

A History of Friends In Lancaster County

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Henceforth I call you not servants; for his servant knoweth not what his lord doeth: but I have called you friends. (John XV:15)

Introduction

THE religious sect, first known as "Children of Light" and later as "Friends in the Truth," sometimes in derision called "Quakers," and now officially known as The Religious Society of Friends, was a part of a larger mystical movement that belongs to the seventeenth century. Its founder, George Fox, born in Fenny Drayton, Leicestershire, England, in the year 1624, was the son of Christopher Fox, a weaver by occupation, often referred to by his neighbors as "Righteous Christer." George Fox was reared in a strict Puritan environment, and it is said that this "serious and delicate" child was little given to play. He cultivated noble virtues; he was honest, truthful, and temperate in his ways of living. He had little formal instruction, but by virtue of a good intellect and self-discipline he attained an extensive education.

In relatively early years, Fox developed a rather unusual religious sensitivity. To the sensitive Fox, the Calvinistic theology with its emphasis upon human depravity, sin, the devil, and eternal torment, was a religion of despair.¹ In his religious seeking, he found little satisfaction and comfort from his contemporary professors of religion, and after all outward help was of no avail, he heard a voice that said, "There is one, even Christ Jesus, that can speak to thy condition." And this, Fox reports, did make his heart leap for joy. Fox's mystical experiences were known to him experimentally, and it was these experiences, not speculative doctrines, that were the source of his optimistic and overcoming religious faith. His emphasis was upon a God of love and truth. And the God of Love and Truth, in whom Fox put his trust, was to him more powerful than evil. His was the conception that men may so order their lives that they may live in that power "that is over all." Such religious possibilities are not for the few, but for every class and race and nation. And it was Fox's method of following the Inner Light that served as the common basis for a new religious society, a movement whose development in a restricted locality we shall attempt to trace. As Russell aptly points out, "Fox was the creative personality in the Quaker

movement. He supplied its type of experience and its fundamental ideas, and was himself its chief preacher and evangelist in Great Britain and America. He contributed a noteworthy part of its literature, outlined and set up its organization, and bore the brunt of the persecutions which the movement provoked. His vigorous body withstood the hardships of travels, imprisonments and abuse by mobs and provided him with an impressive presence and a powerful voice." 2

The mysticism of Fox was not one of contemplation and retreat, but was most practical in its import. And as Thomas and Thomas cogently assert, "all his spiritual teaching, from the very first, was accompanied not only by desires, but by efforts for the moral, political, and social welfare of his hearers; his Journal is full of practical suggestions." 3

Fox's early converts were believers in the fundamental doctrines of Christianity, but were dissatisfied with the teachings and practices of the day. Indeed, they were longing for and seeking for a higher and more spiritual life. One of the earliest, and certainly the best known, of the early converts to Quakerism was William Penn. Penn's conversion to Quakerism came through the preaching of a Thomas Loe, whom he had previously heard at Oxford. The words, "There is a faith that overcomes the world, and there is a faith that is overcome by the world," 4 struck the sensitive Penn with great force. And the conflict of motives, his father's wishes and worldly power, wealth and honor, on the one hand, and, on the other, the assurance of his own thinking of the truth of this message, was finally resolved. After some spiritual travail, William Penn became a Quaker.

Penn set sail for America from Deal on the *Welcome* on the first of September, 1682, and landed at New Castle on October 27, of the same year. About one hundred Friends, desirous of settling in the new colony, came with Penn. They carried with them provisions, such as turkeys, ducks, fowls, sheep, pigs, oranges, flour, sugar, and other eatables needed for a voyage which was then counted in terms of weeks, rather than days.⁵ Upon arriving at New Castle, Penn immediately went to Upland (Chester), where even prior to 1663, Friends, in search for a congenial religious atmosphere, had settled among the Swedes.

There had been Friends who migrated to America prior to the time of Quaker settlements in Pennsylvania, many of whom did not fare as well as those who came to Pennsylvania. Here in Pennsylvania, Penn's "Holy Experiment" was closely identified with the Quaker influence in early colonial life. Although Quakers were on the wave of the "westward march of empire," their basic motivation was spiritual, rather than political.

As has been intimated, the Quaker was not truly welcomed in America until the province of Pennsylvania was established. In other colonies they had suffered many persecutions. But to Penn's colony Friends came very rapidly. It is reported that probably 2,000 came in 1682, and Friends predominated in governmental affairs during the early decades.⁶ According to Klein, the first man to settle in what is now Lancaster county was a Quaker, John Kennerly, who settled near Christiana, in 1691. This was nineteen

years before the Mennonites came. A witness to the early settlement of Quakers in the eastern part of the county is the old Sadsbury Meeting House. And, it may be added, the pioneer settlers of what is now Columbia were members of the Society of Friends.⁷ This was the only Quaker settlement that "ventured to locate upon the extreme frontier of the province."⁸

Most of the early Quaker settlements in Pennsylvania were made in what are now Bucks, Delaware, Philadelphia, and Chester counties. Here, in line with their deeply religious consciousness, they built meeting-houses and established meetings for worship. Moving with the frontier, we find meetings being established in Lancaster County as early as 1724. A review of the records indicates that Sadsbury meeting is the oldest in the county. Only a brief summary of the setting up of Friends meetings in the county can be given within the scope of this paper.⁹

The Establishment of Friends Meetings within the Limits of Lancaster County

1. UNDER PHILADELPHIA YEARLY MEETING (ORTHODOX)

Sadsbury Preparative Meeting (1723-1919) was set up about the year 1724, after functioning as an Indulged Meeting¹⁰ from 1723. Michener¹¹ records that in the year 1724, Samuel Miller and Andrew Moore, on behalf of themselves and their friends near Sadsbury, made application to the quarterly meeting to build a meeting house. The application was granted and the meeting house was built in 1725. When Sadsbury Monthly Meeting was set up in 1737, the Sadsbury meeting was transferred to the newly established monthly meeting. About 1744, fifty-six acres of land, one mile north of Christiana, was purchased from Richard and Thomas Penn. A few years later (1747), a burial ground was plotted and a new stone meeting-house was erected. Subsequently, some additional ground was purchased.¹²

There is indication from the minutes of Sadsbury Monthly Meeting of the establishment of schools within the limits of Sadsbury Preparative Meeting, but the location and the length of their continuance is not known.¹³ When the major separation of 1827 occurred, Sadsbury Preparative Meeting was retained by the Hicksites. In 1831, the Orthodox group of Friends built a meeting-house in Simmontown and in 1880 some ground was purchased from Samuel Slokum in Christiana on which a red brick meeting-house was erected. Because of "decreasing membership Sadsbury Preparative Meeting was laid down in 1919 by Bradford (Chester County) Monthly Meeting. The property in Christiana was sold in 1930 to Harry E. Mullen."¹⁴

Twenty-three years ago, Sadsbury Friends Meeting celebrated its 200th anniversary, an interesting account of which has been given by Jessie W. Jackson. On Saturday morning, June 14, 1924, the large stone meeting-house which had replaced the original log cabin was once again the scene of activity. The doors, whose hinges had grown rusty with disuse, were thrown open again to receive about 400 people. But the large girders seemed to voice their protest, and one gave way and dropped about three feet.

Although its falling injured no one, Friends deemed it wiser to hold the afternoon session outdoors.

Miss Jackson records an interesting minute from an ancient record book of New Garden, Chester County, Men's Monthly Meeting, which reads: "At a monthly meeting held at New Garden ye 6th of ye 12 month, 1724, Samuel Miller and Andrew Moore in behalf of themselves and ye friends of Sadsbury have requested to have liberty to build a meeting-house and to have meeting settled for their convenience which this meeting sends to ye quarterly meeting for their approbation."¹⁵

This meeting-house, "once crowded to the galleries," was vacated in 1903 because of inconvenience to Friends in Christiana. By individual subscription, by sale of part of fifty-six acres of Old Sadsbury, and by aid from the Samuel Jeanes Fund, \$13,000 was raised and in 1902 they completed the meeting-house that now stands in Christiana. The present membership is scattered throughout the country, leaving just a few faithful members to attend regularly.

Sadsbury Monthly Meeting (1737-1907) was set up in 1737 by Chester Quarterly Meeting on recommendation of New Garden Quarterly Meeting. When Western Quarterly Meeting was established in 1758, Sadsbury was transferred to this quarterly meeting. And again in 1800, when Caln Quarter was set up, it was transferred to this quarterly meeting. In the early days, Sadsbury Monthly Meeting was a potent influence in Lancaster and York counties, and was responsible for the establishment of many indulged and preparative meetings. Because of decreased membership, the Orthodox monthly meeting was laid down in 1907 and the members were united with Bradford (Chester County) Monthly Meeting.¹⁶

Apropos of the establishment of a monthly meeting at Sadsbury, Michener gives an interesting minute from the early records. It reads as follows: "As Friends increased, and spread themselves back in the uncultivated woods, it became necessary to have meetings settled at suitable places for worshipping the Divine Being; and, in process of time, the meetings of Sadsbury and Leacock were settled for that service, the respective members thereof being a branch of New Garden Monthly Meeting; and as they increased, this difficulty of attending their monthly meeting likewise increased; and, judging themselves in a capacity to hold a monthly meeting, made a request to their said monthly meeting, held at New Garden, the 24th day of the seventh month, in the year 1737, to have a monthly meeting settled among them. Which said meeting took into consideration, and, at their next monthly meeting, held at Concord the 14th day of the ninth month, for their approbation; which meeting, after consideration thereof, allowed said Friends, members of Sadsbury and Leacock particular meetings, liberty of holding a monthly meeting on the first second-day of the week in every month until further orders, and to be called by the name of Sadsbury Monthly Meeting. . . . In consequence thereof, the said Friends of Sadsbury and Leacock Particular Meetings met at their meeting-house at Sadsbury, in the County of Lancaster, in the twelfth month following, and held the monthly meeting."¹⁷

The recorded business of the first meeting of Sadsbury Monthly Meeting, bearing the date of the 6th day of the 12th month, 1737, is quite brief. Only three brief items are recorded. Preserved in excellent penmanship, we read: "Samuel Wilkisen produced a certificate to this meeting from Bellnacree Monthly Meeting in the Kingdom of Ireland bearing the date of 23rd of the 2nd mo. 1737 recommending him to the care of Friends this meeting receives him accordingly. Benjamin Miller produced a certificate to this meeting from Newark Monthly Meeting in order to be joined to this and is received Anthony Shaw and Hattill Varman are appointed to attend the quarterly meeting." 18

Columbia Preparative Meeting (1728-1829). In the year of 1728, Robert Barber, Samuel Blunston, and John Wright, with their families, of Chester County, settled at Columbia. Here they had purchased one thousand acres of land. It is assumed that they held meetings in their homes at first, though a meeting-house of square logs was built very early. Michener mentions a long series of minutes from Sadsbury Monthly Meeting about "Hempfield Friends," which must have been the meeting later called Columbia (in Hempfield township).¹⁹

During the early period, Hempfield Friends were not associated with any higher meeting. After 1751 it became an indulged meeting under Lampeter Preparative Meeting, and was called Wright's Ferry Meeting. According to the "Inventory of Church Archives,"²⁰ a log meeting-house was built in 1758 on Union Street near Lane Avenue. This house was used until 1812, when a red-brick meeting-house was erected at 312-316 Cherry Street and a small burial plot was located nearby. The burial plot, first the property of William and Deborah Wright, was donated to the meeting in 1819. The status of the meeting was changed in 1812 to a preparative meeting and thenceforth was known as Columbia Preparative Meeting. When the great separation occurred in 1827, the meeting-house and burial ground were retained by Columbia Indulged Meeting (Hicksite). The Orthodox group met in the same building until 1829, when Columbia Preparative Meeting (Orthodox) was laid down by Sadsbury Monthly Meeting.

