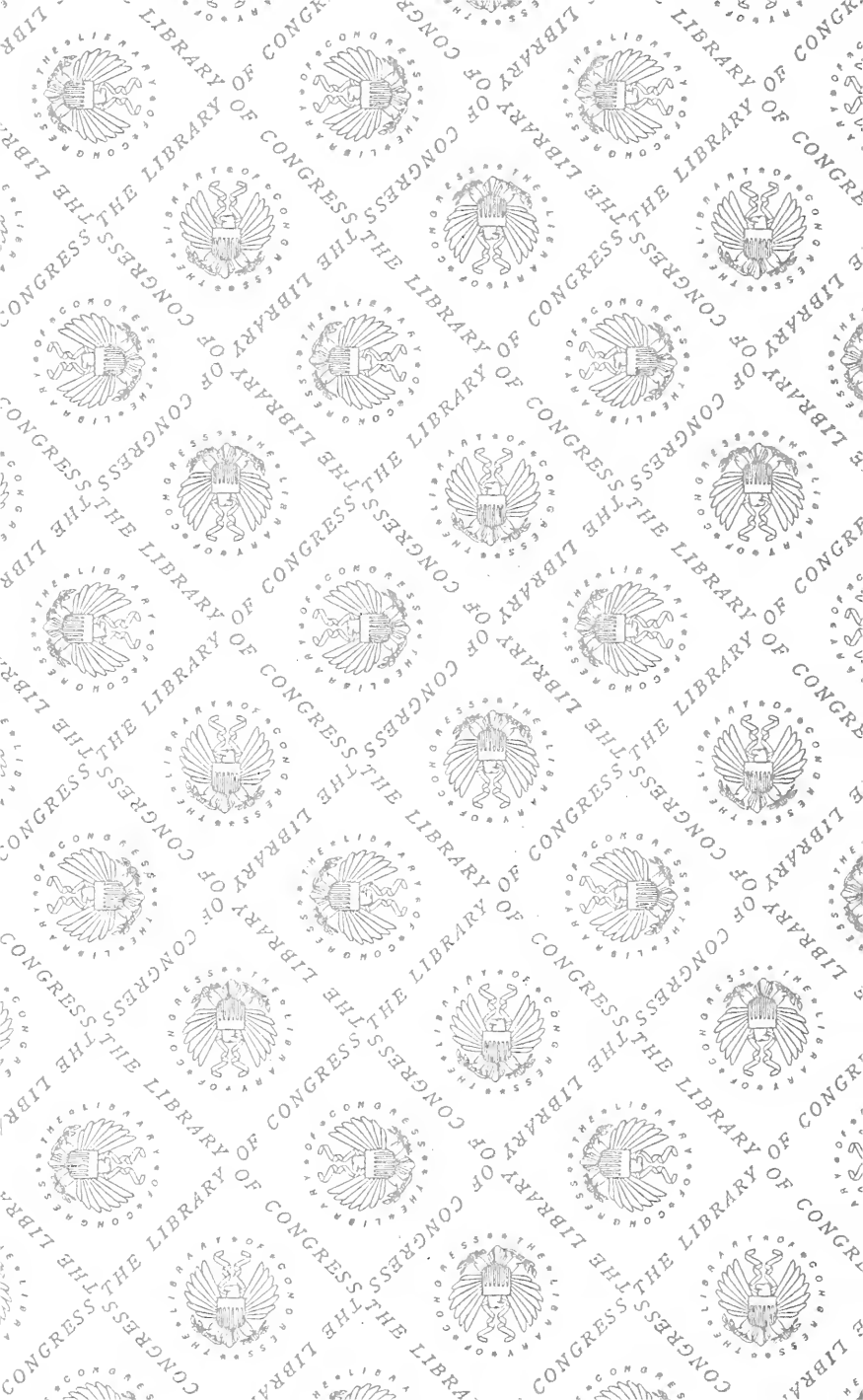
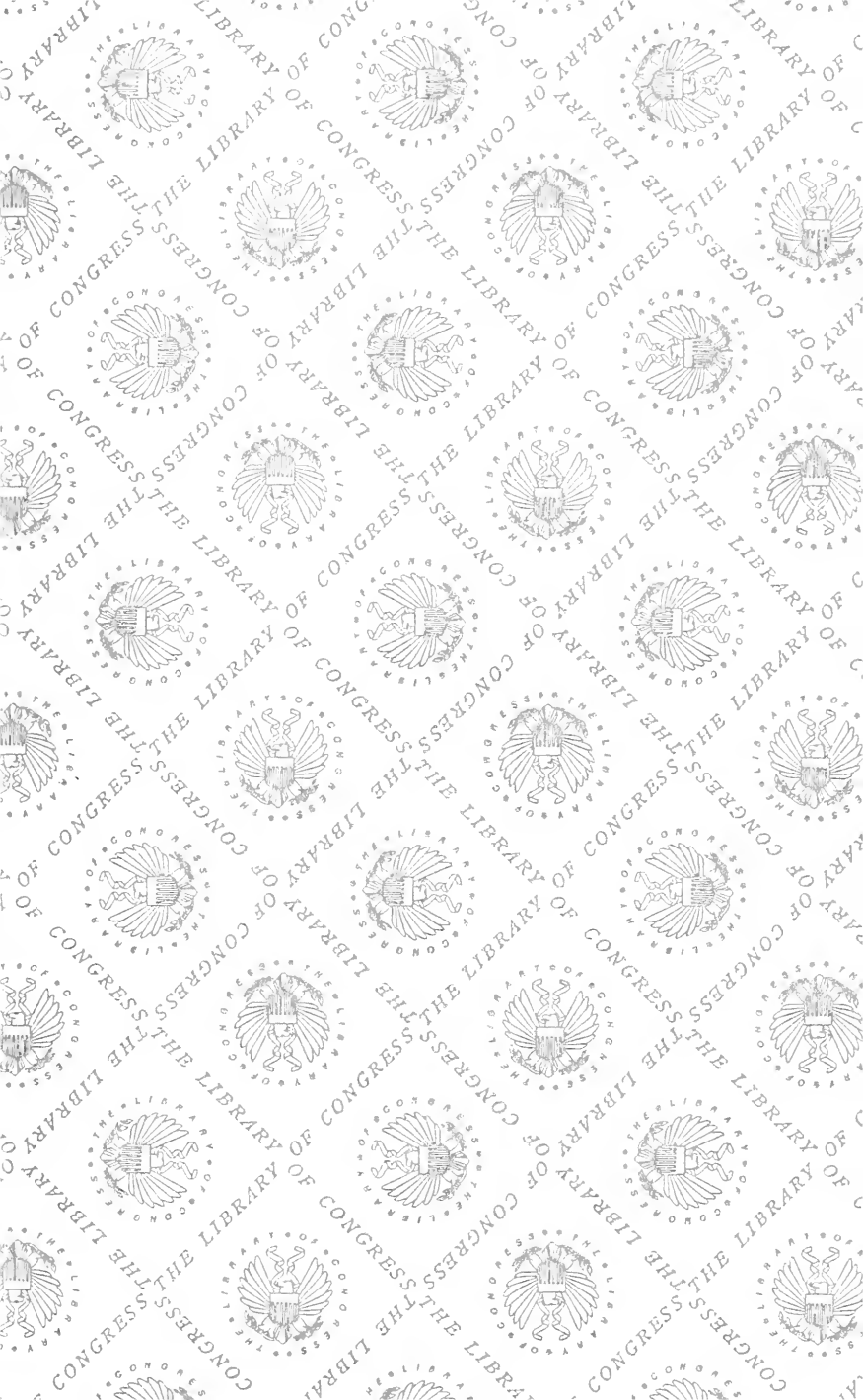


