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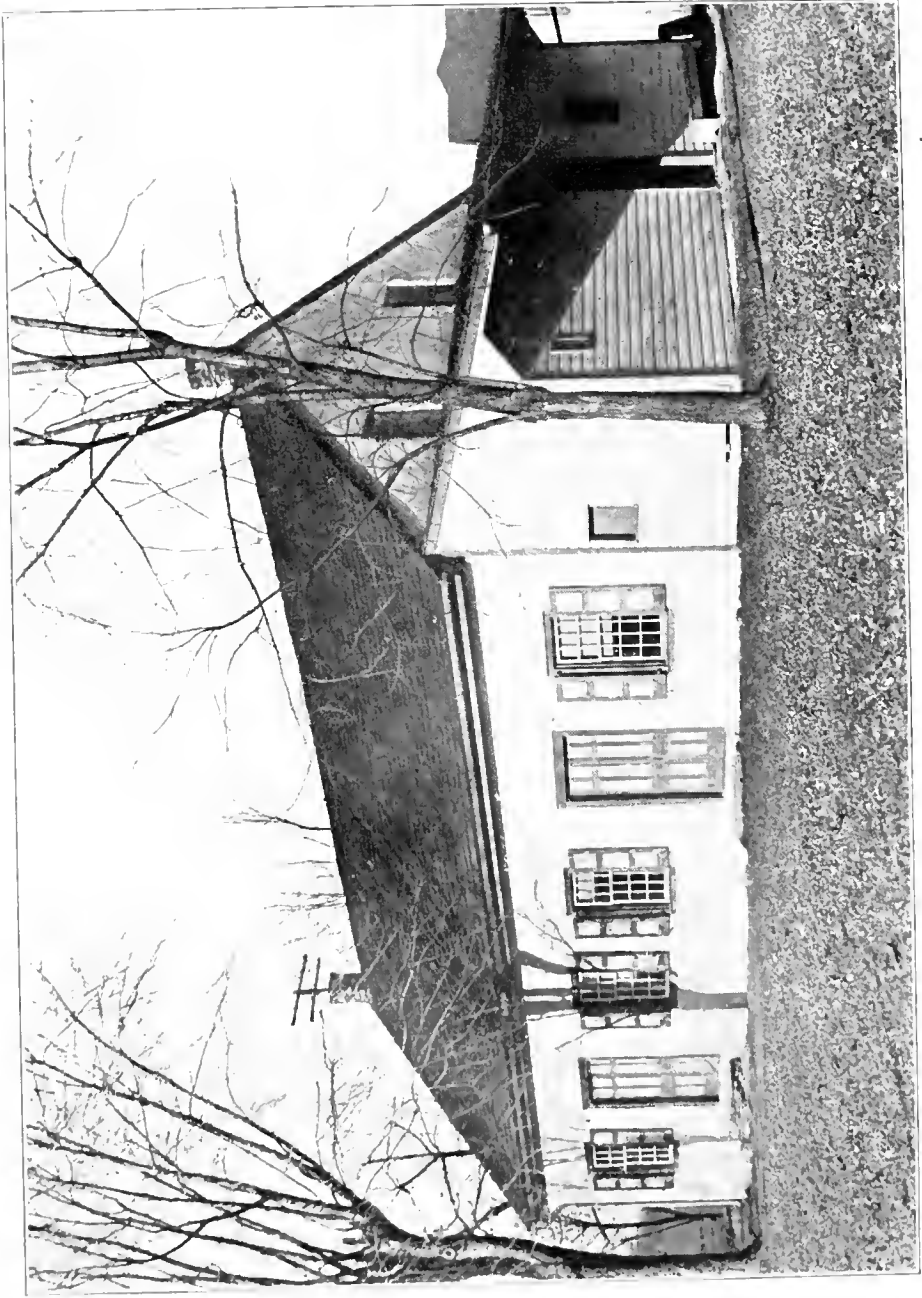
FRIENDS

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FALLOWFIELD MEETING HOUSE.



✓ Friends, Society of (Hicksville).  
Fallowfield monthly meeting.  
Young Friends' Association.

1811

1911

8552

Fallowfield

Friends' Meeting House

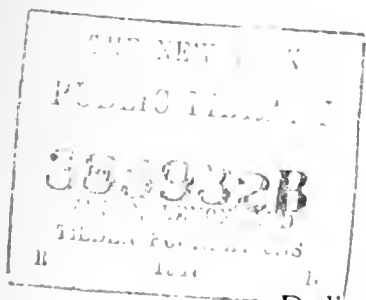
Errildown, Pennsylvania

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One Hundredth Anniversary

Seventh-day, Ninth Month Sixteenth

10



## CONTENTS.

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	PAGE.
Dedication, . . . . .	3
Officers, . . . . .	4
Preface, . . . . .	5
Address of Welcome, by Hayes C. Taylor, . . . . .	7
Early Memories, by J. Whittier Fulton, . . . . .	9
Response—E. L. Palmer, . . . . .	10
Reminiscences—Gertrude W. Nields, . . . . .	14
Anniversary Poem—Elizabeth W. Moore, . . . . .	20
A Backward and a Forward Look—Henry W. Wilbur, . . . . .	23
Poem—John Russell Hayes, . . . . .	27
Historical Sketch—Joseph W. Walton, . . . . .	29
Quakers and Puritans—Isaac Sharpless, . . . . .	46
Closing Remarks—Emma Lippincott Higgins, . . . . .	59
A Partial List of those Present, . . . . .	66

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## LIST OF ILLUSTRATIONS.

Fallowfield Meeting House, . . . . .	Frontispiece
Interior of Meeting House, . . . . .	Facing page 15
Meeting House and Grove, . . . . .	“ “ 30
Burying Ground and Meeting House, . . . . .	“ “ 47
People's Hall—built by Abolition Members of Society, “ “	62

## DEDICATION.

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To the Sacred Memory of the Founders of  
FALLOWFIELD FRIENDS' MEETING, this volume is  
dedicated by the descendants, in the spirit of love  
and kindly recollection.

## OFFICERS.

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*President,*

Geo. C. Maule, Gum Tree, Pa.

*Vice-Presidents,*

Ebenezer Maule,            Enoch P. Moore,  
J. Whittier Fulton,      Cloud N. Speakman,  
Alfred Darlington,      Brinton C. Cooper.

*Secretary,*

Emma C. Walton.

*Treasurer,*

Warren L. Webster.

*Chairmen of Committees,*

Program,            .            .            Elizabeth W. Moore.  
Printing,            .            .            G. W. Moore.  
Transportation,    .            .            Wm. Webster.  
Refreshments,     .            .            John R. Kendig.  
Seating,            .            .            J. Howard Humpton.  
Accommodation,                    Lawrence G. Moore.

## PREFACE.



**I**N presenting this little book to the public, it seems appropriate that some introductory statements be made, relating to the work accomplished in Fallowfield Meeting.

The Young Friends' Association connected with this place conceived the idea that the year of 1911 should not pass without the observance of the one hundredth anniversary of the Meeting.

Much of historical significance will be found elsewhere in the book ; but we feel that the labors of those who were so faithful in their duties here cannot be passed by without a word of appreciation.

Among the valued ministers especially allied to this Meeting who lived within the memory of its oldest attendants, were Mary Lukens, Rebecca Pierce, Jesse Kersey ; and later, Margarett Walton ; as well as Enoch S. Hannum, a member of our Monthly Meeting, earnest, and convincing in his teaching. All these, though different in type, ministered to the needs of the people and sowed good seed that bore fruitage in its season.

Margarett Walton, whose home was on a property adjacent to that of the Meeting-house, seemed very closely associated with the lives of those who attended her home meeting. Her years of dili-

gent and devoted service surely have merited a just reward and left a lasting impression on the minds of those who remember her.

Among others who were able workers in this Meeting we must not omit the promoters of our First-day School, which has been identified with the Meeting for many years, and is still in progress.

Within the recollection of the oldest members of this body, the untiring and faithful labors of Edwin Walton will be remembered as Superintendent. After the School was in operation for several years it was discontinued for a time; with the cooperation of Chalkley Webster it was reorganized with its old Superintendent again in charge, and was kept open the entire year as it is at present. The many children, as well as men and women who were members of the First-day School, cannot forget the kind words of instruction, and the devoted loyalty of their beloved leader, who never resigned his position until weakness and the infirmities of age compelled him to do so.

Within recent years a "Young Friends' Association" was organized by the members of Fallowfield Monthly Meeting, and its meetings held each month are interesting and helpful.

We trust that the work of one hundred years may not be lost, but that the worthy efforts of our forefathers may serve as an inspiration to those of the present day in making our Meeting a center for righteous living and a memorial of true service.

## ADDRESS OF WELCOME.

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HAYES C. TAYLOR.

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**I**N a spirit of friendship and with a feeling of tender regard for those whose memories we cherish as our forebearers, who came to this pastoral region in the early days when the Indian claimed it as his home and hunting-ground, and the wild animals roved at will—with a feeling of reverence and tender awe we have come together to venerate the spirit of our pioneer ancestors and in this spirit I beg to bid you welcome.

We are met at our forefathers' Meeting House. Only vaguely can we imagine those early conditions that our forefathers experienced in the primeval forest—the hardships, the difficulties, the dangers, the privations, that were endured. There was no labor-problem then. The proprietor and aristocrat of the newly-built forest home solved this problem with his own hands. It was his spirit to go out—he was not forced to go—and clear the forest and build a home, and many of you are living to-day on or near the site where your great-great-grandfather built his lowly and lonely home of logs, and there abode with his family in spirit and in truth.

The progress and development of the spirit of modern civilization may be measured and ex-

pressed in a material way by the amount of advance in development which our homes of to-day have made over those which afforded comfort and protection to the sturdy pioneer. From the standpoint of the spirit, or what in modern science is termed psychology, a change has come about whereby the comforts and luxuries of those days are considered necessities to-day, but solving the matter down to the fundamentals of life, we know that true comfort and true happiness were just as abundant then as now, and in some cases perhaps a little more so. It is the spirit of the man that makes the man, and not the material conditions about him. George Fox discerned the truth of the spirit and taught men so, replying, upon being asked on one occasion, how he knew that Christ dwelt within him, "I know by the Spirit of Christ which he has given me."

It was this spirit that led our forefathers into this region, and it was this spirit that caused them to build a meeting house in every community after they had first erected homes in which to live. To this common house of worship were they led by the spirit, and by the same spirit were we led here to-day, to meet with one another, to talk with one another, to rejoice with one another.

May we use this sacred heritage of the spirit as becomes the children of Quaker parents, and may we strive by the renewing of our faith, to hand it on as pure and sanctified as it came to us. In this spirit may we greet one another to-day, and in this spirit may we live with one another in the days which are to be.



## EARLY MEMORIES.

**J.** WHITTIER FULTON spoke in reminiscent strain of incidents in the history of the old Meeting House.

The place where so many worthies had worshiped is to him sacred ground, closely associated with the best in the history of the community. It was here that the colored race was championed when it was in the depths of slavery. Here they were educated, were nursed through sickness and helped in distress. In the day when free speech was challenged this meeting opened its doors to Abby Kelly Foster, whose address was interrupted by an attempt to smoke out the meeting by brimstone placed in the stove. The culprit was informed upon by a negro who was chased by the mob when it was known that he was the informer. He was saved from danger by a noble woman of the neighborhood who sheltered the negro in her home; later the case was brought to trial and the right vindicated.

Mr. Fulton recalled the schools conducted here by the late Smedley Darlington, and later by his brother, Richard, paying tribute to the good work done there through instruction imparted. He also reminded his hearers of Solomon Lukens, a school director of early days, and founder of the great iron works at Coatesville; of the Pierces and the Modes, who had been associated with this meet-

ing; of Hugh E. Steele, whose energy and perseverance had been instrumental in bringing the Reading Railway through this county, and who frequently attended divine worship in this house. There were others also mentioned who were active in the Meeting and in the development of the neighborhood.

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## RESPONSE.

E. L. PALMER.

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**I** SURELY count it a privilege, as I feel it a pleasure, to respond on behalf of the people assembled here, to the heartfelt greeting of this management as it welcomes us to this memorial gathering in the fulness of democratic equality and the spirit of Christian love.

This day we have set apart and dedicated it to the past; we freely give to it all the reverence and veneration our minds and hearts contain, and bestow upon its progenitors and supporters all the respect and gratitude our capacities will afford.

One hundred years ago a few consecrated men and women gathered here where now we stand, and decided to establish a place for worship where they could meet at their appointed times and in their plain and simple way of fraternal fellowship,

invoke God's blessing and heed the monitions of the Spirit.

