Virginia Ancestors Who Were Quakers (Cockes, Johnsons, Pleasants, and Others) and Quaker Experiences

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1. Introduction

A purpose of this work is to identify and discuss ancestors of my great grandparents who were or possibly were Quakers. (In this work, I use Quakers for the religious denomination also known as the Religious Society of Friends.)

The identification of these ancestors and their Quaker connections were initially made in the following previous family history works that I have completed:

> A History of My Eight Great Grandparents (Richard W. Robertson, Mary A. Eubank, Dale Delafield Luke, Martha F. Shepherd, George Torian, Amelia Blanche Crawley, Charles Augustus Jenkins, and Lillie Shepherd Cocke)
>
> Family History - Living in Virginia's Northern Neck During the 1600s and 1700s (Balls, Carters, Champes, Claughtons, Cralles, Garners, and Washingtons)
>
> Family History - Living Along Virginia Colony's Waterways in the 1600s and 1700s (Lukes, Dales, Etheridges, Veales, Hills, Lewises, Wormeleys, and Others)
>
> Family History - Living in Virginia's Piedmont and Southside Regions in the 1600s and 1700s – (Bollings, Cockes, Eubanks, Robertsons, Shepherds, Torians, Wingfields, and Others)

These family history works are available on Amazon.

Here is a list of possible and certain Quaker ancestors:

Richard Bennett

> Mid-1600s
> Nansemond County, Virginia Colony
> Possible Quaker
> Remote ancestor

John Yates

> Mid-1600s
> Virginia's Elizabeth River area and Nansemond County
> Certain Quaker
> Distant ancestor

Ballentine, Dale, Herbert, Horne, and Llewellyn Family Members

> 1600s
> Virginia's Elizabeth River area
> Likely Quakers
> Distant ancestors

Etheridge Family Members

1600s
Lower Norfolk County, Virginia Colony
Likely Quakers
Distant ancestors

William Armistead

Mid-1600s
Elizabeth City County, Virginia Colony
Possible Quaker
Distant ancestor

Cocke Family Members

1600s to mid-1700s
Henrico and Goochland Counties, Virginia Colony
Certain Quakers
Close ancestors

Eubank Family Members

Late 1600s to early 1700s
Talbot County, Maryland Colony
Certain Quakers
Possible ancestors

John Eubank (possible descendant of Talbot County, Maryland Colony Eubanks)

Early 1700s
Henrico County, Virginia Colony
Possible Quaker
Close ancestor

Harris Family Members

First half 1700s
Hanover and Goochland Counties, Virginia Colony
Certain Quakers
Close ancestors

Hicks Family Members

Early 1700s
Sussex and Brunswick Counties, Virginia Colony

Certain Quaker
Close ancestors

Johnson Family Members

First half 1700s
Goochland County, Virginia Colony
Certain Quakers
Close ancestors

Elizabeth Pleasants

Early 1700s
Henrico County, Virginia Colony
Certain Quaker
Distant ancestor

Temprance Sadler Young

Mid-1700s
Campbell County, Virginia Colony
Possible Quaker
Close ancestor

Another purpose of this work is to provide what I have learned and understand of Quaker history and experiences in Virginia. What I have learned and understand about this history began with the identification of the ancestors of my great grandparents who were or possibly were Quakers, as I completed the four works (publications) identified above. After I completed these four works, I realized that ancestor connections to Quakerism represent a history that I wanted to further research and learn about. This led to an effort of doing that – researching and learning more about these ancestors connections to Quakerism and the history of Quakerism in Virginia. So, another purpose of this work is to provide what I have learned and understand about Quaker history and experiences in Virginia.

Section 2 provides information related to Quakers in British Isles in the 1600s, focusing on the connection between the Quaker situation in England in the 1600s and how this situation influenced 1600s Quaker immigration to and Quaker experiences in the Virginia Colony.

Section 3 focuses on the spread of Quakers (their migration) within Virginia (and beyond) from Quakers' initial 1600s arrival in the Virginia Colony until the 1800s.

Section 4 identifies and provides information on ancestors of my eight great grandparents (and therefore my ancestors) who were, or possible were, Quakers. This section is the center piece of

this work, with other sections primarily intended to provide a better understanding of the lives of my Quaker ancestors.

Sections 5 and 6 provide information and discussion on several topics that Quakers possibly were aware of, affected by, interacted with, and/or in other ways were influenced and experienced by Quakers. A primary purpose of Sections 5 and 6 is for me to better understand what might have it been like to be a Quaker during the times that my ancestor Quakers lived.

Section 5 provides information on two fundamental experiences of all active Quakers – Meetings and Meeting Houses.

Section 6 provides information on multiple topics related to Quaker history that have helped me better understand the lives of my Quicker ancestors. These topics are:

Quaker Legacies
Quaker Worship Traditions, Beliefs, and Approaches
Quaker Occupations
Quaker Values
Quaker Practices
Quaker Political Views
Quaker Marriages
Quaker Interactions with Native Americans
Petitions and Laws Related to Quaker Values
Virginia Quakers and Slavery
Quaker Persecutions
Statistics Related to Quakers
Monumental Virginian Quakers

Section 7 discusses the decline of the Quaker population in the United States.

In researching for this work, I have used the Library of Congress, the Library of Virginia, the Virginia Museum of History & Culture, and the Internet. I have been aided in trying to reach the purposes of this work by using ChatGPT and Google Artificial Intelligence searches.

In this work, the term immigration is used when referring to relocation from a European Country to an American colony or state. The term migration is used when referring to relocation within or between an American colony or state.

2. The Quaker Situation in the British Isles

Quakerism emerged in England in the 1650s about the time of the English Civil War between the monarchy and Oliver Cromwell and the parliamentarians. The first reaction of the Church of England and the monarchy to this Quaker emergence, as well as to other religious dissenting groups, was hostile. In 1662, English authorities issued the Quaker Act, making it illegal to refuse to take an oath of allegiance to the Crown. Also, the Conveticle Act of 1664 made it illegal to hold religious meetings of five or more people who had not pledge allegiance to the crown. Such hostility to Quakers by the 1660s could well prompt Quakers to immigrate, seeking greater tolerance for Quaker practices and beliefs.

In 17th-Century England, Quakers faced more severe persecution than Baptists, with Quakers being imprisoned, and some even dying in prison, for their religious beliefs and practices.

Here is a more detailed explanation:

- Quaker Persecution:
    - Quakers were considered dangerous radicals by the English because of their teachings on social and religious equality.
    - Their pacifism and refusal to take oaths or participate in the established church further alienated them.
    - By 1680, an estimated 10,000 Quakers had been imprisoned, with approximately 250 dying of torture and mistreatment in the King's jails.
    - Quaker worship, way of life, and custom of dressing all made the Quakers easy targets for the strict English religion and government.
    - Two acts of Parliament made it particularly difficult for Quakers: the Quaker Act 1662 and the Conventicle Act 1664.
- Baptist Persecution:
    - Baptists, also known as "Dissenters", were also persecuted during the 1660s and 1670s, but not as severely as the Quakers.
    - The years from 1660 to 1688 are sometimes referred to as "The Era of the Great Persecution" for all Dissenters, including the Baptists.
    - Baptist persecutions were somewhat relaxed by the Act of Toleration of 1689.
- Comparison:
    - While both groups faced persecution, the Quakers' unique beliefs and practices, particularly their pacifism and refusal to conform to the established church, made them a more prominent target.

- The Quakers' uncompromising beliefs and their willingness to risk punishment for their convictions further solidified their image as a group that needed to be suppressed.

The severe persecutions that Quakers were experiencing in England likely accounted for what became a relatively large number of Quakers immigrating to the American colonies.

Quakers were relatively numerous in Lancashire and Yorkshire during the 1600s, particularly after the movement was founded by George Fox in the 1650s.

