hampton Parish."⁵

3. Ibid., see also Mason, Colonial Churches of Tidewater, p. 225.

4. Council Journal, 1849; Lossing, Field-Book of the Revolution, II, 302.

5. Earlier the most common designation appears to have been York Church, although Yorkhampton (York-Hampton) Church, or the Church at Yorktown were used from time to time as well.

In 1848 there was a return to the original rectangular shape of the church, using the original walls as possible with no attention, or reference, to the added north wing unless it supplied some of the mairl to fill the now vacant spot where it had joined the main body of the church. in any case the walls of the north wing were left standing a little above ground, as they still do.

It seems quite possible that the present stucco finish on the exterior walls of the church was added at this time, perhaps to obliterate the scars of the flames of 1814 and to cover the deterioration caused by long weathering.⁶ No pictures of the "repaired" church are known prior to the Civil War, but then all of these show the full stucco cover.⁷ Nor is there any data on the arrangement, or fittings, within the re-formed church. Suffice to say that later information would point to a simple enclosed, rectangular space, largely unadorned.⁸ It carried three large windows on each side and a floor well raised above the ground level, all with stark, even severe, lines. Nor is it suggested that the grounds were given any special treatment. Likely, too, as funds were short and specifically for church repair, no attention was given the decaying churchyard wall.

6. Rawlings, Virginia's Colonial Churches, p. 39; Mason, Colonial Churches of Tidewater, p. 226; Meade, Old Churches, Ministers and Families, I, 204. Bishop Meade's observation was that the old walls had become "one solid wall" due to the intense heat of the 1814 fire; however, the observations of Lossing and Howe and others seem not to indicate this. Mason would categorically refute Meade on this point, though he saw only the north wing wall fragments.

7. See Illustrations Nos. 8, 11, 12, 13, etc.

8. See Illustration No. 14.

Evidently the energetic young rector, Charles Minnegerode, and others had done a good job in getting financial aid and in seeing the work completed. Then he moved on to another post. The new "Rector" Edmund Withers reported that: "I undertook the change of this parish in February last [1849], finding here four communicants." It is quite clear that he administered, too, to others of the community who were not confirmed members of his own congregation. But the church body would remain small and of missionary status for quite a long time.

Withers continued his ministry at "Grace" through 1852. In 1851 he reported six communicants. At the same time he reported that in the year there had been two baptisms (infants), five marriages and five funerals. The next year he reported seven communicants, three baptisms, one funeral and three marriages, two of them for "colored" persons.

The Grace Church post could not have been very remunerative, but its rector, Withers, was able to supplement it with a second post. As he wrote in 1849: "I also officiate at the Eastern Lunatic Asylum [in Williamsburg], as its Chaplain, every Sunday morning." He ceased to be chaplain here on March 1, 1852, and he resigned from Grace two months later, in May. Following his resignation, the Grace Church post was for some time reported annually as "Vacant" and evidently no report was made to the Diocesan Convention.⁹

9. Convention Journal, 1849 and following years.

Chapter 6

The Civil War and Another Fifty Years

The story of the church in the Civil War seems to have been meagerly reported. That the congregation was small and that the town was occupied by Union troops after May, 1862, may have been enough to render it essentially inoperative for a time. There is persistent word that Federal units erected a signal tower on the church's roof.¹ A war time sketch of "Yorktown, Va.,"² done in perspective, clearly shows the church neatly rendered with the three windows in its south side, an entrance doorway in its west end, and a chimney at the peak of the extreme east end. There is in truth a tower adjacent to its north wall, yet it is so drawn as to appear free standing, not affixed to the structure itself.

A Mathew Brady wartime photograph shows the church³ (its east end and south side) in the background of a view across a battery facing riverward on the Yorktown cliffs. At the west end on the peak of the roof there is a bell rack with a mounted bell but no evidence of a tower on, or near, the structure. It could well be, however, that he photographed before it was erected and before the sketch for the Yorktown lithograph was made. Brady did record the chimney stack above the roof peak of the

1. Micou, "Colonial Churches of York County," p. 245; Rawlings, Virginia's Colonial Churches, p. 39; Mason, Colonial Churches of Tidewater, p. 244.

2. A Civil War lithograph (c. 1862) in the collections of the Mariners Museum, Newport News, Va. See Illustration No. 10.

3. See Illustration Nos. 8 and 9.

east end and he also captured the open door in the center of the same east end. As photographed, the three large windows on the south side appear glazed and certainly shuttered. The grounds then were devoid of trees: only several low bushes, or shrubs, are in evidence. Insofar as this long view seems to indicate, the structure (roof and walls) was sound.

It is said that the church property and building suffered significant internal and external damage during the period of battle and then the occupation. Such damage from all indications was not as great as that during the Siege of 1781 and while it was in use by the British. One account⁴ credits its use as a hospital for a time in Civil War days; however, there is nothing of a contemporary nature to substantiate this. By general agreement this is said to have been the time when the crumbling original churchyard wall saw its full demise except for some below-ground footings. Its bricks are supposed to have found their way into military ovens and fireplaces.⁵

Following the war, times again were lean and poor, and major repairs were again needed for the battered church structure. It was reported in 1907 that: "After the war the late Dr. [L.B.] Wharton was very much

4. Elizabeth Ballentine Huntley, Peninsula Pilgrimage (Richmond, c.1941), p. 306. Several plates in the Atlas to Accompany The Official Records of the Union and Confederate Armies, 1861-1865 (Washington, 1891-95) show the area of Yorktown in May 1862 and, of these, one (Plate XV) notes the "Church" and separately the "Hospital," the latter being in the Nelson House, which on another plate (XIX) is labeled "Gov. Nelsons Old Mansion."

5. This is from the recollections of J.M. Dozier, Jr. (Lee Hall, Va.), who recalls it from the stories of those who were here at the time.

interested in the restoration of the church and worked hard to keep the building from falling into the hands of some other denomination which would gladly have paid for repairing it for the sake of possessing a historical church."⁶ The York-Hampton parishoners, though small in number, remained loyal and persistent and in the end kept their parish church. "It is thought that the church was restored for worship soon after the War, possibly around 1870."⁷

The Rev. Alexander V. Hundley came to Grace Church in 1877 as "Deacon" and remained in charge through 1883, being listed as "Rector" in 1879. Although rector at Grace Church, he lived across the river in Gloucester with White Marsh as his officially designated post office. Perhaps there was some criticism of this, for he believe it necessary to report the next year: "I wish it to be recorded, that although living in Gloucester county, and separated from the church in Yorktown by the York river, yet I have never, since taking charge of the Parish, failed to meet a single appointment on account of not being able to cross the river."

On June 9, 1877, Bishop Francis M. Whittle was at Grace Church, where he "confirmed six, presented by Rev. A.V. Hundley, who now ministers regularly to the congregation." In his 1878 report, the Rev. Mr. Hundley noted that in the past year there were some eight baptisms (five of them infants), one funeral, and sixteen communicants. It was

6. Micou, "The Colonial Churches of York County," pp. 245.

7. Rawlings, Virginia's Colonial Churches, p. 39.

also noted that: "All collections are devoted to the regular expenses of the Parish." The Bishop visited Yorktown again on June 27, 1879, and "In the morning confirmed in Grace Church . . . two, and at night in Bruton, Williamsburg, four." In 1882 Mr. Hundley could report twelve communicants and "Sunday Schools: white, teachers 3, scholars 23, total 26." Hundley served through 1883, and in 1884 the parish was reported as "Vacant" with the Rev. Alexander Overby of Bruton "officiating one Sunday in the month since the start of the year."

It is possible to get another glimpse of the church operation in 1888 when the Reverend William B. Lee of Gloucester Courthouse is listed as "Minister" and D. Striker as "Treasurer," a post held by Miss Fannie B. Nelson in 1884. There were fifteen communicants, and a Sunday School of eighteen (three teachers and fifteen "scholars"). Seven were reported as having been confirmed, and of these three were "scholars". The budget was just under a hundred dollars: for parochial needs, \$83.25, and for Diocesan matters (the Missionary Society and Education Society), \$18.60, for a total of \$99.85.⁸

In 1893 Grace Church with some 25 families⁹ was active under the part-time leadership of the Rev. William B. Lee, who had accepted the charge originally on June 1, 1887, and it was a missionary post. He was

8. These materials are from the Journals of the Annual Councils of the Diocese of Virginia for the stated particular years in the York-Hampton Parish and Bishop reports.

9. This seemingly represented a new high, and it dropped by 1903 to 16 and remained at this level with only minor fluctuation for the next thirty years.

minister and, in 1893, treasurer as well. In the diocesan report for that year the church was described as: "Church (stone) 150 sittings . . . Condition of property, in need of repair."¹⁰ This need of repair entry was repeated over the next several years.

In 1894 the Rev. L.B. Wharton of Williamsburg began to assist in "this Mission on the 1st Sunday of the month, my appointments [noted Lee] being on other days." Two years later Wharton made his own report of his Yorktown work, it being one of several missions with which he was assisting. "I have held services in Yorktown 12 times and administered Holy Communion, once." The terms of William B. Lee and L.B. Wharton continued for some years with only a break now and then. In 1903 Lee was listed as "Rector" and Wharton as "Assistant Minister."¹¹

Evidently there had been some progress in the repair of the Church by this date, as it was noted in the annual report, "Condition of property. good." There had been a special donation as well. "A handsome font has just been placed in the Church, a gift from the Altar Chapter of Zion and St. Timothy's Church, New York, to Grace Church, Yorktown." Likely, it

10. The Journal of the First Annual Council of the Diocese of Southern Virginia (1893). The Diocese of Southern Virginia was formed from a section of the Diocese of Virginia, becoming a distinct jurisdiction with its own annual council. Grace Church and York-Hampton Parish were a part of this new jurisdiction.

11. Lee noted gratefully in 1903: "The Rev. L. B. Wharton, D.D., Professor in William and Mary College, is associated as assistant minister in this Parish, much to the pleasure and comfort of the rector and benefit to the church. He gives two Sundays a month to this work." Eleventh Annual Council Report, 1903, p. 209.

also noted that: "All collections are devoted to the regular expenses of the Parish." The Bishop visited Yorktown again on June 27, 1879, and "In the morning confirmed in Grace Church . . . two, and at night in Bruton, Williamsburg, four." In 1882 Mr. Hundley could report twelve communicants and "Sunday Schools: white, teachers 3, scholars 23, total 26." Hundley served through 1883, and in 1884 the parish was reported as "Vacant" with the Rev. Alexander Overby of Bruton "officiating one Sunday in the month since the start of the year."

It is possible to get another glimpse of the church operation in 1888 when the Reverend William B. Lee of Gloucester Courthouse is listed as "Minister" and D. Striker as "Treasurer," a post held by Miss Fannie B. Nelson in 1884. There were fifteen communicants, and a Sunday School of eighteen (three teachers and fifteen "scholars"). Seven were reported as having been confirmed, and of these three were "scholars". The budget was just under a hundred dollars: for parochial needs, \$83.25, and for Diocesan matters (the Missionary Society and Education Society), \$18.60, for a total of \$99.85.⁸

In 1893 Grace Church with some 25 families⁹ was active under the part-time leadership of the Rev. William B. Lee, who had accepted the charge originally on June 1, 1887, and it was a missionary post. He was

8. These materials are from the Journals of the Annual Councils of the Diocese of Virginia for the stated particular years in the York-Hampton Parish and Bishop reports.

9. This seemingly represented a new high, and it dropped by 1903 to 16 and remained at this level with only minor fluctuation for the next thirty years.

minister and, in 1893, treasurer as well. In the diocesan report for that year the church was described as: "Church (stone) 150 sittings . . . Condition of property, in need of repair."¹⁰ This need of repair entry was repeated over the next several years.

In 1894 the Rev. L.B. Wharton of Williamsburg began to assist in "this Mission on the 1st Sunday of the month, my appointments [noted Lee] being on other days." Two years later Wharton made his own report of his Yorktown work, it being one of several missions with which he was assisting. "I have held services in Yorktown 12 times and administered Holy Communion, once." The terms of William B. Lee and L.B. Wharton continued for some years with only a break now and then. In 1903 Lee was listed as "Rector" and Wharton as "Assistant Minister."¹¹

Evidently there had been some progress in the repair of the Church by this date, as it was noted in the annual report, "Condition of property, good." There had been a special donation as well. "A handsome font has just been placed in the Church, a gift from the Altar Chapter of Zion and St. Timothy's Church, New York, to Grace Church, Yorktown." Likely, it

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seems, it was in this period of renovation that a belfry, louvered on its four sides, was placed atop the peak of the roof at the west end of the building.

Little is known of the nature of repairs to the church after the Civil War. They need not have been extensive as the building stood in stark simplicity at the time of the Yorktown Centennial of 1881. A "Sketch of Yorktown from the River"¹² at the time shows a structure which by location and position is surely the church. It is a view of the east end. There was no steeple, or belfry, but there was still the east end chimney stack above the roof peak. There had been, too, a small addition centered on the east end, likely a vestry, or vesting room. It is said to have been added about 1880. This same little room is shown in more detail in a watercolor of 1892.¹³

Another small sketch made in 1881 views the church from the front.¹⁴ This, a detail in a larger view, is labeled "Old Church, with Nelson tombs." There are "pup tents" around the area which is generally barren and bleak. There is no tower, nor belfry, and the south windows are shuttered. The present west front cornice was then in place¹⁵ and

12. The New York Daily Graphic, October 1, 1881.

13. "Old Bell Tower Yorktown, Va.," an 1892 watercolor by Dwight Williams, owned by the architectural firm of Perry, Shaw & Hepburn (Boston); "A Revised Plat of Lots Nos. 35 and 41: In the Town of York . . . Owned by Grace Episcopal Church," dated August 25, 1947, approved by action of the vestry on August 27, 1947.

14. Frank Leslie's Illustrated Newspaper, October 29, 1881.

15. This cornice could have come in 1849, or after the Civil War. It has been concluded that it was at least some time before 1871. Rawlings, Virginia's Colonial Churches, p. 29.

the entrance was a simple one. Its stark simplicity is clearly revealed in another sketch done about this same time. This sketch accentuates the simple doorway and the several steps leading to it as well as the two step-backs, rather than one, in the exterior stuccoed walls.¹⁶

The 1892 watercolor that shows the east end of the church and the little room addition here was apparently inspired by the bell tower adjacent to it. This tower, rising from the ground, stood free behind the church and did not reach as high as the peak of the church roof. This evidently was erected to accommodate the bell, which had been returned to Yorktown by the Hooks Smelting Company. As related prior to 1907, "on July 11, 1889, [it] was rehung on a rude scaffold in the churchyard, and rung for service after a silence of 75 years."¹⁷

From all indications, the first regular belfry to be atop Grace Church after its return to service in 1848 came, as has been indicated, just prior to 1903. A photograph about, or a little before, 1900 does not show it,¹⁸ while several just a little later show it in detail, first crowned with a wooden spike and then a simple cross of wood.¹⁹ One of these views is in the form a postcard likely manufactured for sale on the occasion of the Jamestown Exposition of 1907.

16. In a feature picture story, "Les Fetes Du Centenaire de L'Independance d' Etats Unis;" in the French periodical *L'Illustration*, November 12, 1881. The structure is labeled "L'eglise." Both of these set-backs are indicated by Howe and consequently were a part of the original structure.

17. Micou, "Colonial Churches of York County," p. 245. The further report was that: "After the Civil War those pieces [of the old bell] were found in Philadelphia, by Rev. Mr. [Isaac Lea] Nicholson, afterwards Bishop Nicholson, and being attracted by the words 'Yorktown, Virginia, 1725,' he wrote to Rev. Mr. Bryan asking the history of the bell. It was then recast."

18. See Illustration No. 11.

19. See Illustrations Nos. 12, 13, and 15.

Chapter 7

Preservation, Renovation, and Restoration Surges

Since early in this century there has been a recurring interest in the historical significance, preservation, and restoration of Grace Church.¹ Such were the principal motives behind the "Committee on the Restoration and Endowment of Grace Episcopal Church," which was active about 1910. This committee, with its members listed on its letterhead, included many prominent persons,² especially in Episcopal Church circles, from cities and states northward along the Atlantic seaboard.

On March 16, 1910, Committee Treasurer John T. Holmes of New York wrote to Vestryman Halstead M. Clements of York-Hampton Parish that "the time has now arrived to begin an active campaign for the raising of the money needed to restore and endow Grace Church." He enclosed a draft copy of a letter to be used in making the appeal.³ This, and enclosures, also touched on the Church's history.

Mr. Holmes detailed that:

The committee is proceeding on the assumption that every loyal Episcopalian in the United States will give this matter his unqualified approval. The restoration and preservation of Grace Church as an historic landmark should be equally interesting to every patriotic American, regardless of church affiliations....The old Yorktown Church, associated as it is with the founding of the Episcopal Church in America, is worthy of restoration, and an adequate endowment,

1. This obviously was a part of the then-rising historical conscience relating to Jamestown, Williamsburg, and Yorktown.

2. Among them were Maj. Henry Reed Hatfield ("President Yorktown Historical Society of U.S."), the Rev. W. A.R. Goodwin (then rector of St. Paul's Church, Rochester, N.Y.), and John Stewart Bryan (then editor of the Richmond, Va., News Leader).

3. Copies of these letters are in the files of the author of this report.

and now is the accepted time to accomplish this end....It is believed that a sum approximating \$75,000 will be fairly ample to accomplish all that is contemplated.

It is the intention of the committee to rebuild the burned portions of the church edifice, restore the brick wall that formerly surrounded the property, install an organ of the first class, a modern heating plant, and properly refurnish the church and lay out and decorate the grounds. After this is accomplished the remainder of the money raised will form a permanent endowment fund.

Though expectations were high and success was forecast, this drive seems not to have gained any momentum. Little more is heard of it. Limited achievement would come in the next decade and a half and this largely from other directions.

In 1918 it was reported that "The late Mr. J.W. Clements left the sum of \$1,000.00 to Grace Church, Yorktown. It has not yet been determined by the vestry whether part of the money shall be expended for improvements to the church property, or whether the whole be invested as the nucleus of an endowment fund."⁴ Evidently the first possibility was pursued, since in 1923 the vestry had only a fourth of the Clements legacy, "which is being expended for improvement of the Church building." This, however, was insufficient, for two years later it was noted that "The old church is in bad condition, and repairs essential to its preservation must soon be undertaken."⁵ The appeal was heeded, for in the next year there was progress. It was reported during the Annual Council which convened in late January 1927 that:

4. Journal of the Twenty Sixth Annual Council (1918).

5. Journals of the Thirty First Annual Council (1923) and the Thirty Third (1925).

Grace Church, Yorktown is now undergoing extensive repairs. The walls which were disintegrating and spreading are being strengthened and the foundations restored. A new doorway and vestibule are being placed in the front of the Church. A new belfry is being built; the roof is being strengthened and repaired; Colonial windows are being put in the Church; and plans have been drawn for a new Chancel and Vestry room. It is also proposed to put in a furnace.⁶

As described after completion, "the new things" were said to constitute "vast improvements." The new "Georgian doorway" together with the "semi-circular brick steps" took the place of the former "unpretentious entrance." There was a new and "more elaborate belfry" as well as paneling all around the interior walls plus "small glass window panes." The "new and changed chancel" included "a screen" that "conceals the entrance from the vestry" room. It was topped by "a cross which sanctifies the atmosphere and gives it a dignity." "All in all the old church is beaming in its new aspect," the press reported.⁷ This was the occasion too, for "a marble tablet" to be placed to the right of the entrance recounting some of the church's history.⁸

6. The furnace would not come for another quarter-century. Until then, heat would continue to be from a space heating stove served by a chimney on the north wall.

