

**T H E  
M E S S E N G E R**

**APRIL 1991 - NUMBER 19**

**The Chesterfield Historical Society of Virginia, P.O. Box 40, Chesterfield Courthouse, Virginia 23832**



**IMPRISONED BAPTIST PREACHERS IN  
CHESTERFIELD COUNTY**

**By: Bradford S. Hammer**

**BEGINNINGS**

As if the new "Presbyterians" were not bad enough, in the 1760's and '70's there came another and bigger wave, much worse from the Angelican gentleman's point of view, the Separate Baptists. They spread even more rapidly than the Presbyterians had done, especially in the Piedmont counties. They would not even apply for licenses to preach or hold meetings. The New Side Presbyterians attained comparative respectability with the old Anglicans when upstaged in outrageousness by the more numerous, more plebeian, more emotionally insistent Baptists.<sup>1</sup>

The first Separate Baptist churches were formed in southern and Piedmont Virginia where institutions, although present as patterns of expected development, were not yet underpinned by generations of great-family dominance, as they were in Tidewater. Nevertheless, during the tumultuous 1760's and 1770's the values and organization of the rebels in religion were inexorably carried from the peripheral to the longer-settled regions.

Contemporaries were struck by the contrast between the challenging gaiety of traditional Virginia formal exchange and the solemn fellowship of the Baptists, who addressed each other as "Brother" and "Sister" and were perceived as "the most melancholy people" who "cannot meet a man upon the road, but they must ram a text of Scripture down his throat." The finery of a gentleman who might ride forth in a gold-laced hat, sporting a gleaming Masonic medal, must be contrasted with the strict dress of the Separate Baptist, who "cut off" his hair and explicitly renounced such "superfluous forms and Modes of Dressing...[as] cock't hatts."<sup>2</sup>

The Baptists' appearance was austere, to be sure, but we shall not understand the deep appeal of the evangelical movement, or the nature and full extent of its

pointed negation of the style and vision of the gentry-oriented social world, unless we look into the rich offerings beneath this somber exterior. Converts were proffered some escape from the harsh realities of disease, debt, overindulgence and deprivation, violence and fear of sudden death, that were the common lot of small farmers. They could seek refuge in a close, supportive, and orderly community, "a congregation of faithful persons called out of the world by divine grace, who mutually agree to live together, and execute gospel discipline among them." To obtain entrance into this fellowship, a candidate related experiences of profound personal importance, which would certainly be heard with respect, however humble the candidate's station. There was community resonance for deep feelings, since despite their sober face to the outside world, the Baptists encouraged in their religious practice a sharing of emotion to an extent that would have elicited crushing ridicule in gentry-dominated society. Personal testimonies of the experiences of simple folk have not come down to us from that time, but the records clearly show the importance given to narrations of the workings of grace upon the souls of the candidates for admission. A communal reliving of conversion, the decisive event in the lives of all the members, is evoked by such

**QUARTERLY MEETING NOTICE**

*The spring meeting of the Chesterfield Historical Society will be held on Sunday, April 28, 1991 at 3:00 p.m. at Chester Presbyterian Church, 3424 West Hundred Road. Judge William R. Shelton, Chief Judge of the Chesterfield Circuit Court, will address the Society on "The Bill of Rights". Since 1991 is the 200th anniversary of the signing of this document, we feel that this is a timely and appropriate subject for our study.*

*Following the address, we will tour the old Chester Presbyterian Church, one of the twelve registered Virginia Historic Landmarks in our county.*

*We hope to see you then!*

recurrent phrases in the church books as "And a Doore was opened to receive Experiences." The Baptist search for deep fellow feeling must be set in contrast to the formal distance and rivalry in the social exchanges of the traditional system. When the Virginia Baptist movement is understood as a rejection of the style of life for which the gentry set the pattern and as a search for different models of proper conduct, it can be seen why the main battleground was not the estate or the great house, but the small planter's house and the slave quarter. It was generally charged that the Baptists were "continual fomenters of discord." Similarly, the only reported complaint against the first preachers to be imprisoned was that they entered "private houses...making dissensions." It was in lowly dwellings that the most intense struggles took place between a style of life modeled on that of the leisured gentry and the style embodied in evangelicalism. In humbler, more straitened households a popular culture oriented to proud self-assertion and almost hedonistic values was necessarily less securely established than among the more affluent gentry. For this reason, an anxious aggressiveness was manifest in anti New-Light feeling and action among the common planters.<sup>3</sup>

