

Trinity Church 1840 – 1992

By
Kitty Slater

Religion has been an active and important part of the life in the Upperville area, at least since 1775. The Baptists were the first to have a church, the Goose Creek Baptist Church, reached from this area by the Lower Goose Creek Church Road, still identified on the recently published Fauquier Streets map. On days of today this once upon a time holy road was part of a boundary of some of the Paul Mellon properties joining our West View farm. Sharing boundaries, Paul Mellon and my mother-in-law, Tacie Fletcher Glascock Slater, researched and brought to light the detailed Minutes of the Goose Creek Baptist Church, which it is believed to have been located near a creek ford, over which the scenic stone bridge on Old Route 50 near Atoka and now a Virginia landmark was built by Croset, the bridge builder and famed engineer of the mid-1800's. The Church Minutes stated that the meetings were well-attended, and the discourses of Thomas Bridges much appreciated. However, Mr. Bridges did not appear to practice what he preached. As after leaving Goose Creek Church, he was convicted of horse stealing, and spent time in the Penitentiary. Also, according to the Minutes of 1816, "being harvest, no meeting was held. In this year, we had no summer. There were frosts in every month, although wheat ripened at the usual time." At that time, women members outnumbered the men 2:1, [53:27]. The complete Goose Creek record books are now included in the Virginia archives of the University of Virginia library, with a copy having been presented to the Upperville current Baptist Church.

Concordia Meeting House "a free church for white people" was erected in the early 1800's as Upperville's first place of worship, and located on a site back of the current Upperville Post Office. Together with other denominations, Episcopalians attended services there until 1840, when Trinity Church, Meade Parish, was established. The Reverend George Adie, having succeeded in erecting a small, though handsome and comfortable edifice, number of communicants: 20. After the Civil War, Concordia was offered as a Negro Church, and was said to be used as such until 1894, when it burned. The lot was eventually acquired by the People's National Bank of Leesburg. The branch bank was built there, but it went defunct in the 1920's, after the cashier had helped himself generously from the till, and committed suicide. The former bank building, whose thick stone walls were built from the ruins of Concordia, is the present Upperville Post Office. Today's two black Upperville churches, one Methodist, the other Baptist, evidently were outgrowths of Concordia Meeting House. The Episcopalians were late-comers in having their own church in Upperville before 1840. Methodists also pre-dated them with the Upperville Methodist Church, a handsome building of Georgian design being built in 1832 on land offered by George Calvert, husband of Eliza Carr, one of the six daughters of Joseph Carr, the founder in 1818 of Carr Town, later to be called Upperville. He also had four sons. Carr's "Mansion House" as it was called, of the village is, as of this date 1992, owned by Trinity's Senior Warden, Thomas diZerega. During the Civil War, the church proper was commandeered by Union forces as a hospital; the basement used as a stable. Some years later, the U.S. Congress authorized payment for

damages. The Calvert family also owned the large brick house now called the Keith House, of Trinity's real estate holdings. In my time, "Miss May," Miss Mary Rosser Calvert was a saint of Trinity and of the Upperville community. I know of three homeless women, one in a wheelchair, that she took into her home to care for and love until their demise. She was a complete Altar Guild of Trinity, even making the communion wine from her own vineyard, which once turned to vinegar. Her face resembled the Mona Lisa. Prior to the establishment of Trinity, the landed gentry of the area were among prominent Methodists. John P. Dulany included on his Welbourne Plantation near Middleburg, a Methodist church, and when Methodist circuit riders weren't available, the squire conducted services himself. In later years, the church was converted to be the home of his great-granddaughter, Miss Elizabeth Lemon, a maiden lady now in her late 90's. Beth is a granddaughter of Col. Richard Henry Dulany, founder of the Piedmont Hunt in 1840, and of the Upperville Horse Show in 1853.

