

OLD CHURCHES,
MINISTERS
AND
FAMILIES OF VIRGINIA.

By BISHOP MEADE.

THE HISTORY OF THE
METHODIST EPISCOPAL CHURCH
IN VIRGINIA, FROM 1786 TO 1886.

IN TWO VOLUMES.

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Old Churches, Ministers, and Families

OF

VIRGINIA.

ARTICLE XLVI.

Antrim Parish, Halifax County.

WHEN Halifax county was divided from Lunenburg, in 1752, it comprehended all that is now Pittsylvania, Henry, Franklin, and Patrick. Antrim parish was coextensive with the county. At the time of its establishment it is probable, from certain entries in the vestry-book, that there were no churches or chapels in its wide extent, for the readers who had been appointed before the separation—four in number—were reappointed, and several gentlemen were allowed to have services in their own houses, doubtless for the benefit of their neighbours as well as their own families. Besides this, when the first minister was settled among them he was required to officiate at six different places, at no one of which was there a church or chapel, though at some of them buildings were about to be erected. Four were ordered at some of the earliest meetings of the vestry, and others afterward. One of the places of reading is recognised as being on Pigg River, in Franklin county that now is. The buildings were small, either log or frame, and not very durable, generally. The first movement toward getting a minister was in the year 1752, when a title to the parish was given to a Mr. William Chisholm, a candidate for Orders, who wished to be prepared with that indispensable qualification when he should present himself to the Bishop of London; but, as usual, there was this condition:—"Provided, on his return, the vestry approved of him for their minister, or should not have accepted any other in his

absence." Nothing more is heard of Mr. Chisholm; nor can I find his name on any of the lists of clergy ordained by the Bishop of London for any part of America.

What follows in regard to the parish of Antrim I take from a letter of the Rev. Mr. Dresser, in the year 1830, addressed to the Rev. Drs. Hawks and Ratledge, who were then engaged in writing a history of the different dioceses of the Church in this country.

THE REV. MR. DRESSER'S LETTER.

"The earliest mention of a clergyman in the minutes of the vestry is in 1753, when it was ordered that two thousand pounds of tobacco be paid to the Rev. Mr. Proctor, for services by him done and performed for this parish.' And at the same meeting, 'on motion of James Foulis, clerk, and for reasons appearing to this vestry, he is received and taken as minister of this parish.' The name of Mr. Foulis continues to appear on the minutes of the vestry until 1759, when tradition relates that he went away, nobody knew whither, and that he was not for a long time, if ever afterward, heard from. In 1762 the Rev. Thomas Thompson officiated a few months, and then resigned his charge, in consequence of his age and the extent of the parish. The next spring the Rev. Alexander Gordon, from Scotland, became rector of the parish, and continued to officiate until the commencement of our Revolution, when, being disaffected toward the new order of things, he retired, and spent his remaining days near Petersburg. Some of his descendants are still remaining in the parish, among whom are some of the brightest ornaments and chief supporters of the Church. Of his own morals, however, and those of his predecessor, (Foulis,) tradition does not speak in unmeasured terms.

"From the time of his departure until 1787, I find no parish records, and know but little of the Church during that interval. The Rev. James Craig, of Cumberland parish, Lunenburg, however, officiated a part of the time in this county during three or four of the last years,—a gentleman highly esteemed both as a man and a preacher.

"In May, 1787, a Convention of the deputies from the several parishes of the State was held at Richmond, and an ordinance passed, regulating the appointment of vestries, &c. The same year a new vestry was elected in this county, and, in 1790, Rev. Alexander Hay, likewise from Scotland, was inducted into the parish. He is represented as having been a man of superior talents and attainments, and, from some specimens of his sermons which I have met with, he seems to have been strictly orthodox and evangelical; but, if report speak truly, he was not endowed by nature with a very mild temper, and he soon found himself in a situation not the most favourable for the cultivation of the passive virtues of our religion. He was hardly inducted into the parish before petitions began to be presented to the Legislature for the sale of the glebe, but without success. As serving to throw some light on the condition of the parish and Church at that time, I shall send you herewith two manuscripts from the pen of Mr. Hay,—one an address to the vestry or parish generally, and the other a remonstrance to the Legislature. The ill temper manifested by him in these and other transactions, or some other cause, made several of the most influential gentlemen in the county his personal enemies, and they neglected no means to harass and thwart him. Some of them he prosecuted

for slander, but obtained no damages. Under the operation of such causes, as you may well suppose, the Church continued to decline. To give you some idea of the rapidity of this decline, I will make a few extracts from the parish register during the first twenty years of Mr. Hay's ministry:—

"1792. Baptisms, 89 whites, 35 blacks. Marriages, 11. Funerals, 1."

