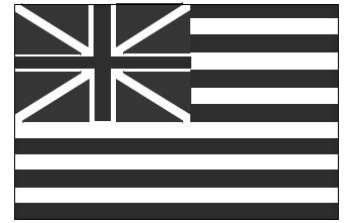




THE RAPPAHANNOCK GAZETTE



Newsletter of the Rappahannock Colonial Heritage Society, Inc.

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www.rchsinc.org

March 2006

Tithables

Another tidbit from daily Virginia life in the 1700s.

>From Webster's: **Tithe:** *verb*, Middle English tithen, from Old English teogothian, from teogotha tenth. 1. To pay or give a tenth part especially for the support of the church. 2. To levy a tithe on ; to pay tithe. **Noun**, same derivation. 1. A tenth part paid in kind or money as a voluntary contribution or as a tax especially for the support of a religious establishment, 2. The obligation represented by individual tithes. 3. Tenth. 4. A small tax or levy. **Tithable:** *Adj.* : subject or liable to payment of tithes.

So what does this do with those who lived here in the 18th century? Remember, up until the revolution the Church and State were one and the same. There was no separation of the two. By being a Virginian (or English), you WERE a member of THE Church - The Church of England.

The church historically assisted the county with the raising of taxes for both the church and the county. The church vestry would appoint people to also assist with determining boundary lines of property (proceessioning) every 4 years. The two were intertwined such that they were almost one body. (By the way, the 12 men who normally sat on the church vestry were probably also your county Justices of the Peace/Judges/County Commissioners and Sheriff [executive, judicial, and legislative powers in one small body] and your Burgesses representing you in Williamsburg.)

One other interesting tidbit. The official representative in Virginia of the Bishop of London, the Rev. James Blair, founded the College of William & Mary as an Anglican college and was a member of the Governor's Council!

Everyone paid taxes regardless if they liked it or not. (Some things never change.) It was not voluntary and it was not a tenth of your income. It was your duty - just as today. However, you paid taxes (tithes) to both the parish church AND the County. (No state or Federal taxes yet.)

As Paula Felder explains in her book, *Forgotten Companions - The First Settlers in Spotsylvania County and Fredericksburgh Town*:

"Tithables were the taxable members of the population - i.e., they were the 18th century equivalent of the tax base of the county and the parish.

"Tithables were all males sixteen and over and all female slaves [and Native Americans servants] and indentured servants sixteen and over. Only free women and children under sixteen were not taxed. The head of the household was responsible for paying all tithes incurred by the household. An annual levy, or budget, was calculated at the end of the year by the church and the court, and this was divided by the number of tithables to determine the amount of the tithe [tax] "per poll" [per tithable] for that year. It was then the responsibility of the collector of the levy to obtain the proper amount, in pounds of tobacco, from the heads of all households.

"There are no total population figures for the colonial period. The 630 tithables in the 1723 [Spotsylvania County/St. George's Parish] levy probably represented about 150 households."

What was the levy used for? What services did it provide? As to the church, it paid the minister (16,000 lbs of tobacco per year by law). It paid for maintenance on the church properties (church building and the glebe). The law also mandated that the church provide for the orphans, widows, the insane - essentially everyone that the county did not want to care for. (Dr. Hugh Mercer was paid annually by the vestry for his medical services to several low income families.) The church was the only social agency assistance in the colony.

At the county level, it paid the Clerk's salary. (Justices of the Peace served at their own cost.) It also paid for county

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The purpose of the Rappahannock Colonial Heritage Society is to bring regular together persons interested in preserving and perpetuating the heritage and culture of the colonial era in and around the Rappahannock River Valley of Virginia; to conduct historical research of persons, places and events relating to the Rappahannock River Valley in Colonial times, and to organize activities related to the Colonial era in an effort to educate the public about the ways of life of our forbears in this area.