Reasons for Quaker Growth in Lancashire and Yorkshire:

1. Origins of the Movement: George Fox began his ministry in the 1640s and gained a significant following in northern England, particularly in Lancashire and Yorkshire. These regions, with their history of religious dissent and radical Puritanism, were fertile ground for the spread of Quaker beliefs.
2. Sympathetic Environment: Many in these counties were disillusioned with the established Church of England and were seeking more personal and spiritual forms of worship, which aligned with Quaker ideas of direct communion with God without the need for clergy.
3. Key Centers:
    - Lancashire: Areas such as Preston and the surrounding regions saw a rise in Quaker congregations.
    - Yorkshire: The town of Swarthmore Hall, near Ulverston (Lancashire at the time, now Cumbria), was an early hub of Quaker activity. It was home to Margaret Fell, a prominent supporter of Fox and the movement. Meetings also grew in places like York and Leeds.
    - By the late 1600s, Quakers had become an established minority in both counties, contributing significantly to the broader religious landscape of England.
4. Persecution and Persistence: Despite severe persecution under the Clarendon Code and other repressive laws, Quaker communities persisted and even grew in these regions due to their strong internal cohesion and commitment to their beliefs.

Quakers were present in Ireland during the 1600s. The Quaker movement began in England in the 1650s and spread to Ireland shortly afterward.

Arrival in Ireland:

- William Edmundson, a former soldier turned Quaker, is often credited with establishing the Quaker movement in Ireland. He settled in County Antrim around 1654 and began spreading the Quaker message.
- The first recorded Quaker meeting in Ireland was held in Lurgan, County Armagh, in 1654.
- Over the next few decades, Quaker communities grew in areas such as Dublin, Cork, and Ulster.

Persecution and Growth:

- Like in England, Quakers in Ireland faced persecution for their beliefs, refusal to swear oaths, and rejection of established church practices.
- Despite this, they gained followers, particularly among artisans, merchants, and farmers.

By the late 1600s, the Quaker presence was firmly established in Ireland, and they played a notable role in Irish society, particularly in trade and philanthropy.

While the Quaker movement spread quickly to various parts of the British Isles, including Ireland and the American colonies, their presence in Scotland during the 1600s was limited.

By the 1650s and 1660s, Quaker missionaries, including William Dewsbury and Alexander Jaffray, visited Scotland to spread their beliefs. Some small Quaker communities formed, particularly in urban centers like Aberdeen and Edinburgh. However, Quakers faced significant persecution in Scotland, as the strict Presbyterian Church of Scotland viewed them as heretical.

Many Quakers in Scotland were fined, imprisoned, or banished due to their refusal to swear oaths, participate in military service, or attend the established church. Despite these challenges, small Quaker groups persisted in Scotland, though they never gained a large following compared to England or the American colonies.

The following table shows likely locations in the British Isles where the listed Quaker Ancestors are believed to have family connections:

Quaker Ancestors	Birth, Death Dates	Area Lived	Great Grandparent Descendant	Connection to British Iles
Robert Richardson	1615-1682	Eastern Shore	Dale Delafield Luke	East Lothian, Scotland
Ballentine, Bennett, Herbert, Horne, Llewelyn, and Yates Family Members	1600s	South of the James River	Dale Delafield Luke	Berkshire, Lincolnshire, Essex, Somerset in England
William Armstead	mid-1660s	Hampton, Elizabeth River County	Charles A. Jenkins	Yorkshire, England
James Powell Cocke I	1666-1721	Henrico County	Lillie Shepherd Cocke	Shropshire, England
John Eubank	1680-1732	Hanover County	Mary Ann Eubank	Lancashire, England
Robert Hicks	1658-1739	Sussex County Brunswick County	George Torian	?
Sarah Harris	1729-1826	Goochland County	Lillie Shepherd Cocke	Hampshire, England
John Johnson	1697-1750	Goochland County	Lillie Shepherd Cocke	Scotland
Elizabeth Pleasants	1676-1751	Henrico County	Lillie Shepherd Cocke	Norfolk County, England
Temperance Sadler	1712-1782	Brunswick County	Amelia Branche Crawley	?

Many of the British Isles locations listed in the table above had Quakers and Quakerism being practiced in the 1600s. For example,

> Quakerism, emerging in the mid-17th Century, found a foothold in Somerset, England, with early Quaker groups forming in places like Minehead and Street, facing persecution for their beliefs before gaining acceptance and establishing Meeting Houses. The Somerset region gave rise to many prominent and influential Quakers, including families like the Clarks, who left a notable Quaker heritage in the area.
>
> In Reading, Berkshire, Quakerism became firmly established in 1655 when George Fox preached to a large crowd. Captain George Curtis, a soldier in Oliver Cromwell's parliamentary army, hosted meetings at his home in Sun Lane behind Broad Street. The first Meeting House was built in 1671 by Thomas Curtis in Sun Street. In 1672, seventy-five Reading Quakers were released through the King's general pardon, some of whom had been imprisoned for more than seven years.
>
> George Fox, a founder of Quakerism, visited Lincolnshire in 1654, and his travels led to the growth of the Quaker movement in the area.
>
> During the 1600s, Quakerism spread rapidly across England, including Essex.
>
> By the late 17th Century, Quakers were established in Shrewsbury, Shropshire, with a Meeting House built in 1670.
>
> Quakerism emerged in Lancashire in the mid-17th Century, with George Fox having a vision on Pendle Hill in 1652, marking a pivotal moment in the movement's beginnings.
>
> By the 1650s, Quaker beliefs had reached Hampshire, attracting supporters and leading to persecution for their nonconformity.
>
> Quakerism has a history in Aberdeenshire, Scotland, dating back to the 1660s, with an early Quaker presence in Aberdeen linked to Cromwell's Army.
>
> Quakerism emerged in Norfolk County, England, in the mid-17th Century.
>
> Quakerism took root early in Yorkshire, England, where George Fox, the founder of the Quakerism, traveled and preached, leading to the establishment of early meetings and organizational structures.
>
> Some members the Armistead family, particularly in Yorkshire and other parts of northern England, were known to be associated with the Quaker movement in the 17th and 18th centuries.

It is likely that 1600s Quaker immigrants to the Virginia Colony would have come from locations, such as those described above, where they could have been exposed to Quakerism;

where Quakers lived in sufficient numbers to evangelize the immigrants to Quakerism. The Quaker ancestor immigrants listed in the Table above did mostly come from British Isles areas where Quakers were present and where immigrants would have had ready access to Quakerism.

By the mid-17th Century, Quakers were actively traveling to the American colonies, often aboard ships departing from London, Bristol, and other major ports.

Quakers traveled to the Virginia Colony and other American colonies on various ships during the 17th and 18th centuries. While records of all specific ship names are limited, some ships known to have carried Quakers (or passengers who later became associated with the Quaker movement) include:

1. The Welcome (1682) – This ship carried William Penn and a group of Quakers to Pennsylvania, though not directly to Virginia.
2. The Constant Friendship – A ship that transported Quakers and other settlers to the colonies.
3. The Kent (1677) – Transported Quakers to New Jersey, but some likely traveled onward to Virginia.
4. The Griffin (1675) – Carried Quakers to New England, but some later moved to Virginia.
5. The Mayflower (not the Pilgrim ship of 1620) – There were multiple ships named *Mayflower* that carried Quakers and other immigrants in later years.

London Yearly Meeting records indicate that in the first half of the 1700s contacts and communications were being made between the London Yearly Meeting and the Virginia Yearly Meeting (known for a period of time as the Chuckatuck Yearly Meeting). Slavery was one topic discussed and possibly helped to establish and promote anti-slavery activity.