7. Newport News Daily Press, October 25, 1927. See, also, the Daily Press story by Harry Flesher, "Restoration Theme Foretold by Rector," October 15, 1967.

8. This plaque, donated by a Mr. Blout of Richmond, was later replaced by the present bronze one after some correction of fact, though some errors still persist. That in 1927 read: "Grace Episcopal Church was erected prior to 1700. Burned by the English Navy in 1814. Partially rebuilt in 1825. The bell now in use was made in 1725. Restored in 1926. The bell was presented to the Church by Queen Anne. The original colonial communion silver is still in use. Gen Thomas Nelson, Jr., signer of the Declaration of Independence, is buried in the church yard."

The work had been extensive and it had necessitated closing the church for a year. Then came, it was reported on October 25, 1927, formal reopening and rededication on Sunday, October 23, in a special service. Bishop Beverley D. Tucker was ready "with a sermon which swayed one of the largest congregations the old church had ever known." His message "was one of rededication" and "it was impressive and delivered in a simplicity which was most appealing." His discourse was mostly confined to the history of the church, the richness of which "few churches could boast."⁹

It was two years later, in 1929, that the partial reconstruction of the churchyard wall became possible. It was rebuilt in colonial style on its original alignment by the plans of Charles F. Gillette of Richmond through a contribution of Mr. and Mrs. Wayne Chatfield Taylor. Seemingly, too, it was about this time that the somewhat medieval type chandeliers (three of them), each known as a corona lucis, were added to the body of the church. Evidently fashioned by a Hampton, Va., craftsman in wrought iron and chain, at first these used regular candles until electrification was introduced a little later.¹⁰

9. Daily Press, Oct. 25, 1927. Tucker continued: "that we should consider ~~it a wonderful~~ benediction to still be able to worship in it when so many of the old houses in Virginia had fallen to ruin and decay." In his remarks, Dr. W.A.R. Goodwin reminded the congregation "that Bishop Tucker had cooperated with him in every way in the restoration and was giving the collection today to the [restoration] fund, when it should properly go to the Bishop's fund. He further stated that he had received from the church loan organization a donation of \$1,000 for the restoration work." Goodwin was then rector of Bruton Parish Church and, also, "minister in charge" of Grace Church.

10. Rawlings, Virginia's Colonial Churches, pp. 39-40.

These developments brought the church essentially to the appearance that it enjoys today. This placed the structure in good repair and gave it a more churchly air. It did not, however, restore the building in any sense to its original colonial form.¹¹ As James Scott Rawlings has pointed out in his architectural guide to colonial Virginia churches: "In 1926 the present, vaguely classical belfry, western doorway, and circular window were added and these help to give the church a distinctly post-colonial and non-Virginian appearance."¹² He has commented further that: "In addition to the uniqueness of its marl walls, the smallness of the structure and the irregular alignment of the church walls and yard contribute much to the somewhat quaint appearance and village atmosphere of the church at Yorktown."

It was not until 1947 that a serious and detailed study of the colonial appearance of Grace Church was launched. This came largely as the result of funds made available for the purpose by Mrs. Arthur Kelly

11. The present structure is interestingly described in a typewritten paper, "An Architectural History of Grace Church, Yorktown, Virginia," by Charles Eugene Bush, presented at William and Mary College in Partial Fulfillment of the Requirements of Fine Arts Course No. 305, dated July 1969. Copy in author's file.

12. Virginia's Colonial Churches, pp. 39-40. He comments further about the church's "unusually wide windows" and the "second exterior offset, rather high above the usual water table." He concludes, relative to the marl walls: "While these walls of marl cannot be said to possess great beauty, they are, together with their age, certainly the building's most interesting feature." George Carrington Mason takes a similar position on the 1926-1927 changes. The "belfry, doorway and small rose window" have no "close precedent" in any "existing Virginia Colonial Churches." The exterior and interior embellishments did "not in any sense" yield a structure that was "authentically restored." Colonial Churches in Tidewater, p. 226.

Evans, a friend of the church, through the efforts of the Rev. Francis H. Craighill. Craighill was then the Rector of Bruton Parish Church, and, as had been the case of Dr. Goodwin earlier, had ministerial responsibilities for Grace Church as well. On December 17, 1946, he "informed the vestry he had recently brought Mrs. . . . Evans to Yorktown to look at Grace Church with the idea of her becoming interested in the restoration of the church. She expressed interest in the restoration and requested Mr. Craighill to procure information on the proposed restoration to submit to her for her approval.¹³

The Vestry then designated a restoration committee and research got underway. The counsel of the National Park Service staff in Yorktown was sought and the services of an architect were secured in the person of J. Everette Fauber, Jr., of Lynchburg, Virginia. Systematic archeological exploration was undertaken by the Church in April and May 1947 under the supervision of National Park Service Regional Archeologist J.C. Harrington. This led to some important conclusions.¹⁴

At the end of the project, it was clear that the present church rests on and includes much original work. The initial measurements of the building have been retained. It was established from findings

13. The manuscript Grace Church Vestry Book.

14. J.C. Harrington, "Archeological Investigations at Grace Church, Yorktown, Virginia," a typewritten report with illustrations and drawings, dated June 6, 1947. "The purpose of the excavating was to secure architectural information concerning the north wing, ruins of which were visible in the church yard, as well as the original appearance of the existing building." Ibid., p. 1.

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that the north wing, the foundations of which continue visible above grounds, was in truth an eighteenth century addition which was not rebuilt, as was the main body of the church, in the mid-nineteenth century. It became equally clear that there had been no colonial additions to the structure except this north wing. There was archeological evidence, too, regarding the north wing entrance, floor elevation, plastered walls, and such. Helpful objects included window glass, iron nails, plaster, and wooden nailing blocks at the north entrance. There was evidence, as would be expected, of inside burials in the wing, but these were not investigated.¹⁵

Architect Fauber, at the same time that the archeological work was underway, launched an investigation of other sources that might aid in the accumulation of descriptive data. In this he was assisted by members of the staff of Colonial National Historical Park and especially by Mr. George Carrington Mason, then historiographer for the Episcopal Diocese of Southern Virginia. Unfortunately there were few records of Grace Church that could be searched, since none of the old ones have survived and few before 1933. This was the year of the "great" August storm with its hurricane winds and massive tides, which left considerable wreckage in and about Yorktown. Among the losses were "most of the papers in the office of the Secretary of the Vestry." Consequently

15. Photographs taken at the time of the archeological work in the files of Colonial NHP embrace numbers 9351-57, 9361-68, 9372-73,

the earliest extant record book is for the years 1933-1950¹⁶ with some earlier fragments, recovered from various sources, dating back to 1910.

At an early stage Architect Fauber began his study of the fabric of the building itself, stripping away areas of the stucco finish added a century before.¹⁷ This yielded significant architectural details. From these and other sources, there were rewards. He could report hopefully in May 1947 that:

we have, obviously, definitely located the original south doorway¹⁸ and the original large window in the east end of the building. I feel, too, that we have essentially established the fact that whatever the size and shape of the original windows, they were, doubtless, located in the area now occupied by the modern large windows...we have not found any definite and concrete evidence to bear this out, [but] I still feel fairly certain that the original Church had a gallery in the west end. I believe that we have even further substantiated the fact that the north wing was not a part of the original structure by removing stucco at the junction of the north wing walls and the main building.¹⁹

16. "Minutes of the Vestry: Colonial Grace Church: Yorktown, Va., December 8, 1933-April 5, 1950." In 1933 the vestry authorized a search for the reported "Old York-Hampton Parish Register and that of Charles Parish." Only a single volume was found and this a Charles Parish Register. It was in the Virginia State Library, formerly having been in the custody of the Virginia Seminary in Alexandria, where it had been placed by the Clerk of York County Court "for preservation and safe-keeping," under authority of a joint resolution of the General Assembly of Virginia passed in 1872. The State Library accepted the Church's assertion of ownership, though the original was left on deposit there and a bound photostatic copy presented to the church. It has been published as Charles Parish York County, Virginia: History and Registers: Births 1648-1789: Deaths 1665-1787 edited by Landon C. Bell (Richmond, 1932).

17. These areas are still bare of stucco, and sentiment in the congregation and in the vestry wavers between leaving, and recovering, these exposures of the original wall.

18. This was clearly shown in Henry Howe's sketch of the ruins. See Illustration No. 6.

19. Letter to Superintendent E.A. Hummel, Colonial NHP, dated May 28, 1947, in Park file 740-02.3, Research: Grace Church.

The project was soon advanced to the point that Mr. Fauber prepared preliminary plans for the reconstruction project. These included a rendered elevation of the exterior as well as an interior view to show how he believed the structure likely looked in the eighteenth century at the time of its maximum size.²⁰ These preliminary interpretive sketches included all of the data seen in the existing structure, all archeological finds, and all detail from documentary source material plus customary practices and usages known to colonial Virginia.²¹

20. See Illustration Nos. 2 and 3.

21. One particularly helpful item had to do with an addition made to a Blisland Parish Church (New Kent County) in the 1750s. This is quoted below:

At a Vestryheld for Blisland Parish, at the upper Church the Second day of Sepr 1755

Articles of Agreement

A Brick Addition to the Upper Church in Blisland Parrish, to be made twenty four feet in length added to the old building, of the same width as the old, to have four Pews on Each Side. Two Sash Windows in Each Side; and two in the End. Each Window to have Eighteen Panes of glass ten by twelve. The Pulpit to be moved to the North Side of the Church, and to be fixed According to the Rev. Mr. Thacker's direction. The Floors and Pews above the Pulpit to be taken up, and Set down, in good Order with those below: The Windows Old and New, with the Doors and Eaves of the Said Church to be well Prim'd and Painted white with white lead, inside & Out, THE COMMUNION to be Moved, and decently fitted with New Rails and Banisters. The Addition to be a Compass Ceiling, Covered with Plank and good Cypress Shingles, to be lath'd and Plaister'd, and the whole Church Whitewash'd. The wall of the Yard to be length'd and Carried Eight feet clear of the Sd Addition. Two new gates made of good Season'd White Oak. The Whole to be Completed (Workmen like) by October 1756. The present Church Wardens to Inspect all the Bricks and Timber to be used about the Said Building: The Foundation to be laid as low as the Graves (where they Interfere) of the Church Yard.

These were a part of the architect's report made on June 30, 1947.²² Fauber expressed the belief that: "If further research is as lucrative as has been the research up to this point, we will be very fortunate and will be able to, perhaps, very accurately restore this unusual building to its former beauty and glory, and so arrange the building that it may continue to be useful as the active Parish Church of York-Hampton Parish."²³

The above I agree to do (or Cause to be done) by
October in the year 1758. for the Sum of One Hundred
and Twenty Nine Pounds. IN PURSUANCE of which I have
Passed a Bond dated Sepr the 2nd 1755. And rec'd of
Majr John Richardson & Mr. Richard Allen Bond for the
Sum abovemention'd. Witness our hands

Saml Du Val

Sept the 2d 1755

Christor For Jur

Test.

Dud. Williams

John Richardson Ch. Wards

Saul Ashley

Richard Allen

The Vestry Book of Blisland (Blissland) Parish New Kent and James City
Counties Virginia, 1721-1786, edited by C.G. Chamberlayne (Richmond,
1924) pp. 129-30.

22. "Periodic Research Report (to June 30, 1947) Restoration of York-Hampton Church, Yorktown, Virginia," a typewritten report as of the above date.

23. Ibid., p. 24. He also noted: "This work has been characterized by the fact that very little documentary evidence has, thus far, been uncovered, yet archaeological excavations and exploratory work on the super-structure have proven very productive in spite of the fact that much more information and evidence will be forthcoming as the more modern portions of the building are removed preparatory to the actual reconstruction work. We will, doubtless, find much more important evidence when the interior walls can be stripped of plaster and the present wood floor can be removed and further digging within the area of the present building can be done." Ibid., p. 1.

It was at this point that Mrs. Evans took the matter under advisement and concluded that it was "not now possible for her to proceed with anything for Grace Church." Architect Fauber then filed his sketches, construction plans, and detailed specifications with the church and the project was closed.

It was timely, perhaps, that when full restoration of the Church was under serious consideration in 1947 there was opportunity to observe its 250th anniversary. This was done on October 19 in conjunction with the 166th anniversary of the British surrender at Yorktown in 1781. It took the form of a special service at the Church featuring an address, to an overflow assemblage, by George Carrington Mason. Some of his remarks cogently pointed to the considerable antiquity of the old structure and its antecedents. He commented: "We are celebrating in this Church today a double anniversary of far greater antiquity than is associated with today's commemoration of the Battle of Yorktown. This double anniversary is the 315th of the founding of the plantation parish of York and the 250th of the erection of the existing York-Hampton Church, in which we are met."²⁴

The ancient graveyard at Grace Church has long been of interest since it is essentially as old as the Church itself and has remained in almost unbroken active use. It is unfortunate that so many of the older stones are gone and many burials are no longer marked. Even when Bishop

24. A copy of the transcript of Mason's address is in the files of the author of this report.

Meade visited the grounds a century and a quarter ago, he found only a few legible colonial stones.²⁵ In more recent times the Yorktown Branch of the Association for the Preservation of Virginia Antiquities, with its special interest in the Nelson tombs, has embarked on a systematic program of installing small bronze plaques on those old tombs on which inscriptions are fast becoming illegible. It was in 1963 that the older Thomas Nelson tomb was fully restored by the Association.²⁶

In 1936, the Vestry authorized the provision of "suitable space in the grounds of the church property to re-inter the bodies" (skeletal remains) "recently discovered" when a waterline was being laid along Buckner Street. The actual re-interment of "skeletons proposed to be those of the Martiau and Read families" came five years later.²⁷ Consequently, the gravestones of Elizabeth and George Read, after the recutting of their inscriptions, were moved here from the old cemetery on Buckner Street. Col. George Read had married Elizabeth, the daughter of Nicolas Martiau, the first to live on the Yorktown site. Their son, Benjamin Read, sold fifty acres of his grandfather's patent to allow the survey of Yorktown in 1691.

At present, essentially all of the high ground of the original church lots is obligated for burial space and the small "new sections" that

25. Thomas (Scotch Tom) Nelson (1745), Abraham Archer (1752), Jane Frank (1753), Susannah Reynolds (1768), and William Nelson (1772). Old Churches, Ministers, and Families, I, 213-15.

26. This and other more recent data, unless otherwise noted, is from the Church Vestry minute books.

27. This was "on request from" the Thomas Nelson, Jr., Chapter of the Sons of the American Revolution in the State of Virginia with the understanding that "the remains will be in the perpetual custody of Grace Church."

were opened in 1925, 1947, and later, have been used or assigned. This is reflected on the map of the grounds that is kept current.²⁸

The present churchyard wall dates from 1929 and is done in a colonial design after the plans of Charles F. Gillette of Richmond. Presumably it follows the remains of the original footings which are said to have been found then. It was built for its full course along the Church Street side of Lot 35. It also turned the corner and was continued a short distance along the southwest side of the lot and for a longer distance along its northeast boundary.

Though an earlier search failed, archeological reconnaissance by the National Park Service in April 1966²⁹ found additional fragments of the wall base and footings farther south along the southwest side of the Church lots, 35 and part of 41. The section found may have been preserved only through the good protective services of an "old building" of later years which was here, forming a sufficient impediment to convenient salvage. Explorations at the same time, also, identified a line of brick rubble and bats generally across Lot 41 much as the course of the diagonal

28. This map (previously cited as "A Revised Plat of Lots Nos. 35 and 41 . . .") is fashioned on that initially drawn and dated May-June 1925 by "Sydney Smith, Surveyor." The 1925 plan (and repeated on the 1947 plan) shows eighteen "lots" (or spaces) adjacent to Read Street on the lower level at the base of the bluff. These are not in use.

29. Rex L. Wilson, "Archeological Investigations at Grace Church, Yorktown, Virginia," a typewritten report dated April 12, 1966. Wilson's earlier report "Archeological Investigations at Grace Church Cemetery and Churchyard . . .", dated March 8, 1965, covered operations performed on March 2 the previous year. It is of interest that "A Revised Plat of Lots Nos. 35 and 41 . . ." carried the notation: "Present Brick Wall Rebuilt Along and on the Foundation of the Original Wall in 1929."

on the 1781 Berthier plan of Yorktown. This corresponds, too, to the recollections of Mr. J.M. Dozier, Jr., who from long experience and work with it knows well the churchyard and burying ground.³⁰

Shortly after the successful 1966 archeological search on the southwest side of the property, additional remains of the wall were observed at the north corner of the Church lot at the point where a water meter was being installed. This clearly established that the section of the rebuilt wall on the northeast side was not on the original footings. Rather it closely paralleled the old footings just on the Church side of them.³¹

30. See Illustration No. 23.

31. Observations made by author of this study.

Chapter 8

Sequel

The thirty-year period after the early 1920s for Grace Church was one of growth, slow at times, looking toward an independent status with a full-time rector and a complete church program. This may be said to have been achieved basically in 1953 when the Rev. C. A. Zabriskie became the rector under full support from the congregation. Already a rectory had been acquired¹ and a larger functional addition had been placed to the rear of the church. This latter, built in 1951, replaced the small vestry room that had stood here. As reported at the time:

The vestry of Grace Church, Yorktown, will let contracts soon to add a utility wing to the historic colonial church. Included in the wing will be two Sunday School rooms, a vestry room and wardrobe and a heating plant for the entire building. The outward structure will be finished to match the old church and will adjoin the rear wall in order not to change the architectural appearance of the much admired building.²

This was accomplished as described and continues in use for a variety of purposes. It no longer serves for "parish house" purposes, however, since the construction of a new Parish House of colonial design in brick. This stands outside of, but convenient to, the "historic church grounds."³ It has been in use since July 1960, having become the focal point of

1. This, on a part of Lot No. 28 near the church, served until the summer of 1970 when it was sold in connection with the construction of a more commodious rectory in the Moore House area just out of Yorktown proper.

