

In 1848, the Monthly Meeting began to be held alternate at Cecil and Chester, and so continues.

CECIL.

Records wanting.

CHESTER.

This and the preceding were established early.

The Preparative Meeting, at the head of Chester, was laid down in 1840, and the members joined to Cecil.

SASSAFRAS.

1679.—“At Cecil Monthly Meeting, the — of tenth month, 1738, John Browning and Joshua Vansant were appointed to take a deed from William Stoope for a piece of land on the head of Swan Creek, near the head of SassafRAS, for the purpose of building a meeting-house for the people called Quakers.”—(Cecil Monthly Meeting.)

The foregoing meetings were all within the State of Maryland, and situate on the Eastern Shore of the Chesapeake Bay. Under the old *regime* of a Yearly Meeting to a State, they were united with meetings on the Western Shore; while other contiguous meetings on the Delaware side of the peninsula were turned to Philadelphia Yearly Meeting.

III.—CAMDEN MONTHLY MEETING (FORMERLY DUCK CREEK).

1705.—“Anthony Morris and Richard Gaw, having lately been down visiting Duck Creek and thereabouts, inform this meeting that the said Friends request that there is need of a Monthly Meeting to be held among them; which this meeting, upon further consideration, doth admit of.”—(Chester Quarterly Meeting.)

1705.—“The tenth month, 19th, 1705. This day was held

the Monthly Meeting of Friends at Duck Creek; it being the first Monthly Meeting, by approbation and order of the Quarterly Meeting of the people called Quakers, at Chester, in Chester County, Pennsylvania, for the establishing and keeping up of the good order of Truth," &c.—(Camden Monthly Meeting.)

In 1830, the Monthly Meetings of Duck Creek and Motherkilm were united in one, under the name of "Camden Monthly Meeting," and thenceforward held alternate at Camden and Little Creek.

DUCK CREEK.

1852.—The Preparative Meeting at this place was laid down in 1852, and its members joined to that of Little Creek. An Indulged Meeting for worship was still allowed, for the accommodation of Friends in and near to Smyrna.

APPOQUINIMINK (FORMERLY GEORGE'S CREEK).

1703.—"Friends of George's Creek had a meeting among them at times, for many years, before 1703."—(S. Smith.)

1703.—"John Ashton being present, and laying before this meeting the request of Friends of George's Creek, concerning settling a meeting thereaway, we find nothing to the contrary but it may be convenient; therefore refer it to the consideration of the Quarterly Meeting."—(Kennet Monthly Meeting.)

1707.—The meeting at George's Creek was established in 1707.—(See Camden Monthly Meeting.)

1762.—"Several of the Friends nominated to visit the Preparative Meeting of George's Creek, report, they have complied therewith; and likewise some Friends visited the Monthly Meeting at Duck Creek, and recommended them to comply with the advice heretofore given by this meeting, with respect to visiting the Preparative Meetings belonging thereto; which,

with hopes it may tend to some advantage, is left at present.”—
(Western Quarterly Meeting of Women.)

1772.—“The Friends appointed to visit George’s Creek Preparative Meeting, &c. It is their sense and judgment, that some circumstances which appear, do render them incapable of holding a Preparative Meeting to reputation; on consideration of which, this meeting concurs with their report. Men Friends having discontinued the Preparative Meeting accordingly.”—
(Western Quarterly Meeting of Women.)

1783.—“We, of the committee to take into consideration the report from Duck Creek Monthly Meeting, for the removal of George’s Creek Meeting to a place near Appoquinimink Bridge for trial, have attended to the appointment, and agree to report, that we think they may be indulged with their request, when they may procure a place for holding said meeting, &c. (Signed by nine men and three women.) Which, being considered, is approved, and the proposal of that meeting concurred with.”—(Western Quarterly Meeting of Women.)

1830.—In 1830, Appoquinimink Preparative Meeting was united to that of Duck Creek.

C A M D E N.

I have no information respecting the first establishment of a meeting at this place.

L I T T L E C R E E K.

1710.—The meeting at Little Creek appears to have been settled in 1810.—(See Camden Monthly Meeting.)

IV.—MOTHERKILL MONTHLY MEETING (FORMERLY MURDER KILL).

1788.—“The committee appointed, &c., unite in believing that it may be profitable for a division (of Duck Creek Monthly Meeting) to take place, agreeably to their request. Motherkill

and Cool Spring Preparative Meeting to constitute a Monthly Meeting, to be held at Motherkill, &c.

“ELIZABETH WICKERSHAM,	“SAMUEL HOPKINS,
“MARY SWAYNE,	“WILLIAM LAMBORN,
“HANNAH LINDLEY,	“AMOS HOLLINGSWORTH,
“REBECCA PRESTON,	“DANIEL THOMPSON,
“WILLIAM EDDINGS,	“BENJAMIN HOUGH,
“JOHN TRUMAN,	“HUMPHREY MARSHALL.”
“SAMUEL WALLACE,	

“Which being solidly considered, is concurred with; and John Parker, Joseph Preston, William Harvey, Joshua Pusey, Humphrey Marshall, Isaac Coates, and Abraham Gibbons, together with Margaret Marshall, Hannah Pusey, Margaret Cook, Frances Hopkins, Rebecca Chambers, and Elizabeth Brown, are appointed to attend at the opening of the meeting at Motherkill.”—(Western Quarterly Meeting, Men’s and Women’s.)

The Monthly Meeting of Motherkill was joined to that of Duck Creek in 1830, and the name changed to Camden Monthly Meeting (which see).

A Friend writes: “The name of said Monthly Meeting I find to be variously spelled on the Quarterly Meeting records; which would be of very little importance, if they did not convey ideas essentially different from each other. By way of explanation, it may not be improper to state that Delaware having been settled by the Swedes, their word for stream, or creek, was in many instances retained with an English prefix,—as ‘Broad kil;’ and that a bloody battle fought by the Indians on the banks of one of those streams, gave it the name of *Murderkil*, which name was also imparted to a district of Kent County lying on said stream, and known as Murderkil Hundred, where the Friends’ meeting-house was located in which the meeting under consideration was held. The Friends, being a murder-hating, peace-loving, and simple-minded people, and not approving of the word *murder*, adopted in lieu thereof that of *mother*, as a prefix to *kil*, making the name of *Motherkil*

for their meeting. But the word *kil* is often, and I believe mostly, spelled *kill*, which, in combination with *mother*, makes a very inappropriate name for a Friends' meeting, more objectionable than the one intended to be softened and improved. It is sometimes written *Motherkiln*, a name that conveys a totally different idea, and is not objectionable in itself."

M O T H E R K I L L .

1760.—“Pursuant to appointment, we met with some of the Friends of Motherkill and Titberry, at the place proposed by them to build a meeting-house; and, after viewing the place had an opportunity of sitting with them, and some conversation on the occasion; and they appearing to be unanimous respecting the place, and satisfied concerning the title, we were of opinion it might be of service to grant their request; and this meeting grants their request.”—(Western Quarterly Meeting.)

In 1828 the meeting for worship at Motherkill was discontinued, and the members thereof joined to that of Camden.

C O L D S P R I N G .

1720.—“On application of this (Duck Creek) Monthly Meeting to the Quarterly Meeting of Chester, Friends of Lewistown and those about or near Cold Spring had their meeting for worship set up in the year 1720.”—(S. Smith.)

It is probable that a meeting had been held at Lewes some time before, perhaps since 1712.

M I L F O R D (M I S P I L L I O N , F O R M E R L Y M U S H M E L O N) .

1760.—“Mushmelon and Cedar Creek Friends request liberty to build a meeting-house.”—(Western Quarterly Meeting.)

1832.—This year Milford Preparative Meeting was discon-

tinued, and the members thereof united to Camden Preparative; and the following year the meeting for worship was also dropped.

V.—NORTHWEST FORK MONTHLY MEETING.

1800.—“At a Monthly Meeting held at Northwest Fork Meeting-house, the 16th day of the seventh month, 1800, by appointment of the Southern Quarterly Meeting, as appears by the following minutes:

“The committee on the proposition of establishing a Monthly Meeting at Northwest Fork, &c., were united in believing it would tend to the promotion of the cause of truth for a meeting to be held there, called Northwest Fork Monthly Meeting, and composed of Center, Northwest Fork, and Marshy Creek Preparative Meetings; which is concurred with, and William Dolby, Nathaniel Luff, John Bowers, Tristram Needles, and Joseph Turner, appointed to attend the opening of said meeting.

“Extracted from the minutes,

“SAMUEL TROTH,
“Clerk.”

(Northwest Fork Monthly Meeting.)

Since the year 1839, the Monthly Meeting has alternated between Northwest Fork and Marshy Creek (now Snow Hill).

SNOW HILL (FORMERLY MARSHY CREEK).

1727.—The first report from Marshy Creek to the Monthly Meeting of Thirdhaven was in 1727. In 1848 the meeting was removed to another locality, and the name changed to Snow Hill.

PINE GROVE (FORMERLY NORTHWEST FORK).

1798.—The meeting at this place belonged to the Society of Nicholites until about the year 1798, when they generally went over to Friends, carrying their property with them. In 1848 the meeting was removed to another district, and the name changed to that of Pine Grove.

doctrines among his people, and in the course of his life visited all the yearly meetings on the continent. He was much encouraged in his work by the words of the preamble of the Declaration of Independence. Referring to these, he writes : "Seeing this was the very substance of the doctrine I had been concerned to promulgate for years, I became animated with hope that if the representatives were men, and inculcated these views among the people generally, a blessing to this nation would accompany these endeavors."

In 1782 he appeared before the legislature of Virginia, and was instrumental in having a law enacted that admitted of emancipation, to which law may be attributed the liberation of several thousand Negroes. In 1783 he presented a memorial to congress respecting the African slave-trade, and he subsequently visited, in the furtherance of his work, the legislatures of Pennsylvania, Maryland, and Delaware. In 1791 he presented his noted "Memorial to the President, the Senate, and the House of Representatives of the United States" on the subject of slavery, and, on account of some reflections that were cast on him, he published a short time afterward his serious expostulations with the house of representatives in relation to the principles of liberty and the inconsistency and cruelty of the slave-trade and slavery. These essays show the undaunted firmness and zeal of the writer, his cogent reasoning and powerful appeals to the understanding and the heart.

