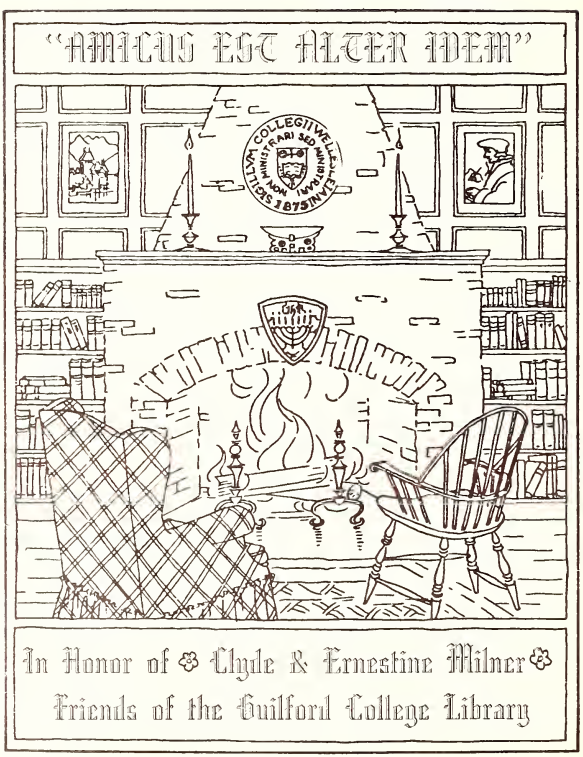
New Garden

FRIENDS MEETING

The Christian People Called Quakers

Hiram H. Hilty



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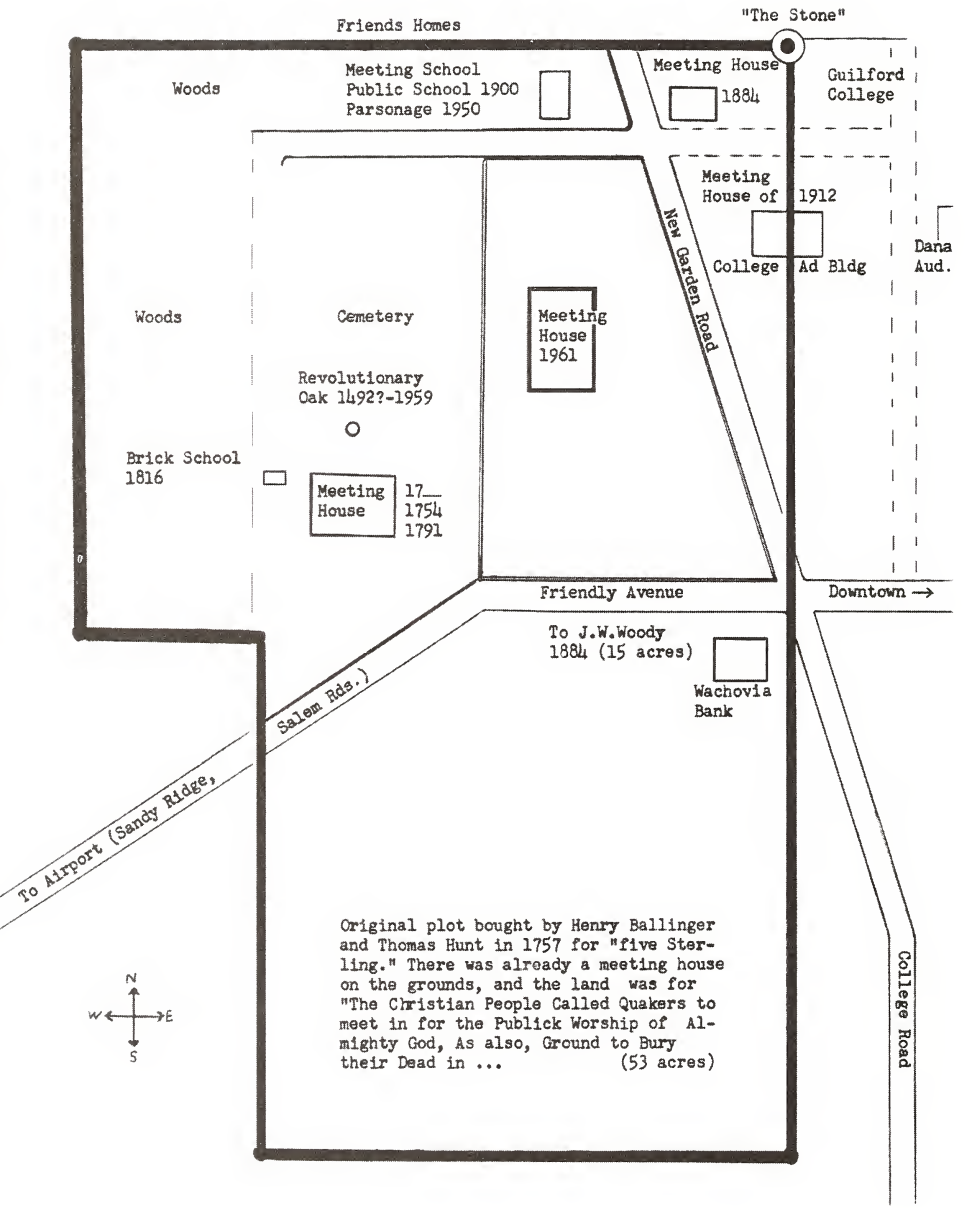
The Original Plot 1757



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The Christian People Called Quakers

BY

Hiram H. Hilty

Revised Edition

North Carolina Friends Historical Society

New Garden Friends Meeting

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To Janet, who has shared with me fifty-three years of joyous fellowship with the Christian people called Quakers at New Garden Meeting

Contents

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* Photographs by Tom Lassiter, 2000-2001.

All photographs and artwork courtesy of the Friends Historical Collection, Guilford College, unless otherwise noted above or on the referenced pages.

Introduction

I have imagined myself bouncing down the famous Pennsylvania Wagon Road toward the strange new land of North Carolina more than 200 years ago. I have lived with Friends as they felled trees in the virgin forest to build their rustic homes and raised their first simple meeting house. I have sat in their silent meetings for worship and their earnest monthly meetings for business. I have seen the first crops begin to grow as the warm sun filtered down on the first clearings.

To enter this mood, I have spent many hours poring over 226 years of monthly meeting minutes, and read numerous articles and books. The life of New Garden Friends Meeting is well documented, and my task has been to try to put it in a compressed narrative which will help us catch the sweep of events and understand the meaning of it all. It begins with some forty families who were bound together by a common perception of Truth, to use their favorite term. This led them to establish a community whose life revolved around their Quaker Meeting and its concerns. It caused them to establish a meeting school, a school for slaves, and with the Yearly Meeting, the New Garden Boarding School.

This book recounts the working out of meeting concerns over the generations. There is so much that might be said — that ought to be said — that one must exercise severe discipline in a study as brief as this. Much more material has been eliminated than has been included, and I trust Friends will be understanding.

It was my good fortune to have a long and close friendship with Dorothy Gilbert Thorne, and I have written in the shadow

of that remarkable person. Her history of Guilford College, and her important article on the origins of New Garden Meeting in the Bulletin of the Friends Historical Association in 1945, contain a core of information which research confirms again and again. Algie Newlin, J. Floyd Moore, Russell Branson and Gertrude Beal have all done important work in this area, and I am indebted to them all. Frank and Ethel Crutchfield, Harriet Hood, Louetta Knight Gilbert, Clara Farlow and others have provided important reminiscences. Invaluable assistance has come from Damon Hickey, Curator of the Friends Historical Collection of Guilford College, and Mary Edith Hinshaw, both of whom have read the manuscript, and from Carole Treadway, expert bibliographer and assistant in the Friends Historical Collection.

This study has been sponsored by the North Carolina Friends Historical Society and is one in its commendable series of meeting histories. The Society, the Publication Board of North Carolina Yearly Meeting, and New Garden Meeting, have assisted in this publication, and their aid is gratefully acknowledged.

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The beloved community of New Garden Friends Meeting, both near and far, has long awaited Hiram Hilty's update to "The Christian People Called Quakers." With the assistance of the Literature Committee, clerked by Jane Miller and Ruth Anne Hood, and the guidance of Carole Treadway, of the North Carolina Friends Historical Society, the added information in this book brings the history of New Garden Friends Meeting from the early 1980s up to the new millennium. No attempt was made to revise the original text or to include more details. Instead, with the addition of a new chapter, Hiram Hilty was able to express how the growing meeting community has evolved over the last eighteen years. Touched upon are the main concerns, decisions, and highlights of the life of New Garden Friends Meeting as it approaches its 250th year. Special thanks to Nancy Lassiter who saw this book through its publication and to the Friends Historical Collection of Guilford College for the use of its resources.

I

The Beginnings

The Quaker settlement at New Garden in the piedmont region of North Carolina in the mid-1700's came about as a result of a great movement of people southward from Pennsylvania and contiguous colonies. Many of the settlers came by the famous Pennsylvania Wagon Road. Crevecour's famous *Letters from an American Farmer* relates it to the settlement of the Moravians. Referring to New Garden, he wrote: "There they have founded a beautiful settlement . . . contiguous to the famous one which the Moravians gave at Bethabara, Bethamia [*sic*], and Salem, on the Yadkin River."[1]

Another settlement of ethnic Germans formed to the east of New Garden before and during the arrival of the Pennsylvania Quakers. There were Lutherans and German Reformed, who had also come from Pennsylvania and continue as a vigorous religious community today. The first of this group was the Friedens Lutheran Church, which was organized in 1745, and survives to this day.

In what was to become North Greensboro, on Buffalo Creek, a Presbyterian congregation formed in 1755 or 1756. Services had been held there since the visit of the Pennsylvania missionary Hugh McAden, in 1752. These people of Irish and Scotch-Irish stock, had also come from Pennsylvania. Like all the rest, they came in search of land and elbow room, and the right to a free exercise of their religion.

It has been suggested that this avalanche of migration responded to the innate restlessness of descendants of European Teutons who had astonished the Romans by their continuous moving about. A more precise explanation might be that Gov-

[1] Crevecour, J. Hector St. John de, *Letters from an American Farmer*, p. 103. Quoted by Dorothy Gilbert, *Guilford: A Quaker College*, pp. 20, 21.

ernor Spotswood of Virginia launched a campaign in 1716 to populate the Shenandoah Valley and the upper piedmont region. This movement flowed southward, attracted by offers of fifty acres free as a homestead by the governors of North Carolina, and attractive prices on the Granville Estates. Granville sold 640 acres for three shillings (plus a small quitrent) at a time when the heirs of William Penn were charging fifteen pounds for a hundred acres in Pennsylvania.

In terms of religion, Pennsylvania Quakers could hardly have expected an improvement in North Carolina, for it was the duty of the colonial governors to establish and maintain the Anglican Church there. However, freedom-loving North Carolinians were not very cooperative. As early as 1703, Presbyterians united with Quakers to force the removal of Deputy Governor Robert Daniel when he pushed through a requirement that all Assemblymen must be Anglicans. Daniel had also demanded that Quakers take the oath, but this was rescinded and the Quaker exemption restored.[2]

The flood of immigrants who came to North Carolina in the mid-eighteenth century were not, of course, the first inhabitants. Native Americans, commonly called Indians, had lived there for centuries, perhaps millenia. Those inhabiting what is now Guilford County were the Saura and Keyawee, whose memory is still retained in the Sauratown Mountains and the town of Cheraw (Keyawee) in South Carolina. They are classified as Eastern Sioux. Although very little is known about these people, it is assumed on the basis of clear knowledge about their neighbors, that they were an agricultural people, who also engaged in hunting and fishing. Tradition holds that they were themselves peaceable, but were raided repeatedly by their Iroquois enemies and abandoned the New Garden region about 1711. As a consequence, "only a few of them were seen walking around after the 1740's and the 1750's."[3] Two or three Indian families were said still to be living in the Buffalo Church area when the Quakers arrived.

[2] Lefler, Hugh T., *History of North Carolina*, vol. 1, p. 65.

[3] Arnett, Ethel, *The Saura and Keyawee in the land that became Guilford, Randolph and Rockingham*, Greensboro, N.C. 1975, p. 92f.

An interesting aspect of the life of the Sauras is their funeral customs. When an important person died, people gathered from a great distance for the funeral and awaited the arrival of some noted doctor or conjurer. John Lawson reported that "in time he came and after a long period of silence he began his oration." He was followed by three others who spoke in praise of the deceased.[4] Quaker practice seems to rise from the very soil of New Garden!

There was concern by New Garden Quakers about the ownership of the land they occupied, and it is said that they purchased it from the Keyawees, but the matter is unclear. In 1764, a committee was appointed to investigate any Indian claims against lands occupied by New Garden Friends, but after two fruitless months the matter was dropped. The Indians had long since gone. In 1791, however, as Friends pressed westward, a minute was adopted that "no Friend settle ... on Indian land unpurchased."[5]

Probably, the attractiveness of the New Garden area, and its openness with occasional clearings, was a heritage from the long Indian occupation and practice of agriculture. The slash-and-burn method of agriculture practised by American Indians, and the large cornfields known to have been cultivated by North Carolina Indians, may have created a welcome open area then still persisting in the vast forest. Another tradition repeated by the late Edgar Murrow, had it that this area was a vast hunting ground where the Indians periodically stalked their prey unencumbered by heavy underbrush. To keep it that way, it was burned off when the brush began to grow back.

It was to this ancient Indian settlement, now rapidly filling up with Euro-Americans, that Thomas Beals came to make a home for his family sometime after 1748. He had gone to Cane Creek to join other Friends there on that date, but then pressed on some thirty miles westward to become a founder of a new settlement. His odyssey foreshadowed the pattern imitated by scores that followed. Born in Chester County, Pennsylvania, he had gone first to Hopewell Meeting near Winchester, Virginia,

[4] *Ibid.*

[5] New Garden Monthly Meeting Minutes, January 28, 1792. Hereinafter *NGMMM.*

then to Cane Creek, North Carolina, before establishing his home at New Garden. In his home, the first "official" meeting for worship was held in 1752.[6] Of course, Friends had been gathering informally for some time. Tradition has them sitting on fallen trees for benches in 1740 or 1741. A log meeting house is said to have been built as early as 1742, which, however, burned in 1752 and was replaced in about 1754.[7]

But the restless Thomas Beals moved on to Westfield, North Carolina, then to Virginia again, then to Lost Creek, Tennessee, and in 1799 settled near Chillicothe, Ohio. It was Beals and his companions from Chester County, Pennsylvania, who brought the name to New Garden Meeting, for several families of them came from the New Garden Meeting in Chester County. In about 1706, several families from Ireland had come to Penn's colony, and "settling there, gave the name New Garden to their home, in remembrance of that place in Ireland."[8] The genealogy of the New Garden name thus becomes clear. J. Floyd Moore, seeking the roots of his North Carolina Meeting, has visited the ancient burying ground of the Irish New Garden Meeting in the Republic of Ireland, sparking much interest in the almost forgotten site.

It should not be supposed, however, that the Cane Creek-New Garden Quaker settlements were the first in North Carolina. Since 1698, there had been a North Carolina Yearly Meeting of Friends which gathered about 200 miles away near the coast in Perquimans County. It was there that William Edmundson, an Irish Friend, found Quaker Henry Phillips living in 1672. Phillips said it had been seven years since he had seen a Quaker. Later that year, George Fox himself, the founder of Quakerism, visited there and preached to gathered Friends. A historical marker at Hertford marks this spot. In 1752, Thomas Newby from Perquimaans visited New Garden Monthly Meeting, and some Eastern Friends may have settled in the Piedmont before the Friends from the North arrived,

[6] See Gilbert, Dorothy, "First Friends at New Garden," Bulletin FHA, Haverford, 1945.

[7] Stephen B. Weeks, *Southern Quakers and Slavery*, Baltimore, 1896, p. 109.

[8] Cooper, Sarah Moore, *200th Anniversary Sketch (1715–1915) of New Garden Friends Meeting*, Chester County, Pa., p. 20.

although the earliest certificate from an eastern meeting to New Garden was that of Thomas Stone in 1761.[9] Others transferring from the Cane Creek Meeting may have been of Eastern origin.

Piedmont Friends soon affiliated with the established Yearly Meeting, requesting a monthly meeting at Cane Creek in 1751. In the quaint parlance of the time, they informed Perquimans and Little River Quarterly Meeting that "there is Thirty Families and upwards of Friends settled in them Parts and Desire still in behalf of themselves and their Friends to have a Monthly Meeting settled amongst them."[10] This request being granted, the first piece of business to come before Cane Creek Monthly Meeting, 7th day of 10th month, 1751, was a request from New Garden for permission to hold their own meeting for worship.[11] This request being granted, a meeting for worship was duly held in the home of Thomas Beals at New Garden, in February of 1752, according to the good order of Friends. Two years later, on the 15th day of 5th month, 1754, a monthly meeting was authorized to save New Garden Friends the inconvenience of a thirty-mile ride on horseback to attend meetings for business at Cane Creek. At that time, it was said that there were some "Forty Families of Friends seated in them parts."[12]

The Pennsylvania and Virginia Friends who had settled "in them parts" before 1754 were joined by a flood from Nantucket Island 1771–1775. Elijah Coffin gives us some insight into the reasons for this migration:

> The island of Nantucket being small, its soil not very productive, a large number of people could not be supported thereupon . . . The population of the island still increasing, many of its citizens turned their attention to other parts, and were induced to remove and settle elsewhere, with a view to better their condition as to provide for their children, etc. A while before the Revolutionary War, a considerable colony of Friends removed and settled at New

[9] NGMM, May 30, 1761.

[10] *Ibid.* ——— 25, 1754.

[11] Cane Creek Monthly Meeting Minutes, October 7, 1751.

[12] Gilbert, Dorothy Lloyd, "First Friends at New Garden in North Carolina," *Bulletin of Friends Historical Association*, Haverford, Pa., Autumn, 1945.

> Garden in Guilford County, North Carolina, which was then a newly settled country. My grandfather Coffin was one of the number that thus removed. His removal took place, I believe, in the year 1773.[13]

With the addition of a number of families from the eastern counties of Perquimans and Pasquotank, the eighteenth century New Garden family was essentially complete. This was the core.

There seemed to be a magic attraction to the New Garden area, especially for those coming from the North. Addison Coffin wrote ebulliently of the great forests with sparse undergrowth creating a park-like atmosphere which he assumed (wrongly) accounted for the name New Garden. Nevertheless, the climax forest, with its abundant variety of deciduous trees, had both esthetic and economic appeal. The regions further south and east would have presented a sub-tropical environment of flatlands covered with pine forests, some of it swampy, which would have seemed alien to the Pennsylvanians, Irishmen, Englishmen and Germans. They felt at home at once in the pleasantly rolling terrain with its familiar oaks and maples. One reared in the middle and northern reaches of the temperate zone still thrills to the feeling of "coming home" as he rises from the coastal regions to the pleasant Piedmont today.

Economically, the Piedmont offered pleasant and useful streams and springs, game and ample wood for building and fuel. The red soil, which would later be scorned by western scouts who had seen the black loam of the Northwest Territory, was, nevertheless, productive and of sufficient depth to endure for many generations. The climate was benign compared to Pennsylvania, yet invigorating enough to encourage industry. The winters were short. Abundant streams provided water power for the gristmills and sawmills so important to the pioneers. To this day, the water wheel still turns slowly at Bailes

[13] *Elijah Coffin, Life with Reminiscences by his Son, Charles P. Coffin* (n.p. 1863), p. 10. Cited by Steven J. White, "Friends and the Coming of the Revolution," *The Southern Friend*, Spring, 1982, p. 17.

Mill on Beaver Creek, where it was established by Quaker Nathan Dillon in 1766.[14]

The pioneers brought with them the ideas and customs of established American communities, along with their Quaker names. But especially, they brought with them their religion. To an extent that is difficult for many to understand in our secular age, they "lived and moved and had their being" in the Religious Society of Friends. They carried with them certificates testifying to their membership in the society, and were expected to have written permission from their monthly meetings to migrate to a known area in the Carolina wilderness. It was the custom for scouts to go ahead to ascertain the suitability of an area for human habitation before such permission was granted. Of course, there were adventurers like Daniel Boone (who was a Quaker) who did not fit into this mold and struck out on their own.

We are indebted to William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* for a list of seventeen heads of families, whom Dorothy Gilbert Thorne considered as probably among the original forty who settled "in them parts." They are:

> as follows: Thomas Beals, Benjamin Beeson from Deep River, William Beeson, Abraham Cook, Daniel Dillon, Eleazer Hunt, William Hunt, Mordecai Mendenhall from Deep River, John Mills, Henry Mills, Hur Mills, Thomas Mills, Benjamin Rudduck, John Rudduck, Thomas Thornbrugh, Thomas Vestal, and Richard Williams. The two men from Deep River are included in the list since New Garden when it was first set up included both Deep River and Center. That circumstance affects the statistics for it means that the forty families were spread over a rather wide area; Deep River is six miles southwest of New Garden and Center eighteen miles southeast.

We can do no better than continue to quote from Dorothy Thorne's careful study:

[14] See Fred Hughes, Map of Guilford County Before 1800, Jamestown, N.C., 1980. Hughes' map shows no less than 25 water mills established before 1787.

After 1754 it is easy to compile lists of members, for each family presented its certificate of removal, or each individual not formerly a Friend came under the care of Friends for a time, then requested that he be joined in membership.

Until the opening of the Revolutionary War New Garden Meeting did a thriving business in certificates, for it was growing rapidly. The first great migration came from Pennsylvania and Virginia between 1754 and 1770; the Nantucket migration began in 1771 and ended abruptly in 1775. The third migration, although it began in 1760–61 with a few families from Eastern Carolina, did not reach flood tide until the great old meetings near the coast began to move into central Carolina and the beckoning West in the first half of the nineteenth century.

Warrington Meeting in York County, Pennsylvania, sent the largest number from a single meeting in Pennsylvania or Virginia. Twenty-two certificates were received, many for whole families. The list consists of the names of John Beeson, Isaac Cox,*[15] Peter Cox,* Nathan, Peter,* and Zacharias Dicks. Jacob* and Abraham* Elliott, Jeams and Aaron Frazier, Samuel Fisher, Mical Hough, Isaac Jones,* Thomas Kendall, Finley McGrew, Joseph Ogburn, Isaac Pidgin, Samuel Pope, Benjamin Ruddock, William Smith,* Roger Waters, and Thomas Wilson.

Eight certificates were received from Bradford Meeting in Chester County, Pennsylvania, the persons being Jeams,* Phineas, John,* Richard, and John Mendenhall; Samuel Millikin, Eleazar Worth and Abraham Woodward.

Thomas Dennis,* Thomas Dennis, Jr., John Maries (Maris),* Moses Mendenhall, William Reynolds* were received from New Garden Meeting in Chester County, Pennsylvania; James Brown,* James Jonson,* John Rich*

[15] Certificates including wife or wife and children are marked with the asterisk. A few of these certificates represent a very short period of residence in North Carolina. Other certificates represent the second trip to North Carolina rather than the first, since New Garden had issued certificates to Warrington or other Pennsylvania meetings. For example, Benjamin Ruddock's name appears in the minutes before he presented any certificate. In 1755 he returned a certificate granted to Warrington, in 1761 he got one to the same meeting, and in 1763 he returned to New Garden with another certificate from Warrington. [Note by Dorothy Thorne]

from East Nottingham, once a subordinate meeting for New Garden, Pennsylvania; Richard Bradley* came from Chester Meeting, now in Delaware County; William Thatcher,* John Wall,* Isaac Widows, Jr., from Concord Meeting, now in Delaware County; Samuel Stanfield* from Uwchlan Meeting in Chester County; Joseph Unthank* and Samuel Pearson* from Richland Meeting in Bucks County; Stephen Mendenhall from Sadsbury Meeting in Lancaster County.

The migrations from Virginia were small and compact, usually centering about a few families and occurring within a short space of time. Most of the families were from Pennsylvania; they had lived in Virginia for a few years and were ready to move on into Carolina.

The migration from Cedar Creek Meeting in Hanover County centers about the years 1766–7 with seven of the eleven certificates bearing those dates. The Friends were David Brooks,* Thomas Elmore, Obadiah Harris,* James Harris, Phillip Hoggatt, Robert,* John,* and William* Johnson, John Payne,* Hezekiah Sanders,* and William Stanley.* Incidentally, John Payne was the father of Dolly Madison, who was born at New Garden.

Caroline Meeting, which according to Stephen B. Weeks is identical with Cedar Creek, sent other members of several of these families; seven of the nine cetificates are dated in 1764 and 1765. Members transferring to New Garden were Joseph Hoggatt, Jeams* and Talton Johnson, William Lane,* John Sanders,* John Sanders, Jr., Strangeman, Nathan and Zachariah Stanley. Anthony Hoggatt and his wife transferred from Camp Creek in Virginia.

