HOW and when Lewis Latane left France we do not know, but in 1691 he was matriculated at Oxford. It is probable that he had returned to England in company with an older brother, Henry, for as long as he lived he exchanged letters with this older brother who continued to live in London. My reason for thinking Henry the older of the two is that in their correspondence his letters sometimes give advice and have a little tone of responsibility.

The first clue to the earlier life of Lewis Latane came from his ordination certificates which put him as A. B. of Queen's College, Oxford. In Alumni Oxoniensis 1500-1714, published in 1892, I found the following entry:

Latane, Lewis, s Henry, of "Jouins Auguienne", pleb. Queen's Coll., matric. 24 Nov. 1691, aged 19 (suba paup); the place names are doubtful, but may refer to Jouan in Guyenne in France.

When I found myself in Oxford in 1908, I went to Queen's College and asked for an interview with the provost though I had little hope of finding anything more. I was cordially received in the study of Dr. McCay, an old man who had held for many years the position of provost and who was, I found, deeply interested in the history of the college and of the men who had gone forth from its doors. When my mission was made known he said he would be glad to give me any aid in his power and at once led me into the next room where the walls were lined with old leather-bound volumes. I had expected much red tape and official permission to see volumes taken from a vault, but Dr. McCay only ran his eye along a shelf and took down a volume marked 1691. Turning the pages he soon found the item given above, consisting of the original entry, and the added note on the place names.

From the Oxford record three things were gleaned: the date of Lewis Latane's birth, 1672; his father's name; and his place of birth although, as noted, the spelling made that somewhat doubtful. The first of these was a matter of interest as it had always been supposed that he was older than here indicated and it had even been thought that he might have been a Huguenot pastor before leaving France. This makes it clear that he was only thirteen at the time of the Revocation and that he must have left France with the hosts of Huguenots who after that event sought and found refuge in Protestant England. How he came or with whom we cannot tell but, as I have said, it seems likely that he and his brother Henry were together.

Histories tell us of the fearful persecutions in France at this time, of the difficulties in the way of escape, and of the hairbreadth adventures of those who finally reached friendly ships. The story of Lewis Latane's escape may have been of the same kind, but no echo of it has come down to us. Personal stories like those found in A Huguenot Family—a record of the Fontaine and Maury families—and fiction such as How They Kept the Faith, though the latter with all its beauty is perhaps too lurid, thrill us by the thought that our ancestors were heart and soul in the same great struggle.

Lewis Latane was ordained by Bishop Henry Compton in St. Paul's Cathedral, London, to the deaconate September 22, 1700, and to the priesthood October 18, 1700. Both certificates of ordination are in existence. The deacon's is in my possession, but unfortunately the parchment is becoming discolored and neither the date nor the signature can now be deciphered. The priest's certificate is owned in the Lewis family, who have also his commission, signed by Henry Compton, to preach the Gospel in the colonies.

It is interesting to note that at this time Sir Christopher Wren's great building was in process of erection but far from finished. The choir was the earliest part completed, so that this ordination service must have been held either there or in one of the smaller chapels.

During the colonial period when the English settlements were without bishops their episcopal oversight devolved upon the Bishop of London, and Bishop Compton was especially interested in sending out ministers and establishing parishes. Also he was a friend to the Huguenots, did what he could for them in England, and was instrumental in planting and fostering colonies in the new world. He was one of the promoters of the expedition which took one hundred and ninety-one Huguenot settlers to Virginia with Lewis Latane at their head. Is there not material here to suggest a strong bond between these men, at any rate a personal interest felt by the older man for the young Huguenot who was graduated from his own college?

*This text is taken as abstracts from Parish Latane, 1672-1732 by Lucy Temple Latane, published by the Michie Company Printers, Charlottesville, Virginia, 1936. A reprinting of this book appeared in the magazine The Huguenot, No. 10, 1939-1941, published by The Huguenot Society. This reprinting was photostated and sent to you by Harding Palmer of Jacksonville, Florida, whose wife, Sarah Waring Palmer, is a Latane descendant.
There is another tradition that is not clear. Lewis Latane's home in Virginia was called Langley and the family always said it was named after the country seat of the Bishop of London, where he had been entertained; but I have been unable to trace the name. In later years the Latane place was called Langlee and Langlea but there is no doubt that the original name was Langley.

We know a good deal about the circumstances that surrounded Lewis Latane's coming to Virginia, as many of the contemporary records are still extant. In what follows I shall let these tell the story.

The accounts of a Relief Committee in London in 1700 show how active were the efforts to enlist the Huguenots in emigration. King William himself gave £5000 that year for the transportation of refugees to Virginia. There are charges for printing 5000 "projects", for distribution of them and of maps throughout England, Germany, and Switzerland, and for the expenses of "Mr. Borel, Minister, and horse" for seven or eight months while visiting refugees in England. The voyagers were dispatched as fast as a ship-load could be gathered in London. Four vessels sailed to Virginia that year. The first was the Mary Anne, George Hawes, captain; she cleared from London April 9, 1700, and arrived at Hampton July 23, 1700. The second was the Peter and Anthony, galley, Captain Perreau, which arrived October 6, 1700. Of the three we know little save the names of a few of her passengers who joined the colony at Manakintown; and the fourth was the Nassau, Captain Tragian. She sailed December 8, 1700, and arrived in York River March 5, 1701. It is estimated that these vessels brought about eight hundred souls . . .