With the rise of the Separate Baptists, the effrontery of the New Side Presbyterian itinerants in preaching without licenses seemed as nothing compared to the returning of deference and respect that was proclaimed the evangelicals' readiness to send out the humblest of men, including slaves, to expound Scripture, declaring them qualified by a "gift" of the Holy Spirit. The Baptist following may have amounted to as much as 10% of the population by 1772. More alarming for those wedded to the traditional system was the movement's rate of growth. In 1769 only seven separate Baptist churches were constituted in Virginia, with no more than three of them located in the longer-settled regions north of the James. By October 1774 the number had climbed to fifty-four in all twenty-four north of the river.<sup>4</sup>

The rise of the Separate Baptists was particularly alarming because it coincided with a general crisis of authority. In 1765 popular discontent in Virginia became focused on the Stamp Tax. The colony's leaders were impelled into acts of defiance against the supremacy of the British Parliament. Americans were on the watch from then on, and whenever the claims of Westminster were reactivated, colonial defiance was renewed. Yet Virginia patriots were deeply committed to upholding the British constitution as they understood it and were engaged throughout the years of struggle in strenuous attempts to arrive at an institutional accommodation between their colony and the mother country. Questions of cultural identity became acute. A heated controversy that broke out in 1771 reveals the terms in which some highly literate Virginians saw the crisis facing their society. One can see both the forms of authority that they hoped

might give shape to their world, and the contrasting shapes that impending disaster assured in their minds.

By the beginning of 1772, however, it was public knowledge that there was no consensus. An authoritative "Address to the Anabaptist Preachers Imprisoned in Caroline County" (published in the Virginia Gazette on February 20, 1772, but dated and sent five months earlier) had admitted the disagreement among the lawyers even while it warned the itinerants that they could expect to feel the full rigor of the law. An earlier comment on the imprisonments, signed "Timoleon," had declared that since all proceedings against the preachers were unwarranted in law, the magistrates had become "tyrants."<sup>5</sup>

In August 1772, the professors' most talented pupil, the future college president and first bishop of Virginia, James Madison, addressed his fellow students on this burning issue of the day. Having been "born to be free," they should make their stand against those of their fathers' generation who, as justices, had already arrested and imprisoned preachers and who now sought legislative confirmation for their repressive practices. He warned his fellow students against submitting to such elders: "Crouch not to...Bigot-Rage."<sup>6</sup>

In February 1772 the harried Baptists petitioned the House of Burgesses for relief and also for clarification of the law governing religious dissent. Their plea represented a considerable moderation of the defiant posture of the Separate Baptists, whose association had only eight months before been on the verge of condemning any of its members who implicitly subordinated God's law to man's by seeking licenses to preach. The House of Burgesses had not set out to take advantage of the opportunity to establish control that this appeal offered. Legislation was proposed that merely adapted the English Act of Toleration to the institutions of Virginia. Although the bill was subsequently amended to abolish mandatory subscription to certain of the Thirty-nine Articles, the changes did not altogether bring about a liberalization of the English act, since other amendments had been introduced that were redolent of the fears concerning the Baptists and the desire to subject the dissenters to restraint. To the English Toleration Act's prohibition of meeting behind locked doors the Burgesses added clauses banning worship at night and forbidding the inclusion of slaves without their masters' permission.<sup>7</sup>

When the Baptists first appeared in North Carolina and Virginia they were viewed by men in power as beneath their notice; "None", said they, "but the weak and wicked join them; let them alone, they will soon fall out among themselves and come to nothing." In some places this maxim was adhered to, and persecution, in a legal shape, was never seen. But in many places, alarmed by the rapid increase of the Baptists,

the men in power strained every penal law in the Virginia code to obtain ways and means to put down these disturbers of the peace, as they were now called.