From conviction he was against war, and on principle opposed the Revolution. On the day of the battle of Germantown he was attending the yearly meeting of the Quakers at Philadelphia, and the room in which they were assembled was darkened by the smoke of the battle. At this meeting the Friends renewed their "testimony" against the spirit of war, and chose Mifflin to undertake the service of communicating it to General Washington and General Howe. To perform this duty, he had to walk in blood and among the dead bodies of those that had fallen in the fight. In his conversation with Washington he said : "I am opposed to the Revolution and to all changes of government which occasion war and bloodshed." After Washington was elected president, Mifflin visited him in New York, and in the course of the interview the president, recollecting an assertion of Mifflin's at Germantown, said: "Mr. Mifflin, will you please tell me on what principle you were opposed to the Revolution?" "Yes, Friend Washington, upon the principle that I should be opposed to a change in the present government. All that was ever gained by revolution is not an adequate compensation for the poor mangled soldiers, for the loss of life or limb." To which Washington replied: "I honor your sentiments; there is more in that than mankind have generally considered." With reference to Mifflin, Brissot, in his "Examination of the Travels of Chastellux in America," says: "I was sick, and Warner Mifflin came to me. It is he that first freed all his slaves; it is he who, without a passport, traversed the British army and spoke to General Howe with so much firmness and dignity; it is he who, fearing not the effects of the general hatred against the Quakers, went, at the risk of being treated as a spy, to present himself to General Washington, to justify to him the conduct of the Quakers; it is he that, amid the furies of war, equally a friend to the French, the English, and the Americans, carried succor to those who were suffering. Well! this angel of peace came to see me."

New Travels in the
United States of America
1788

J. P. Brissot de Warville

Cambridge
1964^{re}

NEW TRAVELS IN THE UNITED STATES

he has a different nature and belongs to a species different from your own. The latter opinion is absurd; the former, if it be true, testifies against you. For why would he be less truthful, more corrupt, or more depraved? It is, without contradiction, because he is a slave. His crimes and his vices are on the head of his master. And the master punishes and degrades the slave for his own crime! What a horrible injustice!

Finally, how can this law make the concession of ordering that the master be reimbursed from the public treasury for the value of a slave condemned to death? If, as can be easily demonstrated, almost all a slave's crimes are the result of his more or less harsh enslavement, does it not seem absurd to recompense a master for his own tyranny? And when one recalls that masters have until now considered their Negroes as a kind of cattle and that according to long-established law the master is responsible for damage caused by his cattle, does it not seem inconsistent to pay the master the value of his black cattle which have caused damage to society and which society believes it has to exterminate? Are we then to pay the man responsible for the damage, instead of making him pay for it?

Let us have no doubts, these blots on Pennsylvania's Negro legislation will disappear. The State Assembly is too reasonable a body and the Pennsylvania Society too zealous a one for us not to have this hope.

The small state of Delaware has followed the example set by Pennsylvania. It is peopled in large part by Quakers, and manumissions have therefore increased. It is in this state, well known for the wisdom of its laws, the honesty of its people, and its loyalty to the Union, that dwells that angel of peace Warner Mifflin, of whom I have already written. Like Benezet, he devotes all his efforts to propagating the ideas of the Quakers on the necessity of freeing the Negroes and of providing for their support and their education. It is, in part, to his zeal that we owe the formation of a society [in Delaware] for the abolition of the slave trade and of slavery, organized on the model of the Pennsylvania Society.³

Legal protection of Negroes ends in Delaware. There are, however, a few freed Negroes in Maryland, for there are some Quakers in that state. If you compare the tobacco and corn fields of these

³[The Delaware Society for Promoting the Abolition of Slavery and for the Relief and Protection of Free Blacks and People of Colour Unlawfully Held in Bondage, organized in 1788.]

EMANCIPATION LAWS

Quakers with the fields of other farmers you can easily see how superior free workers are to slaves for the development of agriculture.

When you travel through Maryland and Virginia you think you are in a different world, and you think so again when you speak with the people of these states. Here there is no talk of freeing the Negroes, no praise of the antislavery societies in London and America. Nobody reads Clarkson's works. Instead, everywhere indolent masters view with nothing but concern the efforts being made for universal emancipation. Virginians are convinced that it is impossible to grow tobacco without slaves, and they are afraid that if Negroes regain their freedom they will cause trouble. If the Negroes are freed they have no idea what place to assign them in society, whether to settle them in a separate county or to send them away. These are the objections that you hear repeated everywhere against the abolition of slavery.

The strongest obstacle to abolition is in the character, inclinations, and habits of Virginians. They like to live off the sweat of their slaves, to hunt, and to display their wealth without having to do any work. This way of life would change were there no longer any slaves, for the plantation owner would have to work himself. It is not that slave labor is more productive than other labor, but that by increasing the number of slaves, by feeding them badly, by not providing them with clothing, and by wasteful use of the best land, Virginians succeed in compensating for the lack of good workers.

THE CONDITION OF NEGROES

ADDITION TO THE PRECEDING LETTERS, ON THE ACTIVITIES
AND PROGRESS OF THE VARIOUS AMERICAN SOCIETIES
SINCE 1789¹⁹

My hopes have not been disappointed; the progress made by the various societies in the United States has been rapid. One has even been established finally in Virginia,²⁰ where men have dared to declare openly the truth which has so often put greed to shame, the truth which formerly would have been stifled in a Bastille, though it is taught by the Bible: *That God created men of all nations, of all languages, and of all colors equally free, and that slavery, in any form and in any degree, is a violation of divine law and a degradation of human nature.*

Let us have faith, my friend, that this truth, published in every journal, will succeed in extirpating this odious slavery, which is in fact already being rapidly destroyed by the very nature of things. For you may well imagine that in this mania of migration, which has seized all the United States, Negroes find it easy to flee from slavery and are welcomed wherever they go.

The solemn examples set by great men will greatly contribute toward bringing about this revolution in public opinion. What slaveowner can escape feeling the shadow of shame fall upon him from the actions of the famous General Gates, who called together his numerous slaves and amidst their tears and expressions of love set them all free, but in a way which would prevent the fatal consequences that the enjoyment of this inestimable blessing might bring upon them?²¹

The Philadelphia Society, which may be considered as the mother of these holy institutions, has just adopted some very effective means of providing for the education of Negroes and their preparation for various occupations. In "An Address to the Public" it states: "The unhappy man, who has long been treated as a brute animal, too frequently sinks beneath the common standard of the human species. The galling chains, that bind his body, do also fetter his intellectual faculties, and impair the social

¹⁹ It seemed to me necessary to introduce this addition here in order to complete the history of these important societies.

²⁰ [The Virginia Society for Promoting the Abolition of Slavery, organized under the Quaker leadership of Robert Pleasants about 1790.]

²¹ [General Horatio Gates (1728-1806), who in 1790 freed the slaves on his Virginia plantation.]

affections of his heart." ²² The great objectives of the Philadelphia Society are to educate and advise Negroes who have been freed and to make them capable of exercising and enjoying civic freedom; to awaken in them industriousness; to provide them with occupations suitable to their age, sex, abilities, and other circumstances; and finally, to procure for their children an education suitable to the kind of life they will lead. To achieve these objectives, the society has appointed four committees:

I. A Committee of Inspection, who shall superintend the morals, general conduct, and ordinary situation of the free Negroes, and afford them advice and instruction, protection from wrongs, and other friendly offices.

II. A Committee of Guardians, who shall place out children and young people with suitable persons, that they may learn some trade or other business of subsistence.

III. A Committee of Education, who shall superintend the school instruction of the children and youth of free blacks.

IV. A Committee of Employ, who shall endeavor to procure constant employment for those free Negroes who are able to work.²³

What friend of humanity will not rejoice at such a pious and sublime project? Who can fail to see that it is dictated by that perseverance which inspires earnest men induced to do good not by vanity but by a sense of duty? Such are the men who compose these American societies.²⁴ They will not abandon this good cause until they have carried it to the highest degree of perfection, that is, until they have by the most moderate and equitable means succeeded in making Negroes the equals of whites in every respect. Yet these are the holy societies which the infamous forces of greed are not ashamed to slander!

The protectors of the Negroes in Pennsylvania let nothing escape their solicitous attention. Some slaveowners were taking advantage of a provision in the law of 1780 to force the children

²² [From "An Address to the Public; From the Pennsylvania Society for Promoting the Abolition of Slavery, and the Relief of Free Negroes Unlawfully Held in Bondage," November 9, 1789, signed by the Society's president, Benjamin Franklin. See *The Writings of Benjamin Franklin*, ed. A. H. Smyth (New York, 1907), X, 67.]

²³ [The descriptions of these committees were taken from Franklin's "Plan for Improving the Condition of Free Blacks." See *Writings*, X, 123.]

²⁴ Such also are the respectable Moravians, who have successfully educated and trained so many Negroes and Indians in the West Indies.

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of their slaves, who had been freed by this act, to serve them until the age of twenty-eight instead of twenty-one. The society successfully fought for the correction of this abuse; now such children will serve their masters as servants only until the age of twenty-one.

It is to be hoped that this society will also find a way to improve the situation of those unhappy slaves who do not fall under the categories specified by the law of 1780. These wretches have no other choice but to die of grief or seek freedom by running away, which is what frequently happens.

These societies have succeeded so well in propagating and publishing their principles that this year (1790) a kind of peaceful revolution took place in Congress, where a demand was made for the repeal of that article in the Constitution which suspends for twenty years any legislation by Congress generally prohibiting the slave trade.

