

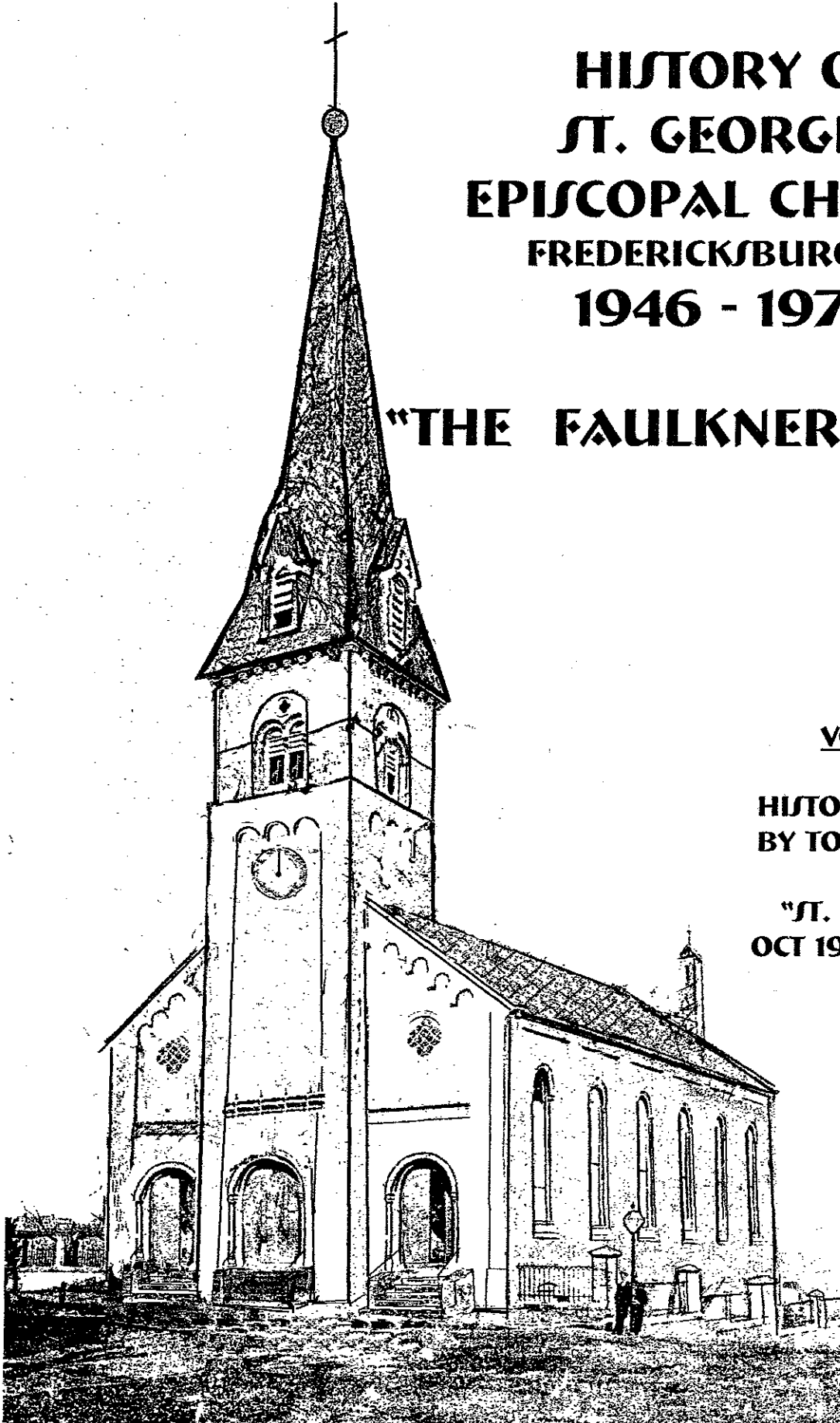
**HISTORY OF
ST. GEORGE'S
EPISCOPAL CHURCH
FREDERICKSBURG, VA
1946 - 1976**

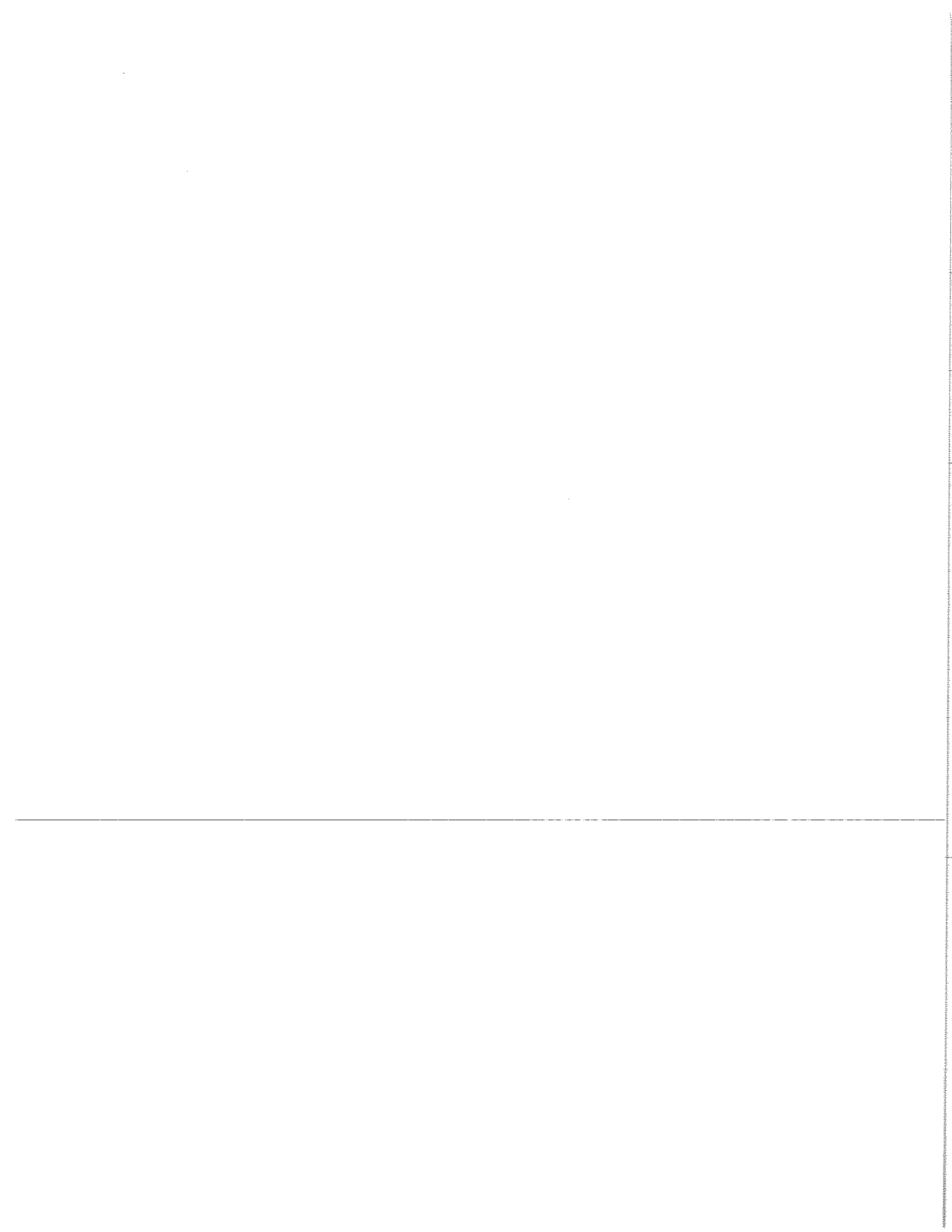
"THE FAULKNER YEARS"