When Trinity Episcopal Church was established on a site within the village of Upperville, the Dulanys and others transferred membership here, and several of Dulany memorials were included in the Trinity Church of 1895, and re-set in our current Trinity Church. The marble baptismal font is in memory of John P. Dulany. The following quote is from the Fauquier Historical Society Bulletin, July issue, 1924, as researched from Episcopal Virginia records: "Upperville, Fauquier County, Phillip Slaughter, Rector, a few members and friends of the church in the village of Upperville and vicinity enjoying the occasional ministrations of the Assistant Bishop Meade, and of the Reverend George Adie, having succeeded not long since in erecting a small, though handsome and comfortable church edifice were inspired with an earnest desire to have a minister and the regular services of the church. Number of communicants: 20.

During the past winter, the present incumbent was induced to take charge of this little flock and has been highly gratified with their prompt and liberal contribution to his support. A petition has been presented to the present 1840 convention for the organization of a new parish. Cuthbert Powell offered his credentials and took his seat at this convention as delegate from Trinity Church." (Cuthbert Powell owned Llangollen near Upperville and built the manor house.)

Bishop Meade wrote in his book Old Churches Number Two, page 275, "The Reverend George Adie, minister of Shelbourne Parish, Leesburg, 1832 – 36, holds regular, though infrequent services at Upperville, Middleburg, and Aldie, with his charge at Leesburg. Obviously, he was a tireless and eager beaver, spreading the Episcopal doctrine. In his stewardship as Assistant Bishop of Virginia, Bishop Meade made many pastoral visits to members' churches under his jurisdiction. After a pastoral visit to a church in Clarke County, he must have been shocked at the apparent [un]ruliness of the congregation of which the Rector, the Reverend George Goodwin once wrote, "Today was sacrament, yet the breed and price of horses was a theme sufficiently holy to employ the minds of those who were just bowed around the altar." And, he quoted the following jingle:

"Some come here to laugh and talk
Some come here for the sake of the walk

Some come here to sleep and nod
Few come here to worship God.”

You know what’s said, “The more things change, the more they remain the same.”
But, this version could never apply to our Trinity, or could it?

In 1840, Trinity’s first full-time Rector, Reverend Phillip Slaughter, was followed by the Reverend William Johnson, who resigned soon after to take charge of St. Paul’s in Norfolk, where he died of yellow fever.

The next minister of Trinity was the Reverend Richard Wilmer, who later became a Bishop. After him at Trinity was the Reverend O.A. Kinsolving, 1853 – 1870. Of him, Bishop Meade said, “He proved not only acceptable to his own people but was popular with all classes.”

In 1846, Middleburg Emmanuel Church was separated from Shelbourne, Leesburg, and included in Meade parish; and in 1850, the church at Aldie was similarly transferred. Later, these churches were split from Meade to form Johns Parish, named for Bishop Johns, Assistant Bishop of Virginia, after the death of Bishop Meade. This occurred during the tenure of the Reverend Kinsolving at Trinity, Upperville.

By my count, there have been 18 ministers of Trinity. I have known seven, and have been more or less actively involved in church-related activities since the late days of the Reverend Edward B. Burwell, Rector 1910 – 1930, who baptized and confirmed me. After his retirement, when he continued to make his home in Upperville in the house now owned by his granddaughter, Mary Burwell “Bunny” Nesbitt. Mr. Burwell assisted at my wedding, conducted by the Reverend William Page Dame, Rector 1933 – early 1936, when he returned to his native Maryland to take over a church in the Green Spring Valley. Here in 1936, his daughter, Josephine married Daniel Forrest deButts of Upperville. Mr. Burwell’s wife was a straight-laced lady of the old school, and I was a member of her Sunday School class that was held in the main body of Trinity Church. She was insistent that the class learn the Nicene Creed by heart with absolutely no prompting. Today, I sometimes think of Mrs. Burwell, who always wore a black velvet Roman choker around her neck, when I look around church and see almost everybody else in the congregation reaching for a prayer book to read it.