I should have mentioned earlier that the Philadelphia Society submitted to the Constitutional Convention a very eloquent address, which met with no success whatsoever, and from which I quote the conclusion:

By all the attributes of the Deity, which are offended by this inhuman traffic;

By the union of our whole species in a common Ancestor, and by all the obligations which result from it;

By the apprehensions and terror of the righteous vengeance of God in national judgments;

By the certainty of the great and awful day of retribution;

By the efficacy of the prayers of good men, which would only insult the Majesty of Heaven if offered up in behalf of our country while the iniquity we deplore continues among us;

By the sanctity of the Christian name;

By the pleasures of domestic connections, and the pangs which attend their dissolution;

By the captivity and sufferings of our American brethren in Algiers, which seem to be intended by Divine Providence to awaken us to a sense of the injustice and cruelty of dooming our African brethren to perpetual slavery and misery;

By a regard to the consistency of principle and conduct which should mark the citizens of republics;

By the magnitude and intensity of our desires to promote the happiness of those millions of intelligent beings who will probably cover this immense continent with rational life;

And by every other consideration that religion, reason, policy, and hu-

manity can suggest, the Society implore the present Convention to make the suppression of the African slave trade in the United States a part of their important deliberations.²⁵

Congress has been flooded by letters from all parts of the United States, signed by the most worthy men. Never was a question more hotly debated. What was unprecedented in America was that the most atrocious invectives were uttered by the adversaries of humanity. You can well imagine that these adversaries were the representatives from the South, with the exception, however, of the virtuous Madison and especially of Mr. Vining, brother of that respectable American lady so unjustly insulted by M. Chastellux.²⁶ Mr. Vining has defended the cause of liberty with vehement eloquence. Nor must I fail to mention among the defenders of the Negroes Messrs. Scott, Gerry, and Boudinot.²⁷

You will no doubt be astonished to find among their adversaries the man who first denounced the Cincinnati, Mr. Burke, who so forcefully demonstrated the fatal consequences of the inequality which that order would introduce among the citizens of the United States.²⁸ This same man defended the much more revolting inequality established between whites and Negroes. You will be even more surprised to learn that he has nearly always employed invective. This is the weapon which the partisans of the slave trade and of slavery have always used in America, in England, and in France. Thus greed takes the same appearance everywhere, it respects nothing in its rage, and it thinks that insults are argu-

²⁵ ["To the Honourable the Convention of the United States Now Assembled in the City of Philadelphia. The Memorial of the Pennsylvania Society for Promoting the Abolition of Slavery, etc." Philadelphia, June 2, 1787. MS in the library of the Historical Society of Pennsylvania.]

²⁶ [John Vining (1758-1802), member of the Continental Congress, senator, and brother of Mary Vining, of whom Chastellux wrote: "I met a rather ridiculous woman who nevertheless is a well-known figure in Philadelphia. This was Miss V., famous for her coquetry, her wit, and her spitefulness. She is thirty years old and seems to have no idea of getting married. Meanwhile she puts red, white, and blue and every other possible color on her face, wears the most extraordinary dresses and hairdos, and like a good Whig puts no limits upon her own liberty." *Voyages* (Paris, 1786), I, 264-265. Chastellux was right, for Miss Vining maintained her independence to the end and died an old maid.]

²⁷ [Gustavus Scott (1753-1801) of Maryland, Elbridge Gerry (1744-1814) of Massachusetts, and Elias Boudinot (1740-1821) of New Jersey.]

²⁸ [Aedanus Burke of South Carolina, *Considerations on the Society, or Order of Cincinnati* . . . , Philadelphia, 1783. The translation, or rather imitation, of this work by Mirabeau and Chamfort, *Considérations sur l'Ordre de Cincinnatus*, London, 1784, which included material supplied by Franklin and was written at his suggestion, was one of the important attacks in France on the principle of aristocracy during the period just prior to the French Revolution.]

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ments. Serious men and thoughtful statesmen have felt only pity for these mad tantrums, so there is little doubt that during its December session Congress will finally reach a decision in favor of humanity.

One of the most ardent advocates of the cause before Congress is the worthy Warner Mifflin, whose zeal has been repaid with the most atrocious calumny. Yet what is his answer? Patience, kindness, forgiveness, and logic. I cannot resist the pleasant temptation of quoting here a few fragments from a letter written by this man of peace to one of his most vicious enemies, whom Mifflin wished to see and attempt to convert and who refused absolutely to receive him.

Friend,

I can call thee by this name for thou hast not offended me in spite of what thou hast said of our society; I love thee, I wish thee happiness, I wish thee no more ill than I wish for myself . . .

Thou wouldst not let me visit thee; thou fearest perchance lest I corrupt thy slaves . . . far from me this thought, I would not render them dissatisfied with their lot. It is not that I am unaware that most of them know full well that their slavery is against all principle; but whenever I have the opportunity, I tell them to be patient, to be resigned, to expect all things from God and their liberty from the law. I have often met slaves a hundred miles from the houses of their masters, fleeing from their servitude. I preached to them, I exhorted them to return; I gave them money and letters requesting that they not be punished; their masters have thanked me. This is the man that thou fearest. Our brothers do as I do whenever the occasion presents itself.

For a long time I believed that one could own slaves; I was raised in this prejudice, my cradle was surrounded by slaves; but God has enlightened me, and I have obeyed Him. "Thou shalt love," He tells us, "thy neighbor as thyself." This commandment includes all the children of Adam, whatever be their color, whatever be the language they speak.

My conduct for the last sixteen years since I set my Negroes free has not belied my profession of faith on these matters. I have since set free as many more as it has been in my power to do. I do not say this in order to boast, but to show thee that I have been constant in my practices and my principles regarding the slave trade and slavery, and that I have sought every way to expiate the part I formerly had in the latter of these crimes. Ah, what crime is blacker! . . . I can hardly bear to think of it, as I wrote the other day to my dear wife. What if she and I had been thus seized, cast into a ship, and condemned to be separated from each other in the West Indies! A horrible idea! So I always put myself in the place of these poor Negroes. Canst thou find it surprising that I plead their cause warmly and that I do so constantly?



T H E

M E M O R I A L

Alluded to in the

FOREGOING PAMPHLET,

WITH THE

I N T R O D U C T I O N

T H E R E T O ;

Taken from the PROVIDENCE GAZETTE of
DECEMBER 22, 1792.



Philadelphia

THE MEMORIAL OF WARNER MIFFLIN

To the PRESIDENT, SENATE and HOUSE of REPRESENTATIVES of the UNITED STATES.

He that ruleth over Men must be just, ruling in the fear of God. 2d Samuel, xxiii. 3.

HAVING for a long time felt my mind impressed with a religious engagement on your account, and a belief, that if measures are not taken to redress the wrongs, and alleviate the sufferings and oppressions of the African race in these states, the Almighty will manifest his displeasure in a more conspicuous manner than has yet appeared; the consideration whereof excites me, in his fear, earnestly to solicit, and solemnly to warn you, to exert your power and influence, that right and justice may be done in this important case.

I have also been affected with the following declaration of the Prophet, Ezek. iii. 20. *When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand.*

21. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned, also thou hast delivered thy soul.

My soul now revolts at the infernal crime committed against innocent persons, without provocation. Oh let me now beseech you, not to think it too much degradation for you to reflect, was this the lot of one of your beloved delicate wives, your tender babes, or near relatives, how then would you feel!

Do not you with me believe, that there is a God of justice, who will finally recompence unto all men according to the fruit of their doings; and that he doth at one view, by his all penetrating eye, behold the actions of men over the face of the globe? if so, how do we think he will look on the rulers of this land, when he beholds many of them faring sumptuously every day, living in ease and fulness, and at the very time that they are inventing unto themselves instruments of music, and spending their precious time in vain theatrical and other amusements, remember not the afflictions of their suffering African brethren, who in this country may be loaded with irons, under all the pangs of sorrow the human heart can be capable of enduring, for no crime whatever, but because it pleased God to suffer them to come into the world with a black skin--will this not make him your enemy, who is a God that is no respecter of persons?

I crave your serious attention to this important subject; and that while you may feel an animated warmth to fill your minds, when engaged respecting the natives of this land, you suffer a turn of

(which I am persuaded you generally have not a full conception of) that under an apprehension of duty I have attempted in this manner to address you ; being, with sincere desires for your welfare,

Your real Friend,

WARNER MIFFLIN.

Philadelphia, 23d 11th Month, 1792.

F I N I S.

American Biographies

Wheeler Preston

1974

father of Henry Middleton (1770-1846). Educated in England, returned to South Carolina (1763), and entered colonial Assembly (1764). Member of Provincial Congress and Council of Safety (1775), and succeeded his father as delegate to Continental Congress (1776), signing Declaration of Independence for South Carolina. Elected governor of state (1778), but declined to take office because of objection to state constitution. Taken prisoner when Charleston fell to British (1780), but was soon exchanged and returned to Congress (1781-83). Subsequently member of state Senate.

C. F. Jenkins, *The Completed Sets of the Signers of the Declaration of Independence* (1925); *Biographical Directory of the American Congress* (1928); C. W. Heathcote, *The Signers of the Declaration of Independence* (1932).

MIDDLETON, HENRY (1717-84), Revolutionary leader, born South Carolina, father of Arthur Middleton. Speaker of General Assembly (1747 and 1754-55). Appointed Commissioner of Indian Affairs (1755) and member of Council (1755-70); resigned his seat in latter because of opposition to British measures. Entered Continental Congress (1774), serving as president (1774-75); disliking trend toward complete independence, resigned seat in favor of his son (1776). Was president of South Carolina Congress, and member of Council of Safety and new state Senate but, following capture of Charleston (1780), resumed allegiance to British government. Despite Loyalist sympathies, was not deprived of his large estates.

E. McCrady, *The History of South Carolina under the Royal Government* (1901) and *The History of South Carolina in the Revolution* (1902); A. H. Middleton, *Life in Carolina and New England* (1929).

MIDDLETON, HENRY (1770-1846), state governor and diplomat, born London, England, son of Arthur Middleton. Served in state legislature (1801-10), became governor of South Carolina (1810-12) and Congressman (1815-19), and was U. S. minister to Russia (1820-30). Became leader of Union party and opposed Nullification.

C. Lanman, *Biographical Annals of the Civil Government of the United States* (1887); Y. Snowden, *History of South Carolina*, vol. 1 (1920); *Biographical Directory of the American Congress* (1928).

MIFFLIN, THOMAS (1744-1800), Revolutionary soldier and statesman, born Philadelphia, cousin of Warner Mifflin. Graduated (1760) at Philadelphia College (later University of Pennsylvania), and became merchant in Philadelphia. Served in colonial legislature (1772-74) and was elected delegate to Continental Congress (1774). Joining Continental Army with rank of major, became aide-de-camp to Washington, quartermaster-general, and then brigadier-general; obtained additional troops and supplies in Pennsylvania (1776), and was made major-general (1777). Dissatisfied with "Fabian tactics" of Washington, was involved in "Conway Cabal," but friendship was later renewed. Charges of speculation in connection with his office of quartermaster-general were brought against him, but never substantiated. Subsequently, president of Congress (1783-84), member of Federal Constitutional Convention of 1787, and first governor of Pennsylvania (1790-99).