It is interesting to observe that Friends in the early settlement at Columbia were active in public life and, in accordance with the canons of the times, not very strict in discipline. They conducted their meetings in their own way and for several years they refused to come under the jurisdiction of Sadsbury or Lampeter Quarterly or Monthly Meetings. Some entered military service. Some were "read out" of meeting for "marrying out," or because of being married by a "priest," or an ordained minister.²¹ Frequently, leading members were sent from Sadsbury and Lampeter meetings to talk to Hempfield Friends, as they were called, but without much impression.²² More influential was the preaching in 1790, of a prominent English Friend by the name of Job Scott, so that by the year 1799 Columbia Quakers applied to Lampeter Monthly Meeting to hold an indulged meeting.

Lampeter Preparative Meeting (1728-1852) is located in Bird-in-Hand, in East Lampeter Township. It was set up in 1732 as Leacock Preparative

Meeting by New Garden Monthly Meeting (Chester County). It functioned from 1728 as an indulged meeting under the jurisdiction of Sadsbury Preparative Meeting. Prior to 1732, Hattill Varman, William Evans, and several other Friends who had settled in Leacock, were granted their request to have a meeting in a private home.²³ In 1732 a log meeting-house was built on a plot called "Varman's Land." When Sadsbury became a monthly meeting in 1737, this meeting came under the wing of Sadsbury Monthly Meeting, and about 1748 Leacock Preparative Meeting was moved to Bird-in-Hand. There, in 1749, two and one-half acres of ground purchased from John McNab and Joseph Steer, were used for the site of a log cabin and a burial plot. Two years later, the name of Leacock Preparative Meeting was changed to Lampeter Preparative Meeting.²⁴

In 1790, a red brick meeting-house was built on the site of the log house. At the time of the major separation of Friends, the meeting-house and burial plot were retained by the Hicksites. The Orthodox Friends met elsewhere, but the precise place is not known.

Lancaster Indulged Meeting (1753-1802), established in 1753 by Sadsbury Monthly Meeting, was located on South Queen Street, between Vine and German streets. The meeting places from 1753 to 1759 were not known. In 1754, however, a plot of ground, 64 feet by 252 feet, was purchased from James Hamilton. On this, a brick house was built in 1759, and a burial ground was plotted. But the Lancaster Meeting did not flourish for long. The decreased membership imposed the necessity, on action of Sadsbury Monthly Meeting, of laying down the meeting in 1802. The remaining membership was transferred to Lampeter Preparative Meeting. The house and grounds were sold to Ellis Lewis in 1845, who in turn sold it to the Odd Fellows. Later, it was sold to the Roman Catholic Church, and finally was in the hands of a private owner.²⁵ A marble yard is now located on the lot where the meeting-house stood. The burial plot was sold by the trustees of Sadsbury Monthly Meeting in 1874 to Warwick Cooper.

The reason for the failure of the Lancaster meeting, according to Michener, was the removal of members rather than the decline of the Society. There was grave concern on the part of some Friends concerning the status of the Lancaster meeting. In a minute from the Meetings for Sufferings, the following advice was issued to Sadsbury Monthly Meeting: "As the estate was originally obtained for the use and benefit of such of our religious society as should reside in the borough of Lancaster, it appears incumbent to recommend that the said Monthly Meeting (Sadsbury) do always exercise a becoming religious care that the whole of the premises be kept in decent order; and that the internal arrangement of the house be so constructed or adapted to be suitable for the members of our society to hold religious meetings in, whenever there may be an opening therefor;" and, "that Friends there may always maintain a distinct care and concern, that the property be preserved in good order, and that the uses to which it may be applied be always such as to comport with our religious professions and principles."²⁶

After 1827, Orthodox Friends assumed entire charge of the property,

to the dissatisfaction of many. A contemporary Hicksite expresses his feelings thus: "How far the recommendation has been complied with, may be inferred from the fact, that, a few years since, the Lancaster property was disposed of to the fraternity of Odd Fellows, and a fantastic-looking structure may now be seen, dedicated to midnight orgies, on the spot where Friends once reverently met to worship the Father in spirit and truth. Alas, how sad to contemplate!"²⁷

East Sadsbury Indulged Meeting (1810-1858). In 1810, Friends of East Sadsbury made request for an indulged meeting which was to be held in a schoolhouse near the turnpike. The request was granted, but in 1813 it was withdrawn on the ground that the accommodations were not suitable. Five years later, Friends renewed the request for an indulged meeting in Joseph Cooper's schoolhouse. This request being allowed, a meeting for worship, called East Sadsbury, was set up. But in 1858 it was believed proper to lay down the meeting, and the members were joined to Sadsbury meeting.²⁸

Bart Indulged Meeting (1820-1880), located one-half mile west of Coopersville, on the south side of Valley Road, in Sadsbury Township, was established by Sadsbury Monthly Meeting in 1820. From 1820 to 1825, meetings were held in the schoolhouse of Jeremiah Cooper. In 1825, at the site indicated above, a plot of ground was purchased, a one-story meeting-house was built, and a burial ground was plotted the same year. At the time of the great separation in 1827, the house and burial plot were retained by Bart Indulged Meeting (Hicksite). The meeting place for the Orthodox group from 1828-1831 is not known. But from 1831-1847, meetings were held in the home of Truman Cooper. In 1847, Orthodox Friends bought from John Allen a plot of ground on the north side of Valley Road, and in the same year a meeting-house was built and a burial ground plotted. Because of decreasing membership, the meeting was laid down in 1880 and the care of the property was transferred to Sadsbury Monthly Meeting. When Sadsbury Monthly Meeting was laid down in 1907, the property was transferred to the care of Bradford Monthly Meeting in Coatesville.²⁹

2. UNDER PHILADELPHIA YEARLY MEETING (HICKSITE)

Sadsbury Monthly Meeting (1828-). After the great separation of 1827-28,³⁰ Sadsbury Monthly Meeting continued as a Hicksite meeting under Caln Quarterly Meeting (Chester County). From 1828 to 1919, meetings were held alternately in the meeting-houses of the various preparative meetings under the monthly meeting. In 1902, Sadsbury Preparative Meeting built a gray stone meeting-house, and since 1919 meetings have been held in this place.³¹

Bart Preparative Meeting (1828-1925), in Sadsbury Township, one mile west of Coopersville, on Valley Road, was set up as a preparative meeting by Sadsbury Monthly Meeting in 1840. It had functioned as an indulged meeting from 1828. After the primary separation in 1827, it retained the meeting-house built in 1825 and also the burial ground. A decreased mem-

bership necessitated the laying down of the meeting in 1925 by Sadsbury Monthly Meeting.³²

Lampeter Preparative Meeting (1828-1851), at Bird-in-Hand, became, at the time of the separation, a Hicksite meeting, and this group retained the meeting-house erected in 1790 and other property owned by the original meeting. For the reason of decreasing membership, the meeting was laid down by Sadsbury Monthly Meeting in 1851, and the property was transferred to said monthly meeting. About 1888, the meeting-house was partly destroyed by fire and partially rebuilt the following year. In the same year of the fire, Sadsbury Monthly Meeting sold part of the property to the Pennsylvania Railroad Company, and in 1910 a further sale was made to Barton R. Morris. The meeting-house and the burial ground are under the care of Sadsbury Monthly Meeting, and in recent years the meeting-house has been used as the headquarters of a Boy Scout troop.³³

Sadsbury Preparative Meeting (1828-1925). Following the division of the original Sadsbury Preparative Meeting, this meeting continued, after 1827, as a Hicksite meeting. Meetings were first held in old Sadsbury meeting-house one mile north of Christiana. Preparative meetings continued in the gray stone structure on Mary Street in Christiana until 1925, and then the remaining members joined with Sadsbury Monthly Meeting.³⁴

Columbia Indulged Meeting (1828-1886). Located at 312 Cherry Street, Columbia, after the division of the original meeting, was preserved as a Hicksite indulged meeting in 1828. After the separation, Columbia Indulged Meeting "retained the small red brick meeting-house erected in 1812 at 312-316 Cherry Street and the 80 feet by 162 feet burial ground on the north side of Cherry Street, between Sixth and Bethel streets. However, Orthodox Friends occupied the meeting-house until their meeting was laid down in 1829."³⁵ As a result of a decreased membership, Columbia Indulged Meeting was discontinued by Sadsbury Monthly Meeting in 1886. In 1894, the church property was sold to the Columbia Land Improvement Company, and thirty years later the burial ground was sold to the Bethel Cemetery Association.

3. MEETINGS WITH EXTRA-STATE AFFILIATIONS

Nottingham Quarterly Meeting (1819-1861) which cuts across Chester and Lancaster counties, was established by Baltimore yearly meeting in 1819, with the approval of Philadelphia Yearly Meeting. The place of meeting alternated among the various meetings within the quarter. At the time of the great separation, it happened that most of the members followed the Hicksite branch. The small Orthodox group affiliated themselves with what was called Falls General Meeting of Primitive Friends.³⁶

Little Britain Monthly Meeting (1804-1827). This meeting, along Route 222, in Fulton Township, commonly known as the Penn Hill meeting, was first set up by Concord Quarterly Meeting of Media, Pennsylvania. In 1819, it was transferred to the care of Nottingham Quarter, under Baltimore Yearly meeting. When the separation of 1827 occurred, this meeting was laid down

by Nottingham Quarter and the Orthodox Friends were transferred to Little Britain Preparative Meeting.³⁷

Little Britain Monthly Meeting (1827-). The Penn Hill meeting, after the separation, was continued as a Hicksite meeting under Nottingham Quarterly Meeting. The one-story, brick meeting-house, erected in 1758, was retained by this meeting, as was also the burial plot.³⁸

Little Britain (Balance) Preparative Meeting (ca. 1749-1864), functioning first as an indulged meeting, was set up as a preparative meeting by Nottingham Monthly Meeting in 1749, or thereabouts. Meetings were first held in homes, but in 1758 a stone meeting-house was erected on a five-acre plot of ground donated by Michael King. When Little Britain Monthly Meeting was established by Concord Quarter in 1804, Little Britain Preparative Meeting came under the jurisdiction of Little Britain Monthly Meeting. In 1823, a red-brick meeting-house was erected. At the time of the 1827 separation, the property, including the burial ground, 190 feet by 290 feet, was retained by Little Britain Preparative Meeting, Hicksite.

The Orthodox members, including also some from Eastland, met at the home of Joseph Balance until 1840, at which time a red-brick meeting-house was built. Still another division in this meeting occurred in 1857, when some of the members identified themselves with the Primitive Friends. The meeting was laid down about 1864 by Little Britain Monthly Meeting.³⁹

Ten years ago, a Lancaster newspaper⁴⁰ carried a story about the Little Britain meeting-house, more familiarly known as "Ballance's" at Soapstone Hill, in a secluded section of Fulton Township. Although the meeting had been laid down for many years, Joseph Miller, then eighty-six years old, kept the little meeting-house repaired and clean. He occasionally attended "meetings" on first day alone, and reported that "I like to come over here to be with my friends."