"1802. Baptisms, 31 whites, 6 blacks. Marriages, 3. Funerals, 6."

"1810. Baptisms, 6 whites, 7 blacks. Marriages, none. Funerals, none."

"During the same time the whole amount of subscriptions in the parish for his support, the glebe then being occupied by him, was three hundred and forty-five pounds six shillings and elevenpence,—a little more than seventeen pounds per annum. 'For the last seven years of this time,' he says, 'during which my attendance was not constant, and my services partly discontinued, from an almost total want of encouragement of any kind, there was nothing subscribed.'

"I neglected to say, in the proper place, that measures were early taken for the erection of churches in different parts of the parish. Of these, one was rebuilt by subscription in 1793-94, but, no title to the land having been secured, it was afterward converted into a dwelling-house. Another, having fallen into disuse and being out of repair, was taken down and the materials used in the erection of a Baptist meeting-house. A third, having been sometimes used for the double purpose of a tobacco-barn and stable, was demolished and some of the timbers used in building a store on the same site. The last, having been repaired in 1795-96, was burned to the ground a few years since, having been set on fire by some one, it is said, who wished to obtain the nails. It is proper to remark that it had been some time unused, and was probably in a dilapidated state.

"In 1816 or 1817, after the Church had begun to revive in other parts of the State, and the late Bishop Ravenscroft was beginning to make her claims known in the adjoining county of Mecklenburg, a small edifice was erected about three miles from this place, in which Mr. Hay preached a few times before his death, which occurred in 1819. Here also Mr. Ravenscroft occasionally preached before his elevation to the Episcopacy, and admitted three or four persons to the communion. The situation of this church not proving favourable for an Episcopal congregation, it has recently been sold to the Methodists and the proceeds appropriated toward the erection of another in this village.

"In 1814, Evan Ragland, Esq., dying, left a large estate, consisting of land, negroes, &c., to the Church, with various provisions, but designed primarily and chiefly for the support of a minister or ministers in this parish. This will was contested by the heirs-at-law of said Ragland, and its execution opposed on several grounds. Accordingly a suit was commenced by Mr. Hay on the part of the Church, he being particularly interested, and the case was decided in his favour in the Court of Chancery. From thence it was carried up to the Court of Appeals, where the decision was likely to be reversed. After the death of Mr. Hay, however, agents or commissioners were appointed by the Convention on the part of the Church, who were authorized to make a compromise with the heirs of Mr. Ragland. This they effected, and the case was of course dismissed from court. By the terms of the compromise, the land, which in the mean time had considerably depreciated in value, was sold, and bonds to one-fourth of the amount were executed to the agents for the purposes specified in

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the will. The last of the bonds is now due, and the Convention is expected to determine at its next meeting what shall be done with the money, amounting to one thousand seven hundred or one thousand eight hundred dollars.

"In 1820 or 1821, the Rev. Mr. Wingfield—now of Portsmouth parish, near Norfolk, but then residing with Mr. Ravenscroft—officiated several months, perhaps a year, in the county, with the view of permanently establishing himself; but he did not meet with sufficient encouragement to persevere. Four or five years since, Mr. Steel, the successor of Bishop Ravenscroft in Mecklenburg, was called to the county to perform some official duty. This led to an arrangement for him to preach once a month at Mount Laurel Church, which had been built a few years previous, chiefly by Episcopalians, but with the condition that it should be free to others when not used by them. Subsequently he made an arrangement to preach one Sunday in a month also in the court-house, which he continued to do until the close of 1828. In the spring of the same year I received ordination, and was directed by the Bishop to make this the field of my labours. These I commenced the first Sunday in June, and was well received by a few, though I found great ignorance of the Church prevailing, and, among many, the most bitter prejudices against her. These prejudices, I am happy to say, appear to be dying away, and the Prayer-Book is becoming more and more popular. During the last year I have admitted to the Communion eight persons, and baptized three adults and six children. A commodious brick church is now nearly ready for consecration in this village, and a smaller place of worship has been erected for me during the past year in another part of the county. My Sunday labours are divided between these congregations, but I am often invited to preach in Baptist and Methodist meeting-houses; and, did my stated duties permit, I might preach much oftener than I do, where twenty years ago a minister of our Church would have had little but the bare walls for an auditory. This I mention merely to show the decline of prejudice.