It seems by no means certain that any law in force in Virginia authorized the imprisonment of any person for preaching. The law for the preservation of peace, however, was so interpreted as to answer this purpose; and accordingly, whenever the preachers were apprehended, it was done by a peace warrant.<sup>8</sup>

In 1773-74 there had been a new shower, with Baptists meeting unauthorized in homes, preaching without a license, and disporting themselves evangelistically in a way that gave pain to the old order in church and state. There were persecutions, arrests, imprisonments. Madison, the son of a chief squire of the region, had argued and agitated - as he wrote to his friend "Billey" Bradford - against this noxious persecution. Legend has it that he actually heard one of the Baptists, continuing his preaching unscathed, from the jail. So Madison had his youthful theoretically position confirmed by experience. In contrast to the other chief participants in the great events that were to come, James Madison was first moved to revolutionary ardor by the issue of religious liberty.<sup>9</sup>

#### CHESTERFIELD EXPERIENCE

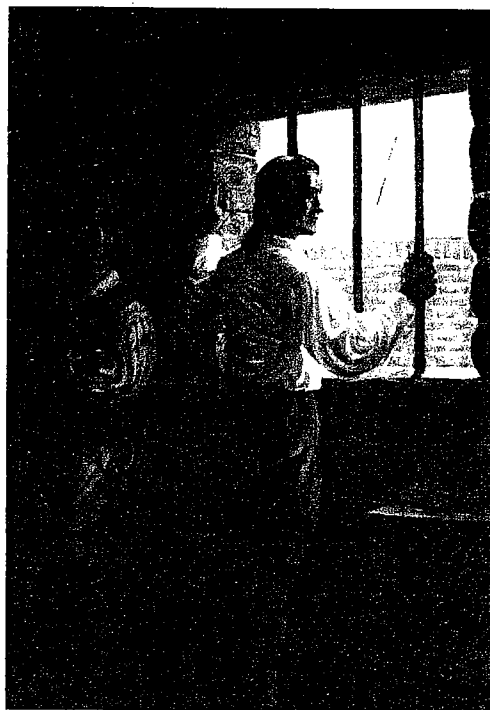
It is worthy of remark that, generally, the Baptist cause has flourished most extensively where it met with severest opposition in the outset.

In December, 1770, William Webber and Joseph Anthony, two young preachers, residents of Goochland and members of Lower Spotsylvania, not yet ordained, crossed the James River into Chesterfield on the invitation of some of the people of that county and preached. They were arrested on warrants "for misbehavior by itinerant preaching" and put in jail.

They were required to give security for "good behavior" (i.e., that they would not preach in the county for a year and a day). "This they could not in conscience comply with and they continued in jail until March of 1771, preaching through the grates. Many people attended and many professed faith." "Such was the power of Anthony's ministry while in jail that it was judged the best policy to dismiss him." The jailer was directed to leave the door to their cell unlocked, that it might be reported that they had escaped, but they would not flee. The door was left open. Still they remained. To persuasions to escape they replied: "They have taken us openly, uncondemned, and have cast us into prison; and now do they cast us out privily? Nay, verily, but let them come themselves and fetch us out."<sup>10</sup>

In the Chesterfield jail seven preachers were confined for preaching: John Tanner, William Webber, Joseph

Anthony, Augustine Eastin, John Weatherford, Jeremiah Walker and David Tinsley. Some were whipped by individuals and several fined. They kept up their persecution after other counties had laid it aside.<sup>11</sup>



*A Painting by Sydney King portraying John Weatherford in the Chesterfield Jail in 1773.*

John Weatherford and John Tanner were apprehended in Chesterfield County on May 15, 1773, by virtue of a warrant issued by Col. Archibald Cary.

On the day of their arrest John Tanner gave a Peace Bond, the original of which is still preserved and there follows a copy of it made by Mr. Philip V. Cogbill.

"Know all men by these presents that we John Tanner, John Clay and Richard Cheatham, are held and formally bound unto our Sovereign Lord the King in the sum of Three Hundred Pound Sterling money of Great Britain, that is to say that said John Tanner, in the sum of One Hundred pound and the said John Clay and Richard Cheatham each in the sum of Fifty Pounds, to be levied on our goods and chattels for the use of our said Lord the King to the which payment well and truly to be made we bind ourselves and heirs &c.

"It witness whereof we have hereunto set our hands and seals this 15th day of May 1773.