The original agreement called for a landing at Jamestown. It was evidently the intention to settle the Nassau's passengers at Manakintown with the French from the other ships. But the Council of Virginia was learning by experience that settling the French refugees in colonies to themselves was not wise. The story of Manakintown, with its poverty and sickness and general ill success, is a sad one. Manakin still exists as a small settlement on the James River about twenty miles above Richmond. It was on the very frontier, was difficult to reach, boats not coming beyond the falls, and there was great dissatisfaction. The French refugees found it very different from the lands near the sea for which they had hoped, and the authorities responsible for them, of whom William Byrd was the head, were disappointed in the results of the venture. Apparently the idea was suggested that it would be better for those coming later to be distributed among the other settlers and not to be held together as a French group. Therefore "at a Council held at his Maj'tie's Royall Colledge of William and Mary, the 25th October 1700," His Excellency and the Honorable Council expressed themselves of opinion that it "will be most for their [the refugees'] advantage and interest to disperse themselves, and do accordingly Order, License and permitt the aforesaid frience Refugees to disperse themselves into several parts of this country that they may thereby the better provide for the future support of themselves and f familys."

The Nassau brought one hundred and ninety-one refugees recorded as follows: "ROLLE DES FRANCOIS, SUISSES, GENEVOIS, ALEMANS, ET FLAMANS EMBARQUES DAM LE NAVIRE NEMME LE NASSEAU POUR ALLER A LA VIRGINIE." Most of the party were French, those of other nationalities numbering all told only fifteen. The first names on the roll are: "Monsr's Latane, Ministre, Madame sa femme un Enfan unne Servante."

On April 5, 1701, Lewis Latane became minister of South Farnham Parish in Essex County, as is stated in his notebook and in various documents. Whether this had been arranged before he left England or came about because this newly formed parish was awaiting a minister we do not know. Where he first resided is not certain. We find him later permanently settled at Langley, but again we do not know whether this was a grant or whether all of the estate was purchased. He certainly bought several tracts of land which were parts of a grant that had been made to his former colleague and business partner, James Fullerton. There are papers deeds which trace this land back, and finally there is an original parchment grant, dated 1667, bearing the signature of Governor Berkeley. Another patent for land is signed Francis Howard, Lord Effington.

Lewis Latane may have had means, but if not, he must have prospered in the new land, for a few years later he was able to donate a glebe to the parish and in 1722 he was joint patenteer with Bartholomew Yates, John Robinson, Harry Beverley and a number of other prominent men, of 24,000 acres of land on the south side of the Rapid Ann in Spotsylvania County.

Before the year 1692 Rappahannock County extended on both sides of the river of that name and Farnham Parish had the same boundaries; but in that year the county was divided into two counties, Essex and Richmond, with the river between; and the parish likewise, that year or the following one, was divided into North Farnham and South Farnham. The church of North Farnham Parish in Richmond County is still standing, a fine building which was rescued a few years ago from a state of decay and dilapidation, and which is generally called Old Farnham. The two churches of South Farnham, however, have met a sadder fate, for both were destroyed in the days following the Revolution when the Church of England was in disfavor and so many of the old churches were deserted. The parish, as I said, was founded in 1692 or 1693 and it is probable that Lewis Latane was the first minister, although no records of this period have survived. There were two churches called Upper Piscataway and Lower Piscataway because they were near the creek of that name. Bishop Meade describes them as substantial brick buildings, one especially having been very imposing. The sites are known and some years ago the vestry of St. John's Church, Tappahannock, placed substantial granite blocks bearing the dates and a few facts to mark the place of each. In the grove where the upper church stood near Tappahannock there is now a colored church, but the other site is in the deep woods, to be found only by one who is familiar with the place. I was glad to be taken there in the summer of 1929 and see for myself where the old church had stood. St. John's Church, Tappahannock, and St. Paul's, near Millers, now represent South Farnham Parish, but they are really new organizations, started in the 1840's.

The other parish of Essex, St. Ann's, was more fortunate, for its venerable church, called Vauter's, built before 1731, is still in use and is a pride and pleasure to all who worship there. It was saved in the troublous times that saw the destruction of the South Farnham churches by the cleverness and spirit of Mrs. Muscoe Garnett, who claimed that it had been built upon the land of her family and so should revert to them if no longer used as a church. She made good her claim and saved the building to be the place of worship for many of her descendants.

Bishop Meade states that the Glebe of South Farnham Parish and the plate, the latter very massive and valuable, were sold and the proceeds made into a fund for the poor of the parish. I have been able to find out nothing about the plate, but the story of the Glebe is in-
teresting. It was in 1803 that the Virginia Legislature passed a bill by which the state took over all glebes, leaving to each church a very small amount of land and using the rest for the benefit of the poor of the parish. In Essex the Glebe, originally the gift of Rev. Lewis Latane, was sold for $10,000 and with this the Board of Supervisors purchased a Poor House Farm. In the course of time the timber on this place became valuable and some years after the Civil War the farm was sold for $50,000, which sum was put out at interest and has been successfully reinvested from time to time. Today Essex has no poor-house, but quite in line with modern methods pays small annuities to the needy, the interest on the above-mentioned sum being regularly spent for that purpose.

In the colony during all this period there were three authorities that had jurisdiction in Church affairs. First, there was the Vestry, all-powerful in local matters, tending to become really tyrannical and constantly giving trouble to the Governor. Second, there was the Commissary sent out by the Bishop of London and acting as his representative. The colonial church had to get on as best it could without a bishop and the deficiency was theoretically made up in this way; but the authority of the Commissary was somewhat indefinite and he had to submit many matters to his superior for decision, so that power was lost in slow and endless correspondence with England. Finally there was the Royal Governor who was very jealous of his prerogative as representative of the Crown, and who had the right of investiture and other holds upon the parish. It was natural that many clashes should occur in this intricate system.

There are many recorded instances in which vestries claimed the right of rejecting a minister who in any way displeased them. No English vestry would have claimed this right, but the Congregationalism in other parts of America spread its influence into the Established Church.

Something of this sort happened in South Farnham Parish and it was reported to the Governor and Council by Commissary Blair that the vestry there had suspended their minister and had closed the doors of the church. This brought from the Governor the following letter:

To the Churchwardens and vestry of Southfarnham parish in Essex

Williamsburgh, December: 17th 1716.