It is a pleasure for us one century later to consider their constancy and fidelity and reflect that this meeting for worship has been maintained uninterrupted, and the fundamental principles of the Society carefully observed by their descendants and others who have become convinced.

To all human experience, Time, with its many tides brings many smiles and many tears. We voluntarily bestow all of ours to-day to this venerable house of worship with its hallowed associations and its devoted followers.

And as we stand within these halls where many sacred vows were made, and look out upon those graves where so many mortals lie, we are moved with deep emotion.

When we consider their good works we rejoice, but when we miss their loving presence we feel sad. Their toils and struggles, their failures and their triumphs, are all history now; their destinies are in the keeping of their creator, for they have finished the work that was given them to do, and we pray that it may have been beautiful in the sight of God and that they are glorified in him.

Man, in his ardor and vehemence, his visions of vain-glory and his love of fame, seems to overestimate his mortal aspirations at the expense, and sometimes loss, of his spiritual manhood; but there are landmarks all around us of consecrated souls who, while true to home and country, were diligent in devotion to God.

We are permitted to live one hundred years later and under better conditions than they. We enjoy the fruits of their labors and escape the evils they have eradicated. No single century in the world's long history has been more eventful than the one just passed. No country on the earth's broad surface has developed so rapidly as the land we live in. All manner of progress, every kind of reform, great variety of invention, rapid advance in arts and science, great improvement in intellectual culture, with moral and spiritual promotion, all mark to an eminent degree the century just gone.

This place and its devoted followers did not stand idly by when public and private issues of gravity and importance were trembling in the balance of uncertainty. They were in the forefront of all moral, intellectual and political reform.

They preached it from their galleries and they voted for it at the polls, and about here, as elsewhere throughout our broad land, in obscure homes and in sequestered places, the delicate arms of our American mothers rocked in the cradle the destiny of a united republic, whose honor abroad and integrity at home, are now established; and the flag of our country is a true emblem of liberty, rather than a false ensign to wave over the head of a slave.

They were particularly earnest and prominent in the great anti-slavery movement, far the most important national issue that ever engaged the attention of the American republic.

They were always identified with all manner of political and religious advancement. So it is not

idle sentiment, nor vain egotism, nor foolish flattery with us to sound their praises over their graves one hundred years after they declared their devotion to God, to home and country. We are most sincere, and are positively truthful with their laudations; they were worthy of all we can bestow upon them.

Religion was their central purpose, spiritual and social culture the end for which they labored, not alone for the individual, but for the State and community as well. They knew and understood that the present was the parent of the future; that the deeds and doings of to-day are responsible, to a great degree, for what to-morrow would bring forth. They knew that life was a destiny, and felt that every day was a day of discipline and a day of development when men and their institutions went forward or fell backward.

They felt it a duty to maintain religious liberty and the right of every one to worship God according to the dictates of conscience. This is the greatest privilege of true democracy. They felt it a personal obligation to vindicate the fundamental distinguishing tenets in George Fox's doctrine of the imminent Christ spirit and God's direct revelations, as well as those of non-resistance and their testimony against war and bloodshed.

This community, I rejoice to say, shows the impress of the Quaker thought and discipline, and the country at large a growing tendency to incorporate them into their modes of worship. Quaker

blood is flowing into alien veins. "It doth not yet appear what it shall be."

It is not my place at this time to enter into a detailed account of doctrinal views, for denominational lines are fading away in the advance of a higher knowledge and a clearer conception of the functions of the holy Nazarene in his divine mission among men. He was the first born among *many* brethren, a co-laborer, and a joint heir. "Follow thou me," was the solid creed of those we to-day emulate and in whose memory we hold this memorial.

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## REMINISCENCES.

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GERTRUDE W. NIELDS.

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**J**AMES FULTON, first to establish a home at this place, had bought fifty-two acres of poor land, called the "Briar Patch," built a little barn, in which he lived while building the stone end of the house still standing. He taught school in a log house in an adjoining grove, and cultivated the briar patch at night; later opened a store in one room of his dwelling, hauled goods from Philadelphia in a small wagon drawn by one horse; from little farm and little store supported a large family.





INTERIOR OF MEETING HOUSE



His neighbors knew him as a quiet man, whose daily living was a helpful example.

A thinker, whose mind was stored with information gained when and how, could not be understood, when we recall the lack of schools and dearth of books one hundred years ago.

In business he accorded exact justice to every one ; to defraud the poor, the ignorant, or the helpless, was impossible for him.

Scorned deceit, insincerity, untruthfulness, laziness.

Yea, yea!—nay, nay! Loved his neighbor, fed him when hungry. Clothed him when naked. Sheltered him when homeless. Ministered unto when sick.

He was in sympathy with every movement to make this country in fact, as well as in name, the land of the free.

#### JAMES FULTON, JR.

These characteristics of mind and heart appeared in his son, the second James.

To them was added, very early in life, a determination to arouse the people to the enormity of the sin of traffic in men.

Human slavery was recognized by the Congress of the United States, defended by our government and supported by the church and society. Few thought it wrong, fewer dared say so ; it meant ostracism, persecution, attack by mobs.

Undeterred by these, he devoted his talents ( the ability to think clearly, to state an argument con-

vincingly, with earnestness and enthusiasm ), to the awakening of consciences that had long been dumb.

His short life was filled with excitement, risk and danger, but they never lessened his effort to remove from his country an institution condemned by the civilized world.

#### GIDEON PEIRCE

Built a house here in 1818, in which he also conducted a store. Much that has been said of the character of James Fulton, was equally true of Gideon Peirce.

1819

The Fallowfield Library Company was organized. Its Constitution forbade the admission of romances, novels, plays, all books inimical to the Christian religion.

Gideon Peirce was chosen Librarian, and continued to hold that office during its existence.

At one time Richard Darlington the elder, made an effort to have it removed to Doe Run.

James Fulton, Jr., secured large additions to its membership and income, thus securing its retention. At his request, in 1838, Lucretia Mott sent the names of more than one hundred books that would be desirable ; William Burleigh added to the number.

This year a post office was secured. Heretofore persons living here received their mail at McWilliamstown or Humphreyville. The post office must have a name. At the suggestion of James Fulton, Jr., the name " Ercildoun " was given it.

1835

East Fallowfield Anti-Slavery Society was formed in a school house near Newlin's Mill. James Fulton, Jr., was elected Recording Secretary.

Its first annual report stated that more than 3,000 books, magazines and papers, had been distributed.

Many signatures were secured to petitions, asking Congress to abolish slavery in the District of Columbia and the Territories, also requesting the Legislature to grant trial by jury for reputed fugitives.

For the next ten years this society held its meetings in school houses, at times in this house.

In the winter of 1844, Abby Kelly and Charles Burleigh spoke here. The meeting was broken up by a mob of ruffians from Sadsburyville. The rioters were arrested and tried at West Chester; acquitted by the jury, though the Judge charged against them.

After that experience a majority of the members decided that Anti-Slavery meetings should not be held in this Meeting House.

Those who felt that the abolition of slavery was the overshadowing question of the day, demanding discussion at all places and times, contributed and collected sufficient money to build the hall near-by. Mary Coates donated the land. It was declared that every question, creed and race were welcome on its platform.

Over the door the words, "The People's Hall," and over the platform, "Let Truth and Error grap-

ple." Because of this sentiment, one Friend who had been in sympathy with the movement, withdrew; considered it inconsistent in Friends to grapple with anything—even error.

#### KIDNAPPERS.

One of the very earliest recollections of my childhood was the alarm felt on being awakened at night by some one talking under the window. It was always a colored man or men, urging my father to come down the road, or to an adjoining woods, where a strange man had been seen. A strange man in that remote neighborhood was an object of terror, being a possible kidnapper, who did not distinguish between bond and free.

Ercildoun was one of the stations on the Underground Railroad.

Many slaves had heard of Thomas Garrett, of Wilmington, Delaware, as a friend who would assist them to reach Canada (the real land of freedom).

He knew of homes where they would be cared for, allowed to sleep a few hours, fed, and taken to the next stopping-place before daylight.

#### REBECCA PEIRCE

Preached in this house for many years. At one time she was made ill by the wrong-doing of a son; the wrong-doing consisted in the purchase of a coat, the collar of which turned down, instead of standing up in proper Friendly style.

One First-day, having removed her bonnet preparatory to beginning her discourse, her glance fell upon her little daughter sitting opposite; she was

grieved to see that the child's kerchief was crossed on her breast, instead of falling straight from the shoulder. She resumed her bonnet, descended the stairs, took the child's hand and led her home, where she was duly admonished of the gravity of her fault and put to bed.

Years pass. Just before she entered the beautiful life beyond, she said to me, "I want thee to go to Meeting. I may live when there is not any Meeting. My child, if thee goes with the right feeling in thy heart, thee will get good from any meeting." Her mind was illumined, she saw the truth, it freed her from the narrowing thought that there was saving grace in the shape of a collar, or the fold of a kerchief.

She realized that wherever people meet to worship God the father, in humility of spirit, acknowledging their kinship to all His children, strength is found for daily needs.

## ANNIVERSARY POEM.

○ ONE hundred years ! How fast the seasons roll !  
What happy, fleeting memories fill the soul ;  
While with our many friends we gladly know  
We live in cherished times of long ago.  
These tombs all speak in consecrated tone  
Of some quiet form beneath the lettered stone,  
Of work completed—earthly duties done—  
Of early friendships—worthy tributes won.  
Our thoughts revert to scenes that time makes dear,  
To Quaker garb, and sacred worship here,  
When friendly footsteps sought this silent place,  
And dainty cap portrayed the peaceful face.  
The old horse-block long since has passed away,  
Where maidens checked their steeds on Meeting Day.  
The loved drab bonnet, costly, pure and neat—  
The kerchief at the neck, and cap to meet,  
The shawl beneath the belt, the dainty pin,  
The later, golden emblem 'neath the chin—  
The high silk hat our fathers wore with pride,  
The plain-cut coat—all these are laid aside.  
The two-wheeled gig that carried to this door  
Its precious load for worship—is no more.  
The carriage followed, and on First-day morn  
Its inmates to this place were gently borne.  
No autos sped along the dusty road,  
Nor touring car whirled by with dizzy load;  
The change of time has dealt a kindly blow  
Upon this meeting house, its marks to show.  
The voices from these olden galleries heard  
No longer minister the spoken word.  
Here, Mary Lukens strove the hearts to reach,  
In righteous ways, the seeking mind to teach;

And Jesse Kersey spoke in words of power  
To anxious hearers at the meeting hour.  
Rebecca Pierce her modest voice would raise  
And shed sweet radiance in accents of praise.  
Dear Margaretta with a loving grace  
Here labored long; time's hands can not erase  
The good deeds done by her unfailing zeal,  
The kind influence all were wont to feel.  
And many others came and went, who spoke  
Good words of courage to the listening folk.  
The graveyard tells in solemn silence all  
Of these hushed lips who heard the final call.  
And children's children live, the paths to tread,  
Of those whose names are numbered with the dead.  
Nor has the sound of Peace with healing balm  
In this dear house, forever marked a calm;  
For when grim slavery threatened to divide  
The North and South, with fear on every side.  
Dissenting lips here spoke in measures bold  
As earnest men their strong convictions told.  
And members firm worked with a steady hand  
To aid the slaves who joined in Gideon's band.  
A loyal Fulton guiding still aright,  
With justice as his watchword, worked with might.  
The name of Ercildoun was rightly crowned  
As a slave-mart, on railway underground.  
All this is past, and war's appalling cry  
Is hushed; a peaceful banner floats on high;  
And other forms this noted place still seek,  
Where abolitionists would come to speak,  
These lofty trees their waving foliage hold,  
And cast their shadows, as did those of old.  
Perhaps a few dear landmarks still remain,  
As noble links in the ancestral chain.  
What fond associations cling to these!  
Kind Nature's kingly emblems, stately trees!

They beautify earth's darkest, humblest spot,  
The Sovereign's palace, and the peasant's cot.  
May we, like them, tower upward and endure,  
With aspirations high and motives pure ;  
And with the change one hundred years have brought,  
Improve our time, in this great world of thought,  
Nor lose the deep, implicit faith so true,  
The simple ways our glad forefathers knew,  
The hand of progress, science, genius, art,  
Invention with its wonders to impart,  
The grasp for wealth, and capital and greed,  
The rushing, busy strife for daily need,  
All crowd life's book on each succeeding page,  
And mark the tenor of the present age.  
We cannot live in decades wholly past,  
Nor dwell on actions time has overcast,  
But let us do the work that meets us now,  
And at the shrine of service, humbly bow.  
With Faith our Watchword; ever clear and bright,  
Our Beacon still, the shining, Inner Light.

ELIZABETH W. MOORE.