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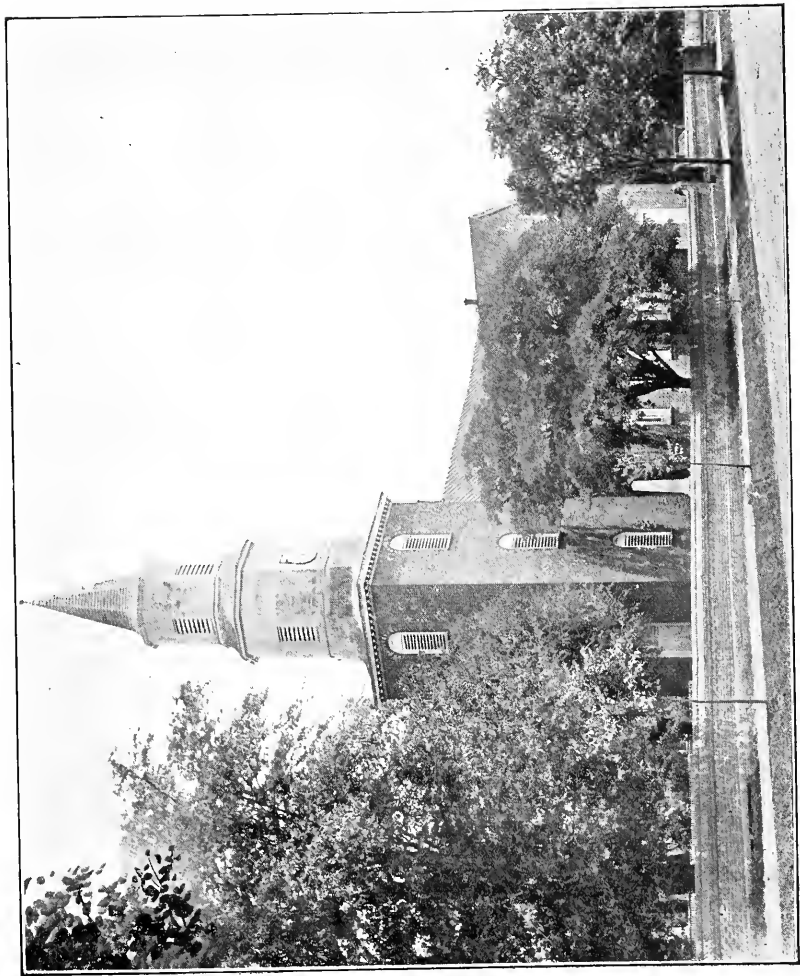












THE CHURCH VIEWED FROM THE DUKE OF GLOUCESTER STREET



# Bruton Church

Williamsburg, Virginia

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## Brief Historical Notes

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By

Rev. W. A. R. Goodwin, A. M.

Rector of Bruton Church

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I L L U S T R A T E D

\* 1903 \*

Gift  
Author  
(Person)  
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THE JAMESTOWN BAPTISMAL FONT.



THE SILVER-GOLD COMMUNION SERVICE,  
KNOWN AS THE "QUEEN ANNE SET."