Eastland Preparative Meeting (1796-1827) is located two and one-half miles east of New Texas, on the road to Kirk Mills, in Little Britain Township. It was first set up as an indulged meeting in 1796. In 1798, Henry Reynolds and Reuben Reynolds deeded some five acres of land to Henry Reynolds, Jr., James Harlan, and Abner Brown as trustees, for use of the meeting on which the present house was built.⁴¹ Though meetings were held at first in a log structure, a one-story meeting-house was built in 1803, and a preparative meeting was organized the same year. Also, adjoining the meeting-house is a burial ground, 200 feet by 250 feet.⁴² Families that have played an important role in this meeting are the Carters, Griests, Woods, Websters, Richardsons, Kinseys, Coates', and the Furniss'.

Eastland Preparative Meeting (1827-). At the time of the separation of 1827, the meeting-house and burial ground of Eastland were retained by the Eastland Preparative Meeting, Hicksite, under the aegis of Little Britain Monthly Meeting.⁴³

Drumore Preparative Meeting (1810-1827, 1827-1936). The Drumore meeting-house is located one-half mile south of Liberty Square, in Drumore Township. An indulged meeting from 1810, it was set up as a preparative

meeting in 1818 by Little Britain Monthly Meeting. For six years, from 1810-1816, meetings were held in a schoolhouse, one mile west of the present meeting-house. On August 5, 1816, "Jacob Shoemaker and his wife Joyce conveyed the site of the meeting-house to Joseph Stubbs, David Parry, and Samuel Smith, trustees of the Drumore meeting."⁴⁴ In the same year, a one-story, stone and frame meeting-house was built, and a burial ground, 162 feet by 300 feet, situated across the road, was plotted. When the great separation of 1827 occurred, the meeting was laid down by Little Britain Monthly Meeting, but the meeting-house and burial plot were retained by Drumore Preparative Meeting, Hicksite. In 1928, the trustees of Drumore Preparative Meeting deeded the land and the meeting-house to the Drumore Cemetery Association, but the right was retained to use the meeting-house as a place for worship as long as they desired. The preparative meeting was finally laid down in 1936.

Little Britain (Penn Hill) Preparative Meeting (1827-), on route 222, a short distance north of Wakefield, was continued, after the separation of 1827, as a Hicksite meeting by Little Britain Monthly Meeting. The red-brick meeting-house, erected in 1823, as well as the burial plot, was retained by the preparative meeting. This meeting is most commonly known as the Penn Hill Meeting.⁴⁵

4. PRIMITIVE FRIENDS

Numerically, the group known as Primitive Friends represents undoubtedly the smallest cleavage within the Society of Friends. "When Philadelphia Yearly Meeting withdrew from correspondence with other yearly meetings, a few groups seceded in 1860 as a protest against continuing to exchange members by certificate with the 'Gurneyite' meetings. A general meeting of these was established in 1861, which finally came to include four monthly meetings: Fallsington and Philadelphia in Pennsylvania, and Nottingham and Little Britain in Maryland. In 1867 Salem Monthly Meeting (Ohio) withdrew from Ohio Yearly Meeting (Wilburite) and joined the eastern General Meeting."⁴⁶

Nottingham Quarterly Meeting (1861-1868), of Little Britain and Fulton townships, was established in 1861 by Baltimore Yearly Meeting. This was the Baltimore Yearly Meeting of Primitive Friends, established in 1854 by dissenting Friends among the Orthodox group. Meetings were held alternately in Nottingham and Little Britain meeting-houses. The Nottingham meeting was located at Colora, Maryland, and the Little Britain meeting was at Balance's, partly in Little Britain and Fulton townships. When, in 1868, Baltimore Yearly Meeting of Primitive Friends was dissolved, this quarterly meeting was officially laid down, and the membership was united with that of the Primitive Friends at Fallsington in Bucks County, Pennsylvania.

Little Britain Monthly Meeting (1864-1890), of Little Britain and Fulton townships, was likewise set up by Baltimore Yearly Meeting of Primitive Friends in 1864. Meetings were held at Nottingham and Little Britain (locations indicated as above). With the dissolving of Baltimore Yearly Meeting

in 1868, Nottingham Monthly Meeting was placed under the care of Falls General Meeting of Men and Women Friends, located at Fallsington Village in Bucks County. It continued in this relationship until 1890 when the membership was transferred to Philadelphia Monthly Meeting, which was set up at Coates Street (now Fairmount Avenue) above Eighth Street by Fallsington General Meeting of Primitive Friends.⁴⁸

Nottingham Monthly Meeting (1864-1890), in Little Britain and Fulton townships, was set up by Baltimore Yearly Meeting in the year of 1864. In 1868, this monthly meeting was placed under the care of Falls General Meeting of Men and Women Friends. It was laid down in 1890 and the membership transferred to Philadelphia Monthly Meeting.⁴⁹

Sadsbury Particular Meeting (1854-1866) is located five miles from Fallowfield, Sadsbury Village. This meeting was established in 1854 by Salem Monthly Meeting in Ohio. Meetings were held in the private home of Joseph J. Hopkins, but in 1866 the meeting was laid down by Salem Monthly Meeting, and its members joined the Fallowfield Particular Meeting in East Fallowfield Township, Chester County.⁵⁰

Nottingham and Little Britain Monthly Meeting (1868-1890) was located at Little Britain Village. A merger of Little Britain and Nottingham Monthly Meeting, this monthly meeting was established in 1868 by the General Meeting of Men and Women Friends of Pennsylvania, Delaware, and New Jersey. It kept the one-story red brick meeting-house, which was erected in 1840. It retained also the burial plot which had been obtained by Little Britain Monthly Meeting from Little Britain Preparative Meeting, Orthodox. As a consequence of decreased membership, this monthly meeting was laid down in 1890 and the membership was transferred to Philadelphia Monthly Meeting.⁵¹

Little Britain (Ballance) Particular Meeting (1868-1890) is a meeting of Primitive Friends in Little Britain Township. It was founded in 1857 in consequence of the separation of Primitive Friends, following the Wilburite controversy. It is also called the Ballance Particular Meeting. From 1857 to 1864 it was under the Baltimore Yearly Meeting of Primitive Friends. It was set up as a monthly meeting in 1864 and so continued until 1868, at which time Baltimore Yearly Meeting was dissolved and its meetings transferred to Fallsington General Meeting. Little Britain was now reduced to a particular meeting, which status it maintained until the laying down of Nottingham and Little Britain Monthly Meeting in 1890.⁵²

Prominent Members of the Society of Friends in Lancaster County

It has been written that, at the time of the erection of Lancaster County in 1729, there were one thousand Quaker families, whose settlements extended from the Octoraro on the east to the Susquehanna on the west. Some of these have figured prominently in the civic, political, and religious life of the community.

1. OF THE WESTERN PART OF THE COUNTY

Robert Barber, born in England, came to Chester in the latter part of

the seventeenth century. For a while he followed a seafaring life, but after being taken by the French and thrown into prison, upon his release, he decided to follow a more peaceful life than that of seafaring. He had an active mind, as did his wife Hanna Tidmarsh, also a member of the Society of Friends. He was defeated as a candidate for sheriff of Chester County in 1719, but was elected coroner in 1721 and to the Board of County Assessors in 1724. When Lancaster County was organized he was appointed as its sheriff, "and at the general election in October, 1729, he was chosen to the same office by the people."⁵³ He died in 1749, leaving his wife and ten children, one of whom, Eleanor, married John Wright, Jr. The second generation of Barbers left the Society, and several members of the third generation were members of the Revolutionary Army.

Samuel Blunston was born on September 2, 1689, at Darby, Chester County, Pennsylvania. He was married to Sarah Bilton, a widow, who had a ferry over the Schuylkill. They came to the region of the Susquehanna in the fall of 1726, and Sarah Bilton Blunston died a few years after their coming to that region. On August 2, 1729, he was appointed deputy register of wills of the county by Peter Evans, the register-general of wills. He was also appointed one of the justices, when the county was organized, a position he had held when a resident of Chester County. He was not a strict member of the Society of Friends after moving to the Susquehanna, and his name does not appear in the records of the quarterly or monthly meeting minutes.⁵⁴ A generous liver, he entertained at his home prominent officials, including Thomas Penn, who visited him in 1736. Blunston was a life-long friend of John Wright, both of whom were members of the General Assembly. He served in 1732, 1741, 1742, and 1744. Both Blunston and Wright were staunch in their personal convictions and, according to Ellis and Evans, opposed manfully some of the arbitrary measures which Governor George Thomas attempted to carry through the General Assembly.

The Wright Family. Undoubtedly one of the most prominent families in the region of the Susquehanna, where the city of Columbia now stands, was the Wright family. Wright's Ferry was known, not only locally, but was referred to in "official papers of the Crown of England." The borough of Columbia was named by Samuel Wright, the son of James Wright. This borough sprang into prominence immediately, since it was considered as a site for the national capitol.

John Wright, born in Lancashire, England, about 1667, came to Darby in 1714. He had a reputation as a speaker among the Quakers, and before settling along the Susquehanna we find him preaching to the Indians at Conestoga. His coming to the Susquehanna was preceded by Robert Barber, who conveyed to John Wright a tract of land consisting of 150 acres. There he built his dwelling of choice hickory, white and Spanish oak, and black walnut logs. John Wright procured a patent for a ferry in 1730. He built a ferry-house, which stood near Front Street on the north side of Locust Street. His ferry-boats were large "dug-outs" with a capacity of one or more tons. According to Ellis and Evans, "It was no unusual thing to see

from one hundred and fifty to two hundred vehicles waiting at the ferry-house for their turn, and to serve those who came in regular order the ferryman numbered their vehicles with chalk." 55 His son, John Wright, Jr., took charge of the western end of the ferry, and there built a tavern and ferry-house.

John Wright was a prominent figure politically. He was first elected to the General Assembly in 1729, and re-elected in 1730 and 1731. It is said that in 1732 he was a candidate, but that "accidentally or otherwise" his "name was omitted from some of the ballots." He lost by six votes. George Stewart, who was elected, died before assuming office, and John Wright was "elected without opposition to fill the vacancy." Thereafter, he was re-elected for seventeen successive terms, and in October, 1745, was elected Speaker of the General Assembly.⁵⁶

John Wright was married to Susannah Crewason, and to this union five children were born: Susannah, Patience, John, Elizabeth and James. All were born in England except James, the youngest son. When the family came to America, the oldest daughter, Susannah remained behind to finish her schooling in England. Because of her extraordinary mind and brilliant conversational ability, "prominent persons of birth, education, and culture sought her society."⁵⁷ But Samuel Blunston, the only one who touched her heart-strings, married another. After the death of Samuel Blunston's wife, their love and friendship were renewed, but they never married. Susannah had felt an obligation to the family, since her mother had died shortly after the arrival of the family at Chester. She was competent in business and legal affairs, and one of the first to demonstrate that the culture of silk was possible in the climate of America. This experiment attracted the attention of the eminent Benjamin Franklin, then in France.