## A BACKWARD AND A FORWARD LOOK.

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HENRY W. WILBUR.

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**H**ISTORY and biography contain the lessons which the past teaches the present. As we are the product of that past we need to know it, not traditionally, but practically for our light and leading. There are points in the past where the most interesting thing is to consider the "might-have-beens." In the fore part of the sixteenth century, had the ideals of the apostles of the new learning, such as Sir Thomas More, Colet and Erasmus, prevailed, the whole history of the world might have been changed, and that for the better. Peace, instead of the years of carnage which followed, might have come to the nations, and larger justice and liberty to the world. But this was not to be. Still, the reformers of the sixteenth century were the forerunners of the Friends of the seventeenth. Fox came with his fundamental truth regarding the divine fatherhood, and the universal saving light in all men, which embodied the ideals of a real spiritual democracy. In addition he started the theory of "the square deal," in trade and commerce and in government, on its slow journey. To-day, the Friends who celebrate here, could present these fundamental truths and ideals

as a vital message, with absolute assurance that the message would be received by the world gladly.

But in looking backward we must remember that even those who have sometimes been against us have builded wiser than they knew. The Puritan was insistent that he should have the liberty to worship God with a free conscience, but was equally insistent that nobody else should enjoy a like privilege. He wanted to build a church without a bishop and a state without a king. But once the idea was started, the Puritan found that he could not enforce his spiritual monopoly. The real spirit which he liberated, could not be again chained, and all the land caught its meaning, and gave it better expression than the Puritan ever knew.

The struggle for the freedom of a race, which figures so prominently in this celebration, taught many lessons, but none more forcibly than the fact that the ideal which is worked out in blood falls far short of its highest mark. Those who were teachable learned that the atmosphere of revolution is not the best one in which to settle great moral problems. Milton's immortal words in "Paradise Lost" still hold true.

" He who wins by force,  
Has conquered only half his foe."

But what of the forward look? Our fathers in their struggles, constantly builded where they did not expect to enter in, and planted where they knew they would not personally reap. That was their investment for their children and their children's children. It is the wise way of the

world. Our generation must do the same thing, as the only way it can pay its debt to the past.

Much of the splendid energy of the yesterday in history, was spent in forwarding material progress, and in making the wilderness blossom as the rose. The prairies and the deserts of our grandfathers have become the granaries of the world. But the available arable land for the homesteader is nearly all gone. The future worlds to conquer must in the main be other than material. It is an alluring dream that the uncultivated moral and spiritual fields of the world's life may command the same concern and energy which in the past have been bestowed on our material conquests.

The applied gospel, with its unrealized phrases about brotherhood, justice, liberty and right, is for the coming real man, not the fanciful super-man, to work out in the social, industrial and governmental world.

Our religious body has admirable ideals and adequate machinery to help carry on the task of real moral and spiritual development. The call with clearness comes to the present-day Friends, and the task rests upon the entire range of our membership to become equipped for the alluring labor before them.

Considering our future possibilities in the atmosphere of hope, understanding God's law of progress, and our part as intelligent co-operators with Him, we may shout into the ears of the halting and

the doubting, Gerald Massey's captivating optimism :

“ 'Tis weary watching wave on wave,  
But still the tide heaves onward ;  
We build like corals grave on grave,  
The path that leadeth sunward.  
We're driven back in many a fray,  
But fresher strength we borrow,  
And where the vanguard camps to-day,  
The rear shall rest to-morrow.

“ Throughout the world's long night of woe,  
The people's cry ascendeth ;  
The earth is wet with blood and tears,  
But our meek sufferance endeth.  
The few shall not forever rule,  
The many moil in sorrow,  
The powers of hell are strong to-day,  
But Christ shall reign to-morrow.”

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## ERCILDOUN MEETING

( 1811-1911 )

---

JOHN RUSSELL HAYES

---

**A** HUNDRED years these walls have cast  
Their shadows o'er the sod,  
A hundred years this house has known  
The blessed peace of God.

O many are the gentle souls  
Through all the hundred years  
Who blest this peaceful house of prayer  
And loved it through their tears.

And many are the gentle souls  
Through years remote and old  
Who wept above yon grassy graves  
Where sleep the hearts of gold.

Ah, though in hours of tenderness  
We think with sorrow deep  
Of all the dear and well-beloved  
Wrapt in eternal sleep,—

Yet well we know there is no death  
For those who deeply love ;  
The limits of this mortal life  
Their spirits soar above.

Let no old meeting-house like this  
Lament for days of yore,

While memoried voices call to us  
From out the heavenly shore.

Let no old meeting-house like this  
Lament for glory gone,  
While children of its sires remain  
To hand the message on.

Of noble and of kindly souls  
To-day we have no dearth ;  
In every age the Father sends  
His chosen ones to earth.

In every generation still  
The hand of God is seen,  
His meadows of immortal love  
Are ever fresh and green.

The lives our fathers lived of yore,  
The fragrance of the past,—  
Each age must add to these a charm  
More gracious than the last.

And so at this first century mark  
We face the forward slope,  
Our hearts a-thrill with loving faith,  
Our eyes alight with hope,

Content to know the Father's gifts  
And blessings will not cease,  
Trustful in His abounding love,  
Secure in His great peace.

FALLOWFIELD MONTHLY MEETING.

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HISTORICAL SKETCH.

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JOS. S. WALTON.

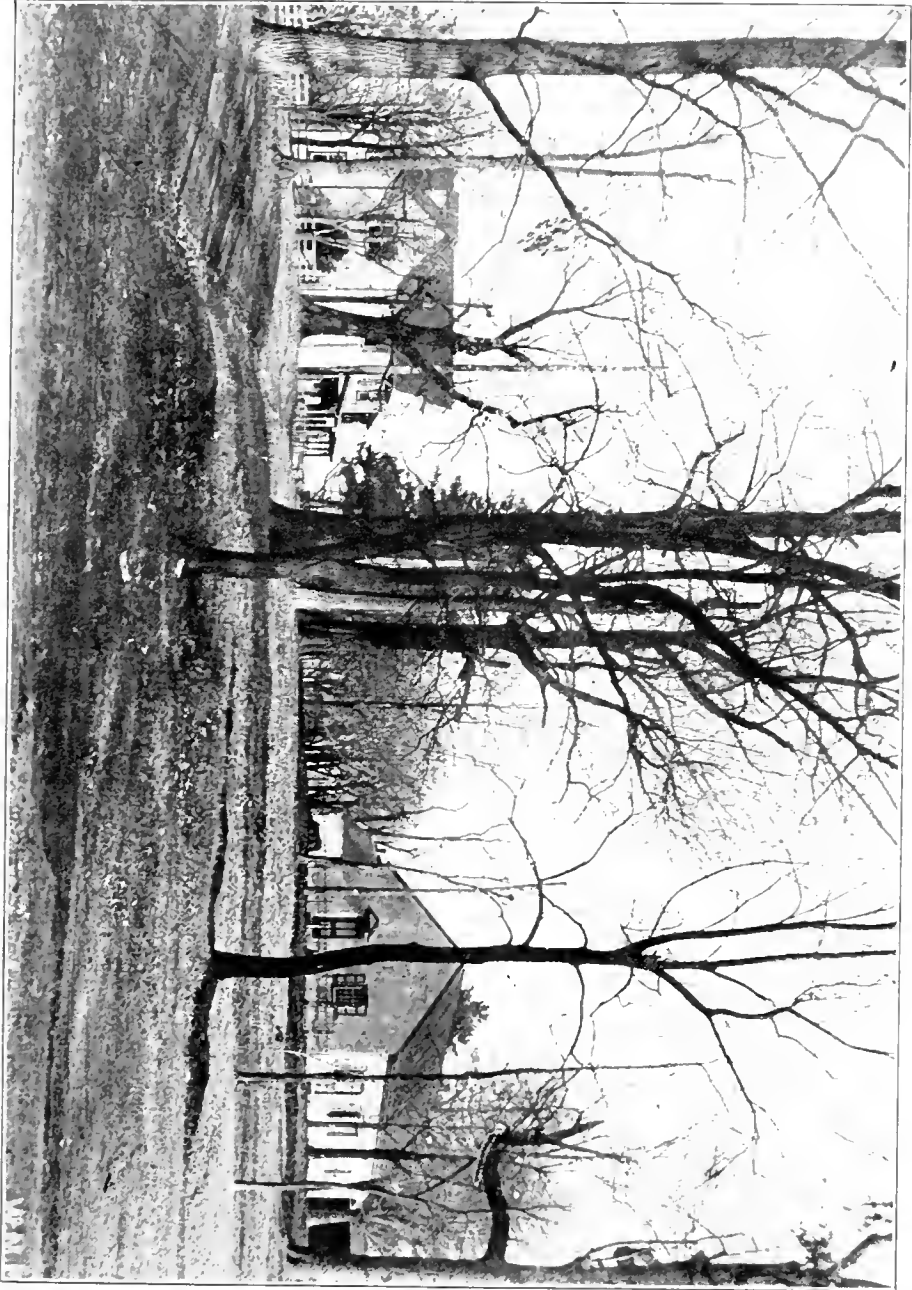
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THE lands round about Ercildoun were first held by Andrew Oliphant, Andrew Scott, and Robert Wasson. The Oliphant claim was northeast of the Wilmington road. The Scotlands were west of the present Gum Tree road and southwest of the Wilmington road, including the meeting-house grove. The Robert Wasson patent was south of the Gum Tree road, including the meeting-house lot and burying ground. Tradition says that these hill tops had been burned over by the Indian and early settler to secure convenient deer hunting grounds. Before the Revolutionary War patents were secured from John and Thomas Penn. Transfers and sales for taxes were the chief items of interest. After the war the possibilities of clear titles under the Commonwealth, freedom from quit rents and ease in clearing the ground for cropping, attracted the settler. The land occupied by the Fallowfield Meeting House was at one time part of a tract secured by patent from John and Thomas Penn in 1765. The deed would indicate that this re-

gion was called "Doorough." The description calls for one hundred and twenty-five acres west of the "Wilmington road," including the present site of the meeting house, burying ground, "People's Hall," post office and other properties lying south of the Gum Tree road. This patent was applied for in 1765 by John Wiley and secured in 1768 by Robert Wasson, but owing to delays in surveying, etc., it was not granted until 1771. In the following year the tract was sold by Jesse Maris, the County Sheriff at Chester, to John Passmore, for £145, to satisfy a claim of £108 made by Robert Wasson's creditors. In 1789 John Passmore sold this property of one hundred and twenty-nine acres as recently surveyed, to George and Matthew Welch. By this purchase these enterprising brothers then owned all the land facing the cross roads in the present village of Ercildoun. George Welch, who was probably the first active settler, occupied the estate northeast of the Wilmington road, and lived near where William Webster's farm house now stands.

In 1796 the executors of John Passmore's estate, applied to the Court at West Chester for power to fulfill the agreement made between the late John Passmore and the Welch brothers, and make title to Matthew Welch, upon payment of the unpaid remainder of the £295 purchase money. From this estate, which subsequently came into the possession of James Welch, was sold the acre where Fallowfield Meeting House now stands, and the burying ground is located, and many years later





MEETING HOUSE AND GROVE.



107.56 perches on the east and south sides, also the piece of ground for the people's hall, the properties occupied by Mrs. Samuel Wilson, Emma C. Walton, James Draper, and the land once owned by Jacob Carter, George Walton and part of property now held by Mrs. Robert Faddis.

The settlement of the Welch brothers soon led to the holding of a Friends' meeting in the house of George Welch. At this time these Friends were members of New Garden Monthly Meeting, the nearest organization of this kind. In 1792 George Welch, on behalf of the Friends in that vicinity, applied to New Garden Monthly Meeting for permission to hold "their meetings longer." This hunger for opportunity to worship was before the New Garden Friends for consideration for some months. In Ninth Month, 1792, it was considered and postponed. The following month (10th Mo. 3d, 1792) the Committee previously appointed was directed to attend the meeting at Fallowfield, "and unite with them in solidly considering their request and the place of meeting; also the propriety of their building a house, if way should open for it."

The members of this committee, Henry Chalfant, Ellis Pusey, Joshua Pusey, Caleb Swayne, Ephraim Wilson and Joseph Smith, were largely members of London Grove Preparative Meeting, and during the time of their appointment London Grove Preparative Meeting was erected into a Monthly Meeting, and of course further care of the Indulged Meeting at Fallowfield was turned

over to London Grove, and Jeremiah Barnard, Jr., and John Mann, were added to the committee.

