

## OLD QUAKER BURYING GROUND:

WEST RIVER QUAKER BURIAL GROUND.

ANNE ARUNDEL COUNTY, MARYLAND.\*

By J. REANEY KELLY

MANY of Maryland's finest heritages have deep roots in Anne Arundel County. One of the proudest of the county's southern area is its founders' part in the planting, in 1656, of a new religious movement, Quakerism. Some of the earliest convincements on the mainland of the new world culminated in 1672 at West River in the first General Meeting for all Friends of the Province. The site of this event, attended by George Fox, the first Quaker, was also the location of the West River Meeting, the parent group of Quakers for the Western Shore. It was laid out before 1671, a gift of Thomas Hooker, Sr., and referred to as "Ye ground already laid out for ye people called Quakers for to meet on and bury their dead." There the West River Quaker Meeting House was built and was in use for many years. Today it is the oldest burial ground in Anne Arundel County and, possibly, the oldest still in use without religious affiliation in the State of Maryland.

In this old meeting and burying ground at the intersection of State Roads 255 and 468, near Galesville, in unmarked graves rest the bones of many of the Quaker founders of the County. It is a lonely sentinel identifying the hallowed site of the beginning of the West River Meeting and of the birth of organized Quakerism in Maryland. Only the lengthening shadows of nearby "Cedar Park," "Sudley" and "Tulip Hill," surviving seventeenth and eighteenth century houses, further remind the present generation of that historic era.

Quaker activity in Anne Arundel County dates closely from

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the now generally accepted creative moment of the new faith in 1652. On a May morning of that year, at Pendle Hill in the Yorkshire moors, George Fox saw his way clearly: "and there atop the hill I was moved to sound the day of the Lord, and the Lord let me see in what places he had a great people to be gathered."<sup>1</sup> The name, Quaker, was applied to George Fox and his followers by a magistrate in scorn.<sup>2</sup> It was later to become a badge of honor. In 1655 George Fox records, "About this time several Friends went beyond the seas to declare the everlasting Truth of God."<sup>3</sup> Of these, Elizabeth Harris, a dedicated messenger, came to Anne Arundel County (then temporarily called Providence) in 1656, or possibly as early as the fall of 1655.<sup>4</sup> There she found a welcome, although most of the Province was then controlled by an interim, so-called Puritan, government which had repealed Lord Baltimore's "Toleration Act" of 1649<sup>5</sup> and generally opposed his broad and just founding principles and policies of the Province.<sup>6</sup> Her initial convictions into Quakerism in Anne Arundel County were the first on the mainland of the new world to be made without hindrance and governmental opposition. She labored with complete freedom and cooperation, while her contemporary missionaries, Mary Fisher and Anne Austin, languished in the jails of the Massachusetts Puritan Fathers.<sup>7</sup>

The convictions made by Elizabeth Harris<sup>8</sup> and others<sup>9</sup> who followed her expanded and grew after the Province was restored to Lord Baltimore in 1658.<sup>10</sup> By 1661 there were many settled Quaker Meetings throughout southern Anne Arundel

<sup>1</sup> John Nickalls, editor, *The Journal of George Fox* (Cambridge, 1952), p. 104. Hereafter referred to as *Fox's Journal*.

<sup>2</sup> *Ibid.*, p. 58.

<sup>3</sup> *Ibid.*, p. 209.

<sup>4</sup> Elbert Russell, *The History of Quakerism* (New York, 1943), p. 39.

<sup>5</sup> *Arch. Md.*, I, 244.

<sup>6</sup> *Ibid.*, I, 341-351.

<sup>7</sup> William Sewell, *A History of the Rise, Increase and Progress of the Christian People Called Quakers* (Philadelphia, 1883), I, 203.

<sup>8</sup> Robert Clarkson of Severn to Elizabeth Harris in London—14 Nov. 1657, Swarthmore Collection, Friends Library, London (hereafter referred to as the Clarkson-Harris Letter).