VOLUME I

**HISTORY 1946-1963
BY TOM FAULKNER**

**"ST. GEORGIAN"
OCT 1963-MAR 1965**





**SUMMER UPDATE
2004**

It is with deep affection and admiration that I dedicate this updated edition of *The St. Georgian* to the lay ministers of St. George's Episcopal Church who served well and faithfully in the years 1963-1973. The people you will see named in these pages were the very backbone of the ministry that Tom and I were privileged to carry out. It was only with their help that so much was accomplished during these years.

In order to fully understand the history of St. George's during this time and the years leading up to now, I suggest reading *Gospel for the 21st Century* by my husband, the Rev. Thomas G. Faulkner, Jr., who served as minister of St. George's Church for 30 years.

I wish to thank Elizabeth Roberson who was my husband's secretary for 17 years, St. George's head secretary for 35 years and who did the original typing of this massive work. Tomi Lewis Reneau, daughter of Thelma and Mag Lewis and niece of Elsie Lewis, also gave me assistance in the re-presentation of this chronicle.

It is my hope that whoever reads these issues of *The St. Georgian* will see the spark of love and support that all of these wonderful people of St. George's gave to the continuation of their church and its mission.

MARY H. B. FAULKNER
June 2004

FORWARD

**This history is based on the minutes of the Vestry of St. George's
Episcopal Church and my memory as Rector.**

Thomas G. Faulkner, Jr.

St. George's History 1950-62

In March 1950 William G. Bond was elected treasurer to succeed George L. Hunter, Jr., who had been persuaded to serve again following his resignation in 1948 after 13 years of faithful and conscientious service.

In May of 1950 Dr. Stanley Bully became organist and choir director. Prior to that date he had been choir director only. He succeeded Mrs. Mary Mount who had been organist since September, 1932. At the Vestry meeting in the same month it was agreed to divide the Sunday morning eleven o'clock services in August between the Presbyterians and the St. Georgians, who would worship together; the first two weeks at the Presbyterian Church and the second two weeks at St. George's. This practice was continued until 1954, when the same arrangement was made with Trinity Episcopal Church.

October 1950 saw the establishment of the St. George's Memorial Trust Fund by Arthur M. Doggett. Only the interest from this Trust was to be used by the Vestry for the upkeep of the church building or for the general expenses of the church. He also gave the Book of Remembrance to record the names of persons in whose memory donations to the Trust were to be made. For a repository for the Book he gave a handsome walnut cabinet in memory of his mother. Later when he died his will designated his entire estate of some \$40,000 to be added to St. George's Memorial Trust Fund.

January 1951 saw the termination of Dr. Stanley Bully's term

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as organist and choir-master. He was succeeded by Dr. Russell L. Ratcliffe. In February of 1951 John W. Herndon established a \$15,000 Trust Fund for the support of elderly male members of St. George's Church. In the same month the Vestry authorized a \$5,500 purchase of the lot at 1407 Washington Avenue for a future rectory.

During June of 1951 the Sunday School Room (first floor of the church building) was used for the entertainment of soldiers from A.P. Hill Camp. In October the Vestry purchased as a rectory the residence at 918 Cornell Street at a cost of \$26,000. Part of this cost was defrayed by the sale of the lot on Washington Avenue for \$5,500.

The Rev. Joseph Brown, rector of St. Mark's Church in Richmond, was the conductor of the Preaching Mission beginning November 4. In the same month the "History of St. George's Church" by Dr. Carrol H. Quenzel was published at a cost of \$650.00

In May of 1952 four handsome wooden alms basins were given by Mrs. George Benson in memory of her son, George Jr., who was the victim of a brain tumor in his first year at the University of Virginia. In June, the Rev. Carter Harrison, the rector of St. John's Church in Hampton, Virginia, accepted the invitation to hold a Preaching Mission in the Fall. In October two single altar candelabra were given by Mrs. W. J. Lacy in memory of her parents.

The year 1953 began with joint Tuesday Lenten Services with

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Trinity Church being scheduled. These services were held at Trinity Church. In May, A. W. Embrey, Jr., chairman of the church building committee, assisted by a committee of ladies were to select colors for the refinishing of the nave. At the suggestion of George Shepherd's daughter, Anne, James L. Cozar of the Williamsburg Restoration was engaged to advise as to possible changes and colors.

Upon Mr. Cozar's advice the dark stained pews together with the rest of the nave's interior were painted a Williamsburg green; the Victorian reredos was removed; red cushions were placed in the pews; chancel furnishings were upholstered in red and red curtains were hung behind the balcony railing. All of this was done at a total cost of \$12,000.

In 1953 a Fall Preaching Mission was conducted by the Rev. W. Leigh Ribble, of Grace and Holy Trinity Church, Richmond. Details of the proposed Student Center for Mary Washington College students were presented to the Vestry. The Diocesan College Work Committee, at St. George's Rector's insistence, designated \$25,000 for this project. (In addition to being rector of St. George's Church, the rector was also responsible for the work among the Episcopal students).

In 1954 at the April 2nd meeting of the Vestry, the Rector reported that the Fredericksburg Area Ministerial Association had invited the ministers of the local negro churches with their congregations to participate in their Holy Week and Good Friday services which were held annually in St. George's Church. Upon

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hearing this plan of the Ministerial Association, although intergrated World Day of Prayer services had been held in St. George's Church, a number of times in the past, some of the Vestrymen became quite agitated.