3. Quaker Immigration to Virginia and Migration within Virginia and Vicinities

Introduction

This section is intended to trace and comment on the spread of Quakers to various parts of Virginia (and beyond), beginning with the initial Quakers who immigrated to the Virginia Colony by the 1650s.

Quaker Immigration to Virginia

Immigration of Quakers in the 1600s from England to the Virgina Colony likely was much greater than has been recognized. The likely reason for relatively large number of Quaker immigrants was the significant persecution Quakers faced in England, after their founding by George Fox in the 1650s. Quaker beliefs - such as rejecting the authority of the Church of England, refusing to take oaths, and their emphasis on direct personal experience with God - made them a threat to both England's religious and political establishments.

Other reasons for the immigration include:

Opportunities in the American Colonies

The colonies were seen as places where dissenters might find more religious tolerance, especially compared to England.

While Virginia was officially Anglican and often hostile to dissenters, Quakers still migrated there - either directly or after first settling in more tolerant areas like Rhode Island or Pennsylvania (later in the century).

Some Quakers settled in the southern parts of Virginia, especially along the border with North Carolina, where enforcement of religious conformity was weaker.

Land and Economic Opportunity

Like many other immigrants, Quakers were also attracted by the promise of land ownership and economic improvement.

The Virginia Colony offered abundant land and agricultural opportunities, especially in tobacco farming and trade.

For some Quakers, especially those facing economic hardship in England, this was a strong pull factor.

Community Networks

Once a few Quakers settled in a region, they often drew in more through chain migration - friends and family followed, encouraged by letters or word of mouth.

Even in Virginia, small Quaker communities began to grow, particularly in more rural or frontier areas where they could live quietly and avoid persecution.

The number of Quakers in the Virginia Colony by the middle and late 1700s may be much higher than has been recognized. Quaker communities (represented by Meeting House documentary evidence) were present in the Henrico - Hanover, Piedmont, West, South, and Southwest areas of the Virginia Colony. Estimates are that as many as ninety Quaker Meetings (representing Quaker communities) existed in the 1700s in the Virginia Colony. After the middle 1700s, as many as four Quaker groups existed in Hanover and Henrico Counties.

Quakers are known to have immigrated in large numbers beginning in the 1650s to Virginia Colony's Eastern Shore Counties. However, due to periods of Virginia Colony persecution of Quakers in the 1600s, by 1700, Quakers have mostly, if not completely, left the Virginia Eastern Shore. Many Virginia Eastern Shore Quakers migrated to Maryland's Eastern Shore.

Regime changes in England affected policies and outcomes in the Virginia Colony. After the accession of the Parliamentarians to England rule by the 1650s, the toleration to Puritans and Quakers in the Virginia Colony increased. Richard Bennett (1609-1675), a Puritan, was appointed as Virginia Colony governor in the 1650s by the Parliamentarian government in England. Bennett possibly became a Quaker later in his life. Bennett had two Quakers as executors listed on his will.

Quaker immigrants into the Virginia Colony in the 1650s were taking advantage of perceived greater freedoms to practice their beliefs and live unbothered due to the Parliamentarians coming to power in England. They also, like most immigrants, were seeking economic benefits.

Connections between Quakers in the Virginia Colony and in the Massachusetts Colony occurred. These connections occurred during a time that saw increased migration of Quakers and Puritans into the Virginia Colony during the Parliamentarian ruling period in England.

However, after the overthrow of the Parliamentarian government in England in 1660, with the monarchy returning, ushering in less acceptance of Quakers, many Quakers left Virginia (where loyalty to the monarchy was higher than in Maryland), going to Maryland.

Church of England and the monarchy reaction to Quaker emergence, as well as to other religious dissenting groups, was often hostile. In 1662, English authorities issued the Quaker Act, making it illegal to refuse to take an oath of allegiance to the Crown. Also, the Conveticle Act of 1664 made it illegal to hold religious meetings of five or more people who had not pledged allegiance to the crown. Such hostility to Quakers by the 1660s could well prompt Quakers to immigrate, seeking greater tolerance for Quaker practices and beliefs.

In the 1660s, the Church of England leadership pushed for greater control and authority over parish affairs in the Virginia Colony. This corresponded with political changes in England. This

Anglican Church push for greater control and authority likely was a factor in migrations of Puritans and Quakers out of the Virginia Colony after the mid-1600s, with many of them going to the Maryland Colony or to what would become North Carolina. Virginia Colony discriminations against Puritans and Quakers occurred at various times and in various intensities. The Maryland Colony had a much more tolerant government during this period than the Virginia Colony.

A leading explanation of the decline of Quakers in Virginia after 1660 was William Berkely assuming the Virginia Colony governorship in 1660 (for the second time). Berkely was a strong backer of the royal family and its rule, and he was anti-Quaker.

With some Quakers remaining in the Virginia Colony, the government issued anti-Quaker rules, such as Quakers worshiping in a group of five or more would be fined 200 pounds of tobacco and shipmasters bringing a Quaker to the Colony would be fined 500 pounds of tobacco.

Puritan and Quaker immigrants from England likely were aware of potential Virginia Colony Puritan and Quaker intolerance and that such intolerance could vary from area to area and over time. Puritan and Quaker establishments were not always friendly towards one another. Quakers could be considered as a threat to Puritan beliefs, practices, and well-being.

Quakers viewed themselves as a religious practice independent from the Church of England. In the 1700s, other "independent" groups, e.g., Methodists and Baptists, started appearing in the Virginia Colony in noticeable numbers. The independent groups were often referred to as "dissenters".

The 1600s and 1700s seem to be a period when those of a particular belief, e.g., Anglican, Puritan, or Quaker, could be identified with specific geographical areas. Identifying ancestors who lived in those areas, but not certain about the ancestor beliefs, can suggest what those ancestors' beliefs might have been, and providing useful insights about the ancestors.

Many Quakers who migrated to the American colonies in the 1680s originated from the English counties of Cheshire, Derbyshire, Lancashire, Nottinghamshire, and Yorkshire. These counties formed a contiguous area in northern and central England. These counties have been linked for centuries through natural geography, economic networks, and social connections, shaping the history of northern and central England. These counties are in the North Midlands of England, which stretches from Durham in the north to Shropshire on the Welsh border. (See **Section 2. The Quaker Situation in the British Isles**, for more on Quaker location in England.)

Eighty percent of the Quakers arriving in Philadelphia between 1682 and 1687 are believed to have come from Cheshire, Derbyshire, Lancashire, Nottinghamshire, and Yorkshire.

Quaker immigrants first arrived in Virginia in the 1650s seeking refuge from persecution in England.

Initially Quaker Meetings often took place in private homes, which would become known as Meeting Houses. Quakers did not build and meet in “church” buildings. A notable early Meeting was the Chuckatuck Meeting in Nansemond County, which also served Quakers in Lower Norfolk County. The first Quaker Meeting House in Virginia possibly was on the east side of the Nansemond River.

English Quaker leaders are known to have made frequent visits to the American colonies beginning in the mid-1600s. These Quakers included: John Burnyeat; Thomas Chalkley; William Edmundson; George Fox; and Elizabeth Harris.

John Burnyeat first visit occurred in 1678, and he returned several times, staying in America for extended periods. His travels included parts of Virginia. Though specific locations he visited in Virginia during the 1670s are not well-documented, his travels likely included visits to key Virginia Colony centers and towns where Quakers were known to have settled, such as in areas around the James River, which was central to the Virginia Colony at the time.

Thomas Chalkley visited the American colonies including visiting the Viginia Colony during his 1714 trip to America. When Thomas Chalkley visited Virginia in 1714, his journey included stops in Williamsburg, the capital of Virginia at the time, as well as other nearby towns and settlements.