2006 RCHS OFFICERS

President: Sandra Piercey
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Vice-President: Catherine Bell
scot.forlife@verizon.net

Treasurer: Dennis Buchanan
buchanan@wwlnk.net

Secretary: Cheri Bland
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From the President's Pen

Dear Friends: I am honored to be elected President of our Society! We have much to offer and I feel we will grow and accomplish much this year. Our calendar is filling quickly! Event invitations are coming in and with ten invitations extended and seven signature events of our own, you can see we are going to have a busy year. I want to encourage our members to be involved with one or more of our Society's Committees; there is still time to join! Your interest, expertise and involvement will help make our Society strong. Our standing committees are Events, Education, Dance, Media, Music and History Research. Together we serve our Society's purpose (stated above) and have the enjoyment of a job well done and the pleasure of one another's company.

Yours Truly, Sandra

RULES OF CIVILITY

- 11 - Shift not yourself in the sight of others, nor gnaw your nails.
- 12 - Shake not the head, feet, or legs. Roll not the eyes, lift not one eyebrow higher than the other. Wry not the mouth, and bedew no man's face with your spittle by approaching too near when you speak.

October 12, 1758 The Pennsylvania Gazette

Lost on the Ninth Instant, a Leather Pocket book, containing about Eleven Pounds in Paper Money, Pennsylvania Currency, Nineteen Shillings and Ninepence, Virginia Currency, and Seven Shillings and Fourpence, North Carolina Currency; as also several Promissory Notes, particularly one for Seven Pounds Fifteen Shillings, Carolina Money. and one for Two Pounds One Shilling and Sixpence, Pennsylvania Money; likewise a Journal of the Road from Lancaster to North Carolina. Whoever has found said Pocketbook, and brings it to the Harp and Crown, in Third street, Philadelphia, shall have Fifteen Shillings Reward, if the Money is brought with it, but if the paper alone, Five Shillings, paid by JAMES GAMBLE.



RCHS 2006 CALENDAR OF EVENTS

April 1 Gunston Hall-invitation 10:00-4:00, 3:30 dancing
 2 Gunston Hall-invitation 10:00-4:00
 22 Scottish Festival-Block Party 11:00-4:00 RCHS
 25 Fredericksburg Garden Days-invitation 10:00-5:00

May 7 Rosewell- invitation
 20 Spring Tea 1:00-3:00



June 10 Scotchtown Tea-invitation

July 2 4th of July Event Spotsylvania Courthouse invitation
 4 Port Royal 4th Celebration-invitation

August 18-20 God speed Event-Aquia Landing-invitation

September
 16 Fall Tea 1:00-3:00 RCHS
 30 Welsh Festival 10:00-4:00-invitation

October
 14th Monroe Ball, practice 1:00-3:30 ball 7:00-? RCHS
 28 Cemetery Tours 11:00, 12:45, 2:30 RCHS
 29 Cemetery Tours 12:00, 1:45, 3:30 RCHS

November

December
 30-1 Wreath Making RCHS
 2 Wreath Sale 10:00-3:00 RCHS
 10 Scotchtown Holiday Open House-invitation



Remember: Due to liability concerns of the corporation, *your membership must be current* in order to participate in any events the group is asked to do.

All members of the Rappahannock Colonial Heritage Society receive a copy of the RCHS Gazette. Membership is \$10 per year for individuals, \$15 per year for families. Mail correspondence to RCHS, P.O. Box 7823, Fredericksburg VA 22404-7823. RCHS is a non-profit 501(c)(3) organization. Donations to the Society are tax deductible to the full extent of the law.

Calendar of Events

Balls, Faires and Such 2006

March

4 George Washington Ball, Williamsburg, VA

April

1 Colonial Ball, Bath, England
8 Gadsby's Tavern Ball, Alexandria, VA
27 - 30 Fort Frederick Market Faire, MD

May 28 Louisa Ball, Louisa, VA

September

3,4,5 Yorktown Battle 1781, VA

November

4 Jefferson Ball, Richmond, VA

Quote of the Day

"We have too many high sounding words, and too few actions that correspond."