At the May 7th Vestry meeting, due to agitation in the congregation and among vestrymen, the rector made the following statement to the Vestry:

"I regret with all my heart the recent developments as a result of this year's Holy Week Service. I am sorry that in the opinion of some persons the Ministerial Association and I were wrong in thinking that precept for unsegregated union services had been established in Fredericksburg.

The precept I thought and they thought and still think had been established in the annual World Day of Prayer Services to which the entire community, men and women of both races, were not only invited but urged to attend. These unsegregated services have been held for the last five or more years in different churches, the Methodist, the Presbyterian, St. George's (twice) and the Fredericksburg Baptist (twice). During this period no objection to these services was ever voiced by any Vestryman of St. George's Church, nor did I ever hear of any objection being voiced by an official of any church in town. In view of this fact the Ministerial Association and I were convinced that a precedent for unsegregated union services had been established in this community.

Thus, it was on the basis of this conviction that, when the

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suggestion was made that the Ministerial Association invite the local negro ministers and their congregations to participate in the Association-sponsored services during the most sacred week of the entire year, I and those present in the group were agreeable to the idea, provided every Fredericksburg member of the Association was agreeable also. Since I, as in the past, had been previously appointed chairman in charge of arranging the services, I was asked to poll the Fredericksburg ministers not present. The result of the poll was that the Fredericksburg members of the Association were unanimous in their approval of the idea of inviting the negro ministers and their congregations to participate in the Association's sponsored Holy Week Services. As a result I, as chairman of the arrangements according to the previous agreement and instructions, extended an invitation to the negro ministers and their churches to participate in the Association's sponsored Holy Week Services which have always been held in St. George's and I hope will always be held in St. George's - That, gentlemen, is a true statement as to my part in the recent Holy Week Services. Every member of the Association who participated in this service will vouch for that fact.

So much for my part in the Holy Week Services, now for the whole question of negro communicants and unsegregated services. First of all I want to say that I, too, as a Southerner am still instilled with prejudices against the negro. (I have been shocked when I have realized this on different occasions.) However, as a Christian I know that I am wrong and that I must

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rise above my prejudices and not let them control me, otherwise, I would be declaring that Christ or God was wrong and I was right. I cannot take such a position as that. As a Southerner, therefore, I know that I must forever fight not to let my attitude toward negroes control me, otherwise, I cannot call myself a Christian. This applies in general, but it especially applies to the fellowship of Christians as a congregation in God's House, where I believe Christ, my God and Savior, opposes segregation in any form.

No one knows better than I do the difficulties involved in applying this teaching of Christ within the church. And yet, since the Church is God's House, who am I, Southerner or not, to make rules for God's House, which are contrary to His wishes. If I do make such contrary rules, I am simply saying to the Almighty God that I know more about running His house than He does Himself. I cannot take such a position, when though not to do so I know involves complications. However, since God wills that His House be unsegregated, I am willing to put up with the complications and difficulties that may arise. If I trust Him I know He will work this out. Not to believe this would be not to trust Him. For me, therefore, the position that I take on segregation is in the last analysis a test of my faith in Jesus Christ and God Almighty.

Having stated my position both as a Southerner and a Christian in regard to segregation in the Church, I now make the following proposal to you for your discussion with no

recommendations in one way or another as to what action you should take; except to express the hope that you will make no decision that may be detrimental in any way to the life of St. George's Church (as a branch of Christ's Church): Since every local Episcopal Church is basically congregational in polity, i.e., the decisions of both the Rector and Vestry are always subject by Canon Law to the approval of the congregation as a body politic, and since the question of segregation in Church is one involving a fundamental Christian principle affecting the local congregation and community, the diocese, the Episcopal Church and the Universal Church of Christ, I propose that you and I as Vestry and Rector send the following letter to each voting member of this congregation: In order that we may be guided in determining future policies for St. George's Church, please check the enclosed questionnaire, sign it and return it in the stamped envelope addressed to Mr. W. G. Bond, Senior Warden, 814 Moncure Street, by (within a week from date of mailing). Your individual answers and names will be kept in the strictest confidence by him.

Faithfully yours,

The Rector and Vestry

Questionnaire

1. Shall we continue to have negro communicants in St. George's Church? Yes_____ No_____ (Out of over 480 communicants there has been only one active negro communicant each year during the last two years).

2. Shall we permit unsegregated services in St. George's?

Yes_____ No_____

Should this proposal be adopted, I as Rector, should feel it only right to make clear to the congregation (in writing to accompany the questionnaire) my position and the Church's position on segregation as it applies to the Church, and any group of vestrymen who desire to do so should feel free to state to the congregation (in writing to accompany this questionnaire) their position on this matter.

In closing, I simply want to make these points perfectly clear as I understand them:

1. Christ and the New Testament are definitely on record as not approving segregation within the fellowship of Christians, i.e., the congregation, and in God's House, i.e., the Church.
2. The Constitution and Canons of the National Episcopal Church and the Constitution and Canons of the Diocese of Virginia with which we, St. George's Church, are supposed to conform, contain no statement whatsoever which could possibly be construed as upholding the principles of segregation within the Episcopal Church.
3. The Segregation Laws of this State do not apply to assemblies in Episcopal Churches as substantiated by the following telegram from Mr. Archibald G. Robertson, Chancellor of the Diocese of Virginia, which was sent to me upon my request for his ruling on the Segregation

Laws as they apply to assemblies in the Episcopal Church: "IN MY OPINION THE RACIAL SEGREGATION LAWS OF VIRGINIA INCLUDING SECT GE. NO. 18-327 OF THE VIRGINIA CODE (L950) DO NOT APPLY TO THE CONGREGATION OF AN EPISCOPAL CHURCH, AND THE GOVERNING AUTHORITIES OF THE CHURCH ARE FREE UNDER THE LAW TO HANDLE THE SEGREGATION PROBLEM AS THEY SEEM PROPER. LETTER FOLLOWS."

(Signed) Archibald G. Robertson, Chancellor of the Diocese of Virginia

This is all I have to say, gentlemen, except to thank you for your attention and to request that a copy of this statement be recorded in the minutes of this meeting on May 7, 1954, praying God that you will make the right decision in the matter.

Respectfully submitted,

Thomas G. Faulkner, Jr.

Rector

After a lengthy discussion of the Rector's understanding of segregation within the church according to his understanding of Christ and the New Testament, the Vestry decided that the rector's understanding was inapplicable since Christ's teachings referred to "religious segregation" and not racial segregation. This contention stood in spite of the Rector's effort to show that their contention was contrary to what he had been taught.