William Edmundson visited the American colonies in 1671. He was one of the first Quakers to spread the faith in the colonies. He spent time in Virginia and faced significant challenges there, as the colony had laws that persecuted Quakers. During his visit, Edmundson went to Nansemond and Lower Norfolk Counties, in the Tidewater region of Virginia. He also went to Henrico County, further west, up the James River.

George Fox (recognized as the founder of Quakerism) visited to Virginia occurred in 1672. Fox's time in Virginia was short, and he faced challenges, but his visit was significant.

Elizabeth Harris, a Quaker missionary, first visited Virginia and Maryland in 1650s. Harris helped Quakers establish Meeting Houses along Virginia’s James and York Rivers.

Quaker Migration within Virginia and Vicinities

Eastern Shore

Quaker settlements along the Chesapeake Bay and its inlets predated the large 1681 royal land grant that brought thousands of Quakers to Pennsylvania.

Quakers were in the Virginia Colony Eastern Shore by the 1650s. Evidence suggests a connection between Puritan and Quaker communities residing in the Virginia Colony Eastern Shore and those in the Lower Norfolk and Nansemond County areas. The Virginia Colony Eastern Shore had a Puritan contingent relocating to Maryland in the mid-1600s.

In 1657, a concentration of Quakers on Virginia's Eastern Shore was at the mouth of Nasswaddox Creek, with possibly a Meeting House built near there.

South of James River - Lower Norfolk and Nansemond Counties, and North Carolina

Immigrants who identified themselves as Puritans appeared in Nansemond County by the 1640s.

The Puritans and Quakers viewed themselves as a religious practice independent from the Church of England. In the 1700s, other "independent" groups, e.g., Methodists and Baptists, started appearing in the Virginia Colony in noticeable numbers. And as a whole, the independent groups were often referred to as "dissenters." The Nansemond River area was one of the first areas where dissenters appeared.

In the 1600s, Lower Norfolk and Nansemond Counties are believed to have had higher numbers of Puritans and Quakers than elsewhere in the Virginia Colony. Quaker missionaries appeared in Lower Norfolk County in the 1660s.

The Puritans and Quakers' communities likely represented views and affairs that would distinguish them from communities made up mostly of Church of England participants. However, such views and affairs did not mean absolute fracture with Church of England adherents and communities.

Quakers continued to live in Nansemond County during the 17th Century, especially along the Nansemond River. In the 1670s, a Quaker Meeting existed in Chuckatuck, Nansemond County. The still existing Somerton Friends Meeting was established in 1672 in Nansemond County and is probably the oldest active Quaker Meeting in Virginia.

Nansemond County Puritans had connections with Puritans in Massachusetts. In the 1640s, Puritans in Nansemond County sought a minister from the Massachusetts Colony.

Lower Norfolk County, and its successor names, had Quakers in the later 1600s and early 1700s. The Quaker communities in Lower Norfolk County and in Nansemond County were interconnected by visits and probably in other ways. Such interconnections likely resulted in marriages between members of the different communities. These marriages might seem to represent somewhat of a departure from marriages during that period that usually occurred among families living in closer geographic vicinity. However, the Nansemond River, which runs through the center of Nansemond County, is close to Lower Norfolk County, only approximately ten miles from the Elizabeth River running through Lower Norfolk County. The James River connected the Nansemond and Elizabeth Rivers. The two areas are close enough to perhaps considered them as one Quaker Community.

Records indicate that in 1663, Quaker Meetings were held along the southern branch of the Elizabeth River. One record indicates that a Quaker Meeting was held on the ship Blissing, anchored in the southern branch of the Elizabth River.

Isle of Wight County records (including birth, marriage, and death records) indicate Quaker settlements and activities there as early as the 1670s.

In the 1760s, southeastern Virginia Quakers who lived in what would become Surry, Sussex, Prince George, and Dinwiddie Counties were associated with a meeting called Blackwater.

Quakers first established settlements in southeastern Virginia by the mid-1600s, but they faced increasing religious and political persecution under the Anglican-dominated government. This, combined with the availability of inexpensive land in North Carolina, led to a significant migration from southeastern Virginia southward to North Carolina.

Along the York River

James Dickinson (1675-1741) visited the York River area and New Kent County in 1691 and noted the establishment of Quaker Meetings. James Dickinson was a prominent Quaker, known for his ministry and travels throughout England, Ireland, Scotland, and the American colonies.

Quaker Neck, located in Gloucester County, at the mouth of the York River, was known for its early Quaker settlers who established farms and Quaker Meetings. The Quaker community thrived in Gloucester County in the 1600s before facing persecution.

Quakers also traveled further up the York River and on to the Mattaponi River (which flows into the York River) and settled in King and Queen County on Virginia's Middle Peninsula. Records indicate that a Quaker John Hubbard, and family, migrated from York County up the York River, to the Mattaponi River area, and that a John Hubbard was a meeting overseer from 1741 to 1744 in the Mattaponi River area.

Northern Neck

Quaker families were living in Lancaster and Northumberland Counties in the late 1650s and early 1660s but migrated to Maryland due to refusing to pay church fees, attend the Anglican Church, and possibly other requirements that they objected to.

Upper James River - Henrico-Hanover County Area

Quaker families started migrating from the eastern area of the Virginia Colony to the Henrico-Hanover County Area by the later 1600s. Many Quakers who migrated from the eastern area to the Henrico-Hanover County area immigrated from England as indenture servants.

That Norfolk County in England had a large Quaker Community in the 1600s (and still does), and that many Quakers immigrated in the middle 1600s to the Virginia Colony and settled along the James River, suggests that ancestor John Pleasants (1644-1698; born Norfolk, England, died Hanover County, Virginia Colony) was a Quaker, or at least very familiar with Quakerism, when he immigrated to the Virginia Colony. Pleasants family members lived in Norfolk County, England going back to the early 1500s.

A Quaker Meeting was established in the area known as Curles (Henrico County) as early as 1695 (with help from ancestor John Pleasants, 1644-1698). Other Henrico County Meetings were Bever Dam and White Oak Swamp. Beaver Dam operated from the 1750s to the 1780s. The Henrico Quaker community, which had more than one Meeting House, had, at least for a time, a school. The community is known to have communicated with the London Quaker community. Members of the Henrico County Curles Meeting help establish the Cedar Creek Meeting in Hanover County.

Quakers were in Hanover County as early as the county formation in 1720. A Meeting House was there by 1721 (Cedar Creek Meeting House). Cedar Creek Meeting lasted until the second half of the 1800s. In 1874, Cedar Creek Meeting changed its name to Richmond Monthly Meeting. But by 1894, no members remained, and the Meeting House was abandoned. In 1904, the Meeting House was destroyed by fire.

Here's a more detailed look at the Cedar Creek Meeting and Meeting House history:

- Establishment and Purpose:

The Cedar Creek Meeting House, home of the Cedar Creek Monthly Meeting, was built in 1721 on land donated by Thomas Stanley, an English immigrant who championed religious freedom. It served as a place of worship for Quakers until the 19th Century.

- Early Buildings:

The site saw at least three different Meeting Houses over the period from 1721 to 1894. The first Meeting House was built before December 1721.

- Significance:

The Meeting House played a role in the Quakers' early efforts to establish religious freedom and their strong stance against slavery. In 1767, Quakers at Cedar Creek spoke out against

enslavement, leading to a 1772 Quaker resolution prohibiting Quakers from purchasing or hiring slaves. By 1779, they had recommended freeing all slaves, and many were freed as a result.

The Cedar Creek Meeting was instrumental in helping other Quaker communities in Piedmont and West area counties.

- Decline and Disbandment:

The Meeting was disbanded in 1875 due to westward Quaker migration. The building burned in 1904. A wooded knoll now marks the place where the Cedar Creek Meeting worshiped, encompassing at least three different Meeting Houses.