J. Frost, *Heroes of the Revolution* (1844) and *The American Generals* (1855); R. W. Griswold, *Washington and Generals of the American Revolution* (1847); Hetter and Longacre, *National Portrait Gallery of Distinguished Americans* (1852); J. H. Merrill, *Memoranda Relating to the Mifflin Family* (1890); *Biographical Directory of the American Congress* (1928); E. C. Burnett, *Letters of Members of the Continental Congress*, vols. 1-4 (1921-31); E. L. Shoup, *A History of the Vice-Presidency of the United States* (1934).

MIFFLIN, WARNER (1745-98), Abolitionist, born Accomac Co., Va., cousin of Thomas Mifflin. Son of Quaker slave-owning planter, but after moving to Delaware freed his own slaves (1774-75), an example followed by his father. Becoming an elder of Society of Friends, worked to secure emancipation, for that purpose appearing before legislature of Virginia (1782), presenting memorial to Continental Congress (1783), addressing legislatures of Pennsylvania, Maryland,

and Delaware, and (1791) presenting celebrated "Memorial to the President, the Senate and the House of Representatives of the United States." Wrote *Defence of Warner Mifflin* (1796).

Biog.: H. Justice (1905). J. H. Merrill, *Memoiranda Relating to the Mifflin Family* (1890).

MILES, NELSON APPLETON (1839-1925), military officer, born Westminster, Mass. Became lieutenant in 22d Massachusetts Volunteer Infantry at outbreak of Civil War, and was soon given command of 21st New York Volunteers with rank of lieutenant-colonel. Serving in Army of the Potomac, fought before Richmond and at Antietam, Fredericksburg, and Chancellorsville; was promoted brigadier-general (1863), and major-general of volunteers (1864). Continuing in Army with rank of colonel, commanded 5th Infantry on frontier, defeating Cheyennes (1875), driving Sitting Bull across Canadian border (1876), and capturing Chief Joseph of Nez Percés (1877). Promoted brigadier-general (1880) and major-general (1890), commanded troops in Chicago during Pullman strike (1894); became commanding general of the United States (1895). Received surrender of Santiago de Cuba (1898), and subsequently commanded in Puerto Rico. Reported on administration of Philippines (1902); and retired (1903). Published *Military Europe* (1898); and autobiographical works, *Personal Recollections and Observations* (1896) and *Serving the Republic* (1911).

S. Waterloo and J. W. Hanson, *Famous American Men and Women* (1894); J. H. Wilson, *Under the Old Flag* (1912); C. Morris, *Heroes of the Army in America* (1919); H. L. Scott, *Some Memories of a Soldier* (1928); *Who's Who in Amer.*, vol. 13.

MILLEDGE, JOHN (1757-1818), Revolutionary leader, born Savannah, Ga. Accompanied party under Joseph Habersham which captured Sir James Wright, governor of Georgia, at outset of Revolution. Took part in sieges of Savannah and Augusta. Became attorney general of Georgia (1780), Congressman (1792-1802), governor of Georgia (1803-06),

and U. S. Senator (1806-09). Presented land to new University of Georgia, where was established Milledge chair of ancient languages; town of Milledgeville, Ga., was named for him.

C. Lanman, *Biographical Annals of the Civil Government of the United States* (1887); W. J. Northen, *Men of Mark in Georgia* (1907); *Biographical Directory of the American Congress* (1928).

MILLER, CHARLES HENRY (1842-1922), landscape painter and etcher, born New York City. Graduated in medicine at New York Homeopathic Institute (1864), but did not practice, devoting his time to art; studied in Germany and France; elected National Academician (1875). Pictures, many of them scenes of Long Island, included *High Bridge from Harlem Lane*; *A Bouquet of Oaks*; *Cornfield at Queen Lawn*; *Old Mill at Springfield, Long Island*; and *Oaks at Creedmore*. Under pen name of "Carl de Muldor" wrote *The Philosophy of Art in America* (1885).

G. W. Sheldon, *American Painters* (1879); G. W. Benjamin, *American Artists and Their Work* (1889); S. Isham, *The History of American Painting* (1905); M. Fielding, *Dictionary of American Painters, Sculptors and Engravers* (1926); *N. Y. Times* (Jan. 22, 1922).

MILLER, CINCINNATUS HINER (1841-1913), "Poet of the Sierras," born Liberty, Ind. Moved with parents to Oregon (1854), became gold miner in California; was admitted to Oregon bar (1861); and established pony express between Washington Territory and Idaho (1862). Purchased and edited Eugene (Ore.) *Democratic Register* (1863), and then began law practice in Canyon City, Ore. Judge of Grant Co., Ore. (1866-70). Published defense of Joaquin Murietta, Mexican brigand, and later used his first name as nom de plume. From 1886, resided in Oakland, Calif. Volumes of verse included *Songs of the Sierras* (1871); *Songs of the Sunlands* (1873); *Songs of the Desert* (1875) and six-volume collection of poems (1909-10). Wrote *The Baroness of New York* (1877); *Shadows of Shasta* (1881), and other novels. Plays included *The Danites in the Sierras* (1881) and *Forty-*

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felicitations showed no trace of his earlier feelings toward the commander-in-chief, and Washington's visits to his home in later years indicate a restoration of their friendship. He was a member of the Federal Convention in 1787, and though participating little in its debates, was in full sympathy with the new Constitution. He was elected to the supreme executive council of Pennsylvania in 1788, serving as its president until 1790, and in 1789-90 was chairman of the state constitutional convention. Displeased at his appointments while president of the state, the Republicans in selecting a gubernatorial candidate in 1790 passed him by for Arthur St. Clair. His friends, however, put him at the head of another ticket, and, supported solidly by the Constitutionals and by many Republicans, he carried the state by the overwhelming majority of 27,118 to 2,819. During his three terms as governor, 1790-99, the limit set by the constitution, many laws were enacted for the construction of roads and the improvement of inland navigation, and others reforming the judicial and penal establishments and strengthening the militia. He sympathized with the rising tide of Jeffersonianism in Pennsylvania, sat at the banquet table with Genet, and openly favored war with England in 1793 (J. T. Scharf and Thompson Westcott, *History of Philadelphia*, I, 1884, p. 475). In the Whiskey Insurrection, 1794, apprehensive of endangering his influence with the Jeffersonians, he first evaded Washington's plea for support but later called the legislature into special session, urged speedy action against the insurgents, and harangued the militiamen as of old. Despite his pro-French and Jeffersonian sympathies, in 1798 he trimmed his sails to the popular breeze by encouraging preparations for the anticipated French war. His last three years as governor were marked by increasing negligence and moral laxity, his secretary of commonwealth, Alexander James Dallas, constituting the real head of the administration. After retiring from the governorship he was in the legislature until his death.

Mifflin was of medium height, athletic frame, and handsome. He dressed in the height of fashion. Of unusual refinement, he possessed a warm temperament and agreeable manners, his martial and dignified bearing revealing little trace of his Quaker education. In money matters he was extravagant and careless. Borrowing heavily in later life, he was, nevertheless, excessively generous, and entertained lavishly at his home at the falls of the Schuylkill and at his farm, "Angelica," near Reading. An action brought against him by one of his creditors in 1799 obliged him

to leave Philadelphia. This unfortunate occurrence preying on his mind hastened his death. When he died he was penniless, and the state of Pennsylvania paid the expenses of his burial in the Lutheran graveyard at Lancaster. His wife, Sarah, daughter of Morris Morris, whom he married on Mar. 4, 1767, and whom John Adams described as "a charming Quaker girl" (*Familiar Letters*, p. 45), died in 1790.

[Mifflin is one of the important Pennsylvanians of whom an adequate study remains to be made. William Rawle, "Sketch of the Life of Thomas Mifflin," in the *Memoirs of the Hist. Soc. of Pa.*, vol. II, pt. 2 (1830), is unsatisfactory. Many Mifflin letters and other manuscripts are scattered through various collections in the Hist. Soc. of Pa., Philadelphia, and in the "Papers of the Continental Cong.," Library of Congress. Other more important sources are: *Autobiog. of Charles Bidle* (1883); E. C. Burnett, *Letters of Members of the Continental Cong.*, vols. I-V (1921-31); W. C. Ford and Gaillard Hunt, eds., *Journs. of the Continental Cong.*, vols. I-XXVII (1904-28); Alexander Graydon, *Memoirs of a Life, Chiefly Passed in Pa.* (1811); *Pa. Archives*, ser. 1, vols. I-XII (1852-56), ser. 4, vol. IV (1890); *Pa. Colonial Records* (16 vols., 1852-53); scattered references in the *Pa. Mag. of Hist. and Biog.*; and contemporary newspapers.] J. H. P.—g.

MIFFLIN, WARNER (Oct. 21, 1745-Oct. 16, 1798), Quaker reformer, son of Daniel and Mary (Warner) Mifflin, was born in Accomac County, Va., whither his grandfather, Edward, had removed from Philadelphia, Pa. He was a descendant of John Mifflin who emigrated from Wiltshire, England, sometime before 1680 and finally settled at "Fountain Green," now a part of Fairmount Park, Philadelphia. On May 14, 1767, Warner married Elizabeth Johns, of Maryland, by whom he had nine children, and on Oct. 9, 1788, Ann Emlen, of Philadelphia, by whom he had three. During most of his mature life he lived on his farm, "Chestnut Grove," near Camden, Del. (*Justice*, *post*, pp. 16-19).

He was a man of mild manner, always charitably inclined, yet of intense convictions. As early as 1775 he was arguing against "the pernicious use of ardent spirits." During the American Revolution he adhered to the Quaker peace principles and shared in the obloquy thereby entailed. He refused to have the least part in supporting the war, even to the use of Continental paper money. Consequently, he was dubbed a Tory, and his patriot neighbors made serious threats against him. While General Howe was in Philadelphia and General Washington on the outskirts of the city, Mifflin was one of a committee of six appointed by the Friends' Yearly Meeting in 1777 to visit both commanders-in-chief and present printed copies of the "Testimonies" against participation in war. They went without passports through the lines of both armies and accomplished their mission.