Ten certificates were issued to New Garden from Hopewell Meeting in Frederick County, Virginia. They were for the following: John Beals, Richard,* Isaac, Sr.,* and Nathel Beeson, Benjamin Brittain, Joseph Hiatt, James Langley, Abraham Potter, Simeon Taylor, and Jeams Wright.*

Six Friends, some with families, came from Fairfax Meeting in Waterford (now Loudon County, Virginia). They were David Bailey, William Kersey, William Brazelton,* George Hiatt, Edward Norton, and Micajah Stanley. Joseph Pattison and family were received from "Hannorico" Meeting, which would seem to be Henrico in Henrico County, Virginia. This completes the list of Friends re-

> ceived on certificate by New Garden between 1754 and 1770 except for the small migration from Perquimans and Pasquotank in Eastern Carolina. In 1760 Henry, Joseph, Jacob and Thomas Lamb came from Perquimans; in 1761 Henry Powell* and John Stone* transferred, and in 1766 Jesse Henley arrived from Pasquotank. In the same period, 1754–1770, New Garden received fourteen certificates from Cane Creek Meeting, which had been the superior meeting until New Garden received permission to hold its own monthly meeting. These probably represent the effort to rearrange membership more conveniently rather than a change in residence, since several of the families took membership at Center, which lies between New Garden and Cane Creek, as soon as it was set up.

This brings us up to the influx from Nantucket Island. Again, we turn to Dorothy Gilbert's compilation:

> Between 1771 and 1775, New Garden Meeting received 43 certificates from Nantucket. The following Friends, many with families, were those who came: Tristram,* Francis, Jr., and Timothy Barnard; Benjamin Barney; Richard Beard; Reuben Bunker; Charles Clasby;* Libni, William, Jr., Barnabas, William, Seth,* Samuel,* Peter, and Joseph Coffin; Peter Coggeshall; Thomas Davis;* Richard, William, Stephen, Jr., Stephen, Sr., and Barzellai Gardner; Jonathan Gifford; John,* Jethro, David, Enoch, Nathaniel, Matthew,* Paul,* and Joseph Macy; Jonathan Ray; Timothy Russell; William Stanton; William, Gayer,* and Paul* Starbuck; Thaniel Swain;* John Sweet; William Way; Daniel,* Francis, and Jonah Worth.

Gilbert completes her list with the names of a few families who came from a few scattered places during the time the Nantucketers were arriving:

> Richard Haworth,* William Reece, and Jesse Pugh came from Hopewell; Jehu Stuart* from Caroline; Bolin Clark from South River in Bedford County, Virginia. Joseph Iddings* and Thomas Pierce came from Bradford, Pennsylvania, and Daniel Bills from Kingwood, New Jersey.

Tradition insists that Friends at New Garden first sat on logs when they met for worship. An ancient Friend repeated the

story in 1883 as she had received it orally as a child:

> Two large trees were felled so that the upper branches would join to form a triangle, and a third had fallen across the butts of these trees, making a triangle or corrall, inside of which their horses were hitched. The Friends sat on the last tree to hold their meetings. That was about the year 1741. In 1742, the first meeting house was erected near the eastern end of the present [1791] meeting house. That was destroyed by fire some ten or twelve years later and another built on the same spot . . .[16]

Dorothy Gilbert remarked that "Truly the minds of these first settlers must have been proof against distraction if they could worship with horses penned in their midst . . ."[17]

Because Friends families were scattered, the New Garden Monthly Meeting was scarcely established in 1754 when it began to subdivide into several smaller preparative meetings. Permission was granted to Friends at Deep River to hold meetings for

[16] *The Christian Worker*, April 19, 1883.
[17] Dorothy Gilbert, Op. Cit.

worship there in 1755, after due investigation by a committee of Friends to see if they could hold meetings "to the honor of Truth." Indeed, Stephen Weeks described New Garden Meeting as the most important one in North Carolina and the mother of many others. Centre Meeting was authorized in 1773, two years after the important western outpost of Westfield, in Surry County, in 1771. From Westfield, but still under the care of New Garden, sprang Lost Creek and Nolichucky in Tennessee. Closer by, meetings were established at Upper Reedy Fork in 1793 (which became Dover Monthly Meeting in 1815), and Lower Reedy Fork (which became Hopewell Monthly Meeting in 1825).[18] Hopewell gradually faded from the minutes, but the Dover Meeting endured for more than a century, finally being laid down in 1899.[19] In the early years, while the nearby meetings were still preparative meetings, the New Garden monthly meetings for business resembled modern quarterly meetings. The roll of representatives was called, and rarely did anyone fail to respond. It was clearly important to carry forward the business of this burgeoning religious community. Sessions were held on Saturdays, and often included afternoon sessions. There were times when important matters required continuance on Sundays.

These people were mostly engaged in agriculture although they brought useful skills with them for other trades as well. The Deep River-Jamestown settlement, especially, was said to include "millers, hatters, gunsmiths, inkeepers [and] shopkeepers."[20] Yet, most of these activities were mingled with the imperative need to produce food and provide shelter. As in frontier communities everywhere, there was spinning and weaving, clearing land, building houses, planting and harvesting, animal husbandry, butchering, hunting and fishing. Mary Mendenhall Hobbs wrote that these people arrived well equipped with farm implements and carpenter's tools, "axes, broadaxes for shaping logs, saws, hammers, augers . . ." And the women brought "skillets, spiders, trivets, long-handled fry-

[18] Dorothy Gilbert, *Ibid.*

[19] NGMMM, July 22, 1899.

[20] Haworth, Cecil, Deep River Quarterly Meeting of Friends, Publications Board, North Carolina Yearly Meeting of Friends, 1976, p. 2.

ing pans, meat choppers, spinning wheels, reel and loom with its harness, stays and shuttles."[21] There was no unemployment. In modern terms, this was a labor-intensive economy, and happy the family that had many sons — although daughters, too, were welcome.

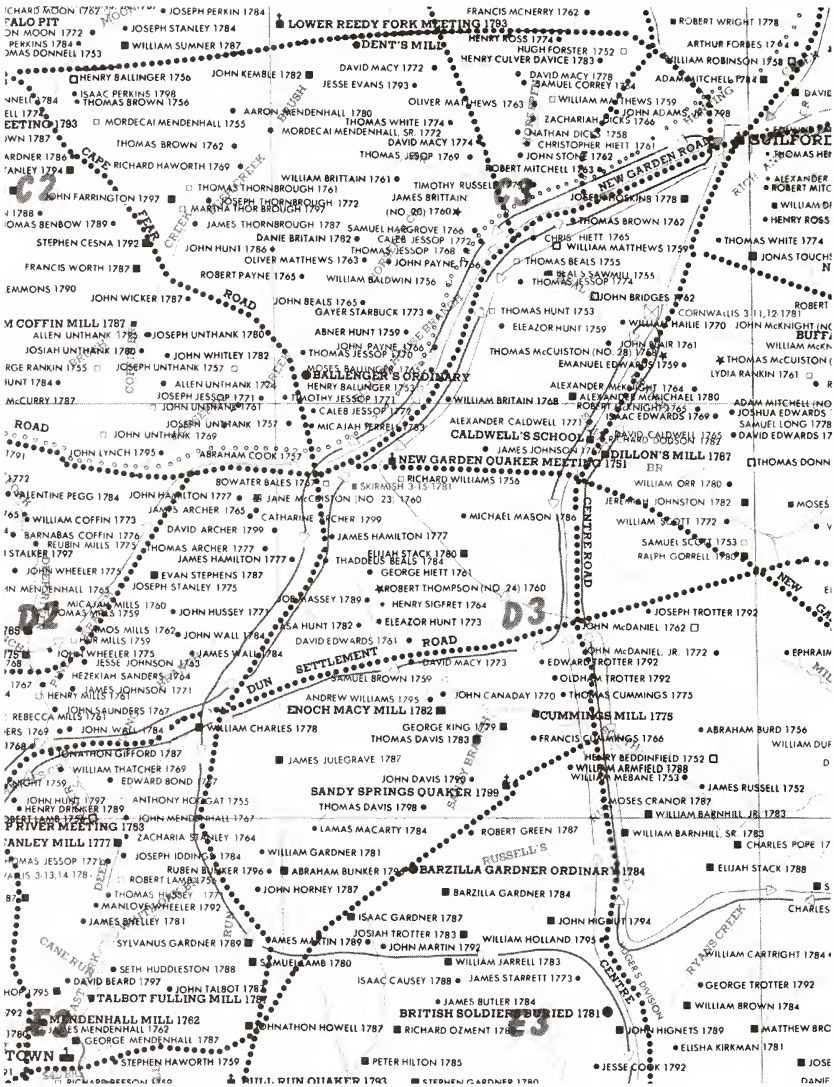
Government stemmed from the British Crown, via a colonial governor who was subject to an elected assembly. The seat of government was in faraway New Bern in the 1750's and 1760's. The immediate New Garden settlement was in Rowan County, but when Guilford County was established in 1771, it was included in that territory.

The original settlers purchased their land from the agents of Lord Granville, and very quickly created a patchwork of landholdings similar to those in Pennsylvania and other older settlements. Very soon, land was divided and subdivided, sold and resold, as the area filled up with in-migrants. The land where the meeting house stands today, including the adjacent cemetery, was purchased from Richard Williams for five shillings — about $1.25 — by Henry Ballinger and Thomas Hunt in 1757. By that time, a simple meeting house (evidently a log structure) was already standing on the property, and indeed seems to have been the second structure. According to the deed, the property was to be used for the "Benefit privilege & Conveniency of A Meeting House, which is already Erected upon the above Said premises, and bears the Name of the New Garden Meeting House for the Christian People Called Quakers to meet in for the Publick Worship of Almighty God, As Also, Ground to Bury their Dead in."[22] It comprised fifty-three acres and included the area now occupied by the meeting house, cemetery and parsonage, a portion of the Guilford College campus, and an approximately equal area south of modern Friendly Avenue.

The presence of this community of Friends was known in England at least as early as 1753, for in that year they received a visit from Catharine Payton of London Yearly Meeting. She did not follow the Pennsylvania-Virginia route, but instead came by way of the port of Charleston, South Carolina. Reaching that

[21] Mary Mendenhall Hobbs, "The Origin of New Garden Meeting," Greensboro Daily News, January 19, 1930.

[22] Rowan County Deed Book 2, pp. 219-220.



New Garden area in 1800, from Map of Guilford County Before 1800, by Fred Hughes. (Copyright 1980 by Fred Hughes. Used by permission.)

city on October 26, after nine weeks aboard ship, she remained there until late December before undertaking the cross-country journey to New Garden. With her party, she left the Pee Dee River on December 25, 1753. From her journal we read:

> We rode that day about forty miles through the woods without seeing any house: and at night took up our lodging in the woods, by the side of a branch or swamp . . . Our friend made us a little shed of the branches of pine trees . . . We made a large fire, and it being a calm, fair moonlight night, we spent it cheerfully, though we slept but little . . . In the morning we pursued our journey, and went that day about forty-five miles; at night we took up our lodging again in the woods . . . the ground was wet . . . cold . . . we spent that night very uncomfortable . . . but resigned in Spirit.
>
> We set out next morning in hopes of reaching a settlement of Friends at New Garden . . . we thought it best to stop at Polecat (Centre): The 24th (?) we went to New Garden. This was a green settlement of Friends, and we were the first from Europe that had visited them . . . We labored for the establishment of a meeting for ministers and elders in their monthly meeting: which we found was wanting.[23]

The first meeting for business recorded in the minutes of New Garden Meeting was held on July 26, 1754, and the first item of business was a request for marriage from John Hodgson and Mary Mills, which was duly granted.[24] At the second monthly meeting, James Brown presented a certificate of membership from "East Noting in Pennsylvania," which was accepted. At the same meeting, Hannah Ballinger requested a certificate to "travel in truth's service."[25] This was granted. A few months later, a young woman Friend offered a "paper of condemnation" for contracting an irregular marriage. Her act of contrition (or formal satisfaction?) was accepted.[26] These four items of business are symbolic of the sorts of things that occupied the attention of New Garden Friends for a hundred years.

[23] Phillips, Catharine, Memoirs of the Life of Catharine Phillips, Philadelphia, 1798, pp. 79, 80. (As of 1753 she was Catharine Payton.)

[24] *NGMMM*, July 26, 1754.

[25] *Ibid.*, August 31, 1754.

[26] *Ibid.*, November 30, 1754.

II

New Garden Becomes the Site of North Carolina Yearly Meeting

As we saw, the history of Friends in North Carolina begins, not at New Garden or Cane Creek, but at the edge of the Dismal Swamp at Symons Creek in Pasquotank County. However, with the large settlements in the Piedmont, the time came when it seemed wise to hold the Yearly Meeting in that region. It went first to Centre Meeting in 1787, and from 1790 to 1813 alternated between New Garden and Symons Creek or Little River, but then settled definitely at New Garden in 1813.

This change in place of meeting corresponded to the growth of the Piedmont, but also to the decline of the Eastern Quarter. As people experienced the piedmont uplands, there was a tendency to compare the coastal lowlands unfavorably with that region as being "unhealthful." There was also the matter of slavery, an institution firmly established among Eastern Friends, but with which they began to feel uncomfortable in the years before the War of Independence.

For whatever reasons, some of the oldest families at New Garden came from eastern North Carolina. In 1760, we find the names of Henry, Joseph, Jacob and Thomas Lamb; Henry Powell came in 1761, and John Stone in 1766.[1] Other Friends passed through New Garden on their way to the Northwest Territory, which had been declared slave-free in 1787. Some of

[1] Cf. Beal, Gertrude, The Origins of New Garden Friends Meeting: An Institutional Study, 1754–1764, 1977. MSS. Friends Hist. Coll., Guilford College.

the oldest meetings in the East were being laid down at the very time when new ones were being set up in Western Quarter. It was only logical, therefore, to recognize that the Quaker center of gravity had moved west.

From this time on to the early twentieth century, New Garden reached such ascendancy in the Yearly Meeting that the monthly meeting minutes often read as if they were those of the Yearly Meeting. Ministers in New Garden Meeting traveled over the state with minutes for religious service. They helped organize new meetings and nurtured old ones. This was even more the case after New Garden Boarding School was organized in 1837 and became closely associated with the meeting. For seventy-five years students from New Garden Boarding School-Guilford College were required to attend meeting at New Garden on First-day mornings.

III

Internal Life of the Meeting

We must remember, of course, that the structure of the Religious Society of Friends at the time depended entirely on the work of volunteers: there were no paid ministers or other "professional" personnel. Friends were banded together in common beliefs and dedication to a way of life which they considered to be the will of God. Or perhaps one should say they lived in obedience to the Truth, for like orthodox Jews they avoided the name of God in their records. There appears to be little false piety.

There was, however, deep concern for the well-being of each Friend. Discipline appears to have been strict, and rare was the monthly meeting session during the first century in which some backslider was not called to account for his conduct. Marriages were of extraordinary importance for the stability of family life and the proper rearing of children. A request for marriage had to be brought to the monthly meeting twice to allow investigation as to the "clearness" of both parties. Being so far removed from their places of origin, it was always possible that a spouse had been left behind somewhere. Marriage was not considered to be just between the two parties, but also included the two families and the entire monthly meeting. It was not to be entered into lightly, for it was above all a religious commitment. A marriage before a magistrate, or a minister of another denomination, constituted a violation of discipline.

Travel in the ministry required a committee of investigation which determined the fitness and good reputation of the petitioner. Those seeking a certificate of removal to present to another meeting even had their financial accounts examined to

see if they were delinquent on any debts. Minutes were sometimes held up until a Friend had settled his financial affairs.

There was much concern for those who went West — "West" sometimes being no farther than Westfield in Surry County, North Carolina. Were there hostile Indians? Was there fertile land and adequate water? Sometimes Friends were dispatched to investigate, or in the case of areas beyond the Appalachians, the nearest Friends meeting was asked to report. Concern did not end even after emigration, for again the new monthly meeting was requested to report back on the material and spiritual well-being of the departed Friends who had settled within the limits of their meeting.

We are dealing with a moment in the settlement and civilizing of the continent. Mary Edith Hinshaw relates the interesting role of Ann Jessup, a minister from New Garden, in this process:

> Around 1790, a Friends minister from New Garden, Ann Jessup, went to England and Scotland for almost two years. She was excited about the beauty and quality of English plants, flowers and fruits. Before coming back to America, she collected many varieties of seeds and bulbs, and also cuttings from grape vines and fruit trees. She brought them home with her.
>
> Ann Jessup employed a man named Abijah Pinson to do grafting and planting. Her orchard, located a short distance north of New Garden, was said to be the first big orchard in this part of the country. Later, Abijah Pinson moved to the Friends settlement at Westfield, in Surry County, North Carolina, and started an orchard business there. He sold thousands of graftings to people moving west and to people living in the mountains of western North Carolina.[1]

There is ample evidence that New Garden Friends, for all their concern for piety and moral living, were human beings

[1] Minutes for service in the ministry were issued for Ann Jessup by New Garden in 1789 (7-25) and 1792 (1-28). In 1799 she was permitted to "remove" to York, Pa. See also Seth B. Hinshaw, *Walk Cheerfully Friends*, p. 34, for interesting related matter.

subject to the weaknesses of the flesh. With surprising frequency, women Friends reported to the Men's Meeting that one of their number had given birth to a "base-born child." Illegitimacy is no monopoly of our time. Such a case was reported to the meeting in 1761, although it was not until 1805 that a man was condemned for fathering a child out of wedlock. Sometimes errant Friends, men and women, were let off with a public confession. Others were disowned, but at least some were readmitted later. The records sound more stern than tender.

Reference was made to conditions imposed for issuing minutes for making religious visits to distant monthly meetings, but this was no deterrant to Ann Jessup, William Hunt, and many others. It is absolutely amazing how much going and coming is reported in the early days of New Garden Meeting, long before railroads or any other mechanical means of transportation existed. Scarcely had they settled in North Carolina, when Friends returned to Virginia, Pennsylvania or Nantucket to visit or on business. A few remigrated. Others went West or South on religious or family visits, or to migrate. New Garden has always been on the move, and the railroads, highways and airports of later times have simply accelerated the process.

IV

The War of Independence

The Quaker peace testimony was asserted early in colonial Carolina when Friends refused to take part in the wars against the Indians. In 1695, Quaker John Archdale became governor of North Carolina and notably improved the treatment of the Indians. It was during the Archdale governorship that the Assembly passed a law exempting Quakers from serving in the militia because of their conscientious scruples. They were, however, to pay compensation for this exemption. The act stated that the Quakers had "allways been in all other civil matters found obedient to the government."[1] The militia was, in a sense, something like our modern National Guard, and despite the law there was often local pressure to "attend muster." Some Friends did so, but this was regularly condemned by the monthly meeting, and was a disownable offense. There are three muster grounds on Fred Hughes's map of Guilford County in 1800, the nearest being Bell's Muster Ground north of the Buffalo Presbyterian Church. Friends were strongly inclined to respect established authority, but their pacifism forbade them to join in the movement for independence from England, since it tended to become violent at an early stage.

As independence became an issue, the larger New Garden family wrestled with the problem of challenging misdirected government policy. On October 10, 1776, a meeting in the Deep River Community appointed William Cox and William

[1] Archdale MSS #48, and Journal of the House of Commons, p. 47, cited by Henry G. Hood, *The Public Career of John Archdale (1642–1717)*, N.C. Friends Historical Society, 1976, p. 20.

Masset to attend a mass meeting at Maddocks' Mill near Hillsborough to "examine judiciously whether the free men in this country labor under any abuses of power, and in particular to examine the public tax and inform themselves of every particular thereof, by what law and for what purpose it was levied, in order to remove some jealousies out of people's minds."[2]

Among those having "jealousies" in their minds were New Garden members William Norton, who joined the Regulators in 1767, and George Mills, who joined in 1769. Both were promptly disowned. The charge was that these Friends had joined with those who sought to "regulate public affairs with a gun."[3]

Sensing the approaching conflict, North Carolina Friends petitioned the House of Burgesses (the assembly) to exempt them from all military service in 1770.[4] This was granted. In response, a Yearly Meeting committee delivered a pledge of loyalty to Governor Josiah Martin and King George III later in that year. They wished the governor success in restoring good order and peace to "this Distressed Province."[5] It should be understood that Quakers were not alone in this sentiment. There were many non-Quakers in Guilford County who asserted their loyalty to the Crown during those years. In 1775, one hundred seventeen citizens of Guilford signed an address to Governor Martin pledging their loyalty. John Fields, who had been one of the Regulators, headed the list of the signers.[6]

The immediate troubles of the Revolutionary War came to New Garden Friends as that historic conflict was nearing its close. The Battle of Guilford Courthouse, pitting the American forces of General Nathanael Greene against British General Cornwallis and his troops, took place nearby on March 15, 1781. This event profoundly affected Friends. Indeed, Algie Newlin has established that there was a minor Battle of New

[2] Eli Caruthers, *A Sketch of the Life and Character of the Rev. David Caldwell.*

[3] Norton: NGMMM, Aug. 29, 1767; Mills ibid. Jan 28, '69. (Greensboro, N.C. 1842, p. 109.)

[4] N.C.Y.M.M. Feb. 23, 1771; Clark, State Records of N.C. XXIV, p. 117.

[5] N.C.Y.M.M. October 25, 1771, Contains copy of pledge.

[6] Robert O. DeMond, *The Loyalists in N.C. During the Revolution*, Duke University Press, 1940, pp. 49, 50.

Garden,[7] thirty or forty minutes of it around the meeting house itself. As Colonel Banastre Tarleton led an advance party of the British Army, which had camped near Deep River Meeting House the night before, toward Guilford Court house, he was met by Colonel Henry Lee of the American Army near the present Jefferson Club on New Garden Road. The second encounter was at the present corner of Friendly Avenue and New Garden Road. The Lee party was an advance group from Greene's main army, out to delay the Cornwallis forces. In this battle, or series of skirmishes, which proceeded up New Garden Road, Newlin calculates there were 617 Americans and 842 British (including American Tories and Hessians), and cites evidence that it continued for three hours. It was during this time that Colonel Tarleton had two fingers shot off. He had his hand dressed by some anonymous person and returned to the battle with his right arm in a sling. It may have been the mother of Elijah Coffin who dressed the wound in her own home, for she did just that for an unnamed soldier.[8]

As the battle raged around them, Friends endured. Addison Coffin says that a number of soldiers were killed near the meeting house and adjacent roads. Among these was Captain James Tate, and he was buried in the New Garden Burying Ground. In the afternoon, the great encounter at Guilford Court House, with its roaring cannon, could be heard throughout the community. Elijah Coffin reported that "It has been uniformly spoken of as a day of great solemnity and awfulness."[9]

In the aftermath of the terrible events of March 15, New Garden Friends faced the task of burying the dead, who now lie in the center of the cemetery, and caring for an overwhelming number of wounded.[10] Both Cornwallis and Greene abandoned their wounded, as the former headed toward Wilmington with Greene in pursuit. Cornwallis left at least 64, and perhaps as

[7] Newlin, Algie I. The Battle of New Garden, N.C., 1977.

[8] Ibid., pp. 34, 35.

[9] Charles Coffin, *The Life of Elijah Coffin: With Reminiscences*, Cincinnati, 1863, pp. 11, 12. Cited by Newlin, op. cit., pp. 28–30.

[10] Newlin, op. cit., pp. 31–43.

many as 134. The number left by Green brought the total to more than 250, by Algie Newlin's estimate. They were cared for in an old two-story log house at the corner of New Garden and Ballinger Roads, and at New Garden Meeting House. In addition, an unknown number were cared for in nearby Quaker homes. Some of them were carriers of smallpox, and Richard Williams died while caring for some of them. Nathan Hunt, at that time a youth of 21, volunteered for nursing duty and also contracted smallpox, but survived.

There is strong evidence that New Garden Friends remained faithful to their peace testimony during this time of troubles. It is true that there is a story of a New Garden Quaker who was so enraged when British foragers plundered his farm that he volunteered for Greene's army for the day, explaining to his wife that he was going hunting. Later he was unable to explain why he had come home empty-handed. Newlin, however, has discovered that this "Friend" did not join Friends until sometime after the Battle of Guilford Court House.

Be that as it may, Friends were severely put upon by the foragers of both armies. When General Greene appealed to New Garden Friends to care for the wounded (which they were already doing), they complained that they were "ill able to assist as much as we would be glad to, as the Americans have lain much upon us, and of late the British have plundered and entirely broken up many of us . . ." Yet, they reiterated their intention to help "by the assistance of Providence." However, in response to Greene's appeal to support the rebel cause, they replied, "we have as yet made no distinction as to party or cause — and as we have none to commit our cause but to God alone, but hold it the duty of true Christians, at all times to assist the distressed."[11]

Three years later, in 1784, the meeting house which had served as a hospital for the soldiers wounded at the Battle of Guilford Court House was "laid waist by fire." It was not until 1791 that the great new meeting house was completed. It was designed to serve the annual sessions of the North Carolina Yearly Meeting, as well as the regular meetings of New Garden

[11] *Ibid.*, p. 42.

The 1791 meeting house stood until 1876. The Revolutionary oak in foreground fell in 1959.

Meeting. This is the familiar building appearing in many sketches and etchings, and was the subject of John Collins well-known water color of 1869. Since it stood for nearly a hundred years, there are also many photographs.

In 1845, a British visitor penned this description of the old meeting house: "A large, solitary, boarded building . . . capable of containing fifteen hundred to two thousand persons. It is in a lovely situation, with no other house in sight, upon the verge of a forest . . . A rail fence protects it from the numerous hogs who disturb the solitary stillness of the place by their constant and unwearied rooting among the dry and sere leaves . . ."[12]

The Revolutionary War ended eight years before the new meeting house was completed, replacing the one destroyed by fire. Friends had been neutral in that conflict, and as soon as peace and order were restored they became peaceable citizens of the new Republic. Indeed, democracy was very congenial to this fellowship which believed there was "that of God" in everyone. They were especially reassured by the inspiring assertion of the Declaration of Independence that "all men are created equal," and they took it very seriously. However, that little phrase proved to be a trap for them.