Patience Wright, the second daughter, married Richard Loudon in 1728. Their son, Colonel John Loudon, became a distinguished officer in the Revolutionary War.

John Wright, Jr., married Eleanor Barber, whose father, as noted above, was the first sheriff of Lancaster County. Mention has also been made of his ferry-house on the west bank of the Susquehanna. For several years, he was a member of the General Assembly from York County, and held other positions of trust in that county.

Elizabeth Wright became the wife of Samuel Taylor in May, 1728, at the home of Samuel Blunston. Samuel Taylor had purchased land in Strasburg Township and there erected a grist- and saw-mill on a branch of Beaver Creek.

James Wright, the only child of John Wright born in America, was born in Chester about 1714. He married "out of the Society," as the saying is. Politically minded, like his father and brother John, he was elected to the General Assembly in 1745, and continued to serve until 1771. At one time, all three members of the family were serving in the General Assembly simultaneously, perhaps a rather unusual occurrence. With the tension that was rife during the middle of the eighteenth century, as a consequence of the

French and Indian wars, many Quakers could not "face the storm which followed them into the General Assembly and drove a number of them out. James Wright rode safely through it all, and this fact alone speaks in favor of his prudence, judgment, and integrity." 58

Ellis and Evans further report that "During the Campaign of General Forbes against the French and Indians, in 1758, several battalions of troops raised in the eastern part of this province and elsewhere, numbering twelve hundred, marched as far as Lancaster, but refused to go any further unless they received more rations. James Wright came forward and agreed to provide for the troops until they arrived at Harris' Ferry, about two days march farther west. They then moved promptly. In this connection it is well to mention that these pioneer Quakers who settled at the Susquehanna were a law unto themselves, and for many years refused to have anything to do with the yearly or quarterly meetings of Friends elsewhere." 59

Evan Green was born in Quakertown, Bucks County, in 1778, where he learned the hatting business with his father. Though an avid reader, he had opportunity to read only those books and tracts that were provided by the early Quakers.

In 1804, he set up his hat manufacturing establishment in Columbia, first on Front Street, then on Walnut Street. Here he soon became active in civic affairs, hence "we find him organizing schools, libraries, erecting public buildings, and urging internal improvements." 60

In politics, he was first a member of the Federal party, but later joined the Whig party. He declined political office. Though opposed to slavery, as most Quakers were, he was not as active as some Quakers were in the abolition movement, nor did he encourage the "Underground Railroad." For many years he was a "director in the Columbia Bank and Bridge Company, and held a number of minor trusts." 61

William Kirkwood, an Irish Quaker, came first to Sadsbury Township about 1806, where he taught school and found his wife, Rebecca Cooper. After moving to Columbia, he taught in a brick school house on Third and Locust streets for ten years. He gave up the profession of teaching to become a tenant farmer at Wrightsville. Later, upon returning to Columbia, he ran a lumber-yard. He spoke at Friends' meetings and became "an ardent temperance advocate." 62 He died in 1883.

2. OF THE SOUTHERN PART OF THE COUNTY

The Brown Family. Jeremiah Brown was an important figure in the early life of Penn Hill Meeting. Though the ground for the meeting house was donated by Michael King, Jeremiah Brown donated the entire amount of money, \$2053.48, in 1823, for the erection of the red-brick structure, which is now standing. The aforementioned amount did not include his own services. He gave the meeting-house to the members of the meeting without any obligations, save those which rightfully belong to a member in good standing. At one time he was a member of the Legislature, and was one of the founders of the Farmers Bank in Lancaster. From 1800 to 1827, he operated a successful industry of quarrying slate near Peach Bottom. 63

Judge Jeremiah Brown, the son of Jeremiah Brown, was born in 1785. In 1807, he was united in marriage with Ann, daughter of Roger and Rachel Kirk, of Nottingham. As a youth, he worked long and arduous hours in his father's mill. By virtue of his natural aptitudes, he was early given positions of trust in his local community, and later his talents were used in more inclusive relationships. In 1826, he ran for the State Legislature and was elected on the Federal ticket. But in the following year, like "many federalists, including the Hon. James Buchanan, . . . he was defeated by Hon. George B. Porter, a leading Democrat, afterwards Governor of Michigan, by a very few votes." ⁶⁴ In 1836, he was a member of the Convention to revise the State Constitution, and in 1840 was elected to the Congress from Lancaster County, serving two terms. It was in 1850 that he became an associate judge, in which capacity he served for five years. Because of declining health, he refused to be a candidate for a second term and then returned to private life. "He was a man of decided character, kind and benevolent to the poor and the afflicted, firm in his convictions of the right, and of unswerving integrity." ⁶⁵ He died in 1858 in his seventy-third year.

Two other Browns, Joshua and Mercy, contributed much spiritual enrichment to the members of Penn Hill Meeting.

The Wood Family. Another eminent family, that has contributed ably to the civic and religious life of southern Lancaster County, is the Wood family. James Wood, a county commissioner for a number of years, was the father of Alfred Wood, who died in 1928 at the age of eighty-two. Alfred Wood, a county surveyor for more than twenty years, was intensely interested in education and was untiring in his efforts to promote better schools. He served as school director for forty-seven years, holding the office of treasurer thereof for thirty-seven years. He also was one of the organizers of the Fulton Township High School. He had five children. Cora, the eldest, taught in the township schools and also in a Friends' School at Darby. Walter is president of the board to consolidate the schools of ten townships in the southern part of the county. Helen and Galen were twins. Helen was a teacher in the schools and Galen now resides in St. Louis. Norman Wood, the youngest son of Alfred, is serving his thirteenth term in the State Legislature, having been elected first in 1923. He is the senior member of this body in point of service. ⁶⁶

Day Wood was a half brother of James Wood. Gentle and unobtrusive in manner, Ellis and Evans characterize him as one the "most honored and highly respected men in Lancaster County." ⁶⁷ The son of Jesse Wood, he was born August 7, 1812. Like his parents, he was a loyal member of the Society of Friends, and interested in the promotion of peace and good will among men. Yet he did not hold to the views of non-resistance in all cases. Though he was convinced of the evils of war, he accepted the issue of the Civil War and did what he could for the preservation of the Union. In particular, he gave aid to the soldiers and to their families. On a farm near Penn Hill, he made a success at farming, and particularly at the business of feeding cattle. He was an ardent believer in the principles of the Repub-

lican party, and was chosen as a delegate to the national convention at Baltimore in 1864, at which time Lincoln was renominated. In the same year he was elected a member of the State Legislature, a position he filled with unswerving loyalty. It is said that he was not absent from his post for a single day. He was re-elected for a second term, but died, before taking office, on the nineteenth day of October, 1865.

John Jones, who lived from 1756 to 1800, was born in Chester County, but in early manhood settled in the vicinity of Peach Bottom. There, on the land which he purchased, he erected a mill and a fine mansion. The house, built after the manner of English architecture, was known as "Jones's Folly." According to Harris, he was the first to have "slate taken from the hills on the eastern shore of the Susquehanna." He was also engaged in the manufacturing of iron, and his forge, built on the Octoraro, was called "Octoraro Forge." Although engaged in business, it is said that he "possessed a fine literary taste." In the course of his religious struggles and ventures he "became an approved Minister of the Gospel in the Society of Friends; and as his experience in the spirituality of the Christian dispensation advanced, he was sometimes drawn in the power of divine love to unfold to large congregations to whom he ministered in a very remarkable and impressive manner, the deep and solemn mysteries of the Gospel of Christ. His natural disposition was remarkably cheerful, his manner engaging, and his social conversation pleasingly instructive; his rational faculties were strong and lively; and his judgment in natural things prompt and discriminative."⁶⁸ A religious work of his, *Analysis of Revelation*, was published posthumously by his friend, Joseph Churchman.

The Kings. The Kings have been found in Lancaster for the past one hundred and fifty years. James King was one of the first settlers on the Conowingo. As has been noted hitherto, Michael King gave the ground for the Penn Hill Meeting. Worthy of special mention is the name of Dr. Vincent King, the grandson of James King. His mother was the daughter of Joshua Brown, a distinguished Quaker minister, reference to whom has already been made. Since his parents were strict Friends, the early education of Vincent King was received at Westtown School. And it was while attending school there that an incident occurred which directed his attention to medicine as a profession. Graduating from the University of Pennsylvania in 1807, with a doctorate in medicine, he soon married and practiced medicine successively in Philadelphia, Goshen (in Chester County), Baltimore and Columbia. It was at Columbia that his wife, who was Phoebe Trimble, died in the twenty-eighth year of her life. After remaining a widower for five years, he married Patience Wright (1821), the youngest daughter of James Wright, the youngest son of John Wright, and who, it will be recalled, was the only child of John Wright born in America. After his second marriage, he moved to Little Britain, near the place of his birth. Here he soon had an extensive practice, but a sudden and serious illness in 1825 caused his premature death at the age of thirty-nine years.⁶⁹ A man of talent and striking personal attributes, he was not only eminent in his profession, "but was familiar with the old

English poets, and, to some extent, cultivated an innate taste for the muses." 70

Dr. Jeremiah Brown Stubbs is another important Quaker of the nineteenth century, who was attracted to the field of medicine. He was born in what is now Fulton Township in 1804. His parents were descendants of early settlers in this section. Isaac Stubbs, the father, was a stone mason by trade, but he took more interest in giving his children the "rudiments of an English education" than in the accumulation of wealth by applying his trade. Through the encouragement of his maternal grandfather, Jeremiah Brown, Jeremiah Brown Stubbs as a young man entered the mercantile business. But disliking this business, he decided upon the study of medicine. At first he read under the direction of the well-known practitioner of southern Lancaster County, Dr. Vincent King, and later, in 1827, graduated from Jefferson Medical College.

After practicing in Rising Sun, Maryland, for nine years, he purchased a farm in Little Britain where he carried on a faithful practice of medicine for the remainder of his twenty-six years. Being the only physician within a radius of ten miles, "his labors were increasing and at times exceedingly arduous." 71 He became a member of the Lancaster City and County Medical Society in 1844, of which body he later became a president. He was elected a member of the House of Representatives of Pennsylvania in 1847 and was re-elected in 1848. As a member of the Legislature, he was interested in the improvement of the educational facilities of children and in methods of protecting the honor and standards of his chosen profession.

Dr. Stubbs was a birthright member of the Society of Friends, but left the Society after attaining manhood. He was a man of great personal integrity. While well versed in the various theologies of the day, for him "the moral law was the basis of true religion, and upon this he was willing to rest all hope of a peaceful hereafter." 72 The Sermon of the Mount was sufficient unto salvation, and took precedence over the "adherence to the creeds of Calvin or Luther."

Well versed in the etiology of disease, competent in diagnosis, he made it a point to keep pace with the advancement of medicine and surgery, although his temperament kept him to the task of that of a physician rather than to that of a surgeon. His personal integrity, which has hitherto been noted, is shown also in respect to the moral regard he had for his chosen profession. A breach of the code of ethics of his profession or of the oath of Hippocrates was never to be tolerated. "Quacks and medical pretenders of all descriptions met with no encouragement at his hands." 73

3. OF THE EASTERN PART OF THE COUNTY

Isaac Whitelock was a Quaker resident of Lancaster in pre-Revolutionary times. He built a brewery on Prince Street, an unbecoming thing for a Quaker to do in the light of their testimony against the use of spiritous beverages. In 1752, he was burgess of the borough of Lancaster, and later became treasurer. 74

Caleb Cope, a Quaker and plasterer by trade, was a resident in Lancaster several years before 1774, in which year he was elected burgess. He was a trustee and active member of the Friends meeting. When Major André and other prisoners, captured by General Montgomery, November 3, 1775, were sent to Lancaster, Caleb Cope took them in. According to Ellis and Evans they "became inmates of the house of Caleb Cope."⁷⁵ Caleb Cope moved to Burlington, New Jersey, about 1813. He left five sons and two daughters.