Gentlemen

I'm not a little surprised at your sight of an order of yours wherein you take upon yourself to suspend from his office, a clergyman who for near sixteen years has served as your minister; and yet without assigning any manner of reason for your so doing. I look upon it as British Subjects in these plantations, ought to conform to the constitution of their mother country, in all cases, wherein the laws of several colonies have not other wise directed; and as no vestry in England ever pretended to set themselves up as judges over their ministers, so I know no law of this country has given such an authority to the vestry here. If a clergyman transgresses any of the canons of the Church, he is to be tried before a proper judicature; and tho' in this country there be no Bishops to apply to, yet here is the substitute of the Bishop, who is the Diocesan and who can take cognizance of any offenses of the clergy; and I cannot believe there is any vestry here so ignorant, but to know it must be due to your negligence, and I hope without the benefit, and ought in reason to be made acquainted with the clergy who unqualifies a clergyman from holding a benefice. I hope without the benefit, and ought in reason to be made acquainted with the clergy who unqualifies a clergyman from holding a benefice. I hope without the benefit, and ought in reason to be made acquainted with the clergy who unqualifies a clergyman from holding a benefice.

By his small number of vestry men present at the vestry making the late order and by no dissent of several vestry were; I apprehend the turning out of Mr. Latane and his has followed on it since, to be of some sudden heat, and therefore am willing to believe it upon cooler deliberation in a full vestry, y'll think fitt to reverse y' order, and give y' minister the oppertunity of a fair Tryal, if y'll have any thing to accuse him of, w'ch is not every subject ought to have, before he is condemned: But if contrary to my expectations, y' persist in y' unwarrantable way y'll have begun. I recommend to y' enquiry w'ch success a vestry, (who took upon y'more like power) met w' which at Kiptopeke. But I hope without obliging me to exert that authority his majesty has entrusted me with. In that case, I'll rather choose to be reconciled to y' minister, w'ch will be more for y' quiet of y' parish, and much more obliging to Gent

A Spotswood

This was followed by the formal action of the Council, which adopted the following resolution:

At a Council held at the Capitol the 23rd day of January 1716

Present

The Governor in Council

On reading at this Board a Representation from Mr Commissary Blair setting forth that the Vestry of So Farnham parish in Essex County have taken upon them to suspend Mr. Lewis Latane their minister from the Exercise of his Ministerial Office, without any previous accusation of Conviction of any Crime: And that the said Vestry have also prohibited the performance of Divine Service in the parish by causing the Church Doors to be shut, and praying the consideration of this Board therein. And the Order of the Vestry for suspending Mr Latane being also read: It is the unanimous opinion of this Board that the said Vestry have no power to turn out their minister in the manner they have done: And therefore it is ordered that the Church Wardens cause the door of the Church to be opened, and that the said Mr Latane be permitted to exercise his Ministerial Function therein. Until he be legally tried and convicted of such a Crime as renders him unworthy to be continued; for w'ch there are proper Judicatures to which the said Vestry may apply if they have any thing to charge him with. And it is further Resolved that in case the said Vestry shall refuse to pay their Minister in the mean time his Sallary due by Law, that proper measures be taken for obliging them to do him Justice.

Copia

Wm Robertson Cl Con

This seems to have ended the matter, for it was during the next year that John Fontaine, while visiting the Beverley family, recorded in his diary hearing "a very good sermon from M. de Latane"; and Lewis Latane continued in charge of the parish until his death in 1732. . . .

In Historical Collections Relating to the American Colonial Church, Bishop Perry has brought together many documents bearing upon this period and in them we find several items concerning Lewis Latane. He was present at a gathering of the clergy of the Colony called to meet in Williamsburg on the 29th and 30th of August, 1705. Those were the stormy times of Governor Francis Nicholson and there was a bitter controversy between the governor and Commissary Blair, the representative of the Bishop of London, with accusations hurled back and forth. The clergy apparently took the side of Nicholson and, instigated by him at a private meeting before the convening of the formal one, prepared a protest addressed to the Commissary bearing twenty-four signatures. The signers called themselves "the far major part of the Clergy of the S'd Colony here present."

The document, most respectful in form and most disrespectful in substance, states first: "that we do not take upon ourselves, to dispute your Reverence's Authority & Jurisdiction over us as Commissary to the Rt. Hon'ble and Rt. Rev'd Father in God, Henry Lord Bishop of London, within this her Majesty's Colony & Dominion of Virginia. But. . . ." Next there is reference to Orders of Queen Anne in Council requiring Commissary Blair to clear himself of certain charges, and the paper continues: "Until which shall be done if we think it more safe & more becoming our character for us of the Clergy, to withdraw & suspend
for a season, our usual respects & obedience, We hope this our humble representation & the Scrupulous fear we have of doing any thing, which may expose us to censure or contempt, either here (where your reverence cannot be but sensible under what a general Odium you lye,) or at home (where your case seems very doubtful), will receive a favorable interpretation." It ends: "Rev’d Sir, your Reverences most humble & Obedient Servants." Among the twenty-four signatures is that of Lewis Latane.

In continuation of this matter there are explanations and a formal agreement with the same signatures.

At a Convention of the clergy of Virginia, April 8, 1719, again held in Williamsburg, we find Lewis Latane among the twenty-five members present and again there seems to be some distrust of Commissary Blair.

In this collection there is a set of questions sent out in 1724 by the Bishop of London to be answered by each minister in the colony, and the answers are recorded for the majority of the parishes. The questions are identical and there is much sameness in the terse answers. I have copied the questionnaire for "Southfarnham in Essex."

How long is it since you went over to the Plantations as a Missionary?

Come here in the year 1700.

Have you had any other Church, before you came to that which you now possess; and if you had, what Church was it, and how long have you been removed?

No other Church but this of which I am now Incumbent.

Have you been duly licensed by the Bishop of London to officiate as a Missionary, in the Government where you now are?