<sup>9</sup> Josias Coale, Thomas Thurston, Thomas Chapman, George Rolfe, William Robinson, Robert Hodson, John Bumyeat. For a description of their activities, see Kenneth L. Carroll, "Maryland Quakers in the Seventeenth Century," *Md. Hist. Mag.*, XLVII, (December, 1952), 297.

<sup>10</sup> *Arch. Md.*, I, 369.

County and the other counties of both the Eastern and Western Shores of the Chesapeake.<sup>11</sup>

Meetings for the Western Shore included West River and Herring Creek in southern Anne Arundel County and The Cliffs and Patuxent in Calvert County.<sup>12</sup> While both public and private meetings were referred to as early as 1657,<sup>13</sup> the first official record of the West River Meeting, now extant, is dated 1671. It relates that "at a meeting on the land of Thomas Hooker" (Sr.) an Epistle containing the new "Laws and Tenets of Faith," initialled by George Fox, was presented "for the half year meeting of the women of Marieland from the women Friends in the Barbados."<sup>14</sup> At this same meeting it was decided that "Youth Meetings" would thereafter be held as follows:—

"At West River on ye third second day of every second month."

"At Herring Creek ye fourth second day of every second month."

"Ye Cliffs ye second day of every fifth month."

"At Patuxent ye second second day of every fifth month."<sup>15</sup>

From this early record it is clear that the meetings referred to had already been established and that the West River Meeting met on the land of Thomas Hooker, Sr.<sup>16</sup>

One of the first certificates of survey for land in the West River Hundred was obtained in 1652 by John Brown and John Clark for some 600 acres covering a tract called Brownton.<sup>17</sup> Lord Baltimore, in 1658, issued a patent for this land.<sup>18</sup> The tract was an elongated one which fronted on West River at the present site of Galesville. Two creeks marked a part of its north and south boundaries. Brown's Creek, now Tenthouse, formed a part of the north line and Deep Creek, now Lerch's, lay on the south.<sup>19</sup>

<sup>11</sup> James Bowden, *History of the Society of Friends in America* (London 1850-1854) I, 347, 362.

<sup>12</sup> West River Meeting Records, Homewood Friends Library, Homewood Meeting House, 3107 North Charles Street, Baltimore, Maryland. Hereafter referred to as West River Meeting Records, Homewood.

<sup>13</sup> Clarkson-Harris Letter.

<sup>14</sup> West River Meeting Records, Homewood.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> Liber A B & H—f. 293 Land Office, Annapolis, Maryland.

<sup>18</sup> Liber Q—f. 278, Land Office.

<sup>19</sup> Liber 1 C #G—f. 366, Land Office.

Thomas Hooker, Sr., acquired Brownton some time after 1658. The exact date cannot be found, nor was the transfer from Brown and Clark to Hooker by a recorded deed. However, the patent to Brown and Clark, endorsed to Hooker, was later displayed to prove good title. By his will in 1684 the entire tract was left to his son, Thomas Hooker, Jr., "except ye ground which is already laid out for ye people called Quakers to meet on and bury their dead and to be wholly at their service forever, it being in quantity one acre and a half according to estimation."<sup>20</sup> It is this small tract of land given by Thomas Hooker, Sr., to "Ye people called Quakers" that is now officially known as West River Quaker Burial Ground and called Old Quaker Burying Ground. It lies at the head of the original Brown's Creek, now called "Tent-house" after a structure of that nature built adjacent to the burying ground.