When the rector suggested that the congregation be polled in the question of negro communicants and integrated services, his suggestion was rejected. The Vestry then by unanimous approval

and consensus of those present told the Rector:

1. He is permitted to baptize negro children in St. George's Church.
2. He is not to present any negroes for Confirmation.
3. He is not to receive any negro as a communicant of St. George's Church.
4. Whenever he observes a negro Episcopalian in Fredericksburg he is to inform him or her that they are not wanted at St. George's Church.
5. He is not to permit any unsegregated services to be held in St. George's nor is he to be allowed to conduct such services himself.

In addition to these instructions to the Rector the Vestry agreed:

1. Negroes who attend St. George's in ignorance of the fact that they are not wanted shall be seated as a part of the congregation and be allowed to make their communion.
2. Permission may be given to local groups such as the Red Cross to hold unsegregated meetings in the Sunday School Room on the first floor of the church building.
3. Unsegregated Convocational and Diocesan meetings may be held in St. George's.

The Vestry refused to permit the Rector to report to the congregation an explanation, similar to the one he had just given to the Vestry, of his part in Ministerial Association's desegregation of their Holy Week and Good Friday Services. (This

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was to be accompanied by the Association's resolution on the same subject, which had been sent to the Wardens). The Vestry thought that this would prevent controversy in the congregation.

The meeting ended on a peaceful note, the Rector being permitted to continue to express his Christian convictions and interpretation of the Bible whenever he desired to do so.

At the Vestry meeting on June 30th, an order to use the first floor of the church building during church services for Sunday School classes and a nursery, the Vestry was informed that the ceiling would have to be sound-proofed. The Building Committee was instructed to get estimates for such work.

The Rector informed the Vestry that the Rev. Charles Kane of Epiphany Church, Washington, D.C., would conduct the preaching mission to begin October 24th. (Due to unforeseen conflict this date later had to be changed to a November date).

In 1955 at the January 7th Vestry meeting J. E. Rowell, the Sunday School Superintendent, recommended the Vestry's consideration of some type of Sunday School Building and that plans be made for raising money for such a building. He stated that the first floor of the church building was entirely inadequate for the present Sunday School and the envisioned Seabury Educational Program. His recommendation was unanimously adopted. The purchase of pads for the pew kneelers was referred to the Building Committee for action. On March 14 the Vestry authorized the Building Committee to purchase kneeler-pads at the cost of \$796.60. At the May 6th Vestry meeting the special

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committee reported its disapproval of the employment of a Director of Christian Education at this time.

Enclosed in St. George's Sunday Bulletin on July 17th was the following article by the Rector:

"The Dilemma of the Episcopal Ministers in the South Today"

As native-born Southerners with their own race-prejudices the Episcopal ministers in the South have dedicated their lives to the task of understanding and interpreting the Mind and Will of Christ. At their ordination they promised to follow Christ as their Lord and Master and to abide not only by His Will but by the Constitution and Canons of the Episcopal Church, which recognize no segregation within the Church. As a consequence in this segregation-crisis, because of their belief that Christ wills every part of His Church to be unsegregated, Southern Episcopal Ministers have three alternatives open to them: 1. To acquiesce to the convictions of others rather than uphold their own convictions which they have come to after years of study, prayer and training. 2. To move to a community where there is little antagonism to their convictions. 3. To uphold their convictions and ordination-vows. If they accept either of the first two alternatives they will not be true either to themselves or to their God, nor will they have the respect of even their strongest critics. As a consequence they have but one alternative and that is to uphold their convictions in spite of the criticism and antagonism that may result.

The Episcopal minister's position is made even more difficult by two other oft-forgotten factors: 1. The Canons of the Episcopal Church give him jurisdiction over whom shall be presented for Confirmation as well as over what services shall be held in the church. In these matters he is responsible only to the Bishop. Furthermore, the Canons state that if a letter of transfer is presented to him, he "shall" receive it and register the person as a communicant of the church of which he is rector. 2. In any community where there is not a negro Episcopal Church it is his obligation and the obligation of his church to minister to any negro Episcopalians who come into the community.

In view of the possible difficulties involved no minister in his right mind would ever attempt to create such an issue. For the sake of peace therefore most of them try to avoid an issue just as the rector of St. George's has done by neglecting to minister to negro Episcopalians living in Fredericksburg until his services are requested. However, when circumstances arising out of sincerity and good faith force him to make a decision he has no alternative except to be true to his convictions and ordination-vows. This causes difficulties, mainly because there will always be persons who are going to misinterpret a minister's actions, words and intentions. This was shown only last year when the Fredericksburg Ministerial Association decided to unsegregate the Holy Week Services sponsored by the Association in St. George's Church. This action was taken in perfectly good

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faith by all the Fredericksburg white ministers on the basis of their belief that a precedent for occasional unsegregated community-wide services had been established in the World Day of Prayer Services, which had been held in the principal white churches in town on an unsegregated basis for over eight years with no one raising any objection. In spite of this fact, though, just as soon as the Holy Week Services were unsegregated, some persons immediately began saying the Ministerial Association had forced the issue of unsegregated community-wide services. Thus, although the members of the Association were acting in perfectly good faith, they were thought to have done just the opposite. To clarify some apparent misunderstanding it might also be well to state that in spite of reports to the contrary the rector of St. George's Church in this whole matter was always acting as a member of the Association in charge of arranging for the services and not on his own....Unfortunately human nature being human nature similar incidents are going to occur during these critical days. For this reason the sympathy, understanding and prayers of everyone are asked for all Christian ministers in the South today, especially for the Episcopal ministers.

The above was written by the Reverend Thomas G. Faulkner, Jr., for enclosure in the bulletin of St. George's Church, July 17, 1955.

Before the Vestry meeting on September 8 the Rector sent the following letter to the Vestrymen as a basis for discussion at the September 8 meeting:

September 6, 1955

The Vestry of St. George's Episcopal Church
Fredericksburg, Virginia

Gentlemen:

As you know, for over a year and a half there has been contention in our midst over the matter of segregation within the Church. Such agitation has and still is disrupting and impeding the life and work of St. George's Church. As a consequence the time has come for us to settle this matter once and for all times.