[12] Anonymous, *The Friend*, London, 1846, Cited by Henry Cadbury, *The Church in the Wilderness*, Greensboro, N.C., 1948, pp. 9–11.

V

Slavery

The effort to make Thomas Jefferson's brave words about equality a reality in American life brought on a confrontation between North Carolina Quakers and the new government. From the beginning, Friends had been commissioned by George Fox to "walk cheerfully over the world, answering to that of God in every man." This clearly included Indians and Turks, but it was not until much later that it was understood to include, as well, black Africans who were in bondage. By the time of Independence, North Carolina Friends were well on the way to recognizing this fact. John Woolman had brought his anti-slavery message to North Carolina in 1757, at which time he directed a message to New Garden Friends, which said in part:

> When slaves are purchased to do our labour numerous difficulties attend it. To rational creatures bondage is uneasy, and frequently occasions sourness and discontent in them. Thus people and their children are many times encompassed with vexations, which arise from their applying wrong methods to get a living.[1]

Woolman goes on to say that he has heard that many Friends at New Garden and Cane Creek do not own slaves, and encourages them to keep clear of the practice. Friends at New Garden were already in touch with the growing Quaker anxiety about slavery, for most of them had come from Pennsylvania and New England. The Germantown Protest against slavery had reached

[1] J. G. Whittier, Ed., *The Journal of John Woolman*, London, 1900, p. 96. Woolman did not actually visit New Garden but sent this message.

Philadelphia Yearly Meeting in 1688, and that body had "testified against slavery" in 1696. New England Yearly Meeting had made slaveholding a disownable offense in 1715. It was only natural, then, that much of the objection to slavery in North Carolina Yearly Meeting came from the Western Quarterly Meeting, to which New Garden belonged at the time.

Within New Garden itself, an application for membership from one Obadiah Harris was rejected in 1767 for "seling a poor negro slave." Six months later, Friend Harris had been convinced of the error of his ways and read a paper in meeting condemning his conduct, after which his certificate of membership from Cedar Creek, Virginia, Meeting was accepted.[2]

In 1784, Bolin Clark, of Toms Creek Preparative Meeting, was charged in New Garden Meeting with "seling his Negroes after he had manumated them." A committee, which included William Coffin and Nathan Hunt, was appointed to "labour with him in Loving tenderness in order to bring him to a sight and sence of the Evil of his Conduct." He later agreed to redeem his slaves.[3]

When the Yearly Meeting, largely at the urging of Western Quarterly Meeting, urged North Carolina Friends to be more humane in their treatment of Negroes and to look after their instruction and moral training, New Garden responded favorably. When manumission was urged, New Garden was in enthusiastic accord. The meeting was active in monitoring the care of freed Negroes who had been assigned to technical ownership of the Yearly Meeting after 1808.

The great problem Friends faced in North Carolina when they wished to free their slaves was that the State severely restricted manumission and refused to allow freed Negroes to continue to live within the State. One effort to enlarge the freedom of the slaves was the organization of the North Carolina Manumission Society. It was organized by Charles Osborne, a Quaker minister from Tennessee,[4] at Centre Friends Meeting on July 19, 1816; six of the delegates to that organization meeting were from New Garden. The delegation consisted of

[2] NGMMM, January 31, 1767; June 27, 1767.

[3] *Ibid.*, September 29, 1784.

[4] Actually, Chas. Osborne was a birthright member of Centre Meeting.

Benjamin Hiatt, Tristram Coffin, Bethuel Coffin, Isaac Gardner, Henry Bellenger and Paul Macy.[5] The society was active for eighteen years, and over that period 1,455 delegates were appointed to its sessions. Most, but not all, were Quakers.

This group declared its adherence to the Declaration of Independence, citing the ringing assertion that "all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." They went on to point out that "the command of the great father of Mankind is we do unto others as we would be done by, — and that the human race however varied in color are Justly entitled to Freedom, and that it is the duty of Nations as well as Individuals, enjoying the blessings of freedom to remove this dishonor [slavery] of the Christian character from among them, . . ."[6]

Among the names of those active in this noble cause was that of Nathan Hunt, son of William Hunt, and always present in a worthy cause. One of the acts of the society was to send delegates to other denominations to solicit their cooperation in the manumission effort. New Garden members Benajah Hiatt and Jeremiah Hubbard were among those who carried out this mission, reporting that the Presbyterians and Moravians had received their message favorably. New presidents of the society gave impressive inaugural addresses. In 1824, Aaron Coffin, of the New Garden family, delivered such an address in which he pointed out that the iron rod of tyranny was the bitter fruit of the African race in the land of the free. He also referred to Haiti as a haven of freedom for the blacks.[7]

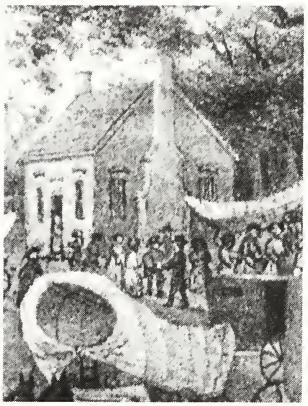
Nathan Hunt proposed to the society that it send a petition to Congress proposing the end of slavery in the district of Columbia as a symbolic act for the states and before the world. In this the society concurred. The same petition requested the resettlement of Negroes in Liberia under the "General Welfare" clause of the constitution.[8]

[5] H. M. Wagstaff (ed.), Minutes of the N.C. Manumission Society, 1816–1834, *James Sprunt Historical Publications*, XXII (1934), nos. 1 & 2, Chapel Hill, p. 13.

[6] *Ibid.*, p. 39.

[7] *Ibid.*, p. 73.

[8] *Ibid.*, pp. 147, 153–155.



The Little Brick Schoolhouse, 1812, once held a school for slaves.

In 1826, the Meeting for Sufferings of North Carolina Yearly Meeting assisted by the North Carolina Manumission Society, sent 119 freed slaves to freedom in Haiti on the good ship Sally Ann. Vestal Coffin, of New Garden, was appointed by the Manumission Society to assist in this project. It involved providing transportation to New Bern, clothing and food for the journey, and basic tools for those who were going to settle in a strange land.[9]

This same Vestal Coffin, with his cousin Levi Coffin, briefly conducted a school for slaves during the summer of 1821 in the Little Brick Schoolhouse at New Garden Meeting. Because other slaveholders objected, arguing that literate slaves would be hard to manage, the owners withdrew their slaves after only one summer. Nevertheless, Aaron Coffin proposed that the Manumission Society establish such a school in 1824, and the society agreed, but either from timidity or lethargy, it was never done.[10]

Despite its brevity, the school for slaves made a lasting impression on the minds of Friends and others in the community. In his *Memoirs*, Levi Coffin recalls the prayer of "Uncle Frank" at the opening of the school. He describes him as a gray-haired old slave preacher "who had all his life been kept in ignorance, but his heart was full of the love of God." He remembered the prayer this way (spelling has been standardized):

[9] *Ibid.*, p. 107.
[10] *Ibid.*, pp. 62, 63.

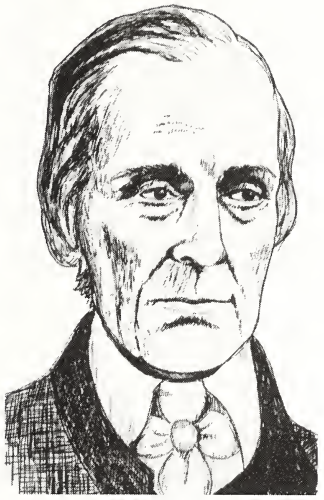
Uncle Frank's Prayer

> I pray that the good Master Lord will put it into the Negroes' hearts to learn to read the Good Book. Oh Lord, make the letters in our spelling books big and plain, and make our eyes bright and shining, and make our hearts big and strong for to learn. Make our minds sharp and keen; yes, Lord, as sharp as a double-edged sword, so that we can see clean through the book. Oh, Heavenly Father, we thank Thee for making our Masters willing to let us come to this school, and oh, Lord, do bless these dear young men you has made willing to come here and learn us poor slave Negroes to read the blessed word from the mouth of God. Oh, Lord, teach us to be good servants, and touch our Master's hearts and make them tender, so they will not lay the whips on our bare backs, and you, Great Master, shall have all the glory and praise. Amen.

At the conclusion of the prayer, Coffin tells us, the gathered slaves "broke out with one of their plantation songs or hymns, led by Uncle Frank; a sort of prayer in rhyme, in which the same words occurred over and over again."[11]

Another effort to do something about slavery was the American Colonization Society. In 1826, the Yearly Meeting united with a recommendation of the Meeting for Sufferings that free Negroes be sent to countries outside the United States, except for those with family entanglements, who should be sent to free states. Vestal Coffin had already helped with the voyage of the *Sally Ann* to Haiti. However, there was controversy within the Manumission Society, and within the Yearly Meeting, almost from the beginning. Sending Afro-Americans to Haiti or Africa constituted exile. Hugh Moore repeats a story, told by his grandfather, of how a Jubilee Day was declared in a certain Quaker community in eastern North Carolina to announce that Quaker-held Negroes, who were technically free, were to be sent to the Free Republic of Haiti. One huge black man, far from being pleased by the prospect, lunged at his Quaker master and threw him to the ground, and held him there until

[11] Levi Coffin, *Reminiscences of Levi Coffin, the Reputed President of the Underground Railroad;* etc., Cincinnati, 1876, p. 70.



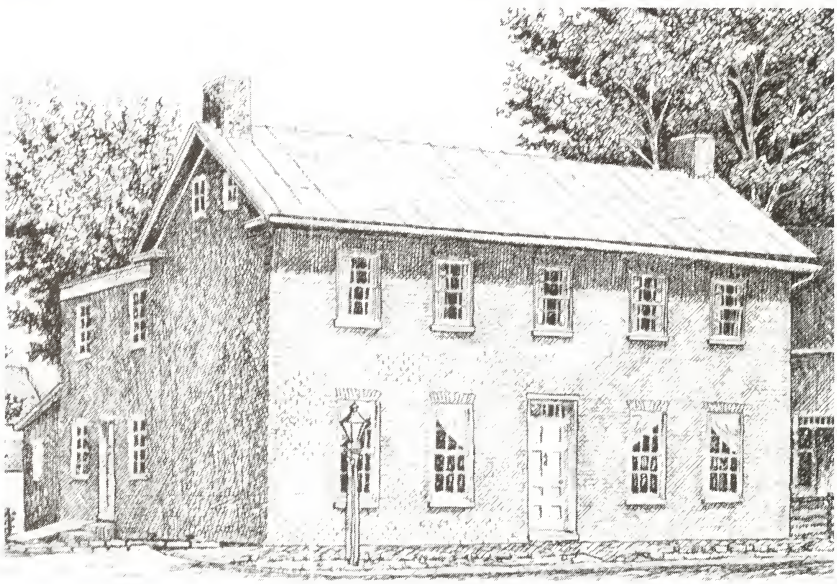
Levi Coffin organized an "anti-slavery band" at New Garden, was president of the Underground Railroad.

he extracted a promise that he would not be sent to Haiti.[12]

At New Garden, Levi Coffin was one of several who never accepted the idea of colonization. As early as 1817, he and his New Garden group withdrew from the Manumission Society because they were convinced that slaveholding members were interested only in ridding themselves of bothersome, obstreperous slaves. Now alienated from the organization, Levi and his friends formed their own "antislavery band" at New Garden. This group met for several years, but it was then disbanded because most of its members had migrated to Indiana and Ohio.[13]

But Levi Coffin was a person to be reckoned with. In his *Reminiscences*, he says that as early as 1820 he became convinced that because of the great sinfulness of slavery it was his Christian duty to help any fugitive slave seeking freedom. Stemming from Nantucket stock, he was reared in a home which bore a strong antislavery testimony. The Coffins did their own work, and fugitives sought out the Coffin home. Among the many gripping stories in the *Reminiscences* is that of Ede, a black woman who belonged to the eminent local educator, Dr. David

[12] Conversation with Hugh Moore, Greensboro, N.C., 1981.
[13] Levi Coffin, op. cit., pp. 75, 76.



Coffin home at Fountain City, Indiana, was refuge for runaway slaves. It is a museum today. Courtesy of Jack Phelps, Levi Coffin home.

Caldwell. A daughter of Dr. Caldwell was married to a Presbyterian minister and lived a hundred miles away, and the good Dr. Caldwell decided to give Ede to her as a gift. When Ede heard of the plan and realized that she would be separated from her husband and children, she fled from her home on modern Hobbs Road and hid in what is now known as the College Woods. With her small baby in her arms, she came to the Coffin home, on modern Friendly Avenue, in the darkness of night.

"Father was liable to fine and imprisonment if she was discovered in our home," wrote Levi, "yet we could not turn here away. The dictates of humanity came in opposition to the law of the land, and we ignored the law."[14] It should be noted that Dr. Caldwell cancelled his plans and took Ede back after young Levi went to plead her case with him.

Levi's cousin, Addison Coffin, was also active in helping slaves who were running away from their masters. Because of its clandestine nature, the so-called Underground Railroad continues

[14] *Ibid.*, p. 25.

to be something of a phantom, yet the involvement of the Coffins is clear, as is also that of other Friends in the New Garden-Jamestown area. The woods behind the Coffin home, extending back into the College Woods, are said to have been frequent hiding places for fugitive slaves, from which they emerged at night, as did Ede. Indeed, this area came to be known as the North Carolina terminus of the Underground Railroad network. Levi Coffin, himself, eventually emigrated to Indiana, and because of his continued work with fugitive slaves there, and in Cincinnati, Ohio, became known as the President of the Underground Railroad.[15] His home in Fountain City is preserved to this day as a historic site, once a haven of fugitive slaves.

There was also cooperation from New Garden Friends in the legal movement of free Negroes from North Carolina to Ohio and Indiana. They went by wagon and were taken by "conductors" employed by the Yearly Meeting. As in the case of the Underground Railroad, the point of departure for the long trip was New Garden, North Carolina. Those coming from more easterly parts of the state converged on Guilford County and then travelled together to free territory. This was not a "wilderness road," but was actually well travelled. There is an undated "Bill of the Road to Richmond" in the Guilford College Friends Historical Collection which begins at New Garden, North Carolina, passes through what is now West Virginia to Gallipolis, Ohio, and terminates in Richmond, Indiana, a distance of 481 miles. This was an established stage-coach route.

New Garden, as the southern terminus, was certainly involved in the movement of hundreds of blacks to freedom. Among the conductors, we can identify Joseph Hunt, Asa Folger, Joseph Stafford, Joseph Harris, and Robert Peele as probably having New Garden connections. Vestal Coffin, as the presumed organizer of the Underground Railroad, must also have had a hand in this "above-ground" activity.

Of course, New Garden Meeting shared with the rest of the state, and the rest of the South, the general effects of the slave system and the slave controversy. However, members of this

[15] *Ibid.* Also in abundant literature on the Underground Railroad.

meeting were never as much involved in slave-holding as those in the East, but the iniquity of the system weighed upon them all. It was not only the Quakers who were restless. Benjamin Hedrick, a non-Quaker opposed to slavery, was dismissed from the faculty of the University of North Carolina at Chapel Hill for his views. A native of Salisbury, he said in his defense before the University

> Of my neighbors, friends and kindred, nearly half left the state since I was old enough to remember. Many is the time I have stood beside the loaded emigrant wagon, and given the parting hand to those on whose face I was never to look again. They were going to seek new homes in the free West, knowing as they did, that free and slave labor could not exist in the same community.[16]

In 1849, Emory D. Coffin wrote from North Carolina to his cousin Levi, who then lived in Cincinnati, asking if he would advise him to go west, to which he received a strong affirmative answer. It would be best, Levi advised his cousin, to turn his back on "that dark land of oppression where the Tyrant's Rod is heard, and where the cries of the poor slave are continually ascending."[17]

The *Raleigh Register* reported that sixty-nine members of the Society of Friends had left Randolph County for Indiana in the fall of 1832. The editor observed that with the many Quakers leaving Guilford, Wayne and other counties, the state was being deprived of valuable citizens it could ill afford to lose.[18]

The minutes of New Garden Meeting are filled with certificates of removal during this period. Stephen Weeks gives a figure of 245 persons representing 100 families and 83 single persons, who left New Garden between 1801 and 1866.[19] Most of these went to Indiana and Ohio, with an occasional certificate

[16] J. G. Roulhac Hamilton, "Benjamin Sherwood Hedrick," James Sprunt Historical Publications, X, Chapel Hill, 1910, p. 14.

[17] Levi Coffin to Emory C. Coffin, Cannon-Coffin Drawer, File 10, Friends Historical Collection, Guilford College.

[18] Hugh T. Lefler, North Carolina, the History of a Southern State, (Rev. Ed.), Chapel Hill, N.C., 1963, I, p.

[19] Stephen B. Weeks, op. cit., table p. 330f.

for Iowa or Kansas. So many went to Newport-Fountain City in Indiana, just north of Richmond, that a new New Garden Meeting was established there. The old meeting house still stands there, and the headstones in the cemetery bear mute testimony to the North Carolina families who settled there and created a fourth New Garden.[20]

The loss of so many people from the New Garden Meeting in North Carolina is reflected in a number of ways. For one thing, attendance at monthly meetings for business lagged. In Colonial times, committees reported punctually, or were reprimanded and new members appointed. By the August meeting in 1860, however, there were three committees, no less, who "not being present," made no reports when called. Friends could no longer afford to be so strict in enforcing discipline. When Nathan H. Coffin acknowledged in January of 1860 that he had "accomplished his marriage contrary to Friends Discipline," he was dealt with tenderly. "After a time of deliberation," the meeting decided to retain him in membership in the hope he would improve! S. Y. Edwards was accorded similar treatment.[21] It is an ill wind, as they say, that blows no one good. Or, perhaps, Friends' former rigidity had simply mellowed.

In any case, New Garden Meeting entered the Civil War period depleted in numbers and humbled in spirit. Besides, it was unable to join in a cause it had long since repudiated. There were hard times ahead.

[20] *New Garden Friends Church* (established 1811), a historical pamphlet published by the church, Fountain City, Indiana, 1973.

[21] NGMMM, January 25, 1860.

VI

The Ordeal of the Civil War

When North Carolina Yearly Meeting met in annual session at New Garden on "Third-day morning, the 6th," in 1860, the occasion was so solemn that the men's and women's meetings met jointly. It was called as a special session for worship and prayer that God "would turn the hearts of rulers and people, to righteousness, to justice and mercy, and that our present form of Civil Government, with its attendant blessings, may be preserved in peace, and all be overruled to his glory."[1]

The next year, the Yearly Meeting Minute of Advice further echoed the solemnity of the times: "This is a time of peculiar trial; but let none be discouraged. As our country becomes distracted and torn by strife, let us as a people unite more closely. Though iniquity abound, let not our love wax cold, but rather increase, till, like Abraham, we may be prepared to make any sacrifice which may be called for at our hands."[2] By then, Fort Sumter had already been fired upon, and the country was preparing for the great holocaust of the Civil War.

As was the case with the Revolutionary War, the New Garden minutes only rarely make mention of the conflict. In 1863, the monthly meeting appointed Joseph Thornburg and John Russell to assist the clerk in making out certificates for applicants who might apply for exemption from military service under a hoped-for act of the Confederate Congress.[3] The Yearly Meeting of 1861 had also sent a delegation to Richmond, Virginia, to

[1] YMM, 1860.
[2] *Ibid.*, 1860.
[3] NGMMM, April 29, 1863.

beg the Confederate Congress for consideration of Friends' scruples against fighting. John Carter, and New Garden's Nereus Mendenhall, carried out this mission, visiting the Confederate Secretary of War. It was 1864, however, before the Confederacy gave its official approval to farming and certain other types of civilian work as a substitute for military service.[4] Nevertheless, much such alternate service was tolerated on the local level, notably on the George C. Mendenhall establishments at Jamestown.

Katherine Hoskins has suggested, however, that such activities bore little direct meaning for New Garden Meeting. She wrote that by the time of the Civil War, only nine young men of conscription age remained in the meeting. Two of these hired substitutes, six moved west, and one gave in to threats and joined the Confederate Army. This latter act brought the young man immediate disownment. The minutes do actually record only one disownment for that period, that of Andrew Stanley in 1862 for "volunteering as a soldier."[5]

One thing that occurred during the Civil War was that non-Quaker pacifists, and/or persons opposed to slavery, often requested membership in Friends meetings to avail themselves of the exemption that was granted — or expected — from Congress. Patrick Sowle asserts that over 600 young men in North Carolina became "War Quakers," as they were called.[6] It is difficult to identify such persons in the New Garden minutes, and to do so would constitute an act of judgment in any case. There are six names, however, which suggest such classification. Of these, one withdrew before his request was acted upon, and another was disowned in 1866 for non-attendance at meeting.[7] Who is to judge the sincerity of the War Quakers? Some suffered for their convictions and won a place in Fernando Cartland's roster of *Southern Heroes.* One Seth B. Laughlin, a convinced Friend, died in a Confederate prison for refusing to

[4] The Confederate Conscription Acts of 1862 established several categories of exemptions, not including Quaker religious objectors.

[5] NGMMM January 19, 1862.

[6] Patrick Sowle, "The Quaker Conscript in Confederate North Carolina," *Quaker History*, vol. 46, no. 2, Autumn 1967, pp. 99, 100. (Haverford, Pa.)

7 NGMMM July 27, 1864; May 30, 1866.

fight.[8]

In this connection, there is an amusing postscript to Cartland's book in the New Garden minutes. In 1905, Isaac Harvey appeared before the meeting to declare that with respect to Cartland's *Southern Heroes*, he "did not doubt the Lord's care and faithfulness, nor yield to the demands of the authorities, nor accept bounty money, was not 'disowned by his meeting,' neither was he 'killed in battle.' " He testified that he was "a birth-right member of this Monthly Meeting held in good esteem." Obviously, he had also not been killed in battle. Despite his protests to the author, the third edition of the book still carried the story. The monthly meeting minuted its support of Harvey's contention.[9]

A later section will deal with education, but the events surrounding New Garden Boarding School during the Civil War require comment here. By the time the war began, the school was already a quarter of a century old. Persons associated with the meeting, notably Nathan Hunt (who is honored as the founder of Guilford College) had been in the forefront of the effort to establish and maintain it. The faculty were mostly members of New Garden Meeting and the students were required to attend meetings for worship there. Consequently, the fate of the two was closely tied together. The Civil War spelled hard times for the school. Indeed, the real crisis came just prior to the war at the Yearly Meeting of 1860, when a special committee recommended to the Board of Trustees that the school be closed and the property be sold to meet overwhelming debts.

Happily, the trustees rejected the proposal of the committee when Jonathan Cox offered to take over the school and manage it. Friends in other yearly meetings, when apprised of the difficulties, rallied around and sent aid to the weakened North Carolina Yearly Meeting in its efforts to save the school. Nereus Mendenhall joined Jonathan Cox, and together they brought the school through the Civil War. New Garden Boarding School has the distinction of being the only school of its kind in North

[8] Cartland, Fernando G., *Southern Heroes*, Cambridge, 1895, 211–12. His use of the name Seth W. Loflin is clearly a reference to the same person.

[9] NGMMM January 28, 1905. Cartland, *Ibid.*, p. 223.

Carolina that never closed its doors throughout the war.[10]

Nereus Mendenhall merges easily as one of the giants among Friends in North Carolina. Although a member of Deep River Meeting, his life was mingled with Friends at New Garden as well. A graduate of Haverford College, he taught at New Garden Boarding School, and then attended Jefferson Medical College in Philadelphia, where he completed a degree in medicine. However, he found himself temperamentally unsuited to the practice of medicine, and, taking up engineering, helped build the North Carolina Railroad. His continuing interest in education, however, brought him back to New Garden Boarding School.

A dramatic moment in the life of Nereus Mendenhall came just after the war when he was given an opportunity to go to Minnesota to improve his professional and financial opportunities. His years of hard work and sacrifice seemed to justify such a move, and the family packed all its worldly goods, bought the train tickets, and were ready to travel, when the spirit gave pause. His daughter, Mary Mendenhall Hobbs, says that her father turned to his wife, and said: "Oriana, if I feel that the Lord requires me to stay, is thee willing to give up going and stay here?"

"Certainly," replied faithful Oriana, "if that is thy feeling, I am satisfied to stay."

And stay they did. Dorothy Gilbert Thorne says that New Garden Boarding School-Guilford College are a long shadow of this remarkable and dedicated man.

Indication of Nereus Mendenhall's support of the peace testimony was the call made on him by a military officer at one juncture during the war. His daughter relates the incident in this way: "After finding Dr. Mendenhall, he (the officer) hung sheepishly about, evidently afraid to tell his business. Finally summoning courage, he said, "Mr. Mendenhall, I have come to warn you to muster at . . ."

" 'It makes no difference where it is to be, I shall not come,' he said, with all his indignation for the cause concentrating itself in his look and voice, which so scared the man that he went away

[10] Op. Cit., Chapter III.

without telling him where it was to be, which of course was not a legal 'warning.' No notice, however, was ever taken of the episode, and he went on his way unchallenged thereafter."[11]

There was little joy in the white community in general at the end of the war that brought defeat and despair to the Confederacy and to North Carolina. Yet, Friends could take some satisfaction that their crusade for their brothers with dark skin had at last come to fruition. Over at Jamestown, Delphina Mendenhall celebrated the event with a poem:

Four long, sad, dark and dreary years
We heard the raging Red Sea Roar,
The awful Sea of Blood and Tears —
Its surges stilled, we tread the shore . . .