Thomas Hooker, Sr., the donor of the land, came to Maryland in 1649.<sup>21</sup> He was convinced into Quakerism by the beloved minister, William Coale, at a meeting at the house of Richard Beard, on South River.<sup>22</sup> Both William Coale and Richard Beard were convinced in 1657.<sup>23</sup> Thomas Hooker accompanied William Coale and other Quakers to Virginia<sup>24</sup> where the latter and George Wilson were held in chains in a prison at Jamestown. George Wilson died there while William Coale never fully recovered his health as the result of this experience.<sup>25</sup> Efforts have been made to connect this Thomas Hooker, Sr., of West River, with the Rev. Thomas Hooker who, with his followers, founded Hartford, Conn., in 1636, without success.<sup>26</sup>

A deed to Thomas Tench from Thomas Hooker, Jr., dated June 6, 1689, recites that the patent to Brown and Clark for 660 acres called Brownton, endorsed to Thomas Hooker, Sr., was exhibited at that time. The deed also had the following provision:—"Excepting as much as was formerly laid out for a meeting house and burying places for Friends commonly called Quakers."<sup>27</sup> Later, in a deed for the same property, dated May

<sup>20</sup> Wills 4—f. 28, Hall of Records, Annapolis, Maryland.

<sup>21</sup> Early Settlers Book, Land Office.

<sup>22</sup> *A Testimony Concerning . . . William Coale . . .* (London, 1682), pp. 10-12. Original in Friends Library, London.

<sup>23</sup> Clarkson-Harris Letter.

<sup>24</sup> *Testimony to William Coale*, pp. 10-12.

<sup>25</sup> *Ibid.*, p. 4.

<sup>26</sup> Inquiry to the Connecticut Historical Society failed to establish a relationship.

<sup>27</sup> Anne Arundel County Land Records Liber I H #1, f. 312, Hall of Records.

29, 1733, to Joseph Galloway from Nathan Rigbie (who had inherited it from Thomas Tench)<sup>28</sup> the following was reserved:— "Excepting only the lot or parcel of ground given by Thomas Hooker, Sr., to the people called Quakers whereon their meeting house now stands and the lot or parcel of ground whereon the Tenthouse standeth."<sup>29</sup>

The meeting house referred to in this deed was a frame one built before 1697.<sup>30</sup> The Tenthouse, a framework over which a canvas sail was spread, was used at Yearly Meetings for Friends of the Province and was paid for by contributions from the meetings of the Western Shore as well as by generous amounts of tobacco sent to the West River Meeting by Friends on the Eastern Shore. While the Tenthouse was used at Yearly Meetings instead of the frame Meeting House because of its increased size, there were also "tenting fields" nearby where the visiting Quakers could pitch their tents.<sup>31</sup> In 1725 the General Assembly of Maryland passed an act prohibiting the sale of liquor within two miles of the West River Meeting House.<sup>32</sup> The intent of this act is still in effect. This meeting house burned during the latter part of the Civil War.<sup>33</sup>

That there was a meeting place on the land in 1671 is indicated by a minute of the West River Meeting of that year.<sup>34</sup> The exact date and type are not clear. It was at this first meeting house<sup>35</sup> that Lord Baltimore and William Penn attended a Meeting in 1682 after their well-known conference concerning the boundaries of Maryland and Pennsylvania.<sup>36</sup> Following the conference, Lord Baltimore complained that the Quakers had hustled William Penn away so quickly that there was not time to transcribe notes

<sup>28</sup> Wills, 12, 232-233.

<sup>29</sup> Liber I H #1, f. 594 Hall of Records.

<sup>30</sup> Carroll, *loc. cit.*, 308.

<sup>31</sup> Third Haven Monthly Meeting, Minutes I, p. 150.

<sup>32</sup> *Arch. Md.*, XXXV, 428.

<sup>33</sup> An undated letter from Mrs. John Mercer of nearby Cedar Park to her daughter in Philadelphia reports the search of Tulip Hill for southern contraband during the Civil War. She relates that the "Union cavalry tied their horses at the Quaker Meeting House." Mercer Papers, Hall of Records.

<sup>34</sup> Records of the West River Meeting, Homewood.

<sup>35</sup> Enoch Lewis, *Life of William Penn, Friends Library*, (Philadelphia, 1841), V, 171. It is stated that William Penn attended a meeting at Thomas Hooker's house.