2. Newport News, Va., Daily Press, Sunday, June 24, 1951.

3. The design architect was C.W. Huff, Jr., of Richmond, and the building contract went to the Hendrick Construction Company.

many church activities. Actually the acquisition of the land on which the Parish House stands led to a special landmark status recognition for the church by the United States and the acquisition by the Federal Government of a protective interest in the historic properties.

And so today Grace Church continues to serve its parish and the community at large. It adds immeasurably, too, to the historic scene of which it is an integral part. To the end that this role continue, the Church Trustees, acting on behalf of the Vestry, on May 28, 1958, consummated the agreement granting the United States of America "a right of use or easement"⁴ with mutually agreed control for "the preservation of the edifice and grounds of the said Grace Episcopal Church in their historical character." In the deed it is related that "it is in the public interest to preserve for the inspiration and benefit of the people of the United States this landmark which is recognized as possessing national significance through its close association with the founding and growth of our Country, as well as its role in two great wars." It is assured, however, "that the said Church and its grounds designated as Yorktown Lots 35 and 41" shall continue to be used "for divine worship, for the conduct of religious ceremonies, and for other activities usually incident to the conduct of church affairs, and for the burial of the dead."⁵

4. A "Scenic and Historic Easement."

5. This agreement was a part of a deed effecting property exchange between the Church and the United States. This involved the transfer of Yorktown Lot No. 72 from the Church to the United States and the transfer of "part of Lots 34 and 40" from the United States to the Church. York County Records, Deed Book, No. 124, pp. 119 ff.

Appendix I

York-Hampton Parish - 1724

It is fortunate that at least one York-Hampton Parish report written in Colonial days has been preserved. This, by the Rev. Francis Fontaine, "Minister of York-Hampton Parish," is dated May 14, 1724. He reported that he had come to Virginia in May 1721 and until November 1722, when he moved to the York-Hampton "cure," he had served at St. Margaret's Parish in King William County. He was a duly ordained minister, having been licensed by "Dr. Robinson, late Lord Bishop of London, to officiate as a missionary in the Government of Virginia." He had been minister in the parish, where he resided, for a year and seven months "without induction."

He described his parish as 20 miles long and four miles broad, about nine square miles.¹ It included about 200 families and two churches, "one in York Town" and the other about eight miles from it. At "York Town" there were some 60 communicants and about 20 at the other church. Some "two thirds of my parishioners . . . [were] commonly present at Divine Service." His annual income was £150, growing out of 20,000 pounds of "Sweet Scented Tobacco" and a "few perquisites." The latter included five shillings for each marriage for which the "Banns" were published, 20 shillings for "a marriage by license" and 40 shillings for "a funeral Sermon." He had "a Glebe House and a Glebe" of some 180 acres. He lived in the house, which had "been lately repaired, at the expense of the Parish," and occupied the land himself. There were no public schools in

1. These are the figures given in the report although mathematically they are somewhat out of line.

the Parish and no parochial library. However, "here and there small schools . . . [had been] set up, to teach children to read and write, where a number of scholars . . . [could] be found."

In regard to service, he read prayers and preached every Sunday - "in the morning at one of my Churches and in the afternoon at the other as also on Christmas Day and Good Friday." The "Sacrament of the Lord's Supper" was administered eight times in the year, four times (Easter, Whitsunday, Michaelmas and Christmas) at each church. He set aside every Sunday afternoon in Lent as well as 10 other Sundays "in the afternoon Immediately after Evening prayer for the public catechising the youth, servants and slaves in my Parish." He felt that there were no "Infidels" in his Parish "except Slaves." "I exhort their Master to send them to me, to be instructed . . . in order to their conversion I have set apart every Saturday in the afternoon and catechise them at my Glebe House." He felt that all things were duly "disposed and provided" in both his churches "for the decent and orderly performance of divine service" except "surplices are wanting." "But the Vestry will soon provide them."²

2. Drawn from "Queries to be answered by every Minister, 1724," in the Papers Relating to the History of the Church in Virginia, 1650-1776, edited by William Stevens Perry (Privately Printed, 1870), pp. 281-83.

Appendix II

An Attempt at Rebuilding--1841

Although the attempt to rebuild the York Town Church in 1841 ended in failure, the material that follows is of interest. It is taken from papers in the hands of Mrs. John J. Ballentine (Dogue, Virginia). These same papers also reveal that on June 18, 1832, William Harkins and Thomas G. Tinsley¹ were authorized "to find church Plate of York Hampton Parish and dispose of same to the best advantage." A decade earlier (July 27, 1822) John R. West had been "appointed to look after the vestry books of York Hampton Parish."

An Appeal to the Liberal and the Pious!²
Our attention has been called by a respectable correspondent to the following communication and we in turn call the attention of our readers to the proposition it conveys. Our own scrip is almost empty--and the might we would contribute to the object is too small to be counted--but there are others in the land, to whom a gracious Providence has awarded so many of the good things of this life, who might give from their garners enough to advance the object which is proposed. To them this appeal, we hope, may not be made in vain.

Communicated
Old York Town

The inhabitants of York Town in Virginia, since the great conflagration which took place there in March, 1814 during the late war, and by which among many other buildings including its Court house, the ancient Episcopal Church was consumed, having been without a convenient house for religious purposes, are desirous, and indeed are making efforts among themselves, to rebuild upon the venerable but delapidated Walls which remain standing, a suitable place for that purpose. The small number of residents, and their comparative poverty limiting their means, an invitation is hereby given to the public at large to make contributions.

-
1. "Overscers of the Poor."
 2. This is noted as "{from the [Richmond] Enquirer of 28th May)."

It is the wish and design of the Citizens of the town-and contributions are solicited upon the condition, that when the building may be completed, the doors of the church shall be thrown open to all Ministers of the Gospel of good and irreproachable character, without any distinction whatever being manifested in favour of any particular sect or denomination.

When the Church at York Town was first about to be built, nearly one hundred and fifty years ago, the Hon. Francis Nicholson, the Governor of Maryland,³ contributed the liberal sum of twenty pounds sterling in aid of the object--and who now, particularly among Virginians, will withhold his one or his ten, or, among the more affluent, even his hundred dollars, for a similar purpose? Especially, too, when he reflects, that the bones of his ancestors, in many instances without his knowledge, may be buried within the broken down walls of the present graveyard, now nearly grown over with weeds!

Contributions, and remittances by mail, may be made to Samuel Sheild, clerk of the Court residing at York Town, or to Robert Anderson of Williamsburg, one of the Justices, and Treasurer of York County.

York Town, May, 1841

Proprietors of Newspapers in Virginia, and elsewhere, who favour the above are requested to publish.

A Subscription:

The old church in York Town

The undersigned, anxious to have the Shell of this Ancient building Once more reared as a place of worship free for Christians of all denominations hereby agree to pay to Baker P. Lee (on order) who is Treasurer and who with William Nelson, William Henry Sheild and Nathaniel Taylor are made Trustees to let out, manage and Superintend the work, the Sum affixed to each of our names On or before the first day of December next. And the said Trustees, or a Majority of them, are hereby authorized to . . . [grant?] preferences to Applicants to preach; avoiding as well as they can any clashing &c. As if the Subscriptions will justify it the Said Trustees are desired to have the building so constructed as to afford a School Room or rooms in

3. Sic.; i.e., Virginia.

the upper Story. Giving power to the Trustees to Supply
any Vacancy in Office of Treasurer or Trustee. 3rd April 1841

Subscriptions, at one point, totalled \$585.00 and some 42 subscribers are
known by name:

"York Church. S. Sheild's list":

Samuel Sheild	\$20.00	Robert H. Armistead	\$ 5.00
William Nelson	50.00	John M. Gregory	5.00
Nathaniel Taylor	5.00	John M. King	5.00
William C. Powell	5.00	Richard R. Garrett	20.00
Thomas Newman	20.00	Allen Chapman	20.00
Baker P. Lee	20.00	F.B. Power	5.00
Warner Williams "(in work)"	3.00	William M. Pettitt	20.00
Cary Wilkinson	5.00	Robert Anderson	50.00
John R. West	5.00	William Rowelle	5.00
Garwin L.C. Salter	20.00	William Howard	10.00
I.R. Nottingham	5.00	Thomas C. Russell	20.00
Charles Platt	5.00	Thomas P. Chisman	5.00
Richard Hewill	5.00	John I. Jones	10.00
William S. Malecote	5.00	Robert McCandlish	30.00
Lewis Hogg, Sr.	5.00	George W. Southall	20.00
William H. Sheild	20.00	Moreau Bowers	10.00
Bailey T. Elliott	2.00	P.P. Mays	5.00
Thomas Wynne	20.00	John B. Hunt	10.00
--	5.00	Robert P. Waller	30.00
			<u>\$510.00</u>

Additional "Subscriptions for Rebuilding the Old Church at York Town, Virginia,"⁴ which were "to be paid in the course of the year, or when hereafter called for," included:

L.F. Bright	\$20.00	William Tabb	\$ 5.00
James H. Sheild	5.00	M. Macfarland	10.00 (paid)
L.I. Bowden	5.00	"In a letter by mail.	
		Anonymous"	30.00
			<u>\$75.00</u>

4. The heading of this list continued: "The doors of the Church when rebuilt, to be thrown open to all Ministers of the Gospel of good and irreproachable character, without any distinction whatever being manifested in favour of any particular sect or denomination. April 3d 1841. The subscriptions to be paid in the course of the year, or when thereafter called for."

Appendix III

Ministers of York-Hampton and Grace Church and Parish (A Partial List) (through 1968)

Fouace, Stephen	(1691-1702)
Slater ("Mr." Slaughter), James	(1701-)
Goodwin, Benjamin	(1714-)
Fontaine, Francis	(1722-1749)
Camm, John	(1749-1777)
Andrews, Robert	(1783)
Sheild, Samuel	(c. 1786-1789)
Nelson, Hugh (lay minister?)	(1791-1792?)
Henderson, James ¹	(1792-1794:1797)
Scott, ¹	()
Brockenbrough, ¹	()
Minnegerode, Charles E.	(1847-1849)
Withers, Edward	(Feb., 1849-May, 1852)
Ambler, Thomas	()
Burch, F.M.	()
Hundley, Alexander Y.	(1877-1883)
Lee, ² William B.	(1887-1899)

1. Bishop Meade, when commenting on the decline of the fortunes of York-Hampton and on the ministerial succession there, had this to say: "Nevertheless, we hear of three ministers occupying it--a Rev. Mr. Scott, Mr. Henderson, and Mr. Brockenbrough, neither of whom were calculated to arrest its downfall." Old Churches, Ministers, and Families, I, 204.

2. Also, Treasurer in 1893. In 1910 he was Rector of Grace Church and of Abingdon and Ware Churches in Gloucester County.

Wharton, Dr. L.B. (Assistant to Lee)	(1894-1896)
Kurtz, Floyd	(1899-1901)
Lee, William B.	(1902-1912)
Jones, E. Ruffin ("Rector")	(1913-1923)
Goodwin, W.A.R. ("Rector," "Pastor")	(1923-1932)
Bentley, ³ John B.	(1927-1930)
Laird, William ("Rector")	(1930-1932)
Pruden, ⁴ Col. Alfred A. ("Rector," "Priest in Charge")	(1933-Sept. 27, 1936)
Showell, ⁵ John Letcher	(March 1937-Mar. 1, 1940)
Craighill, Francis H. (Rector)	(May 1, 1940-Dec. 1, 1952)
LeBarr, ⁶ George P. (Vicar)	(July 1940-April 17, 1942)
Alley, ⁷ Alfred L. (Vicar)	(Sept. 1942-Sept. 1, 1946)
Whitman, Robert S.S. (Vicar)	(Nov. 9, 1946-August 1949)
Barton, George L., III (Lay Vicar)	(Oct. 1, 1949-Aug. 1, 1950)
Zabriskie, ⁸ Cornelius A. (Lay Vicar)	(Feb. 8, 1951-Dec. 1, 1952)
Zabriskie, Cornelius A. (Deacon in Charge)	(March 1953-May 20, 1953)
Zabriskie, ⁹ Cornelius A. (Rector)	(May 21, 1953-Dec. 25, 1956)

3. In 1930 Bentley served from January 1 until August 1 and went to Nenana, Alaska. He became Bishop of Alaska.

4. Colonel Pruden resigned suddenly in late September 1936.

5. Reverend Showell came to Yorktown from Trinity Parish, Charles County, Md., and returned to southern Maryland on another call in 1940.

6. Reverend LaBarr left to accept his call for chaplain duty in the Navy.

7. Reverend Alley left to accept the post of chaplain at the Dallas Cathedral School for boys.

8. Vestry authorized call as "Lay Minister to Grace Church and Rector of the Parish."

9. Ordained priest at Grace Church on May 21, 1953.

Davis,¹⁰ Gordon B. (Rector)

(May 1, 1957-Sept. 30, 1964)

Alfriend,¹¹ John D. (Rector)

(Nov. 1, 1964-Present)

10. Left for a year's study at St. Augustine's College, Canterbury, Kent, England.

11. Came to Grace from Boydton, Virginia.

Appendix IV

Known Grace Church Vestrymen¹ and Some Church Officials (Through 1968)

Goodwin, Peter: 1713 (Churchwarden)

Peters, Robert: 1713 (Churchwarden)

Nelson, "Secretary" Thomas:² (prior to the Revolution)

Nelson, "President" William:² (prior to the Revolution)

Nelson, Thomas, Jr. (1773-)³

Rooke, G.A.: 1880 (Treasurer)

Nelson, Miss Fannie B.: 1884 (Treasurer)

Striker, D.: 1888 (Treasurer)

Clements, J.W.: 1898- (Warden and Treasurer - 1898; Senior Warden (1910) and Treasurer - 1903; Warden - 1916)

Hall, J. Leslie: 1898- (Junior Warden - 1903)

Sheild, Conway H: 1898- (Register - 1898, 1903)

Knight, J. Milton: 1910, and prior : 1915-1961 (Treasurer for many years, through 1954)

Clements, Halstead M.: 1910, 1920-1, 1923-5, 1926-7, (and other times) saw service as Warden (1922-25): Senior Warden - 1924.

O'Hara L.R.:⁴ 1915-1960 (for much of the time Warden, "Clerk of Vestry," "Secretary" "Registrar," or "Register")

1. Lay Deputies to Convention in the 1785-1799 period were: Nathaniel Nelson (1785), Hugh Nelson (1786-1793-1794), William Nelson (1787), Abraham Archer (1789), Thomas Griffin (1795, 1797) and Gavin L. Corbin (1799).

2. By later report of Bishop William Meade.

3. York County Records, Judgments and Orders, No. 3 (1772-1774), p. 209. The entry reads thusly: "Thomas Nelson, Junr a Vestry Man in York Hampton Parish took the Usual Oaths to his Majestys Person and Government."

4. Named "Register, Emeritus" by Congregation on November 11, 1960.

Seargent, John B.: 1924-6, 1931 (saw service as Junior Warden in 1924:
Senior Warden - 1930)

Lackey, Thomas: 1924

Spratley, P.W.: 1924, 1926-7

Davis, J. B.: 1930, 1931 (also, Church School Superintendent in 1930)

Dozier, J.M., Jr.: 1931; 1933-64 (Long service as Warden, Junior Warden
and Senior Warden - from 1953)

Sheild, C. H., Jr.: 1933-36

Davis, J.R.: 1933

Fletcher, C.G.: (Long service as Warden and Senior Warden)

Crenshaw, Capt. R. S.: 1935 (Warden in 1935)

Gifford, Charles E.: 1935-36

Smith, Robert T., Jr.: 1935-37

Schmidt, Joseph: 1935-43, 1945-48, 1952-55

Hammontree, George: 1935-44, 1946-48, 1950-54

Glennon, Cmdr. James B., Jr.: 1936-38

DeNeufville, S. L.: 1936-37, 1939, 1940-42, 1946-48, 1950-56
(Junior Warden - 1936)

Chess, Walter: 1938-42

DeSilets, E. R.: 1938

Cooke, Cmdr. A. J.: 1940-42

Burgess, James R. : 1942-3

Belford, R. P.: 1942-48

Lemay, J. W.: 1947-52

Jenkins, E. H.: 1947-61 (resigned)

O'Hara, James M.: 1947-48

Fletcher, G. Hunter: 1947-48, 1954-61

Marshall, Charles S.: 1949-52

Cole, George D.: (S) 1949-60 (Junior Warden-1953-60)

Harrison, N. W.: 1950-64, 1966-68 (Treasurer - 1955-60; Register-
1961-2; Senior Warden-1966-68)

Perkins, C. A: 1952-53

Horton, Kent H.: 1953-55

Emery, George F. : 1955-62, 1964-65 (Junior Warden - 1961)
(Senior Warden - 1965)

Hoover, Ernest M. : 1955-58

Basta, Edward: 1956

Remington, Maj. Richard M.: 1956

Mattson, Axel T.: 1957-64, 1967-68

Manley, John T.: 1957-61

Elksnin, Henry: 1957-63, 1965-67

Connor, D. William: 1959-63, 1965-67 (Junior Warden - 1962)

White, B. G.: 1961-63

Bowditch, W. H.: 1961-63, 1965-67

Jenkins, W. T.: 1961-64, 1966-68 (Treasurer - 1961-62)

Cook, Rodney: 1962-66, 1968 (Treasurer - 1963-1968)

Hatch, Charles E., Jr.: 1962, 1967-68 (Junior Warden - 1968)

Pinney, Capt., Frank: 1962

Viccellio, James H.: 1962, 1965-67

Evans, Cmdr. Donald: 1963-64

Scott, A. J.: 1963-65

5. Named "Junior Warden, Emeritus" on November 11, 1960, by the
Congregation.

Warley, John C.: 1963-65
Jones, George W., Jr.: 1964-66, 1968
Miller, Roger: 1964
Pitz, Col. Otto G.: 1964-65
Robins, A. Warner: 1966-68
Sim, John E.: 1966-68
Stearns, Charles M.: 1966-68
Thomas, Mrs. Paul C: 1966-68 (the first "female vestryman")
Caywood, Maynard: 1968

Appendix V

Tomb and grave markers in the churchyard as of
July 1, 1968:¹

Aplin, Mrs. Harriett Edmund

[Cross on flat edge of stone]

MOTHER
HARRIETT
WIFE OF
EDMUND APLIN
BORN 1856
DIED 1928

Archer, Abraham

Here lies
Interred the body of
ABRAHAM ARCHER
Deceased who Departed
this Life the 14th of February
1752 Aged Sixty Years

[Only a fragment of the stone
remains. This is readable and
there is a cast metal copy of
the inscription mounted on it]

Beer, Charles

CHARLES BEER
JULY 28, 1882
SEPT. 25, 1945

FATHER [on footstone]

Burcher, Aulden Young*²

AULDEN YOUNG BURCHER
MARCH 22, 1887
Jan. 21, 1959

Burcher, Margaret Brookman*

MARGARET BROOKMAN BURCHER
Died Dec. 28, 1964

1. Aside from those listed there are four old appearing stones that are illegible. Two are upright and two are flat, the latter being of grave length. In addition there are various stone fragments scattered around.