Duly licensed.

How long have you been Inducted into your Living?

Not inducted.

Are you ordinarily resident in the Parish to which you have been inducted?

Always resident in the parish though not inducted.

Of what extent is your Parish, and how many Families are there in it?

The length of the parish is 40 miles and the breadth is 8, the families may be 200 or thereabouts.

Are there any Infidels, bond or free, within your Parish; and what means are used for their conversion?

The infidels in the parish are slaves; the means for their conversion is divine service, performed at Church every Sunday which few of them attend to.

How oft is Divine Service performed in your Church? And what proportion of the Parishioners attend it?

Divine Service is every Sunday performed at Church which the most part of the parishioners do attend.

How oft is the Sacrament of the Lord’s Supper administered? And what is the usual number of communicants?

The Sacrament of the Lord’s Supper is administered at least 4 times in the year; the usual number of Communicants is near 50 at each Church.

At what times do you Catechise the Youth of your Parish?

The usual time is the spring of the year, but the remoteness of the parishioners from Church prevents their sending their children to be Catechised.

Are all things duly disposed and provided in the church for the decent and orderly performance of Divine Service?

All things not duly disposed and provided in the Church for the decent and orderly performance of divine Service.

Of what value is your Living in sterling money, and how does it arise?

The value of my living in sterling money is very uncertain, it depending altogether on the price of Tobacco, 16000 of which being my salary established by law.

Have you a House and Glebe? Is your Glebe in Lease, or Let by the Year? Or is it occupied by yourself?

I have a house and glebe, on which I always reside.

Is due care taken to preserve your House in good repair? And at whose expense is it done?

The house is kept in repair by the Parish.

Have you more Cures than one? If you have, what are they? And in what manner served?

No cure but one.

Have you in your Parish any public School for the instruction of Youth? If you have, is it endowed? And who is the Master?

No Public School.

Have you a Parochial Library? If you have, are the Books preserved and kept in good condition? Have you any particular rules and orders for the preserving of them? Are those rules and orders duly observed?

No Parochial Library.

Lewis Latane

May 11, 1724

The statement given here concerning house and glebe is difficult to construe, as the family has always thought that the Parson lived at Langley from a time shortly after his arrival in Virginia. It may be, however, that at first he resided "on house and glebe" and later on built Langley on the property he had acquired. An entry in his notebook of later date than this report gives an agreement with a carpenter about "ye dwelling house" which supports this idea, although it had been thought to refer to additions to the house.

The question about infidels treated so nonchalantly by Parson Latane is the one that has the greatest variety of answers. Several ministers reply that the slaves attended the services and that many negro children are brought for baptism, the masters being surety. Others say that the owners are urged to bring the negro children for baptism and to be catechised and that it is sometimes done.

In this collection there is given also a letter to the Bishop of London, dated May 24, 1734/5, from Commissary Blair in which he writes of vacant parishes and gives the names of four clergymen who have recently died, Lewis Latane being one of them.

Of Parson Latane's personal life after he had taken charge of South Farnham Parish and had established himself at Langley little is known. What would we not give for the letters that went to England by every available ship through all the years and were acknowledged by his brother Henry! One incident I have happened upon.

In the Virginia Magazine of History and Biography there occurs mention of Lewis Latane. The fact might be overlooked on account of a distortion of the name, except that a footnote by the editor says that he is evidently the man referred to, though called Ladenin and Landenin.

The article is a translation of a manuscript in the library of Berne, being the journal of a Swiss gentleman, Francis Louis Michel, who came to Virginia in 1701. He was in charge of a company of Swiss and French and returned to Europe a year later after he had settled them at Manakintown. He traveled about through the colony and kept an accurate diary from October, 1701, to December, 1702.

After telling of a long journey alone on which he lost his way and was in trouble because he had no passport, he says: "I remembered that a certain Mr. Ladenin, who upon our arrival visited us on board ship and spoke with me and the others, was the English minister at the Rabahanak River. I inquired after him and heard with pleasure that he lived only three miles away from there. On Monday I set out to hunt him up." Then follows an account of tramping through the woods and wading through a stream up to his neck until he finally reached "Landenin's dwelling." He was remembered and "Mr. Landenin" was willing to testify that he had come on that ship although the testimony did not do very much good and the unfortunate experiences of M. Michel continued.

This casual mention of Lewis Latane is interesting in showing that less than a year after his arrival he was at the port to welcome a group of Swiss and French Protestants coming into this country.
The facts that we have about him are largely taken from a note-book in which from 1707 on he recorded business matters and the dates of family events. This book, about nine inches by four, leather-bound, with the remains of a silver clasp, has all these notes in his fine, pointed French handwriting; but unfortunately the paper has crumpled and the margins have so far given way that in many places only half or two thirds of the page remains. For instance, there is a list of his children with dates of birth, but the edge of the page is so broken that the year is gone in almost every case. The first entry is:

"Bought this book of C. W. Garin June 16, 1707."

There are extant various deeds and indentures that mention names and places, the wills of Lewis Latane and his widow, Mary Latane, and a most interesting inventory of his personal property filed with his will. These are all in the Clerk's Office of Essex County at Tappahannock, Virginia.

My father, James A. Latane, was always deeply interested in this ancestor and preserved everything available that concerned him. The old papers came into my father's hands in several different ways. When he was a student at the Virginia Theological Seminary at Alexandria, old Bishop Meade was preparing his monumental work *Old Churches and Families of Virginia* and the young man undertook to get what information he could about South Farnham Parish and its first minister. The old papers had always remained at Langley which was at this time the home of the lady called "Aunt Latane", the widow of his uncle, Thomas Latane, and she gave my father permission to go through them and get the material he wanted. Then Aunt Latane told him that as he was especially interested he could keep the papers he had picked out as of most value. It was thus that some old French letters, the ordination certificates, the note-book, the letter of Governor Spotswood and other papers came into possession. Those that were lent to Bishop Meade were returned, though in some way one of the ordination certificates and the Commission to Preach the Gospel were given back not to him but to another descendant, Rev. Henry L. Temple, among whose papers they remained. These old documents were packed in a box already called "Mary Deane's work-box." Mary Deane being the Parson's third wife from whom we are descended. They were left by my father at The Meadow in the keeping of his mother, to be taken again by him after her death.