I am a Southerner and no radical in regard to this matter. I have never and I never intend to go out of my way to create an issue in regard to this matter. In fact, because I know so well my own prejudices and the prejudices of others in regard to it, at times I am much more cautious and questioningly watchful than the dictates of my own conscience under Christ would have me be. However, in spite of this fact the contention continues, apparently, unless there is something that has not been brought before the Vestry, because some persons still are unconscious of the fact or refuse to accept the fact that an Episcopal Church is not an entity unto itself but a part or branch of the Episcopal Church at large and therefore governed by the Constitution and Canons of the Church at large. In view of this fact it is more important for us to come to a full and complete understanding on the following points:

1. Neither Christ as interpreted by the highest authorities in Christendom in general nor the Constitution and Canons of the Protestant Episcopal Church in the United States of America nor the Constitution and Canons of the Diocese of Virginia recognize any segregation in the Episcopal Church. Since this is the case, any person, who comes in sincerity and in good faith, may attend the services, church-gatherings or meetings that are held in any Episcopal Church or in any buildings that are the property of any Episcopal Church and may become a member of any Episcopal Church. Although this is true for Episcopal Churches in all communities, it is of course even more the situation so far as negroes are concerned for Episcopal churches in communities where there are no established negro Episcopal congregations or churches.
2. The Canons of the Episcopal Church give the rector the authority over who shall be baptised and who shall be presented to the Bishop for Confirmation. Since there is no question in regard to Baptism, I quote National Canon 45. Sec. 2 (c) in regard to the latter point: 'It shall be the duty of Ministers to prepare young persons and others for Confirmation:---And he shall be ready to present for Confirmation such persons as he shall judge to be qualified, and shall deliver to the Bishop a list of the names of those to be confirmed.'
3. The Canons of the Episcopal Church give a rector the control over all services of worship in an Episcopal Church. They likewise give him control over the Church building and Parish buildings so far as Church-activities or his ministry in general

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is concerned. I quote from National Canon 45, Sec. 1, a and b:

(a) 'The control of the worship and spiritual jurisdiction of the Parish are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop.' (b) 'For the purpose of his office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the Church and Parish Buildings with the appurtenances and furniture thereof.'

4. According to the Canons of the National Episcopal Church when a Letter of Transfer from one Episcopal congregation to another is received that person shall be enrolled as a communicant of the congregation to which he is being transferred. I quote from National Canon 16, Sec. 1, a, 'A communicant or baptised member in good standing, removing from one Parish or Congregation to another, shall be entitled to receive and shall procure from the Rector or, etc----a certificate addressed to the Rector or minister of the Parish or Congregation to which removal is desired, stating that he or she is duly registered or enrolled as a communicant or baptised member in the parish or congregation from which he or she desires to be transferred, and the Rector or Minister or Warden of the Parish or Congregation to which communicant or baptised member may remove shall enroll him or her as a communicant or baptised member when such certificate is presented, or, on failure to produce such certificate through no fault of such communicant or baptised member upon other evidence

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of his or her being such a communicant or baptised member, sufficient in the judgement of said Rector or Minister.'

5. In communities where there is no negro Episcopal congregation or church it has always been recognized as the obligation of the Episcopal congregations or churches in such communities to minister to any negro Episcopalians who may reside in or come into these communities. As Episcopalians they are entitled to the same privileges and care as any other Episcopalians.

These points or facts are a part of the discipline to which all Episcopalians in general are subject. Since this is the case, agitation regarding segregation with the Episcopal Church involves the discipline of the Episcopal Church in general.

Since I, as rector of St. George's Episcopal Church, intend to continue to conform to the discipline of the Episcopal Church, under the present circumstances it is imperative for me to know what attitude you as a Vestryman of St. George's Episcopal Church expect to take to the same discipline.

In view of the importance of this matter a free and frank discussion of this letter will be the main order of business at the Vestry meeting on Friday, September ___ at 8:00 p.m. in the Sunday School Room. I urge every Vestryman, therefore to make a special effort to be present.

With kind regards, I am

Faithfully yours,

THOMAS G. FAULKNER, JR.

After a discussion of the Rector's letter the majority of the thirteen (13) Vestrymen present expressed their willingness to conform to the Discipline of the Protestant Episcopal Church in the United States of America as stated in the Rector's letter of September 6th.

On October 7th the Vestry contracted with Manson-Smith Company of Richmond for \$7,700 to sound-proof the ceiling of the first floor of the church building in order that the area might be used for Sunday School classes and a nursery during church services.

At the February 6, 1956 Vestry meeting appreciation was expressed to the Princess Anne Hotel for its permission to use the basement room for an adult class on Sunday mornings as part of the new Seabury curriculum. In view of the great need for expanded facilities the Christian Education Committee was instructed to plan for a new Sunday School building and to submit its findings to the Vestry.

On March 2, 1956 the Vestry extended an invitation to the Fredericksburg Area Ministerial Association to have their Holy Week and Good Friday Services at St. George's Church. As a footnote to this whole matter it should be recorded that in the Jan. '55 election of Vestrymen, Mrs. O. F. Northington, Jr., and her committee had seen to it that five progressive vestrymen were elected to replace the five conservative ones, whose terms were expiring, thus making up a Vestry of ten "progressive" vestrymen and five "conservatives".

Milton L. Grigg was employed on May 4 as architect for the Educational Building.

In June 1957 the regular Sunday morning service hour was changed from 11 o'clock to 10:30 to accommodate the Seabury Educational Program of the National Episcopal Church. In December the Vestry asked to have joint 10 o'clock Sunday services with Trinity Church in July and August, with the July services at St. George's and those in August at Trinity; 8 o'clock services to be held at both churches.

In March of 1955 William G. Bond resigned as treasurer. Alvin Coleman, the sexton, also resigned as of the end of March. However, he reconsidered and continued his duties as sexton until he was injured in June when a limb fell on his car as he was rushing down to the church to close the window before a storm came. The accident caused his death after 18 years of service. A bronze plaque near the entrance to the church's furnace room honors his memory.

In April the Vestry voted to continue plans for a fund-raising drive for a Sunday School Building, in spite of a conflict with a fund-raising drive for the hospital.

At the May meeting of the Vestry, E. F. Morfit was elected treasurer to succeed William G. Bond, who had agreed to continue until his successor was named. At the same meeting it was reported that Mrs. J. A. Conway was now the church secretary, replacing Mrs. R. Miles Spiller.

During July, Karl Elkins and Van Ferguson of Elkin's Funeral Home, supervised the relocating of forty century old graves in the church cemetery to make room for the Educational Building. Notice of this planned action was publicized in the Free Lance-Star on June 12, 19, and 26, giving ample time for persons to inter remains elsewhere. However no one complied with this invitation.

Soil from each grave's location was placed in a wooden box and the box interred in a vacant spot in the cemetery. Only soil (no buttons or jewelry were found) could be placed in the box, since due to the shifting of the sandy soil, that was all that was found in the graves. (In the case of the Rev. Edwin C. McGuire, however, he was found to have been buried in a cast iron casket which was re-located intact). During the operation plywood panels were attached to the fence on Princess Anne Street to obstruct the view.