Mr. Burwell, besides attending to his flock, liked to shoot and fish with his four boys, who were contemporaries of the seven sons in the Dulany/deButts family, who lived in the original house at Ayrshire. Hunter and Doctor Dick deButts have been among Trinity’s Vestry. Harry deButts and Ed Burwell, the senior members of the families, set an Upperville tradition of the “Coon Dogs” in 1919 which has carried forward through the decades and in 1952, Le Chalet Pantherskin, high in the Blue Ridge off Snakeskin Road, became their so-called “clubhouse.” Here they shared tales of hunting and old romances and loving cups of bourbon and branch water. Their descendants have continued in the “Coon Dogs” tradition and annually hold family reunions the last week in August.

The opening gun is the barbeque at Le Chalet Pantherskin, reached by an impassable mountain pass that somehow becomes passable the last week in August each year. The climax of the reunion is the attendance of the entire group, [having] multiplied too many more than a hundred, at Eucharist services at Trinity Church. At one of these services, a stone was set in memory of Mr. Burwell in the main aisle floor of Trinity.

Following the Reverend Edward Burwell, 1910 – 1930 at Trinity, was the Reverend Laurence Brent, who arrived late in 1930. He was *no* Mr. Burwell. But Laurence was young. He was married while at Trinity and he was ambitious and he fired-up Trinity inreach and Trinity outreach. Among his first outreach activities, he started a mission in an abandoned mountain shack in what was then known as Semper's Hollow, on the east side of the Blue Ridge, southwest of Paris and at the edge of a large property that was considered almost a feudal domain. The owner of this block of land employed as farm laborers seven or eight illiterate, ignorant and inter-married families, most with the same name, and most of whom had never been as far away as Winchester. Laurence Brent, besides holding services at the mission, Miss May Calvert had gone with him to teach Sunday School, Trinity arranged, at the insistence of our Rector, to hire a school bus to bring his mission group to church at Trinity. This attempt was not successful. The children screamed, lice was visible in their hair, and even babies' faces had been smeared with rouge. (We never figured out quite why.) And the body odor from this new congregation was overpowering! They believed in the "layered" look. As the weather cooled, a layer of clothes was added on top of another, 'til springtime. Even Lawrence decided the mission was still their bag. Almost none of the adults had ever been inside a school, although there had been a one-room Paris school for many years, so their children didn't go to school either. My sister, Anne Gochnauer, a long-time member of Trinity, and then a recent graduate of Sweet Briar College majoring in psychology, became interested in the Semper's Hollow Mission, and raised the flag for a Parish School then lacking a teacher. She invaded Semper's Hollow in a Model "A" Ford Roadster with a stylish rumble seat, to collect pupils. She met with little or no enthusiasm from the parents or from the owner of the so-called "domain." But Anne coaxed some of the parents to agree to send some of their younger kids, who arrived at school's first day with fear and trembling. "C" for "Cleanliness" was definitely the first lesson but soon she was successful in teaching them their A-B-C's and to write their names and to begin learning the 3-R's. After a reasonably short time, some of the older brothers and sisters began to give school a try. Herbert, a handsome, tall 16-year-old, evidenced an avid interest in learning after he got over his embarrassment at being in school with six-year-olds. Anne said he reminded her of the "Little Shepherd of Kingdom Come". He became her prize pupil and was an influence in spreading the good word about Miss Anne's school. Some of her Paris pupils would stop in later years to speak to her and report on the reasonably good jobs in the area. One named Jack, who Anne had thought really hopeless as a learner, reported some success in the sewer department of Fairfax City. Anne taught at the one-room Paris School for a couple of years during the depression, moving on to still work with youth as head of the National Youth Administration in 18 Virginia counties.