This committee reported to London Grove Monthly Meeting, 10th Mo. 31st, 1792, that the subject was under solid consideration, and that most of them had attended the last meeting at Fallowfield. This committee was continued for seven successive months, finally reporting 5th Mo. 10th, 1793, that they believed that the meeting at Fallowfield "has been of use," and that the Friends there should be "allowed liberty to build a house to meet in, if the Monthly and Quarterly Meeting can be free to approve it." This report was weightily considered by the Monthly Meeting, and no objection appearing, it was agreed to lay the matter before the Quarterly Meeting. This larger body, acting in the capacity of a Court of Appeals and Approval, confirmed the report of London Grove Monthly Meeting, and appointed a committee to act in conjunction with the committee of the Monthly Meeting to consider the propriety of the Fallowfield Friends "building a house and where."

This joint committee reported 7th Mo. 3d, 1793, that they had viewed several places that were proposed and had agreed on one at "the cross roads southwestwardly of George Welch's lands in East Fallowfield, if they can get a good title for the same and build as soon as is convenient." This proposed site was an acre of land now occupied by the grove of trees north of the present meeting house. Four trustees were appointed to secure the title and hold the property for the Meeting. These

men were Abraham Roman, Nathan Walton, Benjamin Walton, Jr., and Joshua Pusey, son of Ellis. This acre was purchased from James and Jane Welch, for £4. It was then described as bounded by the Wilmington road, "a laid out road," and the lands of James Welch and Matthew Welch. From this we may infer that James Welch lived near where William Holbrook's dwelling is now located, and that Matthew Welch owned the property now occupied by Jacob Pierce.

In the spring of 1794 the Fallowfield Friends sought advice from the Monthly Meeting relative to building a house for worship. A committee of nine persons, i.e., Caleb Swayne, Ephraim Wilson, Samuel Swayne, Joel Bailey, Joseph Smith, Judith Bailey, Lydia Mann, Ruth Pennock, Elizabeth Pusey and Sarah England, were appointed to give counsel and advice. In 6th Mo. 1794, this committee reported that advice and counsel had been given, that title for the land had been secured, and a house had been built thereon. This building was in the woods north of the Modena and Gum Tree road.

Two years later (2d Mo. 3d, 1796) the Indulged Meeting at Fallowfield applied for permission to organize a Preparative Meeting. London Grove Monthly Meeting appointed Caleb Swayne, Joshua Pusey, Joshua Bailey, Levis Pennock, Joel Bailey, Samuel Pennock and Joseph Smith, "to take the matter under solid consideration, go and sit with them, and feel after their request, and report their sense thereof to next meeting." This committee

was unable to report until 5th Mo. 4th, 1796, when they said they "were easy," that the Fallowfield request be granted. The Monthly Meeting approved and directed the Clerk to report the same to the Quarterly Meeting. It was late in the fall of 1796 (11th Mo. 30th) when the Quarterly Meeting established Fallowfield Preparative Meeting, to be held on the Fifth day of the week preceding London Grove Monthly Meeting. It was not, however, until 1st Mo. 4th, 1797, that the Monthly Meeting appointed a committee to attend the first Fallowfield Preparative Meeting. This occurred in the latter part of 1st Mo. in 1797. At this meeting the First, Second and Ninth Queries, "were read, considered, and answers prepared, agreeable to the direction of the Yearly Meeting."

It was about the time of the establishment of the Preparative Meeting, that Fallowfield Friends purchased another acre of land southeast of the first purchase. This was obtained from Matthew and Sarah Welch for £4. Seventeen years later, in 1814, a strip of land containing 107 56-100 perches was secured from Thomas and Sarah Welch for \$67.18. This strip bordered the south and southeast sides of the last purchase, enlarging the burying ground and the meeting house yard, making in all the present property of 2 acres and 107 55-100 perches. In 1854 a new Board of Trustees was appointed, composed of Mansel Passmore, William Walton, George Walton, Smedley Darlington and Barclay Smith. The property was then described as bounded by the lands of James Ful-

ton, Lukens Pierce, Joseph S. Walton, Joshua Lee and "People's Hall." Joseph S. Walton and Joseph Morris were witnesses to this execution.

Fallowfield as a Preparative Meeting grew and flourished to a remarkable degree. The rapid taking up of the land brought members from various localities. The Society of Friends at that time was a farming community. Their families were large. Their children married early. Their sons must carve out of the wilderness new homes. Fallowfield was a nearby frontier, overlooked during previous migrations. During the time Fallowfield was a Preparative Meeting the following were among the families received by Minute: William Walton, wife Hannah, children, Rebecca and Joseph, from New Garden, 7th Mo. 29th, 1795. They lived on Buck Run at property since owned by Benjamin McCord. Daniel Kent and wife Hester, and children William, Joseph and Elizabeth, from Bradford, 3d Mo. 13th, 1798. They took up a farm southwest of Coatesville, once owned by Isaac Beard. Asa Walton from Horsham, 5th Mo. 2d, 1798. Jehu Lord, wife Rebecca, and four children, Sarah, Hannah, Mary and Lydia, from Woodbury, N. J., 2d Mo. 10th, 1801. They lived on a farm in Highland Township, recently owned by Isaac Walton. Tradition says that these girls were the beauties of the neighborhood.\* John Letchworth and wife Elizabeth, children Mary, Elizabeth and Robert, from Philadelphia, 3d Mo. 29th, 1805. They lived in Highland Township, John Letchworth

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\* James Fulton from Sadsbury, 1804.

taught school, surveyed land, wrote deeds, and was active in the ministry. Abraham Rakestraw from Chester, 4th Mo. 3d, 1805. Jacob Taylor and wife Mary, and five children, Joseph, Isaac, Jacob, Elizabeth and Jesse, from Bradford, 4th Mo. 3d, 1805. Thomas Peart and wife Mary, and six children, Rebecca, John, Benjamin, Abner, Daniel and Mary Ann, from Sadsbury, 4th Mo. 2d, 1805.

Among the Elders in Fallowfield Meeting the name of William Mode appears as early as 1796. The following year he accompanied Jesse Kersey "on a religious visit to some of the neighboring Quarterly" meetings. For many years Mary Lukens was a prominent minister and spiritual leader of this meeting. From time to time Minutes were granted "Our Beloved Friend" to visit Horsham Monthly and Abington Quarterly Meetings. This was the home of her girlhood. She was a granddaughter of Margaret Op de Graeff, whose brothers were active in issuing at Germantown the first anti-slavery petition to the Philadelphia Yearly Meeting in the latter part of the 17th century. Mary Lukens's twin sister Hannah, wife of William Walton, was active as an elder and minister at Fallowfield. She was grandmother of the late Margaretta Walton. Esther Hawley, wife of Daniel Kent, cotemporaneous with Mary Lukens and Hannah Walton, was prominent as member of school committees and active as an elder for many years. These three women sowed the seed in this vicinity of vigorous anti-slavery protests, eager educational interest, and deep spiritual susceptibility.



Among the early Overseers were Abraham Roman and Benjamin and Nathan Walton. Abraham Roman lived on the property since occupied by the late Edwin Walton in Highland Township. Benjamin and Nathan Walton were great grandsons of Daniel Walton, one of the first settlers of Byberry, in Philadelphia County. They came during the post-Revolutionary migrations with their aged father Benjamin, and took a farm south of the present Mount Carmel school house, since known as the Enoch Taylor place and more recently owned by Ellis Phipps. Benjamin Jr., was grandfather of Emma C. Walton, at this time postmistress at Er-cildoun, and Nathan was grandfather of the late Edwin Walton, of Highland. As overseers in the meeting these men were, for many years, practically the chief magistrates of the neighborhood.

About 1804 Fallowfield Preparative Meeting had so grown that a proposition was made to London Grove Monthly Meeting soliciting the privilege of holding Monthly Meetings alternately between London Grove and Fallowfield. The consideration of such a proposition merited a large committee. Twenty-one men and women were appointed. They were the representative members of that day, viz: Ellis Pusey, Edward Brookes, Caleb Swayne, Francis Wilkinson, Mary Swayne, Abigail Pusey and Hannah Pusey, most probably represented London Grove Preparative Meeting, while Joseph Smith, Ephraim Wilson, Daniel Kent, Jonathan Hampton, William Mode, Jehu Lord, Daniel Lukens, James Smith, Isaac Bromall, Esther Kent,

Mary Lukens and Ann Walton, most likely belonged at Fallowfield. Two months later this committee reported that after solid consideration, "they felt straightened to grant the Fallowfield request in full, but are generally free to propose it being held at Fallowfield four times in the year." Signed 6th Mo., 1804. The time agreed upon was that London Grove Monthly Meeting be held at Fallowfield in the 9th, 12th, 3d and 6th months consecutively. Consequently the first session of London Grove Monthly Meeting held at Fallowfield, occurred 9th Mo. 5th, 1804.

A number of friends living in Londonderry, Penn and West Fallowfield Townships, members of London Grove and New Garden Monthly Meetings, found the inconveniences of traveling to meeting, either at New Garden, London Grove or Fallowfield, so great that they petitioned for an Indulged Meeting in Friends' school house in Londonderry Township. This petition was issued 5th Mo. 8th, 1805. The school house was described as located between Jonathan Hampton's and Thomas Peart's. A month later a committee was appointed, consisting of fourteen persons. By 8th Mo. 7th, 1805, this Committee was satisfied to grant the request. The Indulged Meeting to begin the next First-day after Quarterly Meeting. The names of William Mode and Jeremiah Bernard were added to the Committee. They were instructed "to sit with" the Doe Run Friends, "and report when they think necessary." By 12th Mo. 4th, 1805, it was the opinion of this Committee that the Londonderry

Friends "were able to stand alone." The Committee asked to be released. The Monthly Meeting granted this request and tacitly expressed its disapprobation of the standing alone feature in the above report by appointing a new Committee, composed of John Mann, Caleb Swayne, Abraham Roman, Jeremiah Barnard, Joseph Smith, Caleb Pusey, Nathan Walton, John Letchworth, Eleanor Smith, Elizabeth Barnard, Mary Wilkinson, Phoebe Mode, Elizabeth Wilson, Hannah Swayne and Lydia Mann, and one month later Mary Swayne, Elizabeth Pennock, Ann Swayne, Hannah Edwards, Hannah Pennock and Esther Kent, were added. The next month, 2d Mo. 4th, 1807, this Committee reported a conference with New Garden Monthly Meeting, but were unable to report upon the establishment of Doe Run Meeting. The case was finally brought to the Quarterly Meeting 8th Mo. 3d, 1808, where it was agreed that an Indulged Meeting be established at Doe Run, "they to become members of Fallowfield Preparative Meeting and London Grove Monthly Meeting." Two months later London Grove Monthly Meeting received certificates from New Garden Monthly Meeting, transferring the membership of the following Friends: John Broomall, Joshua and Mary Jackson, with their children, Edith, Mary, Caleb, James and William. Eleanor Butler, Rebecca Walton, Abner Walton, Elijah Walton, Hezekiah Linton, Esther Linton, Joshua B. Linton, Hezekiah Linton, Jr., Sarah Linton, William Linton, Jane Linton, Benjamin

Linton, Esther Linton, Samuel Linton, Ann Linton, Mary Brosius and Joel Hutton.