<sup>36</sup> *Arch. Md.*, V, 74, 380. The site of the conference was at Colonel Thomas Taillor's on the Severn Ridge Road, now Route #2, a few miles south of South River.

of the conference taken in shorthand.<sup>37</sup> From this meeting William Penn traveled from West River to Pennsylvania by way of the Eastern Shore of Maryland. A General Meeting for all Quakers of Pennsylvania was not established until nine years after the 1672 meeting at West River.<sup>38</sup>

Culmination of the early efforts of Elizabeth Harris, John Burnyeat and other missionaries came in the spring of 1672. John Burnyeat, the great organizer, who came to Maryland first in 1665 and who did much to co-ordinate Quaker affairs, called a General Meeting for all Quakers of the Province at West River.<sup>39</sup> In late April of 1672 George Fox came from the Barbados to West River to open the five-day meeting.<sup>40</sup> It was the first held on the mainland of the new world which was attended by the First Quaker; and it was the beginning of the third oldest Yearly Meeting of Quakers in the world.<sup>41</sup> Thus, organized Quakerism was settled in Maryland. A General Meeting was also held on the Eastern Shore later in the same year and, thereafter, for many years the Yearly Meeting of Maryland Quakers was held alternately at West River and at Third Haven.<sup>42</sup>

By 1666 Quakerism in England had reached a low ebb. George Fox and many of his leaders had been imprisoned. Acting under the guidance of the "inward light" individual Quakers had expressed and practiced the theories of Quakerism according to their own interpretation, which had brought the movement into some disrepute.<sup>43</sup> To save the movement George Fox and his elders realized the need for better organization where the will of the individual must be submissive to the will of the flock. Out of many regional meetings and conferences began "Mens and Womens Monthly Meetings to admonish," where those who did not conform could be disowned.<sup>44</sup> This step completed a solid

<sup>37</sup> Clayton Coleman Hall, *Narratives of Early Maryland, 1633-1684* (New York, 1910), p. 422.

<sup>38</sup> *The 250th Anniversary Celebration of the Founding of the Baltimore Yearly Meeting of Friends 1692-1922* (Westminster, Maryland, 1922). Hereafter referred to as *C C L Book*. Pennsylvania 1681, New York 1695, North Carolina 1698.

<sup>39</sup> *The Truth Exalted in the Writings of that Eminent and Faithful Servant of Christ John Burnyeat* (London, 1691), p. 43. Hereafter referred to as Burnyeat's Journal.

<sup>40</sup> Fox's *Journal*, p. 616.

<sup>41</sup> *C C L Book*.

<sup>42</sup> *Ibid.*

<sup>43</sup> Fox's *Journal*, p. 289-90.

<sup>44</sup> *Ibid.*, pp. 511-12.

foundation upon which Quakerism functioned with renewed vigor. Also, from this time, the record and account of Quaker affairs is much more complete.

Speaking of the 1672 Quaker meeting and of a similar one at The Cliffs immediately following, George Fox says in his Journal:—"There came some five or six Justices of the Peace, the Speaker of the Assembly, and one of the Council and many considerable people of the world and a glorious meeting we had. After the public meeting there were mens and womens meetings and I opened to Friends the service thereof and all were satisfied."<sup>45</sup> Again, of the 1672 West River Meeting, John Burnyeat records:—"George Fox did wonderfully open the service to Friends and with gladness of heart received advice in such necessary things as were then opened unto them—all were comforted and edified. There were Friends present from all parts of the Province and we had a very large meeting which continued several days in order that men's and women's business for settling things might be established in the Province."<sup>46</sup>

These accounts justify the use of the term "organized Quakerism." While missionary work had gone on since 1656 and many settled meetings were in operation, the 1672 General Meeting at West River was the first to call to all Friends in the Province to meet together and to establish a routine of meetings for worship, business and discipline.<sup>47</sup> This brought about a more unified code of conduct on the part of the Friends and did much to better relations between them and the proprietary. From 1672 to the end of the seventeenth century hardly a family in southern Anne Arundel County was not reached or touched in some way by the activities of the Quakers.