"The condition of the above obligation is that whereas the above John Tanner an itinerant person calling himself an anibaptist preacher taken by my warrant and brought before, did on his examination confess that he has at divers times convened

numbers of people in this County and more particular on this day did convene numbers and preach to them in this County, not being qualified by law so to do, which is contrary to law and tends to disturb the peace and good government of this colony. Now if the said John Tanner shall personally appear at the next Court to be holden for this County of Chesterfield there to answer such charge as shall be made against him for his said offence, and do not depart without leave of the Court, and shall moreover keep the peace and be of good behavior in the meanwhile then this obligation be void, other ways to remain in full force and virtue.

JOHN TANNER  
JOHN CLAY  
RICHARD CHEATHAM."

"Acknowledged before me  
Archibald Cary."

It is worthy of notice that Eleazer Clay (who was also confined at one time in a Virginia jail for preaching the Gospel), was one of Elder Tanner's bondsmen, and the careful reader may have discovered an error in this bond. "Three Hundred Pounds" is the sum first named, but when it was apportioned among the prisoner and his bondsmen only "Two Hundred Pounds" were levied.

When the Court convened nearly three weeks later both John Tanner and John Weatherford were present, and were tried before seven "Gentlemen Justices" on June 4, 1773.

The official Court record is found in Order Book Number 5, of the Chesterfield County records, page 278 and 280. The names of the Justices and the day the Court convened being found on page 278 as follows:

"At a court held for Chesterfield County, June 4, 1773. "Present, Archibald Cary, John Archer, Joseph Bass, Bernard Markham, Benja. Branch, John Archer, Junr., and Francis Goode, Gent. Justices."

Then on page 280 the court's action is recorded as follows:

"John Tanner & John Weatherford appearing in Court being taken up by a Warrant issued by Archibald Cary Gent. for that purpose and acknowledging themselves to be of the religious Sect called Baptists and that they had practiced preaching and assembling the people together in this and other Counties of this Colony without having any License for so doing On Consideration of the premises the Court adjudging them on that account guilty of a Breach of the peace and good Behaviour Where upon Ordered that they give Surety for their good Behavior and keeping the peace for the space of one year each in the penalty of L50 with two Sureties in penalty of L25 each and be committed to Goal til they do."<sup>12</sup>

John Weatherford was born in Charlotte County, Va., in 1740, and entered the ministry in 1761. Wherever he went crowds attended his ministry. It was a source of wonder that a plain man without any pretensions to learning should so far obtain the confidence of the people. Having reached Chesterfield, preaching the good news of salvation, he was arrested by Col. Cary and thrust into prison, confined in jail five months. During his imprisonment he enjoyed much of the Divine presence. His trials only promoted the furtherance of the gospel. His courage never forsook him. He preached at the door of the prison as long as he was allowed the privilege; when refused that he preached through the grates of the windows. So great was the opposition that an effort was made to put a stop to that also. Soldiers were stationed outside the windows and when, in his enthusiasm, he extended his hands through the bars they were slashed with swords. These scars he carried to his grave, being remarked upon by those attending his burial. In order to prevent their hearing a brick wall was erected ten or twelve feet high before the prison and the top thereof lined with glass bottles set in mortar to prevent the people from sitting on the top of the wall to hear the Word. Weatherford devised means to overcome this. A handkerchief was to be raised by the congregation on a pole above the wall, as a signal that the people were ready to hear. His voice being very strong, he could throw it beyond the impediments and convey the words of life and salvation to the listening crowd. Souls were blessed and converted by his preaching. Of those who felt they had experienced the renovating influence of Divine grace, nine wished to follow their Master by being buried in baptism. Elder Christian (Chastain), of Buckingham, came and in the night or perhaps about twilight these persons were buried in baptism. (Middle District Association's Minutes for 1923, pp. 16, 17.)

The reader will note from the above that "soldiers" are said to have slashed Weatherford's hands when they were thrust through the iron bars of his cell. As this was the first time "soldiers" have been mentioned in this connection.

The Reverend R. H. Winfree attempted to validate this information in 1932 but was unable to find any records about soldiers or any one else cutting hands with knives or swords.

The treatment of Weatherford, thus became a lustorical anecdote often referred to as fact by some and myth by others. The following account refers to the "slashings."