2. Asterisks indicate horizontal full length stones of varying heights and supports, some almost ground level, some raised on stone and some on brick.

Chess, Mrs. Elizabeth Rebecca Williams

ELIZABETH REBECCA WILLIAMS
WIFE OF DAVID WALTER CHESS
JUNE 1, 1906
JULY 19, 1949

E.R.W.C. [on footstone]

Clements, Halstead M.

HALSTEAD M. CLEMENTS
FEB. 27, 1880
NOV. 1, 1929

AT REST

Clements, Jacob W.

JACOB W. CLEMENTS
FEB. 18, 1859
MAR. 18, 1917

AT REST

Clements, Laura N.

LAURA N. CLEMENTS
FEB. 26, 1858
NOV. 5, 1958

AT REST

Clements, Lillian P.

LILLIAN P. CLEMENTS
JUNE 21, 1884
OCT. 16, 1934

AT REST

Cluverius, Anna Eagle

ANNA EAGLE
CLUVERIUS

1861-1891

[On a plot marker with 7 other
persons, all "Eagle"]

Cole, George D.

COLE

GEORGE D.
1892-1961

[A marker with provisions for
two burials]

Cook, Nellie M.

IN MEMORY
OF
NELLIE M. COOK
DAUGHTER OF
JAMES & NELLIE M. COOK
BORN IN RICHMOND, VA.,
APRIL 15th, 1884,
DIED IN YORKTOWN, VA.,
JULY 3rd, 1885

"OF SUCH IS THE
KINGDOM OF HEAVEN."

"N.M.C." [on footstone]

Craig, Sarah Wood

SARAH WOOD CRAIG
FEB. 24, 1959
APRIL 19, 1959

Crockett, Colburn H.

COLBURN H. CROCKETT
SEPT. 27, 1902
AUG. 23, 1958

Crockett, Lucy Hopkins

CROCKETT
LUCY HOPKINS
1867-1945

MOTHER [on footstone]

Crockett, Thomas Whittington

CROCKETT
THOMAS WHITTINGTON
1859-1936

FATHER [on footstone]

[on upright marker with Lucy
Hopkins Crockett]

Dickinson, Herbert Millard, Jr.

[cross]
HERBERT
MILLARD
DICKINSON
JR
2D LIEUTENANT 8 CO
5 PROV TNG REGT
WORLD WAR I
FEBRUARY 2 1896
AUGUST 19 1955

Dozier, Mrs. Anne Rebecca Norris

ANNE REBECCA NORRIS
WIFE OF JOHN M. DOZIER
MARCH 23, 1874
JUNE 8, 1947

A.R.N.D. [on footmarker]

Dozier, Mrs. Naomi Halstead Clements

NAOMI HALSTEAD CLEMENTS
WIFE OF JOHN M. DOZIER, JR
AUGUST 17, 1904
DECEMBER 6, 1952

[Lot marker has stone with
"Dozier"]

N.H.C.D. [on footstone]

Dozier, John Marshall

JOHN MARSHALL DOZIER
MAY 26, 1877
MAY 3, 1950

J.N.D. [on footstone]

DeNeufville, Mrs. Annie Lackey

de Neufville
ANNIE LACKEY
SEPT. 20, 1871
SEPT. 15, 1953

[on marker with Joseph Robert
DeNeufville]

MOTHER [on footstone]

DeNeufville, Joseph Robert

de NEUFVILLE
JOSEPH ROBERT
NOV. 17, 1868
OCT. 19, 1937

[on marker with Annie Lackey
deNeufville]

FATHER [on footstone]

DeNeufville, Samuel

de NEUFVILLE
SAMUEL LACKEY
DEC. 5, 1902
OCT. 17, 1956

[on large upright with space
for one other]

Eagle, Alfred Curtis

ALFRED CURTIS
EAGLE

1857-1857

[on a plot marker with 7 other
names, 6 with "Eagle" and 1
with "Cluverius"]

Eagle, Emma

EMMA EAGLE
1850-1855

[on a plot marker with 7 other
names, 6 with "Eagle" and 1 with
"Cluverius"]

Eagle, George Lee

GEORGE LEE
EAGLE
1865-1882

[on a plot marker with 7 other
names, 6 with "Eagle" and 1
with "Cluverius"]

Eagle, John

NOAH & JOHN
EAGLE
1870-1870

[on a plot marker with 7 other
names, 6 with "Eagle" and 1
with "Cluverius"]

Eagle, Noah

NOAH & JOHN
EAGLE
1870-1870

[on a plot marker with 7 other
names, 6 with "Eagle" and 1
with "Cluverius"]

Eagle, Noah Kendrick

Sacred to the
memory of
NOAH KENDRICK
EAGLE
1879

[on a plot marker with 7 other
names, 6 with "Eagle" and 1
with "Cluverius"]

Eagle, Rebecca Nickle

REBECCA NICKLE
EAGLE
1828-1884

[on a plot marker with 7 other
names, 6 with "Eagle" and 1
with "Cluverius"]

Fletcher, Cecil Gary*

CECIL GARY FLETCHER
BELOVED HUSBAND OF
MARY HUNTER
JAN. 2, 1882
SEPT. 30, 1953

Fletcher, John Gary*

[Arms-"Fletcher-1715"]

JOHN GARY FLETCHER
BELOVED SON OF
CECIL AND MARY FLETCHER
NOV. 24, 1914
MAY 10, 1939

Francis, Martha J.*

MARTHA J. FRANCIS
JUNE 24, 1878
AUGUST 3, 1950

Fox, Charles J.

[decoration]
In memory of
CHARLES J.
Son of
John & Catherine
FOX
Born Aug. 24, 1824
Died March 19, 1887

Gibbons, Mrs. Mary

Here lieth the body
of Mrs MARY GIBBONS
who departed this Life
the 22d of Sept. 1792
Aged 75 Years

With a Character unblemish'd
She pass'd thro Life
A tender Parent
And affectionate Wife

M. G. [on footstone]

[Has bronze plaque with
inscription. On this "22d." is
rendered "23rd." and "thro" as
"this"]

Halstead, Henry

HENRY HALSTEAD
Born
Nov. 13, 1825
Died
March 16, 1902.

H. H. [on footstone]

[Inscription for Louisa Halstead,
Peters Halstead, and Phoebe Hal-
stead on same marker]

Halstead, Peters

[Masonic Emblem]
PETERS HALSTEAD
Born
July 16, 1824,
Died
March 13, 1885

P. H. [on footstone]

[Inscriptions for Louisa
Halstead, Henry Halstead, and
Phoebe Halstead on same marker]

Halstead, Louisa

LOUISA HALSTEAD
Born
Jan. 4, 1828
Died
March 4, 1884.

L. H. [on footstone]

[Inscriptions for Peters Halstead
Phoebe Halstead and Henry Halstead
on same marker]

Halstead, Phoebe

PHOEBE HALSTEAD

Born

Sept. 4, 1822,

Died

Oct. 10, 1904

[Inscriptions for Henry Halstead,
Louisa Halstead and Peters Halstead
on same marker]

P. H. [on footstone]

Hammontree, Edith

EDITH E. HAMMONTREE

1892-1948

Henry, John*

UNDERNEATH this stone
Are deposited the Remains of
JOHN HENRY of Richmond in Virginia.
A Citizen of America. Born at Fairview
near Castledawson in Ireland on 11 Nov.
1761 who departed this life on the 21st Aug.
1807. By his death his brother and sister
have to lament the loss of the most affec-
tionate of Brothers. His Country....[?]
member of the Commonwealth and his....[?]
Acquaintance a much loved Friend.

This Stone was placed by
James Henry of Fairview a small
tribute of Gratitude to....[?]
the most disinterested....[?]

[Partly illegible. Has a bronze
plate giving inscription but there
are some departures from that shown
here as below]

On bronze marker:

UNDERNEATH THIS STONE ARE DEPOSITED THE REMAINS OF
JOHN HENRY OF RICHMOND IN VIRGINIA. A CITIZEN OF AMERICA.
BORN AT FAIRVIEW NEAR CASTLEDAWSON IN IRELAND ON 11
NOVEMBER 1761, WHO DEPARTED THIS LIFE ON THE 21ST AUGUST 1807.
BY HIS DEATH HIS BROTHER AND SISTER HAVE TO LAMENT THE LOSS
OF THE MOST AFFECTIONATE OF BROTHERS. HIS COUNTRY....
MEMBER OF THE COMMONWEALTH AND HIS....ACQUAINTANCE
A MUCH VALUED FRIEND.

THIS STONE WAS PLACE BY JOHN HENRY OF FAIRVIEW
TRIBUTE OF GRATITUDE TO THE MOST DISINTERESTED

Howard, Frances M.

FRANCES M. HOWARD
WIFE OF
JOHN R. SHEILD
BORN AUGUST 18, 1837
DIED SEPTEMBER 23, 1906

[footstone with small urn]

[In shape of cross with "FMS" at
center]
TILL DEATH WE MEET [at base of
cross]
IN LOVING REMEMBRANCE OF [on
top of stone]

Jenkins, Earl Herndon

EARL HERNDON JENKINS
MARCH 27, 1894-APRIL 24, 1963
COLONEL UNITED STATES MARINE CORPS
UNITED STATES NAVAL ACADEMY CLASS 1916

E.K.

[what seems to be a broken upright
footstone having initials. Rooted
out when hedge trees were pulled in
late June 1963 during clean-up of
adjacent Lot 42 by National Park
Service].

Knight, Clara S.

CLARA S. KNIGHT
SEPT. 24, 1881
MAY 2, 1945.

[footstone, a large plot marker
bears KNIGHT]

Knight, John M.

JOHN M. KNIGHT
DEC. 2, 1877
JAN. 29, 1962

Knight, Virginia Morris

VIRGINIA MORRIS
infant
daughter of
J. M. & CLARA M.
KNIGHT
Died
July 21st 1904
Aged 2 month
A bud on earth to
bloom in heaven.

Krieger, Elizabeth

ELIZABETH KRIEGER
born
Princes Anne Co Va
Feb. 12, 1815
Died at Yorktown Va
March 12, 1870

I know that my Redeemer liveth

Erected to the memory of
a devoted Wife and faithful friend
By her Husband
G A Krieger
And her adopted Son.
H. Y. [?] O. Heidman [?]

Lackey, Chloe S.

CHLOIE S. LACKEY
SEPT. 25, 1862,
SEPT. 6, 1931

[footstone, plot marker has
"LACKEY"]

Lackey, Thomas

THOMAS LACKEY
DEC. 11, 1859
SEPT. 2, 1925.

[footstone, plot marker has
"LACKEY"]

Lane, Peter

BROTHER [across top edge of tomb]
PETER LANE
1854-1885
REMEMBERED

Macaulay, Mrs. Helen Maxwell

MRS. HELEN MAXWELL
MACAULY
Died in Williamsburg Va.
Dec. 15, 1868
in her 86th year

Blessed are the pure in heart
for they shall see God

J.M.M. [on footstone]

McL....., James

JAMES McL.....
who Departed.....
Life October.....

Anno Domini
Aged 42 Years

[fragment of tombstone standing
up right]

Wm Throop, Norfolk

Mahon, Ernest, Jr.

ERNEST MAHON JR.
SON OF
ERNEST M.E. & NOAMI D.
HOOVER
FEB. 26 to 27, 1953

Manley, John Talbot*

JOHN TALBOT MANLEY
VIRGINIA
LCDR USNR
WORLD WAR II
JAN 26 1911 OCT 10 1961

Martiau, Elizabeth*

Here Lyeth interred ELIZA-
BETH Martiau, deceased wife
of GEORGE READ Esqr. who
was born ye
in ye yeare of our Lord 1625
And deceased
1696 she being in ye 71st yeare
of her Age

(See, also, George Read)

Mercer, Corbin Waller

AT REST
CORBIN WALLER MERCER
born
April 2, 1845
Died
Nov. 20, 1910.

"Blessed are the pure
in heart."

C.W.M. [on footstone]

Mercer, William Nelson

[Wm. Nelson]*
OUR LITTLE DAUGHTER
CHILD OF CORBIN W. & FANNY
B. N. MERCER
BORN
SEPT. 22, 1888
DIED
APRIL 2, 1889

SUFFER LITTLE CHILDREN
TO COME UNTO ME.

J.H. BROWN & CO
HIGH'D [?] VA

W.N.M. [on footstone]

*On top rounded edge of stone

Nelson, Elizabeth Pate

[a cross and an N]
ELIZABETH PAGE NELSON
Daughter of
WILLIAM & CATHERINE
NELSON
DIED AUG. 10, 1918

At Rest

E.P.N. [on footstone]

Nelson, Fanny Burwell

AT REST
FANNY BURWELL NELSON
Wife of
CORBIN WALLER MERCER
July 16, 1848
Jan. 12, 1932

F.B.N.M. [on footstone]

Nelson, Catharine

In memory of
CATHARINA
Daughter of
Wm & Catharine
NELSON.
Born Aug. 11, 1835

Died July 30, 1896
At Rest

C.N. [on footstone]

Nelson, Catharine M.

CATHARINE M. NELSON
Beloved
Wife of
WILLIAM NELSON
Obt 4th Nov. 1840
AET 39 yrs.

Whose life was an evidence
of whatsoever things are
pure whatsoever things are
loved whatsoever things are
of good report.

Nelson, Martha Bryan*

Darling Mother
SACRED
to the loved memory
of
MRS. MARTHA BRYAN
Second beloved Wife of
Wm. Nelson of York
Born Oct. 7, 1818
Died Oct. 9, 1884

Asleep in Jesus
Until the day break and
the shadows flee away

Nelson, Mary B.

MARY B. NELSON
APRIL 30, 1839
JAN. 7, 1911

Blessed are the dead
that die in the Lord.

M.B.N. [on footstone]

Nelson, Thomas*

[arms]

HIC JACET

Spe certa resurgendi in Christo
THOMAS NELSON generosus
Filius Hugonis & SARIAE NELSON
de Penrith in Comitatu Cumbriae
natus 20.^{mo} die Februarii Anno Domini
1677 Vitae bene gestae sinem implevit
7^{mo} die Octbris 1745 Aetatis suae 68.

Translation:

[Here lies in certain hope of a resurrection in Christ
THOMAS NELSON, gentleman son of Hugo and SARAH NELSON
of Penrith, in the county of Cumberland
born February 20th, A. D. 1677, he well filled the fold of
a merry life died October 7, 1745, aged 68 Years.]
[Along upper edge of right side of tomb: "Sanders Oliver
[?] fecit Cannon Street London]

Nelson, Thomas*

[Arms]

GEN. THOMAS NELSON JR.
PATRIOT SOLDIER CHRISTIAN - GENTLEMAN
BORN DEC. 18 1738 DIED JAN 2 1789
MOVER OF THE RESOLUTION OF MAY 15, 1776
IN THE VIRGINIA CONVENTION
INSTRUCTING HER DELEGATES IN CONGRESS
TO MOVE THAT BODY TO DECLARE THE COLONIES
FREE AND INDEPENDENT STATES
SIGNER OF THE DECLARATION OF INDEPENDENCE
WAR GOVERNOR OF VIRGINIA
COMMANDER OF VIRGINIA'S FORCES
HE GAVE ALL FOR LIBERTY

[A modern stone]

Nelson, William*

[arms]

HERE LIES THE BODY OF THE HONOURABLE WILLIAM
NELSON ESQUIRE
LATE PRESIDENT OF HIS MAJESTY'S COUNCIL IN THIS
DOMINION, IN WHOM THE LOVE OF MAN AND THE LOVE OF GOD
SO RESTRAINED AND ENFORCED EACH OTHER
AND SO INVIGORATED THE MENTAL POWERS IN GENERAL

AS NOT ONLY TO DEFEND HIM FROM THE VICES AND FOLLIES
OF HIS COUNTRY BUT ALSO TO RENDER IT A MATTER
OF DIFFICULT DECISION IN WHAT PART OF LAUDABLE
CONDUCT HE MOST EXCELLED. WHETHER IN THE TENDER AND
ENDEARING ACCOMPLISHMENTS OF DOMESTIC LIFE
OF IN THE MORE ACTIVE DUTIES OF A WIDER CIRCUIT

AS A NEIGHBOR, A GENTLEMAN OR A MAGISTRATE
WHETHER IN THE GRACES OF HOSPITALITY, OR IN THE POSSESSION
OF PIETY. READER IF YOU FEEL THE SPIRIT OF THAT
EXCELLENT ARDOUR WHICH ASPIRES TO THE FELICITY
OF CONSCIOUS VIRTUE ANIMATED BY THOSE CONSOLATIONS
AND DEVINE ADMONITIONS, PERFORM THE
TASK AND EXPECT THE DISTINCTION OF THE
RIGHTEOUS MAN.
HE DIED THE 19th OF NOVEMBER, ANNO DOMINI 1772.
AGED 61.

[An inscription cut on stone and mounted on/over the old worn
and faded original inscription]

Nelson, William

WILLIAM NELSON
Jan. 17, 1801.
March 24, 1849.

"Blessed are the dead
who die in the Lord"

W.N. [on footstone]

Nelson, William, IV*

WILLIAM NELSON IV
BORN APRIL 25, 1845.
DIED SEPT. 10, 1877
CITIZEN, SOLDIER,
LAWYER, ENGINEER.

"BLESSED ARE THE DEAD
WHICH DIE IN THE LORD."

Newman (infant)

[decoration]

An infant son of
Thos. & Mattie Newman
1882

Newman, Ada Fonerden

[Symbol]
FREDERICK COSBY NEWMAN
1834 - 1822
ADA FONERDEN NEWMAN
HIS WIFE
1837 - 1918

PEACE

A.F.N. [on footstone]

Newman, Frederick Cosby

[Symbol]
FREDERICK COSBY NEWMAN
1834 - 1882
ADA FONERDEN NEWMAN
HIS WIFE
1837 - 1918

PEACE

F.C.N. [on footstone]

Newman, Jessie Brown

[A lamb decoration]
JESSIE BROWN
Infant son of
Thos. & Mattie Newman
Born Dec. 11, 1877
Died May 7, 1880

J.B.N. [on footstone]

Newman, Martha W. (or Martha S.)

In the memory of
[decoration]
MARTHA W.
Wife of
Thomas Nelson
Born Jun 6, 1846
Died March 6, 1882

Blessed are the dead
who die in the Lord

M.W.N. [on footstone]

[Given on plot marker as
Martha S. Newman 1846-1882 along
with Thomas Newman, 6th, 1875-
1933 and Thomas Newman 1843-1902,
C.S.A.]

Newman, Mary

MARY NEWMAN
1860-1930

Newman, Richard Wynne

RICHARD WYNNE NEWMAN
JULY 21, 1873.
APRIL 24, 1936.