- Abigail Adams

2006 Dues

If you haven't already, please take a moment to send in your dues for this year. Individual dues are \$10 and Family dues are \$15. RCHS sponsors many fun activities and you don't want to miss out on them! Due to liability concerns of the corporation, **your membership must be current** in order to participate in any events the group is asked to do. Send dues to the Rappahannock Colonial Heritage Society, P.O. Box 7823, Fredericksburg VA 22404-7823.



NOTE: Dance on March 17 and April 21 has been canceled. Dance on March 3 and April 14 will be held in Faulkner Hall.

*Kate would have Thomas, no one blame her can:
Tom won't have Kate, and who can blame the Man?*

From Poor Richards Almanack

Websites of Interest

Fredericksburg Area Museum www.famcc.org
Ferry Farm www.kenmore.org/ferryfarm
Kenmore Association www.kenmore.org
Gunston Hall www.gunstonhall.org
Historic Fredericksburg Foundation, Inc. www.hffi.org
Scotchtown www.apva.org/scotchtown
James Monroe Museum www.umw.edu/jamesmonroemuseum/
Virginia 400th Anniversary www.jamestown2007.org/home
Mt. Vernon www.mountvernon.org
Claude Moore Colonial Farm www.1771.org
Montpelier www.montpelier.org
Rosewell www.co.gloucester.va.us/rosewell_ruins.htm
Great North American Rendevous www.gnarendezvous.org

EVENTS OF INTEREST IN THE AREA

Montpelier Activities www.montpelier.org

March 16: James Madison Birthday Celebration

Special Ceremony at 1:00 pm with the United States Marine Corps at the Madison Family Cemetery. Free Admission. For information: 540-672-2728.

March 26: Farmington-Keswick Hunt Club Point-to-Point

Pony, flat track, and steeplechase races. Mule jumping competition. Gates open at 10:00 a.m., post time 12:00 noon. Fee. For information: 434-980-9926.

Claude Moore Colonial Farm Activities www.1771.org

Used Book Sale: Friday & Saturday, March 17 & 18

Spring Clean-up: Saturday & Sunday, March 18 & 19

Spring Garage Sale: Friday & Saturday, April 21 & 22

Spring Plant Sale: Friday & Saturday, April 28 & 29

The 18th Century Living History Farm and its GateHouse Shop will open for the Season on April 1, 2006.

The Spring Farm Skills program begins Thursday, April 13, and runs every Thursday through June 1, 10am-12 noon. Reservations are required.

Mt. Vernon Activities www.mountvernon.org

Gardening Days at Mount Vernon, April 15 - May 7, 2006

Spectacular gardens are in bloom as Mount Vernon hosts its annual outdoor garden and gift sale including ornamentals, perennials and annuals, garden items, books, and plants propagated from historic cuttings.

Mount Vernon's Spring Garden Party, April 15 - 16, 2006

Upper & Lower Gardens. Mount Vernon welcomes warmer weather with a new event - a festive Spring Garden Party! Free wagon rides through Washington's fruit garden and nursery, charming early-American musicians in the upper and lower gardens, and interesting demonstrations on how to incorporate 18th-century techniques into modern gardens are just some of the "favors" at the Spring Garden Party.



NEWSLETTER GUIDELINES

1. Our time period and location is 18th century Virginia with our area of concentration being Fredericksburg and the Rappahannock River Valley. The Rappahannock River Valley covers from the ford of the Rappahannock and Rapidan Rivers down to the Chesapeake Bay. Our particular interests lie in the areas of Fredericksburg, Spotsylvania, Stafford, King George, and Caroline counties.

2. Any member may, and is encouraged to, submit articles for publication by the 15th of the month prior. **Committee chairpersons are especially encouraged to write reports of past and upcoming activities.** The newsletter is distributed to and read by people with varying degrees of expertise. Articles should be accurate in detail, sources given (for factual information) and opinions of the writer must be clearly identified as such. This newsletter will be posted online, so be very careful about listing your sources and getting permission for reprints. Send articles to HRHDiana@juno.com.