Later on when Langley had been sold and Mrs. Kirk, the granddaughter of Aunt Latane, had moved all her possessions to Lancaster County, old papers, letters, etc., were forgotten and would have been scattered to the winds except for the saving instinct of one of the old house servants, Aunt Polly. To her went old furniture and the cast off accumulations of the house. My father, hearing that she had things of the kind, went to her home and bought literally a sack of papers. Most of them were worthless, old farm records and accounts and receipts, but sifting brought to light things of interest and value. It was from this same old Polly that my sister Julia in 1898 bought the battered and broken oak desk which, when done over, was pronounced a valuable antique of English make not later than the early eighteenth century. This was evidently, as tradition held, the desk mentioned in the inventory of the Parson's estate and my father remembered it as the one from which he had taken some of the papers.

The marriages of Lewis Latane have always been a subject of interest. The tradition had been that he was married three times; then someone worked out a theory that he was twice married, his first wife being a widow and that her son by a former marriage was the child who came on the *Nassau*. That, however, was incorrect and the evidence that he was married three times is positive.

Of the first wife who came with him from England we do not know even the name. Of her death there is no mention; we have only the fact that she left one daughter, Charlotte.

The second wife was Phebe, the "Widow Peachey" whose husband, William Peachey, had died shortly before 1700, for the inventory of his estate is dated March 5, 1700. She had a son, Samuel Peachey, whose name appears many times in the old letters. He became a prominent man in his community, and left descendants. He seems to have been on most intimate terms with the Latane family, his half-sisters and the others, and his name has appeared in every generation as a given name even down to my own brother, Samuel Peachey Latane. In the old note-book are these entries:

- April ye 12 1710—Paid Coll. Samuel Peachey on ye account of his grandson Sam' Peachey ye following—Tobacco 430
- July ye 1st 1710—Paid him Moreover as appeareth by his receipts 2 higs . . . [torn]
- Samuel Peachey debtor to four years Board and Maintenance at ye rate . . . [torn] . . per annum 4000 . . .

This has been interpreted to mean that the boy lived with his paternal grandfather whose name he bore and whose heir he was, but it is not clear.

From records in the court-house of Essex there is every reason to believe that Phebe, the second wife of Lewis Latane, was the daughter of Mrs. Phebe Slaughter, who was the daughter of Toby Smith, Gentleman. Mrs. Slaughter's first husband had been William Hodgeskin so we do not know whether her daughter, the second Mrs. Latane, was by birth Phebe Hodgeskin or Phebe Slaughter. Her children will be mentioned further on. She died January 14, 1710/11.

After the note of Phebe's death as above in the note-book, the next entry is this—"June 11, 1716 — MD" which must be the date of Lewis Latane's marriage to his third wife, Mary Deane. Among loose papers is this receipt:

- Received of Mr. Lewis Latane twenty shillings current money of Virginia, being the Governor's fee for his Marriage License. I say rec'd this 18th July 1716.

Mary Deane outlived her husband, was his executor in connection with Col. William Beverley, her cousin and devoted friend, and seems to have been a person of force and business ability . . . .

The names of the children of Lewis Latane appear in order upon a page of the old book, but, as I said before, the edge of the page has crumpled away and with it has gone the year in many cases.

The first entry is:

- Charlotte Latane, Dec. ye 28th . . . .

Written across the page, at an angle, near her name is 1700. It looks as if it might be given as the year of her birth, but that would mean that she had been born at sea during the voyage to Virginia and I cannot help thinking that if such were the case some tradition to that effect would have come down. It is more probable that 1700 refers to something which is torn away at the top of the page. Then come these entries:

- Phebe Latane, September ye . . .
- Susanna Latane, February ye . . .
- Henrietta Latane, December, ye . . .
Here comes in the note the death of his wife Phebe, January 10, 1710/11, and the date of the marriage to Mary Deane, 1716. Then:

Catherine Latane. Born Sep. 9th, 1717
Lewis Latane. Born Sep. 4, 1720
John Latane. Born Oct. 11, 1722
Maryanne Latane. Born Feb. 26, 1724/5

There is in the old box an indenture which settles beyond question the fact of the three marriages. It is dated 1748 and refers to the will of Lewis Latane, naming several of his grandchildren with the names of their parents.

They were short lived. Notice that in 1748 Susanna alone of the six older children was living. A letter from Col. Beverley after their father's death shows the connection with Samuel Peachey. He writes "Mr. Peachey at our court told me that Phebe and Henrietta Latane wished... and that he will do so for his sister." The two sons, Henry and William, were sent to England to be educated and, with two other boys from Essex, a Meriwether and a Daingerfield, were evidently at Liverpool under the care of a family named Evered. The indications are that Evered was a captain of one of the ships plying between Liverpool and the Rappahannock River. When they went and how long they were in England we do not know, but both boys died of smallpox.

One of the letters from his brother Henry who lived in London, dated 1724, speaks of Lewis's misfortune in losing his sons and says that on that account the writer is glad he has never had children. This date is later than the death of these two boys, but Mary Deane's son Lewis, born in 1720, did not live long, so the reference may be to the added sorrow of the death of that child. Notes about him in the old book have the true French ring. "Nov. 1st 1720, This day Philip Brook's wife took home my infant to nurse him and for trouble of nursing him she is to have a hundred... [torn]- Tob. pr. month. March 14, 1720/1. This day Judith Hudson hath undertaken to nurse my infant, ye same terms as above written." Catherine, the first child of Mary Deane, must also have died in infancy. As John, the youngest son, was born in October, 1722, less than a year after the deaths of the two in England, no wonder that he, the only boy left in the family, was not sent abroad. His education was managed nearer home and at one time he was at school at Stratford with the Lees.