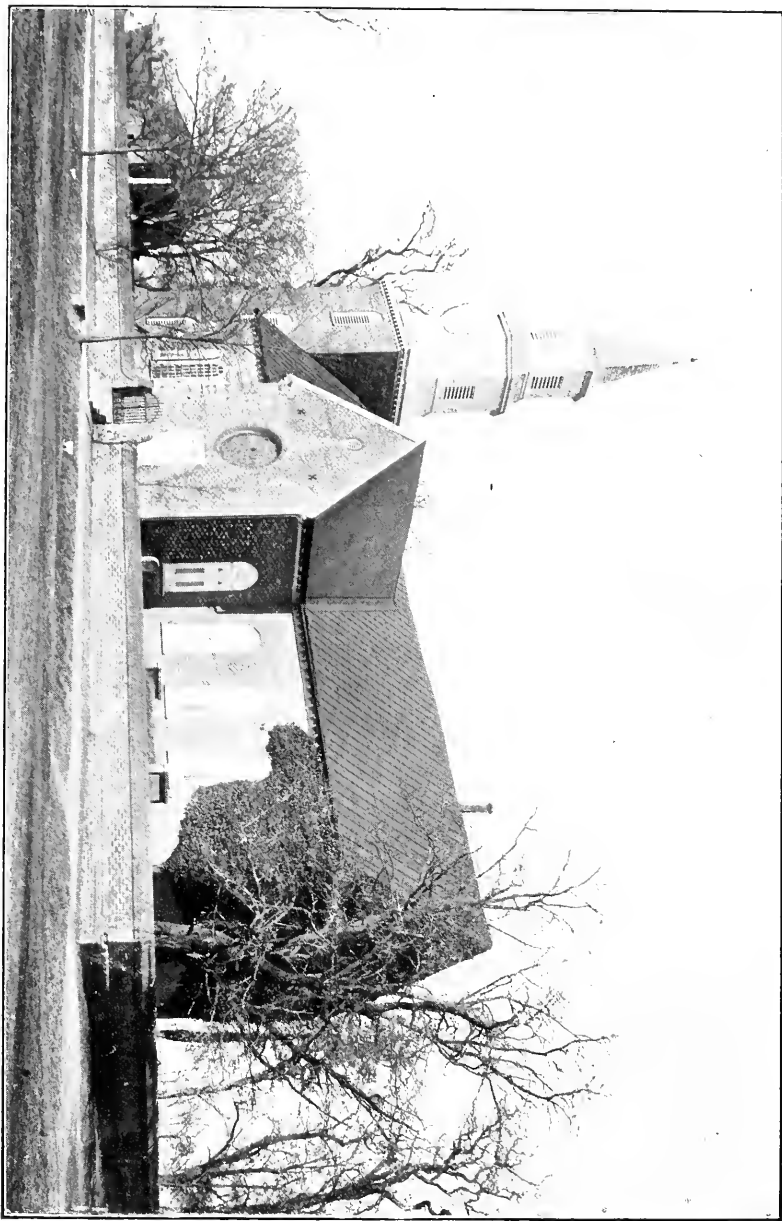
## Preface



IN connection with a larger and more complete Historical Sketch of Bruton Church this brief outline with illustrations has been prepared, at smaller cost, to meet a popular demand. The author earnestly hopes that the circulation of this and the larger sketch of the History of the Church will increase the interest of the public in this ancient building, and win for the old Church new friends who will aid in its restoration and preservation.

BRUTON RECTORY,  
WILLIAMSBURG, VA.  
August 14th, 1903.





THE CHURCH VIEWED FROM THE PALACE GREEN, AND THE EAST.





## Associations



OLD Bruton Church has well withstood the devastating touch of time. The storms of many winters have gone over it, the fierce battles of two great wars have raged near it, and in it have lain the sick and wounded of two armies, and yet it stands to-day just as it stood well nigh two hundred years ago. The Building is consecrated by hallowed associations. It is intimately connected with Virginia's early history. Through its ancient tower entrance passed the Court processions of Colonial days,—the governors with emblazoned emblems, betokening the authority and majesty of old England's Kings and Queens; the Council of State, composed of men whose names will ever live in our nation's history; and the members of the House of Burgesses, the defenders of the liberties of the people.

Here, in pew officially assigned, elevated from the main floor and richly canopied, sat the proud and imperious Francis Nicholson, the devoted Edmund Jennings, the dauntless Spottswood, Drysdale, Gooch, Dinwiddie, Fauquier, Norborne Berkeley Lord de Botetourt, and Dunmore.

Here, as Vestrymen, worshipped the Hon. Daniel Parke; the Hon. John Page, "the immigrant;" Thomas Ludwell, Secretary of State; Sir John Randolph; Peyton Randolph, the King's Attorney and Speaker of the House of Burgesses; Robert Carter Nicholas, Treasurer of Virginia; Major Robert Beverly, Attorney, and Clerk of the House of Burgesses, and many others whose names appear in the long list of Vestrymen and upon the pages of the nation's history.

Here once sat the men who first saw the vision of a great free republic of this Western World, and who, at the altar of sacrifice, consecrated their lives to the cause of liberty which they loved—George Wythe, patriot, teacher, signer of the Declaration of Independence, was a vestryman; Thomas Jefferson, James Monroe, John Tyler, and Chief Justice John Marshall, and Edmund Randolph, worshipped here while students in the College of William and Mary; and most of them in after years while serving the Colony and State. George Mason, Edmund Pendleton, Edmund Randolph, Benjamin Harrison, Bland and Lee, while members of the House of Burgesses; Patrick Henry while a member of the House and Governor of Virginia (1776), and George Washington, while seeking to win the heart and hand of the beautiful Martha Custis.

These, and many others, whose names are deathless, have passed within these sacred courts and meekly bowed the knee in supplication to the King of Kings. As we linger in the silence of the Church, they pass before the awakened vision of the mind. They sit, as they did of old, listening to the law of the God of Nations, and to the message of liberty in the great Gospel of redemption. The walls of the cruciform old building seem to echo again with their voice of prayer and thanksgiving.

Here the youth of the nation that was to be, dreamed dreams and saw visions which awakened the high and noble aspirations of their lives; for here they heard the Gospel of Liberty, and engaged in the service of devotion and adoration which rouses the best that is in a man, and inspires him to live and serve for the Glory of his God and the good of his fellowman.

Here have ministered faithful servants of the most high God. The services have been almost continuous. The College Faculty could always be relied upon to supply ministerial service, and the City of Williamsburg, being the seat of the Colonial Government, created a con-



THE CHURCH YARD.



stant demand for the services and ministrations of the Church.