A year later, 2d Mo. 8th, 1809, Fallowfield Preparative Meeting felt the necessity of having one or more Overseers within the "verge of Doe Run Indulged Meeting." Through a committee, Jonathan Hampton and Jeremiah Barnard, Jr., were appointed. This was the time that the Monthly Meeting was appealed to for advice about a meeting house at Doe Run. It was proposed to build a brick house 25 feet by 30 feet, costing \$500.00. Subscriptions had already been raised, amounting to \$350.00. Jonathan Lamborn, George Barnard, Nathan Swayne, William Mode, Jr., and Jehu Lord, were appointed by the Monthly Meeting to take subscriptions for the remainder. By 4th Mo. 5th, 1809, they reported having raised \$148.50, which, added to the amount contributed by the Doe Run Friends, amounted to \$501.50. So rapidly did these two meetings grow that by the next year Fallowfield Preparative Meeting expressed the belief that it would be an advantage to divide the Monthly Meeting. A month later, 4th Mo. 4th, 1810, a Committee of twenty-five was appointed to consider the matter. The following month this Committee was unable to report. Then it was that the Friends of Doe Run requested the privilege of being organized into a Preparative Meeting. Another Committee of thirteen was assigned to this request. The following month, 6th Mo. 6th, the first Committee reported, but consideration of the report was postponed to another month. Then

each Committee asked for another month's consideration. By 8th Mo. 8th, 1810, the Committee on division of the Monthly Meeting reported that they were "much united in believing that an advantage would arise from a division taking place in the Monthly Meeting, in such a way as for the Friends of Fallowfield and Doe Run Meetings to constitute a Monthly Meeting to be held at Fallowfield on the second Second-day in each month." The Preparative Meeting to be held on the Fifth-day preceding. The change to take place in 12th Mo. next. After it was recommended that Fallowfield Monthly Meeting pay \$18.00 in each hundred for relief of the poor, the report was signed 5th Mo. 10th, 1810, by eighteen members, namely, Benjamin Walton, Joseph Smith, John Letchworth, Jehu Lord, William Mode, David Pusey, Samuel Swayne, Thomas Chalfant, Caleb Swayne, Mary Thorn, Rachel Wilson, Sarah Hayes, Mary Lukens, Elizabeth Letchworth, Lydia Mann, Elizabeth Pennock and Mary Swayne. By 10th Mo. 3d, 1810, the other Committee, appointed to consider Doe Run as a Preparative Meeting, was ready to approve the suggestion. At the Quarterly Meeting held 3d Mo. 6th, 1811, the division of London Grove Monthly Meeting was approved, and the establishment of Doe Run Preparative Meeting confirmed. A committee composed of William Mode, John Letchworth, Jehu Lord, Isaac Pennock (of Rokeby), Nathan Walton, Lydia Wood, Mary Lukens, Rebecca Clark, Ann Walton, Elizabeth Letchworth and Esther Kent, was appointed to attend the first session of Fal-

lowfield Monthly Meeting, to be held at Fallowfield 4th Mo. 8th, 1811. The representatives to this Monthly Meeting were Nathan Walton (grandfather of the late Edwin Walton), Joseph Hunt, Levi Coates and Thomas Hayes. At this Monthly Meeting held at Fallowfield, whose centennial anniversary we recognize to-day, the minutes record that "Our beloved Friend, Susanna Home, from England, attended this meeting, producing a certificate from Tottenham Monthly Meeting, 3d Mo. 8th, 1810, and endorsed by the Quarterly Meeting held in London, 8th Mo. 27th, 1810, whose company and gospel labors among us has been acceptable."

During these early years an active interest was maintained in keeping alive the vital issues of the Society. The first seems to have been the epistolary literature of London Yearly Meeting. In 1793 Thomas Wood and Robert Clendenon were to share the reading the Epistle, in the phraseology of the Minute, "the whole to be divided." Jonathan Burton read the next Epistle in 1794, and the following year Joseph Smith and Abram Roman shared this service at the close of a First-day meeting. For a number of years these Epistles were read by Esther Kent and Hannah Walton, until either the exercise ceased, or the record of the same stopped.

An active interest in education started with the inception of the meeting. In 1796 George Welch and Hannah Walton represented Fallowfield on a school committee of fifteen members. Two years

later they report that the schools were not so good as formerly. In consequence a new and larger committee was appointed. Various schools scattered over the territory covered by the London Grove and Fallowfield districts, grew and improved in efficiency, while the concern for the establishment of a central Boarding School at Westtown was under exercise. Numerous contributions for this institution were collected at Fallowfield, Hannah Wilkinson being the first person appointed to take subscriptions. By 1805 the school committee reports that the four day schools then in charge "were generally large."

The concern against the use and sale of "spirituous liquors" first found expression at Fallowfield in 1797, when Phoebe Mode and Hannah Walton composed a committee to unite with men Friends to investigate existing conditions. The next year they reported "no distiller among us, but one retailer, who does not seem disposed to quit the practice." In 1803 the committee reports, "None in practice of distilling or retailing, though some have taken fruit to the stills; and some have made use of it in the late harvest." By 1805 another retailer appears in the Monthly Meeting, and later reports show delinquencies because Friends who insist upon taking fruit to the stills and using liquor in harvest. The Monthly Meeting, however, led by the women, insist upon a series of thorough-going investigations and caustic reports. These same women were also deeply concerned about the use of fans in meeting and indigo for

laundry purposes, and the taking of profiles, since the latter " borders on too much imagery."

During those same years these wide-awake people, wide-awake for the age in which they lived, were intensely interested in the race problem as it then appeared at their own doors. In 1796, "on reading the Seventh Query, the situation of the black people coming under consideration, Isaac Cook, Emmor Bailey, Thomas Chalfant, William Walton and Eli Harlan, are appointed to inspect into the circumstances of those who are among us and report before the 8th Month Quarter." Consequently on 8th Mo. 3d, this committee reported that "Eleven minors are among Friends and some care is taken in their school learning and religious education." One would infer from the Minutes that the numerous concerns on the part of the home and foreign ministry to visit the families of Fallowfield Monthly Meeting in "gospel love," carried with them special concern for the religious and educational welfare of the colored people among Friends.

The anti-slavery activity at Fallowfield arose in a public way many years later, especially after James Fulton, Jr., had been active in the establishment and maintenance of the Fallowfield Library Association. Among the early purchases by this Library are five volumes of Lydia Maria Childs' "Condition of Women," costing \$3.75 ; one volume of Whittier's poems, 75 cents ; one copy of Xenophon's works, \$2.00 ; one copy of Carlisle's "Sartor Resartus," 87 cents ; two volumes of Bancroft's



History of the United States, \$4.00 ; Combe's Phrenology, at \$2.80, seems to have been widely read. Books of travel from Europe to Paraguay, works on philosophy and morals, accounts of the struggles in Poland for liberty, biographies of eminent painters, works of Walter Scott, and expensive copies of the latest authorities in agriculture, constitute the character of books, costing from \$50 to \$100, purchased each year. James Fulton, Jr., who found the name of Ercildoun and established the Post Office as more convenient than McWilliamstown, was the Treasurer and Librarian of this Association, and seems to have been the leading spirit in selecting the books. In the early years of this Association David Young was President, Thomas W. Shields, Alexander Mode, Richard Darlington, Isaac Hayes and Joseph S. Walton, were Directors. During the first sessions of the Association, from 1838 to 1840, Gideon Pierce appears to have become Librarian. About this time the Association enlarged its field of activity by the organization of a Lyceum, whose members wrote lengthy papers, which were read before the Association, and when found satisfactory, ordered to be filed among the possessions of the Library.

Such were a few of the activities of the people that settled in and around Fallowfield and Ercildoun, establishing an educational centre for schools and the consideration of public questions, an active interest in the manufacture of grain drills and an up-to-date type of mowing machine which created a sensation in the vicinity. This was the

group of people that made Ercildoun a center of anti-slavery activity and a station on the Underground Railway.

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## QUAKERS AND PURITANS.

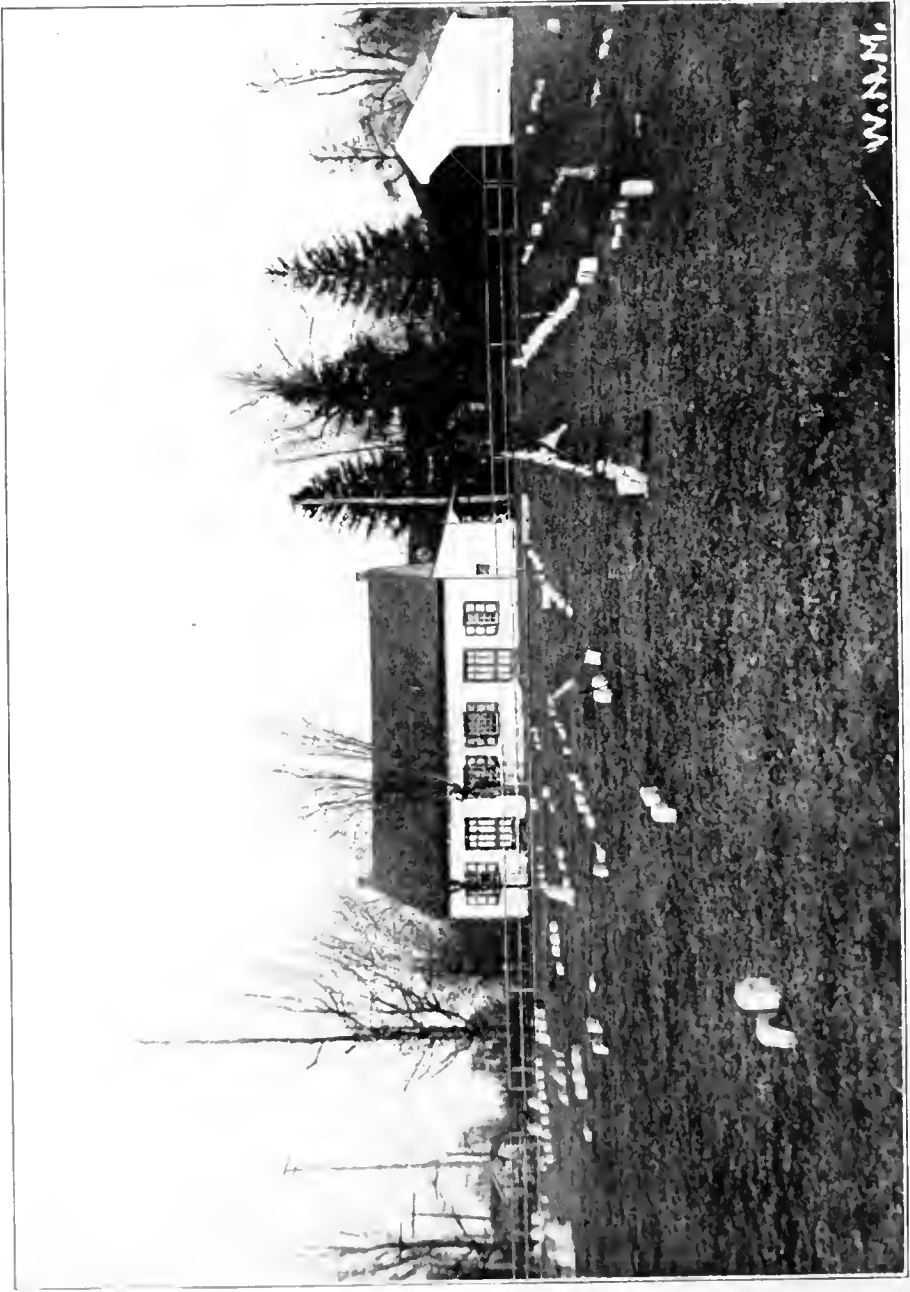
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ISAAC SHARPLESS.

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**A**BOUT the year 1700 two antagonistic conceptions of Christian life and duty were in conflict in the northern colonies of America. One which we may call the Calvinistic conception, rigidly demanded literal orthodoxy as applied to all the relations of life. Its test was the Bible, both the Old Testament and the New. Its deductions from this authority were enforced by invincible logic, and any variations from the acceptance of the conclusions were sufficient to place the doubter out of the pale of the Christian fold. If it did not make the State and the Church a united body, it *did* demand that the State should enforce the decrees of the Church and that orthodoxy should be a test of capacity for public service. A Godly Commonwealth with the Bible interpreted by skilled theologians, as its basis, was the aim of its several policies.





BURYING GROUND AND MEETING HOUSE.

The other conception for convenience we will call the Quaker conception. It, too, acknowledged the authority of the Bible, but the New Testament rather than the Old was back of this recognition. Its tendency to literalness was tempered by another doctrine that nothing outward was absolutely essential to the reception of divine truth, but that God and man were in direct relation and communion with each other, and the Divine will could be and was received by those who were in a responsive attitude, without the medium of priest or book. This took away some of the hardness from their theology and created tolerance and kindness in their relation to other bodies. The conscience of every man was supreme for him. No power had a right to demand its abrogation. It might be, and probably in most cases would be, more or less erroneous as measured by the standard of abstract truth, but it would tend to rectify itself in so far as it was pure and alert. It could not therefore allow itself to crush the conscience of another by any decrees of State. Its Godly Commonwealth must be gained, not by legal enforcement, but by spiritual conviction, and where it had control there were no favored churches.

Nor was it certain in 1700 which of these two tendencies was likely to prevail. By this time something of the rigidity of New England orthodoxy had abated and the Friends were spreading at a rapid rate in Rhode Island, Long Island, for fifty miles in every direction from Philadelphia, and to some extent in the South. They were still

possessed of some of the enthusiasm which the first generation had brought over from England from the days of their suffering and devoted zeal. George Fox had impressed upon them the idea in his earlier ministry that they were not founding a sect, but preaching a spirit which would gather into its fold in time all the Christian bodies; and something of this Catholic outlook was still existent.

If we compare the bodies which are the lineal descendants of the Calvinistic conception with those which trace their lineage back to a Quaker ancestry, it would seem at the present time as if the Calvinists held the field, and the Quakers were an insignificant and relatively impotent body. If we compare, however, the spread of the *ideas* for which Calvinism stood with those held by their opponents, it is the Quaker conception which rules the thinking Christian world, and Calvinism has capitulated, thrown aside by its own organizations. The literalness and the rigidity of Puritan theology have gone and no churches would more surely deny them than those who have kept the denominational name and machinery of the early Puritan sects.