Newman, Thomas*

HERE LIE
The mortal Remains of
THOMAS NEWMAN
Born March 2, 1795
Died Jan'y 25, 1853
Aged 57 Years, 10 mo's
and 23 days

Affectionate Regard
for the Memory of the
Deceased has prompted
the Erection of this
Memorial.

Newman, Thomas

THOMAS NEWMAN
1843 - 1902

C. S. A.

[As given on plot marker along
with Thomas Newman, 6th (1875-1933),
and Martha S. Newman (1846-1882).]

Newman, Thomas (the 6th)

[Woodman of the World Memorial [symbol]]
THOMAS NEWMAN 6TH

[Given on plot marker as "Thos.
Newman 6th. 1875-1933" along
with Thomas Newman (1843-1902)
and Martha S. Newman (1846-1882)]

Newman, William T.

WILLIAM T. NEWMAN
1865-1930

Olcott, Mrs. S. M. W.

SACRED
TO THE MEMORY
OF
Mrs. S. M. W. OLCOTT
Born Nov. 17, 1837
Died April 29, 1884

I shall be satisfied
when I awake with thy
likeness.

S.M.W.O. [on footstone]

Potter, Annie E.

AT REST
ANNIE E. POTTER
BORN
MARCH 20, 1850.
DIED
OCT. 28, 1907

A.E.P. [on footstone]

Potter, John S.

[masonic emblem]
JOHN S. POTTER
Born
Feb. 20, 1826
Died
March 28, 1897.

[seal]

J.S.P. [on footstone]

Read, George*

Here Lyeth intered Col^{lel}
GEORGE READ Esqr. who
was born ye 25th day October
in ye yeare of our Lord 1608
And Deceased October 1674
he being in the 66th yr. of his
age

[Metal plate on tomb marker reads:
"These Lodgers in memory of Colonel
George Read and his wife Elizabeth
Martiau Read. Discovered while
excavating on Buckner Street, York-
town were restored and preserved by
their descendant Letitia Pate Evans
1931"]

Rogers, Mrs. Sarah M.

SARAH M.
Beloved wife of
J. W. ROGERS.
Born in
Accomack, Co. Va.
April 11, 1847.
Died in Yorktown, Va.
Oct. 12, 1895

"Oh how sweet it will be in
that beautiful land,
So free from all
sorrow and pain;
With songs on our lips
and with harps in our hands
To meet with our Lord
once again."
[a seal]

S.M.R. [on footstone]

Roosevelt, Phoebe B.

PHOEBE B. ROOSEVELT
AUG. 1, 1846.
DEC. 19, 1930.

AT REST

P.B.R. [on footstone]

Roosevelt, Wilton C.

WILTON C. ROOSEVELT
SEPT. 4, 1846.
MARCH 19, 1930.

AT REST

W.C.R. [on footstone]

Rowelle, Lucy Berryman

MY SISTER
LUCY BERRYMAN ROWELLE
Died
May 16, 1911.

[One of two small stones mounted
on a narrow concrete slab.]

Rowelle, Mary Susan

OUR MOTHER
MARY SUSAN ROWELLE
Died
Jan. 3, 1873.

[One of two small stones mounted
on a narrow concrete slab.]

Sansum, Mary*

Here lieth interred the
Body of
MARY SANSUM
who departed this life
the 28th of October, 1785
Aged 28 [?] Years

[Tomb has a small cast copy of the
inscription that is the same except
it gives "lies" for "lieth" and "Aged
23 years" for "Aged 28 Years"]

Southall, George Washington*

IN MEMORY
OF
GEORGE WASHINGTON SOUTHALL
A Distinguished Jurist
of Williamsburg
Born in York Town
January 1, 1810
Died in Baltimore
November 24, 1851

This Monument is erected by his Sister

Sheild, Caroline Francis*

CAROLINE FRANCIS
SHIELD
BORN
SEPT. 8, 1898
DIED SAME DAY

[on same marker with Mary
Stryker Sheild]

Sheild, Catherine Morris*

[arms-"Strycker"]
CATHERINE MORRIS
SHEILD
BORN
FEB. 10, 1896
DIED
MAR. 25, 1946

Sheild, Conway Howard*

[Arms]
CONWAY HOWARD
SHEILD
BORN
MARCH 17, 1870
DIED
APRIL 28, 1928

Sheild, John G.

JOHN G. SHEILD,
Died
Feb. 28, 1895
Aged 20 yrs.

He asked life of thee
And thou gavest him long life
even for ever

J.G.S. [on footstone]

Sheild, Mary Stryker*

MARY STRYKER
SHEILD
BORN
JULY 1, 1902
DIED
SEPT. 4, 1902

[on same marker with Caroline
Francis Sheild]

Sheild, Patty H. (wife of Edward Mathews)

PATTY H. SHEILD
WIFE OF
EDWARD MATHEWS
BORN
SEPT. 20, 1872
DIED
AUG. 5, 1907

P.H.M. [on footstone]

Sheild, Robert Archer*

ROBERT ARCHER
SHEILD
Infant
Aug. 23, 1936

Son of
Conway H. Jr.
&
Elizabeth S. Sheild

Sheild, R. W.

R. W. SHEILD
BORN
IN YORKTOWN
JULY 24, 1866,
DIED AUG. 28, 1909

"SAVED BY GRACE."

R.W.S. [on footstone]

Stryker, Alice Pollard*

ALICE POLLARD STRYKER
1865 - 1957

Stryker, Mrs. Caroline A.

CAROLINE A.
wife of
HENRY STRYKER
Born
March 14, 1840
Died May 11, 1910.

C.A.S. [on footmarker]

Stryker, Henry

HENRY STRYKER
BORN
MARCH 2, 1838
DIED
MARCH 10, 1908

AT REST

H.S. [on footstone]

Stryker, Theodore Hubbard*

THEODORE HUBBARD STRYKER
BORN FEB. 13, 1860
DIED NOV. 11, 1914

"BLESSED ARE THE PURE IN HEART
FOR THEY SHALL SEE GOD."

Taylor, Nathaniel A.

[rose decoration]
IN MEMORY OF
NATHANIEL A. TAYLOR.
BORN
MARCH 19, 1832
DIED
AUGUST 13, 1897 [?]

We shall sleep, but not forever,
There will be a glorious dawn,
We shall meet to part, No, Never,
On the resurrection morn.

N.A.T. [on footstone]

Taylor, Virginia Cary Curtis

[rose decoration]
IN MEMORY OF
VIRGINIA CARY
CURTIS TAYLOR
BORN
Jan. 7, 1833
DIED
Jan. 16, 1916

We shall sleep, but not forever,
There will be a glorious dawn,
We shall meet to part, No, Never,
On the resurrection morn.

Templeman, Victoria V.

VICTORIA V. TEMPLEMAN
1871 - 1942

Tyler, Lucy Frances*

LUCY FRANCES TYLER
BORN MARCH 30, 1837.
DIED AUGUST 17, 1915.

GOD KNOWETH HIS OWN FOR HE
GIVETH HIS BELOVED REST.

Van Antwerp, John Massol

JOHN MASSOL VAN ANTWERP
APR. 22, 1860 - Jan. 22, 1937

Vreeland, Emmeline D.

EMMELINE D. VREELAND
JUNE 9, 1865
MAR. 6, 1951

Wakefield, Ester Davis

ESTER DAVIS WAKEFIELD
"Ducky"
Aug. 6, 1918
May 1, 1953

Walthall, Charles Archer

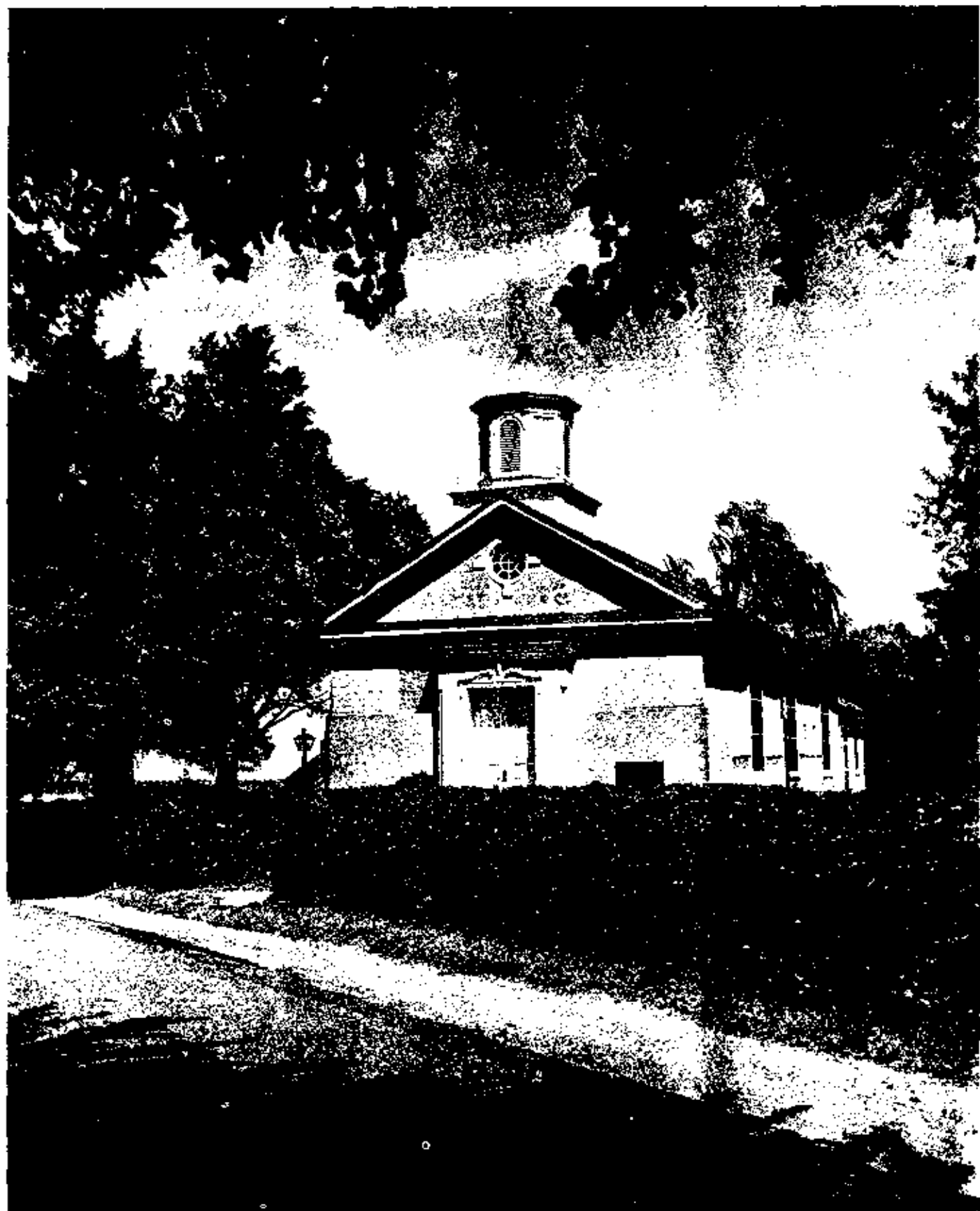
[Arms-"Walthall"]
CHARLES ARCHER
WALTHALL
MAY 28, 1883
MAY 29, 1957

C.A.W. [on footstone]

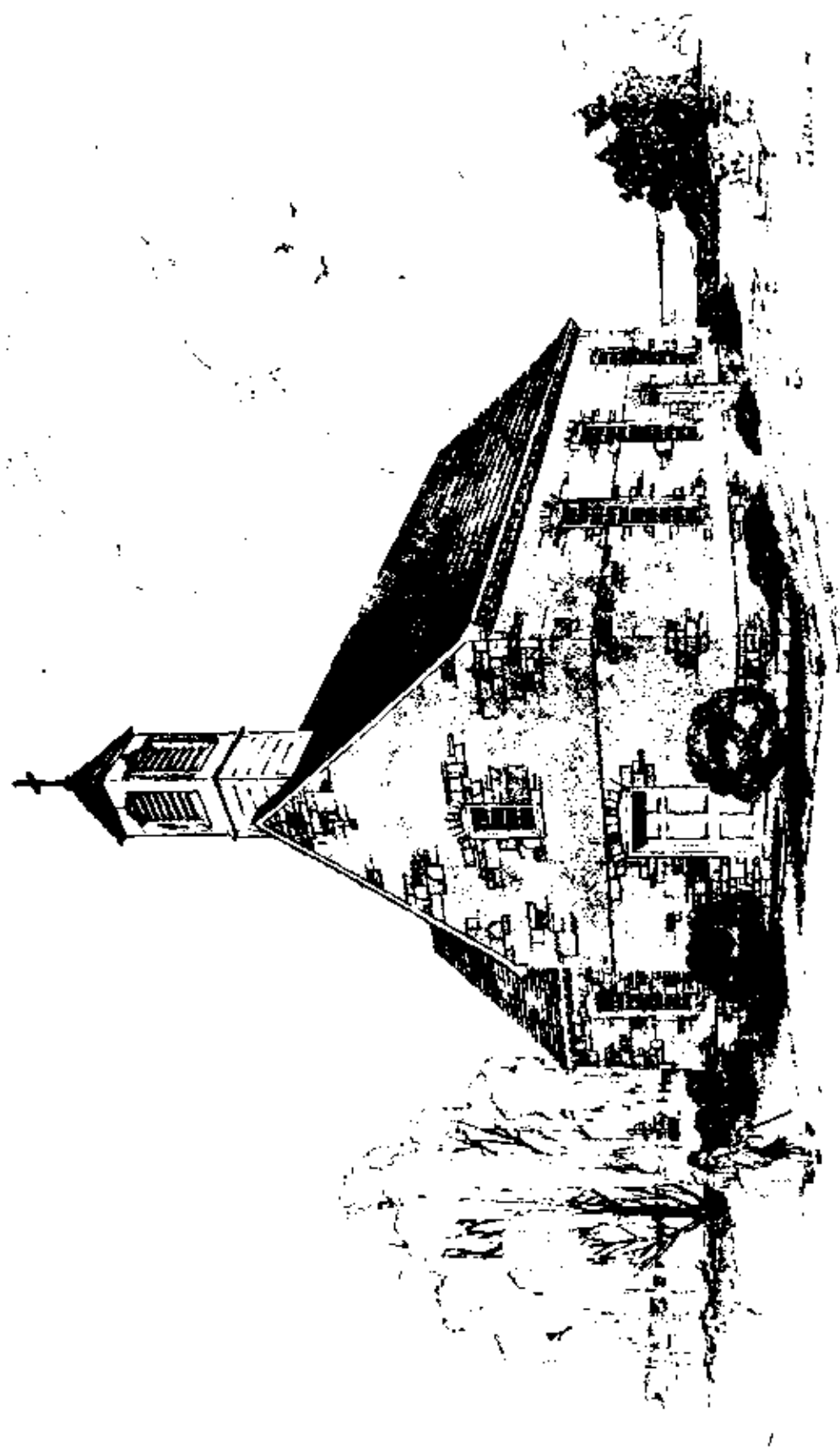
Illustrations

No. 1 Grace Church Today.

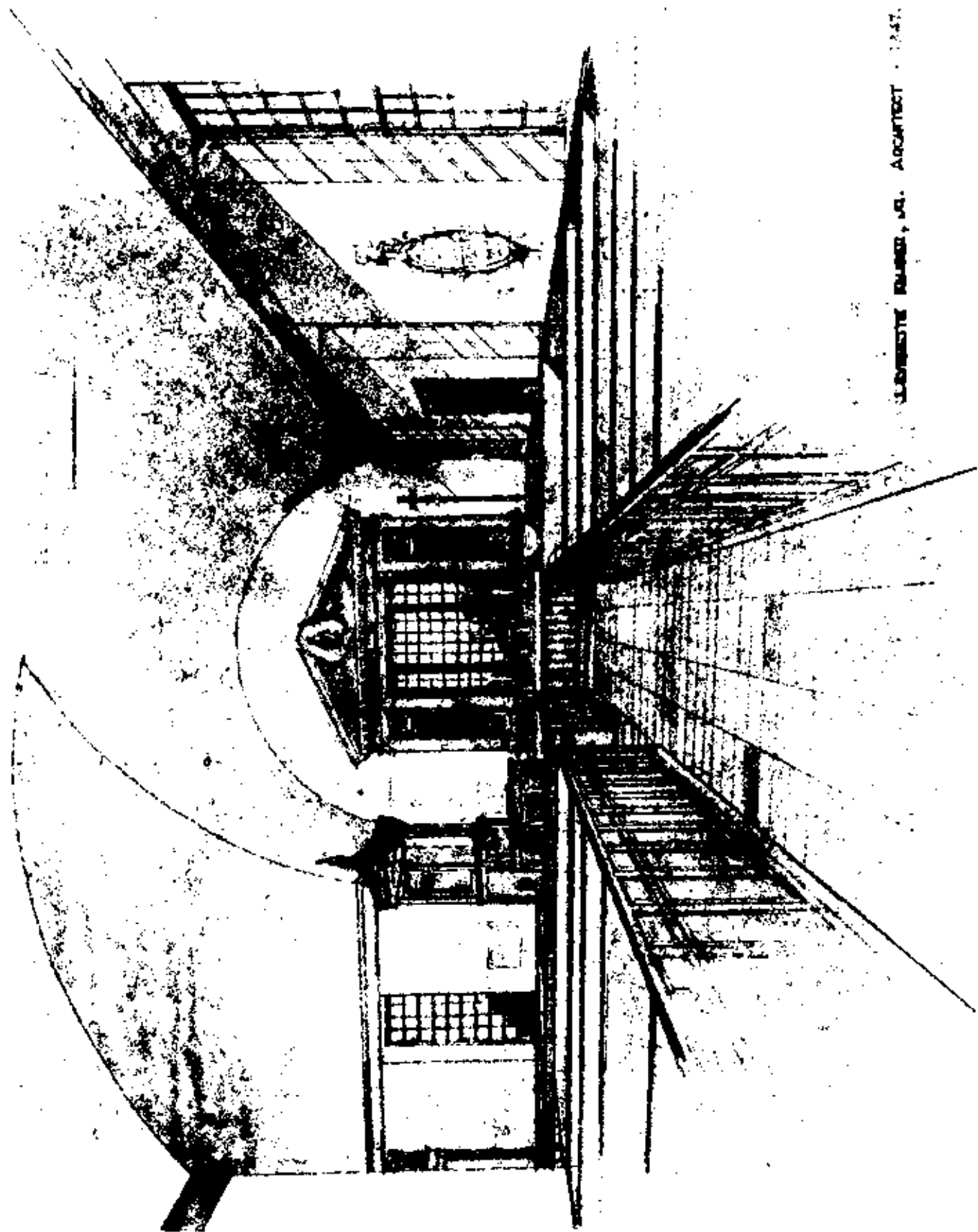
(Photograph by Douglas B. Green.)