The Church was preserved because it was needed. Thus the present building has been longer in continuous use than any other Episcopal Church in America.

Around the Church, side by side with the peers, warriors, scholars, and statesmen of the past in their sculptured tombs, beneath many mouldering heaps, "the rude forefathers of the hamlet sleep." Some to earthly fame are now unknown, the names of others live, not because they are engraved in marble, but because they helped to make the nation's history great.

The Old Church, with its historic associations and hallowed memories, is to us an inheritance from the past and a trust for the future. It must be preserved. It must remain to tell its story of the days that are gone to days that may yet be. It belongs, in a sense, to the nation with whose early history it is so intimately associated. It is doubly dear to us to whom it witnesses of the influence of our Church over the lives of the Nation-builders, and to whom it speaks of the continuity of our Church's life and liturgy.

The work of restoration, which has been determined upon, will be done with reverence and with devotion. The exterior will be left unchanged, for change here would mean innovation. The interior, which was changed and distorted, in view of conditions which no longer exists, will be restored to its ancient form, and the whole will be transmitted, under the good providence of God, to posterity as it was planned and builded and used by our forefathers.

# Bruton Church

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## Brief Historical Notes



IN 1632 Middle Plantation (subsequently Williamsburg) was "laid out and paled in." A Parish bearing this name was created shortly afterwards.

### The Name of the Parish

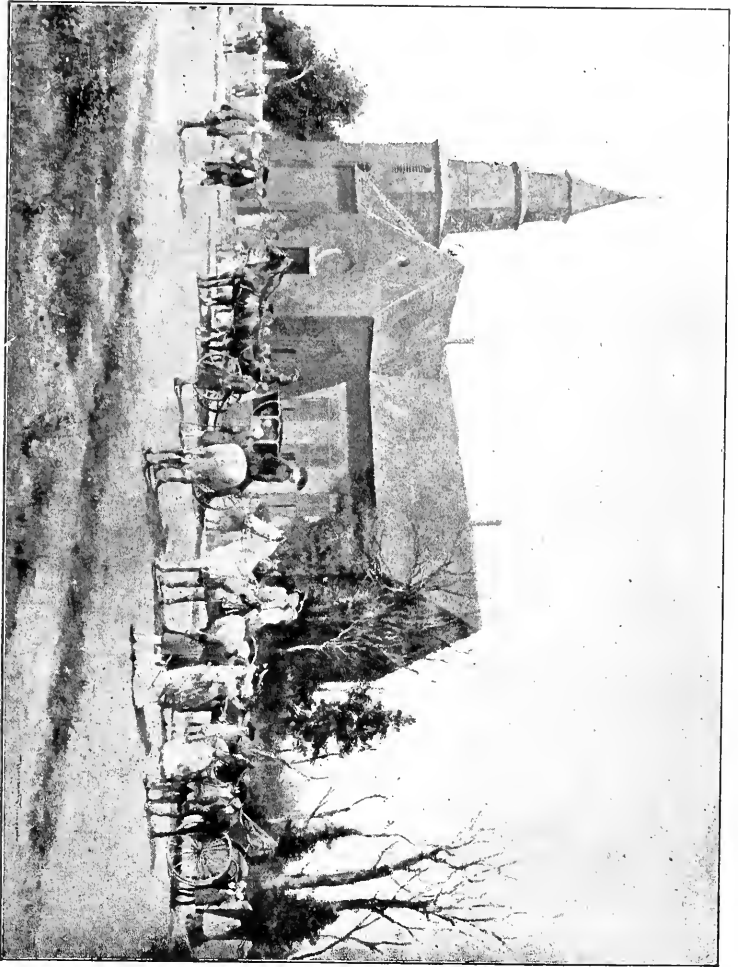
The name Bruton was doubtless given to the Parish in honor of Thomas Ludwell, Esq., who, according to the record inscribed on his tomb-stone at the door of Bruton Church, was born in Bruton in the county of Summerset, England, and departed this life in the year 1678.

### The First Church Building

The first Church Building erected on this site was completed in 1683 and was dedicated by the Rev. Rowland Jones, on January 6th, 1684 "being **V<sup>c</sup> Epiphany.**"

### The Present Church Building

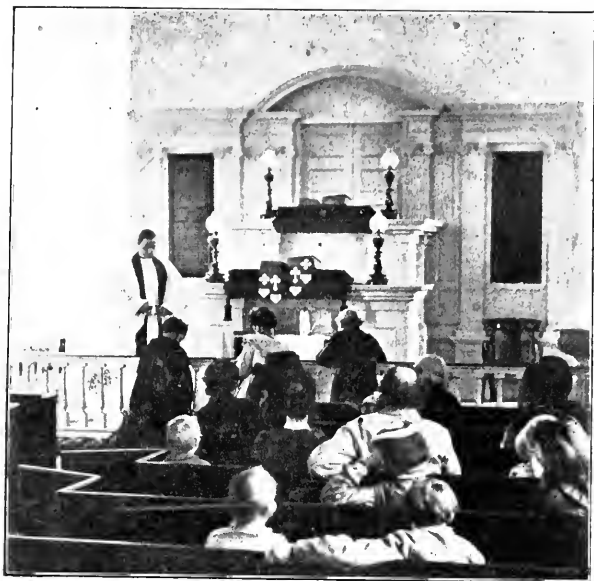
Subsequent to the removal of the House of Burgesses from Jamestown to Williamsburg in 1699, the Old



A COLONIAL SCENE.  
From a painting of Bruton Church, now in the Metropolitan Museum of Art.







INTERIOR VIEW, 1840-1886.



THE DUKE OF GLOUCESTER STREET.