Women, old and young, have always been and are energetic supporters of Trinity Church, as evidenced now in 1992 in the election of Barbara Augenblick as Senior Warden, and

several other women were elected to the Vestry of 1992. Women have been elected to the Vestry every year for at least more than the past ten years and before that, the President of the Mary Neville Guild was an ex-officio Vestry member. The younger and more energetic women of the church organized Trinity Guild in 1932 with the impetus of being a working group not only for the physical needs of the church, as inreach, but for outreach to the community and outlying areas, except we didn't necessarily call it "Outreach." The Guild was formed during the time of Laurence Brent at Trinity, shortened by his shocking suicide when, in 1933, he leaped from a window of the Westmoreland Club in downtown Richmond, then at Grace and 6th Street.

In 1947, Trinity Guild's name was changed to the Mary Neville Guild to honor the memory of a beloved lady in the countryside and a staunch supporter all of her entire long life of Trinity Church.

Mary Lee deButts, then President of this organization, tells an anecdote pointing out Mrs. Neville's sense of humor. Earlier during Trinity's tenure of the Rev. C. J. S. Riley from 1937 – 1955, Mary's husband, W. Hunter deButts was Senior Warden when a fracas developed within the choir and the congregation. When Mr. Riley, who was a Britisher, and a colorful one at that, insisted that the choir, of which I was then a member, turn toward the altar for the singing of the *Gloria*. Hunter decided he would consult with Mrs. Neville as to her opinion on the issue. Upon his return from a visit to her at Pelham, her home, Hunter reported that without hesitation she made it clear that she came to church to worship God, and the details of the service were secondary to that. Her exact words being, "the choir can sing the *Gloria* standing on their heads as far as I am concerned!"

In 1950, the Hunt Country Fashion Show, a gala benefit sponsored by the Mary Neville Guild came into being. The first as a May Fashion Preview, a designer show of couturier styles by Julius Garfinkel with professional models, the major fundraiser of the Guild for the next 35 years began in the spring of 1950. Later scheduled in the fall, so as not to conflict with the Hunt Country Stable Tour benefit on Memorial Day weekend when it began in 1959.

The idea of a fashion show as a Mary Neville Guild benefit was voiced at a Guild meeting by Mrs. Paul (Rene) Llewellyn after she had just attended a similar benefit style affair in Lake Forest, Illinois. Guild members were enthusiastic and the committee was formed then and there. On this first committee were, in addition to Mrs. Llewellyn, as advertising sales chairman of the program, were Mrs. Joshua Fletcher (Helen) - Door Prizes, Mrs. Charles Barbie Cushman - Social Entertainment, me as overall head, and Mrs. Kitty Barret Wiley - co-head. Kitty Wiley and I caught the ball and ran with it to Julius Garfinkel in Washington, turned out in our "city clothes," high heels and all, for an appointment with Mrs. Lee Walsh, Garfinkel's Public Relations Director. She met us with unexpected open arms and went into detail as to what our part should be in promotion and publicity and the setting of a big fashion extravaganza. Garfinkels would do the rest. She told us to ask someone with a celebrated name to be commentator, if possible, to hire well-known musicians for background music and to arrange that the fashion show be staged at a manor house of the Upperville/Middleburg area, whose

owners would not object to publicity. We didn't follow this suggestion then but arranged for the show to be staged in the brand new Middleburg Community Center as its first event. (Many of the later shows were staged at Hunt Country estates.) Mrs. Walsh also said having a theme made for a more interesting commentary for the fashions to be tied into, and a celebrity as a commentator was always a plus. She also suggested inviting prominent ladies of the area to be patronesses as a good way to start publicity and to send photos to the newspapers of committee heads and so forth, as well as several press releases to women's page editors of Washington and other newspapers and to local papers. Adele Astaire, sister of Fred and his first dancing partner, who at that time owned a place near Middleburg, accepted our invitation to be our commentator for this first show and Wendy Barry, stage and TV star, had the microphone for the next affair. Jackie Kennedy, before she was first lady, presented the door prizes for a later Mary Neville Guild fashion show. The event, and its social connotations, rated top publicity, and the first show was featured with a full page of photos in "Town and Country" with candid shots by Jerome Zervy, then considered the top social life photographer in the United States.