Cedar Creek in Hanover County flows into the South Anna River, about six miles west of Ashland and five miles east of Montpelier.

In the 1840s, Quaker settlements in Virginia were relatively limited, as the Quaker population in the state had declined significantly by that time. The decline was largely due to Quaker strong anti-slavery stance, which clashed with the prevailing pro-slavery culture in the region. Many Quakers migrated to free states in the North or to areas in the Midwest, such as Ohio, Indiana, and Illinois.

However, there were still remnants of Quaker communities in Virginia during this period, particularly in areas that had been historically significant to the Quakers such as Henrico and New Kent Counties. These areas near Richmond City had Quaker activity in late 18th and early 19th centuries, but most Quakers had moved away by the 1840s.

Quakers played a significant role in the early history of New Kent County, Virginia, with Quakers present by the 1670s, and organized Meetings established by the late 17th Century, including the Henrico Monthly Meeting, which encompassed New Kent County.

Several Quaker families, such as the Johnsons, were prominent in New Kent County.

In the early 1800s, a strong Quaker community was centered in Golansville in Carolina County. This community held their first Meeting in 1739 and in 1767 was one of the first Quaker communities calling for an end to slavery. By 1853, Meetings no longer were held in the Golansville area. Some of the members joined the Cedar Creek (in Hanover County) and Richmond Meetings.

Hanover Quakers helped Lynchburg-area Quakers, who then were able to go on to help the settlement that became Lynchburg City. People interactions and interventions were often present and important in successful Quaker settlement development. Such interactions and interventions include family associations, including intermarriages; outside help from vested interests; and similar ethnicities and beliefs.

Piedmont

Quakers migrated into Virginia's Piedmont Area, for example into Goochland, Louisa, and Powhatan Counties. Reasons for the migration was probably economic (pursuing needed land for farming) and/or religious (avoiding persecution for one's beliefs).

The much larger Goochland County of the 1720s (before other counties were formed out of Goochland) had at least three Anglican communities that were served by the circuit-riding Anglican pastor Anthony Gavin. Gavin left descriptions of his travels including that during his visits he would encounter Quakers communities, and that he had baptized dozens of Quakers.

Quakers, seeking religious freedom, settled in Goochland County, Virginia, after its formation in the 1720s, with some families establishing Meetings and finding refuge from religious intolerance. In the 1720s, a Quaker Meeting (probably at a private residence) began at Dover Creek (also known as Genito) in Goochland County. Henrico - Hanover Area ancestor families Cocke, Pleasants, and Woodson, who had migrated into Goochland County, were associated by the mid-1700s with Quaker communities in Goochland County.

In the southwest section of Louisa County is an area known as Quaker Hill. A Quaker community existed in Louisa County in the early 1700s and met at what is known as Camp Creek Meeting House. The present day use of Quaker Hill to refer to an area in Louisa County is based on that area being where the Quakers met in the 1700s. The Camp Creek Meeting had connections with Henrico County Quakers. Likely Quaker migrants from Henrico County were important in starting the Quaker Meeting in Louisa County. Moormanns, Clarks, and Johnsons helped established the Camp Creek Monthly Meeting. Henrico County Quaker Johnsons, identified elsewhere in this work, are ancestors. Camp Creek Meeting did not last long; the Meeting was discontinued in 1753, with members joining Cedar Creek Meeting.

Also, in Louisa County there was Fort Creek Meeting (1746 to 1778). Hanover County's Cedar Creek Meeting also played a role in helping Fort Creek get started. Fort Creek Meeting House was near the intersection of Louisa, Goochland, and Fluvanna Counties, along Route 605.

Unfortunately, Louisa County residents apparently were very hostile to the Quakers in the middle 1700s, and many Quakers left Louisa County.

By the mid-1700s, Quakers had a presence in Powhatan County. The Fine Creek Meeting was in an area near the James River where Quaker John Pleasants III (1697-1771) had established a gristmill. Fine Creek Meeting existed from 1746 until 1780.

Powhatan County has had a Quaker presence going back almost 300 years. Initially the Quaker presence was in Goochland county; then Cumberland county with Cumberland's formation in 1749; and then finally Powhatan County with that county's formation in 1777.

Western Virginia

Quakers migrated into Virginia's West Area. The reason for the migration was probably economic – pursuing needed land for farming.

In the early 18th Century, Quakers began settling in the Albemarle region, including Albemarle County. Sugar Loaf Mountain Meeting was active in Albemarle County in the 1750s but became inactive by 1760. Camp Creek Meeting in Louisa County helped in the establishment of Sugar Loaf Mountain Meeting.

By the mid-1750s, Quakers had settled in an area of Campbell County that eventually became Lynchburg. Quaker marriages found in Quaker records support that a Quaker community was present in the Lynchburg area after the 1750s. A stone building built by the Lynchburg Quaker Community in 1798, called South River Meeting House, and used by the Quakers as their Meeting House, still stands, but is no longer used as a Quaker Meeting House. (The building is now owned by the Presbyterian Quaker Memorial Church.)

South and Southwest Virginia

In the 1700s, Quakers migrated into the South and Southwest areas of Virginia.

Records indicate a Quaker Meeting, called Amelia, also known as Patterson's and Appomattox, existed, from the 1720s to the 1780s, in Amelia County.

Quakers migrating into Amelia County and other South and Southwest areas suggests that Quakers were not confined to the James River area and were establishing communities across the Virginia Colony.

Quakers arrived in Brunswick County in the 17th and 18th centuries, establishing communities, and played a role in the region's religious and social landscape. Early Monthly Meetings in Brunswick County included Ward's Monthly Meeting (1770-1805), also known as Sadler Meeting.

Quakers, who were early residents of what became Dinwiddie County, attended Monthly Meetings to the southeast in Surry and Nansemond Counties. By the later 1700s, several Meetings existed around Petersburg and City Point. The Gravelly Run Meeting House existed in Dinwiddie County by the late 1700s.

Quakers established a presence in Halifax County, with Monthly Meetings like Banister Monthly Meeting (also known as Halifax or Kirby). The Banister Monthly Meeting existed from 1758 to 1811.

Ladd Meeting House was in Mecklenburg County.

Northern Virginia and the Shenandoah Valley

Many Quakers who migrated to Northern Virginia and the Shenandoah Valley came from Pennsylvania, Maryland, and other northern colonies.

Quakers were in northern Shenandoah Valley by the 1730s. Many of these Quakers continued to migrate further south, along the eastern side of the Appalachian Mountain range, with Quakers settling in such Virginia counties as Albemarle, Campbell, and Halifax, and the State of North Carolina. These migrations were often driven by seeking land and religious freedoms.

Quakers established Meetings in the Shenandoah Valley, with Hopewell Meeting being the oldest surviving place of worship in the area, founded in 1734.

The Hopewell Meeting, now known as Hopewell Centre Meeting, was established in Frederick County, Virginia, on land granted to Alexander Ross and Morgan Bryan. Alexander Ross, a Quaker, and Morgan Bryan, a Presbyterian, were instrumental in the early settlement of the Shenandoah Valley, bringing around 70 families from Pennsylvania. The first Hopewell Meeting House was a log structure built in 1734 and later replaced by a limestone building in 1759. The historic Hopewell Meeting House remains in active use and is the oldest surviving place of worship in the area, a testament to the Quaker presence in the Shenandoah Valley.

Quakers in the Shenandoah Valley, like Quakers in other areas, held strong antislavery beliefs, which led to challenges and pressures from the pro-slavery community.

The Shenandoah Valley Quakers had a reputation of having good relationships with Native Americans living in the area. An exception to his occurred during the French and Indian War of 1755 to 1758, when most Indian Tribes, if not all, supported the French and were hostile toward those associated with the British, including Quakers. Such hostilities prompted Quakers to leave those areas prone to Indian attacks. See **Quaker Interactions with Native Americans in Section 6** for more on Quakers interactions with Native Americans.