Free! Free as the mountain breezes are
Free as the deep's blue, bounding wave
Free as the beaming of the star —
Free from the cradle to the grave.[12]

For New Garden Meeting, it was a time to take stock and heal the wounds of war. In the burying ground, by now regarded as ancient, there were reminders of war to add to the silent graves of the Revolutionary War. There were Confederate soldiers buried there, and Lyndon Hobbs is our authority that at least one Union soldier rests there. According to Hobbs, one Thaddeus Fletcher, of Ohio, died in the home of Phoebe Hobbs and was buried in the New Garden Graveyard in an unmarked grave. Thus, the old cemetery bears silent witness to the Quaker belief in the brotherhood of all: Americans and their British enemies, Confederate soldiers and a fallen man in blue, all lying down in eternal rest together.[13]

[11] "Nereus Mendenhall," (Guilford College) *Collegian* VI, p. 95. Gilbert, Op. Cit. 104, 5.

[12] Box 20, Delphina E. Mendenhall's Poetry, Friends Hist. Collection. (Selection)

[13] L. L. Hobbs, *Greensboro Daily News*, 1931.

VII

Post-War Education and Reconstruction

Two names stand out among Friends in North Carolina in the post-war period: Francis T. King of Baltimore, and Joseph Moore, of Indiana. Francis King had represented Baltimore Friends in the generous effort to save New Garden Boarding School in 1860, and he kept up his concern for North Carolina Friends throughout the war. The Guilford College Friends Historical Collection boasts a pass for him to go through the Union battle lines to the South, bearing the signature of "A. Lincoln." Following the war, he stepped up his interest and established the Baltimore Association to help Friends and others in the state who were then in a prostrate condition.[1]

It has been estimated that membership in Friends meetings in North and South Carolina, Virginia and Georgia once reached a peak of 25,000, but due to emigration and other causes it was far reduced by the mid-nineteenth century. By the end of the war, estimates run between 1,000 and 2,000.[2] It was a mere remnant. The focus of the Baltimore Association was on the reconstruction of the Friends educational system, and on self-help in agriculture. New Garden Boarding School, which had managed to remain open all through the war, was nevertheless in poor condition. The Association restored it to good physical condition, and by 1866 there were no debts. In that year, the school was busily training 100 teachers. By 1868, forty schools

[1] Gilbert, Op. Cit., Chapter IV.
[2] Weeks, Op. Cit., p. 318; Cartland, Op. Cit., p. 67.

were operating under the care of the Baltimore Association in North Carolina. Over 2,500 pupils were enrolled. Governor Worth, himself descended from Nantucket Quakers, praised this effort as the most important program of reconstruction he had seen. By the time the work was turned over to North Carolina Friends in 1887, Friends from all over the world had channeled $138,000 through the Baltimore Association for reconstruction work in North Carolina.[3]

The person invited to North Carolina to supervise the actual rebuilding of the school system was Joseph Moore, a professor of science from Earlham College in Richmond, Indiana. Moore was the grandson of Quaker immigrants from North Carolina who had gone there in the stream of those who had fled a slave society to live where human bondage did not exist. Although his outstanding work in rebuilding the educational system of North Carolina Friends was not a project of New Garden Meeting, he made his home there while he traveled "from the mountains to the sea, and from the sea to the mountains" in his selfless mission of human service.

The life of Joseph Moore was again to touch New Garden when he returned in 1885 to assist the New Garden Boarding School to make the transition to Guilford College. At that time, he became a member, and during his three years of residence was active in the meeting.

[3] Weeks, Op. Cit., pp. 310–316.

VIII

Guilford: A First Class College

As we come to the time when it began to be whispered about that New Garden Boarding School would become a college, it is time to review the development of education in the New Garden community. In colonial North Carolina, education was a sometime thing. In the New Garden community, it was below the level of the settled communities from which the original settlers came. They, being a literate people, were anxious that their children have at least the rudiments of an education. And rudimentary it often was.

There is the tradition of Anne the Huntress, who appeared out of the forest in 1790 in buckskin and with a highly ornamented rifle, and won a shooting match with the local men in a turkey shoot. This mystery woman remained in the community and visited from home to home for seventeen years, teaching the local children. After that she disappeared. Addison Coffin believed she established a superior English pronunciation in the community.[1]

In 1804, the New Garden Meeting received a recommendation from the Yearly Meeting "that local schools" be placed under the care of the corresponding monthly meetings.[2] This was apparently an effort to provide academic and moral supervision for the informal schools where self-appointed teachers were teaching the "three R's" to neighborhood children. Anne the Huntress would have fallen into this category. Yet, school-

[1] Addison Coffin, Early Settlement of Friends in North Carolina, pp. 19, 20.
[2] NGMMM August 8, 1804.

ing among New Garden Friends went back much farther. When Thomas Scattergood visited New Garden in 1792, he was told by Peter Dicks who had settled there in 1755, that a small building standing near the new meeting house was being used for a school. The current school building, however, had been used as a meeting house prior to the one that burned down.[3] An examination of land titles in Guilford County in 1800 has convinced a local researcher that Quakers were more literate than their neighbors. Of 549 persons whom he considers to be illiterate on the basis of signing their land titles with an X, only 22 were Quakers.[4]

In about 1815, a handsome little brick school house was built just west of the meeting house. Jeremiah Hubbard, the tall, swarthy Friend who was part Cherokee Indian, was regarded to have been the first teacher in the school. Others who taught there were Horace Cannon, father of the famous "Uncle Joe Cannon," who became speaker of the House of Representatives, and Nereus Mendenhall. In this little building, the Coffin cousins, Levi and Vestal, conducted their historic school for the slaves in 1821. A durable marker now stands on the spot where this famous school stood.[5]

In 1832, Raul Swain, James Woody and others were appointed by New Garden Meeting to establish a school "at this place." This was apart from the meeting school, and responded to promptings from the Yearly Meeting, which had an interest in establishing a Yearly Meeting School. The next year, the monthly meeting subscribed to the fund being raised to establish the school. In 1834, the North Carolina Legislature passed "An Act to Incorporate the Trustees of New Garden Boarding School in the County of Guilford."[6] In 1837, the New Garden Boarding School, a coeducational school for the children of Quaker families was opened by the North Carolina Yearly Meeting of Friends on land purchased for that purpose. This land adjoined that of New Garden Meeting. Nathan Hunt, that

[3] Weeks, Op. Cit., p. 109.

[4] Fred Hughes, Map of Guilford County Before 1800.

[5] Located in the New Garden Cemetery, Friendly Avenue and New Garden Road, Greensboro, N.C.

[6] Gilbert, Op. Cit., p. 25.

Founders Hall, home of New Garden Boarding School, 1837. Nathan Hunt said, "I did believe the beginning was in pure wisdom."

stalwart son of New Garden, then living at Springfield, said: "I did believe the beginning was in pure wisdom."[7]

We have seen how the New Garden Boarding School managed to stay open all through the Civil War. However, the New Garden Monthly Meeting School lapsed. A committee was appointed in 1865 to cooperate with Francis T. King to reestablish the Monthly Meeting School.[8] This school continued to function intermittently until it was melded into the public school established at the same place in 1900. The building then in use by the Meeting School was leased to the Board of Commissioners of Guilford County for ten years.[9] Among those signing for the Board of Commissioners was Lewis Lyndon Hobbs, a member of New Garden, and at the time president of Guilford College.

The big excitement in 1874 had been that the trustess of New Garden Boarding School had been approached by the Balti-

[7] "A Brief Memoir of Nathan Hunt," p. 140.
[8] *NGMMM*, December 27, 1865.
[9] *Ibid.*, September 22, 1900.

New Garden Friends met here from 1872 to 1882.

more Association about turning over their property to them for the purpose of establishing "a first class college" there. The proposal that came was that the large Yearly Meeting House built in 1872 would be used by the new college, with the Yearly Meeting gathering elsewhere. Since New Garden had recently abandoned the ancient meeting house and was now meeting in the new Yearly Meeting House on the campus of New Garden Boarding School, the monthly meeting was being asked to give it up after only two years of use. The decision was no doubt made easier because so many New Garden Friends were associated with the school and had caught the vision of the new college, but in any case the proposal was approved, and the new building became King Hall of Guilford College in honor of the great benefactor, Francis T. King.[10] The ancient meeting house was in such a poor state of repair that in 1876 it was sold to Albert Peele and torn down for scrap lumber. It was a time of transition for New Garden Meeting.

The North Carolina Yearly Meeting had been gathering at New Garden since 1790, and it must have seemed to local

[10] Gilbert, Op. Cit., p. 147.

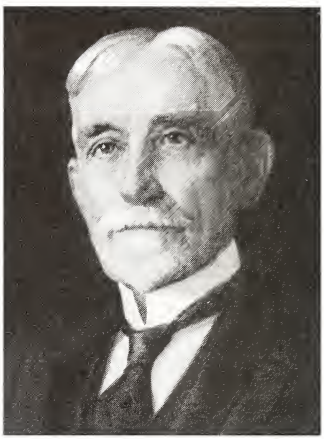
Friends that it always would, but under the new arrangement it would meet in High Point instead. For some forty years, the children from New Garden Boarding School worshiped with New Garden Friends, but soon they would be replaced by adult-sized college students. The faculty would increase and change in character. However, the change was not to be immediate. It was not until 1888 that the change became official, and New Garden Boarding School officially became Guilford College. By that time, however, the Yearly Meeting had already been gathering at High Point for several years.

It was during this interim that Joseph Moore, who had already given so much to Friends education in North Carolina during the difficult years after the Civil War, returned from Indiana to aid in the transition. He was a distinguished educator. The famous Louis Agassiz, who had been his teacher at Harvard, praised him as the best scientist west of the Alleghenies. As he now returned to North Carolina, he had just resigned as president of Earlham College for health reasons.[11] Nevertheless, he gave generously of himself to ensure that Guilford would became a serious educational institution and a standard bearer for the Religious Society of Friends.

Having previously worshiped with New Garden Friends, he now brought his membership from Whitewater Monthly Meeting in Indiana and shared in the life of the meeting. He was a recorded minister. Joseph Moore exercised his gift in the ministry in New Garden Meeting for three years while he guided the transition from Boarding School to College. In 1888, having accomplished his mission, he returned to Indiana. At that juncture, he gave his blessing to Lewis Lyndon Hobbs, who became the first president of Guilford College. Hobbs was also a member of the New Garden family. For 48 years, off and on, he was the dedicated clerk of the meeting. He continued in that role until, as he said in 1929, his voice was no longer adequate. By then, his handwriting (for he always took his own minutes) had also became a shadowy wisp of the firm hand that took over the new college in 1888. For eighteen years, he had also served as clerk of North Carolina Yearly Meeting.[12]

[11] *Ibid.*, p. 153.

[12] NGMMM 1929; NCYMM, 1905–1916, 1921–1928.



Lewis Lyndon Hobbs served as clerk of New Garden Meeting, off and on, for 48 years.

One begins to note a difference in tone in the New Garden Minutes from the time that New Garden Boarding School was transformed into "a first class college." New Garden Friends had always been leaders in the Yearly Meeting, travelling much throughout the state "in Truth's service," but now the distinguished band of persons collecting as the faculty of Guilford College began to open up new horizons. There were such persons as J. Franklin Davis, who came to Guilford College in 1888 and taught Biblical Literature and Greek for forty years. At various times he served as clerk of New Garden Monthly Meeting and New Garden Quarterly Meeting. A native of the Deep River community, he was a graduate of Haverford College and taught there for two years, during which he became a friend of Quaker philosopher Rufus Jones. He did graduate work at Johns Hopkins University and then studied at Leipzig and Strasbourg. At his death in 1934, Francis Anscombe described him as "fifty years ahead of his time, deeply religious and reverently constructive."[13] Such a person was bound to have a profound effect on the meeting.

Names that stand out in the early years of the twentieth century are John W. Woody, Mary C. Woody, Annie Edgerton

[13] Francis Anscombe, Memorial for J. Franklin Davis, *The American Friend,* February 8, 1934, p. 57.

"What is to take the place of the old-fashioned bonnet and the round coat," asked a Friend in Yearly Meeting in 1887.

Williams, Joseph Peele, Albert Peele, Mary A. Peele, Alpheus White, Roxie Dixon White, Julia S. White, and James R. Jones. As Friends began to enter more freely into the mainstream of twentieth century life, there was less concern for "plainness in dress and address," and at New Garden and elsewhere they abandoned their traditional garb and began to use their *thee's* and their *thy's* sparingly. A few resisted change. Mary Edith Hinshaw remembers that Jemima White always wore a beautiful Quaker dress and bonnet and sat in the middle of the meeting until her death in the 1920's.

A concerned Friend rose in the Yearly Meeting in High Point in 1887 and asked: "What is to take the place of the old-fashioned bonnet and round coat?"[14] What took their place at New Garden was a greatly increased interest in public and international affairs. For example, in February of 1886, the meeting endorsed Senate Bill 355, entitled "A bill to promote peace among nations, for the creation of a tribunal for interna-

[14] See Seth B. Hinshaw and Mary Edith Hinshaw, *Carolina Quakers*, Greensboro, N.C., 1972, p. 43 for Collins sketches of 1869.

tional arbitration, and for other purposes . . ." In communicating its action to the U.S. Senate, it added, "for this we earnestly pay."[15] Many Friends were responding at the time to a campaign being conducted by an eminent Quaker, Benjamin Trueblood, who was president of the American Peace Society.

Actually, this revitalization came after a very low time in the meeting. In 1885, J. M. Bundy wrote of the New Garden Meeting in these terms:

> The prospects for New Garden meeting, for a long time one of the smallest meetings of Friends in North Carolina, seem to be brightening of late, not only because of an increase in numbers, but also of a more lively interest in the meeting on the part of some.
>
> Four new dwellings have been erected within a few months in the immediate vicinity of the school and meeting. Other Friends, whose services will be of benefit to the meeting, are expected soon. The school has been and still is growing in efficiency, and it is mainly due to this that Friends are looking more to settling here.[16]

As the college took over the Yearly Meeting building, New Garden met temporarily in a room in Founders Hall on the Guilford College campus. This was only for about two years, because in 1884 a new meeting house was completed near the northeast corner of the original property line, across the Oak Ridge Road (now New Garden) from the old one. To accomplish this, the meeting raised $150 from its membership, and the Charleston Fund granted $650. In addition, the meeting sold fifteen acres of land to John W. Woody and Albert Peele for $225. This land was a triangle which had been cut off from the original plot by the Sandy Ridge Road, now known as Friendly Avenue.[17]

In *The Friends Review*, J. M. Bundy described the new building in this way:

> The house is a substantial frame, forty by fifty feet, with

[15] NGMMM, February 24, 1886.

[16] J. M. Bundy, Supt., *The Friends Review*, January 31, 1885.

[17] Guilford County Record of Deeds, Book 71–95, New Garden as Grantor, under C, p. 216.

The 1884 Meeting House. Benches were "neatly cushioned."

> porch over the front doors, and with a tin roof. The seats are neatly cushioned, and the whole structure presents a very neat appearance both within and without . . . Prof. Joseph Moore, who with his family had just arrived to take part in the new school, was present, and spoke impressively from the text, "Prepare ye the way of the Lord."[18]

This third meeting house was modest in size compared to the old 1791 structure, since the Yearly Meeting sessions had moved, first to the Yearly Meeting House on campus, and then to High Point. It was an innovation when the men and women held a joint session in the new meeting house in 1884, and in 1895 the partition dividing the men's and women's sections was removed altogether.[19] The ideal of equality of the sexes, strong among Friends from the beginning, was being realized only gradually. By 1897, it was already being proposed that the meeting house be enlarged and improved.

Jesse Bundy wrote that families were attracted to the New

[18] J. M. Bundy, *Ibid.*
[19] NGMMM, April 28, 1894; August 24, 1895.

Garden community to educate their children at New Garden Boarding School, soon to become Guilford College. This provided a significant element in the New Garden family during the 1880's and 1890's, and it was accelerated as Guilford College developed and many of its graduates either remained in the community or returned to settle later. An additional attraction, however, appeared in 1900 when a graded public school began to operate in the old Monthly Meeting Schoolhouse, on the site of the present parsonage. By 1903, the school needed more space, and a new building was erected, the old one being moved across the street to the site of the new meeting house for use by the Bible School.

Public education was at a low state in rural North Carolina in that period, and many families began to move from adjacent counties into the New Garden community to give their children access to the New Garden-Guilford College educational complex. A public high school was added to the original grade school, and this continued until 1925, when the school moved to the site of the present Guilford Middle School on College Road. Older members of the community still remember their days in that school, across New Garden Road from Guilford College. It occupied a substantial two-story brick building, and when a new meeting house was built in 1912, the 1884 meeting house was moved across the road and provided additional space.

In point of fact, the public school on leased New Garden property, retained much of its Quaker flavor. Members of the meeting organized a Community Club, a kind of PTA, to sponsor special programs in the school. In 1915, all the teachers in this school were members of New Garden Meeting and reported on the state of the school to the monthly meeting.[20]

Some twenty families from surrounding counties sank their roots deeply in the New Garden community during this first quarter of the twentieth century. Many of them were farmers and settled on the land. Not since the coming of the Nantucketers more than a century earlier had there been such an influx. Their homes stretched from Friendly Shopping Center to the Airport, and from Bailes Mill to Hilltop Road. Greens-

[20] NGMMM 6-26-1915.

boro was emerging as a growing market for agricultural products, as well as an educational center. Several Quaker families, notably the Cobles, Cummings and Knights, established important dairies and were instrumental in organizing the very successful Guilford Dairy Cooperative. This organization continues tenuously in the modern Flav-O-Rich operation.

These new families provided an anchor for the New Garden community as they mingled with the older native families to create a new core that was to endure for several generations. From this group, we list only those who remained a reasonable length of time and/or are represented in the present membership. The dates given refer to reception in the meeting, and may not correspond to the time of moving into the community. In the order of appearance in the Record Book of New Garden Monthly Meeting they are:

1900 — Shube E. and Flora Gray Coltrane, from Sumner Community, Guilford County. (Hereafter, "county" will be omitted.)
1901 — John Gurney and Gracette Frazier, from Randolph.
1903 — Henry and Rhodema Crutchfield, from Chatham.
1904 — Julius and Carrie Coltrane, from Randolph.
1905 — William and Bessie Blalock (Blaylock), from Randolph.
1908 — Alfred and Mary Ann Hollowell, he from Wayne County, she from Clinton County, Ohio.
1913 — Daniel Webster (Webb) and Nancy Lindley, from Chatham.
— Daniel Webster and Lydia Mary Coltrane, from Randolph.
1914 — Alpheus and Roxie Dixon White, from Chatham.
1915 — Samuel and Georgiana Coble, from Randolph.
1916 — Orlando and Minnie Stout, from Randolph.
— William Wolf, M.D., from Northampton.
— Ezra and Annie Mackie, from Yadkin.
— Edgar and Fannie Farlow, from Randolph and Forsyth.
1918 — Allen Jay and Josephine (Josie) Marshburn, from Alamance.

Russell Causey and Carrie Smith, from Randolph.
Walter and Gulielma Grantham, from Deep River, Guilford County.
1919 — David and Safronia Farlow, from Randolph.
— John and Eileen Hodgin, from Greensboro Monthly Meeting.
1924 — John Kemp and Lenta Farlow, from Randolph.
1925 — Alonzo Pringle, M.D., and Mary Pringle, from Stokes.

Of course, multi-generational institutions such as New Garden Meeting continue to change and pay little heed to neat divisions into decades and centuries. The past half-century has brought profound changes which in the future may seem greater than those of the previous one. Yet, from our perspective, the 1900–1925 period seems a very crucial one. The group entering during that period has melded into the older families who reach back beyond 1900, and in a few cases to the very beginning. The new synthesis is being further altered by today's generous influx of new families.

Some of the pre-1900 families presently identifiable either by name or through the maternal line, are: Ballinger, Beal, Beeson, Benbow, Henley, Peele, Knight, Hodgin, Lamb, McCracken, Meredith, Sampson and Worth. If one scans the family tree of any New Gardener who has been around for a couple of generations, the chances are good that he will find one of these names there.

From the 1900–1925 period, persons associated with Guilford College who, with their families, span a long period in New Garden Meeting, would be Algie and Eva Newlin, members of the family of Lyndon and Mary Mendenhall Hobbs, Clement and Lina Meredith, Robert and Nell Doak, and Elwood and Inez Perisho. This is an open list which continues in each generation as ties are created through extended residence and marriage ties.

This period, actually extending back into the 1880's, also saw great changes in the focus of meeting life. In the early days, Friends at New Garden were nothing if not pious. Their rules of conduct were strict, and disownment was so frequent as to be almost routine. However, there is little evidence of theological

rigidity. Children became members at the request of their parents, and adults were apparently accepted simply on request. There is no pious language in the early New Garden records about salvation, or even about God. There is very little mention of "The Lord," but a great deal about The Truth — sometimes capitalized, sometimes not. Everything was done to the "honor of truth." Ministers were authorized to travel "in the service of Truth."

All this began to change as the great evangelical and missionary wave of the late nineteenth and early twentieth centuries swept across the country. In 1890, apparently for the first time, an application for membership was received from a person who was acknowledged to be "an honest and upright young man," but the committee appointed to visit him refused to recommend him for membership because "he acknowledges that he has not been converted."[21] Actually, the young man was eventually accepted, but it was a new mentality which was to surface from time to time to bring tension and disagreement in the meeting. It should be noted that this mentality was spreading widely among Friends at the time, particularly in the West, and was reflected in the Richmond Declaration of Faith of 1877.[22]

[21] NGMMM, February 22, 1890.

[22] Cf. *Faith and Practice of the North Carolina Yearly Meeting of Friends,* 1970 ed., pp. 7-9 for the complete Richmond Declaration.

IX

Growing Acculturation

The old inward-looking community was rapidly becoming a thing of the past. When the "bonnet and the round coat" gave way to innovative dress, innovative ideas were not far behind. The concerned Friend at the Yearly Meeting in High Point was right. Not only did the more sophisticated members of the Guilford College faculty bring new ideas from the North and from Europe, but the ferment taking place in American society began to make itself felt in the meeting in many other ways.

For one thing it was no longer believed that Friends had a corner on religious truth. Although this had never been the case officially, since Friends believe there is "that of God in everyone," there had been a distance between Friends and other Christians which was rather sharply defined and observed in a number of ways. Persons moved freely from one Friends meeting to another with minutes from their last meetings, but there appears to have been no such movement between Friends and other denominations. In 1891, however, an interesting phrase appears in the New Garden minutes: a member of the meeting is released from membership because she has "joined herself to another branch of the Christian Church."[1] Four years later, a woman was received into membership from the "M.E. Church South of Goldston, N.C. . . ."[2] A month earlier, a member of New Garden had been transferred to a Methodist Church in Hillsboro. From that time forward, there was much releasing and receiving of members to and from other denominations.

A very frequent cause of disownment in the early days was

[1] AWH, August 26, 1891, NGMMM.
[2] NGMMM, May 25, 1895.

"marrying out of meeting" in any one of several disapproved ways. Friends lost a lot of members that way. "Uncle Joe" Cannon, the famous congressman from Danville, Illinois, spoke to New Garden Friends on a Sunday morning in 1916, and recalled his own experience. He said his family was one of twenty families (all Quakers?) moving from North Carolina "to the Wabash" in 1840 — when he was four years old. When the time came to marry, however, he found himself to be in love with a Methodist girl. The outspoken Speaker of the House of Representatives minced no words in the matter: He was disowned by the meeting for marrying the girl and he had absolutely no regrets for his decision. However, he knew that Quakers had changed their ways, and he congratulated them on altering their discipline relating to mixed marriages. Nevertheless, the incident had not endeared organized religion to him, for he revealed that he was not at that time a member of any church.[3]

At New Garden, "mixed marriages" began to be reported as early as 1886. In that year, both women's and men's meetings approved of the marriage of Emily Worth, a Friend, to Thaddeus Butner, a non-Friend.[4] In 1905, the meeting gave its approval to the marriage of Annie King Blair, a Friend, to William W. Allen, Jr., who was not a Friend. A committee was appointed to assist in the wedding at the home of the bride.[5]

There had long been friendly relations with the nearby Muirs Chapel Methodist Church — referred to in an 1824 minute as "the Methodist Society." Gradually, there was increasing contact with churches in Greensboro, which was still a separate community six miles away. There are still Friends among us who remember Friendly Avenue as a narrow, red dirt road ridged high in the middle, that got slippery and muddy when it rained. Guilford students sometimes walked to Pomona to catch the streetcar for Greensboro.

One of the most active interdenominational (or non-denominational) organizations touching New Garden was the Christian Endeavor Society. As early as 1900, it was reported that a

[3] Greensboro Daily News, August 6, 1933.
[4] NGMMM, August 25, 1886.
[5] *Ibid.*, June 5, 1905.

Christian Endeavor Society had been formed with J. Waldo Woody as president, but in 1909 the monthly meeting was told that, while Young Friends still met regularly, they had not affiliated with the popular international religious society.[6] The problem was that only a few of the young people had agreed to sign the famous Christian Endeavor Pledge. Perhaps it seemed too credal for Quakers. The monthly meeting recommended that a Christian Endeavor Society be formed without requiring the pledge, and apparently that procedure was followed.