Questions? Please contact a member of the Media Committee, Tina Buchanan, Elaine Sturgeon, Jenny-Rose White or Diana Farrar.

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improvements and maintenance - courthouse, gallows, pillory, jail, prisoners, etc. Roads and schools were a different matter. The tithable list would be used to call up residents to serve on the road crews (up to 6 weeks each year) to build/improve roads in your area. It was your responsibility to assist in building and maintaining roads. What schools existed were all private, so not maintained by the levy.

How did we get to this? The House of Burgesses and the Governor, of course. Let's look at some of the legislation involved.

Legislative History

In March 1657/8, an act passed in the House of Burgesses declared that all African Americans and Indians (both male and female) over sixteen years of age were to be placed on the tithable lists. Between the first and last of June, masters were required to return a list of all tithables to the clerk of the county court to be recorded (Hening, 1:454-455.)

In an attempt to stop fraud among sheriffs bringing in tithable lists, the House of Burgesses passed an act in March 1660 requiring that each county be divided into four precincts. A commissioner was appointed in each precinct. The constable alerted the county's inhabitants to bring tithable lists to their commissioner by 10 June (Hening, 2:19.) According to an act passed in the House of Burgesses on 14 March 1661/2, the commissioners, who were appointed by the court, were to post a notice on the door of the church notifying the public when the tithables would be received before the June deadline. At August court, the commissioners delivered an account of the tithables to the county court clerk, who then returned a list to the clerk of the House of Burgesses (Hening, 2:83-84.) By an act passed in December 1662, all female servants who worked a crop were to be considered tithable and levies were paid for them (Hening, 2:170.)

An act to discover concealed tithables was passed in the House of Burgesses session of September 1663. Every year, masters were to give an exact account of tithables (with names) by 10 June to the magistrate appointed to receive the list. Masters concealing tithables forfeited a servant to the informer. If the concealed person was a freeman or a servant with less than a year to serve, one thousand pounds of tobacco was forfeited for each person concealed. Women servants were exempted from this act (Hening, 2:187.)

In its continuing efforts to discover concealed tithables, the colonial government passed an act in October 1670 requiring tithable lists to be made public. At the court held after the June deadline, justices delivered the tithables to the county clerk, who made a copy and put it on the courthouse door where it remained all day. This procedure allowed persons living near those who were concealing tithes to discover and report the fraud. Penalties for fraud were the same as those passed in the act of 1663 (Hening, 2:280.)

In the House of Burgesses session of September 1672, an act was passed "concerning tythables borne in the country." Those persons appointed by the court to take tithables were also

charged with taking an account of all negro, mulatto, and Indian children. The masters or owners of these children attested to their age. This act also required the masters or owners of African American children and slaves born in Virginia to register their births within twelve months in the parish register. Those who failed to register children paid a levy on them that year and every year until the child was registered. All African American women born in Virginia were accounted tithable at age sixteen (Hening, 2:296.) [Note: Alas, all parish records for St. George's of the period no longer exist!]

An act for "ascertaining the time when Negro Children shall be tythable" was passed in the House of Burgesses session of June 1680. This act required that all negro children imported within three months of the act were to be brought into court and their ages adjudged by the justices and recorded. Negro children were not considered tithable until twelve years of age. Christian servants imported into Virginia were not tithable until age fourteen (Hening, 2:479-480.) In the House of Burgesses session of November 1682, an act declared that all Indian women were tithable and charged with the same taxes as African American women brought into Virginia (Hening, 2:497.)

A more complete law concerning tithables was passed in the House of Burgesses session of October 1705. All male persons sixteen years of age and over, as well as all negro, mulatto, and Indian woman sixteen years and over, were declared tithable. The age of all children imported was adjudged by the county court and entered into the records of the court. (This type of record is generally found in the county court order book.) The court of each county divided the county into precincts and annually appointed a justice for each district. Each justice took a list of tithables for his precinct. Before 10 June, the justice gave notice in writing (on the door of the church) where he would receive the lists of tithables. Lists were delivered to the justice on 10 June.