Other Quaker Meetings emerged in Northern Virginia.

Loudoun County has had a notable Quaker presence, particularly around the town of Waterford. Waterford was established in the 1730s by Quaker Amos Janney, and the Quaker influence has persisted despite the declining numbers of Quakers over time.

In the 1780s, Quakers in Alexandria built a Meeting House and cemetery in the area, now known as Quaker Hill. Quaker Hill has a rich history tied to its development and connection to the Quakers.

A Quaker Meeting was being held in the Woodlawn area of Fairfax County by the mid- to late-1800s. Woodlawn was a mid-1850s “housing development” project, attracting many migrants, including Quakers, from northern states. Woodlawn was on land once own by Geroge Washington, not far from Mt. Vernon. The developers had a goal of showing that successful

farming could be done without slaves, using “scientific methods” of farming, and therefore reducing the needs for slaves for successful farming.

In the 1700s and 1800s, Northern Virginia Quaker Meetings had more associations and alignments with Yearly Meetings in Maryland and Pennsylvania than with the Virginia Yearly Meeting.

Maryland

The first Maryland colonists arrived in 1634, seeking religious freedom and economic opportunity. Maryland authorities attracted persecuted Quakers and others with a liberal land policy and religious tolerance.

Quakers have a history in Maryland that began in the 1650s when Elizabeth Harris became the first Quaker missionary to visit the colonies. Quakers were well-received in Maryland and remained there, despite a brief period of persecution. In the late 1650s and 1660s, Quakerism was the dominant religious influence in Maryland. Many Puritans became Quakers.

By the 1680s, Quakers began building the Third Haven Meeting House in Maryland’s Talbot County. Quaker Meetings have continued at the Third Haven Meeting House since the 1680s. George Fox was in Talbot County in 1684 and worshiped at a Meeting House near Easton (probably the Third Haven Meeting House).

North Carolina

Quaker migration from Virginia to North Carolina in the 1600s and 1700s was driven by factors like religious freedom, economic opportunities, and a desire to be near Quaker families and friends, with many settling initially in the northeast corner of the North Carolina Colony, near the Dismal Swamp and the Virginia border.

Key Phases of Quaker Migration from Virginia to North Carolina are:

1. Early Quaker Settlements in North Carolina (1670s–1680s)

- The first Quaker settlers arrived in North Carolina’s Albemarle region (northeastern part of the colony) by the 1670s.
- The religious tolerance policies of the Lords Proprietors, who governed the North Carolina colony, made it an attractive refuge.
- George Fox, a founder of the Quaker movement, visited the region in 1672, strengthening the local Quaker presence.

- By the late 1600s, Quakers were the dominant religious group in northeastern North Carolina. But by the mid-1800s, northeastern North Carolina had few, if any, Quakers.

2. Major Migration Period (Early to Mid-1700s)

- By the early 1700s, restrictions on Quakers in Virginia (such as requirements for military service and Anglican Church tithes) intensified.
- Many Virginia Quakers moved southward, settling in the central and western parts of North Carolina, especially in present-day Guilford, Randolph, and Alamance counties.
- The North Carolina backcountry offered fertile land, religious tolerance, and an opportunity to live in self-sufficient, pacifist communities.

3. Establishment of Quaker Communities in the North Carolina Piedmont (Mid to Late-1700s)

- The largest wave of migration came in the mid-1700s, with Quakers from Virginia, Pennsylvania, and Maryland moving into the Piedmont region.
- Quaker Meetings such as Cane Creek (1751) and New Garden (1754) were established.
- These settlements became hubs of Quaker life and centers of anti-slavery sentiment.

4. Continued Migration and Westward Expansion (Late 1700s–Early 1800s)

- As North Carolina became more involved in slavery, many Quakers left the state for Ohio, Indiana, and beyond, seeking communities more aligned with their anti-slavery beliefs. By the mid-1850s, substantial numbers of North Carolina Quakers were in Ohio, Indiana, and beyond.
- Some Quakers also migrated further south into South Carolina and Georgia, though these settlements were smaller.

5. Legacy of Quaker Migration

- Quaker influence shaped the development of early North Carolina, particularly in education, abolitionism, and pacifism.
- The migration patterns contributed to the spread of Quaker communities in the South and later in the Midwest.

The North Carolina Yearly Meeting was established in 1680.

In 1703, estimates are that almost 50% of the North Carolina Colony population were Quakers.

New Meetings grew up and others expanded, one of the largest being New Garden Meeting, in Guilford County, North Carolina, founded in 1754.

Further Migration

Quakers migrated from Virginia to the South Carolina and Georgia, and later to the Northwest Territory and further west.

During the late 1700s and early 1800s, a significant migration of Quakers moved from Virginia and North Carolina to Ohio and Indiana. This migration was largely driven by concerns over the institution of slavery, as many Quakers sought to settle in free territories where they could live in accordance with their beliefs.

Estimated Number of Migrants to Ohio and Indiana:

- It is estimated that around 15,000 to 20,000 Quakers migrated from Virginia (and neighboring North Carolina) to Ohio and Indiana in the 1700s and early 1800s.
- Peak Migration Period: The migration peaked between 1780 and 1820, with many Quakers leaving Virginia after the American Revolution due to increasing discomfort with slavery and the desire for religious freedom in the newly established Northwest Territory.

Key Destinations:

- Ohio: Areas such as the Miami River Valley, including Warren, Clinton, and Columbiana Counties, became major centers for Quaker settlements.
- Indiana: Wayne County, especially around Richmond, Indiana, became a hub for Quaker communities.
- By the early 1800s, Ohio and Indiana had become home to some of the largest Quaker populations in the United States.

Introduction

This section is intended to identify ancestors who were certainly, or possibly, Quakers. This table shows Quaker ancestors identified in this section:

Quaker Ancestor	Birth, Death Dates	Area Lived	Great Grandparent Descendant	Connection to British Iles
Robert Richardson	1615-1682	Eastern Shore	Dale Delafield Luke	East Lothian, Scotland
Bennett, Longworth, Yates, Ballentine, Herbert, Horne, Lewellyn, Etheridge, Porter, and Hicks Family Members	1600s	South of the James River	Dale Delafield Luke	Berkshire, Lincolnshire, Essex, Somerset in England
William Armstead	mid-1660s	Elizabeth River County	Charles A. Jenkins	Yorkshire, England
James Powell Cocke I	1666-1721	Henrico County	Lillie Shepherd Cocke	Shropshire, England
John Eubank	1680-1732	Hanover County	Mary Ann Eubank	Lancashire, England
Robert Hicks	1658-1739	Sussex County Brunswick County	George Torian	?
Sarah Harris	1729-1826	Goochland County	Lillie Shepherd Cocke	Hampshire, England
John Johnson	1697-1750	Goochland County	Lillie Shepherd Cocke	Scotland
Elizabeth Pleasants	1676-1751	Henrico County	Lillie Shepherd Cocke	Norfolk County, England
Temperance Sadler	1712-1782	Brunswick County	Amelia Branche Crawley	?
Thomas Eubank	1648-1732	Talbot County, Maryland	Mary Ann Eubank	Lancashire, England

Eastern Shore

Susannah Richardson (1650-1709), John Luke II's second wife, was the daughter of Robert Richardson (1615-1682) and Susannah Smith (1615-1666). John was Susannah's second husband, her first being John Stockley.

Robert Richardson (1615-1672) is believed to have immigrated from England in the 1630s aboard the ship Paul and settling on the Eastern Shore, where he married Susannah Smith, and they had Susannah Richardson. Susannah Smith is believed to be the daughter of Richard Smith (1583-1659). Robert Richardson is possibly a descendant of the Richardson family of Pencaitland, East Lothian, Scotland.