There are in the old book some items about church matters. Of course tobacco was the usual currency and almost all sums were paid in that form. There are repeated notes of receipts given Mr. James Rennolds or Mr. Isaac Webb for tobacco which is evidently the Parson's salary and entry of amounts of tobacco owing him in arrears of "ye Parish's salary" in 1708 and also from 1710 to 1713. There are notes on loose papers which state clearly that in 1729 his salary was 16,000 pounds of tobacco, which I gather from other sources was the usual stipend of the colonial minister.

Memorandum — March 4 notice given for ye vestry to meet at ye lower Church on ye 12 day of March.
Robert Moss dr. April 1709
To a funeral sermon for his son — £6.0.0.
Mrs. Mary Edmondson, Dr. 7d.
To a fun. ser. interr. ye corps and Registering ye death — £6.3.5.
All paid.

Bought of Mr. Henry Robinson since ye last vestry meeting held at ye upper church, Nov. ye 4, 1709 for ye use of ye glebe forty-seven pd's and a half of nails at 7d — Paid in money.

Such charges for funerals seem to have been customary. Besides the Glebe and Salary, there is 20s for every Wedding by License, and 5s for every Wedding by Banns, with 40s for a Funeral Sermon, which most of the middling People will have.

The note-book has also the birth dates of negro babies with their names. Some of the names have a classical flavor that is rather ridiculous, for among thirty names occur Mercury, Dianah, Judith, Sophena and Rephena. But there are also Sambo and Toby, Bess and Sue. In the will also the slaves are mentioned and disposed of by name, and the careful inventory of property submitted by his executors, after listing household linens there is this item: "Some old linnen out of wear fit only for negroes baby cloaths". All of which shows that "The Old Parson" had fallen in with the ways of the colony and must have acquired African slaves early in his residence.

This inventory of property filed with Lewis Latane's will has many interesting details. It enumerates household goods, furniture, china, pewter, house linen, noticeably a large number of table napkins, and many utensils the names of which convey no idea to us. A desk is listed with the furniture which must be the one so prized by my sister, also "13 leather chairs."

His library consisted of about one hundred and fifty volumes and the titles are all given... The books are generally English but there are some French and a few Greek and Latin titles. We find Hooker's Works, Donne's Sermons, Pearson on the Creed, Burnett's Sermons, and works by Erasmus and Peter Martyr. We also find The Atheist Silenced and this attractive title, A Short and Easy Method with Quakers. The majority of the books are theological in character, but there are volumes of the classics and several that were quite recent and of a lighter kind. We find Plutarch and Locke, Ye Wars of King Charles XII of Sweden, Tale of a Tub, and Ye 2nd Vol. of the Spectator, the latter two being of course best sellers of the day. There are several medical books and one on the art of surveying.

This seems to me quite a substantial collection of books for that day. Of course one of the Byrds had a library that numbered into the thousands, but that was most unusual and was the hobby of a man of wealth. An inventory of the books of another Huguenot pastor, at Manakintown, lists only forty-nine titles. It is distressing that all of Parson Latane's books have disappeared.

A few of his possessions have come down to us. There is his watch, a silver one almost spherical in shape, with an inner and an outer case, but so worn and damaged that repairing it is out of the question. This watch is marked "L. Lettany", which would seem to be an attempt to preserve the pronunciation of the name at the expense of the spelling.

Then there is his seal, the same that was used to make an impression on his will. The coat of arms is clearly cut in agate.

We have also a small brass box, two inches in diameter, containing a sun-dial and compass combined, which my father said had always been kept with the watch and was supposed to have belonged to the Parson....

Of the thirteen chairs mentioned in the inventory three remain: a corner chair, sometimes called by antique dealers a writing chair, which is owned by Rev. Thomas D. Lewis; another that belonged to Miss Lucy Lewis; and a side chair that is in his possession. They are simple walnut chairs of the style called Chippendale....

Then there is the old desk which was rescued from a negro cabin and later put into perfect order. It was a prized possession of my sister, Mrs. Claggett B. Jones, and is now owned by her daughter, Miss Margaret S. Jones.
There are also a small silver ladle and a table top owned in the Lewis family.

Lewis Latane’s will has been preserved among the records of Essex County:

In the name of God Amen — I Lewis Latane of the parish of Southfarnham in the county of Essex in Virginia Clerk do make this my last Will and Testament hereby revoking all other Wills and Testaments heretofore by me made, my Will is that none of my said three daughters shall have any of the said Legacies given them by Mrs. Phebe Slator, paid them, but if they my said daughters or Either of them shall be so refractory as to insist to have any of the said Legacies paid them, then I give to the said Daughters Twelve pence in full of all the Legacies hereafter in this my Will to them given and bequeathed.

Item, My Will and pleasure is that my Exors and trustee hereafter named shall lay out one hundred pounds Sterling in Land to be Equally Divided between my Daughters Charlotte, Phebe, Susanna and Henrietta which said Land so divided I give to my said Daughters and the heirs of their Bodys Lawfully begotten forever.

Item, I give and bequeath to my said Daughters the following Slaves.

Item, My Will is that my Dearly beloved Wife shall give to my Daughters Charlotte, Phebe, Susanna and Henrietta each of them a feather Bed such as she shall think fit.

Item, I give to my Daughter Susanna besides her equal share of the negroes already mentioned one negro Girl named Lucy of Eighty years old to her and her heirs etc.

Item, I give and bequeath to my Daughter Marriann a negro woman named Varina.

Item, I give and bequeath to my Daughter Mariann One hundred pounds Sterling when she shall come to the age of twenty-one years and not before and in the mean time to be maintained out of her Brother’s Estate.