At the September Vestry meeting R. C. Mitchell's bid of \$116,775.00 on the Educational Building was accepted. Reginald Coleman, Alvin's son was appointed sexton and \$300.00 was designated to be sent to Alvin Coleman's widow, Pearl Coleman.

In February 1959 Edwin F. Morfit declined his election as treasurer but agreed to serve until May, if no replacement had been found before then.

In May, R. Miles Spiller, was elected treasurer and his wife, Arlene, became the financial secretary at \$1.35 per hour.

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On the afternoon of May 3rd with the Right Rev. Frederick D. Goodwin officiating the new educational building was dedicated. The building was named McGuire Hall after Edwin C. McGuire, whose entire 40 year ministry had been spent as St. George's rector.

During the dedication service which began in the church cemetery and then was continued in the church building, Dr. Carrol H. Quenzel, the church historian, delivered the following address entitled "The McGuire Hall Story."

THE McGUIRE HALL STORY

Just who was the first teacher or pupil to voice dissatisfaction with the results of simultaneously conducting fourteen Church School classes in one large room partitioned primarily by curtains probably will never be determined. I imagine, however, that at one time or another every St. George's Church School teacher who has struggled under these vexing conditions has been discouraged by the reflection that the crowding and noise impaired the effectiveness of his or her efforts. The installation of an acoustical ceiling removed the Tower of Babel effect, but the room still bore certain resemblance to Grand Central Station during a holiday rush. Educational facilities that sufficed in 1849, when the present Church building was erected, were woefully inadequate a century later.

In 1946 the Reverend Thomas G. Faulkner, Jr., at his first meeting with the Woman's Auxiliary caused some of the ladies to gasp when he suggested the possibility of rectifying this situation by building over the cemetery. The Vestry and other communicants recognized the need of more space for the Church School, but the project had to be postponed until the exterior of the building received major repairs and a complete repainting, until the interior was redecorated and cushions were installed in the pews, and until a rectory was purchased.

*Address delivered by Carrol H. Quenzel, Senior Warden and Historiographer, at the Dedication of McGuire Hall, St. George's Episcopal Church, on Sunday afternoon, May 3, 1959.

The honor of being among the laity to do something concrete toward improving the Church's educational plant goes to Mr. and Mrs. Mason F. Richards, who after they returned to Fredericksburg to live in 1951 quietly made a donation of \$300 toward a survey of the educational facilities needed and the drawings of preliminary plans. They duplicated their gift during the following year, and substantial contributions to an educational building fund were made by Mr. Aldrich Lewis; Miss Elsie Lewis, that great, long-time pillar of St. George's Sunday School; and a few other beneficent communicants.

At the Vestry's regular meeting in June 1953, Mr. Faulkner called that body's attention to the inadequacies of the Church School facilities. The problem was referred to the Building Committee. On January 5, 1955, the Vestry not only discussed the urgent need for a new Church School building, but unanimously passed Mr. J. E. Rowell's motion that immediate steps be initiated to consider the type of building required, and to formulate concrete procedures for raising funds for the project.

Early in 1956 the Rector asked for and obtained a survey of the Church's educational facilities by Mr. C. Harry Atkinson of the Bureau of Church Building, National Council of the Churches of Christ in the United States. Mr. Atkinson's findings and recommendations were mimeographed and a copy was distributed to every member of St. George's Church.

Mr. Dexter Hubbard and other members of our Church's Board for Religious Education and the Rector investigated and conferred with two of the architectural firms recommended by Mr. Atkinson as specialists in designing church buildings. On May 4,

1956, the Vestry accepted the Board's choice and voted to employ Mr. Milton L. Grigg, Charlottesville architect, to make preliminary studies and drawings and present his recommendations to the congregation. Mr. Rowell as Senior Warden signed the formal agreement between the Vestry and Mr. Grigg on June 15, 1956.

The regular congregational meeting in January 1957, approved proceeding with the educational building, but the hospital fund drive being conducted that spring caused the Vestry to hold a special meeting on May 20, 1957, to consider the advisability of continuing with the project at that time. After a thorough discussion, the Vestry passed Mr. Woodward's motion that the previously accepted plan not be deferred. On June 7 the Vestry approved the plans for the educational building recommended by its Building Committee and designated June 20 as the date for a congregational meeting to consider the Vestry's action. The knowledge that St. George's Church had received a magnificent bequest of approximately \$42,500 from the estate of the late Ernest Vanness Ryerson undoubtedly influenced the decision of the Vestry. I am confident that even without the Ryerson legacy an educational building would have been erected before many years by St. George's Church, but if it had not been for the Holy Spirit working through Mr. Ryerson there would be no building to dedicate today.

At the congregational meeting Mr. Mason F. Richards presented the pressing need of the Church for greatly expanded educational facilities and traced the steps that had been taken to meet this need. Mr. Milton L. Grigg showed slides of the proposed renovations and additions which would provide the necessary space without detracting from the dignity of the century-old church. Mr. William G. Bond, Parish Treasurer, reported that the estimated cost of the project was \$125,000; the funds that could

conservatively be estimated as being available for the purpose in 1958; and the amount the congregation would need to raise. "To know Christ and make Him known," was adopted as the campaign slogan and it is inscribed on the cornerstone.

With 78 ayes and 4 abstentions, the congregation adopted a resolution authorizing the Vestry to initiate and energetically conduct a capital fund-raising drive for \$75,000. The congregation also formally approved the preliminary master plan for the alteration and expansion of the church property and empowered the Vestry to make such minor changes in these plans as seemed necessary or expedient. Mr. William K. Goolrick convinced some of the older communicants that there was no sound basis for their misgivings about moving approximately thirty of the old graves. His endorsement of the motions contributed substantially to the near unanimity of the vote.

There was no dissent to Miss Elsie Lewis' motion that the Reverend Edward C. McGuire's long and fruitful ministry of St. George's be recognized by naming the projected educational building "McGuire Hall."

Given the "go" sign by the congregation, the Vestry's next problem was to decide whether or not to employ professional assistance in its campaign for funds for McGuire Hall. After the Finance Committee wrote and talked to representatives of fund-raising organizations and the Vestry weighed the pros and cons, it was decided on September 6, 1957, to have a home-managed drive and thereby save at least \$5000 in fees.

As the results proved, the Vestry displayed unusually sound judgment in drafting the Church Treasurer, Mr. William G. Bond, to direct the appeal for investors in the future of St. George's Church. He carefully instructed the Church's financial ambassadors, held a congregational dinner on Wednesday, October 16, 1957, and asked

for three-year pledges to the building fund in conjunction with the Every Member Canvass on the following Sunday, October 20.