Christopher Marshall. The Marshall family was one of the "oldest families of English origin in the Province of Pennsylvania." Christopher Marshall was born in 1709 and died in 1797. He was a birthright member of the Society of Friends, but because of his active sympathy with the cause of American independence and his trust in military pursuits, he was expelled from the Society.

He kept an extensive diary, edited by William Duane, which covers the period of the American Revolution, or more specifically the years, 1774 to 1781. While in Lancaster, August 24, 1777, he made the following entry in his diary: "Sent our negro woman and girl Poll to Friend's Meeting. Wife and I stayed home to keep the boys out of the orchard. After dinner I took a walk with Capt. Markoe to the barracks; stayed there till the English, Scotch and Irish prisoners, to the number of two hundred, marched out under strong guard to Reading."^{75a}

General Thomas Mifflin was born in Philadelphia in 1744. He became a member of the Continental Congress in 1774, and deviating from the testimony of Quakers against war, he joined the Continental Army in 1775, where he soon rose to the rank of major general. In 1787, he was a member of the national convention to form the Constitution of the United States. In 1788, he was president of the Supreme Executive Council of Pennsylvania, and was elected the first governor of Pennsylvania under the State Constitution of 1790. After serving as governor for about nine years, he died in Lancaster in 1800.⁷⁶

The Clemson Family. According to Harris, the Clemson family "were amongst the most worthy pioneers who opened up the wilderness north of the Gap mountain and the Valley of the Pequea (now Salisbury Township), and they were also among the most eminent members of the Society of Friends at the time that the old Sadsbury meeting was first established in the year of 1724."⁷⁷

James Clemson had embraced the Quaker faith in England. He came from Birmingham to America in the latter part of the seventeenth century. In the Pequea Valley, he purchased a large tract of land, over six hundred acres, and there he settled and reared a family of six children: James, John, Thomas, Hannah, Mary and Rebecca. After his death in 1730, his land was divided among his sons. The Clemson family played an important role in the Sadsbury meeting, and their name is associated with various civic activities of the county.⁷⁸

Calvin Cooper located in Sadsbury Township about 1730. He, too, had

emigrated from Birmingham, England. Not only was he a valuable member of the Society of Friends, but was also active in public life. For six consecutive years, from 1749 to 1755, he was a member of the Provincial Assembly. For many years he served as one of the Justices of the Peace in Lancaster County. The Coopers of Sadsbury, Bart, Lampeter, and Columbia are all descendants of Calvin Cooper.⁷⁹

Elwood Griest was born of Quaker parentage in the county of Chester, in the year of 1824. He received an elementary education and was apprenticed to the trade of blacksmithing. After learning his trade, he worked as a journeyman in Delaware, Chester, and Lancaster counties. In Lancaster County, he applied his trade first in Bart Township and later in Christiana. During the Civil War, he entered the service of the United States as a clerk in the subsistence department. Before the end of the war, he had attained the rank of captain, and had attracted the favorable attention of General Sheridan. Following the war, he declined a lieutenant's commission in the United States Infantry. Rather he returned home, soon to be appointed county treasurer by the county commissioners. Also, while treasurer, he was engaged to edit the *Lancaster Inquirer*.⁸⁰ He is the author of a delightful story entitled *John and Mary*. It is the story of two Negro fugitives and their infant son in southern Lancaster County, who found freedom by way of the "Underground Railroad." He was the father of the late W. W. Griest, well-known congressman from Lancaster County.

Captain J. Q. Mercer, born in Sadsbury Township, belongs to Quaker ancestry. At the outbreak of the Civil War, he was engaged in teaching. But immediately after the firing on Fort Sumter, he enlisted in the Union army and fought in a number of battles, such as Lookout Mountain, Antietam, Mission Ridge, Chancellorsville, Ringgold, Resaca, Gettysburg, Snicker's Gap and Pine Knob. Because of a wound received at the battle of Pine Knob, his right leg above the knee was amputated. After his discharge from service on March 2, 1865, he returned to Lancaster County, and in October of the following year "he was nominated and elected clerk of the Orphans' Court of Lancaster County, the duties of which office he discharged to the satisfaction of the public."⁸¹

The Moores. Andrew Moore, together with his two brothers, John and Thomas, was a pioneer of Lancaster County, who came from Ireland in the early part of the eighteenth century. Harris describes him as "a man of great piety, of indomitable courage and energy of character, and was in possession of considerable means."⁸² He made purchases of large tracts of land along the Octoraro. While his residence was in Chester County, his improvements of the land extended into both counties. He was a prime spirit in the establishment of the Friends meeting-house at "Old Sadsbury," and, as Harris says, "his descendants stood at the head of the Society for upwards of one hundred years."⁸³ His seven sons and two daughters all reared families, and when he died at a ripe old age he left sixty-seven grandchildren, several of whom lived to the age of one hundred years.

James Moore, the son of Andrew, was born in Ireland and came to

America with his parents in 1723. He was responsible for many improvements, particularly substantial stone buildings along the Octoraro. As a minister in the Society of Friends, he contributed both materially and spiritually to the Sadsbury meeting. He is described as a "very pious and worthy man." Generous with his wealth, he bequeathed to the Society a large sum of money, the interest of which was to be used in the education of children of humble circumstance. If not needed in the Society, it was to be used in the education of others outside of the Society, regardless of color. "Mr Moore was a man of herculean strength," as Harris states, "who was able to carry nine bushels of corn up the mill steps at one time. He was able to take a fifty-six pound weight on each of his little fingers and touch them together over his head."⁸⁴

Rivaling closely the strength of James Moore, is his longevity. He outlived his fourth wife, whom he married at the age of seventy-five. Succumbing at the age of ninety-four, his descendants "comprise a large and respectable portion of the citizens of Sadsbury, Lampeter, Columbia, and many other places."⁸⁵

The Musgrove Family, consisting of John, Aaron, Moses, Thomas and Abraham, were the first settlers in the Sadsbury Valley, having come to the valley as early as 1713. They were all members of the Society of Friends, and met for worship in a private home before the establishment of the Sadsbury meeting. Along with John Wright, George Aston, Samuel Blunston, Samuel Rutt and Edmund Cartlidge, John Musgrove played an important part in the viewing of a road over the hills and through the swamps of Pequea Township for the convenience of the inhabitants, as well as for public use. Also, John Musgrove was one of the commissioners, appointed in 1728-1729, "to divide the county of Chester, at the time that Lancaster County was stricken off from Chester and organized."⁸⁶ He was a member of the General Assembly from 1730 to 1731. In 1737, he died and was buried at a place which he had set aside as a burial ground, known as Musgrove's old burying place. He has been characterized as "one of the most worthy and exemplary men of his time."

Likewise, his brothers, Aaron and Moses Musgrove, were valuable members of Old Sadsbury meeting and instrumental in helping to make the wilderness a habitable place for the men that were to follow them. Thomas and Abraham Musgrove, too, were early members of Sadsbury meeting, but in 1749 they moved and settled at Darby, near Philadelphia.

Anthony Shaw, an emigrant from Ireland, was also a worthy member of the Sadsbury meeting when it was first established. In addition to his piety and virtue, he was a man of considerable ability. He was well educated in terms of the standards of his day, and served as a member of the Legislature from 1740 to 1743. In 1738, he was appointed a commissioner and justice of the peace for Lancaster County.⁸⁷

The Taylors. Christopher Taylor came to America from England in 1682. He was a member of William Penn's first council. Isaac Taylor, Sr., was among the early settlers of Lancaster County. Prior to his coming to

Lancaster County, he was a surveyor, a magistrate, and a member of the Assembly for the county of Chester. By virtue of his experience as a surveyor, he made surveys of a large part of the land in eastern Lancaster County, including the Christiana tract of eight hundred acres. He participated in the meetings and activities of the Society of Friends.

Isaac Taylor, Jr., was an "esteemed minister" of the gospel in the Society of Friends, and was at one time a clerk of the monthly meeting at Old Sadsbury.

Jacob Taylor, a grandson of Isaac Taylor, Sr., was appointed in 1800 by the Philadelphia Yearly Meeting "to superintend the civilization and education of the Cattaraugus Indians, in western New York, which office he filled with credit to himself and to the Society for about fifty years."⁸⁸

James Jackson. The ancestors of James Jackson, on his mother's side, were followers of George Fox, and left England because of persecution. James Jackson was born in Chester County in 1805. As a young man he worked for a woolen manufacturer, but since the patterns of behavior of the other workers in the business were out of harmony with his temperate habits, this work proved unsatisfying to his nature. And so he finally settled on a farm in Bart Township. James Jackson was a man of unimpeachable personal integrity and possessed great firmness of character. Ellis and Evans pay a splendid tribute to him, when they say: "He was a recommended minister of the Society of Friends, was very liberal in his belief, subscribed to no creeds, dogmas, or traditions inconsistent with reason or philosophy. His was an every-day religion, such as Jesus taught, consisting rather of good works than in mysterious theories, that the profoundest intellect cannot unravel. He was one of the early abolitionists, and his door was always open to the flying fugitive, whom he would help on his way to safety. In 1852, during the excitement attending the 'Christiana Riot,' he was indicted for high treason, though he was not on the ground during the fight, but went there after hearing the reports of guns. Through the leniency of the Marshall, Anthony B. Roberts, he was never arrested, but his family suffered great annoyances, the house being twice searched by bands of roughs who were hunting for colored men he had had in his employ, and they often knew that the spies were watching them. He was opposed to all war, was a strong advocate of temperance, not much of a politician, but, if he did vote, he was first a Whig and afterwards a Republican. As a money-loaner he was cautious, but very conscientious, never taking a bonus from anyone, but often loaning his money below the legal rate. No man in his neighborhood was more uniformly respected. As a religious teacher he was most highly esteemed in the Society of Friends, and his memory is greatly revered, not only by his large family of children and grandchildren, but by the entire community in which he spent a long and useful life."⁸⁹

Dr. James P. Wickersham was among the great educators, not only of Pennsylvania but of the United States. He was born on a farm in Chester County in 1805. His ancestors having come from England were among the early Quaker settlers of Chester County. As a youth, he went to school at

University Academy in Chester County at the same time that Bayard Taylor went there. The rapid progress that he made in his studies made him an outstanding student of mathematics, natural science, history, and the French and Latin languages. In 1845, at the age of twenty, he founded Marietta Academy. He taught there until 1854, in which year he was elected the first County Superintendent of Schools of Lancaster County. In 1856, two years later, he resigned the superintendency of the schools, to accept the principalship of Millersville Normal School. While principal at Millersville, he published two volumes: one on "School Economy," and another on "Methods of Instruction." The former was translated into the Spanish language in 1870 and used as a text by the Argentine Republic.⁹⁰ In the early 70's, he was honored by Lafayette College with the degree of doctor of laws.