In any case, a Society was formed and prospered. By 1916, Ruth Coble, the current president, reported a membership of seventy-nine. The next year, 165 members were reported, after a personal workers band had been formed following a revival. Four new societies were formed at Blue Ridge, Science Hill, Deep River and High Falls. A Junior Society with thirty-three members was reported in 1917, and that year the New Garden Christian Endeavor Society won the state banner at the state convention. Then the war came and membership dropped as many of the boys went into military service. However, it was reported that Clara Farlow was doing fine work with the juniors.[7]

Membership in the Christian Endeavor Society reached a peak of 200 in 1927, but in the decade that followed it declined.[8] By 1944, it was down to fifty-eight.[9] Since that time young people in New Garden have become very active in the Young Friends organization on the local, state and national levels.

The first three decades of the twentieth century were something of a benchmark in interdenominational cooperation. It was the spirit of the times. The spirit of Ecumenism transcended the Christian Community. In 1935, for example, J. Gurney Frazier and Herbert Huffman, representing New Garden Meeting, attended a "fellowship of Protestants, Jews and Catholics" in Greensboro, and a few years later Rabbi Fred Rypins

[6] *NGMMM*, December 22, 1900; December 25, 1909.
[7] *Ibid.*, June 24, 1916; May 26, 1917.
[8] *Ibid.*, June 22, 1927.
[9] *NGMMM*, June 22, 1927.

came from Temple Emanuel to speak in a meeting for worship. The date chosen for this event was the Sunday nearest Armistice Day, a deliberate gesture of goodwill toward the Jewish community at a time when anti-Semitism was sweeping across Germany.[10] In 1946, Russell Branson, then pastoral minister at New Garden, spoke at Temple Emanuel.[11] J. Floyd Moore, a member of the Guilford College faculty and a member of New Garden Meeting, was especially active in promoting a long, friendly relationship with Temple Emanuel and other Jewish groups in Greensboro.

[10] *Ibid.*, February 27, 1935.
[11] *Ibid.*, June 26, 1946.

X

Outreach Ministries

Interest in missions, evangelism and outreach had grown steadily at the turn of the century. From the earliest times, as we have noted, New Garden ministers traveled with minutes from their meeting to other meetings near and far. Prominent among these traveling ministers was William Hunt, the father of Nathan Hunt, who was given a minute in 1761 to pay a religious visit to Virginia, Maryland, Pennsylvania and New Jersey.[1] In the course of his journeys, he went to the upper reaches of New England, and was said to have visited every monthly meeting in America. In 1770, he requested a minute for a religious visit to Europe, which he carried out acceptably, visiting England, Ireland, Scotland and Holland. Upon returning to England from Holland, he fell victim to a smallpox epidemic and died an untimely death, leaving a widow and eight small children at New Garden.[2] His descendants have raised a monument memorializing him in the New Garden Cemetery. His son, Nathan Hunt, even more widely known among Friends than his father, also visited widely among Friends,. He also made a religious visit to England. In every generation, many visits have been made at home and abroad "in the service of Truth."

As we approach the end of the nineteenth century we seem to note some change in the nature of this ministry. Early Friends counseled moral living and testified to the power of God, but now there was a new insistence on a conversion experience. Ministers went forth "in His service," a phrase new in the records. They followed "the Lord's leading," instead of being in

[1] Henry C. Cadbury, *Journal of William Hunt's Visit to Europe, 1771–1772*, Guilford College Library, 1968, p. 6.

[2] *Ibid.*

Mary C. Woody. Her messages were brief and clear.

the service of Truth. In 1891, the Evangelistic and Missionary Committee requested the appointment of a special committee to "have care of the work of the church" (not meeting), to build up and strengthen the membership, and to extend to all within our reach such labor of love as our Heavenly Father may call for at our hands."[3] The dry formulas of another age were being abandoned for a new enthusiasm and a new sensitivity to the spiritual needs of the meeting and the surrounding community.

However one might evaluate it, there was increased travel across the state by the several ministers always to be found at New Garden, and no doubt the nature of the ministry varied greatly with the individual. Sometimes, if not always, such persons were given funds from the treasury to cover railroad fare.[4] From as far away as Charleston, South Carolina, came a report from Jesse Meredith and his family as they labored to establish a new meeting there.[5]

One person who was especially active in this service was Mary C. Woody. She visited extensively in the Yearly Meeting, and in 1891 expressed the almost mandatory concern among prominent Friends ministers to visit London Yearly Meeting.[6] Lorena

[3] May 23, 1891. NGMMM.

[4] *The Friend* (Philadelphia) vol. 68 (1894–5), pp. 37, 51, 52. Cf. Cadbury, *The Church in the Wilderness, N.C. Quakerism as seen by visitors*, 1948, p. 11.

[5] NGMMM, July 26, 1890.

[6] *Ibid.*, February 28, 1891.

Reynolds accompanied her on this preaching mission in 1892. Mary C. Woody was the wife of John W. Woody, a professor of religion at Guilford College.[7] Louetta Knight recalls that young girls in the meeting thought she was "just about perfect." Her vocal ministry in the meeting was brief and clear, illuminating the "lofty" remarks made by certain men Friends. In 1900, she reported to the Yearly Meeting for the Committee on the Development of the Ministry. She had visited all the quarters and reported opportunities for service "in large factory districts, jails, poorhouses and shanty cars." Not content to limit her ministry to Friends, she became the first State President of the Women's Christian Temperance Union and served in that capacity for ten years. She was national vice-president of that organization when Frances Willard was president.[8]

Albert Peele and Eli Craven were among those who frequently got minutes from New Garden for service in other quarterly and monthly meetings.[9] Albert Peele figures prominently in the annals of New Garden Meeting, and he and Mary Peele gave outstanding leadership there as ministers. Eli Craven was a nineteen-year-old student when he received a minute for service at Holly Spring in 1892. He later became a prominent businessman in Greensboro, where he was an active member of Greensboro Monthly Meeting. He maintained a lively interest in religious matters, and the Eli F. Craven Chair of Religion and Philosophy at Guilford College honors him.

David Sampson, a Friend of British origin who was blind, exercised his gift in the ministry widely in North Carolina and Virginia. New Garden provided him with minutes and gave him at least symbolic support for his work at Westfield, East Bend and elsewhere.[10] During 1892, the Evangelistic Committee reported meetings held twice a month at Piney Grove and New Salem. The expenses of James R. Jones in a ministry to "New

[7] John W. Woody was the first president of William Penn College in Oskaloosa, Iowa, and from 1899 to 1908 was "White President" of the State Industrial and Normal School at Winston-Salem, N.C. (Now WSSU)

[8] North Carolina Yearly Meeting Minutes, 1900. Also conversations with Mary E. Woody Hinshaw, granddaughter of Mary C. Woody.

[9] *NGMMM,* June 25, 1892; March 24, 1892.

[10] *Ibid.,* May 28, 1892.

York" were shared by New Garden that year.[11]

Also in 1892, a group of New Garden Friends was authorized to organize a new meeting at Rural Hall. In October, sixteen applications for membership were received and accepted from that place — a highly unusual number in one month. The next month, nine more were received. New Garden Friends aiding in the work at Rural Hall traveled there by train at meeting expense.[12] Unhappily, within one year, nine members of the new meeting were disowned for drinking and other immoral conduct.[13] The meeting acquired an academy building in Rural Hall and raised money to adapt it as a meeting house, but after three years the work was laid down, leaving a debt of $501.06.[14]

Valiant efforts were made to sustain established centers. The Dover Meeting, going back to 1798, continued through the 1880's and was visited by New Garden Friends until it was finally laid down in 1889. Thirty-seven remaining members were attached to New Garden Meeting, although most of these actually lived in Oak Ridge. The extended Benbow family was the nucleus of this group.[15]

At New Salem, Franklin and Mary Moon Meredith conducted meetings in 1898, and reported seven "professed conversions" and four applications for membership.[16] For a decade, young people from the Guilford College Y.M.C.A. helped with the meetings at New Salem, and work there continued at least through 1916.[17]

The Blue Ridge Mission in Patrick County, Virginia, established through the efforts of David Sampson, Deep River Quarterly Meeting and North Carolina Yearly Meeting, was the focus of much interest on the part of New Garden Friends. David Sampson and his wife, Sarah (Sally) Marshburn Sampson, were sometime members of New Garden, and indeed, the latter spent her last years as a widow in Guilford College vill-

[11] *Ibid.*, June 25, 1892.
[12] *Ibid.*, October 28, 1893.
[13] *Ibid.*, November 25, 1893.
[14] *Ibid.*, January 25, 1896.
[15] *Ibid.* July 22, 1899.
[16] *Ibid.*, October 22, 1898.
[17] *Ibid.*, July 27, 1916.

age.[18] It was New Garden that had recommended the recording of David Sampson in 1884. Joseph Moore Purdie, who served the Blue Ridge Mission for a number of years, was recorded a minister in New Garden Meeting in 1910.[19]

Friends were meeting at Pomona, at least from 1889 to 1909, and new Garden Friends visited there regularly. Eli Reece was appointed pastor there in 1910.[20] New Garden Friends visited Walkers Chapel,[21] Piney Grove (1887–1908),[22] McAdensville (1901–1906),[23] Bethel (around 1908),[24] Muddy Creek (associated with Dover),[25] and Dutchman's Creek, which was visited by Albert Peele during 1910–1912.[26]

The Kernersville Meeting was established by New Garden Meeting when R. Shepard Nelson offered a suitable building for $118.27 in 1907.[27] Money from the sale of the Dover property was used for this purpose. At first, the meetings were held only once a month. Albert and Joseph Peele were among those instrumental in establishing the Kernersville Meeting, but others helped also. As late as 1947, New Garden included an item of $120 in the budget for the Kernersville Meeting.[28]

Winston-Salem honors David and Sarah Sampson as its founders in 1911.[29] However, a decade before that, Mary C. Woody traveled to Winston-Salem from New Garden "to deliver messages she was commanded of God to deliver to our members" there.[30] Most, if not all, of the charter members of the Winston-Salem Meeting were transfers from New Garden, including David and Sarah Sampson themselves.[31]

[18] *Ibid.*, July 20, 1884; March 23, 1912.
[19] *Ibid.*, September 24, 1910.
[20] *Ibid.*, March 26, 1910.
[21] *Ibid.*, June 22, 1901.
[22] *Ibid.*, September 28, 1887; March 28, 1908.
[23] *Ibid.*, September 28, 1901; February 24, 1906.
[24] *Ibid.*, November 28, 1908.
[25] *Ibid.*, M.C. property sold, June 25, 1904.
[26] *Ibid.*, December 12, 1909; November 25, 1916.
[27] *Ibid.*, May 25, 1907.
[28] *Ibid.*, June 25, 1947.
[29] S. and M. E. Hinshaw, Op. Cit., p. 127.
[30] NGMMM, June 22, 1901.
[31] *Ibid.*, April 27, 1912.

Mary Mendenhall Hobbs was an evangelist for the education of young women.

Considering the many influences surrounding the formation of a new meeting, it may seem immodest to stress the role of New Garden in so many of them, but there was certainly a lot of outreach activity in the meeting at the turn of the century. We might note, in addition to the above, that Greensboro Monthly Meeting (now First Friends) looked to New Garden for advice and assistance in getting started, even though the nucleus of the charter members came from Springfield. Friends at New Garden prepared the customary request to the Charleston Fund for assistance in building a meeting house in 1889.[32] There were frequent transfers of members from New Gaden to the Greensboro Monthly Meeting.

Nevertheless, the long evangelical fervor of New Garden Meeting seemed to cool as the new century wore on. Friends from New Garden continued to visit other meetings, but often with a different purpose. Mary Mendenhall Hobbs, for example, was an evangelist for education, especially for the nurture of young women. Both at New Garden, and in other meetings, she held special meetings to inspire and instruct young women in the performance of their Christian duty. She became one of

[32] *Ibid.*, August 28, 1889.

the founders of the Woman's College of the University of North Carolina, now a coeducational institution known as the University of North Carolina at Greensboro. She was a friend of Dr. Charles D. McIver, addressed the State Legislature to promote the idea of the college, and later was awarded an honorary degree of Doctor of Literature by the University of North Carolina. At Guilford College a cooperative dormitory, Mary Hobbs Hall, bears her name.[33]

Even before the Civil War, when Friends felt they had done all they could to combat slavery, they began to turn their attention to the evils of strong drink. Year by year, the Yearly Meeting inquired, and New Garden reported, how many members used alcoholic beverages "other than as a medicine."[34] During the second decade of the century, alcohol abuse came to be a major concern at New Garden, and prohibition was more and more advocated. Friends were not alone in this, and indeed their activism was in part growing evidence of their acculturation. All across the country, religious and social forces were coming together in a national effort which was to culminate in Prohibition.

Interest in the Sunday School, or First Day School, grew steadily during this period. Katharine Hoskins wrote that when a "sabbath school" was first proposed in 1818, it was strongly opposed by conservative members.[35] Actually, the minutes indicate that it was in 1865 that a First Day School Committee was first appointed. By 1901, however, there were six "Bible Schools" being held under the auspices of New Garden: New Garden, Guilford College, New Salem, Piney Grove, Walkers Chapel, and in the New Garden Monthly Meeting School.[36] By 1915, it was reported that 350 children were enrolled in the New Garden First Day Schools.[37]

[33] Gilbert, *Guilford: A Quaker College*, pp. 247–255.
[34] This practice was in use as early as 1841. Cf. NCYMM, vo. 3, p. 95, 1841.
[35] *Greensboro Daily News*, August 7, 1932.
[36] NGMMM, June 22, 1901.
[37] *Ibid.*, June 26, 1915.

XI

New Garden Becomes a Pastoral Meeting

Although the Society of Friends owes its very existence to the earnest messages of persons with a gift in the ministry, and George Fox himself was a compelling preacher, Friends strictly avoided the designation and support of pastors until late in the nineteenth century. Even then, it was primarily a Western phenomenon and was looked upon with disapproval by many Friends. The reason, of course, is the rhetoric used by George Fox in his denunciation of the corrupt "hireling priests" of his time, who, he was convinced, were much more interested in their salaries and perquisites than in the saving of souls. Yet, from the beginning, Friends ministers who went forth in the service of Truth were aided by their meetings with expense money for their travels. This practice was followed by North Carolina Yearly Meeting from its inception. A Yearly Meeting "stock" was maintained for this purpose.

At New Garden, certain services to the meeting were paid as early as 1766. In that year the monthly meeting established a scale to be allowed for Zachariah Dicks for the following services:

18 pence for recording a marriage certificate
4 pence for recording a birth
0 for recording a burial[1]

[1] NGMMM, January 25, 1766.

It was 139 years later that we first find that the finance committee was instructed to include "some allowance for pastoral work."[2] Three years later, the meeting agreed to "continue the practice of last year of contributing $50 to Albert Peele for pastoral service."[3] This arrangement, however, did not involve designating Albert Peele as a stated preacher. On other occasions we find reference to helping him with his "work" so as to release him for special services to the meeting. Mary Edith Hinshaw remembers that one year her grandmother, Mary C. Woody, received a fine tea set in appreciation of her services as "one of the pastors" of New Garden Meeting.

As the twentieth century opened, New Garden Friends Meeting had become a community church in many ways. Louetta Knight Gilbert, remembering back easily to 1900, declares that she cannot remember when it was not so considered. Muirs Chapel Methodist Church, only a few miles away, had its accepted place in the order of things because of its antiquity and because of its long friendly relations with the Quakers. However, when the Guilford Baptist Church was organized in 1914, there was loud objection that it was intruding on New Garden's territory.[4] New Garden Boarding School had accepted non-Quaker children almost from the beginning, but now Guilford College was even more the property of the community at large. The Woman's College of the University of North Carolina had been established at Greensboro only in 1892, and it was limited to women. Consequently, Guilford College was the only coeducational college in the area, and was an important institution in Greater Greensboro. The *Greensboro Daily News* devoted a generous amount of space to the Quaker college in those days. Since New Garden was so closely related to the college, and Greensboro was still a relatively small town, the meeting also got a good press.

The community had experienced enormous change since 1754. It was no longer possible to distinguish Quakers by their dress, and many Friends of the period had been reared Bap-

[2] *Ibid.*, September 25, 1905.
[3] *Ibid.*, March 28, 1908, for Albert Peele.
[4] From a taped conversation with Louetta Knight Gilbert.

tists, Methodists, or something else. At the college, students still had to attend meeting at the turn of the century, which on Sundays made an impossible situation in the small meeting house erected in 1884. Consequently, in 1904, it was decided that meetings would be held in the large auditorium of the old Memorial Hall on campus during the months when school was in session. Furthermore, the membership of the meeting was growing. From near extinction at the close of the Civil War, it had risen to 435 by 1908.[5]

Louetta Knight Gilbert provides us with a splendid anecdote from the period when New Garden Friends were meeting in Memorial Hall. It is recounted in a publication of former residents of Mary Hobbs Hall at Guilford College, from which we quote:

> Since all college students were required to go to Meeting on Sunday mornings, and since the little white frame Friends Meeting House back of Memorial Hall was too small for the combined college and community groups, Sunday morning worship services were held in the auditorium of Memorial Hall during the school year.
>
> I remember one Sunday morning while J. Edwin Jay was preaching, suddenly Professor George White stood up and said, "Friends, I see a fire in Mary Hobbs Hall! Would some college boys go and put it out?" People remained in their places waiting. When the boys returned they reported that the fire was contained in the southeast corner room on the first floor, with very little damage. A window curtain, blowing in a breeze, had caught fire from a lighted lamp. (The two sisters living in the room had been using the oil lamp to heat a curling iron to curl their hair for meeting. In their haste they had forgotten to blow out the lamp.)
>
> Not until the boys returned from extinguishing the fire did the Meeting "settle" again. Even then, Professor Jay didn't continue the sermon, but instead he made some remarks about the importance of our being ready for any emergency situation.[6]

[5] *NGMMM*, November 28, 1908.

[6] Godwin, Gayle, and others, *Girls are of Infinite Importance: Life in Mary Hobbs Hall at Guilford College*, Greensboro, N.C., Editorial Group, Mary Hobbs Hall Advisory Committee, 1977.

The elegant 1912 meeting house blended with the architecture of Guilford College.

Entertaining as it might be to watch fires in Mary Hobbs Hall from a window of Memorial Hall during meeting, New Garden Friends began to consider building a new meeting house as early as 1905, when Raymond Binford was appointed chairman of a committee for that purpose.[7] It was 1912, however, before the splendid new Georgian colonial building was completed across the street south from Memorial Hall.[8] This building abandoned the ancient simplicity of Friends meeting houses and conformed more closely to the contemporary style of Protestant church architecture. Yet, there was no steeple and no stained glass windows. Its rows of straight benches faced a raised platform and a plain wall, not out of keeping with the Quaker notion of undirected worship.

This building was erected for the joint use of New Garden Meeting, North Carolina Yearly Meeting, and Guilford College.

[7] *NGMMM*, April 22, 1905.
[8] *Ibid.*, August 24, 1912.

The Yearly Meeting appropriated $7,500 for the project, and New Garden pledged a similar amount. From long custom, assistance was sought from the Charleston Fund in the amount of $1000.[9] To help raise its share, New Garden sold the old meeting house to the Graded School Board for $250 and moved it across New Garden Road.[10] The apparent cost of the new building wa $13,973.18, and the mortgage was cancelled in 1918.[11]

The large new building placed New Garden on a physical par with Greensboro's finest churches, but there was a growing feeling that in order to meet the needs of the growing membership and the Guilford College students, a new building was not enough: the time had come for a pastoral minister. Many meetings in North Carolina had already taken this step, including the Asheboro Street Meeting (Greensboro Monthly Meeting) in downtown Greensboro.

It was the Young Friends who finally brought the matter to a head. In 1917, the Christian Endeavor Society urged the meeting to employ a full-time pastor, and in one day raised $660 to help toward the project.[12] Since the matter was already under consideration, the Monthly Meeting accepted the proposal, and proceeded to implement it. J. Edgar Williams was recommended by a committee appointed to make a selection, and he became the first pastor of New Garden Meeting.[13] He and his wife Anna, and children Marjorie and Russell transferred their membership from the Carthage, Indiana, Monthly Meeting. Edgar Williams was not unknown to New Garden Meeting.[14] In 1906, he had held a series of meetings there during which 78 persons were reported to have been "converted or renewed." Of this number, 22 requested membership.[15] At the time of the invitation to New Garden, Williams was serving as pastor of the Asheboro Street Meeting in Greensboro.

[9] *Ibid.*, August 21, 1911. It is not clear that this was granted.
[10] *Ibid.*, August 24, 1912.
[11] *Ibid.*, November 23, 1912; Jn 22, 1918.
[12] *Ibid.*, June 23, 1917. Minutes contain letter from C.E. Society.
[13] *Ibid.*, July 28, 1917.
[14] *Ibid.*, September 22, 1917.
[15] *Ibid.*, January 27, 1906.

J. Edgar Williams became the first pastoral minister in 1917.

A number of people at New Garden still remember this first full-time pastor. Among them are Clara Farlow, Louetta Knight Gilbert, Edna Coble Burton, Ruth Coble Gilmore, and Frank Crutchfield, and these Friends agree that he was a friendly person who had good "presence" as a speaker and used language effectively. He was intelligent and well informed. Clara Farlow remembers that he was quite orthodox in his theology and did not shrink from pointing out in his sermons moral lapses that he had observed in the community and in the meeting. After he was pastor, he again conducted a revival meeting at New Garden, much to the surprise and consternation of some Friends.

On balance, Edgar Williams is remembered as a kind, thoughtful and Christian man concerned for the welfare of the meeting and community. He was especially effective with young people, and under his leadership the Christian Endeavor Society and the meeting grew "noticeably."

All these Friends agree that while Edgar Williams was the first "designated pastor," there had been sermons in meetings for worship on a regular basis long before that. Those who spoke most often were: Albert Peele, Mary Peele, Mary Woody, Julia White, Alpheus White, and visiting ministers "including Waldo Woody, Lewis McFarland and others."[16]

[16] From interviews with Friends mentioned.

XII

Global Missions and Service

New Garden Friends had always been in touch with Friends and others outside the state of North Carolina. The first generation were all in-migrants from other yearly meetings, and there was always a brisk stream of communication with them; later, they were in constant touch with the Western yearly meetings as North Carolina Friends moved West. English and Irish Friends visited New Garden,[1] and an occasional New Garden Friend visited England, but prior to the late nineteenth century there had been virtually no contact with, and little awareness of, the vast non-English-speaking world. It was in 1874 that a Missionary Committee was first appointed by the Yearly Meeting.[2] We find an indication of the growing interest in the underdeveloped countries when Laura Winston returned to New Garden friom Matamoros, Mexico, in 1887, with an endorsement of her travel minute by the Matamoros Monthly Meeting. The returning minute expressed "satisfaction with her labors" there.[3] In 1898, the North Carolina Yearly Meeting up-graded the Missionary Committee to the status of the Friends Foreign Missionary Board.[4]

The first person from New Garden to express interest in foreign missionary service was Anna (Annie) V. Edgerton (later Williams). She felt a leading to enter religious service in India,

[1] See Wm. Hunt, "An account of Public Friends that have visited N.G."
[2] NGMMM, May 27, 1874.
[3] *Ibid.*, August, 24, 1887.
[4] NCYMM, October 8, 1989. Cf. Hilty, "The Cuban Connection," *Southern Friend* (vol. 2, no. 1, 1980).

and was sent there by the Mission Board of the Ohio Yearly Meeting (Damascus) in 1898.[5] There she joined Esther Baird, who was already engaged in Friends work. Prior to her mission service, Anna Edgerton had been given minutes from New Garden for service in Western, Kansas and Indiana Yearly Meetings. In 1898, she was recorded a minister.[6]

It was a common interest in missions, in part, that brought a number of American Yearly Meetings together to form the Five Years Meeting of the Religious Society of Friends in 1902. In 1909, Charles Tebbets, Executive Secretary of the American Friends Board of Foreign Missions, an agency of the Five Years Meeting, addressed a missionary conference at New Garden Meeting.[7] The next year, the visits of missionaries Willis Hotchkiss and Dr. E. B. Blackburn, of Africa, Eva Terrell of Cuba, and Nancy Lee of Mexico, were recorded.[8] In 1912, Esther Baird, with whom Anna Edgerton had served in India, reported on her work in Nowgong.[9] The Woody sisters, Ellen and Martha Jay, having been students at Guilford College, were known to, and were sometimes members of, New Garden. During 1900, both became independent missionaries in Cuba. During furloughs they visited New Garden and received some support from the meeting.[10]

From this beginning, New Garden Friends have maintained a lively interest in the international activities of Friends down to the present time. It is an interest which has sometimes been tentative, however, as sensitive members of the meeting have felt reluctant to interfere in the religious beliefs of alien peoples, yet quite a number have participated in this service. New Garden Friends Women have been especially faithful in their support of Friends outreach. In 1929, the Senior Christian Endeavor Society sponsored a six-week school of missions at New Garden, and one of their number soon departed for foreign service: Louetta Knight went to teach in the Colegio Nancy

[5] June 24, 1899. Sailed December 14, 1898.
[6] NGMMM, September 24, 1898.
[7] *Ibid.*, June 26, 1909.
[8] *Ibid.*, May 28, 1910.
[9] *Ibid.*, January 6, 1912.
[10] *Ibid.*, June 23, 1903.

L. Lee in Ciudad Victoria, Mexico, where she served from 1929 to 1931.[11] The schools of missions became an annual affair.