"He continued to exercise a powerful influence in the county. Says the brother who communicated these facts: 'His courage forsook him not. The love of Christ constrained him. He preached at the door of the prison as long as allowed the privilege; when refused that, he preached through the grates of the window. But such determined opposition did he meet, that an effort was made by his enemies to put a stop to that also.'" (Taylor's Virginia Baptist Ministers, First Series (1860), and "For quite a long time Mr. Weatherford was confined in the colonial jail at Ches-

terfield Courthouse, but neither prison bars nor locks had terror for him. His brethren and admirers flocked on Sunday to the village and thronged the yard of the jail. Their loyalty and their eagerness to hear the Word stirred the heart of the courageous prisoner and he would lift the window and thrust his hands through the bars that he might shake hands with his loyal friends. He would also preach through the window to the assemblage, and often in the ardor of delivery would thrust his hands through the bars in earnest gesture. Men of the baser sort were instigated to stand on either side of the window, and armed with knives would slash his hands in un pitying cruelty until, as it was said, his hands would stream with blood as he spoke, and sometimes in his gesticulations, forgetful of the wounds, he would scatter his blood on his hearers or on the ground.

According to Dr. Semple's History (1810), page 20:

The zealots of the old order were greatly embarrassed; 'If, say them, we permit them to go on, our Church must come to nothing, and yet if we punish them, as far as we can stretch the law, it seems not to deter them; for they preach through prison windows, in spite of our endeavors to prevent it?'

So determined were the authorities to prevent these preachers in Chesterfield jail from preaching that they went to the expense of building an obstruction of some kind between the jail and the hearers on the outside. All the references thus far consulted agree that a wall, or fence, was built around the Chesterfield jail to prevent the people from hearing the imprisoned preachers when they preached through "the grates," but there is a division of opinion among them as to the material out of which it was constructed. Several authors state that it was of "brick," while only one mentions "a close plank fence" and while all who mention the "brick wall" are writers of that day the one who mentions "a plank fence" lived in recent times. The preponderance of evidence is therefore in favor of the "brick" wall.

Virginia Baptist Ministers (1860) simply states that:

"For this purpose they built an outer wall, or fence, above the grates..."

"In some cases drums were beaten in the time of service; high enclosures were erected before the prison windows by malicious opponents." (Benedict. A History of the Baptist Denomination of America, p. 655.)

In Dr. Taylor's Walter Ennis, which is historical fiction, he refers to this effort on the part of the authorities, on page 426:

"Colonel Cary was so incensed that he used every expedient in his power to prevent it. He even hired bricklayers to build a high wall around the jail so that the people could not approach the prison."

Reference has already been made to the valuable acquisition of Elder Eleazer Clay to the Baptist ranks. One of the converts of the preachers who were confined in Chesterfield gaol was made the instrument of awakening him to the value of eternal things. Elder Clay immediately identified himself with the Baptists in spite of the fact that the authorities held them in contempt, though he was in prosperous worldly circumstances and possessing much influence in society. He must have been, as we have seen, the one minister in Chesterfield County who was reputed to be "worth one hundred thousand dollars." Notwithstanding his wealth and social position he entered, we are told, with boldness upon Christian work in Chesterfield County, and "although others were thrown into prison and in various ways shamefully abused, he did not suffer by the hands of violence. He was a man of dauntless spirit, and the opposers feared to maltreat him."

It is known that John Weatherford remained in jail five months, but the duration of Jeremiah Walker's confinement has not been handed down. But Mr. Walker's "patience, humility, and uniform prudence and piety, while in prison, acquired for him the esteem of all, whose prejudices would allow them to think favorably of a Baptist. He kept a journal or diary, when confined, in which are some of the most pious and sensible reflections."