No. 2 Exterior sketch of a proposed restoration done by
Architect J. Everette Fauber, Jr. (Lynchburg,
Virginia) in 1947.



No. 3 Interior sketch of proposed restoration by J. Everette
Fauber, Jr.



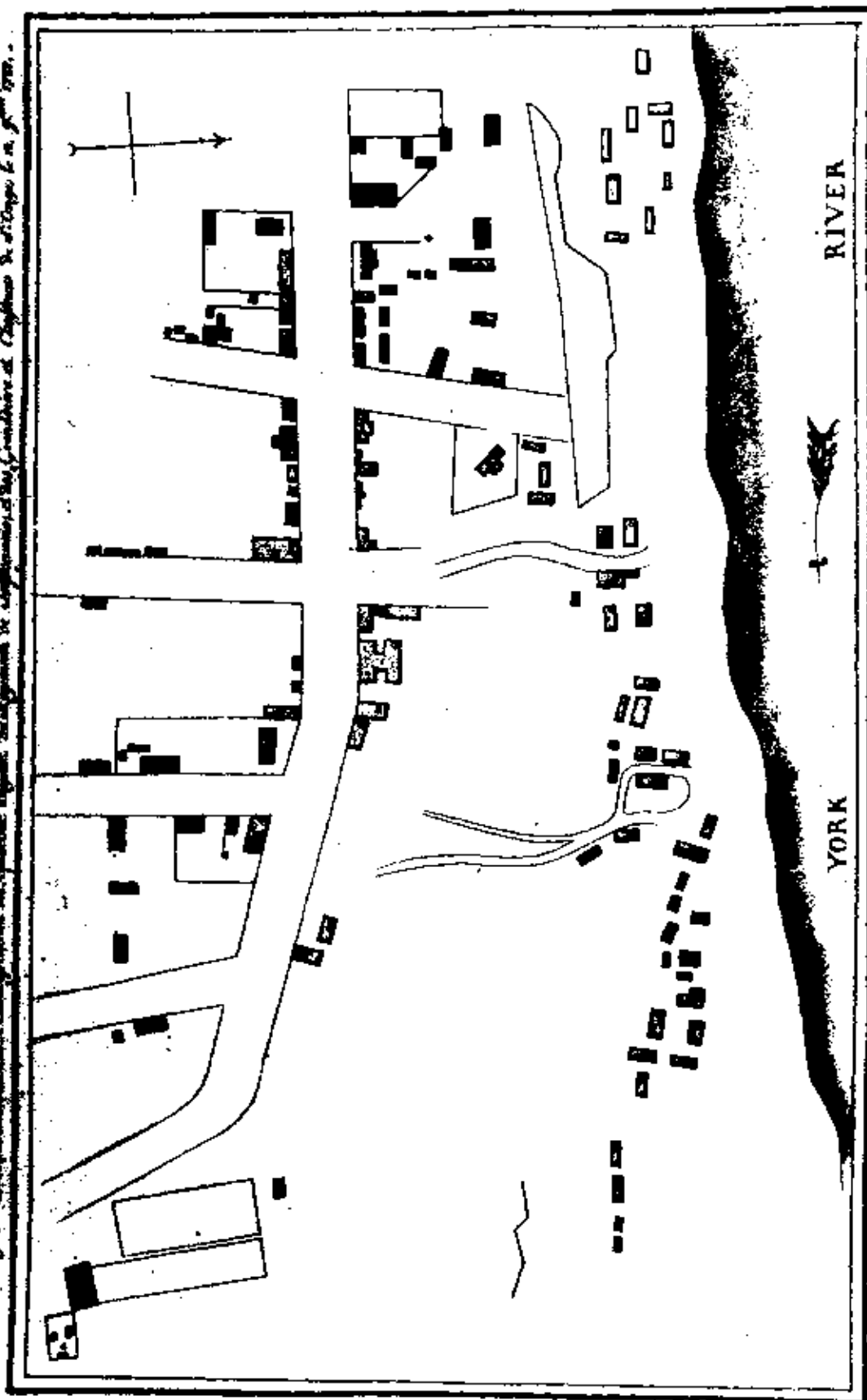
ALBION, N. Y., 1847.

No. 4

A billeting plan done by Alexander Berthier with the French Army in Yorktown in 1781. Note the T shaped Church (near, right center). He shows the bottom of the T to the east whereas it should be to the north. The outline in trapezoidal form around it evidently denotes the ~~then~~-church-yard's brick wall.

(The plan is in the Berthier papers at Princeton University.)

Plan of the town of York, showing the principal streets, the positions of the churches, the houses, and the river.



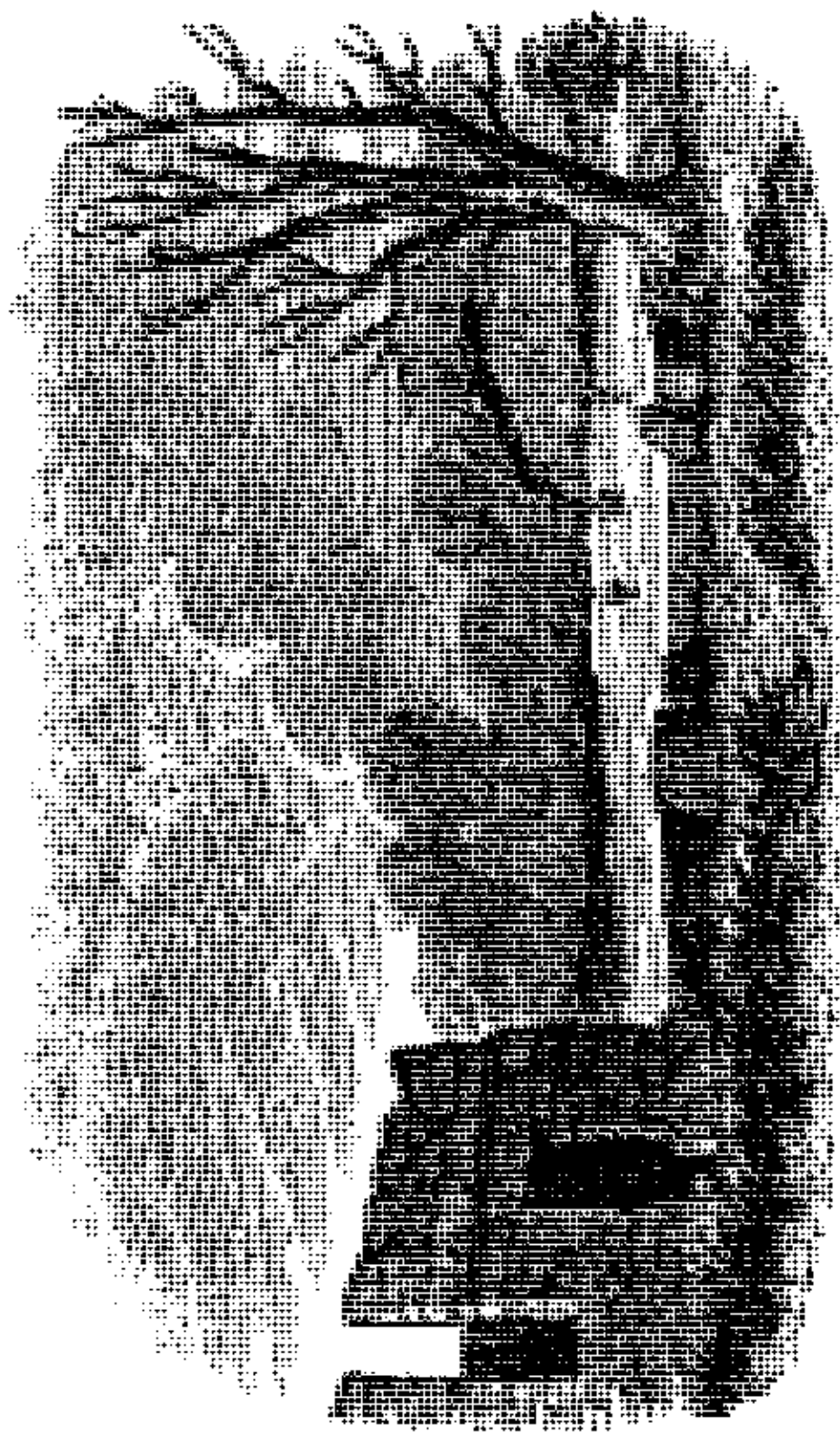
No. 5 A closer view of the Communion Silver
 pictured on the cover. Dated 1649, the
 inscription reads, in each instance,
 "Hampton parrish in yorke County in
 Verginia."



No. 6

Part of the Church Ruins as Sketched by Henry Howe
about 1843.

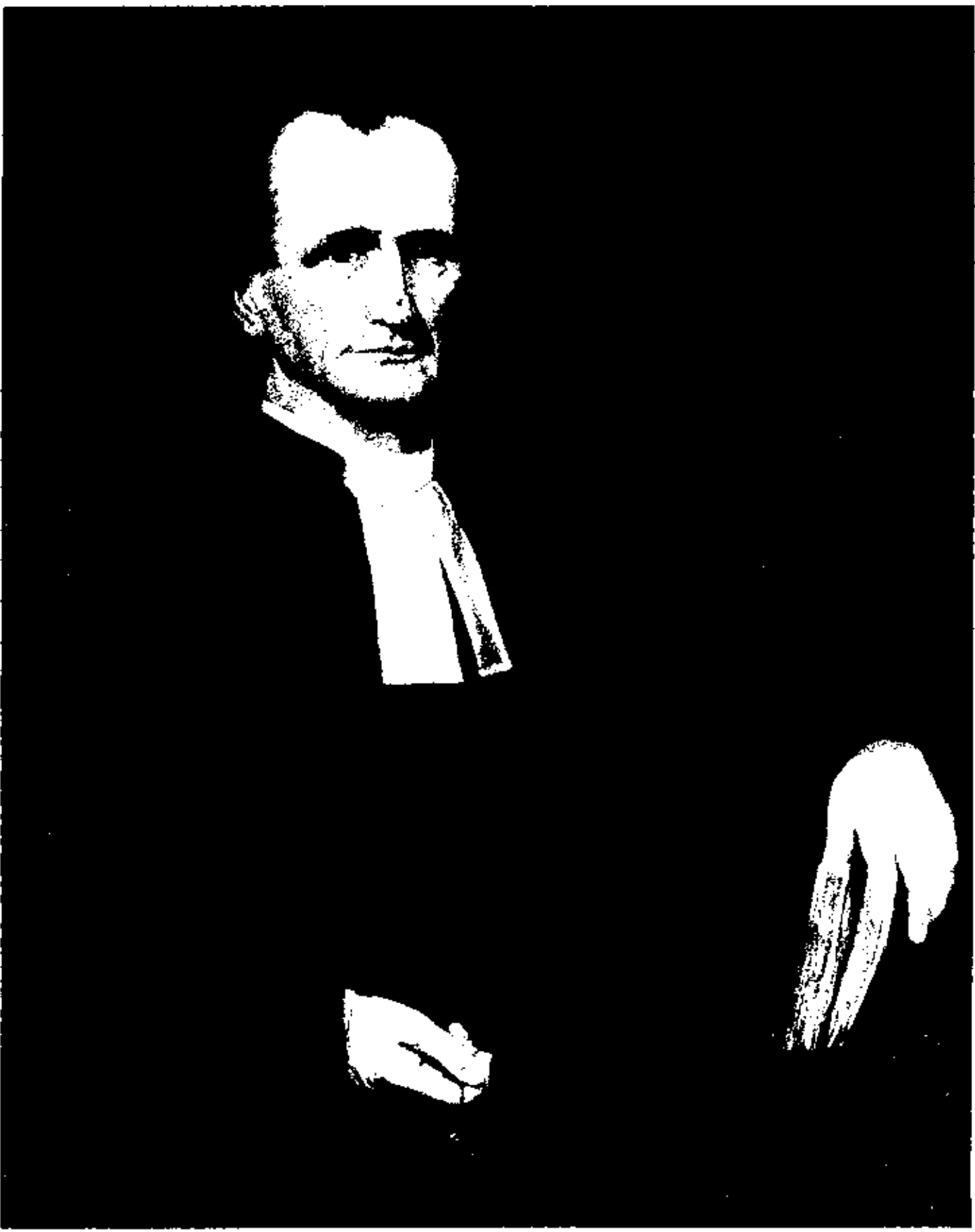
(From his Historical Collections of Virginia, p. 520.)



Ruins at Yorktown.

No. 7 The Reverend C.J. Minnegerode who was a
key figure in the movement that rebuilt
the Church within its old walls in 1848.

(From the Fort Monroe Casemate Museum
after a photograph loaned by Miss Elizabeth
Wright Weddell, Richmond, Va.)

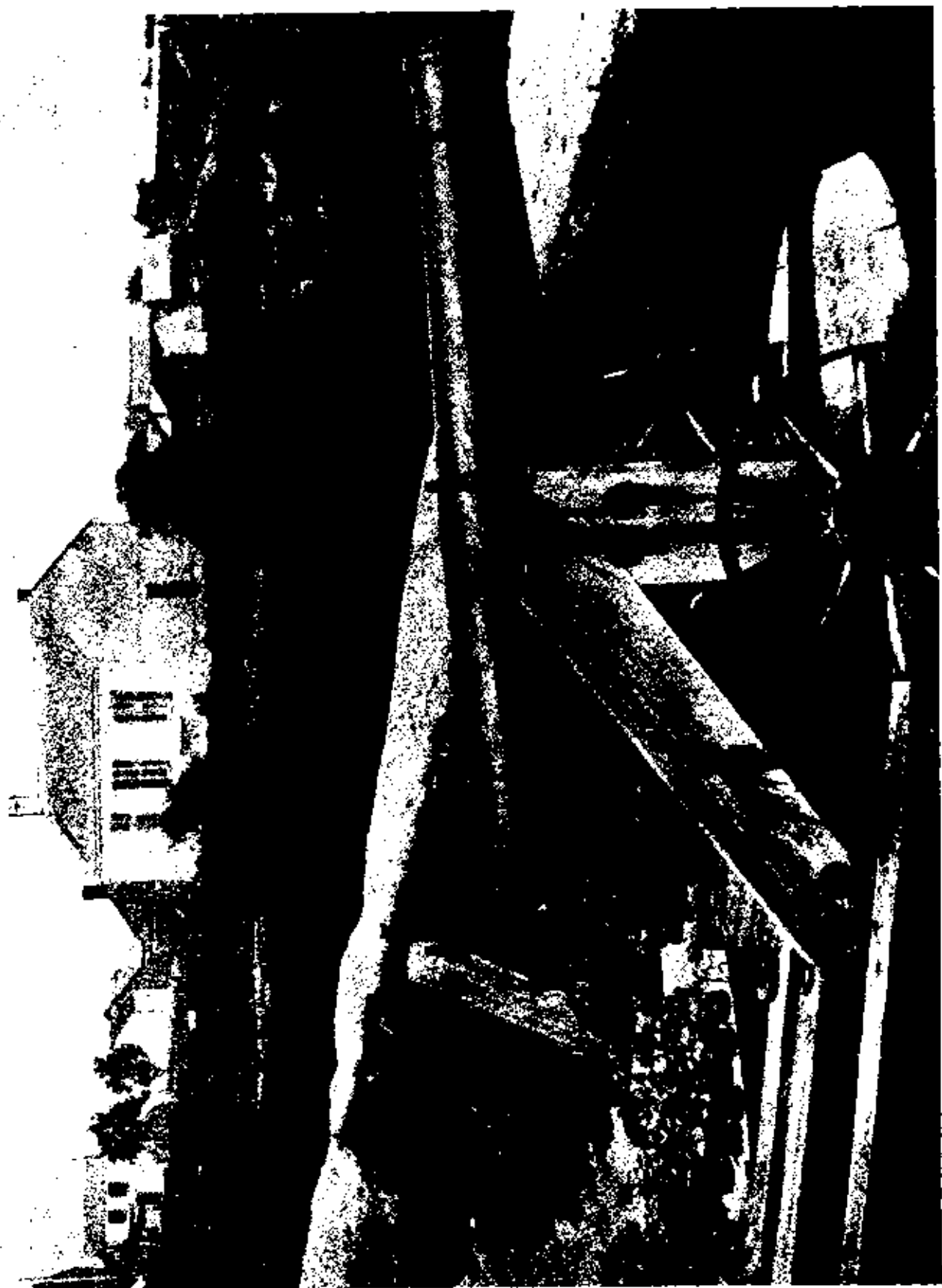


No. 8 A Yorktown Civil War view by Mathew Brady with the Church in the upper left. Note the bell and bell-frame above the west end and the chimney on, and door in, the east end. The windows were clearly shuttered then.



No. 9

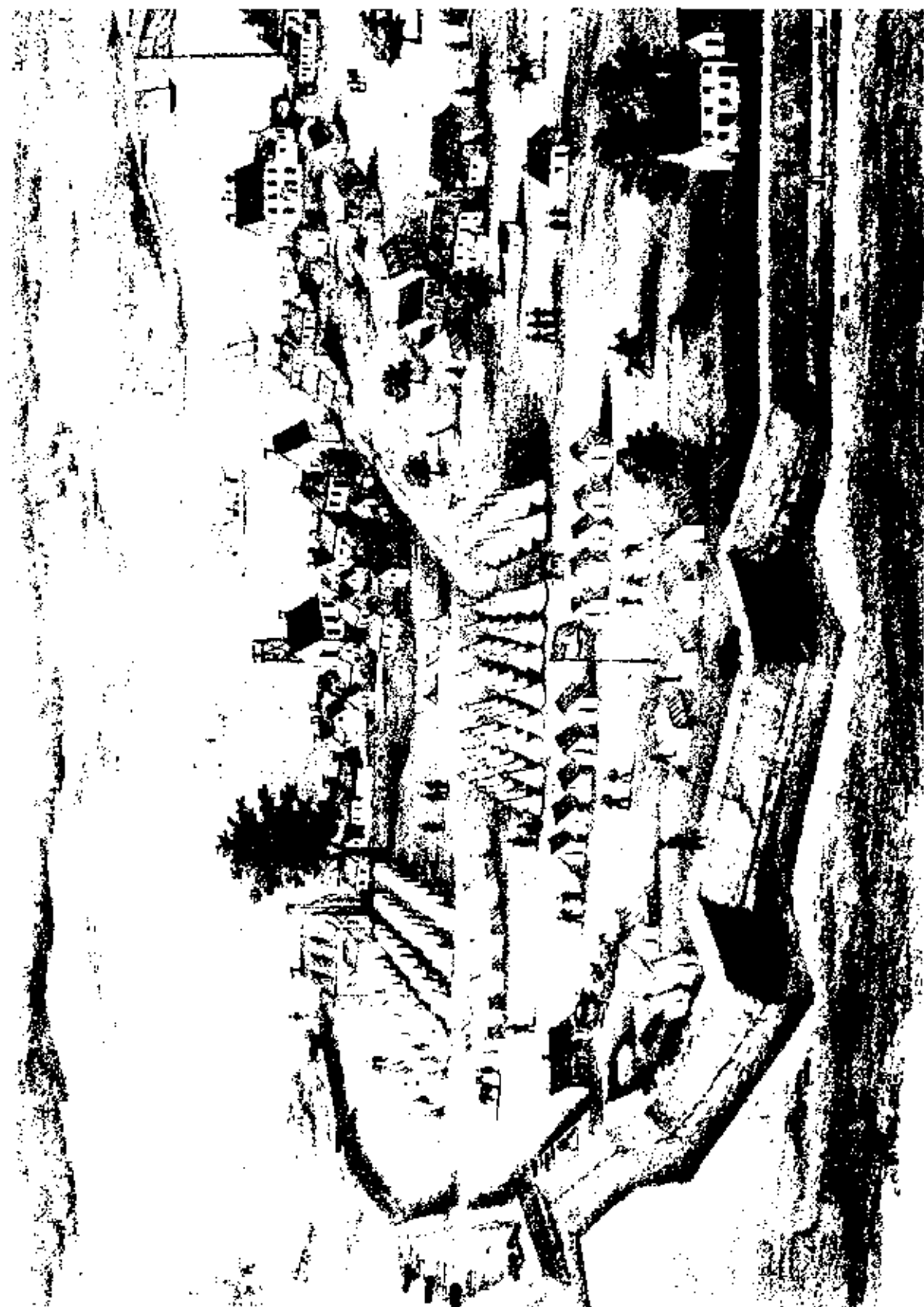
Another Mathew Brady with a Closer View of
of Grace Church.



