



NEWS AND NOTES

from

The Fauquier Historical Society

Vol. 4, No. 4

WARRENTON, VIRGINIA

Fall 1982

Cool Spring Church

Although Cool Spring Methodist Church was built in 1858 it is located on one of Fauquier County's oldest religious sites.

On May 10, 1769, ten years following the establishment of Fauquier County, the House of Burgesses was petitioned to divide Hamilton Parish.

Taking its name from the Manor of Leeds the new parish for upper Fauquier became known as the Parish of Leeds, with the lower parish retaining the name of Hamilton. The boundary between the two parishes began where the forks of Broad Run met the north boundary of Dittingen Parish in Prince William County and proceeded west, south of Fauquier Court House, to the north bank of the Rappahannock River opposite the mouth of Negro Run.

The first vestry of Leeds Parish contained names familiar in Fauquier today: Pickett, O'Bannon, Scott, Peyton, Edmonds, Brooke, Grigsby, Chinn, Marshall, Moffett and Chilton. Four Meeting Houses, later called churches, were immediately built. These were Taylor's Church at Bethel near Warrenton, Goose Creek Church at Salem (Marshall), Old Bull Run Church in Prince William and Pipers Church in Leeds Manor. These churches served all denominations.

The late Mrs. Clara Stover McCarty, from her extensive research, felt that one of these was at the Cool Spring site.

The gift of land for this first church is attributed to Col. Thomas Marshall, with the



Photo by Isabelle Palmer

COOL SPRING CHURCH AT DELAPLANE

building sited across the road from the present church.

The Rev. James Thomson, 1739-1812, was parish minister until his death, preaching at all four churches. A Scotsman, he had come to Virginia in 1763 and lived at The Hollow, home of Col. Marshall near Markham,¹ as tutor to his sons. He went to England in 1766 to receive Orders, returning to Virginia three years later; in 1769 he was appointed minister of Leeds.

In 1773 a glebe of 220 acres was established on Little River at White Plains (The Plains). The vestry had purchased 25 acres from Thomas Bartlett, 83 acres from John Fishback and 112 acres from John Glascock. Mr. Thomson lived at the glebe with his wife, the

former Mary Ann Farrow, and conducted a school there.

Bishop William Meade, 1789-1862, Episcopal Bishop of Virginia, in his writings remarks on Mr. Thomson's "punctuality" in preaching at all four churches and says of his sermons, "...from an examination...I should say that they were marked by more taste or talent than most of those which have been submitted to my perusal." A forceful preacher, he admonished his congregation in the cause of the Revolution, to come to the aid of the people of Boston:

"It is therefore incumbent upon every one of us, as Christians, cheerfully to contribute according to our ability..." And he continues, "...as we know not how soon their case may be our own, I would likewise

(Continued on page 2)

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Cool Spring Church

(Continued from Page 1)

recommend to you to contribute something toward supplying the country with arms and ammunition, that if we be attacked we may be in a posture of defence. And I make no doubt that what you bestow in this manner will be employed in the use you intend it for."

Following the Revolution payment of parish levies was abolished, leaving the Church without means of support. Mr. Thomson continued to live on the glebe and, about 1801, when glebes were confiscated he is said to have purchased the land.

In 1816 the Rev. Charles Lemmon of Baltimore became the Episcopal minister for both Hamilton and Leeds parishes. He appears to have lived near Cool Spring Church as he preached there most frequently.

The old Meeting House was replaced by another wooden structure with crude backless benches for pews. Bishop Meade who lived in Clarke County and was a close friend of the Marshall family often preached here. Chief Justice John Marshall attended this church accompanied by his children and grandchildren.

Of Mr. Lemmon Bishop Meade writes:

"Never was there a minister more esteemed and beloved by his people of all ages and characters. His preaching talents were not attractive, on account of the harshness of his voice, but he was faithful to

the truth, and understood how to present it experimentally to the people. His *forte* was in private intercourse as a pastor and gentleman. Though strict in his views of fashionable amusements in which the young are apt to delight, yet so tender, courteous and loving was he, that the young were ever pleased with his company and conversation."

By the mid-1850's the second church was in need of repair and the individual denominations had decided to go their separate ways. The greater part of the Episcopal congregation was made up by the Marshall family, who gave land from Oak Hill for the present Emmanuel Church which was dedicated in 1859.