I lend unto my Dearly beloved Wife all the rest of my Estate both real and personal till she marries again or dies which shall first happen and if she shall Marry again it is my Will and pleasure that she shall be turned out of the possession of all the said Estate, and this to be in full consideration of her Dower, thirds, or Child’s part of my said Estate both real and Personal all which said Estate both real and personal I give and bequeath (when my said Dear Wife shall marry again or Depart this Life) to my son John and the heirs of his body lawfully begotten forever and for want of such heirs then all the said Estate to be Equally divided between his surviving sisters, the lands joining to Hut- ton’s range Excepted.

Item, [cattle to be divided among the daughters, cattle] at the Glebe, and my Quarters at the River Side.

Item, I do hereby nominate, constitute and appoint my dearly Beloved Wife Mary and my son John Ex’ors of this my Last Will and Testament and my friend Col. William Beverley my Trustee to see my Will performed.

Lewis Latane  
(Seal)

Date not given, but probated
"At a Court held for Essex County the 17th day of April, 1739."

Strange as it is, the exact date of Lewis Latane’s death is unknown. It was certainly in the year 1732 and the two hundredth anniversary has passed during the preparation of this sketch. There was at Langley a graveyard beside the garden and here, according to tradition, Lewis Latane was buried with others of his family. No stone was placed as a marker, however, and the exact location of his grave has been lost.

MINUTES OF THE SOCIETY

The regular meeting of the Essex County Historical Society was held at the Court House, Sunday afternoon at 3:30 p.m. on July 17, 1988, with our president, Dr. Calvin Warfield presiding. The reading of the minutes of the April meeting were dispensed with since they appeared in the bulletin just sent to each member. The treasurer, Mr. Smither, reported a balance on deposit of $993.65.

Dr. Warfield called on Mrs. Charles DeShazo to report on changes suggested in the Constitution and By-laws, which she briefly stated and said the changes would be voted on at the next meeting.

Mr. Eldon Christopher, vice president in charge of programs, introduced our guest speaker, Mr. Carroll Garnett. Mr. Garnett, a native of Essex, has made a specialty of writing and speaking on events concerning the War Between the States. Mr. Garnett’s subject for today’s talk was The Physician who treated and pronounced John Wilkes Booth dead. Many of us had always heard this physician was Dr. Samuel A. Mudd, who was convicted on a charge of treating John Wilkes Booth. A paper by a descendant of Dr. Mudd has been filed to refute this charge and to clear Dr. Mudd’s name.

On Mr. Garnett’s research he has discovered the physician from Port Royal who had attended Booth was Dr. Charles Urquhart, who had married a great aunt of the Garnets’. Dr. Urquhart’s home was down river near a ferry landing from Port Conway, a mile from Port Royal.

Dr. Urquhart’s father was born in Scotland near Urquhart Castle. He came to Fredericksburg when he was 25 and became a well known property owner, having a tract near Germanna in Orange County. He was a member of the same Masonic Lodge as George Washington. His son, Dr. Charles Urquhart, Jr., one of three sons, settled in Port Royal and was a leader in the Masonic Lodge here, which was the second oldest in Virginia. He was a vestryman of St. Peter’s Church.

Just after word had been received of the Appomattox surrender and about Lincoln’s being shot in Ford’s Theater, a search party under Lt. E. P. Doherty of 27 soldiers arrived at Port Conway and was trying to find John Wilkes Booth, who was supposed to be traveling with David Herold, and they thought he was in this vicinity. The search party learned that five men crossed the river from Port Conway to Port Royal and one man approached a house asking for shelter. He was told anybody would help them on the way or to find the Garrett farm. Mr. Garrett agreed to take them in, thinking they were Confederate soldiers. Willie Jett, one of three Confederate soldiers, accompanied them to the Garrett farm. David Herold and John Wilkes Booth, who had been shot, spent the night in the Tobacco Barn, and were located hiding there early in the morning of April 26th.

John Wilkes Booth’s lady love was Izora Gouldman, whose family ran Gouldman’s Tavern in Bowling Green. It was thought that Booth and Herold were probably trying to get there for help when they were apprehended in the barn by a troop of Union soldiers who wanted to take them back, dead or alive, and insisted on taking him regardless of his physical condition. One man asked Dr. Urquhart to see Booth. He found him bleeding from a neck wound. He expected him to die within the hour.

Dr. Urquhart died in 1866 and his widow came to Essex to live with relatives at Hill & Dale. So Mr. Garnett tied the story to Essex this way and through references to the Gouldmans and others who found their way to Essex after the War.

We are grateful and many thanks to Mrs. Nancy Tuck Ball, and her committee, Mrs. Lawrence Andrews, Mrs. W. Haile Parker, Mrs. John Raines and Mrs. Edmund Haile for the delicious food and delightful social hour.

SOCIETY MEETS AT HILL & DALE

The Essex County Historical Society met at 3:00 p.m., October 16, 1983, at “Hill & Dale” near Dunsville. We were met by Mr. and Mrs. Carroll Garnett and their son, William Stanford, and Mrs. Muscoe Garnett.