Church Building was found to be inadequate for the use of the Parish, and in 1710 a new Church building was determined upon, which was completed in 1715. The two transepts were built and paid for by order of the House of Burgesses. The bricks used in the building were furnished by Alexander Spottswood and Hon. Edmund Jennings "at  $\text{V}^e$  rate of 15<sup>s</sup> per thousand." This building has never been destroyed by fire, and has been continuously in use longer than any other Episcopal Church in America.

### **Town Clock Placed in Church Steeple**

On the 14th day of July, 1840, on motion, it was Resolved that the Town authorities have permission to have the Town clock removed to the Church and fixed up therein.

### **Modern Innovations**

In 1840 the interior of the Church was remodeled; a partition wall was built across the nave, the chancel was removed from the East end of the Church and built out from this wall, the old pulpit was removed and the original form and appearance of the Church destroyed.

### **The Restoration**

At a meeting of the vestry, of the Church, held Saturday, May 23d, 1903, it was unanimously decided to restore the interior of Old Bruton Church to its original form. The Vestry determined to associate with themselves, in the restoration of the Church an advisory committee consisting of Rt. Rev. A. M. Randolph, D. D., LL. D., the Rev. Dr. Beverly D. Tucker, Diocese Southern Virginia; the Rev. J. J. Gravatt, Diocese of Virginia; the Rev. Dr. Randolph H. McKim, Diocese of Washington;

the Rev. William R. Huntington, D. D., Diocese of New York, and Mr. J. Frederick Kernochan, of New York City.

The co-operation of these gentlemen will give assurance to the Church at large that the work of restoration will be wisely planned and executed. It is estimated that the proposed restoration will cost about \$7,000. It will be impossible for the present members of Bruton Church to do this work unaided. We feel assured that the restoration of the Old Church will commend itself to the Church at large, and to all those who revere the past and desire to see the monuments of antiquity preserved.

We are anxious to have this work completed before 1907, when the Ter-centenary of the landing at Jamestown will be celebrated. This date practically marks the two-hundredth anniversary of the present building. Contributions made for this purpose will be used for the restoration and preservation of this ancient Temple of our forefathers.

### Communion Silver

The Church has at present three sets of Communion Silver, which on account of their sacred associations and antiquity are highly prized and carefully preserved. The following description of this plate is taken from a book entitled "Old Plate," published by the Gorham Manufacturing Co., New York, 1888, pp. 210-212:

### The Jamestown Church Service

CHALICE, H 10¼ in. PATEN, Dia 7 in. One mark, I **W**, oval object below, plain shield.

Inscription on each: **Mixe not holy thinges with profane. Ex dono francisci Morrison, Armigeri Anno Domini 1661.** This maker's mark is on the celebrated cup formerly belonging to the Blacksmith's Company, London, 1655, and purchased at the Dexter sale for no less a sum

\*Francis Morrison was at this time acting Governor of the Colony.



THE JAMESTOWN COMMUNION SERVICE.



than £378, and it is also found in a shaped shield on the copper plate preserved at Goldsmith's Hall 1675-1697.

ALMS BASIN, Dia 9¾ in. Four marks: 1, Lion passant; 2, Leopard's Head, crowned; 3, Small Roman a, London 1739; 4, maker's mark, T. F. (Thomas Farren). Inscription: **for the use of James City Parish Church.** This service has been in use in Bruton Church since the Church at Jamestown was abandoned. (Illustration p. 10.)

### Christ Church, Bruton Parish

Two-handled CUP AND COVER, gilt H 3¾ in.; Dia. 4¼ in. Four marks: Lion passant; 2, Leopard's Head, crowned; 3, black letter small i London 1686; 4, maker's mark **P-H**, crown and two ermine spots above, crescent below, shaped escutcheon, Peeter Harache. This maker's mark is also to be found on the copper plate preserved at Goldsmith's Hall.

PATEN, Dia 5½ in. Four marks: 1, Lion passant; 2, Leopard's Head, crowned; 3, small Roman b, London 1737; 4, maker's mark **R•G**. (Richard Gurney and Co.)

The cup is beautifully chased and embellished with applique leaves and bears private arms, the Paten is of less delicate workmanship. (Illustration p. 2.)

### The King George Service

FLAGON, H 10½ in. CHALICE, H 10 in. ALMS BASIN, Dia 10 in. Four marks on Flagon: 1, Lion passant; 2, Leopard's Head, crowned; 3, Old English capital **L** London 1766; 4, maker's mark **T-H**, crowned (Thos. Heming).

On Chalice the maker's mark is wanting, and the date letter is an old Old English **Æ**, London 1764, there

are no marks on the Alms Basin. All engraved with the Royal Arms between the initials **G I I I R**, with motto "**Honi soït qui mal y pense.**"

Plate of the same date and by the same maker is at Trinity Church, New York. (Illustration p. 12.)

These services of communion silver, when not in use, are kept in a fire-proof vault in a building of the Eastern State Hospital.

## The Font

According to tradition the Font in Bruton Church was used in the Church at Jamestown, and was brought from that place when the House of Burgesses was moved to Williamsburg, in 1699.

### FONT STONES

In the Calendar of State Papers Vol. I, page 35, there is the following record relating to the importation of Font Stones:

"One order more, same date (April 19, 1692), concerning font stones at Tindall's Point, Mr. Robt. Read one, Capt. Thorp one, & by Capt. Thorp's Information to my Under Sheriff, Capt. Page one, Capt. James Archer, one & y<sup>t</sup> ye Stone in Broughton, p<sup>r</sup>ifh Church is ye same, & y<sup>t</sup> Capt. Page gave his Receipt for them, but to whome he Knows not."

The tradition in the Parish is that when the Jamestown font was brought to Williamsburg, the one imported in 1692 was given to one of the neighboring Churches.