In August court, the justice delivered his list of tithables to the county clerk, who posted the lists at the courthouse for public inspection. Masters who concealed tithables or justices returning inaccurate lists were fined. If an individual failed to deliver the tithables to the justice by 10 June as a result of illness or "ignorance," the list could be taken to the justice's house between the tenth and the last day of June without penalty. The governor and his family and benefited ministers were exempt from the tithable lists (Hening, 3:258-261.)

In 1723, the House of Burgesses passed two acts expanding the definition of a tithable. As a result, those subject to the tax included all free negroes, mulattos, and Indians (except tributary* Indians) above age sixteen and their wives (Hening, 4:133.) In addition to their tithable lists, all masters were required to list the names of every person between the ages of ten and sixteen "for whom any benefit of tending Tobacco is allowed by this Act." In tithable lists, masters were required to distinguish which persons were primarily employed in the cultivation of tobacco. Those who violated the law were fined. Justices appointed to take the tithable lists compiled a separate

list of persons between the ages of ten and sixteen, and returned these lists with the tithables (Waverley K. Winfree, ed., The Laws of Virginia; Being A Supplement To Henings The Statutes At Large, 1700-1750 [1971], 251.)

In an attempt to avoid paying levies, some masters removed their tithables from the parish or county before 9 June. In the House of Burgesses session of November 1738, an act was passed which declared such activities illegal; as a result, any master engaging in this type of activity was fined. The act also stated that mariners and "seafaring persons," not being freeholders, were exempt from being listed as tithables (Hening, 5:35-36.)

In the October 1748, the House of Burgesses passed an act exempting sheriffs and the president, masters, scholars, and domestic servants of the College of William and Mary from the tithable lists. The act also required justices to deliver vouchers, as well as tithables, to the clerk of the county court in August. The term "voucher" likely refers to the original list of tithes each master wrote down on a scrap of paper and gave to the justice. If an overseer failed to turn in a list of tithables, the owner was held responsible (Hening, 6:40-44).

Frequently researchers attempt to use tithable lists to establish an exact age for an individual. When free males appeared for the first time in the household of an individual having their surname, they were at least sixteen years of age. When a free male appeared in his own name rather than in the household of another, he was probably twenty-one years of age. Tithable lists, however, should not be used to establish the exact year when someone was born. Because the lists record only the taxable work force, they may not serve as an accurate indication of an individual's complete slave holdings. Researchers must look for a will, appraisal, or inventory for a more complete picture of slave holdings.

Tithable List usage by Researchers

So what can we use tithable lists for? In the 18th century, there were few records kept and no censuses taken. Therefore, anything showing that someone lived here is a good source to use to show residency.

Can you determine ages? As stated above, sort of, but take the answer with a grain of salt. When they first appeared on the tithable list all you know was that they were in the tax base and over 16. IF they were on a tithable list one year and the next

they are the HEAD of a household, then a reasonable person would say they were 21. Probably a safe bet. But as there are few lists available, the chances of finding lists 2 years in a row for a region are LOW.

Remember, too, who was included in the lists and just as important, who was NOT included. Included: MALES 16 and over, slaves and Indentured Servants 16 and over. NOT Included: Free females and all children under 16.

OK, what's available and where can I find them?

Most counties only kept the NUMBER of tithables. The pages listing the actual persons were often loose and over the years were lost or thrown out. (The intent was to determine how many people lived here and to set the tax per person (per poll). So many county Order Books have the NUMBER of tithables (as do the vestry books of the local parish church (St. George's)). Locally there are really no tithable lists available for our region.