Algie and Eva Newlin have been long-time ambassadors of New Garden Meeting. In 1939, the meeting received a letter from the Geneva, Switzerland, Meeting expressing appreciation for the presence of Algie Newlin, who was there as a graduate student. When he returned in February of 1940, Friends gave him a standing ovation on his safe arrival home from wartorn Europe. They also welcomed him back as clerk of the meeting. Then in 1947, the entire Newlin family returned to Switzerland with a minute from New Garden, as Algie assumed duties with the American Friends Service Committee and the Friends Service Council in Geneva. They were able to render very useful service in this difficult post-war period in Europe until they returned in late 1949. These were only the early years of a lifetime of service to Friends in North Carolina and throughout the world.[12]

When Myra Binford was a member of New Garden in 1941, she was given a sojourning minute to the Highgate Friends Meeting in Jamaica, where she was to serve as matron of the Highgate Friends School.[13] On her return on furlough in 1946, she became one of eight persons who were given public recognition as they prepared to leave for foreign service. They were: J. Floyd and Lucretia Moore, to Ram Allah, Jordan; Myra Binford, to Jamaica; Alice Dixon and Ruth Field to Japan; Louetta Knight, to visit Friends in Mexico; William Edgerton, to Germany and Poland for the American Friends Service Committee; and David Stafford, to China, also for the American Friends Service Committee.[14]

In 1965, Howard T. Hinshaw, at that time a medical student, was given a minute for service at Friends Hospital at Kaimosi, Kenya, Africa.[15] In the same year, Carroll and Mary Feagins were with the Conference for Diplomats of the American Friends Service Committee in India, and reported on their

[11] *Ibid.*, July 24, 1929.
[12] *Ibid.*, March 22, 1939.
[13] *Ibid.*, February 26, 1941.
[14] *Ibid.*, September 26, 1946.
[15] *Ibid.*, May 28, 1965.

activities in letters to the monthly meeting.[16] In 1967, Stuart Maynard, Jr. (Rusty) was given a minute for service with the Friends Hospital at Kaimosi, Kenya. A letter from Josiah Embego praised his work there.[17] In 1968, and again in 1971, John and Margaret Coltrane were given minutes for service in Jamaica.[18] James Upchurch was engaged in American Friends Service Committee work in Mexico in the 1960's, to be followed by further service on low-cost housing in Florida.[19] Later, he served with the U.S. Department of State in Botswana, Africa. In 1971, Mark and Donna Smith were given a minute to visit Seaside Friends Meeting in Jamaica.[20]

Hiram and Janet Hilty came to New Garden in 1948 following a term of service with Friends in Cuba, and in the years following were given occasional minutes for further service in Mexico and Cuba. David and Bonnie Parsons gave extended periods of service to Algeria through the Peace Corps. David Wrenn served with the Peace Corps in Korea, and Molly and Linda Maynard were civilian teachers for children of American personnel abroad for extended periods. This by no means exhausts the long list of persons from New Garden who have traveled "in Truth's service" in every decade of this century.

The interest in peace activities noted in 1886, continued and increased in many other ways, involving the monthly meeting in a direct way. In 1890, the meeting approved a petition opposing the immense appropriations for military purposes being proposed in Congress. In 1890, a minute opposed a bill requiring "military drill" in the public schools, and in the same year Lyndon Hobbs reported to the meeting on his attendance at an Arbitration Conference in Washington.[21] Franklin S. Blair, an elder and sometime clerk of the meeting, was a prominent peace activist. He attended the Quaker-sponsored Lake Mohonk Conference on Peace and Arbitration held at Lake Mo-

[16] *Ibid.*, April 28, 1965.
[17] *Ibid.*, November 22, 1967.
[18] *Ibid.*, July 25, 1968; November 3, 1971.
[19] *Ibid.*, January 11, 1968.
[20] *Ibid.*, March 3, 1971.
[21] *Ibid.*, March 28, 1896; April 25, 1896.

honk, New York, in 1909.[22] In 1910, he reported having "delivered many lectures on peace and arbitration."

In the flurry of peace activities preceding the First World War, it is impossible to separate meeting and college. In 1906, a prize was being offered for the best college essay on peace, which interested the meeting fully as much as the college.[23] In 1912, seven colleges met in Raleigh for the State Peace Speaking Contest, and the winner was a Guilford student named Bryant Smith.[24] These contests continued for many years and were regularly reported to the monthly meeting by the Peace and Social Concerns Committee. All efforts failed, however, and in 1917 the United States entered the First World War. Conscription was imposed on May 18, 1917, and the minutes reflect deep concern in the meeting.

New Garden Friends knew of and supported the work of the American Friends Service Committee from the time of its inception in 1917. Paul Furnas, Field Secretary of the Service Committee, and also Chairman of the Board of Young Friends Activities, visited the meeting in December of that year to explain the relief and reconstruction work being carried on in Europe at that time.[25] Two years later, Richard Hobbs, a young member who had just returned from France, where he had served with the Friends Reconstruction Unit, narrated a "magic lantern" show on Friends relief work in France.[26] Women in the meeting were active in relief work, reporting in June of 1920 that they had sent forty-five "little garments" to the American Friends Service Committee for Serbian relief.[27]

As the First World War receded, New Garden Friends joined with Quakers everywhere in opposing the arms race and encouraging efforts at peaceful settlement of disputes. In 1921, the meeting supported the Disarmament Conference in Washington, and joined with other churches across the state in keeping its doors open on November 11, Armistice Day, for

[22] *Ibid.*, May 22, 1909.
[23] *Ibid.*, June 23, 1906.
[24] *Ibid.*, January 6, 1912.
[25] *Ibid.*, December 22, 1917.
[26] *Ibid.*, June 28, 1919.
[27] *Ibid.*, June 26, 1920.

meditation and prayers for peace.[28] Indeed, it is interesting to be reminded that November 11, which has been turned into Veteran's Day and an occasion for beating war drums, was long a rallying day for peace. State peace oratorical contests were continued, and in 1923 the first prize went to a youth named Russell Branson, a future pastor of New Garden Meeting.[29] In 1929, fifteen sixth and seventh graders in the Guilford Public School participated in a Peace Contest, and the American Friends Service Committee awarded two silver medals to the winners.[30]

The pastor from 1922 to 1931 was Joseph Peele, son of Albert and Mary Peele, who have appeared earlier in our chronicle. We turn to Clara Farlow for a profile of the second stated pastor of New Garden Meeting:

> Joseph Peele was a quiet, thoughtful man, always considerate of people around him. He never raised his voice in anger, nor spoke unkindly to anyone about anyone. Being the son of Albert and Mary Peele, and a native of the New Garden area, he was naturally conservative in his preaching and teaching. His prayers were short, but so meaningful. It was just as though he was talking with his Heavenly Father for a moment.
>
> He was wonderful in his ministry to the sick and troubled. No one could conduct a more beautiful funeral service than he. He was humble, unassuming and serious minded. However, he could enjoy a funny story. His laugh had a lovely ring to it.[31]

[28] *Ibid.*, October 22, 1921.
[29] *Ibid.*, June 23, 1923.
[30] *Ibid.*, May 22, 1929.
[31] Prepared by Clara Farlow.

XIII

The Depression Years and World War II

No droning monthly meeting minutes can adequately reflect the agony of the Great Depression. It appears in scattered references to financial stringency, and certain tensions which were probably due to money problems more than anything else. Perhaps the most dramatic symbol of the financial shock was the matter of the parsonage.

The meeting, of course, had never had a parsonage before, since it never had a parson, but in 1919 a committee was appointed to study the matter.[1] It was three years before it was decided to build a parsonage "located on the NW corner near the intersection of the roads in front of the brick store."[2] This would place it somewhere in the block between the Wilco Service Station and the First Union Bank, the intersection having been altered since then. None of the buildings standing then remain. The parsonage was to cost $4,000. This was not carried out, however, and then the meeting bought "the Thomas place," which later was deemed unsuitable and resold. Next it was decided to buy the Mary C. Woody place for $15,000, which included five acres of land.[3] This also was directly across Friendly Road from the meeting property, and was actually part of the property sold to John W. Woody in 1884 by the meeting. Part of this land was sold for $5000, but hard times came and the

[1] NGMMM, September 27, 1919.
[2] *Ibid.*, September 23, 1922.
[3] *Ibid.*, October 27, 1923.

meeting was unable to keep up the payments on the remaining portion of the property on which the house stood. It was finally sold in 1929, but the new purchaser defaulted on his payments. New Garden had learned about The Great Depression.[4]

Obviously, The Depression for New Garden began well before the great Wall Street Crash of 1929. In 1926, New Garden asked the Yearly Meeting to release it from a deficit in payments of $1,172.70.[5] During that period a pro-rata system was established for paying bills, there being only $3,700 on hand to meet debts of $7,075.[6] From the pro-rata system, they went to paying only indispensable bills. The meeting requested aid from the Yearly Meeting and from the college, the latter helping with $200.[7] Friends women raised $600 in 1927.[8] By 1931, things had reached such a pass that Ministry and Oversight reported that it would be impossible to meet the pastor's salary, and Joseph Peele resigned in order to save the meeting money.[9] At this the meeting demurred. Instead, they cut back on janitorial service, reduced insurance premiums, and turned to buying coal from the college at wholesale.[10] It was about 1936 before things began to balance out as the New Deal grappled with the problem at the national level. Indeed, in that year the New Garden Cemetery Association, since 1929 a semi-independent corporation, received assistance from the federal government by way of the Soil Erosion Service for reseeding the entire cemetery.[11]

With the rise of Hitler in Germany, it became clear that there was a growing danger of another great war. Letters and public statements place Friends on record as fearing and opposing the conflict which was to erupt in 1939. Dr. Elwood Perisho, a professor of geology who occupied a variety of posts at Guilford College, was a strong peace activist in the meeting at the time.

[4] *Ibid.*, August 24, 1927.
[5] *Ibid.*, July 29, 1926.
[6] *Ibid.*, November 24, 1926.
[7] *Ibid.*, June 22, 1927.
[8] *Ibid.*
[9] *Ibid.*, April 22, 1931.
[10] *Ibid.*, July 27, 1932.
[11] *Ibid.*, May 27, 1936.

In 1928, he wrote President Coolidge urging ratification of the Briand-Kellog Peace Pact. Fifty members of the meeting were persuaded to sign a petition opposing the Cruiser Bill.[12] When the treaty for the Reduction of Naval Armaments was signed in London in 1930, Elwood Perisho was there as a witness.[13]

A Peace Booth was set up at the Carolina Fair in Greensboro in 1933, and Helen Binford, wife of the president emeritus of Guilford College and a vigorous peace activist, was in charge of it.[14] The Peace Committee of New Garden joined with the American Friends Service Committee in sponsoring the Second Institute of International Relations at Guilford College in 1934, and this arrangement was continued until 1941, when, in the midst of war, it was dropped "for lack of interest.[15] Within the meeting, however, there was still strong anti-war sentiment. Helen Binford and Ruth Beittel attended a Peace Mobilization in Washington, and the meeting sent telegrams to senators urging them to keep the country out of the war.[16] But once again, all efforts were futile, and the United States entered the Second World War after the Japanese bombing of Pearl Harbor on December 7, 1941.

The pastor during those pre-war years was a gentle man named Herbert Huffman. Again we turn to Clara Farlow:

> Herbert Huffman was a deeply spiritual man — never boasting about what he thought or believed, but living a life that reflected the beauty in his heart. He was neither orthodox nor conservative. His messages and his teachings were in between. Here was a truly dedicated Christian. If there were difficulties, he faced them with courage and a generous spirit. He never complained or felt sorry for himself. He once said: "If someone hands you a lemon, make the best lemonade out of it you can."
>
> The life of this tender man came to an untimely end in 1938, after only a little over three years of service. He died of cancer in St. Leo's Hospital in Greensboro, and the

[12] *Ibid.*, February 20, 1929.
[13] *Ibid.*, June 25, 1930.
[14] *Ibid.*, June 28, 1933.
[15] *Ibid.*, February 16, 1941.
[16] *Ibid.*, June 26, 1940.

> funeral service was held in the meeting house the following Sunday morning at 11:00. He was buried in the New Garden Cemetery.

After the reimposition of conscription and the entry of the United States into the Second World War, much attention was given by the monthly meeting to the Civilian Public Service Camp for Conscientious Objectors at Buck Creek, North Carolina.[17] Walter Coble was especially active in raising funds to support these young men who were working for the Park Service without pay. Raymond and Helen Binford were the directors of the camp, and there was continuous contact with it from the meeting. Actually, there were no young men from New Garden in the camp, although three alumni of Buck Creek eventually became associated with the meeting: Edward Burrows, Kidd Lockard, and Cyrus Johnson. Carroll Feagins, Sr., was in a Civilian Public Service Camp at Gatlinburg, Tennessee. Charles Hendricks, a Quaker neighbor associated with the Springfield Meeting, was at Buck Creek.

In 1943, Ruth Beittel expressed concern that New Garden Young Friends were not sufficiently under the influence of the Quaker Peace Testimony.[18] In this she was correct, for most of the young men had responded willingly to the call to military service. In view of this, the meeting decided in 1942 to send letters expressing "love and Christian care" to 31 young men then in the armed forces, fifteen of them actually members of the meeting.[19] Hugh White, a professional photographer who was a member of the meeting, made prints of the meeting house which were enclosed, along with a copy of the *American Friend*, to the young soldiers.[20] By 1943, it was reported that fifty-seven members and former members of the meeting were in the armed forces, eight of them overseas.[21] In 1944, Friends were saddened to learn that Tom Jones had been killed in

[17] *Ibid.*, November 26, 1941.
[18] *Ibid.*, January 27, 1943.
[19] *Ibid.*, November 25, 1942.
[20] *Ibid.*, December 23, 1943.
[21] *Ibid.*, June 23, 1943.

action over Darwin, Australia. Lee White, the son of a Guilford College instructor, was also killed.[22]

The war struck directly in the New Garden Community on September 13, 1943. On that date, at five o'clock in the afternoon, an armed Navy plane crashed into the Oliver Knight home and exploded. Father Oliver was not in the house at the time, but the other members of the family were engaged in their routine peaceful pursuits. The two occupants of the plane were killed instantly, and as the plane exploded the mother, Alta, daughters Wilma Lea (19) and Dorothy Louise (11), and son Oliver N., Jr. (7), were killed in a flash. Daughter Cornelia and Aunt Louetta Knight escaped through windows as the house was consumed by flames.

The Knight family tragedy made a profound impression on the community. The minutes of the meeting contain warm tributes to each of the victims, expressing the deep sense of loss felt by all. Wilma Lea was a rising junior at Guilford College at the time, and a member of the A Capella Choir. She was preparing to return to the college when the tragedy occurred.[23]

As the war drew to a close, Friends were in prayer for the success of the meeting in San Francisco which gave birth to the United Nations Organization, as it was then called. There was deep concern that mankind should not again be led into the madness of war. Through the international relief services of Floyd Moore, William Edgerton and David Stafford, New Garden was able to contribute personally, and with generous monetary aid, to the healing of the wounds of war. A special channel of aid to the destitute in Germany was Gertrude Victorius, herself, along with her family, a refugee from that country only a few years before. Letters from grateful recipients were read in the meeting.[24]

The pastor during the war years, and in the early post-war period, was Russell Branson, a graduate of Guilford College and the Hartford Theological Seminary. He had sojourned with the meeting during his college years. Branson was a native

[22] *Ibid.*, January 26, 1944 (Tom Jones). Lee White from oral reports.
[23] *Ibid.*, October 27, 1943.
[24] *Ibid.*, December 31, 1946.

of North Carolina and came to New Garden following pastoral service in New York Yearly Meeting. He knew and understood his people. Branson's pastorate came at a time when the relationship with Guilford Collge was still intimate, and his ministry addressed the dual town-and-gown community. A person of tender religious sensibilities, he encouraged the cultivation of personal religious experience among the membership. At the same time, he was much concerned about issues related to social justice and peace. When he resigned in 1949, he entered a long period of service with the Southeastern Regional Office of the American Friends Service Committee.

The continuing interest in peace brought such persons as Dr. Amiya Chakravarty, of Calcutta, to New Garden. In 1948, he spoke in the meeting for worship "stressing Ghandi's practise of the doctrine of non-violence or truth force."[25] Ada Field, a vigorous peace advocate, reporting for the Peace and Social Concerns Committee, urged increased aid to the American Friends Service Committee relief fund, and cooperation with the Carolina Institute of International Relations, then meeting at the Woman's College in Greensboro. Another of her interests, which she shared with a number of New Garden Friends, was the World Federalist Movement, which maintained a chapter in Greensboro.[26]

In 1948, for the first time since the First World War, a Young Friend came forward in New Garden Meeting to declare his conscientious objection to military service. His name was Howard Coble.[27] The next year, Byron Branson asked that a minute be recorded affirming his acceptance of the historic Quaker position on military service.[28] In view of the conflict in Korea, and the growing unhappiness with the draft, the New Garden Quarterly Meeting appointed a committee to discuss Friends' opposition to conscription with the local draft board. Harvey Ljung, of New Garden Meeting, was named chairman of this committee, which duly carried out its assignment.[29] In 1955, the clerk of the

[25] *Ibid.*, May 2, 1948.
[26] *Ibid.*, June 23, 1948.
[27] *Ibid.*, October 27, 1948.
[28] *Ibid.*, May 25, 1949.
[29] *Ibid.*, January 23, 1952.

The parsonage stands where the old monthly meeting school stood before the public school of 1900–1925.

meeting reported that about fifty Young Friends had attended a Quaker Lake Conference on the draft.[30]

It was in 1948 that Friends had the courage to bring up the matter of a parsonage again. Russell Branson had lived in his own house, but as his pastorate came to a close, it became necessary to provide a home for his successor. This time things worked out better — not, perhaps, because of any greater dedication on the part of members, but because the country was in an era of prosperity. This is the parsonage which stands today. It was built at a cost of $14,600.73, and was completed in 1950.[31] It stands on the sight of the old monthly meeting school, which later became the graded public school. At the time the parsonage was built, it had long been a vacant lot. At the December meeting in 1952, Jean Coble, chairperson of the building committee, announced that all debts had been paid. In the meantime, the parsonage had been insulated, a garage and toolhouse had been built, and a new organ and piano purchased. All this, too, had now been paid.[32]

[30] *Ibid.*, May 25, 1955.
[31] *Ibid.*, June 28, 1950.
[32] *Ibid.*, December 28, 1952.

The first occupant of the new parsonage was Charles Thomas, who became pastor in 1950 and moved in with his family. He had previously served on the staff of the Five Years Meeting in Richmond, Indiana. He brought with him his skill for organization gained from his experience with that body. The scattered committees of the meeting were brought together into a more meaningful relationship through the establishment of a Coordinating Committee. A thoughtful and studious person, Charles Thomas often discussed theological questions in his sermons, lifting Friends from the simplistic formulations into which some had fallen. There was charisma in the ministry of Charles and Lucille Thomas, for she was also held in exceptional regard by the New Garden family. In the years following their time in North Carolina, many Friends have retained a friendly relationship with the family.

By 1958, increasing concern began to be expressed about the threat of nuclear war. Algie Newlin reported in March on his attendance at a Disarmament Conference at Wilmington College (Ohio).[33] The meeting received an expression of concern from the Quarterly Meeting about the hazards of biological and radiological warfare. Evelyn Copeland, then a student at Guilford College, reported in 1960 on a Peace Pilgrimage to Washington in which there were 900 participants, thirteen of them Young Friends from North Carolina. Following the Washington Pilgrimage, 37 Young Friends went on to New York to express their support of the United Nations.[34] David Stafford presented a statement on peace and in support of the United Nations for Friends to sign at the same session.[35]

In 1961, a Peace Institute was held at New Garden Meeting House with Benjamin Wegesa of Africa speaking.[36] During the same year, three members of the meeting attended the Conference on World Order held in Richmond, Indiana. Algie and Eva Newlin attended a gathering of the Historic Peace Churches at Germantown, Ohio, which was to eventuate in the

[33] *Ibid.*, March 26, 1958.
[34] *Ibid.*, November 23, 1960.
[35] *Ibid.*
[36] *Ibid.*, April 26, 1961.

New Call to Peacemaking Movement.[37] The interminable war in Vietnam commanded the attention of New Garden Meeting in August of 1966 when a special session of the monthly meeting was called to discuss and approve a statement condemning the bombing of Hanoi and Haiphong. The statement was sent to members of congress, editors, and to the United Nations.[38]

> As Friends who share our society's historical emphasis on peace, we wish to make our position publicly known. Just as we deplore war in general, we deplore the present war.
>
> Both Americans and Vietnamese are dying and a small country is being destroyed. We question whether the fruits of victory are worth the price that is being paid in lives and destruction.
>
> We are especially opposed to the present escalation of the war, feeling that increasing the number of American troops in Viet Nam and extending the bombing to Hanoi and Haiphong are wrong as well as futile.
>
> We plead that the policy of continuous escalation be reversed and that everything possible be done to end the hostilities. More specifically, we urge that solutions be sought (by) negotiation, either directly or through an international organization, rather than through the use of bullets and napalm.

There was an acceleration during this period of Young Friends attending seminars in Washington and New York. A stready stream of them became involved in discussions on peace and international relations at the United Nations, and were challenged by the vigorous efforts of the Friends Committee on National Legislation in Washington. No previous generation of Young Friends had been exposed to comparable opportunities to discuss peacemaking with ambassadors, congressmen, technical experts and political activists.

Aldean Pitts, a young Texan who came to New Garden by way of Friends University, Asbury Theological Seminary, and pastoral work in Indiana, was pastor of New Garden from 1958 to 1966.

[37] *Ibid.*, March 28, 1962.
[38] *Ibid.*, August 6, 1966.

Harvey Ljung recalls that Aldean Pitts "carried out his work with loving care and thoughtfulness. His guidance was excellent, his approach gentle, and he was thoughtful in his relationships with individuals and the meeting. He was a complete gentleman in all respects." Being in the full vigor of youth at the time, Pitts appealed especially to young people, and numbers of young families were attracted to the meeting through his ministry. He was a person of strong convictions, and his preaching stressed especially the ethical imperatives of the Christian Gospel.

XIV

Institutional Growth. A New Meeting House

As the Second World War and the Great Depression receded, some of the earlier trends of the twentieth century resumed. The movement toward "professionalism" in New Garden and other monthly meetings extended to the Yearly Meeting, and indeed was fostered by it. Over the years, for example, New Garden ministers Albert Peele and Mary C. Woody had served the Yearly Meeting without pay as "secretaries of evangelism," but in 1915 Lewis W. McFarland was employed as full-time Superintendent of Evangelism. This position lapsed during the Depression, but in 1935 Murray C. Johnson was employed as Executive Secretary of the Yearly Meeting.[1] Since that time, this position has been maintained and several secretaries have brought their membership to New Garden Meeting.

In 1947, as Isaac Harris became Executive Secretary of the Yearly Meeting, an adjourned session of New Garden Meeting approved a transfer of land which it owned east of New Garden Road, to Guilford College, in exchange for land west of New Garden Road to which the college held title.[2] The purpose of this musical-chairs exchange was to make land available for the home and office of the new Executive Secretary. The meeting also raised $500 to help with the building of the home. This is the house in which the offices of North Carolina Yearly Meeting are now located, a new residence for the Executive Secretary of

[1] NGMMM, October 1, 1947; NCYMM, vol. XVI, p. 87.
[2] NGMMM, January 28, 1922.

the Yearly Meeting having been acquired on Ridgecrest Drive in 1962.

There had been many changes at New Garden since the fine new building was erected in 1912. It must have seemed at that time that it would be adequate for at least a hundred years. It was certainly as solidly built as Founders Hall, which stood across the campus from it at Guilford College and was still a revered landmark after almost a century. But it was not to be. A few changes were made quite soon: the basement had been only partially excavated, and it was expanded to make room for more classrooms.[3] The pastor's study was set up in the meeting house, and in 1930 a telephone was installed through the generosity of the Missionary Society.[4]

The space for the Sunday School was a long-time problem. The college permitted the use of the Y.M.C.A.-Music Building across the street, but the basement classrooms were a continual annoyance. Fellowship suppers were cramped in the basement quarters, and the kitchen was increasingly inadequate. On the other hand, the large main meeting room was more than large enough. It was designed to accommodate the sessions of the Yearly Meeting, which had returned to New Garden with the completion of the new building in 1912. (From 1905 to 1911 it had met in Memorial Hall at Guilford College.)[5] Although New Garden now had a membership of about 500, the number of active members in 1961 was only 396.[6] A three-month check in 1939 had shown an average attendance of 185.[7] Even when attendance was "good" it seemed small in the great hall.

Nevertheless, when a committee was named to plan a new building in 1944, the concern which eventually emerged was for more classroom space. In 1953, a new committee recommended the addition of 3,000 square feet of floor space for educational facilities.[8] Four years later, another building committee presented a plan for an Educational Building between

[3] *Ibid.*, January 28, 1922.
[4] *Ibid.*, August 18, 1930.
[5] Hinshaw & Hinshaw, Op. Cit., p. 41.
[6] NGMMM, July 26, 1961.
[7] *Ibid.*, December 22, 1939.
[8] *Ibid.*, May 27, 1953.

the meeting house and New Garden Road. The price was to be $100,000. With only $23,207.50 in the building fund, the meeting sent the matter back to the committee.[9] A new plan called for remodeling the old building and adding a three-story addition, again at a cost of $100,000. This also proved unacceptable to the meeting.[10] Understandably, the committee was frustrated.