No. 10

A Civil War Lithograph (circa 1863) by A. Hoen & Co., Baltimore, Maryland from a sketch by J. Mertz. Copy in Mariners Museum Library, Newport News, Va.

The Church is obviously shown in the upper center with a tower ("signal tower") free-standing on its north side.



No. 11

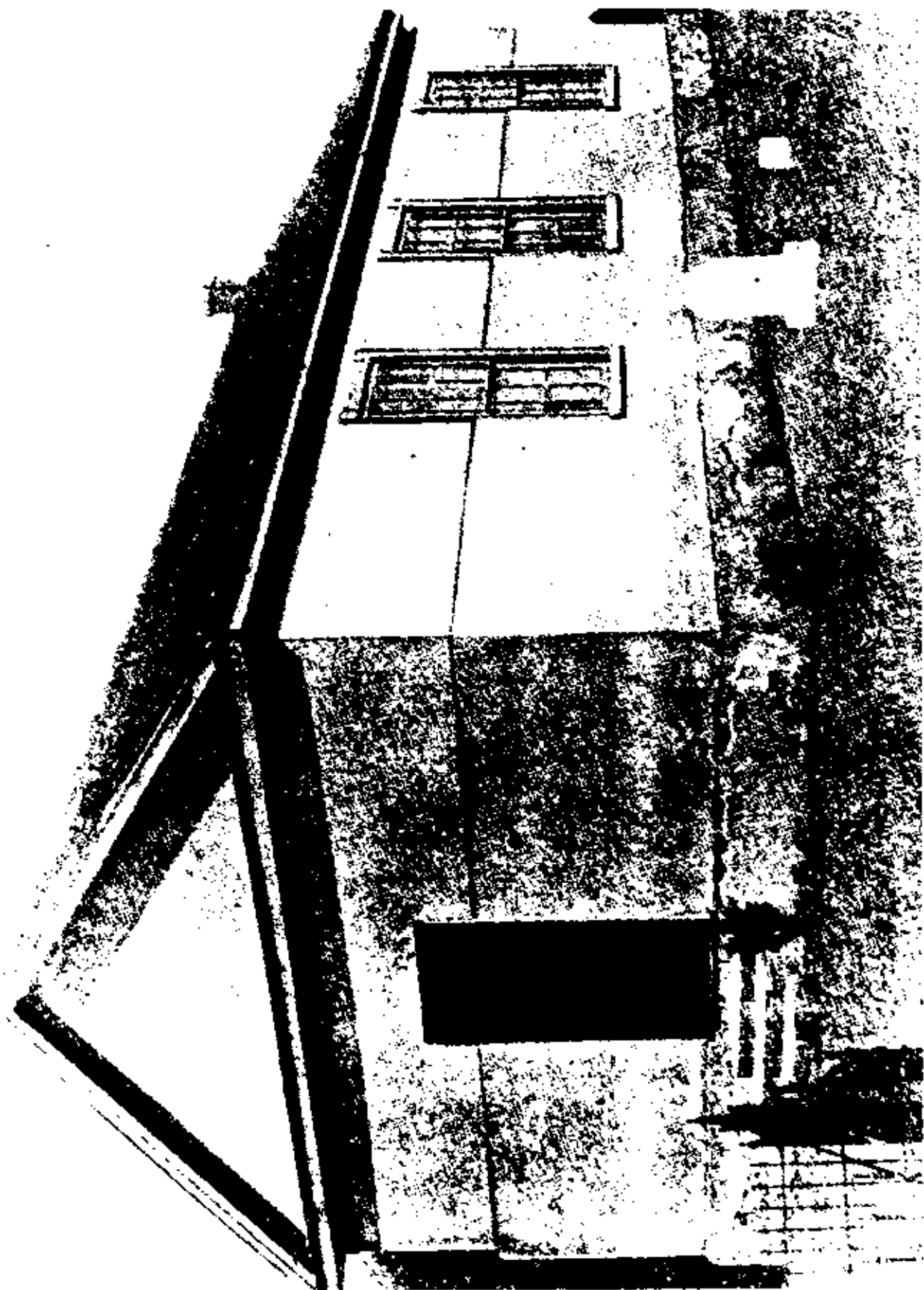
"The Old Bell Tower, Yorktown, Va." behind Grace Church, a 1892 watercolor by Dwight Williams (photograph of the original owned by the Architectural Firm of Perry, Shaw, & Heppburn, Boston, Mass). Note architectural detail of east end of Church (and the late small "vestry room") with chimney at peak of roof.



No. 12

Grace Church About 1900 or Before.

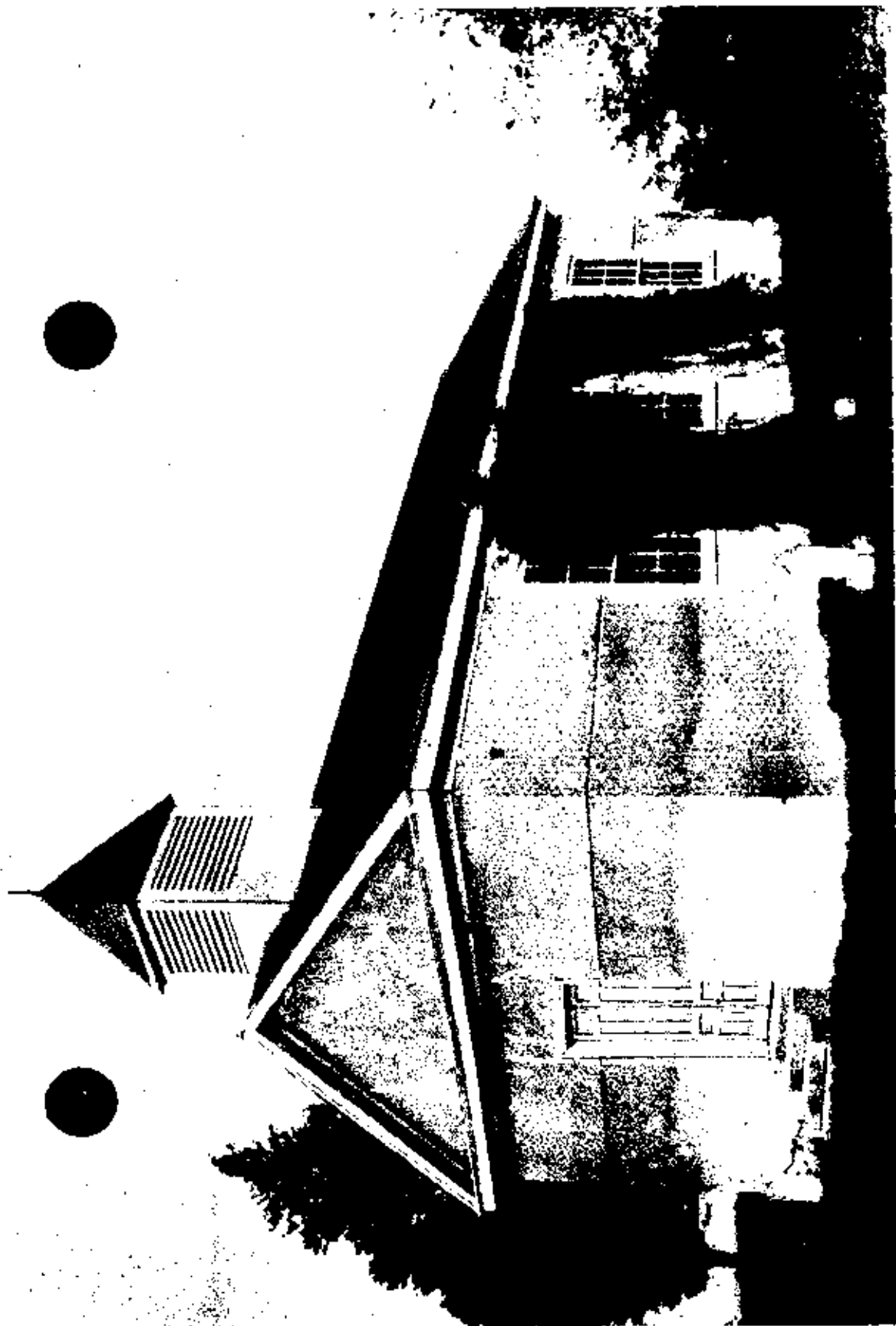
{From Mary D. Nixon, "Colonial Churches of York
County, Virginia" in W.M. Clark (editor), Colonial
Churches (Richmond, 1907) p. 204. }



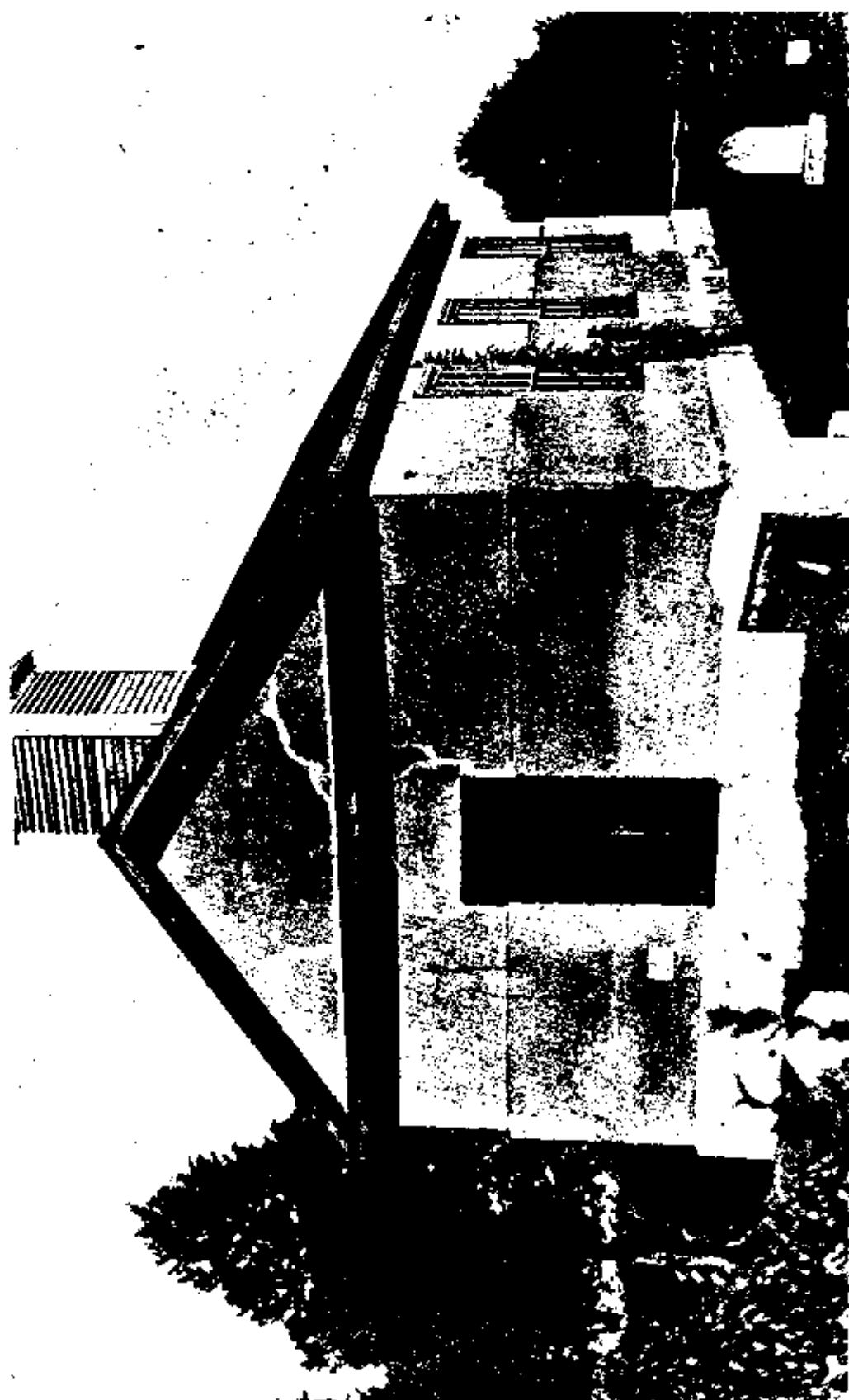
No. 13

Early in this century a belfry was added and ivy grew well. Likely this was the general appearance about the time of the Jamestown Exposition in 1907. The chimney stack on the east end is gone through another (not seen here) had been raised on the north side.

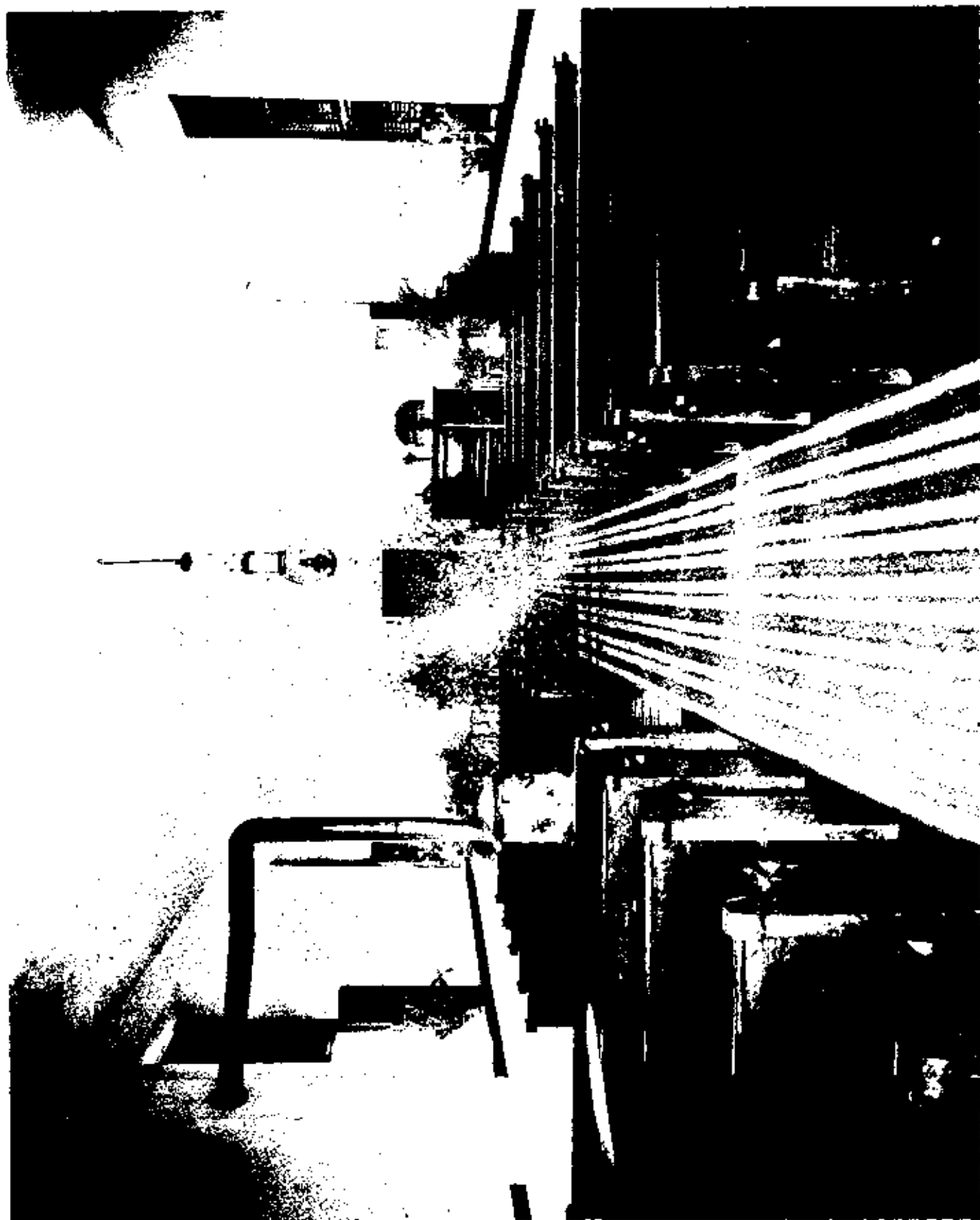
GRACE EPISCOPAL CHURCH ERECTED 1700, BURNED BY BRITISH, REBUILT 1825, YORKTOWN, VA.



No. 14 Everett R. Gardner, then a young sailor, took this
view in the winter of 1917-1918.