In the 1660s, Robert Richardson sold his land on the Virginia Colony's Eastern Shore and moved across the Virginia-Maryland Eastern Shore border where he purchased land in Somerset County, Maryland. Was this move related to Robert Richardson being a Quaker? Maryland was more lenient towards Quakers than Virginia and there was a large migration of Quakers from Virginia's Eastern Shore to Maryland's Eastern Shore during the 1660s.

Richardson is a surname that appears in early Maryland Quaker records.

John Luke II and Susannah Richardson were the grandparents of Isaac Luke (1729-1784; born Northampton County, died Portsmouth, Virginia). Did Isaac migrate to Portsmouth because the Portsmouth area was a Quaker center? Isaac Luke was the great grandparent of one of my great grandparents, Dale Delafield Luke.

South of James River

Bennett, Longworth, Yates, Ballentine, Herbert, Horne, Lewellyn, Etheridge, Porter, and Hicks

Richard Bennett (1609-1675; born Somerset, England, died Nansemond County) lived along the Nansemond River in Nansemond County during a time when many Quakers also lived along the river. Richard Bennett had ties with St. Mary's County, Maryland, and relocates to St. Mary's County for a period of time. St. Mary's County had a Quakers community. After returning to Nansemond County, Bennett knew and interacted with many Quakers. Whether he participated in Quaker services is not known, but it seems reasonable that he might have. Bennett had two Quakers as executors on his will.

In 1641, Richard Bennett married Mary Ann Utie (1619-1674; born Norfolk, England, died Nansemond County). Mary Ann (her birth name was Longworth) was previously married to John Utie II (born in the 1590s in England, died 1637 in what would become Nansemond County, Virginia Colony). Richard and Mary Ann has a son, Richard Bennett II, who would migrated to

St. Mary's County, Maryland. A descendent of Richard Bennett II was one of my great grandparents, Charles A Jenkins (born 1850, in Yahoo County, Mississippi.)

John Yates (1607-1652; born in England, died Nansemond County) and other Yates family members attended Quaker Meetings in the latter half of the 1600s in Nansemond County.

Members of the Ballentine, Herbert, Horne, Lewellyn, and Yates families are believed to have lived closely together along the southern branch of the Elizabeth River (a part of today's Portsmouth).

A relatively high number of Quakers were known to be associated with the shipbuilding industry. By the late 1600s and into the 1700s, Quakers became prominent shipbuilders in colonial Philadelphia, which emerged as a major hub of shipbuilding. Quakers in New England, particularly in Rhode Island, were also involved in shipbuilding. Quakers were known to specialize in certain occupational areas, such as shipbuilding.

Many of the Ballentine, Herbert, Horne, and Lewellyns worked in shipbuilding and ship repairing. That this is so, suggests that these families may have been Quakers. (See **Section 6, Quaker Experiences from the 1600s into the 1900s, Quaker Occupations, page 72** for more on Quakers specializing in certain occupations.)

A high percentage of 1600s immigrants sailed from the port of Bristol, a center of shipbuilding. Connected to Bristol is Gloucestershire, also a center of shipbuilding in England. Both of these areas had high concentrations of Puritans and Quakers in the 1600s. This suggests a possible connection between Ballentines, Herberts, Hornes, and Lewellyns, the Bristol/Gloucestershire areas, shipbuilding, and Puritanism and Quakerism.

Records indicate that in 1663, Quaker Meetings were held along the southern branch of the Elizabeth River. One record indicates that a Quaker Meeting was held on the ship Blissing, anchored in the southern branch of the Elizabth River.

The Ballentine family established roots along the Elizabeth River in Lower Norfolk County during the late 17th and early 18th centuries. The earliest documented Ballentine ancestor is George Ballentine, born around 1635, who died around 1702. He married Frances Yates, and they resided near the Southern Branch of the Elizabeth River. By 1682, George had acquired 660 acres, including 450 acres initially granted to his father-in-law. A Frances Yates Ballentine was arrested in the 1662-64 period for attending a Quaker Meeting. Frances Yates Ballentine (1635-1702) was the daughter of John (1607-1652; born Berkshire, England, died Nansemond County) and Joan Jobe Yates.

Herberts may have been Quakers. One reason for suspecting this is that Hannah Horne's second husband, John Herbert, is believed to have been the son of Mary Bennett Herbert, the daughter of Richard Bennett (who lived along the Nansemond River) with close ties to the Puritans in

England, and who participated in Puritan and Quaker communities along the Nansemond River and elsewhere in the colonies.

The Herberts were among the early settlers in Lower Norfolk County, receiving land grants at the junction of the Eastern and Southern branches of the Elizabeth River in 1644 and 1666. By the 1700s, Herberts had established a shipyard on what later became known as Berkley Flats. Herberts continued to be active in shipbuilding and the maritime industry into the 1800s.

The Horne family established a presence along the Elizabeth River in Lower Norfolk County during the 1600s and 1700s. A notable early settler was Thomas Horne, who, in 1665, purchased 300 acres on the Western Branch of the Elizabeth River. Subsequent generations of the Horne family migrated to North Carolina in the early 1700s.

The Lewellyn family, also recorded as Lewelling, Llewellyn, Lewallen, and similar variations, established themselves along the Elizabeth River in Lower Norfolk County during the 17th and 18th centuries. The progenitor of this line was Abel Lewelling, who passed away in 1672. His widow, Hannah, subsequently married John Herbert. Edward Lewellyn II purchased in 1738 land along Paradise Creek (that flows into the Elizabeth River) from Thomas and Margaret Herbert. Hannah marriage to John Herbert and Edward Lewellyn II purchasing land along Paradise Creek associates Lewellyns with likely Quakers.

In the 1600s, Etheridge family members (Lower Norfolk County) married Yates family members (Nansemond County), suggesting Etheridge family members may have been Quakers. Yates family members were well-documented Quakers. Etheridges and Yates are distant ancestors of my great grandparent Dale Delafield Luke.

Quaker groups in England, as a widespread policy, sent books to Quaker recipients in Virginia, and other locations, in the last half of the 1600s. A John Etheridge was referenced in records in England describing that policy. Etheridge is a Southeastern Virginia ancestor name. A Quaker tradition is to keep a library in Quaker Meeting Houses. (Books played a hugely important role in Quaker practices and history, shaping the movement's identity, spreading its message, and maintaining its spiritual and social cohesion. See **Section 6, Quaker Experiences from the 1600s into the 1900s, page 72,** for more on how books played a hugely important role in Quaker practices and history.)

Etheridge families intermingled and intermarried extensively with other families (for example, Ballentines, Herberts, Lewellyns, and Yates) who are believed to have been, at least in some cases, Quakers and/or Puritans.

There are other reasons to believe that Etheridges were Quakers. First, the Tottenham area of Middlesex County in England, from where Thomas Etheridge (1605-1671) immigrated, had a large Quaker population in the 1600s (which possibly may have been a reason for his immigration, as Quakerism was then just getting started in England, and Quakers were being

badly persecuted). Thomas was one of the first of many Etheridges in areas south of the James River, for example, along the Elizabeth River.

Etheridge family members appear in Quaker Meeting records in Virginia and North Carolina.

Another indication of Etheridges being Quakers is that many of them migrated south from the Elizabeth and Nansemond River areas to the Dismal Swamp area and across the Virginia-North Carolina line. This migration, well documented for Quakers, was, at least in some cases, to avoid persecution that Quakers were being subjected to by non-Quaker colonists. And, looking at land transaction documents from the 1700s, e.g., deeds, there seems to be an unusual, complicated number of land transfers occurring, for strange amounts of land, as if the attempt were to create equality of land ownership. Such a practice could be consistent with Quaker emphasis on equality and family support.