Mignot

When he was fourteen years old, on his father's plantation in Virginia, one of the younger slaves, talking with him in the fields, had convinced him of the injustice of the slave system. He soon determined never to be a slave-holder. Later, however, he came into possession of several slaves through his first wife and from his father and mother. After a period of indecision, in 1774-75 he manumitted all his slaves (Justice, p. 39). Supersensitive to the promptings of conscience, he even paid them for their services after the age of twenty-one years. Thereafter, he traveled much in Quaker communities urging Friends to free their slaves. In the same cause he appeared before various legislative bodies including, in 1782, that of Virginia, where a law was passed in May of that year removing the former prohibitions against the private manumission of slaves (W. W. Hening, *Statutes at Large*, vol. XI, 1823, p. 39). Between 1783 and 1797 he helped to draw up, or to present to the Congress of the United States various petitions against slavery and the slave trade. One, dated 1789, helped to start an important debate on the powers of Congress over slavery and the slave trade under the new Constitution. In 1793 he published over his own name, *A Serious Exposition with the Members of the House of Representatives of the United States* (Phila. 1793 and various reprints), in which he presented with no little force the anti-slavery case. In 1796, his motives and methods having been attacked by his opponents, he published in Philadelphia *The Defence of Warner Mifflin against Aspersions Cast on Him on Account of his Endeavors to Promote Righteousness, Mercy and Peace, among Mankind*. In this pamphlet he sketched the activities of his life and defended his stand on such subjects as slavery, peace, and temperance.

In 1798 he attended the Yearly Meeting of Friends held in Philadelphia and at that time, apparently, contracted the yellow fever which was then so prevalent in that city. He died of the disease soon after returning to his home in Delaware, aged about fifty-three years.

[The most accessible and fullest source of information is Hilda Justice, *Life and Ancestry of Warner Mifflin* (1905), containing reprints of Quaker records and other important documentary material; the most important manuscript Quaker records for the period are at 304 Arch Street, Phila.; about a dozen letters by Mifflin are in the Hist. Soc. of Pa. The most reliable of contemporary accounts of Mifflin's life are his own memoir in *Defence of Warner Mifflin*, cited above, and a "Testimony" by his friend George Churchman, in *Friends' Miscellany*, June 1832. See also J. H. Merrill, *Memoranda Relating to the Mifflin Family* (privately printed, 1890.)

R. W. K.

MIGNOT, LOUIS REMY (1831-Sept. 22, 1870), landscape painter, born at Charleston, S.

Mignot

C., was probably the son of Remy Mignot, a confectioner, who for a time conducted the French Coffee House in Charleston. The Mignots had been ardent Bonapartists and had left France at the time of the restoration of the Bourbons in 1815. Louis Mignot's boyhood was spent in the home of his wealthy grandfather near his birthplace. He manifested a marked love of art while a mere child, and at seventeen he had definitely chosen his career. He passed through a course of drawing with credit, and in 1851, at the age of twenty, he traveled to Holland and became the pupil of Andreas Schelfhout, the landscapist, at The Hague. His progress was rapid. He soon began to work from nature, making trips to several European countries for sketching purposes, and remained about four years. Returning to the United States in 1855, he opened a studio in New York, where his success was immediate and complete.

At that time Frederick E. Church's spectacular pictures of the Andean peaks and jungles were in high favor. He had made one trip to Ecuador in 1853 and was planning to make another in 1857. Mignot, whose admiration for the work of his senior colleague was fervent, and who was deeply interested in tropical scenery, gladly accepted the opportunity offered him to accompany Church on this second voyage to Guayaquil. The two painters, actuated by the same enthusiasm for the stupendous scenes among the Andes, made the most of their time in Ecuador, and brought home studies made at Quito and Riobamba which were destined to bring both of them notice. It was not unnatural that Mignot should have worked much in the spirit of Church, and that some of his tropical landscapes should have resembled those of the elder man. His own native talent and facility, however, appear to have been quite generally recognized by his contemporaries on both sides of the Atlantic.

Mignot was made an associate of the National Academy of Design in 1858 and a year later became an academician. He collaborated with his friend T. P. Rossiter, the historical painter, in making one of the latter's series of Mount Vernon scenes, "Washington and Lafayette at Mount Vernon," in which it is evident that Mignot's part consisted of the landscape background. The picture belongs to the Metropolitan Museum of Art, New York. On the outbreak of the Civil War, Mignot's Southern sympathies made his further stay in New York so repugnant to his feelings that on June 26, 1862, he set sail for England on board the *Great Eastern*. A few days prior to his departure he had sold a collection of

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weather or not it was actually built in unknown. Meeting was discontinued and members united with Camden (entry 160) in 1832.

Society of Friends reports no record known other than references to meeting in minutes of the Western Quarterly Meeting (see forthcoming Inventory of the Church Archives of Pennsylvania).

159. STANTON (WHITE CLAY CREEK) MEETING, 1772-1891 (defunct), Stanton.

Organized 1772 as a week day meeting for worship under the Wilmington Monthly Meeting (entry 156). A meeting house was built in 1780. Established in 1734 as the White Clay Creek Preparative Meeting and in 1803 the present name was adopted. Present meeting house was built in 1873. One story brick building behind which is a cemetery. On north side of road directly west of Stanton. Services were discontinued in 1891 but property is still held by the Wilmington Monthly Meeting and farmers' grange meetings are held in it occasionally.

Minutes, 1826-91, 1 vol.; Friends Historical Library. Records of deeds: New Castle Co. Recorder's office, Deeds Record; vol. F2, p. 268; vol. K5, p. 309.

160. CAMDEN MONTHLY MEETING, 1805-- (on highway to Wyoming) Camden.

Organized 1805 when present building was erected to serve both as a meeting house and school. The latter was on the second floor and was commonly called "Big Oak" from a nearby oak tree. Was intended to replace the Motherkill Meeting (entry 153), being located more conveniently for the majority of Friends. Services were not discontinued at the older meeting house however until 1828 when the members who were left at Motherkill joined the Duck Creek meeting (entry 147) for worship. Status of the Camden meeting prior to 1830 is somewhat indefinites. It may have been a Preparative Meeting under some other Monthly Meeting or there may have been a Camden Monthly Meeting during these years. But since 1830 when it united with the Duck Creek meeting it has been known as the Camden Monthly Meeting. Monthly meetings were held alternately at Camden and Little Creek. After 1865 meetings at the latter place became irregular and by 1888 had been abandoned, since which time all meetings have been held in Camden. The school established in 1805 was discontinued about 1874 or 1875. Building is two story red brick structure standing on south side of Commerce St. near the western end of town. Clerk of this meeting is George Butler. The southern Half Yearly Meeting is held here in October of each year. Clerk of this meeting is James Dixon. Paston, Md. (see forthcoming Inventory of the Church Archives of Maryland).

Men's minutes, 1830-94, 1 vol.; 1894-1937, 2 vol.; Women's Minutes, (1831-45, in Motherkill Meeting Women's Minutes, see entry 153), 1845-74, 1 vol.; (1874-- in Men's Minutes); Certificates of Removal, 1830-93 (include Duck Creek Certificates of Removal, 1773-1830, see entry 147), 1 vol.; Treasurer's Book, 1830-93 (contains also 1881-93 colored school fund account of little Creek, see entry 151, as well as a personal ledger of a shoemaker, 1892-30), 1 vol.; Manumissions, 1774-92, 1 vol.; 1 vol.; Extracts from records of Burlington and Philadelphia meetings, 1682-1783, 1 vol.; in Friend's Historical Library.

Minutes, 1937-- , 1 vol.; Register (births and burials), 1745-- , 1 vol.; (marriages), 1789-- , 1 vol.; (these contain also records of Duck Creek, entry 147); kept in vault of Farmer's Bank of Dover by Walter L. Mifflin. Records of incorporation and deeds: Kent Co. Recorder's office, Deeds Record; vol. Z6, p. 308; vol. B12, p. 300; vol. Y6, p. 465.

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William C. Braithwaite, with introduction by Rufus M. Jones, Beginning of Quakerism (London, 1912, 562 pp.).

William C. Braithwaite, Second period of Quakerism (London, MacMillan, 1919, 668 pp.).

Sydney G. Fisher, Quaker Colonies, a Chronicle of the proprietors of the Delaware (New Haven, Yale University Press, 1921, 244 pp.).

William C. Dunlap, Quaker Education in Baltimore and Virginia, with an account of certain meetings of Delaware and the Eastern Shore affiliated with Philadelphia, based on the manuscript sources, issued as a thesis Ph. D., University of Pennsylvania (Lancaster, Pa. Science Press Printing Co., 1936, 574 pp.).

"Book of Meetings", 1938, manuscript giving location and data regarding various meetings; in possession of Young Friends, 1515 Cherry St., Philadelphia.

"Advices from the Yearly Meetings of Pennsylvania and New Jersey, 1719-77", 1 vol. manuscript, transcripts of items in records of yearly meetings; in Friends Historical Library.

"Yearly Meeting of London; Christian Brotherly Advices, 1672-1768" 1 vol. manuscript, transcript of items in records of yearly meetings; in Friends Historical Library.

146. NEW CASTLE PREPARATIVE MEETING, 1684-1758 (defunct) between 4th and 5th Sts., New Castle

Organized 1684 as a preparative meeting under the Quarterly Meeting at Philadelphia. As informal meetings for worship were almost universal wherever there were a few families of Friends, such meetings no doubt preceded for the organization by at least two years. Services were held in private homes until 1705 when a plain brick meeting house was built, between Beaver and Otter Sts. (now 4th and 5th Sts.). Monthly and quarterly meetings were held here for a time but after the establishment of meetings at Newark (entry 148) on the other side of the Brandywine monthly and quarterly meetings were transferred. In 1758 the meeting became defunct, being merged with the Wilmington Monthly Meeting (entry 156). Building was demolished in 1885.

The Religious Society of Friends reports no records have been found aside from references to the meeting in minutes of other meetings, particularly Wilmington Monthly Meeting (entry 156) and Concord Quarterly Meeting (see forthcoming Inventory of the Church Archives of Pennsylvania). Records of deeds: New Castle Co. Recorder's office, Deeds Records; vol. Y1, p. 657; vol. B2 p. 186.

147. DUCK CREEK MONTHLY MEETING, 1686-1830 (defunct), Smyrna.

Meetings were held as early as 1686 as there are records of births and burials from this date but organization was probably informal and meetings irregular until 1705. A meeting house was built some time prior to 1769 and a frame schoolhouse was added before 1800. They stood on a rise of ground north of Smyrna near Duck Creek. By 1830 the buildings had become dilapidated

And the meeting was united with Motherkill (entry 153). In 1852 the Duck Creek Preparative Meeting was laid down and its members joined with Little Creek Preparative (entry 151). See: Edward T. Richards, "Duck Creek Friends Meeting" in Wilmington Evening Journal-Every Evening, Feb. 20-23, 1933.