## The Bell

The bell which has rung out the years for more than a century and a quarter, has engraved upon it: "The gift





THE KING GEORGE III COMMUNION SERVICE.



of James Tarpley to Bruton Parish, 1761." There was a still older bell, which has been referred to, for the vestry, in 1769, entered an order for their contractor, Benjamin Powell, to have the "Old Bell and the materials of the old steeple." The ancient clock still looks down from the steeple, but for many years it has been unmindful of the flight of time.

### Old Record Books

The old Parish Register of the Church is still in the possession of the Vestry. It was found some years ago in a box of papers where it had doubtless been hid for safe keeping during the war. During this time it was badly mutilated by some person, ignorant of its value. A large number of pages were torn from the front and back of the book. It now contains the records of Baptisms from 1739 to May 21st, 1797, and the record of Deaths from April 13th, 1662, to December 18th, 1761. Thus it would appear that pages containing the record of seventy-seven years were torn from the front, and pages containing the record of deaths for thirty-six years were torn from the back. The book that remains has been rebound, and is kept in an iron safe.

The entries in this Old Parish register prior to 1674, seem to belong to one of the adjacent churches, probably to the one located in Marston Parish, which was united with Middletown Parish in 1674. The Baptismal record in this book shows with what care the members of the Church provided spiritual ministrations for the children of their servants. The illustration given on page 14 shows two pages of this ancient record.

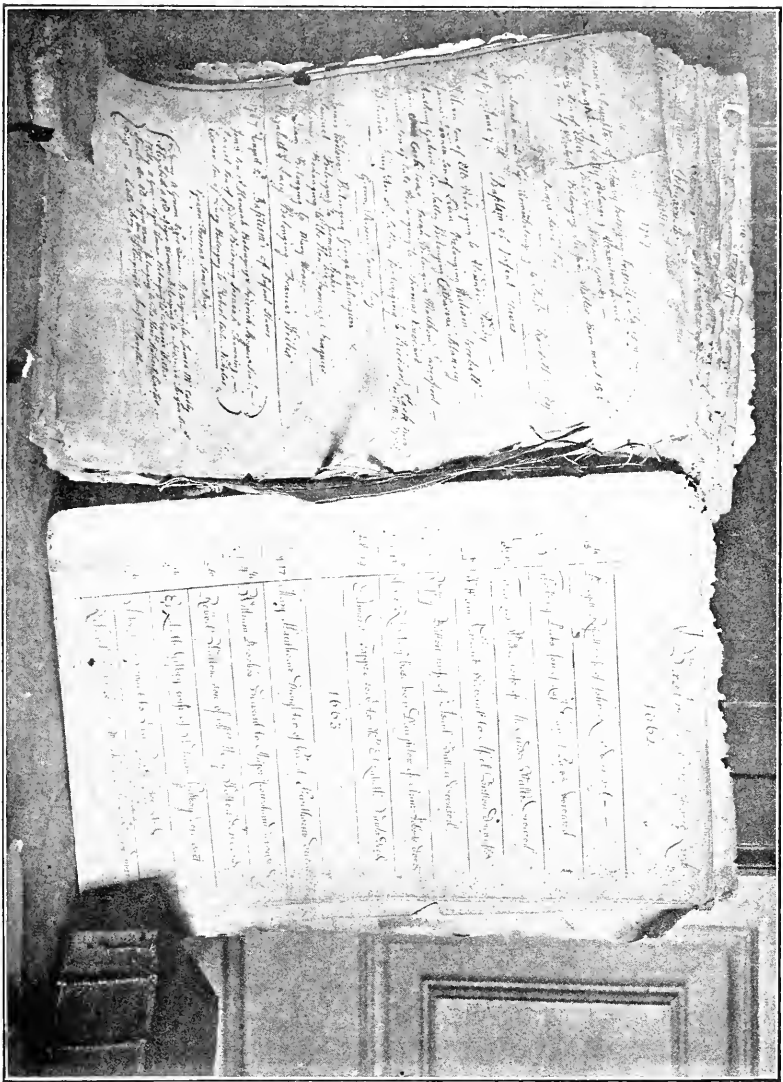
As stated in the introduction, the old vestry book of the Parish was either lost or destroyed during the wars, or was burned with the house of Revd. John McCabe in Hampton.

## Tablet Inside the Church

### The Parke Tablet

Neare this Marble lyes  
ye Honble Daniel Parke  
of ye County of Essex Esq. who  
was one of his Majesties' Counsellors  
and sometime Secretary of the  
Collony of Virgia. He dyed ye 6th of  
March Anno 1679.

His other felicityes ware crowned by  
his happy marridg with Rebbecka  
the daughter of George Evelyn  
of the County of Surry Esq. She dyed  
the 2d of January Anno 1672 at Long  
Ditton in ye County of Surry and  
left behind her  
a most hopefull  
Drogeny.



TWO PAGES OF THE OLD PARISH REGISTER.



## Tombstone Inside the Church

### The Orlando Jones Tablet

Here lies in hope of a Blessed Resurrection  
the Body of Mr. Orlando Jones, Son of Mr.  
Rowland Jones sometime Minister of  
this Parish he was born December ye 31st 1681  
and Died June ye 12th 1719 in ye 38th year of his  
Age. he was twice married his first Wife was  
Mrs. Martha Macon Daughter of Mr. Gideon  
Macon of New Kent by whom he left one  
Son named Lane & one Daughter named  
frances. His Second Wife was Mrs. Mary  
Williams daughter of James Williams  
of King & Queen who erected this  
Monument to his Memory.