I mention details about the origin of this very successful Mary Neville Guild benefit as it pointed out the beginning of a Trinity Church era citing what can be done with an idea, foresight, cooperation, and boundless energy. Proceeds from the first fashion show netted only \$1,500, but in ensuing 35 years, I estimate that nearly a quarter of a million dollars were raised for Trinity Church related activities and chiefly for Outreach.

The Hunt Country Stable Tour was established in 1959 from an idea of Reed Thomas, then Trinity Church Senior Warden, has carried forward this premise. Starting in a reasonably small way, the Stable Tour has grown by leaps and bounds, to be included in the equine tradition of Virginia. Several thousand now attend from many parts of the United States and we have had guests from as far away as New Zealand and Australia.

In addition to guided visits to view the plush stables and equally plush thoroughbreds, an exhibition of sporting paintings for Stable Tour #2 was staged in Trinity parish house. (The majority of the paintings were brought down from New York by Astaire Galleries.) An extra attraction on a later tour was the auction of the Merry Oldsmobile, of a past era, in running order, donated by Paul Mellon. Added to the stables at other times have been tours of Heronwood Gardens featuring topiary boxwood when owned by Admiral Phillips, and later by Jack Kent Cooke, in 1992, the property of Robert Smith; visits to Piedmont Winery, and other places. Up until the last five or six years, proceeds from this benefit was an addition to the General Fund of Trinity Church. Currently, the funds raised of around \$25,000 annually, are earmarked for Outreach. Previously Outreach had been one of the main projects of the Mary Neville Guild, and the Trinity Guild before it. Along with Trinity Church Inreach, the Guild handled and disbursed its own fund, making an annual gift to the Vestry of \$1,000. The remainder of funds went for scholarships for nurses, teachers, and other educational needs of youth, annual donations to the Middleburg Community Center, Loudoun/Fauquier Health Center, Upperville, Middleburg and Marshall fire departments and rescue squads, contributions to St. Paul's College for Negroes in Petersburg, Diocesan social relations, a prayer partner in Japan,

and more. Guild inreach began with the organization of Trinity Guild back in the 1930's when one of the early projects was to pay for having kneeling benches made for the 1895 church and ourselves taking hammers and nails to pad and cover them. We had robes made for the choir (which formerly had not been a vested choir) and we paid for church music and organ upkeep. We didn't have a pipe organ back in those days. We ordered and paid for needed linens of the Altar Guild, which consisted, as previously stated of Miss May Calvert, but she was not a seamstress. And later, as the Mary Neville Guild, members worked with their hands and hearts to make the needlepoint cushions for the altar rail of current Trinity Church with member Mrs. Colin (Katherine) MacLeod, designing and executing the beautiful frontal for the altar of the cloister. The Guilds also worked with the Vestry any time members were called upon to aid and abet Vestry sponsored church activities, such as the Trinity horse shows, benefit gymkhanas, auctions, and so forth, as well as the Stable Tours, which had evolved in a joint effort by both the men and women of Trinity. The Mary Neville Guild, as such, having been disenfranchised, so to speak.

As additional attractions at Trinity horse shows, which were the brain child of Taylor Hardin, a member of Trinity's Vestry, to begin an Endowment Fund for Trinity Church were costumed pageants; dreamed up, produced and directed by the Mary Neville Guild. Nearly all were outstanding, but the top gun was the entry of Liz Whitney's covered wagon complete with a mule, cow, pigs, wild Indians riding herd on the entourage, Liz as a beautiful Indian maiden, with Miss May Carver second in buckskins, barefooted, her long dark hair in plaits. This exhibit was so extravagantly outstanding that Liz took the works to be a feature of the National Horse Show at Madison Square Garden, about a month later, complete with Miss May, cow, pigs, and all.