The Quaker ideal has permeated Church and State. Its fundamental theology of direct Divine communion is almost universally accepted and its position in regard to Church freedom in the State finds no opposition. We have the curious spectacle of the principles of a sect once relatively strong finding their way into almost complete acceptance while the body itself has continually

dwindled in size and direct influence. On the other hand we find the followers of the other tendency, originally of equal or perhaps greater vitality who have grown more and more in numbers and force, while at the same time they have accepted in frank acknowledgment the principles which they once opposed. The Puritan bodies have deserted their principles and flourished. The Friends, who have always held the triumphant principles, have barely held their own in numbers, and have lost some of their characteristic basis.

I have not time to analyze this interesting situation. It is worth a volume. I can only state what seems to me to be one reason for its existence. The Puritan body founded Harvard in 1636, and Yale in 1701. It founded them primarily to provide a highly educated ministry. Students were not confined to this class, but had it not been for this want, these colleges would never have been called into being at the time they were. The Friends did not feel such a need. Their doctrine of the sufficiency of Divine guidance in ministry made them less careful to create a theological center. There was therefore no Quaker college in the colonies, and Friends grew up, not by any means ignorant, for they were up to a certain stage well and universally educated, but without the great leadership of the congregational bodies. One condition of progress is far-seeing leadership. A body whose education is mediocre may be very worthy, but is not very progressive, and the Friends, with all their inclination towards justice and righteousness, were

hardly as open to adapt themselves to changed conditions as the bodies which in every locality had at least one trained leader who kept in touch with the advancing thought and to some extent carried his congregation with him. And so it came about that Friends became in time more or less imitators of the past, rather than developers of new truth, while the Puritan bodies were frank enough and wise enough to abandon untenable conditions and adapt themselves to changing thought. The effect of two such opposing tendencies could not long remain in doubt. A defensive organization would gradually waste itself away however effective as a defense it might be, while another which led out into the wide fields of growing thought and knowledge, if it had always a profound desire and regard for the truth, would find itself, through many tribulations, entering into a larger inheritance.

From this characterization of Quakerism we must except their attitude towards questions of moral reform. Here they have always been leaders. Why, it is difficult for me to tell, and I can think of no better reason than the one which they themselves would probably have given, that when they got together in their silent meetings, or still more silent, secret chambers, with a desire to know God's will, they really got what they asked for. They were certainly not more intelligent than other bodies, nor were they more responsive to external influences, nor were they in a general way more anxious for the right thing, and except for this devotion to their consciences and their belief



in its enlightenment by the Divine Voice, their priority in many moral movements would be difficult to explain. But certain it is that they have reached positions which the best tendency of the future have frequently justified. Why did they, one hundred years before lotteries were a recognized evil, alone among the churches refuse to have anything to do with them and kept all of their enterprises clear of them? Why did they in the days of the early development of the anti-slavery movement, again take positions about one hundred years ahead of the Christian civilization around them? Why have they consistently preached the views into which the Nation is just entering with regard to the unrighteousness and inexpediency of war? Why were they pioneers in the establishment of hospitals and insane asylums on modern principles? Is there any other explanation of these things possible than the one which we have intimated?

On the other hand, that which the Friends everywhere down to the last half century held as their most priceless possession, the meeting for worship, free, without human head or leader, without prearrangement of services, without any compulsion upon any one to speak unless the Divine impulse was felt, with the recognition that to hear the Divine Voice there must be the attentive and responsive soul in silence before it, without distinction of worldly condition, as to learning, or station, or sex, or age, this meeting seems not to have met the recognition among Christians that the attitude of Friends to moral problems has commanded. It

is indeed spoken of as a beautiful opportunity for a few mystical souls, but for the busy American multitude the pragmatic test is applied. And there it seems to fail. In Great Britain it holds its own among Friends and in certain sections of this country. There are some of us who believe that it will come to its own again, that prophetic ministry is not an impossible ideal, that individual worship in silence in the congregation is still an achievement not only beautiful but very practical, that the revelation of God will come down in double portion upon such a waiting company, that such a simple form is almost the necessary logical consequence of what is most vital and potential in the principles of Quakerism.

But here again, while the churches in general have not adopted our theory, they have allowed it to modify their own, and could we but be intelligently faithful to it, we could probably work it out on the side of church prosperity. But as a distinguished Bishop has recently said, "Just as we were about to adopt the Quaker theory, at least in part, some of you flopped over to the other side." It is true that this "flop" came as a reaction from an untenable and unprofitable traditionalism, but it carried with it something that was precious, and it seems to me essential to the *raison d'être* of our Society as a distinctive body, and some of us will have to trace our steps backward into logical unity with our fundamental historic position.

Historically speaking, a great change came over the Society of Friends as a result of the

Revolutionary War, and this change has created the Quakerism which many of us have known in our earlier years, but which in some places seems to be passing away. The change had a double effect. It on the one side increased the tendency towards that devotion to the past which in certain ways produced stagnation and incapacity for adaptation. On the other, it drew the forces of Quakerism together and made them more loyal and more devoted to the special principles which were recognized as fundamental. The history of Friends up to the end of the eighteenth century was very largely identical in the different colonies. The same forces, the literature, the itinerant ministry, the reverence for the first generation producing similar results.

It is probably not correct to say that the Friends were Tories in the Revolution, if by Toryism one means sympathy with the British crown and its exactions. Some of the more influential merchants of Philadelphia, undoubtedly were, as were their counterparts in New York and Boston, but there is very little evidence that the body of Friends sympathized with the British. Their official attitude was one of neutrality, because they believed that war and revolution were not justifiable under the circumstances. In Philadelphia Yearly Meeting something like four hundred of them were disowned by the Monthly Meetings for actively joining the American cause. So far as I know, there are no records of more than a half dozen who were similarly treated for participation

with the British, and I suppose that these four hundred men who joined the Continental Army or who took part in the State government, represented a considerable population who were prevented by their peaceful scruples from joining the movement.

The Yearly Meeting as a whole adopted a policy of non-participation in government as a result of the war, and the quiet, unaggressive spirit which had been developing in the Society some years prior to the Revolution, was brought to a head by the stress and strain of war times. The Friends seem keenly to have felt the change which resulted in their position before the public. Hitherto they had been the rulers of the State and had impressed themselves upon its institutions. Now they were over large districts unpopular and proscribed and often penalized by fines and imprisonment. It seemed to them that this might partly be due to their unfaithfulness. In the midst of the struggle their Yearly Meeting urged what they called "a reformation." That reformation was worked out through all the subordinate sections with great fidelity, and the products of it had a permanent effect upon the succeeding generations down to the present time. It comprised several features :

(1) In the first place, the long drawn out struggle against slavery must be brought to a conclusion. First testifying against the slave trade, and then against the iniquities of slavery itself, finally against slavery as an institution under any and all circumstances, they gradually brought their mem-

bership up to the point of general manumission. A few members, however, held back, and now it was decided that the skirts of the Society must be absolutely clear. While the armies were marching through the country, committees were going around among the few remaining slave holders urging them not merely to release their slaves, but to pay them the debts which they owed for unrequited services, and if the efforts of this committee were unsuccessful, the disloyal Friends were to be removed from membership, so that during the time of the war the last Quaker slave holder disappeared from the North.

(2) In the second place the same service was performed toward the matter of tavern keeping. Taverns in Colonial times had been part of the necessary machinery of travel, and both solid and liquid refreshment were assumed to be part of the entertainment, but the drinking habits of Friends had become a matter of concern, as well as their slave holding habits, and while total abstinence as a principle was not much taught, the sale of liquor was so evidently fraught with evil consequences that it was generally felt that Friends could not engage in it, and after visiting committees had worked on the subject, the matter was brought to a termination during the war. While one Committee reported the last of the slave holders, another was reporting that the last of the tavern keepers had agreed to give up the business.

(3) These were matters of moral import, but other questions were also impressed in this "re-

formation." One was the matter of schools. There had been many small Friends' schools during Colonial times, so that most Friends had been taught the elements of education, but this was not at all general, and besides the schools were, to a large extent, mixed, and were not accomplishing the purpose of shielding the youth, from supposed demoralizing influences. Still another Committee therefore, acting upon the advice of the Yearly Meeting, was going about among these meetings during the war, urging the establishment of schools under the care of school teachers with Friendly sympathies and influences, so that every child could be reached by these educational advantages. This also was successful, and set the pace for the future in the matter of education. It meant that all Friends' children should receive elementary education and this result was brought about. It meant, also, that this elementary education should be, as far as possible, denominational and separate from outside influence, and it also meant no provision for higher education, so that except in private ways there was probably less opportunity for college training in the Society of Friends for a number of years after the Revolutionary War, than there had been previously when many Friends were taking the matter in their own hands.

(4) This reformation also meant the closing up of the ranks in support of the peculiar testimonies of Friends and made them more and more separate from the world. They felt that it was a lack of this fidelity to the teachings and methods of the

past that had brought them into trouble in defending themselves from external encroachments ; that they must be absolutely faithful to their religious duties, their attendance at meetings and their care of each other ; and that they must separate themselves, as far as possible, from all other denominational influences. Their reading was to be narrowed very largely to Friends' books and their attendance at other places of worship was to be prohibited. They were to bring up their children in strict observance of the simplicity which was laid upon previous generations, and a committee to carry out this part of the concern visited families, first to their own houses to see that no superfluous furniture or decorations existed, and then the same general concern was extended to the membership in general. Here again the committee labored through the war times when the sympathies of the membership were cemented by common suffering, and when the faithfulness of many Friends had produced an enthusiasm for the cause which previously had been somewhat lacking. The rather exclusive type of Quakers with which many of us have been familiar in our early days resulted, it seems to me, from tendencies which had their strongest impulse at the time of the Revolutionary War.

And so there settled down in the Society of Friends, as a result of this great national cataclysm, a zeal for moral reforms and a rigid standard of personal morality, in every way admirable, a devotion to historic Quakerism, of unreasoning

fidelity, in many respects pure and beautiful, but not in accord with the progressive spirit of American life—and which untempered by a broad intellectual outlook, resulted in the divisions and diversions of the past century.

It remains for us, in this era of Colleges and wider views, to gather together the essential features of Quakerism where our Colonial fathers left them, throwing aside unchristian attitudes on the one hand, and the opportunist spirit, the desire for quick returns which leads into all manner of anachronisms, on the other, and gathering ourselves into the spirit of early Quakerism, give to the world an effective though perchance weak demonstration of a simple direct progressive religion. A demonstration which America needs and which she will accept. Why should not the triumph of Quaker ideas be followed even yet by the triumph of the organization which stands for them?



## CLOSING REMARKS.

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EMMA LIPPINCOTT HIGGINS.

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**I**T seems fitting that the closing remarks to an all-day program should be brief, and I shall try to bear this in mind as I proceed.

It usually occurs, I think, that the most important, the most pertinent, and at the same time the most vital and most beautiful things relating to such a time, place and occasion as this, have already been said when the last speaker is called. This seems especially true to-day, and hence there is not much that I need to say.

We have heard warm words of welcome, history, reminiscence, poetry, all in most beautiful, eloquent and forceful language; and I am sure that every heart here has thrilled to the story thus so ably told by the previous speakers.

It is the story of human effort and human progress, with its mountain-top experiences of exaltation and triumph and joy; with its moments in the valley of humiliation, sorrow, and defeat, whence these noble spirits ever arose with renewed strength and vigor, stronger purpose and brighter illumination of spirit than before.

We are proud of our heritage as Friends, and justly so; they have ever stood for peace, for

truth and justice, and for righteousness; they have ever held that mere earthly life is naught when deprived of the strength and power and freedom of the spirit; they have ever cast aside creeds and dogmas and doctrines as the husks of religion, cleaving fast to that which is vital in religious thought; they have held to the *true* religion, that of the spirit, the fruits of which—love, joy and peace—are scattered along the pathway of every day; they have practiced the religion which bids us “visit the widows and the fatherless in their affliction,” and to keep ourselves unspotted from worldly lusts and greed.

We have heard to-day of the early Quakers who, more than two centuries ago, came to this land with their high ideals and determination of purpose; of those Friends who, a century ago, founded this meeting, and built this meeting house; and of those yet nearer and dearer, the parents and grandparents of many who are here assembled.

As we have listened, in our thoughts we have risen to the heights of purity and truth, of strength and nobility to which they attained; and we reverently concede that much of the comparatively small value, perhaps, which might be attached to our own individual lives is due to the example and to the strength of purpose manifested in the lives of these ancestors of ours.