## Tombstone Inscriptions

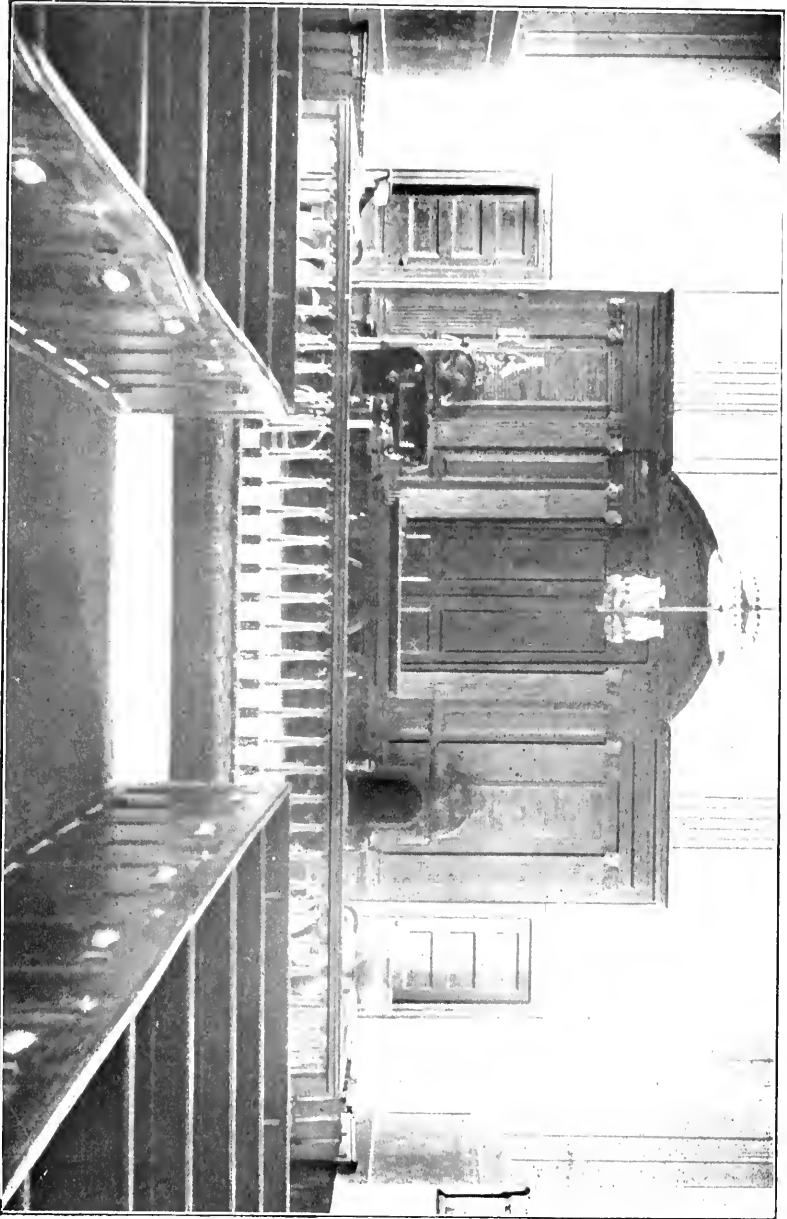
### Mrs. Ann Timson Jones

Here lies all that the grave can claim of  
 Mrs. Ann Timson Jones  
 Consort of the  
 Rev. Servant Jones  
 Born 1st Sept. 1787  
 Married 26 Dec. 1805  
 Baptised 3 Mar. 1822  
 Died June 6, 1849.

If woman ever yet did well  
 If woman ever did excell  
 If woman husband ere adored  
 If woman ever loved the Lord  
 If ever faith and Hope and Love  
 In Human flesh did live and move  
 If all the graces ere did meet  
 In her in her they were complete

My Ann, my all my Angel Wife  
 My dearest one my love my life  
 I cannot sigh or say fare well  
 for where thou dwellest I will dwell.





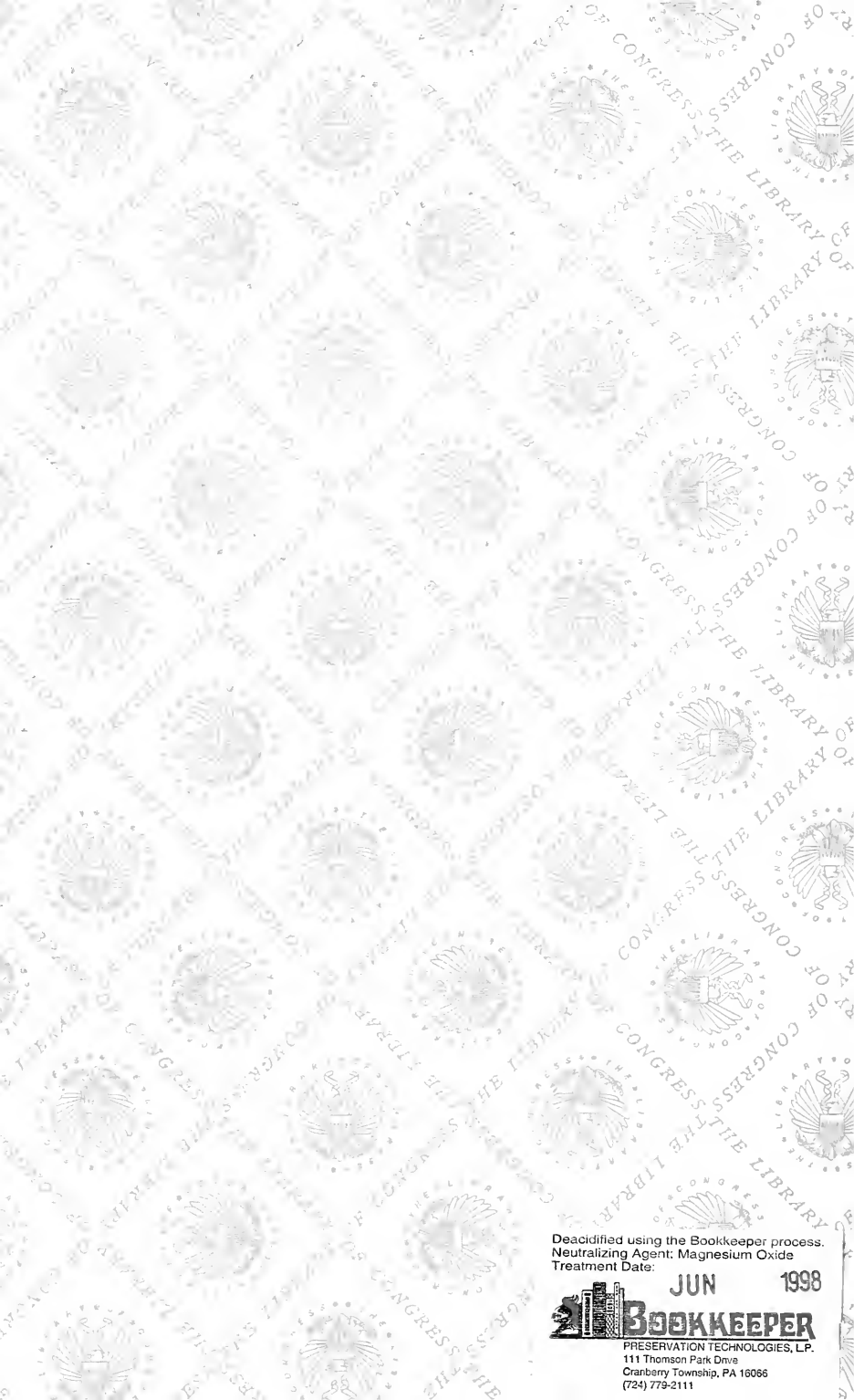
THE INTERIOR VIEW OF THE CHURCH, 1886-1893.