Unable to achieve unity in the matter, the meeting appointed still another committee to restudy the whole matter of the needs of the meeting. It was decided to invite Scott Ritenour, a specialist in church building matters, from the National Council of Churches in New York. The possibility of abandoning the old building and moving across the street had been discussed, and this was the option strongly endorsed by Mr. Ritenour. He urged the meeting to serve the children and young people of the meeting as a first priority. He also suggested that moving off the college campus would help establish the meeting's identity as an independent institution, encouraging the interest of non-college people. In this, the meeting concurred.[11]

A new committee was now appointed, and at last effective unity was achieved. In searching for models for the new meeting house, the committee felt especially drawn to the Stout Memorial Meeting House at Earlham College, and the Florida Avenue Meeting in Washington, D.C., although the eventual design bears little resemblance to either. The plans were drawn and funds were raised with the help of Leonard Hall from the Friends United Meeting.[12] The total project, including a large worship room, was budgeted at $166,000, but the final decision was to build the Educational Building only at a cost of $116,000.[13] The worship room would come later.

Since the old meeting house had been a joint venture of New Garden Meeting and North Carolina Yearly Meeting, joint committees were formed to deal with that property. In the end, Guilford College, however reluctantly, purchased the old build-

[9] *Ibid.*, June 27, 1957.
[10] *Ibid.*, October 6, 1957.
[11] *Ibid.*, October 22, 1958.
[12] *Ibid.*, February 25, 1959.
[13] *Ibid.*, July 27, 1960.

The 1961 meeting house stands in the lovely "suitable grove" cleared in 1887.

ing and eventually remodeled it to become the present Administration Building, known as New Garden Hall. The location of the new meeting house brought New Garden Friends back near the site of the original one. Actually, it was placed in a wooded area which was part of the seemingly interminable oak forest described (and sketched) by John Collins in 1869. In 1887, the meeting had instructed the House and Grounds Committee to clear the grounds "on the east side of the graveyard, to make it a suitable grove."[14] It was in this lovely grove that the new meeting house was built in 1961, two hundred and seven years after the monthly meeting was organized and met in a crude log structure near the present site.

The meeting made the dedication of the new building on November 26, 1961, a time of special celebration and commitment to a new era of fellowship and service. Norval Webb, then Executive Secretary of Western Yearly Meeting, was invited to speak, and Friends from other meetings and Guilford College

[14] *Ibid.*, April 27, 1887.

were invited to share in the joy of this new beginning.[15]

When it was decided to postpone the building of the main worship room, the meeting authorized the building committee to alter the plans of the huge "storage space" in the basement to permit its use as a fellowship hall.[16] This area came to be known as Norvell Hall because of a generous gift of furniture by Joy Norvell. At the same time, the original Fellowship Hall on the main floor was altered to make it suitable as a worship room. Padded folding chairs were chosen instead of benches, and they were arranged in a semicircular pattern often found in unprogrammed meetings. This arrangement pleased many Friends as conducive to a closer feeling of fellowship and more active participation in the meeting for worship. There were others who regarded it as a temporary arrangement.

No longer was it necessary to provide hitching posts for horses as had been done in 1886. The problem now was what to do with all the cars, and the meeting authorized borrowing an additional $6,000 to pave the parking lot.[17] Among the special attractions of the new meeting house were a few benches from the old (1884) meeting house, a table made from boards which had originally been used in the 1791 meeting house, and the old clock purchased in 1895 which had been rescued from the 1912 building.[18] The ancient Revolutionary Oak in the cemetery had died following a mysterious explosion that occurred while Eleanor Roosevelt was speaking to a racially integrated meeting at New Garden in 1955, and wood from this tree was used to make collection plates which were donated to the meeting by James Crutchfield.[19] Perhaps the most elegant touch in the new building was the parlor, which was carpeted and equipped with comfortable furniture. A fine portrait of The Youthful William Penn was hung over the fireplace. This painting was given by Helen Robertson Wohl (Mrs. Stanley), of Annapolis, Maryland, a former member of the meeting, and other members of the Robertson family. This family had previously lived on College

[15] *Ibid.*, August 23, 1961.
[16] *Ibid.*, March 22, 1961.
[17] *Ibid.*, September 27, 1961.
[18] *Ibid.*, April 25, 1962.
[19] *Ibid.*, November 22, 1961.

Road, opposite the public school. Helen Wohl believed that the portrait was done by the same artist who had painted a portrait of Penn which was then hanging in City Hall in Philadelphia.[20]

Friends were faithful in meeting their mortgage payments, and in March, 1969, Tom Cannady, the treasurer, announced that the new plant was debt free. [21] It had taken less than eight years to retire the debt.

As Scott Ritenour had predicted, New Garden Meeting was indeed able to affirm its identity better in the new setting. The building was less frequently mistaken for a college building, and the Yearly Meeting sessions were moved to the new 1000-seat Dana Auditorium at Guilford College. New Garden Friends were on their own in a new sense.

[20] *Ibid.*, June 27, 1962.
[21] *Ibid.*, March 23, 1969.

XV

The World Conference

More than ever, Friends were traveling the world with minutes from New Garden Meeting. For some time, efforts had been made to bring together diverse groups of Quakers, and in 1937 a Friends World Conference was held at Swarthmore College. Five members from New Garden had attended that meeting, and among them was Clyde A. Milner, President of Guilford College.[1] He and his wife Ernestine also attended the Friends World Conference held at Oxford University in England in 1952. A fifteen-year interval would conclude in 1967, and Friends in North Carolina began to spread the word that they would be pleased to be the hosts. In 1961, J. Floyd Moore, Clyde A. Milner and B. Tartt Bell attended a planning session of the Friends World Committee in Kaimosi, Kenya, Africa, and officially tendered the invitation of Guilford College to hold the 1967 World Conference at that place.[2] Three years later, Floyd Moore was in attendance at a Friends World Committee meeting at Waterford, Ireland, at which time he gave an official invitation to Friends there from New Garden Meeting.[3]

Partially in preparation for this conference, Clyde and Ernestine Milner, having just retired from Guilford College, embarked on a round-the-world tour in 1965. They carried with them a travel minute from New Garden Meeting, and when they returned it to the monthly meeting in September of 1967, they reported that it had been read forty-four times in countries all over the world.[4]

[1] NGMMM, October 27, 1937.
[2] *Ibid.*, August 23, 1961.
[3] *Ibid.*, June 24, 1964.
[4] *Ibid.*, September 27, 1967.

The Friends World Conference would place heavy responsibility on New Garden Meeting, since it was to be held at Guilford College. There would be 900 official delegates from all over the world who would be housed basically in dormitories at Guilford College and at the University of North Carolina at Greensboro.[5] Nevertheless, many heavy duties would devolve upon New Garden Meeting. Eva Newlin was chairperson of the committee which arranged for delegates to spend a Visiting Weekend at monthly meetings throughout the state, and Mary Evans was named to arrange for the sixty-five who would be entertained by members of New Garden.[6]

David Meredith called for volunteers to transport persons to and from the airport, and the House and Grounds Committee undertook to get the six-year-old meeting house in order. Volunteers worked two nights cleaning and getting everything ready for the World Conference. On July 23, over two hundred delegates met in the worship room for a World Conference Round Table.[7]

Since Dana Auditorium would be completely filled by official delegates and staff, few local Friends would be able to attend the plenary sessions. In view of this, a telephone hook-up was arranged with a loudspeaker in the worship room at New Garden so non-delegates could follow the sessions. Members of Ministry and Counsel presided over these gatherings to see that good order was maintained.[8]

Quite a number of New Garden Friends were involved in the planning and conducting of the World Conference. J. Floyd Moore was given a leave of absence from Guilford College to give full time to the huge task of advance planning and directing the conference as its Executive Director. Of the sixty-three members of the Planning Committee from the Western Hemisphere, four were from New Garden: J. Floyd Moore, Dorothy Gilbert Thorne, Eva Newlin and Hiram Hilty. Five of the fifty-five delegates from the North Carolina Yearly Meeting (FUM) were from New Garden: Seth B. Hinshaw, Grimsley

[5] From the literature of the Friends World Conference.

[6] *New Garden Newsletter*, July 20, 1967.

[7] *Ibid.*

[8] *Ibid.*

U-Thant, Secretary-General of the United Nations, addressed the World Conference of Friends in 1967.

Hobbs, Clyde A. Milner, Algie I. Newlin and John Pipkin.

With direct responsibilities for the conference were:

Clyde A. Milner, Chairperson of the Committee for Observers.

Eva Newlin, Chairperson in Charge of Local Arrangements, and member of the Conference Advisory Council.

Hiram Hilty, Co-Chairman of the Committee for Interpretation and Translation.[9]

As a special service to foreigners, a group of women headed by Margaret Coltrane set up a gift shop for delegates at New Garden. Among the items featured were ceramic plates and tiles depicting New Garden Meeting House. Most popular of all were little Quaker dolls dressed by Friends women from all over the state. All this, of course, took an enormous amount of advance preparation.[10]

On Sunday night, July 30, New Garden Friends joined Friends from all over the state, and the general public in Greensboro, in attending a lecture in the Greensboro Coliseum by U-Thant, Secretary General of the United Nations.[11]

[9] Algie I. Newlin has aided in the preparation of this summary.

[10] *New Garden Newsletter*, July 20, 1967.

[11] *Ibid.*

The entire experience was a memorable one. Jack Kirk, then pastoral minister, commended New Garden Friends for their part in it. "The world knows about us now," he said, "and the eyes of Quakers around the world will be on us in the future."[12] J. Floyd Moore, as Executive Director of the Friends World Conference, wrote a letter to the monthly meeting expressing his thanks to New Garden Friends for their important part in making the conference a success.[13]

Before and after the World Conference, when so many Friends from afar visited New Garden, Friends continued to relate to the world community through visitation and service. In 1965, there were serious race riots in Los Angeles. Present in the city at the time, and actually working in the affected area, was Abigail Moore, who was in the service of the American Friends Service Committee.[14] She later worked for the Peace Corps in Liberia. Becky Short was given a minute for travel to Japan in 1969.[15] It was almost routine when Floyd and Lucretia Moore reported attendance at a gathering of the Friends World Committee in Upsala, Sweden, in 1970, to be followed by subsequent travel minutes for Australia, Japan, Ireland, Holland and Switzerland.[16] Visitation was often a two-way street, as in 1971 when members of the meeting served as hosts to thirty-two guests of the Quaker Youth Pilgrimage, many of them from foreign countries.[17]

During the five eventful years which included the World Conference, Jack Kirk provided pastoral leadership for New Garden Meeting. Jack and Janet Kirk came to New Garden at a time when they were quite young and were thus able to empathize with young people and the parents of young children. The young family was adopted by New Garden Friends with much affection. Reared among Pennsylvania Friends, Jack Kirk combined the traditional values of Friends with his training at Earlham and Butler to speak well to the condition of Friends at

[12] *Ibid.*
[13] *NGMMM*, September 27, 1967.
[14] *Ibid.*, June 23, 1965.
[15] *Ibid.*, May 28, 1969.
[16] *Ibid.*, Sept. 2, 1970; Aug. 1, 1973.
[17] *Ibid.*, August 4, 1971.

New Garden. He is remembered for the spiritual quality of his messages, his interest in books and his ability as a teacher of Quaker history and values. There has been a feeling of identification with him as he has gone on to serve a wider constitutency of Friends. At this writing, he is Field Secretary of the Friends United Meeting and Editor of *Quaker Life*.

XVI

A New Era at New Garden

Indeed, the decision to move across the street near the ancient site proved much more than symbolic. When the Yearly Meeting established an office in the new home of the Executive Secretary in 1948, New Garden Meeting, in a sense, had lost some of its traditionally intimate involvement in Yearly Meeting affairs, even if the office was just across the street. For many years, non-Quaker, as well as Quaker, families had moved into the community to educate their children at Guilford College, and they often chose to cast their lot with their neighbors at New Garden Friends, regardless of previous affiliation. Thus, the meeting had become more heterogeneous, and the college's spiritual obligations were being broadened at the same time. Non-Quaker students far outnumbered Quaker students, and compulsory attendance at meeting was only a dim memory of the elderly.

Mingled with the old resident families, many of whom were farmers, were recent arrivals of diverse background, some from other sections of the country, some from foreign countries, some members of the Guilford College faculty, some professional people working in Greensboro. That city had ceased to be a village, and in the post-war period took on the trappings of a budding metropolis. By the 1960's, Friendly Road was no longer a rural road connecting two communities, but a major city thoroughfare passing through the Guilford suburb on its way to the nearby regional airport. Indeed, even the name was changed to Friendly Avenue. In 1962, Guilford College was annexed to the City of Greensboro, although the meeting property remained outside.

All this meant a large population growth in the New Garden-Guilford College community, and with it a proliferation of churches. Within the distance of the old Muir's Chapel Methodist Church and the Guilford Baptist Church (which had come uncomfortably near in 1914), there were seventeen churches by 1980. The Greensboro telephone directory listed 283 churches. Given this overwhelming choice, it is only natural that newcomers began to join the churches of their own family traditions rather than the New Garden "Community Church." At the same time, becoming a Quaker began again to be more a matter of principle and less one of convenience. This change was perhaps reflected in the low-key, traditional architecture of the new meeting house.

One of the major public issues of the 1950's and 1960's was that of racial integration. Given their history in Guilford County, and in the State of North Carolina, it was only natural that Quakers should be active in promoting racial justice. The American Friends Service Committee, working at various times out of Greensboro, Chapel Hill and High Point, involved itself in actively promoting school integration and equal employment opportunity. There were, however, some members of Friends in North Carolina, including some at New Garden, who took pause at the vigor of these efforts. Nevertheless, when the Supreme Court decision of 1954 mandated school integration, there were those at New Garden who applauded the decision and brought the matter to the monthly meeting in 1955 at a time when there was a mood of defiance across the state. The monthly meeting did not enter the public controversy, but liberated those members who felt a concern to proceed as they felt moved. A group of Friends then drew up a letter applauding the Supreme Court decision and pledging themselves to abide by it. The letter was directed to the local school board and bore thirty-four signatures, including some non-Friends.[1] This act caused considerable consternation in some circles of the white community of Greater Greensboro, and received wide media attention. In Boston, Floyd and Lucretia Moore read about it in the *Boston Globe* and sent a telegram supporting the action. But

[1] *NGMMM*, May 31, 1955. *Greensboro Daily News*, September 3, 4, 1955.

After 200 years race relations continued to be a concern.

some in the local community were not amused. One signer's flourishing business was ruined and he moved out of the state, and others received menacing telephone calls. Yet, in the long run, Greensboro and Guilford County have achieved notable success in school integration and relative racial harmony.

Later, some members of New Garden were active in the efforts surrounding the historic "sit-ins" at the Woolworth Lunch Counter in Greensboro in 1960, an event which led to the integration of public facilities all over the South. The matter arose in the monthly meeting, but since unity could not be achieved, those who felt a strong concern in the matter were encouraged to express their views to the Woolworth manager. Again, the sensibilities of some were offended. Aldean Pitts, then pastor of the meeting, took a courageous stand in favor of equal opportunity for all races.

These events, along with the proliferation of churches in the community, led to a change in the membership of New Garden. Query Ten: "Does your attitude toward people of other races indicate your belief in their right to equal opportunity . . .?" took on a new relevance. Some found themselves unable to

answer in the affirmative in the context of the times. There was a going out and a coming in, as Christians realigned themselves with persons of like persuasion. It would be wrong to imply that a major upheaval took place, yet it was a significant moment in the history of New Garden Friends Meeting.

The events of the 1950's and the 1960's were a reflection on the local level of a great social revolution then occurring nationally and culminating in the Civil Rights Act of 1964. The controversy of those years led to unprecedented "peacetime" upheaval in the country, with race riots in our major cities, and an escalating outcry against the Vietnam War.

There were other winds of change at New Garden. In 1968, the monthly meeting considered a request from a group of students and other concerned Friends, to set up a silent meeting for worship at 11:00 o'clock on Sundays. The meeting, while eager to attend to the wishes of these Friends, was reluctant to divide the meeting in this way. A meeting for worship on the basis of silence had been held under New Garden auspices at 9:00 o'clock on Sundays for some time, having begun in the home of Frederic and Margaret Crownfield and moving later to the Moon Room at Guilford College. The petitioners found this an unsuitable time.[2]

The upshot of the matter was that a new meeting was organized, to be known as Friendship Meeting. Beginning as a small, mostly college group, Friendship Meeting gradually established itself as a permanent fellowship, and in due course affiliated with the North Carolina Yearly Meeting (Conservative). The formation of Friendship Meeting was not a "division" within New Garden Meeting, but some of the latter were among its organizers and transferred their membership to it. It did change the character of New Garden in a number of ways. As the move across the street had constituted a public declaration of independence from Guilford College, the birth of Friendship Meeting offered an immediate alternative to the Guilford College faculty and students. Incoming faculty who were members of Friends, or wished to join Friends, were now offered a meeting in the traditional pattern, in which there was no stated

[2] *NGMMM*, May 22, 1968.

pastoral minister. Friends coming from other areas often found this more congenial, since it was in keeping with their own tradition. The intellectual climate of the meeting also tended to be more sympathetic to the convulsive changes then taking place in American society. Gradually, the meeting attracted non-college community people who shared its concerns and preferred unprogrammed worship. Prominent among their members were residents of Friends Homes who proceeded from General Conference or Conservative monthly meetings.

On the other hand, the release of New Garden Meeting from the image of the Guilford College Church made it easier for those outside the college to feel at home at New Garden. The status of Guilford College itself had been altered markedly within the community. By 1980, there were two universities, three other colleges, and a technical institute with several thousand students in the City of Greensboro. Half-a-dozen other such institutions were within commuting distance. Academic professionals from these institutions, along with specialists in industry and other professions, were increasingly attracted to New Garden Meeting. These were persons who shared Friends sensitivity to the Spirit and were at one with Friends' social concerns, but were comfortable with pastoral leadership. Increasingly, also, New Garden Friends recaptured an appreciation for open worship, and this also attracted sensitive and concerned persons. The designation of "semi-programmed" described well the mode of worship at New Garden in the second half of the twentieth century.

Another significant development at New Garden was the establishment of Friends Homes, a residence for retired persons. It was in 1956 that the meeting received a letter from Herschel Folger, representing a Yearly Meeting committee appointed for that purpose, soliciting interest in establishing a Friends Home for the Aged. He mentioned the possible use of a vacant school building at Providence for that purpose. The meeting appointed a committee, as Friends are wont to do in such cases, to discuss the matter further with Herschel Folger.[3] Other meetings and concerned individuals took up the matter

[3] *Ibid.*, September 16, 1956.

and it appeared that the time was right for such a project. The location was in question for some time. An early map of Quaker Lake shows homes for the aged at that place. However, thinking gradually turned toward the ancient center of Quaker life in North Carolina at New Garden-Guilford College.

As plans began to mature, William Coble, representing the newly organized Friends Homes, Inc., appealed to the meeting for moral and financial support, and announced an every member canvas to raise $90,000 per year for three years. Friends responded as a body and as individuals.[4] In 1959, New Garden donated two acres of land to Friends Homes to piece out the adjacent tract which had been acquired. In due course, and after several changes in plans, the first unit was built only a short distance from the meeting house on New Garden Road, in 1968.[5]

The first residents of the new facility were Bertha White, and Stephen and Stella Dow. They were also the first residents of Friends Homes to join New Garden Meeting, which they did in 1969.[6] They were to be followed by many others. The dramatic growth of Friends Homes, located in walking distance of New Garden Meeting, was to have a profound effect upon the latter. Bertha White was a retired Friends minister, and immediately became active in the meeting. She was a faithful Sunday School teacher and in meetings for worship often shared the experiences and wisdom which had come from her long years of service. Stephen and Stella Dow were also very active Friends, having been members of First Friends in Greensboro for many years. Their political and social activism belied their advanced years and served as a stimulus to young and mature Friends alike. Friends Homes filled up, expanded, and then filled up again and again. The presence of this extraordinary community, numbering 265 souls by 1982, fell like a benediction on New Garden Meeting.

Another development of these decades was the establishment of the New Garden Friends School. A group of parents associated with New Garden and Friendship Meetings began ex-

[4] *Ibid.*, April 22, 1959.
[5] See e.g., Founders Day Program, May 24, 1979.
[6] *NGMMM*, February 26, 1969.

ploring the possibilities of establishing a Friends School as an alternate to the public schools for those who were concerned to expose their children to another set of values. This concern came to the monthly meeting in March, 1971, and the meeting appointed Ann Talbert and Donna Smith to meet with the headmaster of the Carolina Friends School at Chapel Hill to discuss opening a branch of that school in the New Garden community.[7] In April, a formal request to use the New Garden Meeting House for such a school was received, but eventually another site was chosen.[8] In March, 1972, the meeting received an inquiry if there would be objection to using the name "New Garden" for the new school. No objection was minuted, but the meeting did not feel clear to act as a sponsor for the school.[9] Thus, a second New Garden Friends School came into being, this time with only a tenuous connection with New Garden Meeting. Its subsequent history is a story apart, but frequently the two institutions have crossed paths.

[7] *Ibid.*, March 23, 1971.
[8] *Ibid.*, March 23, 1971.
[9] *Ibid.*, March 1, 1972.

XVII

The Nineteen Seventies

Peace activism continued in the meeting during the 1970's, although the final withdrawal of U.S. forces from Vietnam in 1973, did, of course, bring a change. Early in that year, the Rockingham Preparative Meeting sent a letter to President Nixon thanking him for the signing of the peace agreement in Paris. Attention now turned toward the questions of the threat of nuclear war and the crushing burden of the armaments race. A peace center in Fayetteville known as Quaker House became a forcus of interest for a number of New Garden Friends. This center specialized in draft counseling and in services to military personnel at Fort Bragg and Camp Lejeune. The meeting appointed a representative to attend the board meetings, and for a time included an item in the budget for the work, but the meeting was not united in the matter. Individual Friends were encouraged to contribute and assist as they might feel led.[1]

An opportunity for local community service came in 1969 when a proposal came from the United Day Care Services of Greensboro that a Day Care Center for pre-school children of working mothers be established at New Garden Meeting.[2] The facilities of the new building were well suited to this purpose, and a contract was duly signed. Seven other local churches and one civic club agreed to cooperate on the project, and New Garden budgeted $1,248 to sponsor eight children during the first year.[3] Financial assistance continued. The playground was

[1] *NGMMM*, February 4, 1970.
[2] *Ibid.*, February 26, 1969.
[3] *Ibid.*, May 28, 1969.

expanded with the help of United Services. At its peak in 1976, forty-six children were enrolled and there was a staff of ten.[4] The meeting made its facilities available for this useful program for eight years, when changed circumstances brought about its closing in late 1977.[5]

At no time was the multi-purpose meeting house left empty. In 1974, David Bills, then pastoral minister, reported that in addition to the Day Care Center, the building was being used by the Inner Light Consciousness Group, Young Life, the Boy Scouts, college students (for dancing classes on Tuesdays), and the Homemakers.[6] These were regularly scheduled groups, always swelled by *ad hoc* groups, and of course the committees and regular meetings of the meeting itself. It was proving to be a very useful building.

Other community services included a quickened awareness of prisoners, prompted in part by the work of the Rockingham Preparative Meeting.[7] The Social Concerns Committee aided families of prisoners, and inmates of the nearby minimum security facility were invited to discuss prison matters with members. Both state and local officials came to help New Garden Friends understand the problems of persons having difficulty conforming to the rules of society. Along with this went continuing activity against the death penalty.

Also in the area of social concerns, Friends' attention was directed to the hazards of atomic waste from nuclear power plants, the plight of migrant workers in North Carolina, and the massive pressure to receive refugees in this country. Not since the 1960's, when the meeting sponsored a Cuban family and a young Yugoslavian, had New Garden sponsored refugees. In 1980, arrangements were made to sponsor a Cambodian family with four children. This turned out to arouse much interest among Friends and sufficient funds were contributed to establish the family in Greensboro. In this way, the meeting was able to contribute in a small way to the healing of the

[4] *Ibid.*, February 4, 1976.
[5] *Ibid.*, January 4, 1978. Report of Janet Hilty.
[6] *Ibid.*, October 2, 1974.
[7] *Ibid.*, December 22, 1970.

wounds of the long Vietnam-Cambodian War.[8]

Seminars for Young Friends in Washington and New York continued to be popular. They were supported in part by the budget, and in part by income from a generous gift from the Charles Coble Fund which was designated for that purpose.[9]

The United Society of Friends Women is certainly one of the most active and durable groups in New Garden Meeting. It was organized as the Women's Foreign Missionary Society in 1886, as an expression of the live interest in missions at that time. The first president was Mary M. Petty, a graduate of Wellesley College, and soon to become a member of the first faculty of that newly-incorporated first class college: Guilford College. She was followed by a distinguished list of strong leaders. In 1936, the group celebrated its fiftieth anniversary, and at that time there were 153 members.[10] The president at that time was Eleanor L. Fox (later Pearson). This group has continued as an active adjunct to the meeting, supporting missionary projects, engaging in fund-raising activities, and pursuing diverse interests in humanitarian and international fields. In 1980, there were five circles, with an active membership of ninety-eight.