They have left us a priceless heritage—that of their honor and their loyalty to the truth as they saw it. It is for us to carry on the work of purification and regeneration; for us to fulfill the un-

finished purpose of their lives ; for us to shoulder the banner of Truth and be loyal to the Society of Friends and to the principles and truths for which it stands ; it is for every member to embrace every opportunity to proclaim to a yet sleeping world the words which shall bring to them an awakened spiritual understanding ; it is for every member of the Society of Friends to stand firm for those things which are vital in life—the “eternal verities” for those principles which, while decreasing our numbers by thinning our ranks, have yet increased our strength and made us the factor in the world’s history which we have been, and *must continue to be*.

It has been said here to-day that it is doubtful if we may ever achieve again such victories as our sires achieved ; that there is no such burning question as slavery to stir men’s hearts and demand daring action, as in times gone by. But it has also been said that great tasks lie before us—that strong and vigorous and telling action is needed among us ; that it is not so much what has been done as what yet remains to be done ; not so much what our ancestors accomplished as what *we are doing to-day*. It was well said that we must sow where we do not expect to reap, and build where we may not hope to enter in.

And I say to you—let no heart think that he may rest while the curse of intemperance sweeps our land ; while the stain of social impurity and immorality blackens the record of our youth ; while the blot of graft and greed and selfishness mars the es-

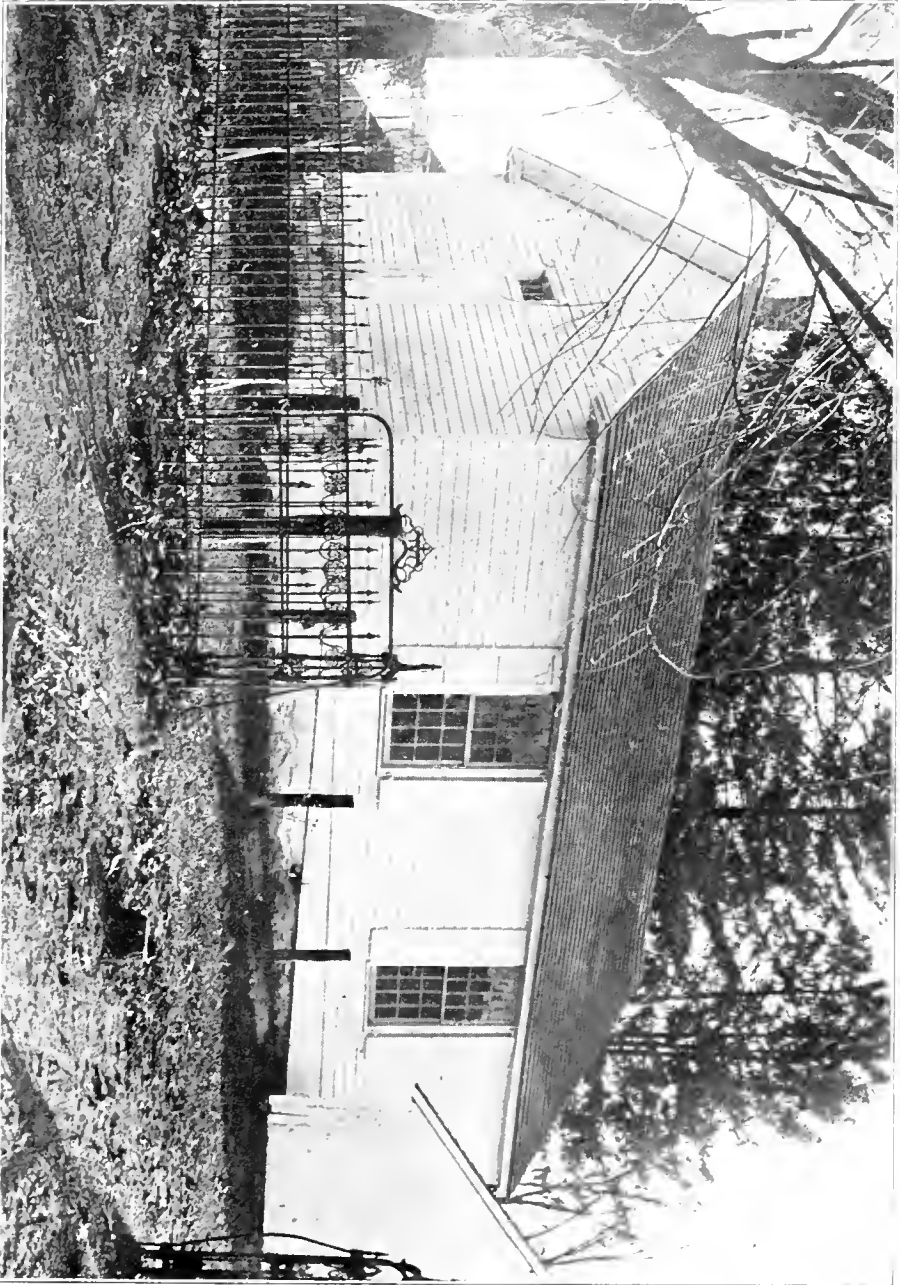
cutcheon of the human race: let no hand feel that it may be idle while want and woe and suffering encompass our land.

Some poet has written words stating what the Christian life stands for, and they seem as if they might have been written specially for the Society of Friends, so closely do they apply, and so largely embody our idea.

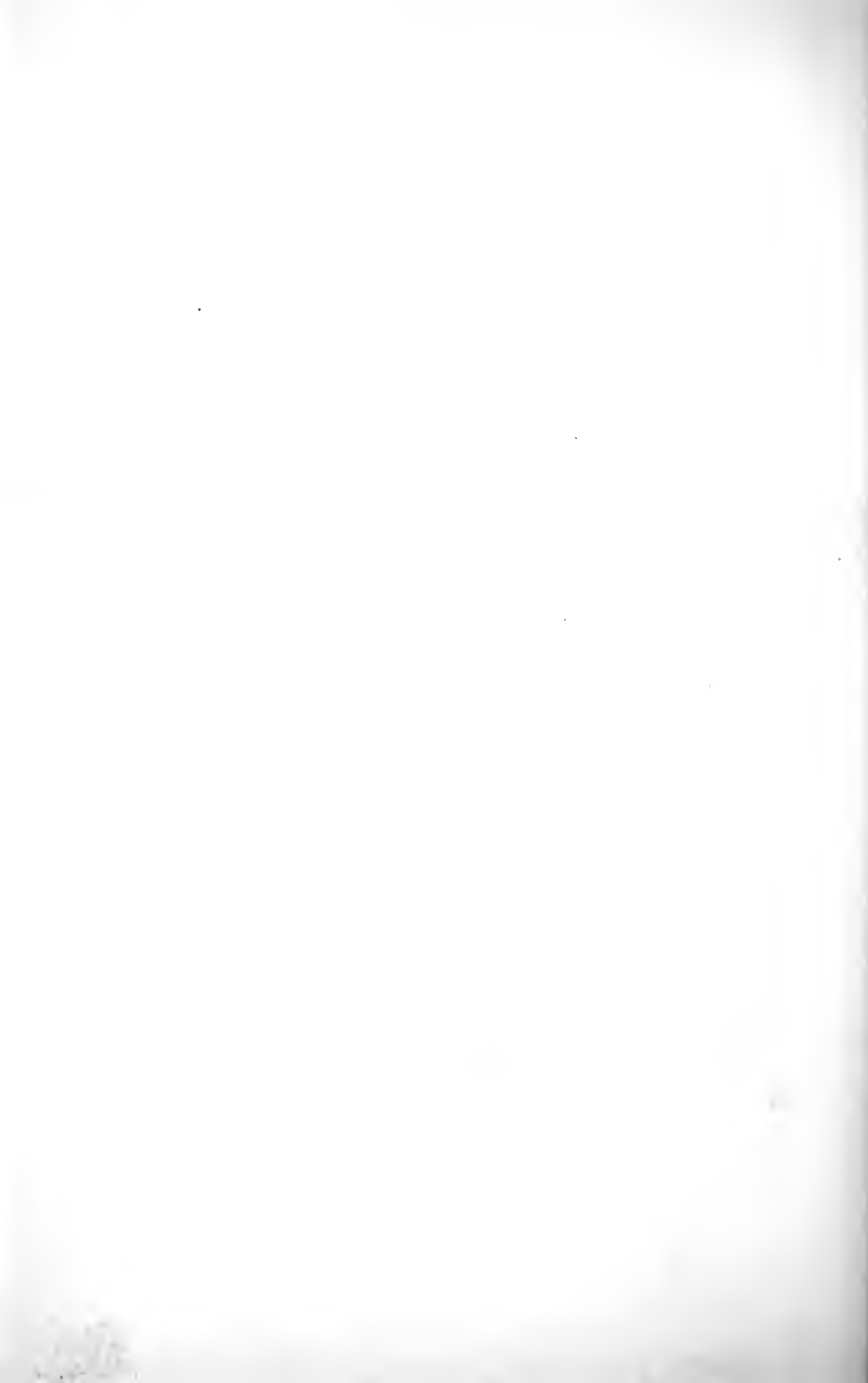
“We stand  
 For the Christ of Galilee,  
 For the Truth that makes men free;  
 For the bond of unity  
 Which makes God’s children one.  
  
 For the Truth against Tradition;  
 For the Faith ’gainst superstition;  
 For the Hope whose glad fruition  
 Our waiting eyes shall see.  
  
 For the Love that shines in deeds;  
 For the Light that this world needs;  
 For the Church whose triumph speeds  
 The prayer: ‘Thy will be done.’”

We know that to carry out the will of God, to have it “done on earth as it is in heaven,” means for every one of us to enter into conscious, harmonious relation with the Father, to blend our human wills with His divine will, that we may know His plan, and fulfill our mission upon earth.

We recognize that there can be no success, no *real* success unless we are “In Tune with the Infinite”; and we would infer from the success of this meeting to-day that those who have been in charge, those who have planned and worked for this occasion must have been guided by “The Oversoul.”



PEOPLE'S HALL.  
BUILT BY ABOLITION MEMBERS OF THE SOCIETY.  
Motto—"Let Truth and Error Grapple."



The previous speakers have left to me the delightful privilege of expressing the appreciation which I know each one here feels. We are deeply grateful for the experience of the day. "No one can come to such a gathering"—as Henry Wilbur said at Swarthmore Summer School,—“and go away exactly as he came;” he must receive fresh inspiration, must be moved by higher and holier aspirations; must feel a stronger courage, and experience a keener realization of the duty that lies before us.

The Friends who gather here so faithfully from week to week, are few in numbers, but they give every evidence of keeping pace with Time and in touch with Progress, guided by the Everlasting Light. They realize, while cleaving fast to the Friendly faith and basic principles, that

“New occasions teach new duties;  
Time makes ancient good uncouth;  
They must upward still and onward,  
Who would keep abreast of Truth.”

And now, O, God, our Father Spirit, at the close of this memorable day, we come to thee to express the gratitude of our hearts; to Thee, who hast endowed us with a measure of thine own spirit, who hast granted unto us the privilege of entering into the Holy of Holies to commune with Thee, whereby we may receive wisdom to plan our lives aright, and power to execute, even unto the fullness of the perfect life.

We are grateful to Thee for the privilege of this day, for the manifestations of thy Presence here among us; and for all thy rich blessings.

We may not ask of Thee, for the future, that Thou wilt be especially near unto us, for we do know that Thou art *ever* near,—“Nearer than hands and feet, and closer than breathing,” for in Thee “we live and move and have our being;” nor can we ask for Thy especial blessing to rest upon us for we know that thou art no respecter of persons, and that Thy laws are unchangeable; we know that Thy richest and choicest blessings are ever ours,—ours to receive if we be but willing.

But we do ask and earnestly desire that we may have our spiritual eyes so opened that we may receive the clearer vision of our blessings; that our spiritual ears may be so quickened that we may the better hear Thy voice; and that our spiritual minds may be strengthened so that we may know more perfectly of thy great wisdom and love.

We would have granted us, dear Father, stronger convictions, greater courage, and a more complete and abiding faith in thee and thy goodness to us, thy children.

We would pray to know Thee better, to feel the perfect assurance of the little child, that when we reach for Thy hand, we shall feel the firm and tender clasp; that when we listen, we shall hear Thy gentle voice; that when we look into Thy face, we shall see the loving smile of encouragement and approval.

We do pray that we may so live in the spirit as to be worthy of Thy love; that we, being joint heirs with Christ, may follow in His footsteps, preaching the gospel, healing the sick, and com-



forting the sorrowing,—thus glorifying Thee, our Father, and Thy Son, our Elder Brother, Jesus Christ, the man of Galilee. Amen.

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## A PARTIAL LIST OF THOSE PRESENT.