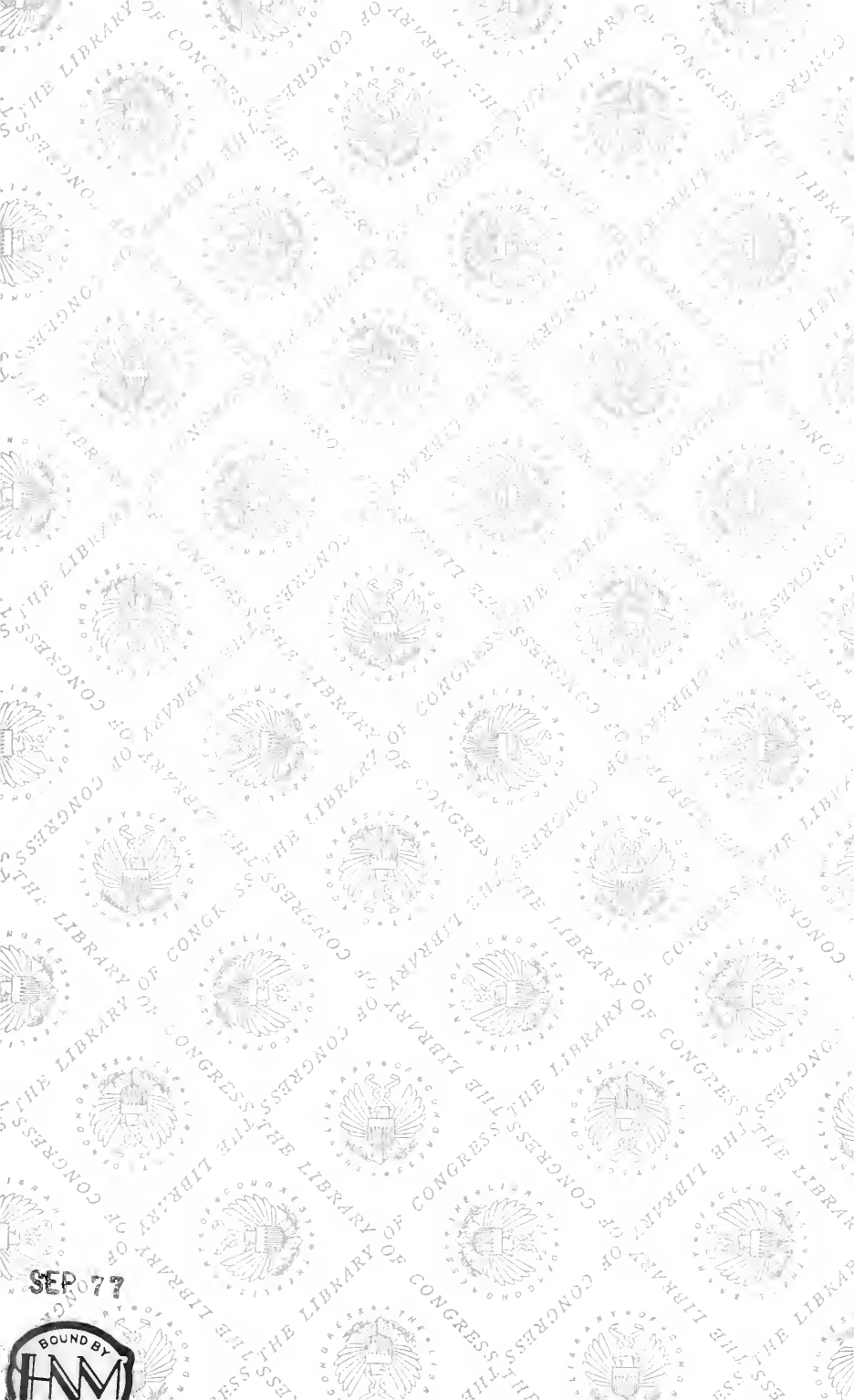


Deacidified using the Bookkeeper process.  
Neutralizing Agent: Magnesium Oxide  
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