It is difficult to reconcile the last statement in the following quotation as to the manner of Elder Walker's release, with the long confinement of John Weatherford and Patrick Henry's part in his liberation, but we give it as it appears in the History of the Kehukee Association, on pages 264 and 265:

Col. Cary and others in Chesterfield argued that the act of toleration, in the statute of William and Mary, did not extend to the colony of Virginia. But Elder Jeremiah Walker, a Baptist minister, was imprisoned for preaching in that county, and he was permitted to plead in his own defence; and after he had pleaded his own cause, and explained the act of toleration before the court in Chesterfield, they allowed his arguments were conclusive, and so discharged the prisoners.<sup>13</sup>

As practiced in Whig England (and in another way in Scotland), moderate religion had been part of the ideology of a regime founded equally on the Toleration Act and the Test Act. It had affirmed the separation of Dissenting sects from a national clergy and magistracy, while protecting both from having to become, or to answer to, either the priests of the Incarnate Word or the prophets of the Gift of Tongues. What it encountered in the 1770's and 1780's, both in England and in Virginia, was a limited (and in Virginia, a successful) counterrevolution. A "separation of church and state" not merely on the grounds that the claim to civil rights was autonomous and absolute, but also in the

name of a conception of the Christian religion unlike any with which the debate of the Restoration period had to reckon seriously.<sup>14</sup>

The burgesses had no certain body of law from which to commence. Did the great English statute, the Act of Toleration of 1689, apply? It was recognized to be an essential part of the eighteenth-century's much-vaunted British constitution. If it did not apply, then the colony was still under a fearsome code of Elizabethan penal statutes dating from before 1607. But the extension of Parliament's laws to the colonies was even then being challenged, and - still more perplexing - Virginia lacked two of the principal agencies entrusted with the administration of licensing under the Toleration Act, since there were neither bishops nor courts of quarter session in the colony.<sup>15</sup>

Improvisation had so far solved the problem, glossing over institutional deficiencies. The governor had assumed the bishop's role in organizing the doctrinal subscriptions from the dissenting candidates that were a prerequisite for licensing; the General Court had taken to itself the statutory authority of the court of quarter sessions to issue the license. But in a period when legal sophistication was advancing in the colony, improvisation was increasingly uncomfortable and could be sustained only if there was general consensus among those in authority.<sup>16</sup>

#### LEGAL STEPS

The imprisonment of the Baptist preachers fueled interest related to the basic rights of religious freedom across the colonies. The controversies surrounding the issue spread by word of mouth and only strengthened the resolve of the Baptists to prevail. James Madison emerged as a pivotal leader supporting the cause of religious freedom. The culmination of this controversy ended in Philadelphia on May 15, 1776 when the Constitutional Convention instructed the Virginia delegation to propose a declaration of independence. The 16th article of the declaration addressed religious freedom.

#### Virginia Declaration of Rights

James Madison was elected as a delegate from Orange County to the Revolutionary Convention in Virginia, which began meeting on May 6, 1776. On May 16th Madison was added to a committee "to prepare a declaration of rights." George Mason was the primary author of that Declaration. Madison found difficulty with the concept of "toleration" and offered an amendment to change the wording on that subject, and at the same time call for disestablishment of the Church of England. It became obvious to him that the second goal could not be achieved at the time and so Madison offered a second amendment. The final version, as adopted, was dated June 12, 1776.<sup>17</sup>

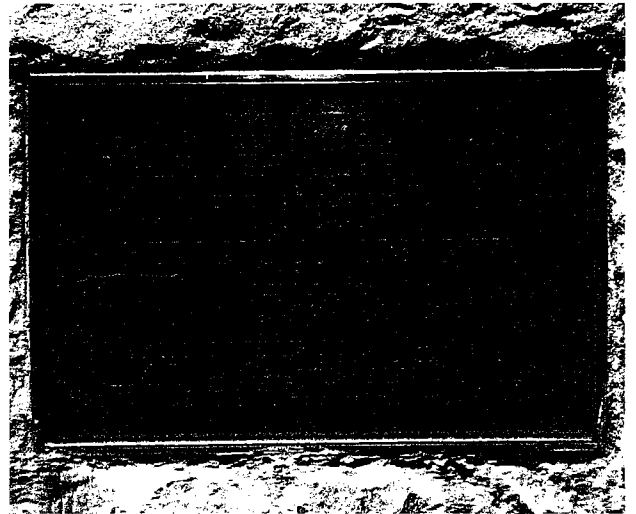
George Mason's suggested text dealing with religious freedom was as follows:

That as Religion, or the Duty which we owe to our divine and omnipotent Creator, and the Manner of discharging it, can be governed only by Reason and Conviction, not by Force or Violence; and therefore that all Men should enjoy the fullest Toleration in the Exercise of Religion, according to the Dictates of Conscience, unpunished and unrestrained by the Magistrate, unless, under Colour of Religion, any Man disturb the Peace, the Happiness, or Safety of Society, or of Individuals. And that it is the mutual Duty of all, to practice Christian Forbearance, Love and Charity towards each other.