---

Mrs. I. Haines Dickinson,	.	.	Quarryville, Pa.
Mrs. R. A. L. Dickinson,	.	.	"
Miss J. P. Dickinson,	.	.	"
Mrs. Rachel P. Brown,	.	.	"
Mr. James D. Gilbert,	.	.	"
R. L. Walton,	.	.	Coatesville, Pa.
Agnes M. Walton,	.	.	"
Samuel Boyer,	.	.	Buck Run, Chester Co., Pa.
Anna Temple Boyer,	.	.	" "
Emma Lippincott Higgins,	.	.	West Chester, Pa.
Virginia Lippincott Higgins,	.	.	"
William L. Jackson,	.	.	Christiana, Pa.
Jessie W. Jackson,	.	.	"
Lorena P. Chandler,	.	.	Coatesville, Pa.
Bertha M. Chandler,	.	.	"
Marion L. Skelton,	.	.	Chatham, R. F. D., Pa.
Elizabeth P. Humphreys,	.	.	Philadelphia, Pa.
Lydia S. Commons,	.	.	Chatham, R. F. D., Pa.
James W. Draper,	.	.	Ercildoun, Pa.
Howard C. Maule,	.	.	Lenover, Pa.
Phebe W. Maule,	.	.	"
Lydia B. Maule,	.	.	"
Mrs. T. J. Edge,	.	.	Harrisburg, Pa.
Augustus Brosius,	.	.	Avondale, Pa.
Mary Brosius,	.	.	"
Ebenezer Maule,	.	.	Cochranville, Pa.
Anna E. Maule,	.	.	"
Emma B. Maule,	.	.	"
Ruth C. Wanner,	.	.	Reading, Pa.
S. Walter Townsend,	.	.	Cochranville, Pa.
Lillian M. B. Townsend,	.	.	"
Lucretia B. Faddis,	.	.	Ercildoun, Pa.
Carrie B. Faddis,	.	.	"
Ellen P. Palmer,	.	.	West Chester, Pa.
Edward A. Pennock,	.	.	Chatham, Pa.
Sarah A. Pennock,	.	.	"

Mr. and Mrs. B. F. Bicking,	.	.	Buck Run, Pa.
Mrs. Ogden and daughter,	.	.	Ercildoun, Pa.
Mrs. A. Wilson,	.	.	"
Emma Speakman Webster,	.	.	Philadelphia, Pa.
Cloud N. Speakman,	.	.	Coatesville, Pa.
Ida J. Speakman,	.	.	"
John Speakman,	.	.	"
Wm. H. H. Peirce,	.	.	"
Samuel S. Young,	.	.	"
Elizabeth W. Moore,	.	.	Ercildoun, Pa.
Frances E. Moore,	.	.	"
Lawrence C. Moore,	.	.	"
Mary W. Moore,	.	.	"
Charlotte E. Moore,	.	.	"
G. W. Moore,	.	.	"
Ziba C. Martin,	.	.	West Chester, Pa.
B. P. Cooper,	.	.	Coatesville, Pa.
Laura E. Cooper,	.	.	"
William B. Moore,	.	.	Christiana, Lancaster Co., Pa.
S. Emma Maule,	.	.	"
Emmaline Walton,	.	.	Ercildoun, Pa.
Emma C. Walton,	.	.	"
Grace E. Windle,	.	.	Parkesburg, Pa.
Sara J. Lewis,	.	.	Reading, Pa.
Ida V. Walton,	.	.	West Chester, Pa.
Gertrude W. Nields,	.	.	Wilmington, Del.
Greta Jackson,	.	.	"
Evelyn Nields,	.	.	"
James Nields,	.	.	"
James Nields, Jr.,	.	.	"
Maud Butler,	.	.	West Chester, Pa.
Edith Darlington,	.	.	"
May Darlington,	.	.	"
Isabel Darlington,	.	.	"
Clara W. Hannum,	.	.	Lenape, Pa.
Maurice R. Darlington,	.	.	Pomeroy, Pa.
Walter T. Wood,	.	.	Doe Run, Pa.
W. C. Wilson,	.	.	Cochranville, Pa.
W. B. Palmer,	.	.	Doe Run, Pa.
Charles S. Philips,	.	.	Wilmington, Del.
Annie J. Palmer,	.	.	Doe Run, Pa.
Esther M. Palmer,	.	.	"

Joseph T. Whitson, . . . . .	Avondale, Pa.
Jane T. Whitson, . . . . .	"
Mary Sharpless, . . . . .	Toughkenamon, Pa.
Mary P. Brown, . . . . .	Kennett Square, Pa.
J. Edw. Brinton, . . . . .	Coatesville, Pa.
Gertrude A. Walton, . . . . .	Swarthmore, Pa.
J. Howard Humpton, . . . . .	Doe Run, Pa.
John R. Kendig, . . . . .	Timicula, Pa.
Willard N. Maule, . . . . .	Gum Tree, Pa.
Della Webb, . . . . .	Quarryville, Pa.
N. D. Webb, . . . . .	"
E. G. Wright, . . . . .	Pittsburg, Pa.
Anna Taylor Davis, . . . . .	West Chester, Pa.
Clara B. Maule, . . . . .	Gum Tree, Pa.
P. E. Marshall, . . . . .	Doe Run and Chatham, Pa.
C. W. Ash, . . . . .	Coatesville, Pa.
A. P. Ash, . . . . .	"
Joseph C. Skelton, . . . . .	"
Lydia L. M. Skelton, . . . . .	"
Lilley M. Skelton, . . . . .	"
C. F. Heidelbaugh, . . . . .	Ercildoun, Pa.
George Webster, . . . . .	Christiana, Pa.
Mary C. Webster, . . . . .	"
Lillian Webster, . . . . .	"
Mrs. Carrie H. Taylor, . . . . .	West Chester, Pa.
Millie Mitchell, . . . . .	Ercildoun, Pa.
J. E. Reid, . . . . .	Parkesburg, Pa.
M. Fannie Reid, . . . . .	"
Samuel T. Moore, . . . . .	"
Martha W. Moore, . . . . .	"
Hannah Martin, . . . . .	"
Estelle Brinton Irwin, . . . . .	Christiana, Pa.
Emma C. Calvert, . . . . .	Newtown Square, Pa.
Marguerite H. Calvert, . . . . .	"
Mary Thompson Hickman, . . . . .	Reading, Pa.
Amy Laucks Hickman, . . . . .	"
Gertrude DeVine, . . . . .	"
Mrs. W. T. Hope, . . . . .	Coatesville, Pa.
Mrs. A. S. Copeland, . . . . .	Pomeroy, Pa.
Miss Anna L. Waters, . . . . .	Coatesville, Pa.
Mrs. Sarah J. Waters, . . . . .	"
Mrs. Henry Schroder, . . . . .	Ercildoun, Pa.

Miss Cora Schroder,	.	.	.	Ercildoun, Pa.
Miss Louise Schroder,	.	.	.	"
Mary A. Maule,	.	.	.	Gum Tree, Pa.
Jessie M. Humpton,	.	.	.	"
Hayes C. Taylor,	.	.	.	Doe Run, Pa.
C. I. Miller,	.	.	.	Gum Tree, Pa.
Florence E. T. Miller,	.	.	.	"
Rebecca A. Miller,	.	.	.	"
Emma B. Maule,	.	.	.	Cochranville, Pa.
Harriet Fulton,	.	.	.	Gum Tree, Pa.
Maurice R. Humpton,	.	.	.	"
Edna M. Reynolds,	.	.	.	"
Mary W. Moore,	.	.	.	Ercildoun, Pa.
H. M. R. Seltzer,	.	.	.	
S. Anna Seltzer,	.	.	.	Gum Tree, Pa.
C. Ella Clark,	.	.	.	
Elsie M. Newlin,	.	.	.	Ercildoun, Pa.
John E. Newlin,	.	.	.	"
Elizabeth W. Turner,	.	.	.	"
William C. Holbrook,	.	.	.	"
Walter Holbrook,	.	.	.	"
J. Whittier Fulton,	.	.	.	Doe Run, Pa.
Harry W. Reed,	.	.	.	Cochranville, Pa.
George J. Reed,	.	.	.	"
Warren L. Webster,	.	.	.	Ercildoun, Pa.
Elizabeth D. Webster,	.	.	.	"
William Webster,	.	.	.	"
Jessie A. Webster,	.	.	.	"
Helen W. Turner,	.	.	.	Gum Tree, Pa.
Paul H. Turner,	.	.	.	"
Alverda N. Turner,	.	.	.	"
Anna Jessie Turner,	.	.	.	"
Gertrude K. Walton,	.	.	.	Swarthmore, Pa.
Mary D. Walton,	.	.	.	Timicula, Pa.
Mabel W. Kendig,	.	.	.	"
Raymond C. Kendig,	.	.	.	"
Dorothy W. Kendig,	.	.	.	"
Grace E. Kendig,	.	.	.	"
George C. Maule,	.	.	.	
Wm. L. Paxson,	.	.	.	Parkesburg, Pa.
Wm. L. Jackson,	.	.	.	Christiana, Pa.
Hannah W. Paxson,	.	.	.	Black Horse, Pa.

S. Jane Hambleton, . . . . .	Atglen, Pa.
Alice E. Rodebaugh, . . . . .	West Chester, Pa.
Tryon G. Rodebaugh, . . . . .	"
Patience W. Kent, . . . . .	Swarthmore, Pa.
Edward L. Palmer, . . . . .	West Chester, Pa.
Hannah M. Martin, . . . . .	
Benjamin L. Wood, . . . . .	Avondale, Pa.
Martha W. Moore, . . . . .	Parkesburg, Pa.
John P. Sharpless, . . . . .	Avondale, Pa.
Caroline M. Lippincott, . . . . .	West Chester, Pa.
Lydia Ann Mewes, . . . . .	Cochranville, Pa.
Edgar A. Mewes, . . . . .	"
Ellen Martin, . . . . .	Parkesburg, Pa.
Sarah A. Martin, . . . . .	Kennett Square, Pa.
Curtis Martin, . . . . .	Parkesburg, Pa.
Annie M. Martin, . . . . .	"
Phebe Martin, . . . . .	"
Annie L. Mewes, . . . . .	Cochranville, Pa.
Esther E. Morris, . . . . .	West Chester, Pa.
Alice H. Paschall, . . . . .	Kennett Square, Pa.
John Paschall, . . . . .	"
Sallie Mewes Martin, . . . . .	Sadsburyville, Pa.
Bertha M. Soolback, . . . . .	Coatesville, Pa.
Anna O. Martin, . . . . .	Sadsburyville, Pa.
Blanche E. Hope, . . . . .	Coatesville, Pa.
Florence E. Hope, . . . . .	"
Elma V. S. Hope, . . . . .	"
Robert W. Ramsay, . . . . .	
Mrs. Robert W. Ramsay, . . . . .	Ercildoun, Pa.
Fannie H. Humphrey, . . . . .	Gum Tree, Pa.
T. Milton Humphrey, . . . . .	"
Edwin B. Maule, . . . . .	Cochranville, Pa.
William Skelton, . . . . .	Chatham, Pa.
Anna E. Maule, . . . . .	Cochranville, Pa.
Gertrude R. Skelton, . . . . .	Chatham, Pa.
Eleanor T. Maule, . . . . .	Cochranville, Pa.
Lottie L. Mackey, . . . . .	New London, Pa.
Mabel W. Kendig, . . . . .	Timicula, Pa.
Grace E. Kendig, . . . . .	"
Dorothy W. Kendig, . . . . .	"
John Speakman, . . . . .	Coatesville, Pa.
Samuel S. Young, . . . . .	East Fallowfield, Pa.

Caleb M. Taylor,	.	.	.	West Chester, Pa.
Susan W. Taylor,	.	.	.	"
Samuel S. Thompson,	.	.	.	Philadelphia, Pa.
Emma L. Thompson,	.	.	.	"
Annie W. Thompson,	.	.	.	Leonard P. O., Pa.
Albert L. Thompson,	.	.	.	"
George W. Worrest,	.	.	.	Parkesburg, Pa.
Sara E. Peirce,	.	.	.	Ercildoun, Pa.
Jacob M. Peirce,	.	.	.	"
Frances M. Holbrook,	.	.	.	"
Mary E. Newlin,	.	.	.	"
Henry W. Wilbur,	.	.	.	Swarthmore, Pa.
Joseph S. Walton,	.	.	.	George School, Pa.
Isaac Sharpless,	.	.	.	Haverford, Pa.
Dr. E. L. Palmer,	.	.	.	West Chester, Pa.
Dora E. Walton,	.	.	.	George School, Pa.
Caroline Lippincott,	.	.	.	West Chester, Pa.
J. Howard Humpton,	.	.	.	Derbydown, Pa.













JUN 1 2 1956