To revert to earlier Trinity Church proper, most of the rectors served short tenures, with few over five years, and one for only a year. Near the end of the 19th century, the Reverend Edward S. Hinks took charge of Trinity Church, Meade Parish on July 1st, 1890. For two years, he also served Emmanuel, Delaplane, and preached also at Middleburg and Aldie. He only stayed at Upperville for five years, leaving to accept a larger parish of Shelbourne, Leesburg in 1895. But while at Upperville, he must have been a mover and a doer, as he is credited with the building of the 1895 Trinity Church, the church before our present, beautiful edifice, which was a plastered-over brick building, large enough to seat at least a congregation of 250, comfortably. Trinity Vestry, during Mr. Hinks time, as of 1892, included John Harper, Senior Warden, who I think lived at Claremont, the current home of George Horkan. John Gillespie, Junior Warden, William J. Mann, of Mann's Hill, now owned by Helga Bonnie, Col. Richard Henry Dulaney of Welbourne, Clark Harrison, who I think lived at Bollingbrook, Major Henry Scott of Mount Airy, Lewis and Middleton Brown of the Upperville village.

At that time, there had been an active young women's Trinity group who called themselves, "The Girls Guild," according to a quote from Mrs. Nathaniel Holmes Morrison, Sr... When as Fanny Dulany Lemon, she had been a member, she told of the girls making enough money, \$80, from charades, lemonade teas, and so forth to send by money order to Sears Roebuck for the altar, to be placed in the 1895 church. This altar

was preserved during the tearing down of that church and became the small oak altar of the cloister of our present church, with the full cooperation of Mr. and Mrs. Mellon, and Mr. Page Cross, the eminent Philadelphia and New York architect, who designed our church of today. I don't date quite back to 1895, but I recall having been told that the interior of the early church had been damaged by a fire, and extinguished with lots of water which seeped into the foundation and caused damage to the walls. Although still in use, the church was plagued by dampness, of which the congregation vigorously complained, particularly those who had rheumatism. Thus, Mr. Hinks moved with energy and foresight to foster the building of another church. However, it turned out that the 1895 church eventually also developed dampness problems. It was constructed on the same brick foundation, also making use of some of the brick from the walls of the other church.

Prior to any plans solidifying for the present church, Mrs. Mellon, when attending a Trinity Guild meeting, informed us (and I surmised that the Vestry had already been advised) that having previously offered to have the interior cracked walls of the church re-plastered and to do other needed renovation and preservation, she wished to tell us that she and Mr. Mellon had asked Mr. Hanback, (who was considered the finest builder and contractor in this part of Virginia and who had done and was doing a great deal of work on the Virginia Mellon properties); she asked him to carefully go over Trinity Church and that he strongly recommended that attempts to patch up this one, which would be of short duration, as the brick foundations were crumbling badly, thus causing the cracking of the walls on the exterior as well as the interior. Bunny Mellon said to me after this meeting, "I love to build." Mrs. Mellon further stated that Mr. Mellon was planning to send out letters to all parishioners asking for individual feelings and opinions after explaining the terminal condition of our existing church, and instead offered to build a new Trinity, entirely at his own expense. Except for one or two of the congregation, replies were 100% in the affirmative. And so, the beautiful work of art that is now our Trinity Church was conceived, along with the Rectory and Parish House. The Parish House and Rectory were built first. The Parish House was used for church services until the new church was ready for use. 1955 is the date of the Parish House cornerstone.

The first service was held in our new church on September 26, 1960, with sermon by the Rector, the Reverend Robert Cox, as a tribute not only to Mr. and Mrs. Mellon as donors but chiefly tributes to those whose hands and hearts were the actual creators of this building of rare beauty. Among his remarks, Bob Cox quoted a famous sculptor who, after carefully examining the contours, textures, and moldings of the hand-cut Virginia sandstone, said "Men can only work this well if they *want* to work this well." And he closed his sermon, "Whereas it was in thine heart to build a house under my name, there it is well, in that it was in Thine heart."