Men's Minutes, 1705-1830 (portions of 1740-42 missing), 2 vols.; Index to Men's Minutes, 1705-1800, 1 vol.; Men's Minutes, 1705-1757, combined with Register (births 1686-1796, deaths 1713-1841, and marriages 1711-1788), 1 vol.; Women's Minutes, 1711-1830 (1734-41 missing), 1 vol.; Register (births and deaths), 1778-1846, 1 vol.; Certificates sent, 1773-1836, in Camden Monthly Meeting book of Certificates of Removal (entry 160); Manumissions, 1774-99, 1 vol.; in friends Historical Library. Register (births, marriages, burials), 1830--, in separate section of Camden records (entry 160), Minutes, 1705-1800, 1 vol.; (may be transcript); in possession of the Pennsylvania Historical Society, 1300 Locust St., Philadelphia. Record of deeds: Kent Co. Recorder's office, Deeds Record; vol. G2, pp. 112 and 127.

148. NEWARK MONTHLY MEETING (KENNETT), 1686-- (transferred), (Carr Rd, Brandywine Hundred). R. F. D. 3, Wilmington.

Organized not later than 1686, apparently being an outgrowth of the meeting at New Castle, the site being more convenient to those living north of the Brandywine. Meetings were held in private homes until 1687 when land was donated by Valentine Hollingsworth for a meeting house and graveyard "being some already buried in ye spot". Separate meetings were held in the winter of 1687 at Centre by some members due to the difficulty of fording the Brandywine. These continued for several years and meetings were later held alternately at Newark and Centre. Meeting at the earlier site were gradually abandoned, the last monthly meeting being in 1707. Beginning about 1721 meetings were held at Kennett alternately with Centre but the name Newark was retained until 1760, when it was changed to Kennett Monthly Meeting (see forthcoming Inventory of the Church Archives of Pennsylvania). Site of the original meeting house is now occupied by the Newark Union Methodist Episcopal Church (entry 258). A marker has been erected at this site by the Historic Markers Commission of Delaware.

Current records are those of Kennett Monthly Meeting (see forthcoming Inventory of the Church Archives of Pennsylvania). Men's Minutes (including a register of births, 1667-1746m, and deaths, 1683-1758), 1686-1897, 7 vols.; Women's Minutes, 1789-1893 (1821-27 missing, see "Orthodox" minutes of Centre Monthly Meeting, entry 149), 5 vols.; Minutes of Sufferings, 1757-81, 1 vol.; Register (births and burials). 1696-1898, 4 vols.; (marriages and a few records of births and deaths). 1718-1821, 1 vol.; Manumissions, 1706-1806, 1 vol.; Certificates of removal, 1751-1875, 2 vols.; transcript made in 1883 of extracts from Men's Minutes, 1686-1760, 1 vol.; transcript of extracts from Minutes of Philadelphia Yearly Meeting, 1757, Men's Minutes, 1686-1760, Women's Minutes, 1678-1760, in possession of Pennsylvania Historical Society, 1300 Locust St., Philadelphia. Women's Minutes, 1698-1760; in possession of Orthodox Friends, 302 Arch St., Philadelphia. The last three items may be transcripts or preparative minutes. Records after 1760 are in the mane of Kennett Monthly Meeting but are included herein as no change in the particular meetings composing it was made until many years later (see Centre, entry 149, and Hockessin Meetings, entry 155).

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Colored School fund account, 1881-93 in Treasurer's book of Camden Monthly Meeting (see entry 160), in Friends Historical Library. Record of Incorporation: Kent Co. Recorder's office, Deeds Record; vol. Y3, p. 12.

152. LEWES WEEKLY MEETING, 1712-1800 (defunct), Lewes.

Organized 1712 as an outgrowth of informal meetings for worship which are said to have been held as early as 1692. Were a part of Duck Creek Monthly Meeting (entry 147). Services were held in the home Cornelius Wiltbank. Whether or not a meeting house was built is unknown. Date the meeting became defunct is uncertain but deed dated October 23, 1813 for land "which had been used in the past as a burial place for Friends" on the south side of S St. was made out to the Friends of Motherkill (entry 153).

Society of Friends reports no records except references in minutes of Duck Creek Monthly Meeting (entry 147). Record of deed: Sussex Co. Recorder's office, Deeds Record; vol. AH31, p. 96.

153. MOTHERKILL (MURDERKILL) MONTHLY MEETING, 1712-1830 (defunct), Dover.

Organized by members of the Duck Creek Monthly Meeting (entry 147) whose homes were too far from the meeting house. Records of the parent body show meetings for worship were held on Murderkill Creek at the home of Widow Needham as early as June 18, 1712. Robert Porter was appointed overseer of the "Weekly Meetings of Murder Creek". That these meetings continued over a long period is shown by their being again mentioned in 1728 when Friends of Murderkill requested a Preparative Meeting to be under Duck Creek Monthly Meeting. Sometime later a brick meeting house was built on the road from Dover to Magnolia on a tract of land called "Folly Neck". This meeting house was destroyed by fire in 1760 and shortly thereafter a brick meeting house was built on the same site. In 1788 the Motherkill Monthly Meeting was set off from the Duck Creek Monthly Meeting. Services were continued until 1828 when members re-joined the Duck Creek meeting for worship. Two years later they were united as the Camden Monthly Meeting (entry 160) and in 1844 the old meeting house was razed. Building stood on east side of Dover road a little north of Magnolia. Burial ground is completely overgrown with brush and almost hidden.

Men's Minutes, 1788-1830, 1 vol.; Women's Minutes, 1788-1845, (1831-45, include Camden Monthly Meeting, see (entry 160) 1 vol.; Certificates of Removal, 1789-1832, and Marriage Certificates, 1789-1829, 1 vol.; in Friends Historical Library. Record of deed: Sussex Co. Recorder's office, Deeds Record; vol. AH31, p. 96.

154. COOL SPRING MEETING, 1720-1817 (defunct) Cool Spring.

Organized 1720 as a meeting for worship by the Duck Creek Monthly Meeting (entry 147) with the consent of the Quarterly Meeting at Chester (see forthcoming Inventory of the Church Archives of Pennsylvania). Was known also as Broadkiln Meeting. Early meetings were held in homes of members until the building of a small frame meeting house at Red Mill Pond. Deed for six acres of land on which this meeting house stood bears date of February 1, 1742/3, but the building may have been erected earlier. Such an action would not have been unusual at that time and place. Became defunct about 1817 and the land was sold in 1839, a small enclosed plot used as a burying ground being reserved.



The News Journal/GARY EMEIGH

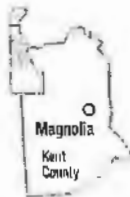
Jonathan McIlvain, 16, of Dover, replaced the dilapidated steps leading to the newly marked meeting house cemetery as part of a project to earn his Eagle Scout badge.

Cemetery marker brings history to life

Community pitches in to help preserve historical site

By NATE DELESLINE III
The News Journal

Most people drive through Magnolia without realizing the area's rich history. That's why Neil Holzman and a handful of others worked to get the small cemetery just north of the town recognition in the form of historical markers.



ON THE WEB

For more information on historical markers in Delaware:
www.state.de.us/sos/dpa/markers/

Thursday marked the unveiling of two markers at the site on the east side of U.S. 113A. The first marker recognizes the location as the former site of the Murderkill Friends Meeting House, which was torn down more than a century ago. The current Quaker meeting — Camden Friends Meeting — is the descendent of the earlier organization.

The second marker recognizes one of America's foremost abolitionists, Warner Mifflin, who is buried there.

Each year, the state typically places 25 to 30 historical markers, all of which must be sponsored by a member of the Delaware General Assembly. Sen. Margaret Rose Henry, D-Wilmington East, sponsored the legislation for these markers.

"I think this is the best it's looked in 150 years," Holzman said as he surveyed the tidy plot.

The cemetery has known harder times. After the Murderkill Friends meeting

See MARKER — B5



The News Journal/GARY EMEIGH

Mike Richards (left) and Brandan Bradley look over the sign Bradley made last year listing the names of about 150 individuals known to be buried at the former location of the meeting place of the Murderkill Society of Friends in Magnolia.

Marker: Residents honor meeting place

FROM PAGE B1

house was removed in 1844, the property became overgrown. That is, until the late Charles Caplinger, of Dover, stepped in.

A veteran of the Korean and Vietnam wars, Caplinger worked for more than a decade to clear trees, briars and vines that had overtaken the cemetery. All the work was done on his own time and at his own expense.

"He just took this project on" without being asked, said Mike Richards, representing the Camden Friends Meeting. "He thought it was a shame it was so overgrown."

A distinguished history

By the early 1700s, Quakers were gathering in the area regularly for worship. As the group grew, they erected a building in 1760 to house the growing congregation.

The structure caught fire and was rebuilt from brick.

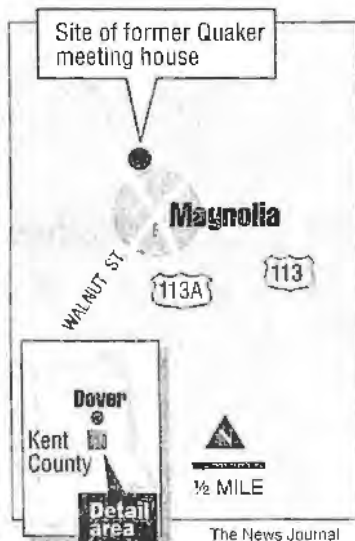
By 1814, the members considered moving to nearby Camden and regular services at the

Magnolia site stopped around 1828. In 1830, the members united with the Camden organization and the Magnolia building was torn down in 1844.

Warner Mifflin, a Virginia native, came to Delaware as a youth. Born into a slaveholding Quaker family, he released his slaves in 1774 and soon became one of America's foremost abolitionists. Mifflin traveled the country extensively and was recognized internationally for his anti-slavery efforts. In 1788, he founded Delaware's first abolition society.

Mifflin was best known for calling for peace between Gen. George Washington and British Gen. William Howe during the Revolutionary War. He died in 1798 and was buried at the Magnolia site. The marker on his grave was moved to the Camden location in the 1930s to escape the overgrowth.