Another durable organization at New Garden is the Brotherhood Class, which now meets in a room especially designed for its use. There had been a Men's Class originally organized and taught by John W. Woody, but by 1943 interest had waned. In that year, Dan Beittel, Sam Talbert and Algie Newlin set about to organize a non-denominational class which would draw in some of the large number of men in the community who were not attending any Sunday School. They made a list of 180 men whom they invited to a dinner and a lecture by Tom Sykes, the teacher of a Men's Class at High Point Friends. About forty men responded and the Brotherhood Class was organized. Initially, most of them were not Friends. Samuel Haworth, a professor of religion at Guilford College, became its first regular teacher and continued until prevented by illness and old age. Subsequent

[8] *Ibid.*, April 3, 1980.

[9] *Ibid.*, April 1, 1979. The meeting received additional generous gifts from Charles Coble.

[10] From a printed program of the event.

New Garden Friends, July 18, 1982
PHOTO BY GORDON SHEPHERD

teachers were E. Daryl Kent, Herschel Folger and Russell Branson.

This class met first in a corner of the meeting room, and then in a large room in the old Music Building at Guilford College. It grew to a membership of seventy-five during the 1950's, and has always accepted men of all ages. This group enjoys old-fashioned gospel singing, and makes substantial contributions to worthwhile causes. In the 1980's it continued as a vital part of meeting life.[11]

A parallel group for women is the Friendly Class, which can be traced to the old Philathea Class which was organized in 1913. Philathea was a non-denominational organization for girls which was organized on a state level, and the New Garden group was active in its work. The leader was the much beloved Mary E. M. Davis (Mrs. Franklin), and the class later established a $1000 endowment fund at Guilford College in her memory. Income from it was designated for scholarships for deserving local girls, and it is still offered by the college to graduates of (Western) Guilford High School. The $1000 has now grown to $2479.[12]

The Philathea Class lasted only until about 1920, and the girls in that class passed from one class to another as their ages and the times changed. At least one member of the class today was in the original Philathea Class. Recent teachers have been Bertha White, Beatrice Folger and Edith Shepherd.[13]

During the 1970's, New Garden Friends again turned their minds toward building. The omission of the worship room originally planned was a source of much disappointment to many members. The conversion of the large Fellowship Hall into a low-ceilinged worship room with folding chairs seemed inadequate, and in sharp contrast to the Victorian elegance of the old meeting house. In 1970, David Edgerton was appointed chairman of a study commission to bring in plans for a suitable new worship room. After nine months of hard labor, the committee

[11] Algie I. Newlin has assisted in this resume.

[12] Information from Guilford College Development Office.

[13] Material on the Philathea Class provided by Harriet Hood and Clara Farlow.

The Brotherhood Class was organized in 1943. Photo by David Nicholson, 1982.

Philathea and Baraca Classes in 1912 at 1884 meeting house.

presented architects plans for a structure costing $150,000, including furnishings. Friends were surprised at the heavy cost, which far exceeded the cost of the structure originally erected in 1961. The proposal lost.[14] In 1977, a committee headed by Henry Semmler proposed a project to cost $115,000. This also lost.[15]

There were reasons other than cost for the failure of these proposals. Many of the new generation of Friends felt it would be inappropriate to spend so much money on brick and mortar at a time of so much agony in the world. Besides, many were very pleased by the informal atmosphere of the fellowship hall-meeting room. It promoted intimacy and easy sharing in worship. The proposal returned several times in the 1970's, discussions were held and polls taken, but at no time, given Friends use of the consensus method, was it possible to reach agreement that a new worship room should be built.

During the decade, a few Friends in Rockingham County began worshiping together and then requested the establishment of the Rockingham Preparative Meeting. This was approved by New Garden Monthly Meeting in August, 1970. The birth of this preparative meeting brought new life to the parent body as Rockingham Friends communicated their enthusiasm to the monthly meeting sessions, and New Garden Friends occasionally joined Rockingham Friends in their meetings.

The sheer magnitude of the activities of the meeting had long since precluded total reliance on "volunteers," however pleasing it might be to argue its virtues. A meeting secretary had been employed since 1965, when Mrs. Duncan Wright was employed for this service.[16] It became the custom to release someone for Christian Education and Youth Work. By 1971 there was a considerable staff on duty: Jack Kirk, Pastoral Minister; Herschel Folger, Assistant Minister for Visitation; Helen Redding, Director of Christian Education; Barbara Jackson, Director of Music; Maxine Blackwood, Meeting Secretary; Ellis Penn, Custodian.[17] In addition, it had been the custom for some years to

[14] *NGMMM*, May 6, 1970.
[15] *Ibid.*, May 5, 1976.
[16] *Ibid.*, September 22, 1965.
[17] *Ibid.*, July, 1971.

employ one or two college students to be in charge of Young Friends activities.

Quaker Lake, organized as a Yearly Meeting Conference Center in 1949, came to be a very important part of the New Garden fellowship. In 1971, 108 members took part in a New Garden Family Camp there.[18] These weekend mini-conferences had become an annual event which continued through the decade. The growing center attracted many New Garden children and Youth. It became traditional that New Garden Young Friends outnumbered all others as counselors during the active summer season.

The growing interest in environmental matters had its impact on New Garden Meeting. When the ancient cemetery was expanded into the woods to the west, concern was minuted for the preservation of the trees. Friends were urged to practice "environmental stewardship."[19] No longer did New Garden sell timber to raise funds, as they had often done in the early days! At the urging of Ruth Maynard, many Friends attended an Environmental Rally in the Greensboro Coliseum to hear John Glenn, the astronaut-turned-senator, encourage careful stewardship of the resources of the Planet Earth.[20]

History took on special meaning in the 1970's. Russell Branson and Clara Farlow cooperated with the Yearly Meeting Tercentenary Committee in preparing a summary of the history of New Garden Meeting, in 1971.[21]

Friends continued an ancient custom by visiting in the homes of members. The presence of a pastoral minister did not release other Friends from this duty, even though the pastors always engaged in active visitation. In April of 1972, the Friendly Fellowship Committee reported that their members had made 143 home visits, adding with Quaker candor that 24 of these were duplications. Even so, they had visited in 119 homes.[22]

Friends from abroad continued to visit New Garden. Among these was George Boobyer, a Quaker Biblical scholar from

[18] *Ibid.*, August 29, 1974.
[19] *Ibid.*, September 1, 1971.
[20] *Ibid.*, October 6, 1971.
[21] *Ibid.*, November 3, 1971. MSS. in Friends Historical Collection.
[22] *Ibid.*, May 4, 1972.

England. [23] Several Friends from the large Friends Mission in Kenya attended Guilford College and became affiliate members of the meeting.[24] Kathy Cannady, a Young Friend from New Garden, reported on her participation in the Quaker Youth Pilgrimage to England in 1975,[25] and Dick Lee followed in 1979.[26] Among other things, they visited the historic Quaker sites in England.

During this decade, there was concern expressed in the meeting about certain tendencies in the Yearly Meeting. Itself at one time a center of evangelical activity, New Garden now found itself out of unity with the great evangelical wave sweeping over the country, and strongly reflected in the North Carolina Yearly Meeting. Its own concerns centered more on strengthening the social testimonies of Friends, and less on individual piety. It also remained loyal to Guilford College at a time when many meetings were becoming disillusioned. Concern was expressed that Friends' methods of deliberation had been neglected at the Yearly Meeting sessions, inhibiting free expression, and preventing the emergence of the true sense of the meeting. The feeling was also expressed that in a society where all are equal, too much power had been lodged in the hands of a group of pastoral ministers.[27] As the decade closed, many New Garden Friends continued to be anxious about these matters.

New Garden Friends continued to travel in the service of Truth during the decade. The year 1976, for example, saw travel minutes issued for Mexico, Switzerland, Spain, West Germany, East Germany and France. When Floyd and Lucretia Moore traveled to Japan in the course of their attendance at a meeting of the Friends World Committee in Australia in 1977, they returned with an endorsement of their minute by a woman from Hiroshima. In it, she expressed her earnest hope for peace, an appeal which much moved New Garden Friends. It was made even more meaningful because it had been translated

[23] *Ibid.*, September 6, 1972.

[24] *Ibid.*, December 6, 1972. Richard Shimaka welcomed.

[25] *Ibid.*, November 7, 1973.

[26] *Newsletter*, August 7, 1980. Pat Sams, and Jean and David Bills are listed as others who have participated in the Pilgrimage to England.

[27] *NGMMM*, April 6, 1977.

by Joyce-Yoshiko Parkhurst, a member of New Garden Meeting and herself a native of Japan.[28]

An especially sensitive Report on the Spiritual Condition of the Meeting read in the June, 1976, monthly meeting reflected well the life of New Garden at that time. It addressed the work of Young Friends at Quaker Lake, commended the quality of vocal ministry in the meetings for worship, spoke in appreciation of the African students then joining in worship, expressed concern that David Bills, the pastoral minister, not be overwhelmed with the added responsibility of ministry to Friends Homes at a time when the Day Care Center required considerable attention, referred once more to the matter of the new worship room, observed the passing of a number of dear friends, and expressed concern for the broken homes within the fellowship, calling for loving support.

Social concerns looming high in the 1970's were the issue of capital punishment, and a continuing pursuit of peaceful solutions to international disputes. Several concerned Friends were very active in the work of the Friends Committee on National Legislation. Larry Newlin and Carl Semmler each served on the staff in Washington, following their graduation from college. The Social Concerns Committee led Friends into a new awareness of the Native Americans living in Greensboro. A new center for the more than 3,000 persons of this community began to minister to their peculiar needs.[29]

Serving the meeting as pastoral leader from 1972 was David Bills, another Texan with credentials from Friends University and Asbury Theological Seminary. Among his many initiatives enriching the life of the meeting was the formation of a Seekers Group for the many new attenders who were eager to know more about Friends before they chose a church home. Another significant form of fellowship began at New Garden in 1972 when Friends began to sit down together at a Thanksgiving Feast on the Sunday nearest that national holiday. On that day each year, worship was combined with the breaking of bread in

[28] *Ibid.*, September 7, 1977.
[29] *Ibid.*, October 10, 1978; April 4, 1979.

an informal observance of the sacrament of communion.[30] These were years of special concern for young people, while at the same time developing programs for the elderly. David Bills' messages in meeting stressed the development of inner spiritual strength to meet the puzzling dilemmas and challenging opportunities of the time.

A drastic reduction in the birth rate reduced enrollment in the Sunday School — which had now became a First-Day School again — to the lowest point in the century. By the end of the decade, it was beginning to grow slowly again. Following Helen Redding as Director of Christian Education was Edith Shepherd, a young woman reared in a Friends meeting in Cuba, and a recent graduate of Guilford College.[31] Next came Ann Davidson, a Californian who came to New Garden by way of service with the Friends United Meeting in Richmond, Indiana.[32] In 1979, Susan Baker, a young mother herself with a lively concern for the children of the meeting, assumed the responsibility of developing a program for a growing number of children.[33]

A touching moment occurred in the meeting in May of 1979 with the visit of Aldean Pitts and his family. The former pastor and his wife and daughter still bore the pain of the recent death of son Mark in a tragic accident, and hanging over the encounter with New Garden as a cloud was the knowledge that Aldean himself was mortally ill. Outwardly in good health, he savored the joy of reunion with old friends. Yet, before the year passed, word came that Aldean had died of cancer.[34]

The year 1979 was filled with good news and bad, as death snatched some who seemed too young, and nuclear war always seemed to hover as a threat. The President ordered registration for the draft, and at New Garden concerned persons of several city churches formed the Interfaith Center for Peace and Justice.[35] Members of the meeting volunteered as counselors to youths required to register. In downtown Greensboro, five

[30] Newsletter, November, 1972.
[31] *NGMMM*, August 15, 1970.
[32] *Ibid.*, September 7, 1977.
[33] *Ibid.*, July 4, 1979.
[34] *Ibid.*, May 27, 1979; March 5, 1980. Death came February 15, 1980.
[35] *Ibid.*, October 3, 1979.

members of the Communist Workers Party were gunned down by self-styled Ku Klux Klansmen and Nazis.[36] New Garden Meeting House became the staging ground for community expression of concern.

And yet, in 1979 absentee member Bevan Farlow, of New Orleans, offered to purchase a new electronic organ for the meeting. Since the old one was old and outmoded, a committee was formed to help select a suitable instrument, and in due course a fine new organ was installed.[37]

Thus, with joy and sorrow, point and counterpoint, the decade ended. Names and faces had changed, forms had altered, new events had occurred, and yet there was a plot of ground and a web of fellowship that continued unbroken. For 226 years, Friends had been meeting for worship and going forth in the service of Truth. In the beginning, also, there had been joy in establishing new homes in the wilderness, in felling trees and struggling to wrest a livelihood from the untamed environment. Dutifully, they had re-established their meeting for worship and organized a monthly meeting, giving it a name which honored their own ancestors. Men and women were married and given in marriage, bore and reared children, and in the end carved a civilization out of a primeval forest.

And they had also faced tragedy and death. War swirled around them and they nursed the wounded and buried the dead. Joy and sorrow were their ever-present companions. When Abraham Lincoln spoke at Gettysburg and questioned whether a republic "so conceived and so dedicated (could) long endure," the nation was only 87 years old. It has now passed its 225th birthday. New Garden is a little older than that, and its vigor today bodes well for the future.

[36] *Greensboro Daily News,* November 5, 1979.

[37] *NGMMM,* October 21, 1979.

XVIII

The Transition to a New Millennium

Eighteen years have passed since *New Garden Friends Meeting, The Christian People Called Quakers* was published. In this revised edition we examine the intervening years to identify the continuing thread which joins the two periods, and seek to identify the significant innovations since 1983. Have we grown in numbers, do we make a significant witness to Truth in our community, and do we provide a congenial spiritual family for those associated with the meeting?

A cursory reading of the original edition reveals that we continue to be very much the same kind of fellowship described in that publication, although externally there have been obvious changes. After the years of seeking unity on the matter of building the new worship room projected in the plans for the 1961 building, that time finally came in 1983. Essentially, the room built was the result of much deliberation over the period of 23 years after the completion of the first phase of the plant. Some sought a sanctuary on the model of thousands of Protestant churches common in all American communities. Indeed, most of the newer Friends meeting houses in North Carolina followed such a design. Others were strongly led in the direction of a style common in earlier periods which promoted corporate worship rather than focusing on the pastoral minister.

In the end, the building committee called on Mather Lippincott, a Philadelphia architect familiar with traditional Quaker architecture, but flexible enough to honor the clear New Garden commitment to the role of a pastoral minister. The re-

The 1988 meeting room (above) is joined by a connector to the 1961 meeting house (at right).

sult was a medium-sized room, beautiful in its simplicity, one on which members united. More than a decade later, it has won a growing affection which contributes much to the warmth of the fellowship and has been an attraction for newcomers. It has been used for meetings of the Yearly Meeting on Ministry and Counsel, Junior Yearly Meeting, and in 1998 it was used for the business sessions of the North Carolina Yearly Meeting. The New Garden Friends School uses it for meeting for worship, and Guilford College uses it on certain occasions.

During this period, the concept of the semi-programmed meeting for worship has assumed a formal structure. Short periods of open worship survived the change to the pastoral system at New Garden and there were usually a few Friends who spoke out of the silence, some contributing much to the life of the meeting. Under the leadership of David Bills and the Meeting on Ministry and Counsel, an open period of 20-30 minutes now follows the message of the pastoral minister (or other message-bearer). This longer period has led a larger number of persons

David Bills became pastoral minister in 1972.

to share in the spoken ministry and has contributed much to the quality of corporate spiritual life. David Bills' continuing ministry over 29 years is highly acceptable and has been duly noted by the meeting.

The biweekly *New Garden Friend,* the weekly bulletin, and the monthly meeting minutes attest to the vigorous life of the meeting, and keep members and attenders informed. Meetings for worship at nine and eleven each Sunday morning are the heart of the New Garden experience. While adults are in silent worship, those children who wish may attend an alternate service. The First-Day School (formerly known as the Sunday School) provides a learning experience for the children, and their number is greater than at any time in recent memory. Adults, too, may take part in a program of spiritual growth which includes formal classes for men and women, an adult forum, and a healing prayer group.

For those who wish to learn more about Friends, there is a Seekers Group which interprets Friends faith and practice for those who are in search of a spiritual home. No pressure is applied, but a goodly number do choose to join Friends as a result. Others come from among Young Friends, Guilford College, New Garden Friends School, and from other contacts.

New Garden has reached a size where it is not possible to become intimately acquainted with all the members-attenders, so a variety of ways have been devised to promote closer fellowship. Each Sunday morning a coffee hour in the fellowship hall precedes the eleven o'clock worship service. On a somewhat spo-

radic schedule, weeknight meals are served and a carry-in lunch precedes each monthly meeting. For a number of years, groups known as Friendly Eights have met in private homes to promote closer personal relationships. Further, the Meeting on Ministry and Counsel divides the membership of the meeting into geographical units for which volunteers take a friendly responsibility. They respond to illnesses and tragedies which may require visitation and aid. The size of New Garden has received considerable attention, Friends questioning whether a division would be desirable, or whether the staff should be increased.

From its inception, Friends from New Garden have traveled in the ministry, William Hunt, the father of Nathan Hunt, being one of the most active in that service in the early period. To a degree, this custom has continued, but New Garden's principal outreach today is in a variety of social services. In recent years the meeting has sponsored refugees from Cuba, Cambodia, and Africa. A major effort has been to aid a group of families in the Warnersville community in Greensboro, and Friends have been active in the services of the Urban Ministry, Habitat for Humanity, Prison Outreach, the Friends Committee on National Legislation, the American Friends Service Committee, New Garden Friends School, Guilford College, Quaker House in Fayetteville, the Friends Disaster Service, the Choctaw Indians in Alabama, and others. New Garden Woman's Society continues to raise more than $4,000 annually for missions and outreach, sponsored by United Society of Friends Women. The 1999 budget of New Garden Meeting includes $18,650 for thirteen benevolences, plus $23,772 for seven affiliations. The total budget of the meeting that year was $275,000.

Over much of the twentieth century, New Garden Friends have not been active in the ecumenical movement. However, recently, they have entered into warm fellowship with the considerable number of denominations represented in the community for the annual Ecumenical Thanksgiving Services.

For fifteen years, New Garden has offered an occasional walking tour of the meeting grounds and cemetery. It focuses on the site of the 1791 meeting house and includes the adjacent site of the Little Brick Schoolhouse where the Coffins once taught slaves

The Revolutionary Oak marker in the New Garden cemetery reads: "This tree stood in the center of New Garden Burying Ground. Here the first skirmish of the Battle of Guilford Court House occurred, 3D. Month 1781. Nearby are the cornerstones of the original Friends Meeting House, used as a hospital during the battle. The men who died were laid to rest under this oak."

to read. The common grave of British and American soldiers from the Battle of Guilford Courthouse illustrates the Quaker view that no one is an enemy. The tour includes the site of the Revolutionary Oak, which was dynamited by someone opposed to integration while Eleanor Roosevelt addressed an audience of mixed races in the meeting house. The New Garden Stone on the Guilford College campus, marking the northeast corner of the original plot of land purchased by Friends in 1757, concludes the tour.

There has been a surge of interest in the roots of Quakerism in England. David Bills, pastoral minister since 1972, has led several Quaker Pilgrimages to historical sites in England, and New Garden Friends have been pleased to join in this rekindling of the light that shone in the Fox country over three-hundred years ago. Never before have there been so many persons from New Garden Meeting who have shared this experience. It has brought a new perspective. Not only have Friends traveled to England, but Young Friends have continued to attend seminars in Wash-

ington and New York. Others have traveled the hemisphere in service and fellowship under programs of the Friends World Committee and other agencies.

The demography of greater Greensboro has changed dramatically in the past thirty-five years. Both Guilford College and New Garden Meeting stand well within the limits of Greensboro today. From a small "town and gown" community, with New Garden Meeting located on the campus where college faculty provided the core leadership and the membership included a number of Quaker dairy farmers, the meeting has evolved into one in which Guilford College is only one of several forces at work.

Members today possess a wide variety of gifts. There are social workers, attorneys, health professionals, music teachers, office workers, technicians, business persons, fund-raisers, writers, poets, teachers, airline pilots, mathematicians, landscapers, insurance agents, printers, psychologists, psychiatrists, school administrators, chemists, accountants, librarians, a number in computer-related work, bankers-financiers, motivational experts, farmers, retirement home administrators and a number of others in that field, commercial artists, nutritionists, book publishers, editors, doctors, nurses and hospital chaplains. In addition there is a large number of retirees. Obviously, even this is not a complete list.

Such an overview underlines the profound change that has occurred, not only at New Garden, but all over America. Farmers today constitute only a tiny proportion of the population. Since the annexation of Guilford College in 1962, the city has continued to grow toward the northwest. Large housing communities have provided expensive homes that have given the area something in the nature of an enclave of the well-to-do. At the same time, however, large apartment and condominium complexes have provided housing for thousands beyond New Garden, calling for more and more shopping centers and demanding more schools.

Some of the people in this new housing turn up in the Seekers Group and account for much of the steady growth in the members-attenders. In this group are to be found some with Quaker family connections, and usually some graduates of Guil-

Speaking out of the silence at meeting for worship.

ford College. Yet it must be said that there has been a sharp drop in the number of "birthright" Friends. They become Friends by convincement, and this means eagerness for new solutions to old problems, and less defense of tradition for the sake of tradition. Of course, this can bring conflict, but New Garden moves forward with a minimum of serious controversy.

The question of sexual orientation has brought controversy to North Carolina Yearly Meeting. New Garden Friends have avoided a doctrinaire position on this matter, and have generally regarded it as a personal one. The Piedmont Friends for Gay and Lesbian Concerns has met in the meeting house for several years. New Garden has long embraced persons of differing views in a bond of unbroken fellowship, and this tradition continues. The fellowship is warm and nourishes a continuing openness to the workings of the Spirit.

In our time, we are experiencing a growing world economy, and along with it comes a blending of world cultures. The Guilford College student body and the evolving curriculum reflect this fact, as does the increase in the cosmopolitan nature of the local population. When Friends join in the Interfaith Service in Dana Auditorium in which a wide variety of faiths join in worship and celebration of their common search, no one refers to the non-Christians as "heathens," but rather, as friends whom we value.

This new-found fellowship of world religions symbolizes a trend within the Christian community and is embraced warmly by most New Garden Friends. However, there are other Friends in North Carolina who, in good conscience, hold to the view that only Christianity holds the key to spiritual truth. The Bible is seen as the sole source of salvation and must be accepted "literally." Others argue, as George Fox did, that Scripture quickens the Spirit only as it speaks to one's condition. The conflict in these views has never been resolved in the Quaker community. The present theological controversy stems back to the Holiness Movement and the Fundamentalist-Modernist tensions of a century ago. Damon Hickey's book, *Sojourners No More* (North Carolina Friends Historical Society–North Carolina Yearly Meeting, 1997) provides an instructive and sympathetic summary of that period.

In the year 2004, it will be 250 years since a group of Friends at this place received recognition as a monthly meeting from the North Carolina Yearly Meeting, they being able, it was said, to hold meetings in good order and in the service of Truth. There is talk of convoking a gathering on the anniversary date where Friends can give thanks for the long period of grace which has permitted successive generations to discern the will of God and go forth in the service of Truth.

Appendix I

New Garden Monthly Meeting Clerks of the Twentieth Century

1901-1904	A.T. Millis
1905-1919	J. Franklin Davis
1920-1929	L. Lyndon Hobbs**
1930-1931	Francis H. Lindley
1932-1936	Ida E. Millis
1937-1938	Evelyn Haworth
1939-1942	Algie I. Newlin*
1943-1949	J. Gurney Gilbert
1950-1955	Algie I. Newlin*
1956-1957	David Stafford
1958-1963	E. Daryl Kent*
1964	John M. Pipkin
1965	Harvey A. Ljung
1966-1967	Clyde Branson
1968-1972	Martha Meredith
1973-1976	Hiram H. Hilty
1977-1978	Dorothy Mason
1979-1983	E. Daryl Kent*
1983-1984	James Clotfelter
1984-1989	David O. Stanfield
1989-1992	Gary Dent
1992-1996	Hank Semmler
1996-1998	Ron Lean
1998-2001	Mary Louise Smith

* Served more than once.

** L. Lyndon Hobbs was first appointed clerk of New Garden Meeting in 1881. It was a joint appointment with Mary Mendenhall Hobbs.

Appendix II

Pastoral Ministers at New Garden

1917-1921	J. Edgar Williams
1922-1931	Joseph Peele
1932-1934	No stated pastor. Samuel Haworth agrees to sit at head of meeting.
1935-1938	Herbert Huffman, Sr.
1939-1949	Russell Branson
1950-1958	Charles Thomas
1958-1966	Aldean Pitts
1966	O. Herschel Folger, Interim Pastor ("Parttime Coordinator")
1966-1971	Jack Kirk
1972-	David Bills

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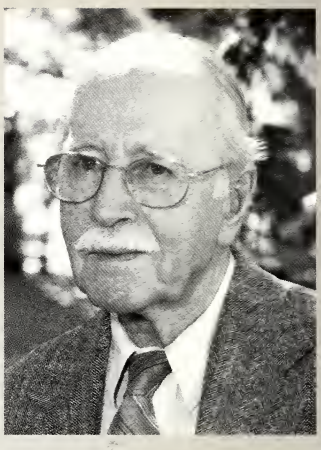
About the Author



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Hiram Hilty is a native of Iowa and grew up in Missouri. The pursuit of higher education took him to Ohio, Connecticut, and Mexico. He is married to the former Janet Brown of Danbury, Connecticut. They are the parents of three daughters and have four grandchildren.

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