"Thus I have given the annals of my parish as far as I have been able to collect them; and, lest I should prove tediously prolix, I will touch upon but one point more. It is stated, in an article which I saw some time ago, from the 'Protestant Episcopalian,' and, I presume, from one of you, that Patrick Henry was once an infidel, &c. His widow and some of his descendants are residing in this county, and I am authorized by one of them to say that the anecdote related is not true. He ever had, I am informed, a very great abhorrence of infidelity, and actually wrote an answer to 'Paine's Age of Reason,' but destroyed it before his death. His widow has informed me that he received the Communion as often as an opportunity was offered, and on such occasions always fasted until after he had communicated, and spent the day in the greatest retirement. This he did both while Governor and afterward. Had he lived a few years longer, he would have probably done much to check the immoral influence of one of his compatriots, whose works are now diffusing the poison of infidelity throughout our land."

Mr. Dresser became the minister of this parish in 1828, and continued in it until 1838, when he was succeeded by its present rector, the Rev. John Grammar. Under his ministry the congregation has become one of the largest in the diocese. A church at

Meadville was built many years since, but has failed to effect what was hoped from it. A large and costly church has been built at the court-house, in place of the one mentioned by Mr. Dresser, in which one of our largest country-congregations assemble every Sabbath.

List of the old Vestrymen of Antrim Parish, from 1752 to —

James Terry, Richard Echols, Thos. Dillard, Thos. Calloway, Richard Brown, William Irby, Merry Webb, Peter Wilson, William Wynne, John Guillingtine, John Owen, Nathaniel Terry, Geo. Currie, Samuel Harris, Andrew Wade, Jas. Dillard, Robert Wooding, Archibald Gordon, John Bates, Edward Booker, Hugh Junis, Geo. Watkins, Alexander Gordon, Thomas Tunstall, John Donaldson, Evan Ragland, Benjamin Dickson, William Thompson, George Boyd, Moses Terry, William Sims, Walter Coles, Edward Wade, Isaac Coles, John Coleman, William Terry, Michael Roberts, John Ragland, Armistead Washington, Joseph Hobson, George Carrington, Thomas Davenport, John Faulkner, Edmund King, Joseph Sandford, Thomas Thwait, John Ervine, Daniel Wilson, Thomas Clark, Evan Ragland, Jr., Joseph Haynes, Thomas Lipscomb, John B. Scott, Francis Petty, Daniel Parker, George Camp, William Thomas, Jno. Watlington, Achilles Colquett, Hansom Clark, John A. Fowlkes, Chas. Meriwether, Adam Toot, Edward Boyd, Thomas Clark, Beverly Syndor, Jos. Hewell, Samuel Williams, Littlebury Royster, Benjamin Rogers, Chilton Palmer, John Haynes, Seevor Torian, Robt. Crute, Granville Craddock, Edward Carlton, William Fitzgerald, Isham Chasteen, Icare Torian, Isaac Medley, John R. Cocke, William Scott.

To them we may add other names, though not vestrymen, yet from the time of efforts for reviving the Church, taking an interest in it and contributing to it,—such as the Bruces, Ligons, Greens, Wimbishses, Leighs, Banks, Logans, Borums, Edmundsons, Fontaines, Carringtons, Baileys, &c.

In another part of the county of Halifax the Rev. Mr. Clark has been for many years doing a good work, chiefly among the poor and servants, to whom he has devoted time and labour without compensation, being enabled by Providence so to do. Under his auspices, and not without considerable pecuniary aid on his part, three new churches have been erected in that part of the county.

his duties for about seven years, the failure of his health constrained him to resign, leaving the institution in a condition promising permanent success. In the summer of 1852, the Rev. John P. McGuire, its present rector, was appointed his successor, and is now nearly at the close of his fifth session. The number of pupils—between seventy and eighty—is about what it has been for years; it is still among the very first as an institution of learning; the fruits of grace are still gathered to an encouraging extent, some twenty having been added to the Communion of the Church during the last session, and others now expecting soon to be confirmed,—thus in the highest sense accomplishing the purpose for which the school was originally established.

No. XXIII.