In 1882, under the administration of President Arthur, he was appointed United States Minister to Denmark. But he remained in Copenhagen only a few months. The latter part of his life was spent in Lancaster in "literary and business pursuits." Perhaps he is best known for his work in the field of popular education.⁹¹ He is the grandfather of Col. John H. Wickersham, a well-known contractor of this city.

William Walton Griest, having died just eighteen years ago, is undoubtedly known to many of this generation. He was the son of Elwood and Rebecca (Walton) Griest, and was born in Christiana, September 22, 1859. After graduating from Millersville Normal School in 1876, he taught for three years in the public schools of Lancaster County. Subsequently, he was associated with the *Lancaster Inquirer*, which was owned and edited by his father, Elwood Griest. For twenty years he was a member of the Lancaster School Board, and was for a time president of the Conestoga Traction Company.⁹²

Perhaps he was most active in the political arena. He was a leader of the Republican party for a period of twenty years. Under the governorship of William A. Stone, he served as Secretary of the Commonwealth. As a member of Congress from this district from 1909 to the time of his death in 1929, his record shows interest in a variety of causes. His efforts in behalf of the postal department won him the title of "Father of the Village Delivery System." As early as 1911, Congressman Griest was championing the cause of universal peace, calling for arbitration instead of war. He took an active part in tariff-framing. His speech in 1913, in which he declared, "The Democratic tariff act is a monument to a guess-work system of tariff legislation" has often been quoted.⁹³ The idea for the Lincoln Memorial in Washington was originated by Congressman Griest, and he was instrumental in initiating legislation for its erection. He was proud of the agricultural supremacy of his county, and his plea for a higher tariff on tobacco was probably not unrelated to an interest in his local community.

Milton Thomas Garvin was born in Fulton Township, Lancaster County.

At the age of fourteen, he became an errand boy in the dry goods store of R. E. Fahnestock. His promotion was rapid; in just seven years, he rose from errand boy to the position of manager. When Mr. Fahnestock retired

from business in 1894, Mr. Garvin changed the name of the store to M. T. Garvin and Company. Although officially he did not become a member of the Society of Friends until three years before his death, his interest in the Society dated back to his early youth. When a boy, he and his mother lived with a Quaker family who attended Penn Hill Meeting. His experiences in First Day School apparently instilled an abiding faith in and respect for the Quaker way of life. For during his manhood and later life he contributed liberally to the support of the Penn Hill Meeting, where he later took out membership.⁹⁴

A liberal in religion, he was the moving spirit behind the organization of a Unitarian Church in Lancaster. Active in a number of civic and other enterprises, he was president of the board of Shippen School, a trustee of Meadville Theological Seminary, a president of the Chamber of Commerce, and a director of the Lancaster General Hospital and the Lancaster Charity Society. He was a member of the Humane Society, Children's Aid Society, and many other organizations. At one time he was president of the Joseph Priestly Conference of Unitarian Churches.

Friends and the "Underground Railroad"

In their long history of three hundred years, Quakers have given voice to a number of concerns or testimonies, as they have been called. Their peace testimony is well-nigh universally known. And their attitude toward war grew out of an abiding religious conviction of the nature of God and man. But it was not war alone that was revolting to the Quaker conscience. Peculiarly repugnant to the Quaker conscience, at its best, was the institution of human slavery, or the holding of human beings in bondage. In consequence of this conviction of the evil of slavery, we find many Friends active in the Anti-slavery movement and the "Underground Railroad." Participating in the activities of the "Underground Railroad" was a defiance of law. And while Friends have been firm believers in government and law, they maintained that faithfulness to the Inner Leading was a higher duty than obedience to a man-made law. But traditionally their defiance of law was "openly avowed" and they submitted gracefully to the consequences of their disobedience. The secrecy involved in the "Underground Railroad" was rationalized by the Quaker conscience on the ground that it was necessary to protect the slaves. As Russell puts the matter, "One may question, in the light of history, whether it would not have been better for Friends to have avowed it publicly and taken the consequences when they found it obligatory to help fugitive slaves; or to have followed the example of Woolman, working in a kindly spirit to convert the slaveholders and induce them to let their slaves go free."⁹⁵ Nevertheless, the Quaker passion for the freedom of all peoples expressed itself in this way. And in Lancaster County, we find many Friends (as well as others) who were ardent cooperators in the activities of the "Underground Railroad." The name "Underground Railroad" arose from the fact that the slaves, with the help of the abolitionists, were so successful in eluding their pursuers that the slaveholders declared

that "there must be an underground railroad somewhere."

There were a great many agents along various routes, but the limitations of this paper permit the mentioning of only two or three principal characters in Lancaster County, whose activities were typical of others.

The most important station in Lancaster County was the home of Daniel Gibbons. His father, James, was an anti-slavery advocate, and his son, Joseph, was educated to oppose American slavery intensely. Thus we find "three generations of earnest, zealous, and successful Underground Railroad managers in one family."⁹⁶

Daniel Gibbons was born in 1775. From early childhood, he hated human slavery and sympathized with the colored race. He "was a man of large firmness, independence of mind, clearness of perception, discreet philanthropy, conscientious, affectionate in (sic) his family, and a devout member of the Society of Friends, in which he was an elder for twenty-five years prior to his death."⁹⁷ For fifty-six years, he assisted fugitives, so that at the time of his death, the number of slaves he aided had reached one thousand.

His capable, sympathetic wife worked with him, too. At one time, a fugitive, whom they had taken in, fell ill with small pox. For six weeks she nursed him until his health was completely restored.

Indeed, the whole family understood that a tap on the window at night was a signal that fugitives had arrived, whereupon they were immediately taken to the barn. In the morning, they were brought to the house, questioned, assigned new names, and if they expected their masters, in a short time were hurried on to the next station. Sometimes, however, when they did not expect their masters, they stayed on to work in the neighborhood.

Born in Bird-in-Hand in 1818, *Joseph Gibbons* was the only one of Daniel's three sons who survived infancy. After attending boarding school, he became active in a temperance society, and as a member of the Free Soil or Liberty Party, he was one of the founders of the Republican party in Pennsylvania. He studied medicine, graduated from Jefferson Medical College in 1845, and for about five years after his marriage practiced medicine. His wife, Phebe Earle Gibbons, a very capable woman, contributed articles to the *Atlantic Monthly*, to *Harper's Monthly*, and other periodicals. Later these articles were published in a volume entitled "Pennsylvania Dutch and Other Essays."

A faithful and ardent Friend, himself, Joseph Gibbons felt a grave concern in a laxity of devotion among the members of the Society. To revive interest in the ideals of the Society among its members, he established "in 1873, *The Journal*, a weekly paper devoted to the interests of the Society of Friends and to the cultivation of literary taste, and the dissemination of general information of a useful character among its members."⁹⁸

Another successful agent, who quietly but skillfully assisted Daniel Gibbons, was *Thomas Whitson* of Bart, Lancaster County. Daniel Gibbons sent many fugitives to Thomas Whitson. So quietly was this accomplished that even members of Whitson's own family were unaware of their coming. In the daytime he was notified by a simple message, "Friend Thomas, some of

my friends will be with thee tonight,"⁹⁹ with no signature. In this quiet and unobtrusive way, he assisted hundreds of fugitives in their flight.

Thomas Whitson had extraordinary speaking ability, a logical mind, good judgment, and liberal humanitarian views. His ready wit, good humor, sound logic, fluent expression of a fund of facts, sometimes tinged with sarcasm, made him an excellent debater. He "had a great faculty for 'splitting hairs' in a close argument."¹⁰⁰ When the first convention of the American Anti-slavery Society adopted its Declaration of Principles, Thomas Whitson was the first to sign his name.

He commanded the respect of everyone. After the Christiana riot when houses were being ransacked and searched, his house alone was not entered. Upon learning that the officers had taken away a Negro who had worked for him, he demanded his release. Whereupon, one, flourishing a revolver, asked if he were not an abolitionist.

"I am," said Thomas, "and I am not afraid of thy shooting me. So thee may as well put thy pistol down."

"The officer continued his invective and turning to another said, 'Shall I shoot him?'

"'No' was the immediate response, 'let the old Quaker go', and they left him, convinced that he was not a man to be frightened by bluster or to renounce a principle in the face of an enemy."¹⁰¹ The next morning he secured the release of his colored man, without difficulty.

Feeling ran high, and the tension created by the "Underground Railroad" culminated in the Christiana riot. A succinct account of this violent episode is found in the minutes of Sadsbury Monthly Meeting for the 6th month 9th, 1852.¹⁰²

"The undersigned members of the committee to whom the subject of cases of suffering was referred, Report they have attended thereto and the result is as follows:

"On the 11th day of the 9th month, 1851, Elijah Lewis was informed that the house of William Parker (a man of color) was surrounded by Kidnappers, and that they were trying to take him; whereupon he immediately repaired to the place, on his way calling upon Castner Hanway* to accompany him; when they arrived near the house they were met by a man who proclaimed that he was a United States officer, and demanded that they should assist him in capturing some fugitive slaves, which they refused to do, and demanded to see his authority, which was shown them; when they were about leaving, a number of negroes, made their appearance, armed with guns and other weapons; they advised the officer to leave, and left themselves; shortly after melee ensued in which one man was killed and another badly wounded, when the combattants dispersed, leaving the dead and wounded on the ground.

"Shortly after Joseph P. Scarlet (who had previously been informed that kidnappers were approaching, and had given notice to that effect) arrived, and rendered all the assistance in his power, to alleviate the suffering of

* Castner Hanway is not a member of the Society of Friends.

the wounded man, and in his removal to a neighboring house, where, through the most assiduous attention and careful nursing, he recovered.

"On the 12th the authorities of the State came down from Lancaster and organized a court of inquiry, when, upon the oath of the United States officer Kline, *Castner Hanway*, *Elijah Lewis*, and *Joseph P. Scarlet*, were charged and abetting in the murder, with rescuing the slaves and refusing to assist in their capture,— When the three individuals above named were informed of these proceedings, they immediately went and gave themselves up to the authorities—*Elijah Lewis* and *Castner Hanway* were detained but *Joseph P. Scarlet* was informed that they had nothing against him, and he returned to his home.

"*Elijah Lewis* and *Castner Hanway* were taken to Lancaster jail and detained there until the 25th when they were handed over to the authorities of the United States and conveyed to, and lodged in Moyamensing prison in the city of Philadelphia, where they remained till the 12th day of the 12th Month, at which time *Castner Hanway* stood his trial in the United States Court on an indictment for high treason, and was acquitted. *Elijah Lewis* (who was also indicted for high treason) was admitted to bail for his appearance at the January term of the United States Court, and by a Writ of Detainer was removed to Lancaster by the State Authorities when he entered bail for his appearance at the next term of court to answer the charge of aiding in the murder of *Edward Gorsuch*, and other charges, all of which were ignored by the Grand jury.

"*Joseph P. Scarlet* was arrested on the 13th of 9th month and taken to Moyamensing prison, where he was detained till the 17th of 12th month, when he was admitted to bail and also taken to Lancaster in all respects similar to the details in the case of *Elijah Lewis*.