In 1856 the Shacklett family of Yew Hill gave the Methodists the present Cool Spring Church site. The dedication of this church is recorded by Amanda Virginia (Tee) Edmonds in her journal:²

"Sunday, July 19th, 1857

"Helen came this morning. We start for Cool Spring, the dedication of the new church. Mr. Dashiell, one of our circuit riders from Baltimore being the first to open services, text--'We shall know the truth.' After delivering one of his grand sermons, he solemnly offered the house to God. His discourse was very impressive, beautiful and terse. After eating some dinner part of the congregation met in the old house where Mr. Brooks delivered a sermon this morning. We hear another in the afternoon--in the 'Hornet's Nest' (as he called it) from Mr. Dashiell. He said when he used to preach there, a brother would sit behind him to keep them away during services. Text--13 Chap. 33rd verse of Matthew; equally as good as the morning sermon. He is looking as well and handsome

as ever. He used to be a great favorite of mine in the circuit. There is no one near like Mr. Dashiell about as Theodore, but Mr. Dashiell is married and has children. One of them is very sick at Miss Kitty's. His little girl presented the church with a handsome Bible and Hymn Book for the kindness received last summer during her illness there. Well Theodore, poor fellow, could not come up as intended, but has to stay to fill his colleague's appointment. I wish he could have been there for he would have been delighted to have heard from his lips the outpourings of his ministerial labours. So passeth the day upon which Cool Spring was dedicated, and a most pleasant day; if not quite so warm."

The new church, made of red brick with English bond, is rectangular in shape with a brick chimney, with arched brick cap, on either side. The roof is gabled with a plain wooden cornice. Six long windows each contain 60 panes of glass; two have 24 panes. The original double-paneled doors at the east end have been replaced with wide single doors. The interior walls are painted with plaster cornice. A three-foot tongue-and-groove wainscoting was probably installed in the late Victorian period. The floor of random-width pine is golden with age and the devoted care of the parishioners. A portion of the floor has been repaired in recent years. At the rear is a deep gallery with three Victorian oil lamps attached. The six lamps on the chancel have been electrified.

Pickett's division camped at Cool Spring Church on its way to engage in the battle at Gettysburg. It is also said that the church was taken over by Union soldiers for quite a long period during the war causing considerable damage to the building. An effort was made for restitution but was unsuccessful.

On September 1st, 1870, after the trustees realized a deed for the property had not been recorded, Miss Catherine (Kitty) Shacklett, 1792-1879, for the sum of one dollar, formally deeded the property to the care of the trustees. These men were Samuel O. Blackmore, George Chappelle, Thornton Cropp, Andrew Wolf, Henry Wolf, Edward Shacklett and Washington L. Richards. Witnesses were B. C. Shacklett and Gray Carroll. Clerk of the court was T. N. Fletcher; Robert M. Stribling officiated as Justice of the Peace.

(Continued on Page 4)

Can You Help?

News and Notes will contain in each issue a list of as many persons as possible who are conducting genealogical or historical research on persons or places related to Fauquier County. To be included in this column write The Fauquier Historical Society, P. O. Box 675, Warrenton, VA 22186. Please enclose a stamped self-addressed envelope.

BROWN, CLAXTON, EMBREY, HITT, PHILLIPS. Mrs. Evelyn Rhodes, 5116 Edmonston Rd., No. 201, Hyattsville, MD 20781 seeks info. on the above families from Fauquier. Also interested in local history of Fauquier, especially Remington, Summerduck, New Baltimore and surrounding areas.

CHAPMAN, TYLER, WASHINGTON, FOX. Donna Tyler Hollie, 2814 Taney Rd., Baltimore, MD 21209 is seeking info. on the above ancestors who were slaves of Hannah Blackwell, Elizabeth Blackwell, Joseph Boteler and Eliza Boteler Lomax. Would also like info. re slavery in Fauquier.

FANNING, PALMER. Mrs. Eugenie Fellows, 21 Williams Blvd, Zephyrhills, FL 33599 needs info. re parents, birth data, marriage, wife's data Josias Fanning (listed Fauquier Co. Census 1810, father of Joseph B. Fanning, b. 14 Jan 1795, Fauquier) and parents, birth data, marriage, wife's data John Palmer (d. May 1821 Fauquier, father of Lucy, wife of Joseph B. Fanning); wife Elizabeth (Kendrick?).