FURTHER STATEMENTS CONCERNING THE RELIGIOUS CHARACTER OF WASHINGTON AND THE QUESTION WHETHER HE WAS A COMMUNICANT OR NOT.

EXTRACT from a letter of the Rev. Dr. Berrian, of New York, to Mrs. Jane Washington, of Mount Vernon, in answer to some inquiries about General Washington during his residence in New York as President of the United States:—

“About a fortnight since I was administering the Communion to a sick daughter of Major Popham, and, after the service was over, happening to speak on this subject, I was greatly rejoiced to obtain the information which you so earnestly desired.

“Major Popham served under General Washington during the Revolutionary War, and I believe he was brought as near to him as their difference of rank would admit, being himself a man of great respectability, and connected by marriage with the Morrises, one of the first families in the country. He has still an erect and military air, and a body but little broken at his advanced age. His memory does not seem to be impaired nor his mind to be enfeebled.”

To the above I can add my own testimony, having in different ways become acquainted with the character of Major Popham, and having visited him about the same time mentioned by Dr. Berrian.

Extract from Major Popham's Letter to Mrs. Jane Washington

NEW YORK, March 14, 1839.

MY DEAR MADAM:—You will doubtless be not a little surprised at receiving a letter from an individual whose name may possibly never have

reached you; but an accidental circumstance has given me the extreme pleasure of introducing myself to your notice. In a conversation with the Rev. Dr. Berrian a few days since, he informed me that he had lately paid a visit to Mount Vernon, and that Mrs. Washington had expressed a wish to have a doubt removed from her mind, which had long oppressed her, as to the certainty of the General's having attended the Communion while residing in the city of New York subsequent to the Revolution. As nearly all the remnants of those days are now sleeping with their fathers, it is not very probable that at this late day an individual can be found who could satisfy this pious wish of your virtuous heart, except the writer. It was my great good fortune to have attended St. Paul's Church in this city with the General during the whole period of his residence in New York as President of the United States. The pew of Chief-Justice Morris was situated next to that of the President, close to whom I constantly sat in Judge Morris's pew, and I am as confident as a memory now labouring under the pressure of fourscore years and seven can make me, that the President had more than once—I believe I may say often—attended at the sacramental table, at which I had the privilege and happiness to kneel with him. And I am aided in my associations by my elder daughter, who distinctly recollects her grandmamma—Mrs. Morris—often mention that fact with great pleasure. Indeed, I am further confirmed in my assurance by the perfect recollection of the President's uniform deportment during divine service in church. The steady seriousness of his manner, the solemn, audible, but subdued tone of voice in which he read and repeated the responses, the Christian humility which overspread and adorned the native dignity of the saviour of his country, at once exhibited him a pattern to all who had the honour of access to him. It was my good fortune, my dear madam, to have had frequent intercourse with him. It is my pride and boast to have seen him in various situations,—in the flush of victory, in the field and in the tent,—in the church and at the altar, always himself, ever the same.

Letter from General Lewis, of Augusta county, Virginia, to the Rev. Mr. Dana, of Alexandria.

LEWISTOWN, December 14, 1855.

REVEREND AND DEAR SIR:—When (some weeks ago) I had the pleasure of seeing you in Alexandria, and in our conversation the subject of the religious opinions and character of General Washington was spoken of, I repeated to you the substance of what I had heard from the late General Robert Porterfield, of Augusta, and which at your request I promised to reduce to writing at some leisure moment and send to you. I proceed now to redeem the promise. Some short time before the death of General Porterfield, I made him a visit and spent a night at his house. He related many interesting facts that had occurred within his own observation in

the war of the Revolution, particularly in the Jersey campaign and the encampment of the army at Valley Forge. He said that his official duty (being brigade-inspector) frequently brought him in contact with General Washington. Upon one occasion, some emergency (which he mentioned) induced him to dispense with the usual formality, and he went directly to General Washington's apartment, where he found him on his knees, engaged in his morning's devotions. He said that he mentioned the circumstance to General Hamilton, who replied that such was his constant habit. I remarked that I had lately heard Mr. — say, on the authority of Mr. —, that General Washington was subject to violent fits of passion, and that he then swore terribly. General Porterfield said the charge was false; that he had known General Washington personally for many years, had frequently been in his presence under very exciting circumstances, and had never heard him swear an oath, or in any way to profane the name of God. "Tell Mr. — from me," said he, "that he had much better be reading his Bible than repeating such slanders on the character of General Washington. General Washington," said he, "was a pious man, and a member of your Church, [the Episcopal.] I saw him myself on his knees receive the Sacrament of the Lord's Supper in — Church, in Philadelphia." He specified the time and place. My impression is that Christ Church was the place, and Bishop White, as he afterward was, the minister. This is, to the best of my recollection, an accurate statement of what I heard from General Porterfield on the subject.