Five years later, Bob was found on the flagstone terrace of the new Rectory, dead from a heart attack before he was 50. He was Trinity Rector 1955 – 1965. Among his outreach activities was introducing the Mary Neville Guild to St. Anne's Preventorium (we always thought "Preventorium" was an odd name.) which was under the auspices of the Diocese of Virginia. This was located in the mountain near Charlottesville, in more or less rustic

buildings with two saintly, elderly nuns, (or whatever they are called in the Episcopal Church – but anyway, they wore black habits). Bob Cox was tremendously interested in St. Anne's, which was a home for handicapped, needy children. The home was visited with him by one or two Guild members, who returned to spread the word of the rewarding work being accomplished with these handicapped children and mostly formerly abandoned but funding was a continuous need. The Guild added St. Anne's to our list of contributions and some years later, when it was renamed "Bloomfield" after moving to a very attractive and adequate house on a farm called "Bloomfield" near Boar's Head in Charlottesville, it was visited by many members of the Guild in a sort of caravan to Bloomfield.

One of the group, the late Mrs. Roland "Pat" Thompson, being subsequently invited to be a Board member. Pat was the originator of the Trinity Church Bloomfield Auction. In 1991, due to other funds available for the education and care of this type of handicapped child from other sources, Bloomfield was closed. As of 1991, an auction was still held at Trinity Parish House – this time as a benefit for scholarships for Trinity's Child Development Center held in the lower floor of the Parish House and a boon to the community at large, for children from 2 to 6 year olds.

The Reverend Francis Bayard Rhein, called "Shan" by most, "Padre" by some, became Trinity Rector in 1966 and served until 1978, when he suffered a heart attack and resigned soon afterwards. "Shan" was a talented preacher who greatly appreciated our beautiful countryside and was active in community affairs. He was elected Head of the Upperville Fire Department. I well remember on the night our West View House was on fire due a violent stroke of lightning, setting the eaves on fire. "Shan" followed the fire trucks to West View and remained until daybreak, with the firemen, to ascertain that all fire was extinguished. The Rheins retired to Winchester and his wife, Jane, has continued to be a member of the Upperville Garden Club.

Trinity Church was begun five years before the church was available for this first service in 1960, and was not consecrated until a questionable date that I don't know, by a Bishop that I don't know who he was. Even then, there was still scaffolding near the stone pillars of the cruciform that were yet to be carved. In August of 1979, the Reverend Richard T. C. Peard, our beloved Dick Peard, became Trinity Rector. He enlivened Trinity Church and all of us who worship here, until his early and tragic life's end in May of 1991. Dick sometimes had mentioned that he had never been much of an athlete in his youth but he joined the Middleburg Tennis Club and worked very hard at learning to play the game. Once I asked him why he bothered to work so hard at it. He replied, "Whatever I do, I want to do well." This, I think, was his credo.

There are photos of these churches: the church that was demolished to make way for the 1895 church and the photo of this church through a Christmas card sent to parishioners by the Reverend C. J. Sheffield Riley, when he was Trinity's Rector from 1937 – 1955. Also, there's a photo taken during Mr. Hink's time of the original Trinity rectory, (There have been three Trinity rectories.) he in the front yard holding a horse with a little boy astride, with families and friends on the porch in the background. This Rectory served

Trinity ministers until the early 1930's when it was torn down to make way for an attractive and comfortable home first lived in, I think, by the Reverend William Page Dame, who followed Lawrence Brent, and left to take charge of a church in the Green Spring Valley in the early 1936. Also, there are photos available of the Reverend Robert Cox, Reverend Riley, and Miss May Carver who, as I said before, deserves sainthood.

The above is a transcription of an audio recording made by Kitty Slater in 1992. Mrs. Slater wrote many articles on the history of this area of Virginia which she loved and in which she was born and lived her entire life. This audio tape was made from her memory and her free expression of her feelings. It is meant to give a sense of the history of Trinity Episcopal Church and the area. The accuracy of the dates and events is not guaranteed but deemed reasonably true.

This transcription from audio was ably done by Ms. Stephanie Knapp and reviewed by Anne Slater Coyner in July 2015.