HORTON, TAYLOR. Mrs. Fred A. Grohgan, Jr., Rt. 1, Box 64-G, Marshall, VA 22115 is researching all Hortons, 1700-1800's, in Fauquier and surrounding counties. Needs parents of Augustine/Augustus/Auguston Horton, b. Fauquier ca. 1775-80, m. 7 Dec 1799 (bond) Mary/Molly Taylor, dau. of Benjamin Taylor. Family removed to Green Co., KY ca. 1809.

LAWS. Mrs. Harry Laws, P. O. Box 535, Fort Jones, CA 96032 seeks info. on the Laws family. Thomas Laws, his wife Jane and children, Nancy, Charlotte, Mary, Sara and James, his brothers

Jeremiah, Mason and William went with Simon Kent from the Bull Run Settlement in Fauquier to settle in Kentucky 16 Sep 1784.

MADDEN, O'REAR, GLASSCOCK, SCARLETT. Mrs. Philip Lamb Moyer, 23781 Mariner Dr. No. 13-106, Laguna Niguel, CA 92677, seeks info. on the above families, who lived in Stafford, Prince William and Fauquier Counties. Peter Glasscock Sr., on Poll Tax 1741 in Prince Wm., moved after 1760 to near Ashby's Gap, Fauquier on Carter land.

Richard N. Brooke

Dr. Aileen Laing, Art Historian, of the Newsletter Committee would like to locate original paintings by Warrenton artist Richard N. Brooke, 1847-1920. Members who may own one, and would permit Dr. Laing to examine it, or who know where one may be located, please contact Dr. Laing through the Society, P. O. Box 675, Warrenton, 22186, or call the editor at 347-1273.



Photo by Jennings Flathers

Following a pleasant picnic lunch under an old catalpa tree, Nancy Chappellear Baird, whose grandfather was a trustee of Cool Spring Church, conducts an informative tour of the church and cemeteries. Standing in the Shacklett plot she tells Society members of the grave of Minuteman Sergeant Edward Shacklett.

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How would you be willing to help the Society this year?

Cool Spring Church

(Continued from Page 2)

According to a story told by Miss Shacklett's niece, Miss Kitty supplied every young couple with garden seed and informed them that another year they should "look to their own laurels." It is said that all the men in her neighborhood were ardent admirers, and that many babies were named "Kitty" or "Catherine" by their fathers in honor of Miss Shacklett. A deeply religious woman, her house was a gathering place for ministers, Presiding Deacons, and other dignitaries. A lifetime church member she was rolled in her wheel chair up the church aisle long after her walking days were past.

Unfortunately, the early membership records and other church documents, prior to 1959, have disappeared. Therefore, the names of families must be gleaned from the tombstones in the cemetery.³ Many other families are buried in family or community cemeteries elsewhere. The grave of Sergeant Edward Shacklett of the Culpeper Minutemen is one of the oldest, April 23, 1826, and is marked with a DAR marker.

On November 24, 1958, Mr. R. C. Iden deeded, by gift, a strip of land along the west and north boundaries of the churchyard.

About this time a wing was added across the north side of the

building to accommodate the Sunday School whose enrollment had now reached 125. One member said, "We had an old school bus and drove, each Sunday, 25 or 30 miles picking up children. If they gave the excuse that they could not come because they had no clothes, we would beg or buy clothing for them."

Gradually these children have grown, married and moved away and church membership has dwindled to twenty-three.

Today, the immaculate little church, in its grove of oak trees and tombstones, testifies to the devotion and dedication of generations of descendants of the builders of the three churches at Cool Spring.

Because of the small membership, operating expenses can hardly be met. All

maintenance is done by the members. On a week-day afternoon the men will bring their lawn mowers and cut the grass. The children, with hand tools, trim around the tombstones and hard-to-get-to places. The young organist, when the minister is absent and the lay reader late, has been known to conduct the service. Wives hold bake sales and think up ways to add to the treasury.

A member says, "When we are gone I do not know who will carry on after us. If we cannot support the church it could be closed."

—Isabelle S. Palmer

1. News and Notes, Vol. 4, No. 3.
2. Transcribed by Nancy Chappellear Baird.
3. *Fauquier County, Virginia Tombstone Inscriptions* by Nancy Chappellear Baird. May be purchased from Mrs. Baird. Address: Rt. 1, Box 409, Delaplane VA 22025.

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