After Mr. Bond reported that 201 communicants had pledged a total of \$30,019 as of November 17, 1957, the Vestry passed Mr. C. Rosser Massey's motion that Mr. Grigg be authorized to proceed with the preparation of working drawings for McGuire Hall. From this time until the Vestry advertised for bids in the early summer of 1958, the Building Committee held numerous and, in the words of one of its members, "interminably long" meetings, both with and without the architect. Some of the Committee visited a few of the new churches in northern Virginia to inspect the pre-stressed concrete construction and compare it with the bar joist type. Several changes in the plans were made and the Vestry obtained more detailed drawings of the plumbing and electrical layouts. After inserting, in a newspaper, the proper legal notices of its intention to move certain graves at the rear of the church yard; the Vestry had them relocated under the expert supervision of Messrs. Karl Elkins and Van Ferguson.

On July 18, 1958, the Vestry awarded the contract for building McGuire Hall to Mr. L. C. Mitchell, whose bid of \$116,775 was the lowest received. As Senior Warden, R. Miles Spiller signed the agreement for the Church. Changes that substantially improved the building have brought the total cost to \$130,000.

Construction of McGuire Hall began on August 12, 1958, and it was completed on April 24, 1959, although the exterior painting of the church was postponed until the bricks had time to dry. Anyone with even the slightest acquaintance with construction knows that when the contractor started work it was just the end of the beginning of the responsibilities of the Building Committee. Fortunately, St. George's Church was

blessed with Mr. Mitchell, an able and conscientious contractor, and twice blessed with a dedicated Building Committee consisting of Messrs. Edgar E. Woodward, Chairman, Seddon C. Nelson, R. Cameron Thompson, and Edwin H. Jones. Mr. Woodward and the Rector were indefatigable in watching the countless details involved in building, and Mr. Woodward's rich experience in inspecting building construction was a definite asset to the Church.

Someone had observed that if at the completion of a building the contractor and the owner are still friends, it speaks well for both parties. This pleasant relation exists today between Mr. Mitchell and St. George's Church.

On this happy and long-awaited day the congregation should offer humble and hearty thanks to Almighty God for giving us children for whom to provide religious nurture, and for making possible the realization of our hopes for adequate and attractive educational facilities which the architect had skillfully blended with the architecture of our beloved church building.

We should hereby resolve to wipe out as quickly as possible the debt of approximately \$40,000 which we still owe on the building. But more important, we must make a personal dedication of our time and talents to insure that this modern educational plant will be adequately staffed with competent and consecrated Church School teachers. If this is not done, the hundreds of people who have cooperated to make McGuire Hall possible will have given their time and money in vein. I fervently pray and confidently believe that St. George's Church will meet this challenge.

For the record the following addition to Dr. Quenzel's "Story" should be added: As a part of the entire project a wide stairway from the basement floor to the nave's floor was built, choir-robing rooms, three lavatories and a sacristy were worked into the space under the organ-loft and chancel; a stairway from the first floor of the church building to the vestibule including two lavatories were built; memorial plaques were placed on room doors in McGuire Hall and on the sacristy door.

In July, 1959 the church building was water-proofed and painted to blend with McGuire Hall.

At the October meeting of the Vestry appreciation was expressed to Mrs. W. J. Sheyer for a handsome silver service given in memory of her mother, Mrs. Loula Young Bernard. Appreciation was also expressed to Mason F. Richards for the brass chancel step rails in memory of his parents.

At the May 1961 Vestry meeting Mrs. Esther Hogeland's acceptance of the position of organist and choir director was announced. She replaced Dr. Russell Ratcliffe who was moving from the community.

At the same meeting the Rector announced that Miss Gertrude Brisbane had accepted the position of Christian Education Director at a salary of \$5,000 commencing August 1st. Miss Brisbane, at the present time, was the D.C.E. at the Falls Church at Falls Church, Virginia. She came to St. George's on the recommendation of three bishops for whom she had worked in the parish ministry.

At this meeting an addition of two bedrooms and a bath on the third floor of the rectory was authorized.

In September approval was also given to a plan to have vestrymen call on church members throughout the year to inform them of the parish's finances.

In 1962 Vacation Bible School was a joint endeavor with the Presbyterian Church. In the same year Pence Cans were distributed to members of the church for the support of a Philippine Parish. Thank offerings were to be placed in them at meal times and at other times. The year 1962 saw a 16% increase in Church School attendance and a 5 - 6 % increase in Church attendance from 518 communicants. This year also saw the expenditure of \$5,399.00 for improvement to the rectory kitchen. Dr. Robert Kevin of the Virginia Seminary held a teaching mission October 21-24. Because of inadequate facilities for its entertainment the request to hold the annual Diocesan Council in 1963 at St. George's was rejected. Plaques to be placed in McGuire Hall in memory of persons for whom contributions for the building of McGuire Hall had been made. The floor of the Family Room was repaired at a cost of \$2,493. The Associate Vestry was abolished. Men's Club to send two representatives to each Vestry meeting. Card system for checking church attendance adopted. (Cards in pews to be filled out each Sunday, collected and tabulated). Weekly bulletins sent to absent members.

In June of the same year a reception was held honoring the rector's 25th anniversary of his ordination to the priesthood.

In March 1963 Bishop Daniel Corrigan conducted a joint mission for Trinity and St. George's. Services were held in both churches. A review of the additional available facilities for the annual Diocesan Council made it possible for the Vestry to honor the Diocese' request to hold the 1965 Council at St. George's with Trinity participating in the hosting.

In 1963 a recommendation that the names and boundaries of the historic St. George's parish be changed, was first rejected but later approved by St. George's Vestry. Henceforth the new delineated parish embodying Trinity and St. George's Churches was to be called Spotswood Parish. November 7-11 found the Bishop's Mission held at St. George's.

APPENDIX A

RECOGNITION OF LAY AND PROFESSIONAL ASSISTANCE

During this ten year period and during the rectorship of Rev. Thomas G. Faulkner, Jr., the assistance of the following persons are to be officially noted:

Miss Elsie Lewis for her unwavering devotion, support and service to St. George's Church and the rector both as Sunday School Superintendent and as a member beyond the call to duty. Of special note in her direction of Christmas pageants and children's Lenten Services.

Mrs. Avis Harris, first as assistant to Miss Elsie in the Sunday School and later as Educational Director of the children and youth in McGuire Hall.

Miss Helen Cline for assistant to Miss Elsie and Avis in innumeral ways.

Mrs. Charles Roberson (Elizabeth), St. George's secretary for her faithful service and unfailing loyalty to St. George's Church and its rector, officers and members.