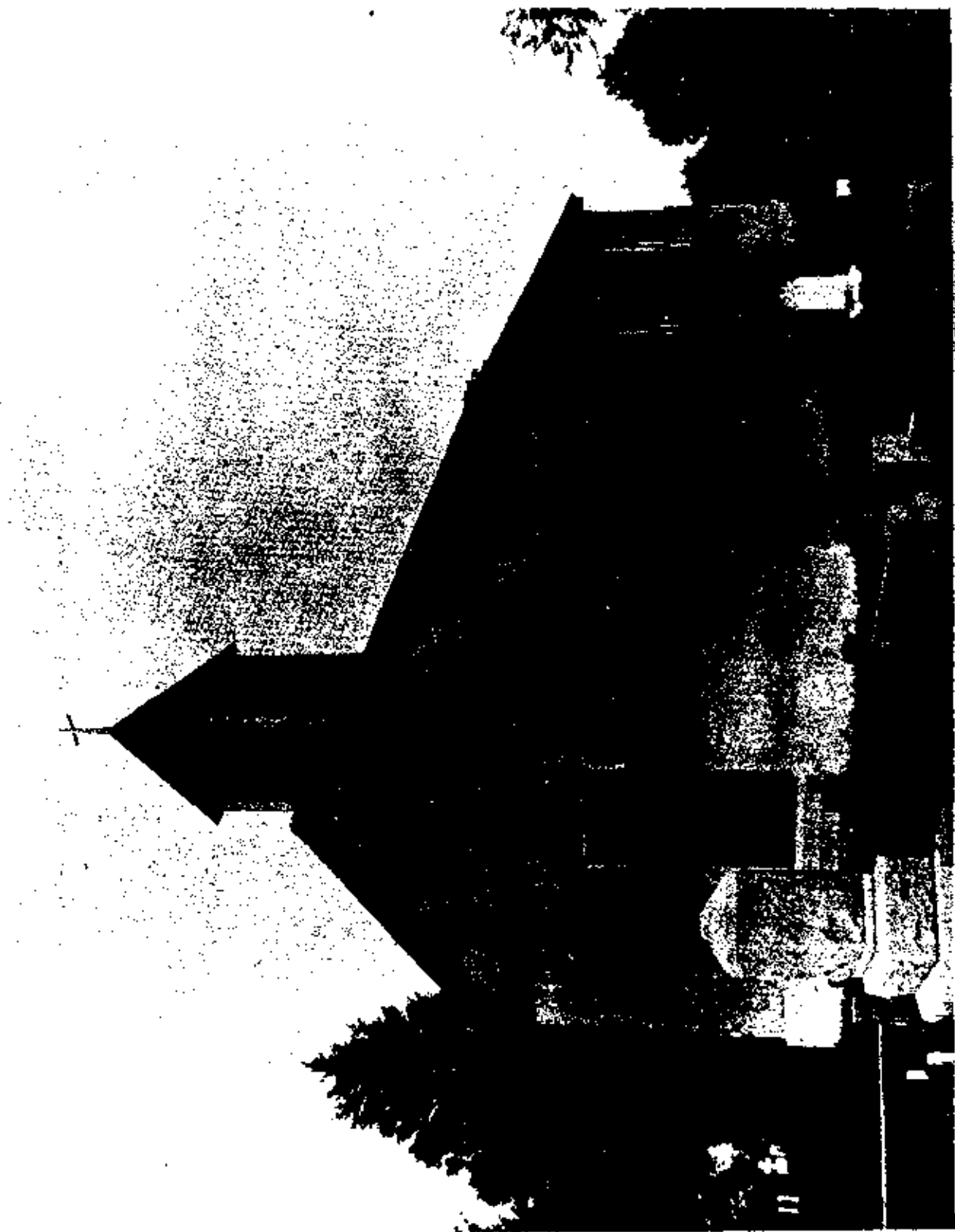
No. 15 An interior of Grace Church, perhaps about 1910.
(A photograph from the collection of J.M. Dozier, Jr.)



No. 16

Grace Church About 1920. The belfry now was topped
by a simple wood cross.

(from the Blow family Album.)

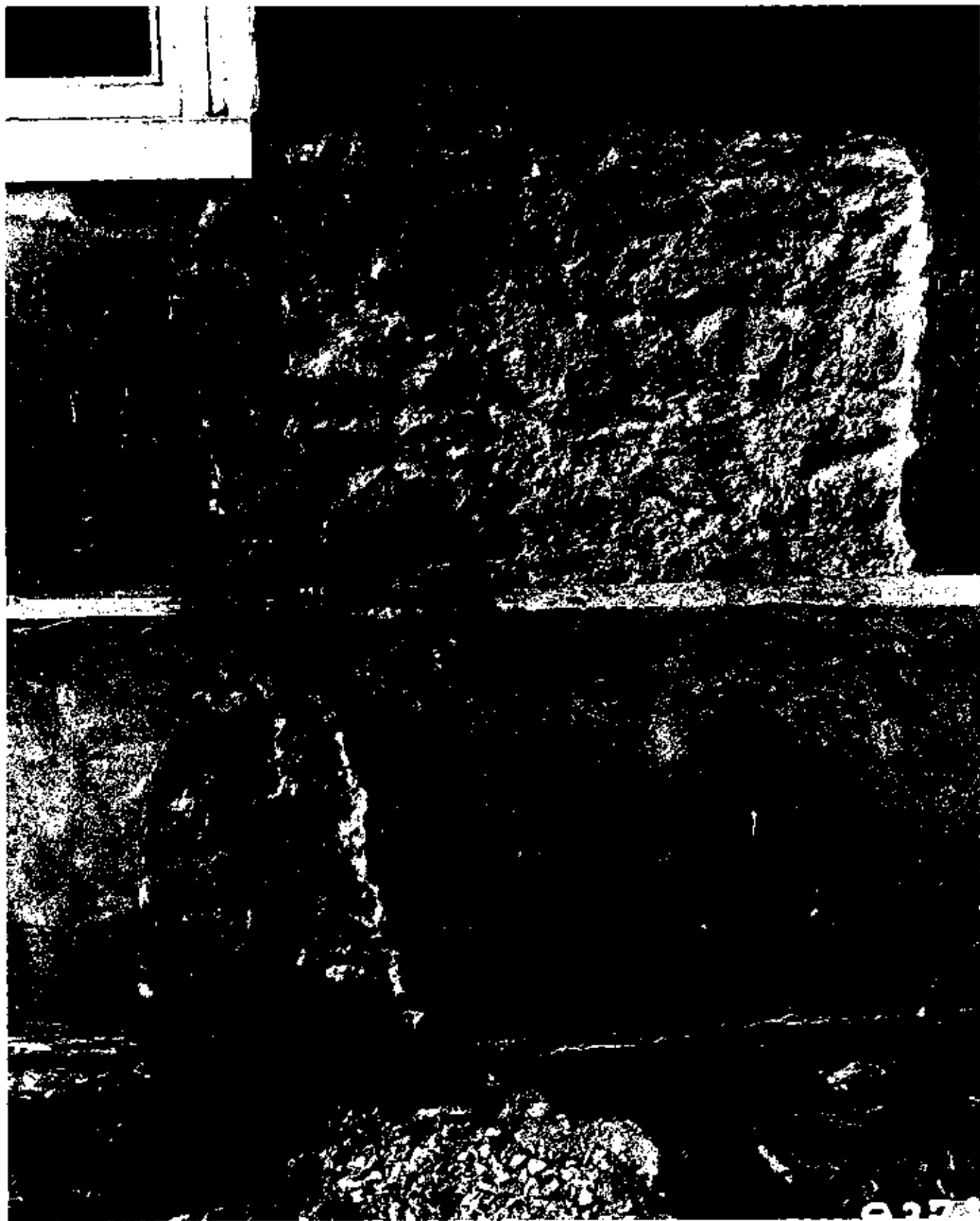


NO. 17

Excavation of the remains of the north wing in progress
in 1947.



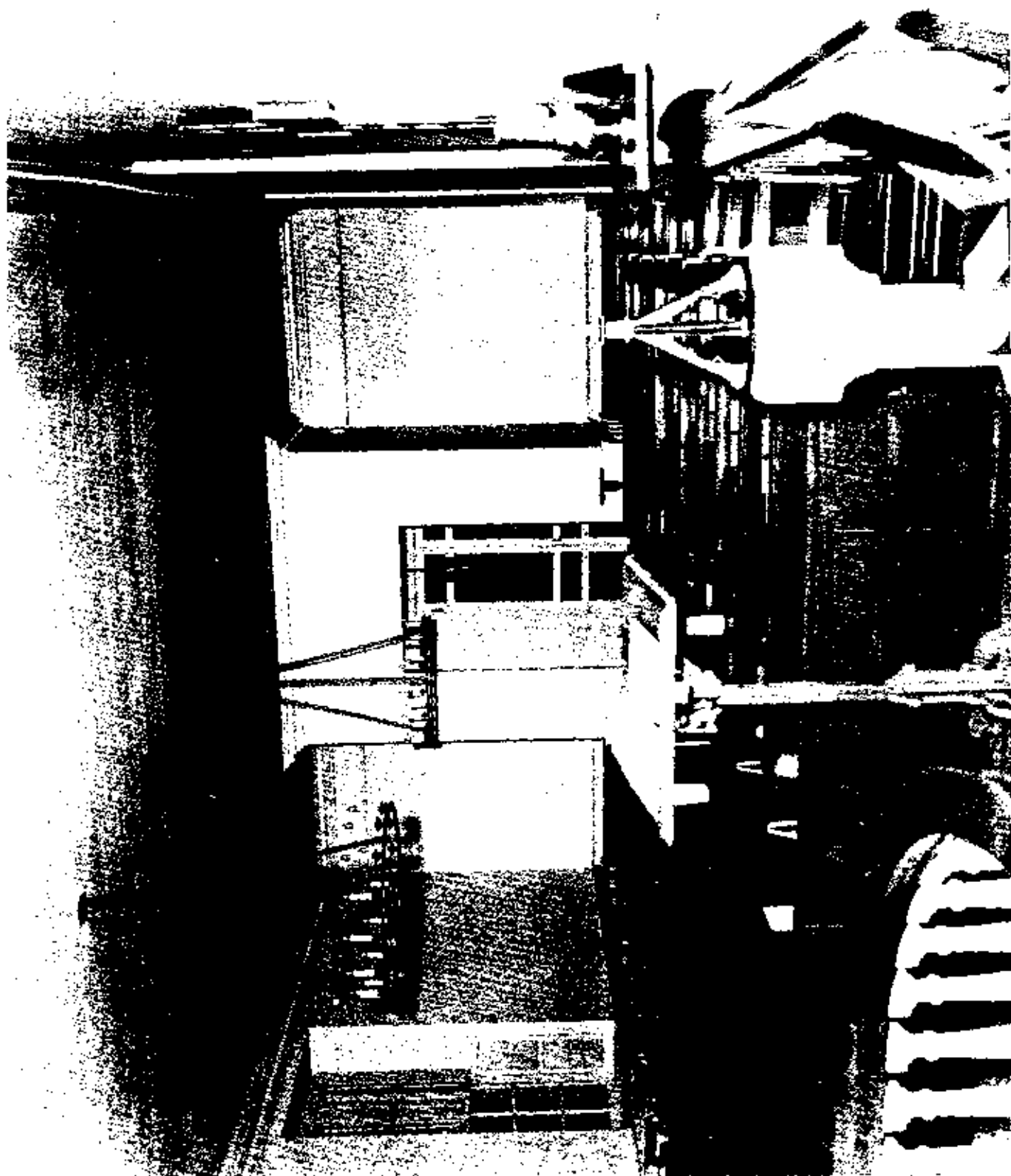
No. 18 Where the west side of the north wing joined
the main body of the Church as seen during
architectural study in 1947.



No. 19 A new service addition was built to abut the east end
of the Church in 1952 and still remains.



No. 20 Toward the entrance from the chancel area inside Grace
Church in 1957. This is essentially as it is today.

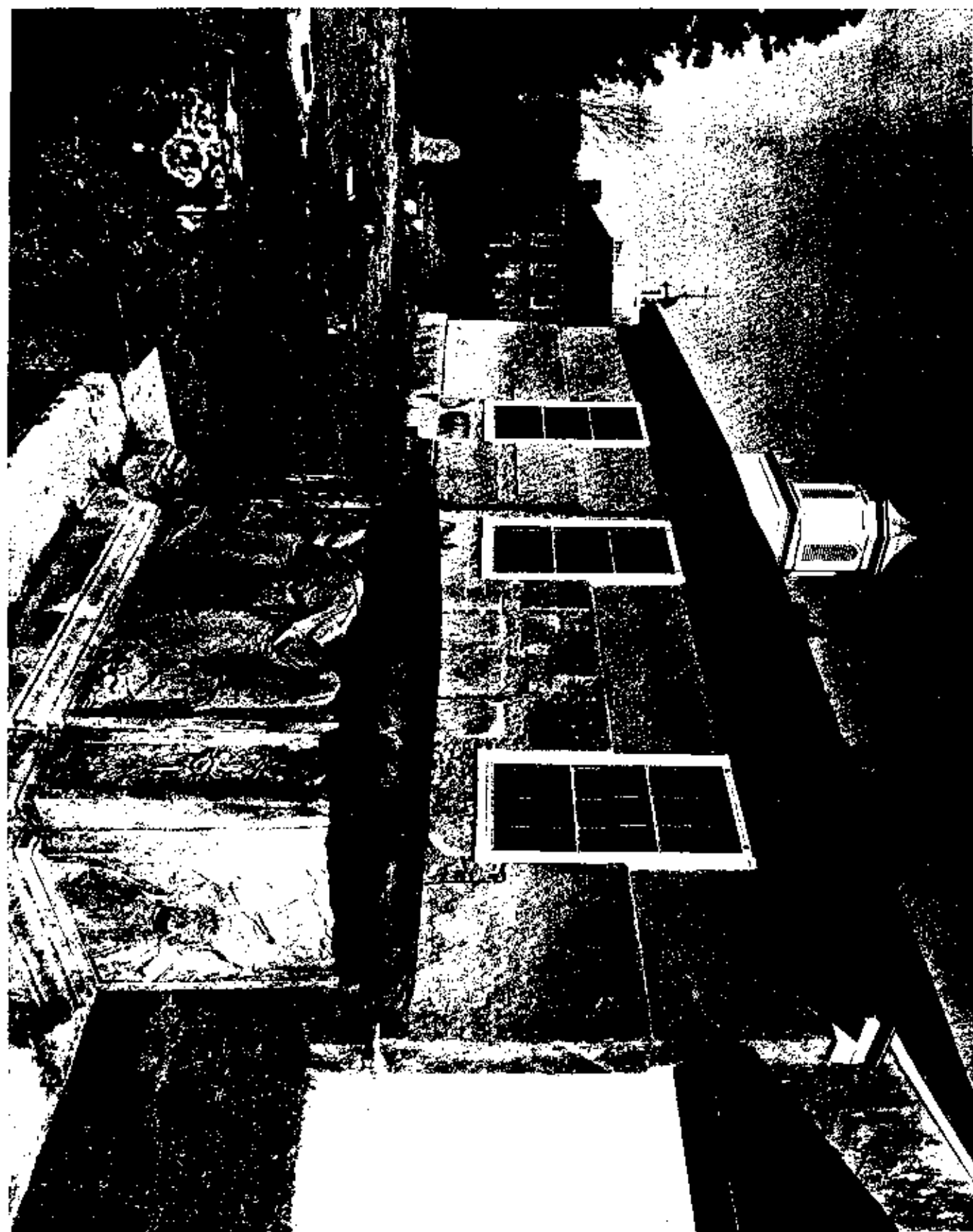


No. 21 Toward the altar inside Grace Church in 1957.



No. 22

Grace Church toward the west over the Thomas ("Scotch Tom") Nelson Tomb. The belfry-cupola is that added in 1926 and the missing patches of stucco were removed during architectural study in 1947. The Read family stone ledgers rest on the low brick piers on the left (just below center).





Lot 34

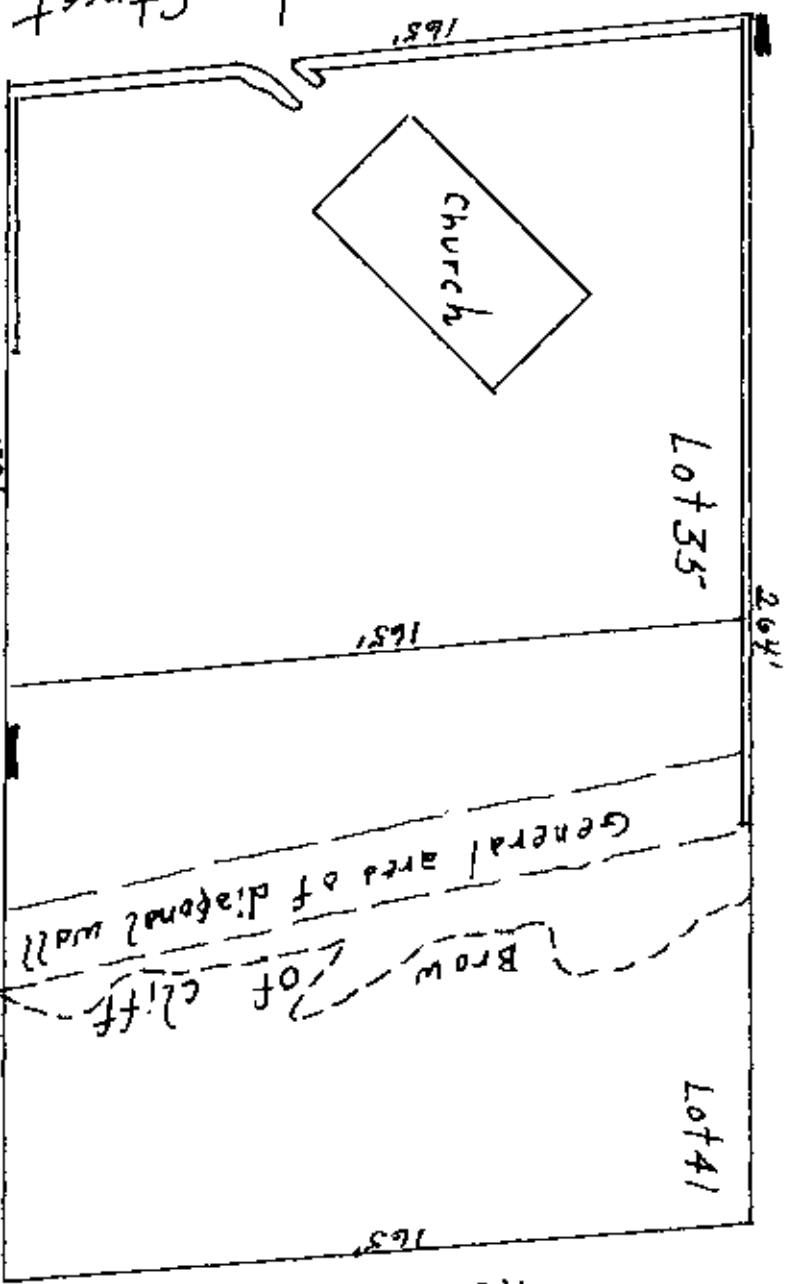
Grace Church
Burial Grounds

== Present Brick wall
== Lot Lines
== Sections of old Footings Found

Lot 40

Church Street

Lot 36



Read Street

1" = 40'

Match
5-27-70