However, if you are researching other areas of the state, several counties still do have tithable lists. Your best research source is the Library of Virginia in Richmond. A quick look of their on-line index of holdings reveals the following counties have some sort of surviving tithable lists: Accomack, Amelia, Botetourt, Brunswick, Goochland, Halifax, Loudon, Louisa, Northampton, Norfolk, Prince Edward, Rockingham, Surry, Washington (W. VA), New River Valley (W. VA).

Most cover selected years between the late 1600s to just prior to the Revolution.

After the establishment of the personal property tax in 1782, tithables continued to be one of the taxable categories. In some instances, the Library of Virginia has both tithable and personal property tax lists for a county. In some cases, the names on the tithable lists may not completely match the names on the personal property taxes, so researchers may benefit from examining both records. Other items that can be used as substitutes for census info when tithable lists are not available: Quit Rent lists.

What's a Quit Rent? Quit Rents were annual real estate taxes due to the Crown, fixed at 2 shillings per 100 acres. Began in 1640 and the first quitrents were due at Michelmas (Sept 29th) - a Church Holy Day.

A quick look at a sample of Spotsylvania County and St. George's Parish tithable numbers and "per poll" tithe.

<u>Year</u>	<u>ST. GEORGE'S</u>		<u>SPOTSYLVANIA COUNTY</u>		
	<u>Tithables</u>	<u>Levy</u>	<u>Tithe</u>	<u>Levy</u>	<u>Tithe</u>
1730	1465	87,937 lbs	60 lbs	122,721 lbs	15.5 lbs
1740	1395	30,959 lbs	22 lbs	20,338 lbs	7 lbs
1750	19992	58,992 lbs	29.5 lbs	29,084 lbs	10.5 lbs
1760	2099	33,742 lbs	16 lbs	19,089 lbs	9 lbs

1. The church had to pay for the new church building erected by Henry Willis at the corner of Princess Anne and George Streets.
2. The church could exempt some parishioners from the church levy, so occasionally the parish and county's number of tithables don't match. In 1750, the county had 2010 tithables; in 1760 the county had 2121 tithables.

Although the table shows tithes for each decade, the levy was laid on every year.

So where to go? Check out the Virginiana Room at the local library, for sure. They do have copies of some tithable lists for a few counties and some Quit Rent lists also. Your best place is still the Library of Virginia. They have the most complete lists of tithables. Do check their on-line index to assist you before going. Good Hunting!

* Tributary Indians are those whose tribe paid a tribute to the conqueror (the British Crown). They were tribes who formally became tributary to Virginia under the Treaties of Middle Plantation in 1677 and 1680, and, who under the subsequent treaty of 1713 with the Colony of Virginia agreed to join together as a single community.

Sources:

Felder, Paula. "Forgotten Companions." American History Co. 1999

Hening, William W. "Statues at Large, being a collection of all the laws of Virginia from the first session of the Legislature in the year of 1619." Richmond. 1820.

Kolbe, J. Christopher. "Colonial Tithables." Library of Virginia on-line newsletter.

Submitted by Trip Wiggins

What Cloth was Available to the People of Fredericksburg?

Cloth listed as available at the William Allason store of Falmouth. This is a representative look at a typical merchant in the area and what kinds of materials were being imported and sold here in the early 1770s. The list comes from "William Allason - Merchant in an Emerging Nation", a Ph D thesis by Robert Spodee (1973)

Goods from London
 Brown Rolls & Hessians
 Hempen Oznabrigs
 Russia [Sheeting (white & brown), Drill, Towelling]
 Calicoes
 Chintzes
 Muslin... Book muslin
 Cambrick
 Lawns
 Gauzes
 India Persian tapestries & India Persian about 10 ½ yds pps
 India Persians for ladies Summer gowns good calicoes
 Damascus [26 yds in a ps checked & striped]
 Embossed serge
 German Serge
 Saggathy
 Duroy
 Fine broadcloths
 Allamode
 Nankeens . India

From Liverpool:

Kendall cottons . Check's baze
 Irish Linnens [3/4 wide, 7/8 wide, 4/4 wide]
 Saggathy
 Duroys
 Durants
 Calimanco . Tammy

Cambletts [plain, striped, flowr'd]
 Jeans
 Pockett fustian
 Apron check
 Black Everlasting @2/. Green Scarlet flannel

Glasgow
 Twill'd sacking
 Lawn . . . paisley (spotted, flowr'd, plain, Handkr.)
 Printed Cotton

Leeds in Yorkshire
 BroadCloths ... from 4/6 to 10/. P yard, none higher & trimmings
 Duffles ... 3/2 to 3/6
 Frizes [6/4 ... 4/6 to 6/.; ¾ ... 1/10 to 2/.]
 Fearnought
 Half Thicks

Bristol

Fine BroadCloths & Trimmings
 German Serges . Wilton Cloths
 Embossed Serges different figures
 Flannells spotted . plain, striped, Spotted Ermine
 Calimancoes...all colours
 Tammies ... ditto
 Shaloons ... ditto
 Saggathies
 Duroys
 Durants
 Fearnought
 Half thicks
 Derseys
 Frizes... ¾ & 6/4 wide
 Welch Cottons
 Irish Linnens & Sheetings very good from thence

Perhaps one of our ladies would like to contribute an article on what all of this is.

Submitted by Trip Wiggins

MEMBERSHIP APPLICATION
for
THE RAPPAHANNOCK COLONIAL HERITAGE SOCIETY, INC.

P.O. BOX 7823
FREDERICKSBURG, VA 22404-7823
PHONE 540-371-3906 or 540-373-7651

The purpose of the Rappahannock Colonial Heritage Society, Inc. is to bring together persons interested in preserving & perpetuating the heritage and culture of the colonial era in & around the Rappahannock River Valley of Virginia; to conduct historical research of persons, places & events relating to the Rappahannock River Valley in Colonial times, and to organize activities related to the Colonial era in an effort to educate the public about the ways of life of our forebears in this area. The time period of concentration is 1760 to 1820. Our business meetings are held the first Tuesday of each month at 7:30pm at Faulkner Hall, St. George's Episcopal Church, 905 Princess Anne St., Fredericksburg.

YEARLY DUES:

INDIVIDUAL \$10.00
FAMILY \$15.00

To join, fill out the information below, select a Membership Category, attach a check written to **Rappahannock Colonial Heritage Society, Inc.** in the proper amount, and mail to the above post office box.

DATE:_____ CHECK NUMBER:_____ AMOUNT:_____

KEEP THE TOP PART FOR YOUR RECORDS

Tear off and mail the lower part with your check made payable to **Rappahannock Colonial Heritage Society, Inc., PO Box 7823, Fredericksburg, VA 22404-7823**

DATE:_____ PHONE:_____

NAME:_____

ADDRESS:_____

CITY, STATE, ZIP _____

EMAIL ADDRESS _____

MEMBERSHIP:	INDIVIDUAL	\$10.00	NEW ()
	FAMILY	\$15.00	RENEWAL ()

YOUR SPECIAL INTEREST:

LIVING HISTORY () RESEARCH () COLONIAL DANCING ()

OTHER () _____

ARE YOU WILLING TO WORK ON PROJECTS? YES () NO ()

Rappahannock Colonial Heritage Society, Inc.
P.O. Box 7823
Fredericksburg, VA 22404-7823

Membership Dues for 2006 are now past due.



Rappahannock Colonial Heritage Society, Inc.

Meets 1st Tuesday, 7:30pm at Faulkner Hall, St. George's Church, 905 Princess Anne St., Fredericksburg, Virginia. Please join us!

Upcoming Meeting Dates:

March 7

April 4

May 2

English Country Dance Lessons (Colonial Dancing):

St. George's Church, 905 Princess Anne St., Fredericksburg, VA (downstairs in Family Room)

Please join us!

March 10

March 24

April 14 (in Faulkner Hall)

April 28