Reginald Coleman, who succeeded his father as sexton, continued his father's faithful service in this capacity.

Appendix B

Vestrymen from 1950 to 1973

Shirley Arthur
Curtis B. Backus, Jr.
Harold T. Ballard
William E. Biscoe
William G. Bond
Otis G. Brooks
Dr. W. W. Butzner
Robert E. Cadow
Walter N. Chinn
Bernard W. Cline
C.M. Cowan
Alvin W. Embrey, Jr.
Jack W. Flewellan
Harry B. F. Franklin
William K. Goolrick
W. Carl Gwaltney
H. Clay Haymes, Jr.
Carl T. Hill
Charles E. Hooten
W. K. Howard
Dexter Hubbard
George L. Hunter, Jr.
Douglas Janney
Orrick F. Johnson
Edwin H. Jones
Dr. Gordon W. Jones
Francis King
Dr. Richard N. Lanier

R. E. Leitch
Charles T. Lewis
J. Stuart Massey
C. Rosser Massey
Robert C. Moore
Lloyd Q. Moss
R. I. Mount
Thomas S. Morrison
Col. Charles M. Munn
Peter V. S. Myers
Seddon C. Nelson
Francis W. Orrick
H. J. Cory Pearson
Carroll H. Quenzel
Russell L. Ratcliffe
Cecil L. Reid
George W. Renninger
Mason F. Richards
J. E. Rowell
R. Miles Spiller
Houston K. Sweetser
R. Cameron Thompson
A. F. Turner
George M. Van Sant
Charles Wattleworth
Edgar E. Woodward

APPENDIX C
UNRAVELLING THE MYSTERY OF DR. MURDAUGHT'S
SUDDEN RESIGNATION

Ever since the Rev. E. C. Murdaugh suddenly resigned as rector of St. George's Church without any explanation, whatsoever, there has been an unexplained mystery surrounding his resignation. All Dr. Quenzel's History of St. George's Church states is that the Judge Barton read the letter to the vestry on April 6. (See Quenzel's History, page 48).

Just by chance, strangely enough, the Rev. Mr. Murcheson, the pastor of Shiloh Baptist Church, New Site, I believe has given to us the more plausible explanation of Dr. Murdaugh's resignation. Mr. Murcheson told me that Joseph Walker, who was Judge Barton's butler, told him that Judge Barton had recommended to Dr. Murdaugh that he resign.

Such an action on the part of Judge Barton fits into the sequence of events found in Dr. Quenzel's history perfectly. According to this history in the fall 1972 because of poor health Dr. Murdaugh tendered his resignation to the Vestry. However, the Vestry expressing great devotion to Dr. Murdaugh refused to accept his resignation and at the same time authorizing him to employ an assistant minister so long as he may think such assistance is desirable.

Five years later, when in all likelihood some discussion arose in the congregation over any number of possible social and

Page 2

Appendix C (continued)

churchmanship issues Judge Barton remembered the circumstances surrounding Dr. Murdaugh's resignation in 1872:

In all likelihood, much to Judge Barton's surprise, as the sequence of events, the Vestry minutes shows Dr. Murdaugh's resignation was accepted by a vote of six to three - on April 24. At a later special Vestry meeting Judge Barton made a motion that Dr. Murdaugh be called as rector of St. George's Church. This motion was adopted. At a later meeting the Judge offered a resolution stating that the Vestry would welcome another Episcopal Church in Fredericksburg in fraternal relationship and cooperate with it in obtaining diocesan recognition. The resolution, however, laid over for future consideration was given no further consideration.

In July 1877 fifty former communicants of St. George's Church who had been opposed to the acceptance of Murdaugh's resignation, organized Trinity Church and made Dr. Murdaugh their rector. One of the leaders among this exodus was Judge Barton.

Appendix D

History of St. George's Building

On that April Sunday in 1849, when the present building was consecrated, the interior must have been a sight to behold. There was no gallery to break the columns which went to the ceiling. All the windows were clear glass diamond shaped panes.

Below the east wall windows was the vestry room. In front of the vestry rooms at the center of the wall stood the pulpit with steps going up to it. At the base of the pulpit was the holy table or altar (as at Christ Church, Alexandria, Virginia) with the communion rail around it. The prayer desks were at each side. (There probably was a lower lectern as at Aquia Church, Stafford). The clear glass diamond shaped windows were on the wall above and behind the pulpit. The pulpit and communion rail were on a line with the side columns.

There was a gallery in the back for the choir and the organ. On the side of the pulpit was a door entering the vestry room.

Two years after the consecration, a fire broke out at 2:00 a.m. in the morning in the vestry room. The pulpit and chancel were destroyed. Because of the tin roof it evidently smothered itself out, but not until two-thirds of the roof rafters were destroyed. These all had to be reinforced before the slate roof could be installed in 1949. At that time the exterior was completely rebuilt including the rebuilding of the steeple from the brickwork and the cross was regold leafed.

After the fire, when the buttress of the building was repaired, the vestry room under the chancel windows was restored. The holy table was placed in front of the vestry room's front wall with the pulpit, lectern, and a prayer desk in front on each side. In the

restoration the present side galleries were installed as in its present location. The organ and choir remained in the back gallery.

During Mr. Boogher's rectorship the vestry room was removed and the holy table placed on the east wall in front of the reardos. Several rows of front pews, along with the left side pews were removed in order to extend the chancel to make room for choir stalls in the chancel. The present organ loft was constructed on the left side of the chancel. Vestry rooms were placed beneath it. The door at the left of the chancel was cut as well as the double doors from the Nave to the vestry rooms under the organ loft.

When McGuire Hall was built the present back stairway and robing rooms were built. Also the front stairway from the vestibule to the first floor was installed.

Originally the basement or the first floor was brick. When a floor was put in (as at the present), sleepers were tarpapered on slots in the brick and the floor nailed to these. Originally a hot air furnace was in the basement. This was abandoned when the present system was installed. Sliding doors at one time divided the basement room. The kitchen and library were built in later. The basement ceiling was sound proofed so classes could be held during church services.

Later historians will have to determine when the present windows were installed as well as when the present bell and clock were installed.

In closing it is interesting to note that the original two buildings were much smaller. The cemetery was around them. Then when the 1849 building was built it was built over many graves, which at times however were dug out as when the present furnace was installed. (No record of these was kept). When McGuire Hall was built forty graves had to be moved or better said the earth from these marked sites was moved

although the shifting hillside sand left nothing to show at these sites, not even buttons or jewelry. (McGuire was buried in a cast iron casket which was moved intact.).