The list of the founders of Anne Arundel County and the seventeenth century Quakers in that area are virtually identical. Of those settling land within a wide radius of the West River Meeting House and Old Quaker Burying Ground, all were either convinced Quakers or in some way connected with the movement. Some Quaker stalwarts were Thomas Hooker, Sr., and Thomas Hooker, Jr., William Richardson, Richard Galloway, 1st, and his

<sup>45</sup> *Ibid.*, p. 616.

<sup>46</sup> Allen C. Thomas, *A History of Friends in America*. (Philadelphia, 1930), p. 80.

<sup>47</sup> Fox's *Journal*, p. 617. Hall—*op. cit.*, p. 393.

sons, Richard Galloway<sup>48</sup> of "Cedar Park," and Samuel Galloway, grandfather of the builder of "Tulip Hill,"<sup>49</sup> Richard Arnold, builder of "Sudley," Benjamin Lawrence, Thomas and Solomon Sparrow, George Skipwith,<sup>50</sup> William Coale, Sr., and William Coale, Jr., Richard Talbott and his son Edward Talbott of "Poplar Knowle" (later "Tulip Hill"), John Larkin, Philip Thomas and others. Those affiliated at West River through the Herring Creek and Cliffs Meetings included Samuel Chew, Christopher and Abraham Birkhead, Richard Harrison,<sup>51</sup> Francis Billingsley, Williams Mears, Richard Johns,<sup>52</sup> Joseph Chew,<sup>53</sup> Samuel Griffith,<sup>54</sup> John Gary, Richard Hall and Peter Sharpe.

In 1833 Anne Pemberton,<sup>55</sup> then of Philadelphia, the owner of the land surrounding Old Quaker Burying Ground, executed a deed conveying the hallowed spot to three trustees, Samuel Snowden, John Cowman and John Chew Thomas<sup>56</sup> and their "heirs and assigns . . . in trust nevertheless for the Society of Friends belonging to the Indian Spring Monthly Meeting<sup>57</sup> in the State of Maryland for a meeting house and burial ground or such other uses as the said Indian Spring Monthly Meeting shall by minute thereof direct and appoint but for no other use, intent or purpose whatsoever."<sup>58</sup> This deed is in full agreement with the original intent of Thomas Hooker, Sr., in whose will we find the words "and to be wholly of their service forever." While it is not known that the trustees named in this deed were at the time active Quakers, their families had previously been identified with

<sup>48</sup> *Pedigrees and Notes* (New York, 1883). Records of the West River Quaker Meeting, Stony Run Meeting House, 5116 North Charles Street, Baltimore, Maryland, notes that he was buried at Quaker Burying Ground.

<sup>49</sup> L. Morris Leisenring, "Tulip Hill, Anne Arundel County," *Md. Hist. Mag.*, XLVII (September, 1952), pp. 188-208.

<sup>50</sup> Lawrence Buckley Thomas, D.D., *The Thomas Book* (New York, 1896), p. 287, states that he was Sir George Skipwith, Bart. Contemporary Quaker genealogists doubt this.

<sup>51</sup> Cf. "Holland's Hills," now "Holly Hill," Anne Arundel County. James W. Foster, "Holly Hill, Early Plantation Home in Anne Arundel County," *Md. Hist. Mag.* XLI (December 1946), 327-329.

<sup>52</sup> Founder of the Johns family in Maryland.

<sup>53</sup> Joseph Besse, *A Collection of the Sufferings of the People Called Quakers from 1650-1689* (London, 1753), II, 378-380.

<sup>54</sup> *Ibid.*

<sup>55</sup> Not to be confused with Anne Galloway Pemberton, only daughter of Joseph Galloway. She was her daughter.

<sup>56</sup> West River Meeting Records, Homewood. Old Record Book, p. 27.

<sup>57</sup> A later Quaker Meeting which temporarily took over some of the affairs of West River Quakers.

<sup>58</sup> Anne Arundel County Land Records, Liber WSG #2, f. 516, Hall of Records.

the movement. It is doubtful whether the meeting house was in active use by Quakers during the next twenty or thirty years.