At Thursday's ceremonies, Richards praised the contribution of 16-year-old Dover resident Jonathan McIlvain, who replaced the dilapidated steps



the site. As part of a senior project, he made a new sign listing the names of about 150 individuals known to be buried there. Caplinger had installed a similar wooden sign when he finished his work, but it had fallen into disrepair. The new sign is made of metal.

Richards said he thinks the list is complete, but said there could be omissions.

"Records get kind of sketchy when you go back that far," he said.

Russ McCabe of the Delaware Public Archives said he realizes history does not always seem terribly interesting. But the more you learn about the past, the more history comes to life, he said. Having a creative imagination is key.

"If you don't have a creative imagination, folks, you don't really appreciate history," McCabe said.

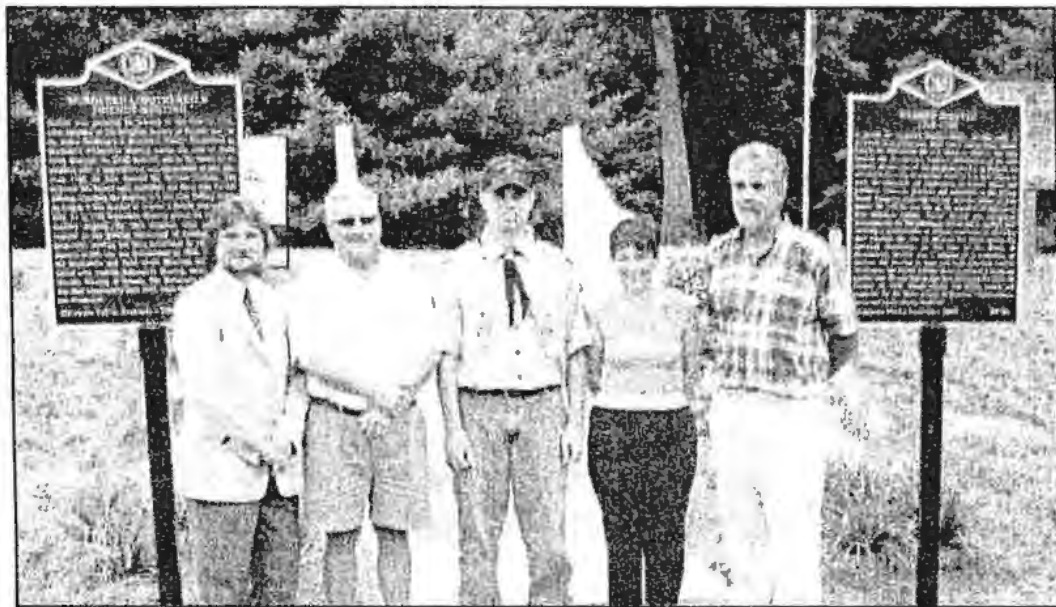
To offer help or for additional information call Richards at (302) 697-6910.

Contact Nate Delesline III at 324-2281 or ndelesline@delawareonline.com.

leading to the meeting house cemetery as his Eagle Scout project. McIlvain and his parents solicited the help of three fellow troop members, and local businesses donated materials.

Brandan Bradley, a 2004 Polytech High School graduate, also played a part in preserving

New life for old cemetery



Delaware State News/James Perno

Attending Thursday's marker dedication at the Motherkill Friends Burial Ground and Meeting House in Magnolia are, from left, State Archivist Russell McCabe; Allen McIlvain, of Dover; Eagle Scout Jonathan McIlvain, who built the steps behind the group for the site; JoAnn McIlvain; and Mike Richards, of Camden Friends Meeting House. Also unveiled Thursday was a marker, right, for Colonial-era abolitionist Warner Mifflin, who is buried in the cemetery.

Markers unveiled at Magnolia site

By Kate House-Layton
Delaware State News

MAGNOLIA — People have driven past a cemetery on U.S. 113A just north of Magnolia every day for years.

Maybe they blinked as they passed it and missed it.

Or perhaps they wondered what lay beyond the tall grass and bramble.

There shouldn't be much to question now.

On Thursday, the Motherkill Friends Burial Ground and Meeting House, which also is known as the Murderkill-Motherkill Friends Meeting House, was recognized and dedicated by the state archives.

The ceremony was prompted by the completion of a new set of steps to the cemetery.

The concrete steps were built by Jonathan McIlvain, 16, of Dover, as part of an Eagle Scout project.

Sen. Margaret Rose Henry, D-Wilmington, sponsored placing two blue state historical markers on each side of the steps.

"I'm sure there's some of you here who have driven past this



Mr. McCabe and Mr. Richards unveil the Mifflin marker. Mr. Mifflin, who died in 1798, freed his slaves in 1774 and 1775 and later became an early leader in the abolitionist movement before the Civil War.

site over the years who have wondered, what is that?" State Archivist Russell McCabe said, his voice competing with roars of C-5 engines, the grumble of traffic and the moan of a firehouse siren.

The dedication ceremony was recognized those who

helped make the site what it is today as well as its history.

"It's my pleasure to be here today to recognize what I think is some pretty significant history," Mr. McCabe said.

The cemetery and the meet-

See Markers — Page 12

Marker begins planned series on Underground Railroad

By Joyce Mullins
Staff writer

The dedication of a state historical marker does not usually generate as much excitement as occurred for the one held Feb. 27 at Camden Friends Meeting House.

It was an event of special significance to a lot of people for several reasons, not the least of which is that it is the first of a planned series of "Freedom Trails" markers highlighting the history of the Underground Railroad in Delaware.

The marker notes the Meeting House site as the burial place of John Hunn, known as "the Chief Engineer of the Underground Railroad in Delaware." The dedication also commemorated the first time there has been a state marker noting the history of Camden Friends Meeting.

This last reason might surprise a lot of people, said Russell McCabe of the Delaware Public Archives.

"I think a lot of people thought there was already an historical marker there, but there wasn't," he said. "The sign that is already there is their own and it's not a state historical marker."

McCabe, who said he has been responsible for the state's marker programs for about 12 years, said this one is special and

not only because it honors the historic Quaker Meeting House.

"It is also the beginning of an initiative that has a theme — 'The Freedom Trails.' It allows us to focus on sites in this particular case that are associated with the Underground Railroad," he said.

Delaware abolitionists — black and white — played daring, dangerous and successful roles in helping slaves escape, moving them from one secret location to another along routes that came to be called The Underground Railroad.

A statewide coalition of individuals and organizations that formed a couple of years ago, targeted getting historic markers erected at documented Underground Railroad "stations" as a key step in creating living history tours.

They were not the first to hold on to a dream of recognizing the heroes of Delaware's Underground Railroad.

Wilmington resident Vivian Rahim, director of the Harriet Tubman Historical Society, remembered working on this project years ago. She said she had some success over a period of more than 10 years citing the erection of markers for Underground Railroad figures such as Wilmington's Thomas Garrett, but "then it stopped."

Her excitement was almost palpable as she talked from her second home in Georgia last week about getting the help of Sen. Margaret Rose Henry, D.-Wilmington East, for funding to get the Freedom Trails markers going again.

"Now we have a whole list. She is going to do at least 10 for us. We are doing the markers from the national study sponsored by the National Park Service," Rahim said.

Hunn among local Quaker abolitionists

Rahim said it was no accident that the marker at Camden Friends Meeting honors John Hunn, who had a home in Middletown and another in Lebanon, Kent County, called Wildcat Manor.

"I was thinking about John Hunn not getting his due," she said. "There is a lot of talk about [the abolition efforts of] Thomas Garrett, but both of them were tried [in court] and both of them lost a great deal."

The marker notes that many members of Camden Friends Meeting, built in 1805, "were active in the anti-slavery movement."

Among the celebrants at the dedication were descendants of John Hunn, including his great-grandson John Hunn Brown and great-great-granddaughter, Alice Hunn Brown.

Michael Richards, a descendant of the Cowgill



HISTORIC BEGINNINGS: Celebrating the recent dedication of a new state historical marker at the Camden Friends Meeting House are, from left, Lt. Gov. John Carney, John Hunn Brown and his daughter Alice Hunn Brown, great-grandson and great-great-granddaughter of abolitionist John Hunn Brown, and Michael Richards, a descendant of the Cowgill family. The Cowgill, Hunn and Jenkins families were local Quakers and members of Camden Meeting and active in the anti-slavery movement. The historic marker is the first in a planned series of 'Freedom Trails' markers designed to highlight the history of the Underground Railroad in Delaware. Photo by Betsy Gustafson.

family, another Camden Meeting abolitionist family, also came to celebrate the marker and what it means.

"It was a culmination of a lot of work," he said, explaining that although the Camden Meeting was not actually a site on the Underground Railroad, the anti-slavery work of some of its oldest families make it a significant place in the history of the abolitionist movement.

"I think everybody is very pleased and happy about it. It was kind of overdue," he said. "We had about 75 people for the dedication. It was a wonderful coming together of people

from our meeting, people from the black community who have been involved, legislators, and descendants of the abolitionists."

Until the marker was erected, the only visible record in the Camden Meeting House of his ancestors' abolitionist history was his great-great-grandfather's anti-slavery pocket piece, which is on display there.

"Henry Cowgill was suspected by his neighbors of harboring slaves, but the sheriff would not arrest him" said Richards, who is also a member of the statewide Underground Railroad coalition.

He said he heard very little in his childhood about what happened on the old family farm on Willow Grove Road that was a station on the Underground Railroad.

"The one thing I know, that my mother said one time, was that her great aunt told her once how she took food in her apron to the barn where the escaping slaves were hidden. It was just by chance that my mother mentioned it one time and told me," he said.

This and other acts of courage will be commemorated on the Freedom Trails historic marker series.

Quaker house historic site

By **Drew Volturo**
Staff writer

CAMDEN — John Hunn would not have wanted the recognition.

An abolitionist described as the "chief engineer" of the Underground Railroad in Delaware, Mr. Hunn was a quiet and modest man who simply thought slavery was wrong, his great-grandson said.

On Wednesday, the Camden Friends Meeting house for Quakers on Camden-Wyoming Road will receive a state historical marker in part because of the role its members played in helping slaves escape to freedom.

Mr. Hunn, a member of the meeting, was buried in the adjoining cemetery in 1894.