I am, sir, with great respect, very truly yours, S. H. LEWIS

[In relation to what is said about the paroxysms of passion and terrible swearing of General Washington, we have something very special to say.

We have heard of this many years since, and think we are able to trace it to its true source.

The following extract from a late synopsis of General Washington's private letters to his secretary,—Mr. Tobias Lear,—by the Hon. Richard Rush, of Philadelphia, will throw some light on the subject:—]

"An anecdote I derived from Colonel Lear shortly before his death in 1816 may here be related, showing the height to which his [General Washington's] passion would rise, yet be controlled. It belongs to his domestic life which I am dealing with, having occurred under his own roof, whilst it marks public feeling the most intense and points to the moral of his life. I give it in Colonel Lear's words as nearly as I can, having made a note of them at the time.

Toward the close of a winter's day in 1791, an officer in uniform was seen to dismount in front of the President's in Philadelphia, and, giving the bridle to his servant, knock at the door of his mansion. Learning from the porter that the President was at dinner, he said he was on public business and had despatches for the President. A servant was sent into

the dining-room to give the information to Mr. Lear, who left the table and went into the hall, when the officer repeated what he had said. Mr. Lear replied that, as the President's secretary, he would take charge of the despatches and deliver them at the proper time. The officer made answer that he had just arrived from the Western army, and his orders were to deliver it with all promptitude, and to the President in person; but that he would wait his directions. Mr. Lear returned, and in a whisper imparted to the President what had passed. General Washington rose from the table and went to the officer. He was back in a short time and made a word of apology for his absence, but no allusion to the cause of it. He had company that day. Every thing went on as usual. Dinner over, the gentlemen passed into the drawing-room of Mrs. Washington, which was open in the evening. The General spoke courteously to every lady in the room, as was his custom. His hours were early, and by ten all the company had gone. Mrs. Washington and Mr. Lear remained. Soon Mrs. Washington left the room. The General now walked backward and forward slowly for some minutes without speaking. Then he sat down on a sofa by the fire, telling Mr. Lear to sit down. To this moment there had been no change in his manner since his interruption at table. Mr. Lear now perceived emotion. This rising in him, he broke out suddenly:—"It's all over! St. Clair's defeated,—routed; the officers nearly all killed, the men by wholesale; the rout complete. Too shocking to think of;—and a surprise into the bargain!" He uttered all this with great vehemence. Then he paused, got up from the sofa, and walked about the room several times, agitated, but saying nothing. Near the door he stopped short and stood still for a few seconds, when his wrath became terrible. "Yes," he burst forth, "here, on this very spot, I took leave of him. I wished him success and honour. 'You have your instructions,' I said, 'from the Secretary of War: I had a strict eye to them, and will add but one word,—beware of a surprise! I repeat it, beware of a surprise; you know how the Indians fight us.' He went off with that as my last solemn warning thrown into his ears. And yet to suffer that army to be cut to pieces, hacked, butchered, tomahawked, by a surprise,—the very thing I guarded him against! O God! O God! he's worse than a murderer! How can he answer it to his country? The blood of the slain is upon him,—the curse of the widows and orphans,—the curse of Heaven!" This torrent came out in tones appalling. His very frame shook. "It was awful," said Mr. Lear. More than once he threw his hands up as he hurled imprecations upon St. Clair. Mr. Lear remained speechless, awed into breathless silence. The roused chief sat down on the sofa once more. He seemed conscious of his passion, and uncomfortable. He was silent. His warmth beginning to subside, he at length said, in an altered voice, "This must not go beyond this room." Another pause followed,—a longer one,—when he said, in a tone quite low, "General St. Clair shall have justice: I looked hastily through the despatches, saw the whole disaster, but not all the particulars.