In 1867 there is another deed among the Land Records of Anne Arundel County from Charles C. Stewart and wife, Hannah, conveying the Burying Ground to a different set of trustees.<sup>59</sup> In this instance the Society of Friends is not mentioned and thus, it is presumed that the official connection with them had ended. The Stewarts owned the land surrounding the Burying Ground in 1867, and it is likely that the deed executed to the trustees in that year was to protect and preserve the hallowed ground.

The trustees in the 1867 deed were Thomas J. Richardson, A. Murray Thomas and T. J. Franklin, who were descendants of Quakers buried there. The stated purpose of the deed was to "confirm the parties hereinafter conveyed as a burial place for themselves and families." Under the deed the trustees were to have and to hold the old burial ground "for the use and benefit as a burial ground for the following named persons and their families and heirs, to wit:—T. J. Franklin, A. M. Thomas, James Cheston, Jr., Mary C. Hall, Nannie C. Hall, Mary T. Hall, James Deale of Jas., J. Franklin Deale, James Cheston, Sr., Franklin Waters, Thomas J. Richardson and such others as the said trustees or their survivors may grant permission to and for no other use or purpose whatsoever." All of the families of those named in this deed had had Quaker connections.

Administration of the property continued through the trustees under the 1867 deed until 1888 when a new group of trustees was appointed by the General Assembly of Maryland to act as a corporation. In a petition to the General Assembly for the passage of such an act the following appears: "Whereas by deed dated the 22nd day of May in the year 1867, and recorded among the Land Records of Anne Arundel County in Liber F. E. G. #3, Folio 110, etc. Charles C. Stewart and Hannah M. H. Stewart, his wife, did convey to Thomas J. Richardson, A. Murray Thomas and Thomas J. Franklin, Trustees, and the survivor or survivors of them, with power to such survivor or survivors to fill any vacancy occurring in their number, a parcel of land in said county, known as the Quaker Burial Ground, and particularly described in said deed by metes and bounds in trust to them and their successors

<sup>59</sup> Anne Arundel County Land Records, Office of Clerk of Circuit Court, Annapolis, Liber FEG #3, f. 110.

to hold the same for the use and benefit as burying ground for the persons named in said deed and their families and heirs, and such others the said trustees or survivors might grant permission to; and, whereas, experience had shown that it is desirable to have burial grounds subject to the laws, rules and regulations of a corporation in order to secure to the living the continual protection of the remains of their dead; and, whereas, the said Thomas J. Richardson and A. Murray Thomas, two of said trustees, have since died, and C. Morris Cheston and John Thomas Hall have been duly appointed trustees in their place and stead, and the said Thomas J. Franklin, C. Morris Cheston and John Thomas Hall, all residents of Anne Arundel County, aforesaid, have prayed for an act of incorporation for the purposes aforesaid."

An act incorporating the trustees of West River Quaker Burial Ground in whose survivors now rests the title, was enacted by the General Assembly of Maryland, February 15, 1888.<sup>60</sup> Since that time its affairs have been administered by succeeding trustees, who have all served without compensation. At present the trustees are Mrs. Eugenia Hall Grey, Mrs. Alma Hartge Strong and Mr. E. Churchill Murray, all of Anne Arundel County. Two of the trustees are directly descended from founders of the West River Quaker Meeting; Mrs. Grey, from Philip Thomas (immigrant) and Mr. Murray, from Richard Galloway, 1st.

Today, while there are virtually no Quakers in Anne Arundel County and the Old Burying Ground has become non-sectarian,<sup>61</sup> it receives the same reverence and attention as it did when it was laid out nearly three hundred years ago. The early Quakers left no stones or markers to identify the graves of their dead. The meeting house has long since disappeared. Now only the archives of history furnish the link between West River Quaker Burial Ground and the Society of Friends. The question comes naturally, therefore, as to what happened to the powerful forces of Quakerism that dominated southern Anne Arundel County throughout the latter portion of the 17th and part of the 18th centuries.