If you go

What: Dedication of historical marker for Camden Friends Meeting

When: Wednesday, noon

Where: Camden Friends Meeting house, 122 Camden-Wyoming Road

John Hunn Brown, a direct descendant of Mr. Hunn, said there was great risk involved in providing "safe houses" and passing fugitive slaves northward.

"What they were doing was illegal," he said. "My great-grandfather wrote a book describing everything he did, but he told his son to burn it because people (named in the book) were still alive."

"(Abolition) was his life's work. He was a man of great conscience."

Built in 1805, the Camden Meeting house now serves as the gathering place for Quakers in Kent and Sussex counties, having since absorbed all other meetings, said member Michael Richards, with 40 people active with the group.

The Quakers in the post-Revolutionary War era were mostly opposed to slavery, according Mr. Richards.

"Quakers didn't feel it was right for one person to own another," he said. "We see that there is a spark of the divine spirit in everyone."

Mr. Richards' descendants, the Cowgills, were

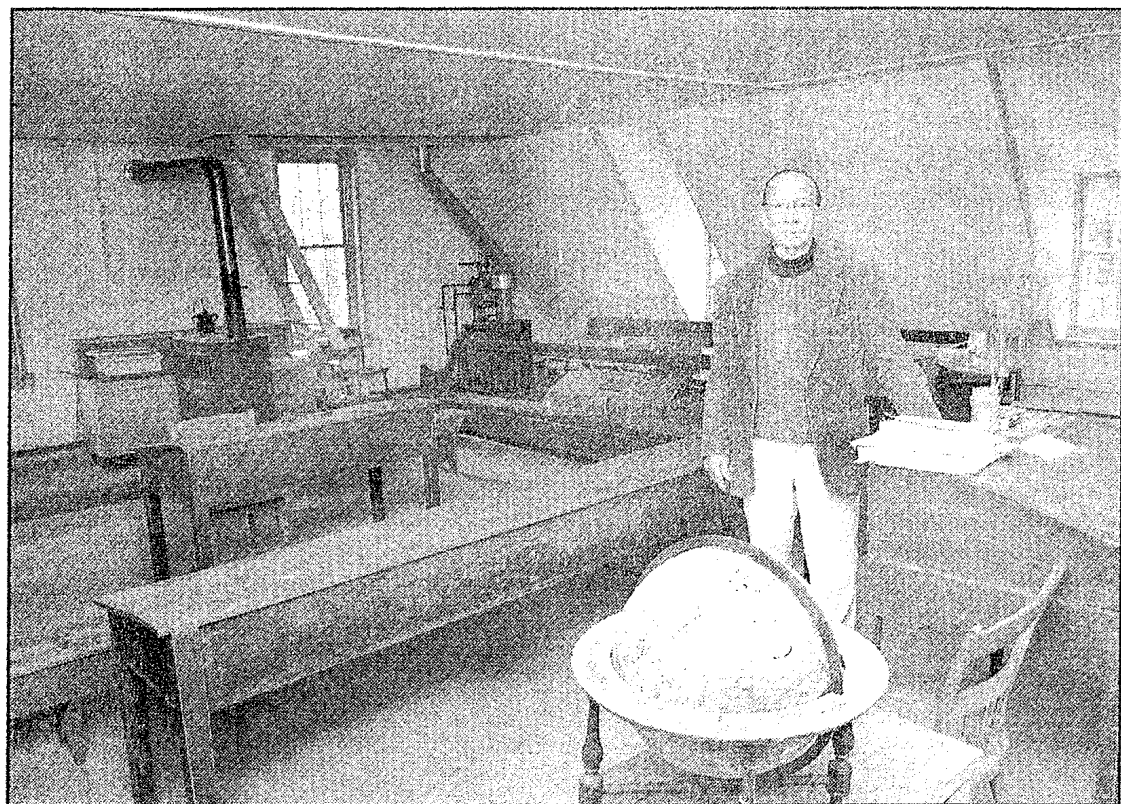
See Marker — Page 4



Staff photo/John King

Michael Richards, left, and John Hunn Brown stand in front of the Quakers' Meeting house. Built in 1805, it now serves as the gathering place for Quakers in Kent and Sussex counties.

DE State News 2/26/2002



Staff photo/John King

John Hunn Brown, a descendant of abolitionist John Hunn, stands in the middle of the school room inside the Camden Friends Meeting house for Quakers on Camden-Wyoming Road. The building will receive a state historical marker on Wednesday.

Marker

Continued From Page 1

also active on the Underground Railroad, with a station at their farm.

He recounted a story about how people wanted to search the Cowgill farm, but his great-great-grandfather was a friend of the county sheriff, who wouldn't issue the warrants.

"The Cowgills were very strong in their beliefs," he said. "You could lose everything you had (by helping slaves escape)."

Mr. Brown's family was wiped out because of Mr. Hunn's actions in the mid-1800s.

Mr. Hunn was twice fined \$10,000, which resulted in

his family having to sell all his lands.

"The judge said he could avoid the fine if he promised to stop helping slaves escape," Mr. Brown said. "He told the judge that he would never stop doing it until he died."

The two-story, brick meeting house — placed on the National Register of Historic Places in 1973 — was overdue for a state historical marker, said Russell McCabe, administrator of the State Archives' historical marker program.

"Lately, there has been a national interest in the Underground Railroad," he said. "In Kent County, there has been a desire expressed to mark the sites.

"This is the first of a

planned series of markers on the Underground Railroad."

The Delaware Freedom Trails program will formalize the process of marking the approximately 20 verified sites throughout the state, Mr. McCabe said.

A bill to make this possible passed the Senate last year and sits in the House.

The work of abolitionists continued until the 13th Amendment was ratified in 1865, abolishing slavery.

Delaware did not ratify the amendment until 1901, urged by then-Gov. John Hunn Jr., Mr. Hunn's son. The state was the last to formally abolish slavery.

Drew Volturo can be reached at 741-8296 or dvolturo@newszap.com.

Markers

Continued From Page 1

ing house that once stood there have had several names.

Mr. McCabe and Michael Richards of Camden Friends Meeting House said it once was called the Murderkill, but the Quakers later changed it to Motherkill and later to Motherkiln.

The name is said to have several meanings.

"Kill" or "kiln" derive from the Dutch word for river.

The Camden Friends Meeting House now owns the site.

The earliest burial at the site is dated 1769 and the latest is 1834.

Part of what makes the plot meaningful to Mr. McCabe and

others is the presence of its most prominent resident, abolitionist Warner Mifflin, who died in 1798.

Mr. McCabe said a marker recognizing Mr. Mifflin gives some "long overdue recognition to an individual who has been under-recognized as far as Delaware history and heritage is concerned."

Mr. Mifflin was a native Virginian from a slaveholding Quaker family who came to Delaware as a young man.

He freed his slaves in 1774 and 1775 and later became a leader in the abolitionist movement before the Civil War.

One of his achievements was convincing the Virginia legislature in the 1780s to provide better legal avenues for slave owners to release their slaves.

"In a direct way, Warner Mifflin was responsible for the freedom of African-Americans all over this country," Mr. McCabe said.

More than an abolitionist, Mr. Mifflin was an advocate for human rights and was criticized for it, Mr. McCabe said.

"He's one of the lesser-known and yet outstanding Delawareans we know," he said.

Mr. Richards also acknowledged Charles C. Caplinger, who before his death in 2002 took the initiative to clear the cemetery and keep it mowed.

He also researched the cemetery and built a wooden sign with the names of those buried there.

"Had it not been for him, I don't think any of us would be here today. This ceremony would not be

taking place," Mr. Richards said about Mr. Caplinger.

"Most people didn't remember there was a cemetery here and he thought it was a shame that it was so overgrown."

Mr. Richards also recognized Cheryl White of Magnolia, who extensively researched the cemetery and arranged for a new sign at the site.

Ms. White commissioned Brandon Bradley, a Polytech High School student at the time, to replace Mr. Caplinger's weather-beaten wooden sign with a metal one.

Mr. Richards said the new steps and markers acted as a renewal for the cemetery.

"I think you could say that," he said. "It's gotten us to really take an

interest in it."

"This gives us an impetus to keep it up and take care of it."

Mr. Richards said Camden Friends does not have a trust fund for the upkeep of the site, but he hopes one will be started to help with maintenance.

Camden Friends member Ralph Johnson of Frederica said people don't hear much about Quakers anymore, but at one time, a large number of meeting houses were in the area.

Some have survived, he said, some haven't.

Camden Friends member June Satterfield of Smyrna said she was impressed with the recognition of Mr. Mifflin as a great patriot who acted as a voice of dissent in his time.

"And yet he represents certainly what we all cherish today and feel, that is love of humanity and love of country," she said.

Ms. Satterfield said she thought the steps were a good way to invite visitors to see what is in the cemetery.

Simon James, 11, of Leipsic, a young Friends member, said he liked the small, simple gravestones in the cemetery.

"One of the great things about these projects for us at the archives is seeing them to their completion," Mr. McCabe said.

"The beautiful thing about this is it's going to continue to educate people for years to come."

Staff writer Kate House-Layton can be reached at 741-8242 or khouse@newszap.com.

Delaware



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MEDIA ADVISORY

July 11, 2005

PROMINENT ABOLITIONIST TO BE RECOGNIZED DURING UNVEILING OF MARKERS AT HISTORIC KENT COUNTY QUAKER BURIAL GROUND ON JULY 14TH

The Delaware Public Archives and Camden Friends Meeting will be dedicating two state historical markers at the former meeting place of the Murderkill Society of Friends at Noon on Thursday, July 14, 2005. The site is located just north of Magnolia on the east side of Alternate Route 113. This event is part of a year-long celebration of the bicentennial of the Camden Meeting, present owners of the burial ground. In addition to commemorating the history of the site, the ceremony will celebrate the life of Warner Mifflin, one of our nation's foremost abolitionists of the 18th century, who is buried there. The burial ground has recently been improved with the construction of a new entry by local Eagle Scout Jonathan McIlvain. The efforts of Mr. McIlvain and others to improve this long-neglected local landmark will be recognized during the event. Following the unveiling of the markers, a reception will be held at the Camden Friends Meeting on Camden-Wyoming Avenue. Newark resident Mike McDowell will discuss the many achievements of Mifflin, whose internationally-known efforts resulted in the freedom of countless slaves during the late 1700s.

All interested persons are encouraged to attend. For additional information contact the Delaware Public Archives at 302-744-5049 – or Mike Richards, representative of Camden Friends Meeting at 302-697-6910.

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