I will receive him without displeasure; I will hear him without prejudice, he shall have full justice." He was now (said Mr. Lear) perfectly calm. Half an hour had gone by. The storm was over; and no sign of it was seen in his conduct or heard in his conversation. The whole case was investigated by Congress. St. Clair was exculpated, and regained the confidence Washington had in him when appointing him to command. He had put himself into the thickest of the fight, and escaped unhurt, though so ill as to be carried on a litter and unable to mount his horse without help.

In relation to the above, let it be granted that Mr. Lear, (who did not sympathize with General Washington's religious opinions,) after the lapse of more than twenty years, retained an accurate recollection of all his words, and that Mr. Rush fully understood them and truly recorded them, as doubtless he did: yet what do they amount to? Is the exclamation "O God! O God!" under his aroused feeling, that swearing since imputed to him, but which from his youth up he had so emphatically condemned in his soldiers as impious and ungentlemanly?*

If it be said that some doubt still rests on the question of General Washington's being a communicant, by reason of the testimony of Bishop White, as mentioned in a previous part of this book, such doubt may be removed in the following manner:—Here are two most respectable officers under General Washington, who testify to the fact of having seen him commune in New York and Philadelphia. He may have communed in Philadelphia on some occasion and yet not been seen by Bishop White, who had the care of two or three churches, at which he officiated alternately in conjunction with one or more ministers. He may have retired, and doubtless did, at other times, and was seen by Bishop White. If it be asked how we can reconcile this leaving of the church at any time of the celebration of the Lord's Supper with a religious character, we reply by stating a well-

* The Rev. Dr. McGuire, of Fredericksburg, while preparing his volume on the Religious Opinions and Character of Washington, having heard this report emanating from some of the enemies of Washington and too readily admitted by some of his friends, made a particular personal inquiry of Mr. Robert Lewis, of Fredericksburg, and Mr. Laurence Lewis, of Woolhawn, two gentlemen as competent to know the private habits of Washington as any others in the land. They were nephews of General Washington. The former lived in the family of Washington for some time as private secretary: the latter was his near neighbour, living on a farm given him by the General. Both of them were men of the highest character, and pious members of our Church, and both declared that they had never heard an oath from the lips of their uncle. To this testimony, and those of General Porterfield and Major Popham, is to be opposed that of Mr. Tobias Lear's account of one of Washington's paroxysms, as given above, and which, according to his own showing, was never to go beyond the room in which it occurred. The testimony of one who had betrayed a sacred trust of Washington on another occasion besides this should be received with doubt.

known fact,—viz: that in former days there was a most mistaken notion, too prevalent both in England and America, that it was not so necessary in the professors of religion to communicate at all times, but that in this respect persons might be regulated by their feelings, and perhaps by the circumstances in which they were placed. I have had occasion to see much of this in my researches into the habits of the members of the old Church of Virginia. Into this error of opinion and practice General Washington may have fallen, especially at a time when he was peculiarly engaged with the cares of government and a multiplicity of engagements, and when his piety may have suffered some loss thereby.

No. XXIV.

THE VIRGINIA ALMINACK FOR THE YEAR OF OUR LORD GOD 1776.

The right Honourable John Earl of Dunmore, Governor.

Members of his Majesty's Council.
Honourable.

Thomas Nelson, Esqr., Presid	George William Fairfax, Esqr.
Richard Corbin, Esqr.	Ralph Wormley, jun., Esqr.
William Byrd, Esqr.	Rev'd. John Camm.
John Tayloe, Esqr.	John Page, Esqr.
Robert Carter, Esqr.	Gawin Corbin, Esqr.
Robert Burwell, Esqr.	

Governors and Visitors of the College.

Nathaniel Burwell, Esqr., Rector.	
Hon. Thomas Nelson, Esqr.	Thomas Nelson, jun., Esqr., (after-
" Richard Corbin, Esqr.	wards General Nelson).
" Wm. Byrd, Esqr.	Richard Bland, Esqr.
" John Page, jun., Esqr.	Dudley Digges, Esqr.
" Ralph Wormley, Esqr.	Charles Carter, Esqr., Corotoman.
Rev. James Maury Fontaine.	Richard Randolph, Esqr.
Rev. Thomas Field.	John Blair, Esqr.
Peyton Randolph, Esqr.	Robert Beverley, Esqr.
Robert Carter Nicholas, Esqr.	Benjamin Harrison, Esqr.
Mann Page, Esqr.	

The foregoing shows who were the leading persons in the government of the State and College in the year 1776. The Mr. Nathaniel Burwell