"The pecuniary expenses incurred by *Elijah Lewis* of cash actually paid for retaining council etc. was \$79.50. His liabilities are not yet ascertained, such as witness fees yet unpaid, and fees to council who have not been adequately compensated, and whose labors were very great and services invaluable.

"The expenses incurred by *Joseph P. Scarlet* amount to \$224 of which \$64 was paid by his friends leaving a ballance paid by himself of \$160. There are also other incidental expenses to a considerable amount not yet ascertained.

Joshua Gilbert
William L. Rakestraw
Sylvester I. Linvill."

Further Concerns as Revealed in the Minutes of Early Meetings at Sadsbury

Excerpts from the minutes of Sadsbury Meetings illustrate the extent and the nature of concerns among these early Lancaster County Friends. They took under their "care," the free Negroes, the Indians, youth, the children of the poor, the schools, the distillers of spirituous liquors, the members

who joined the militia, and their own members whose unbecoming conduct at home, in meeting or in public, was not in accord with strict Quaker principles. These minutes reveal in characteristically quaint fashion, the depths of their convictions, their earnestness of purpose, and their steadfast adherence to discipline.

Concerning Conduct in Public. In the men's minutes of the 19th of the 10th month, 1785, a complaint was reported "that William Taylor hath been guilty of quarreling in a public manner." A committee was appointed "to take a seasonable opportunity with him endeavor to convince him of the evil of such conduct and report their sense of his disposition to next meeting."

At the next meeting they reported that "after labouring with him they thought he was not fully sensible of his error" and so were asked to "take another opportunity with him."

On the 21st of the 9th month, 1791, a Sadsbury report informs "that George Pierce hath been guilty of quarreling and striking a man and also been concerned in a lottery." A committee was appointed to take a solid opportunity with him and feel after his disposition of mind and endeavour to convince him of the evil of such conduct."¹⁰⁴

Concerning Spirituous Liquors. On the 21st of the 1st month, 1789, this minute: "We have been favored at this time with the company of a large committee of the Quarterly Meeting whose chief concern appeared to be to Discourage the use, importation or distillation of Spirituous Liquors whose fervent Labours and advices are worthy of our attention." In 1790 the concern was revived and they were advised "to proceed as truth may dictate."¹⁰⁵

Concerning Free Negroes. On the 18th of the 4th month, 1781, a committee was appointed "to visit free negroes." Two months later they reported they "paid them a visit and had favorable opportunity with them." And on the 4th of the 4th month, 1782, they reported that their "visits with free negroes appeared to be taken kindly though their labour (s) do not seem to have the desired effect as they do not take advice."

On the 22nd of the 6th month, 1785, "It is revived in this meeting that there ought to be some further care extended toward such negroes as has been set free by friends: in order to stir them up to Religion and industry. Rebekah Moore and Susanne Brinton are appointed to join with men in this service."¹⁰⁶

Concerning War and Bloodshed. On the 23rd day of the 8th month, 1784, the monthly meeting was "requested, faithfully to caution, encourage and strengthen their members in a faithful and upright support of our Christian Testamony against complying with demands for the purpose of War and Bloodshed. And in order that the concern may be spread more generally we appoint John Truman, Robert Moore, Isaac Taylor, Abraham Gibbons, and Joseph Brinton to attend to the business and proceed therein as way may open."¹⁰⁷

Concerning Personal Deliquences. On the 23rd of the 7th month, 1783, a report bearing the signatures of John McDonnald, John Ferree, John Cooper,

and Mary Moore, reads as follows: "We the committee appointed to assist the overseers have frequently met mostly monthly; and as way opened from time to time proceeded to visit divers families: and friends labouring in the ability received to stir up the negligent in that of attendance of our religious meetings and to watch against drowsiness therein: and also to discourage Superfluity in dress, and Household furniture, with other deficiencies complained of, in which care we think there has been some use: and friends mostly awarded with a good degree of Satisfaction for their labour: Yet notwithstanding the labour and care of friends, it is our sense that the state of things amongst us requires a constant watchful care: some yet continuing negligent in that indispensable duty of attending religious meetings especially on the week days: and drowsiness prevailing over some at times: and also it is observable that the minds of many of our youth are much out after the vain customs and fashions of the world as ever, to the grief of the Faithful." 108

Another interesting note from the minutes of the 20th day of the 11th month, 1776, reports a special case of delinquency. "Sarah Dixon appeared here and produced a paper of acknowledgement; condemning her misconduct, in having, carnal knowledge, before Marriage with a man, that is now her husband.— Samuel Williams and William Dawney are appointed to take an Opportunity with her.— feel after her sincerity therein and report to next meeting. She is desired to procure a recommendation from Friends where she resides, of her conduct whilst among them and bring, or convey it to a future Meeting." 109 In minutes of later meetings report is found that the case was adjudicated with satisfaction.

In Minutes of Monthly Meetings during 1782, reference is made to a committee to visit Sarah Barber, who was delinquent about attending meetings and other responsibilities connected with the Society. In the Minutes of Sadsbury Monthly Meeting, for the 18th of the 12th month, 1782, we read of her being disowned: "Whereas Sarah Barber had a Birthright among friends. But Through Inattention to the Principle of Truth in herself hath been so far remiss in her Duty; as to wholly neglect the assembling with us for Worship; for which she has been divers Times labored with in order to awaken her to a sence of Duty, But it proving (as to appearance) Ineffectual, We Therefore think it Best to Disown her the said Sarah Barber agreeable to the Direction of the Yearly Meeting. Until she comes to see her omission and satisfies her friends; Which that she may in our desire.— Given forth from our Monthly Meeting and signed by order of the same by James Smith, Clk." 110

Concerning Schools. Finally, a major concern of Friends had to do with the education of their children. According to Woody, "Local historians have very little to offer in the way of clues to the education of the Quakers in the last part of the seventeenth and early eighteenth century, though they all agree that the Quakers furnished the foundations of education, and it was begun very early, even from the first establishment in the various counties." 111

In Lancaster County, the Sadsbury Friends had, as early as 1800, received a report from their Committee in the Care of Schools. In a minute for the 17th day of the 9th month, 1800, we read: "We of the Committee appointed in the Care of Schools on conferring together agree to report That we have with others under the same appointment attended to the subject and Visited such from time to time as came under our notice. And have used endeavours to promote and excite to good order by an observation of Rules for that purpose. The circumstance of Schools frequently varying by change of Tutors. That lately kept at Lampeter being near a close or closed. There is one now opened at Sadsbury under friends direction; but we apprehend that the house is not in a suitable condition to accommodate a school. The Grant from Joseph Williams of a piece of ground to accommodate a School under friends direction ought we think to be taken Notice of in the Minutes of the Monthly Meeting. And as we are apprehensive that the Zeal in friends minds respecting the Concern hath rather relaxed, believe that a new arrangement of the Committee might be useful desiring that we may be released. All which we submit to the Meeting." This committee was released and "John Williams, John Smith, William Gibbons, Joseph Gest, Jun., James Gibbons, William Webb, Joseph Brinton and James Cooper are appointed to have the Care and oversight of the several Schools within the Compas of this Meeting and to make report herein to the Monthly Meeting preceding each Quarterly Meeting." ¹¹²

A Last Word

We have seen that Friends have played a conspicuous role in the development of the religious, civic, and political life of Lancaster County. We have noted also a steady decrease in the number of Friends in the county, and as a consequence meeting after meeting was laid down, including the one in the city of Lancaster. Since that time, 1802, all traces of the meeting-house have been effaced. A small number of Friends has remained here, however, some of whom have joined other religious groups. Over the years there have been several unsuccessful attempts to re-establish a Friends meeting in Lancaster city.

In recent months, the attempt has been renewed. A prime spirit in this venture has been Dr. Henry Williams, formerly of central New York state, and a young physician who has recently opened an office for practice in this city. Though the group is small, it is devoted to the conviction that there is value in the quiet and thoughtful meditation, which the atmosphere of a Friends meeting provides. Thus since November 27, 1946, this small band of followers of the way of life proclaimed by George Fox, three hundred years ago, meets regularly each Sunday morning, at 9:30 o'clock, in the Green Room of the Y.W.C.A. Some outside the faith, seeing the value of the Quaker silence, have joined the group. But thus far no one has reported that, "My people were all Quakers, but my grandfather was put out of meeting for marrying my grandmother."

Dr. Paul L. Whitely was born December 31, 1893. His elementary education was obtained in the public schools of Indiana. He was graduated from Fairmount Academy, a Friends academy, in 1912. After graduating he taught two years in the public schools of Indiana. Received A.B. degree from Earlham (Friends) College in 1920, master's degree from the University of Chicago in 1923 and doctorate in psychology in 1927.

From 1920 to 1922, he was professor of psychology and education in Nebraska Central College; from 1923 to 1926, instructor in psychology at Washington University in St. Louis; from 1927 to 1930, associate professor of psychology at Colgate University; and since 1930, professor of psychology at Franklin and Marshall College.

He is a member of Little Ridge Monthly Meeting of Friends, near Fairmount, Indiana.

Dr. Whitely is a Fellow of the American Association for the Advancement of Science; a Fellow of the American Psychological Association; a member of the Eastern Psychological Association, the Society for the Psychological Study of Social Issues, the American Association of University of Professors, the honorary Society of Sigma Xi, and Pi Gamma Mu, and has contributed articles to various psychological journals.

He is also president of the Lancaster County Mental Hygiene Association.

NOTES AND REFERENCES

¹ Cf. Russell, Elbert, *The History of Quakerism*. New York: The Macmillan Co., 1943, p. 21, ff.

² *Ibid.*, p. 26.

³ Thomas, A. C. and Thomas, R. H., *A History of the Friends in America*. Philadelphia: The John C. Winston Co., 1905, p. 34.

⁴ Quoted by Emmott, E. B., *The Story of Quakerism*. London: Headly Brothers, 1912, p. 139.

⁵ *Ibid.*, p. 150.

⁶ Cf. Klein, H. M. J. (Ed.), *A History of Lancaster County, Pennsylvania*. New York and Chicago: Lewis Historical Publishing Co., (4 vols.), 1924, vol. II, p. 839.

⁷ According to Clare, Israel Smith, *A Brief History of Lancaster County*. Lancaster, Pa.: Argus Publishing Co., 1892, p. 119, there were within Lancaster County at the time of its erection (1729), 1,000 Quaker families, whose settlements extended from the Octoraro to the Susquehanna.

⁸ Ellis, Franklin and Evans, Samuel, *History of Lancaster County, Pennsylvania*. Philadelphia: Everts and Peck, 1883, p. 552.

⁹ This account is based largely upon *Inventories of Churches — Society of Friends in Pennsylvania*. Prepared by the Pennsylvania Historical Survey, Division of Community Service Programs, Work Projects Administration. Philadelphia: Distributed through The Friends Book Store, 302 Arch Street, and The Friends Central Bureau, 1515 Cherry Street, 1941; hereafter referred to as *Inventories*. Klein, op. cit., has a brief account of Friends' meetings, pp. 838-846. Some helpful material is to be found in Michener, Ezra, *A Retrospect of Early Quakerism*. Philadelphia: T. Elwood Zell, 1860. Also, we have consulted the *Minutes of Sadsbury Monthly Meeting*, in the Friends Historical Library, Swarthmore College, Swarthmore, Pa.