The meeting opened with our president, Dr. Warfield, presiding. He asked Mrs. Wright, Secretary, to present our host, Mr. Carroll M. Garnett, who graciously welcomed a large number of members and guests.
Mr. Garnett said he had never been able to find a deed conveying the property to his grandfather, Lewis Henry Garnett, who had been born in Kentucky in 1827 and grew up there to practice law. In 1848 he married Emma Stout and they had one son, Carroll, for whom our host was named. In 1852 his first wife died and their son was reared by an aunt, Julia Booker Cox, and her husband, Lewis Henry Garnett. In 1853 he came back to Essex County and began the practice of law and, when visiting relatives in Port Royal he found his second wife, Fannie B. Care. They had one son, William Care Garnett. They lived first at “Bathurst” and sold it for $5250 in 1854 and purchased “Woodland”, just north of “Hill & Dale” on Route 17, and in 1856 moved to “Hill & Dale”. Lewis Henry Garnett continued to practice law until his death in 1896. He had willed “Hill & Dale” to his wife, Fannie Care Garnett, who made a will in 1902 leaving it to her grandchildren. (At this time only her eldest grandchild, Lewis Henry Garnett, had been born.) Their only son, William Care Garnett, was trained as an educator, lawyer, writer and musician and he was very good in all these fields; however, Carroll said he was never able to make much money. He started teaching in 1874 in Essex and was paid $125 for the year. He then went to Bethany, Missouri, and was so homesick that he stayed only four months. He later went to Monroe, Louisiana, and was head of Arkansas Military Academy in Little Rock. He then returned to Monroe as Superintendent of Schools. He married Leta Wachsmuth and later moved back to Essex to live at “Hill & Dale”. He was principal of Essex High School for four times and several people remember him as principal in 1915 and even later in Newtown in 1924 after he retired. He wrote many articles for magazines and newspapers and “Tidewater Tales” which has been published in several editions.

Mr. Garnett gave us the names of all his brothers and sister and said the place had been left to them in seven equal shares, to go down in the Garnett line. The children are all proud of their home and have recently restored the house, replastering all the walls and putting in baths, etc. It seems it was built in two sections, the oldest being on the left with very ancient beams with wooden pegs; the best guess Mr. Garnett had was that it was built about the turn of the century in the late 1700’s. All the original furnishings have been redone and placed in their original rooms. Mr. Garnett ended his remarks with a few early recollections of his childhood along with anecdotes of his immediate family, and invited everyone to tour the house following the meeting.

Dr. Warfield then presided at a short business session, asking Mrs. Wright, Secretary, to read the minutes of our July meeting. Mrs. Wright asked that this reading be dispensed with since they will appear in the bulletin. She then read a letter she had received from Miss Helen Phillips, a member and former resident of Essex, who recalled a visit to “Hill & Dale” in her childhood, who expressed regrets at being unable to attend today’s meeting. Mr. Smither gave the treasurer’s report, recording a balance on hand of $769.05.

Our president then called on Mrs. Nancy Ball, Hospitality Chairman, who thanked today’s hostsesses: Mrs. Juliette Parker, Chairman; Mrs. Coty Dowell, Mrs. Charles Warner, Mrs. James Walters, Miss Betty Latane Walters and Mrs. Macon Ware, who provided delicious cookies and punch in the lovely dining room of “Hill & Dale”, following the meeting. Mrs. Robert Ellis, Membership Chairman, reported four new members and gave them a warm welcome; Mr. and Mrs. F. C. Doan and Mr. and Mrs. Carroll M. Garnett. Dr. Warfield then asked Mr. Emory L. Carlton, Chairman of the Nominating Committee (composed of Mrs. Spottwood Taliaferro, Sr. and Mr. Robert T. Ryland) to give his report. He presented the following slate of officers: President — Dr. Calvin Warfield, Vice-President — Mr. Hill B. Wellford, Secretary — Mrs. William A. Wright, Treasurer — Mr. Ludwell Smither.

Mr. Eldon Christopher, vice-president, took the chair for the nominations and election of the slate of officers to take office in January, 1984. Mr. Christopher had to resign due to other official obligations.

Our president then asked Mrs. Wright, who had arranged the program and meeting place, to introduce our second speaker, Mr. Charles W. H. Warner, who gave an interesting talk on the early Garnetts of lower Essex, particularly giving a brief history of the Muscoe Garnett family, known widely as the Garnetts of “Ben Lomond”.

Muscoe Garnett migrated to Kentucky and spent several years there. On one of his trips back to Tidewater Virginia he fell in love with and married Sarah Henrietta Booker. Most of the Garnett children were by this, his first wife. His second wife was Sara Gatewood, daughter of Col. Kemp Gatewood, who owned Ben Lomond. They had two sons, William Kemp and Frank Buckner, both killed in the War Between the States. The second wife reared most of the Garnett children by Henrietta Booker as well as her own two sons. Muscoe Garnett married a third time, to Mary Tyler, and they had only one daughter, Mary Tyler Garnett, who married first Randolph Fauntleroy and later Hunter Atkins, and who inherited “Ben Lomond”.

Muscoe Garnett was an outstanding citizen of Essex. He was a lawyer. He served in the State Legislature and at the Constitutional Convention in 1849-50, and was Commander of the Home Guard during the War Between the States. He was one of the founders of Rappahannock Christian Church and gave them the Communion Service they are still using, as well as a round table and other furnishings. He was the first actual Judge of the County. (Before that they were known by other names.) While he was Judge, his eldest son, Lewis Henry Garnett, was Commonwealth’s Attorney, and his son Muscoe Garnett was Sheriff. His son, George William Garnett was in the Treasury Department of the Confederacy. He was captured while returning from New York where he had taken his wife, Laura Fleet, for safety and was a prisoner in Delaware during the War. Mr. Warner gave us many more facts and details but we do not have space to include them here. Most of what he told us is in his book if any one wants to find out more.

Following this splendid talk, the meeting adjourned and everyone went into the house for a tour and delicious refreshments in the lovely old Garnett home, “Hill & Dale”.

Anne T. Wright, Secretary

Officers of the Society

President.....................MR. CALVIN N. WARFIELD
Vice President..................MR. ELDON W. CHRISTOPHER
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Chairman, Mr. Charles W. H. Warner; Members: Mrs. William A. Wright, Mrs. J. M. Evans.

Meetings are held quarterly in the Essex Court House, or in an historic home or church of the County. Dues are $5.00 per year. For copies of publications send $2.00 to Mrs. J. M. Evans, Box 8, Tappahannock, Virginia, 22560