The Mason text was amended by Madison to read as follows:

"That religion, or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction not by force or violence and, therefore, all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other".<sup>18</sup>

The imprisonment of the Baptist preachers in Chesterfield was paralleled in Alexandria City and Hanover County. Because of the resolve of the early Baptist preachers and the consciousness created by their controversy, the Bill of Rights included the famous Article 16. Today, their efforts are recognized by the small granite monument facing the 1917 Chesterfield Courthouse.



*Monument on the Court Green to the seven Baptist ministers imprisoned in our County, 1770 - 1774. Erected in 1925 by the Middle District Baptist Association.*

## WELCOME NEW MEMBERS

---

We welcome the following new members who have joined the Chesterfield Historical Society since October 1990:

---

Mrs. Rebecca P. Badger  
Ms. Kathleen M. Baker  
Mr. Richard T. Baker  
Mrs. Victoria Beck  
Ms. Sandra Leslie Boatman  
Ms. Patricia Bower  
Mrs. Nancy H. Broughton  
Ms. Teresa Towler Browning  
Mr. Bob Butler  
Mrs. Margaret Butler  
Mrs. Donna C. Cavanaugh  
Mr. Philip M. Cavanaugh  
Ms. Kathryn N. Clayton  
Ms. Amy Davis  
Ms. Suzanne Davis  
Cdr. Jack L. Elam  
Mrs. Aubrey L. Elliott  
Mrs. Cheryl M. Lyons  
Mrs. Melle Mayo  
Ms. Pauline G. Pace  
Mr. William Chadwick Perrine  
Mr. Charles Quaiff  
Ms. M. Angela Randolph  
Ms. Terry Roach  
Dr. James H. Ryan  
Mrs. Patricia H. Ryan  
Ms. Sandra W. Shewmake  
Mr. Guy Smith  
Mrs. R. Ann Taylor  
Mr. Harold F. Taylor  
Mrs. Cecillia W. Terrell  
Mrs. Dorothy Tyler  
Miss Karen Waldron  
Mr. Roger A. Warden  
Ms. Cen Waters  
Ms. Helen M. Williams  
Mrs. Aldegundis K. Willis  
Mr. Clarence A. Willis  
Mrs. Edith S. Winston  
Mr. Thomas Scott Winston  
Mr. Curtis A. Wood  
Mr. Curtis Earl Wood

o o o

### PLANTATION DAY AT MAGNOLIA GRANGE

*Magnolia Grange will celebrate the fifth anniversary of its opening as a museum house on Sunday, May 5th, when we hold "Plantation Day" from Noon' till five o'clock.*

*The house will be the setting for living history tours with "Mrs. and Mrs. Winfree" at home to greet you and demonstrations and activities typical of the time of their residence.*

*Demonstrations will include quilting, spinning, weaving, basket making, wood carving, bee keeping, dulcimer playing, and fiddling. Our archaeological dig will be on exhibit and visitors will be invited to participate by helping to dig. Games for children will include still walking, shooting marbles, jumping rope, rolling hoops, riding stick horses, see-sawing and others. A nineteenth century cooking demonstration will be held and twentieth century food will be sold.*

*"Mr. and Mrs. Winfree" cordially invite you to attend and bring all your friends!*

### ANNUAL BUS TRIP

You and your guests are invited to join us for our annual bus trip on **Saturday, June 8th**, to another historic area in Virginia. This year our destinations will be Mt. Vernon, Washington's Grist Mill, Gunston Hall, and Woodlawn.

All of these sites are in Fairfax County and have Washington connections.

We will depart from the parking lot in front of the Old Courthouse at 8:00 a.m. and plan to return by 6:00 or 6:30 p.m. The cost will be \$30.00 per person, which includes bus transportation (Winn Bus Lines) and group rate admissions to all sites. Lunch, to be arranged later, is not included in this price.

Enjoy the companionship of other "history buffs" as we travel together for a day in Fairfax! Send check to the Historical Society office for reservations! Call 748-1026 if you have questions.