One of the main reasons for this came from within Quakerism itself by edicts of the meetings against the ownership of slaves.

<sup>60</sup> *Laws of Maryland, 1888*, Chapter 17, "An Act to Incorporate the Trustees of the West River Quaker Burial Ground," approved February 15, 1888.

<sup>61</sup> Persons of other denominations have been buried there since 1785. The oldest grave stone is dated 1812 and marks the grave of Mary Deale.

Almost from the beginning there were rumblings in the various meetings and advices from the leaders against this practice.<sup>62</sup> As the influence of Quakerism to the northward became more powerful the Quaker planters of southern Anne Arundel County in the West River and Herring Creek Meetings were finally forced to face the issue squarely. Tobacco was their means of livelihood and was a medium of exchange in the markets of the Province. Slaves were indispensable in their farming operations; without them they faced economic ruin. When the time came that the meetings decided ownership of slaves was ground for disownment,<sup>63</sup> many of the larger planters of the area withdrew from the Society of Friends rather than face the edict of their elders, while only a few bowed to the sense of the Meetings and manumitted their slaves.

Another reason for the decline of Quakerism sprang from the establishment of the Church of England in 1692. Until then Quakers could practice their faith in freedom of conscience and without government interference. With the church law came a public tax upon men, women and slaves for the support of the church<sup>64</sup> and its clergy regardless of religious affiliation. Quakers, already contributing to their own Meetings, were forced to pay this tax of forty pounds of tobacco per year, per poll.<sup>65</sup> A number of the former Quaker planters embraced the faith of the Established Church. This was particularly true of descendants of the early Quakers, whose families had first been members of the English Church. A further decline in Quakerism occurred when the planters became prosperous and were no longer content to live in the humility and under the discipline of Quakerism.

Finally, during the latter part of the 18th century, the missionaries of John Wesley swept through Anne Arundel and Calvert Counties, making converts and setting up meeting places of their own. Many former Quakers joined the new faith, Methodism. Not had such energy and zeal been displayed as by the Methodist circuit riders, since the coming of the first Quaker messengers to Anne Arundel County in 1656.<sup>66</sup> By 1789 the Calvert Circuit of

<sup>62</sup> J. Saurin Norris, *The Early Friends in Maryland* (Baltimore, 1862), p. 22.

<sup>63</sup> Kenneth L. Carroll, "Maryland Quakers and Slavery," *Md. Hist. Mag.*, XLV (September 1950), 215-225.

<sup>64</sup> *Arch. Md.*, XIII, 425.

<sup>65</sup> *Ibid.*, p. 429.

<sup>66</sup> "Journal of William Colbert," see letter from Jacob S. Payton to the author, July 14, 1956.

Methodism, including southern Anne Arundel and upper Calvert Counties, was the largest in membership in the United States.<sup>67</sup>

The affairs of the West River and Herring Creek Meetings were finally taken over by the Baltimore Yearly Meeting of Friends about 1785.<sup>68</sup> The conditions brought about by the Civil War probably broke the last official link between Old Quaker Burying Ground and the Society of Friends.<sup>69</sup> Although the Meetings moved away from the area to the larger centers of population to the northward and westward where slavery was not an economic factor, most of the former Quakers and families remained. Today, in southern Anne Arundel County, we find reflected the same quiet attributes and qualities of its Quaker founders: fierce independence, strict conservatism and reliance upon the teachings of Almighty God. It is one of the strongholds of early Maryland's charm and tradition.

<sup>67</sup> History of West River Circuit 1836-1942. Published in connection with the consecration of the Centenary Methodist Church, Shady Side, Maryland, July 26, 1942.

<sup>68</sup> C C L Book, *op. cit.*

<sup>69</sup> Maryland's sympathies were sharply divided. Because of the distance from the Baltimore Yearly Meeting, it was not practical for the Society of Friends to properly care for and superintend the Old Meeting and Burying Ground.