¹⁰ The reader, unfamiliar with the organizational set-up of The Society of Friends, may appreciate at least a brief definition of different types of meetings. A *Preparative Meeting* is primarily a meeting for worship. Business may be conducted, however, and presented to the Monthly Meeting. An *Indulged Meeting* functions only as a meeting for worship, and no business is conducted. A *Monthly Meeting* represents the unit of the Society's organization. Several preparative and indulged meetings may be under the juris-

diction of a monthly meeting. A *Quarterly Meeting* is a business meeting composed of one or more monthly meetings. And a *Yearly Meeting* is a meeting for business consisting of several quarterly meetings. (Incidentally, *set up* is a term commonly used to indicate the establishment of a meeting.)

¹¹ Michener, op. cit., p. 128.

¹² *Inventory*, op. cit., p. 162.

¹³ *Ibid.*, p. 163.

¹⁴ *Ibid.*, p. 163.

¹⁵ Jackson, Jessie W., *Two Hundredth Anniversary of Sadsbury Meeting Near Christiana*. Published by *The Quarryville Sun*, June 17, 1924.

¹⁶ *Inventory*, op. cit., p. 165.

¹⁷ Michener, op. cit., pp. 127-128.

¹⁸ *Sadsbury Monthly Meeting Minutes, 1737-1783*, p. 1.

¹⁹ Michener, op. cit., p. 128.

²⁰ *Inventory*, op. cit., p. 165.

²¹ Ellis and Evans, op. cit., p. 552.

²² That Friends of the eastern edge of the county experienced a concern on behalf of Hempfield Friends, is revealed by an examination of the *Minutes of Sadsbury Monthly Meeting* for the latter part of 1775 and early in 1776. Mention is made that Robert Barber and his two eldest sons; also John Wright, Christopher Taylor, and John Taylor were active in "Training and Military Preparations." Abraham Gibbons, John Evans, and William Downing were appointed to visit them on that account and "unless they afford some Hopes of being reclaimed, from a Spirit and Temper so contrary to our Christian Profession, prepare a Testimony against them, and produce to next Meeting: They having been treated with by the Preparative Meeting." (This minute bears the date of 22nd of the 11th month, 1775, and is found in *Minutes of Sadsbury Monthly Meeting, 1737-1783*, p. 259.) In later minutes we read that the committee appointed visited the above-mentioned persons, and reported that they inclined to persist in Military Preparations. A testimony was prepared against them, which, with some amendment, was approved and signed. Abraham Gibbons and Thomas Poultney were appointed to show it to them, to give copies if required, and acquaint them with their right of appeal. (*Ibid.*, p. 260.)

²³ Michener, op. cit., p. 130.

²⁴ *Inventory*, op. cit., p. 166.

²⁵ *Ibid.*, pp. 166-167.

²⁶ Quoted by Michener, op. cit., p. 133.

²⁷ *Ibid.*, p. 133.

²⁸ *Ibid.*, p. 134.

²⁹ *Inventory*, op. cit., p. 168.

³⁰ Space does not permit an adequate discussion of the various separations within the Society of Friends, and the reader is referred to the standard histories of the Society. A good account is to be found in Russell, op. cit., pp. 301-357. A succinct account is given also in the *Inventory*, op. cit., pp. 10-31. Suffice it to say here the great separation was between so-called Orthodox and Hicksite branches. This was a schism that aroused a great deal of embitterment and personal animosity. The issues seemed to be largely doctrinal, which may appear to be somewhat anomalous since the Quaker movement was a reaction against a theological emphasis and credal statements were not required. Of course, the issues were more complex than this brief statement would imply. But the issues of yesteryear have lost their timeliness, so that, for the most part, the schism may be viewed in the perspective of history with a calm detachment on the part of a majority of both groups. There is evidence of the coming together of the two groups, at least in spirit, and on certain projects they have worked harmoniously side by side for several years. Later on, reference will be made to the Primitive

Friends, numerically the smallest group, since they had meetings within the limits of Lancaster County. They have been interested in maintaining the testimonies of the Society, but have been little given to proselytizing. Moreover, they have placed emphasis on the "spirituality of the Christian message."

³¹ *Inventory*, op. cit., p. 261.

³² *Ibid.*, pp. 261-262.

³³ *Ibid.*, p. 262.

³⁴ *Ibid.*, p. 262.

³⁵ *Ibid.*, p. 263.

³⁶ *Ibid.*, p. 317.

³⁷ *Ibid.*, p. 318.

³⁸ *Ibid.*, p. 331.

³⁹ *Ibid.*, pp. 318-319.

⁴⁰ *Lancaster Intelligencer-Journal*, October 9, 1937.

⁴¹ Information supplied by Cora Wood, a member of Eastland Meeting.

⁴² *Inventory*, op. cit., p. 319.

⁴³ *Ibid.*, p. 332.

⁴⁴ *Ibid.*, p. 319.

⁴⁵ *Ibid.*, p. 332.

⁴⁶ *Russell*, op. cit., p. 356.

⁴⁷ *Inventory*, op. cit., p. 296.

⁴⁸ *Ibid.*, p. 297.

⁴⁹ *Ibid.*, p. 297.

⁵⁰ *Ibid.*, p. 297.

⁵¹ *Ibid.*, p. 300.

⁵² *Ibid.*, p. 301.

⁵³ *Ellis and Evans*, op. cit., pp. 5, 582.

⁵⁴ *Ibid.*, p. 582.

⁵⁵ *Ibid.*, p. 540.

⁵⁶ *Ibid.*, p. 583.

⁵⁷ *Ibid.*, p. 584.

⁵⁸ *Ibid.*, p. 585.

⁵⁹ *Ibid.*, p. 585.

⁶⁰ *Ibid.*, p. 587.

⁶¹ *Ibid.*, p. 588.

⁶² *Ibid.*, p. 588.

⁶³ Information supplied by Cora Wood, an historically minded Friend who lives on the old Wood homestead beyond Wakefield. It is interesting to record that there was a Friend (Helene H. Kirk) from the southern end of the county, in attendance at the meeting of the Lancaster County Historical Society when this paper was read, who is the great-great-great-granddaughter of Jeremiah Brown.

⁶⁴ *Ellis and Evans*, op. cit., p. 863.

⁶⁵ *Ibid.*, p. 863.

⁶⁶ Information supplied by Cora Wood.

⁶⁷ *Ellis and Evans*, op. cit., p. 864.

⁶⁸ *Harris, Alexander, A Biographical History of Lancaster County*. Lancaster, Pa.: Elias Barr and Co., 1872, p. 332. It will be obvious that the major sources for biographical material on prominent Friends in Lancaster County are *Harris*, and *Ellis and Evans*.

⁶⁹ *Ibid.*, p. 343.

⁷⁰ *Ibid.*, p. 344.

⁷¹ *Ibid.*, p. 603.

⁷² *Ibid.*, p. 605.

⁷³ *Ibid.*, p. 606.

⁷⁴ *Ellis and Evans*, op. cit., p. 364.

⁷⁵ *Ibid.*, p. 367.

^{75a} *Duane, William (Ed.), Extracts from the diary of Christopher Marshall kept in Philadelphia and Lancaster during the American Revolution*. Albany: Joel Munsell, 1877, p. 123. (This sketch was inserted after the paper had been completed, which will account for the numbering. I am indebted to Miss Elizabeth C. Kieffer for calling my attention to Christopher Marshall.)

⁷⁶ *Clare*, op. cit., pp. 244-245.

⁷⁷ *Harris*, op. cit., p. 137.

⁷⁸ *Ibid.*, pp. 138-139.

⁷⁹ *Ibid.*, p. 151.

⁸⁰ *Ibid.*, pp. 239-240.

⁸¹ *Ibid.*, p. 395.

⁸² *Ibid.*, p. 398.

⁸³ *Ibid.*, p. 398.

⁸⁴ *Ibid.*, p. 400. Margaret Walter Harry (Mrs. Thaddeus B. Harry), a

member of the Sadsbury Meeting of Friends, is a descendant of the Moores who were among the early settlers of the eastern part of the county. She attended the Lancaster County Historical Society meeting at which this paper was read.

⁸⁵ *Ibid.*, p. 400.

⁸⁶ *Ibid.*, p. 405.

⁸⁷ *Ibid.*, p. 523.

⁸⁸ *Ibid.*, p. 609.

⁸⁹ Ellis and Evans, *op. cit.*, pp. 672-673.

⁹⁰ Harris, *op. cit.*, p. 619.

⁹¹ Clare, *op. cit.*, pp. 268-270.

⁹² Klein, *op. cit.*, vol. III, pp. 74-75.

⁹³ Information supplied by Cora Wood.

⁹⁴ *Ibid.*

⁹⁵ Russell, *op. cit.*, pp. 360-361.

⁹⁶ Smedley, R. C., *History of the Underground Railroad*. Lancaster Pa.: Printed at the Office of *The Journal*, 1883, p. 58.

⁹⁷ *Ibid.*, p. 55.

⁹⁸ *Ibid.*, p. 62. A son, Daniel, was born to Joseph and Phebe Earle Gibbons on November 7, 1860. Apparently, he inherited the intellectual gifts of his parents and his grandfather, Daniel Gibbons, for he enrolled at Franklin and Marshall College at the tender age of thirteen. For five years after his graduation in 1878, he was apprenticed to a machinist. From the machine trade, he turned to law and obtained an LL.B. from the University of Pennsylvania. He followed neither of these as a career, however. Seeming to prefer journalism, he became associated with newspapers in Seattle, Syracuse, Philadelphia, and New York. The last twenty-five years of his life, he spent as a real estate broker in Brooklyn. Since Daniel Gibbons was a birthright Friend, he was well qualified to present the views of the Society in his book *God in Us*, published by the Macmillan Company. He remained faithful to the Society to the time of his death on October 7, 1929. Though he died in Brooklyn, New York, the funeral service was held at the old Meeting House of Friends in Bird-in-Hand. (This sketch is based on an obituary notice in the November, 1929, issue of the Franklin and Marshall Alumnus, vol. VI, No. 1, p. 30; bound volumes found in the Fackenthal Library of Franklin and Marshall College.)

⁹⁹ *Ibid.*, p. 69.

¹⁰⁰ *Ibid.*, p. 67.

¹⁰¹ *Ibid.*, p. 70.

¹⁰² *Sadsbury Monthly Meeting Minutes, 1845-1882* (pages unnumbered).

¹⁰³ *Sadsbury Monthly Meeting Minutes, 1783-1824*, p. 23.

¹⁰⁴ *Ibid.*, p. 101.

¹⁰⁵ *Sadsbury Minutes — Monthly Meeting of Women Friends, 1777-1789*.

¹⁰⁶ *Ibid.*

¹⁰⁷ *Sadsbury Monthly Meeting Minutes, 1783-1824*, p. 133.

¹⁰⁸ *Sadsbury Minutes — Monthly Meeting of Women Friends, 1777-1789*.

In another minute of about this time, reference is made to "that entangling snare of drowsiness."

¹⁰⁹ *Sadsbury Monthly Meeting Minutes, 1737-1783*, pp. 269-270.

¹¹⁰ *Ibid.*, p. 345.

¹¹¹ Woody, Thomas, *Early Quaker Education in Pennsylvania*. New York: Teachers College, Columbia University, 1920, p. 123.

¹¹² *Sadsbury Monthly Meeting Minutes, 1783-1824*, p. 203.

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