Etheridge has been a family name in the Elizabeth River area starting in the 1600s and to the present.

In the 1660s, House of Burgesses member (John Porter), from Lower Norfolk County, was accused of having Quaker sympathies (perhaps was a Quaker) and was expelled from the House of Burgesses. Porters living along the Elizabeth River in Lower Norfolk County during the 1600s and 1700s were associated with the Quaker community. John Porter and his son, John Porter Jr., were listed among the Quakers of Lower Norfolk County as early as 1660.

In the 1800s, Portsmouth Luke ancestors married Portsmouth Porters. These Portsmouth Porters may have been descendants of the 1600s Lower Norfolk County Quaker Porters (as 1800s Portsmouth Luke ancestors were descendants of 1600s Lower Norfolk County Quakers).

Deed land records show several 1600s and early 1700s land purchases along Virginia's Elizabeth River, which today separates the cities of Portsmouth and Norfolk. The following table shows land purchases associated with last names, which are ancestor last names:

Land Location	Last Name	Date of Deed	Acres
Gaythers Creek, Southern Branch of Elizabeth River	Yates, John	1636	200
Southern Branch of the Elizabeth River	Yates, John	1638	100
Gaythers Creek, Southern Branch of Elizabeth River	Yates, John	1638	100
Gaythers Creek, Southern Branch of Elizabeth River	Etheridge, Thomas	1647	200
Southern Branch of the Elizabeth River	Etheridge, Thomas	1655	430
Gaythers Creek, Southern Branch of Elizabeth River	Etheridge, Thomas	1655	200
Southern Branch of the Elizabeth River	Etheridge, Thomas	1661	200
Little Creek, Southern Branch of the Elizabeth River	Etheridge, Thomas	1662	450
Deep Creek, Southern Branch of Elizabeth River	Yates, John	1664	350
Western Branch, Elizabeth River	Horne, Thomas	1665	300
Southern Branch of the Elizabeth River	Yates, John	1667	450
West Side , Southern Branch of the Elizabeth River	Ballentine, George	1686	150
Gaythers Creek, Southern Branch of Elizabeth River	Yates, John	1687	400
Southern Branch of the Elizabeth River	Dale, Henry	1690	600
Juliens Creek, West Side Eastern Branch of Elicabeth River	Ballentine Jr. , George	1691	400
Deep Creek, Southern Branch of the Elizabeth River	Dale, Henry	1699	300
Goose Creek, Sothern Branch of the Elizabeth River	Ballentine Jr. , George	1701	200
Southern Branch of the Elizabeth River	Etheridge	1724	325

Although records are incomplete and unclear with respect to fully and correctly understanding the various relationships and interactions between the Ballentines, Dales, Etheridges, Herberts, Hornes, and Yates who lived along the Elizabeth River in the 1600s, enough insights can be gained from these records to conclude that the interactions and relationships between these families were extensive during the last half of the 1600s and that some of the family members, if not all, were Quakers.

My great grandparent Dale Delafield Luke, born along the Elizabeth River in Portsmouth, had Elizabeth River Ballentines, Dales, Etheridges, Herberts, Hornes, and Yates ancestors and at least some of these ancestors were certain or likely Quakers. It is possible that Dale Delafield Luke did not know of his Quaker ancestors.

I have not discovered whether any of the 1700s descendants of the 1600s Ballentines, Dales, Etheridges, Herberts, Hornes, and Yates Quakers, who continued to live along the Elizabeth River, were Quakers as many, if not all, of their 1600s ancestors likely were. The 1700s was a time of decreasing numbers of Quakers in Virginia, for a variety of reasons, and Quakerism was also likely in decline in 1700s Portsmouth. Issacc Luke (a ship carpenter), who was a descendant of the 1600s and 1700s Ballentines, Dales, Etheridges, Herberts, Hornes, and Yates, was the founder of a Methodist church in Portsmouth (when Methodist churches were just beginning to be formed across Viginia). This might be suggestive that Issacc had a Quaker heritage, but not a Quaker community to participate in. When Quaker Meetings started to disappear from Virginia in the mid-1700s, those Quakers remaining in Virginia are believed to have been more likely to join Methodist churches versus other denomination churches. (See **Section 6. Quaker Experiences from the 1600s into the 1900s** – **Quaker Worship Traditions, Beliefs, and Approaches, page 66**, for more on Quakers and Methodists being more strongly associated with one another in terms of shared views, beliefs, and other matters than they were with other denominations.)

Dale Delafield Luke was the great grandson of Isaac Luke (1729-1784; born Northampton County, Eastern Shore, Virginia – died Portsmouth).

Records show that a Robert Hicks living in Sussex County was a Quaker, had a wife named Margaret, and he freed at least one slave. An ancestor Robert Hicks (1658-1739) (Hicks II) was born in Sussex County and died in Brunswick County. It is likely that this Robert Hicks (Hicks II) is the Quaker Hicks. Robert Hicks II was the son of Robert Hicks (Hicks I), born in England and died in the Virginia Colony.

Robert Hicks II descendants are ancestors of one of my great grandparents (Goerge Torian; born 1854, Halifax County; died 1923, Campbell County).

I have no evidence that George Torian (nor his wife) was a Quaker. He and his wife, Amelia Crawley, are buried in a Methodist Church cemetery in Campbell County, just north of Halifax County. Although at least one of George Torian's ancestors (Robert Hicks II) was likely a

Quaker and also at least one of George's wife's ancestors (Temperance Sadler Young) was likely a Quaker, by the time that George and Amelia Crawley Torian are born (in the mid-1850s) Quakerism had long disappeared from Halifax County, although it was present there in the early 1700s. This is consistent with the overall history of Quakerism in Virginia – widely present in the early 1700s; mostly gone by the mid-1800s.

Halifax County was formed in 1751 out of Lunenburg County, which was formed from Brunswick County in 1746. This suggests that Robert Hicks II descendants and George Torian's ancestors lived relatively close to one another.

Along the York River

Armistead

William Armistead (1610-1671) immigrated from Yorkshire, England arriving in the Virginia Colony in the 1630s and settling in Elizabeth City County on the south side of the York River at its mouth. Many Armistead families lived in Yorkshire in the 1600s, the largest English county at the time. William is believed to have lived at Kirk Deighton, Harrogate District, Yorkshire. And his Armistead family apparently was viewed as yeomen farmers. The Armistead name had been present in Yorkshire for hundreds of years. William may have immigrated as a Quaker. Quakerism was emerging in the mid-1600s in Yorkshire, England and a John Armistead attended a Quaker Meeting in Settle, Yorkshire in 1652. William Armistead was married to Ann Ellis (1611-1678; born Yorkshire, England, died Hampton, Virginia Colony).

William Armistead (1610-1671) was the progenitor of succeeding Armisteads continuing to live, at least through the mid-1800s, in Elizabeth City County (present day Hampton City) and in Gloucester County, across the York River from Elizabeth City County.

In 1739, a William Armistead of Gloucester County, Virginia married a daughter of James Bowles (1659-1727) of St. Mary's County, Maryland. In 1742, another daughter of James Bowles, Jane Lowe Bowles (1718 - 1793; born St. Mary's County, died Middlesex County, Viginia) married Ralph Wormely IV (1715 - 1790) of Middlesex County, adjacent to Gloucester County on Virginia's Middle Peninsula.

These marriages, and other considerations, connect St. Mary's County, Maryland with the adjacent Gloucester and Middlesex Counties on Virginia's middle peninsula. These families (Armistead, Bowles, and Wormeley) were active in the tobacco trade with England. This activity possibly involved Armistead, Bowles, and Wormeley family members who lived in England. For example, the St. Mary's County, Maryland James Bowles was the son of Tobias Bowles, who lived in Deal, Norfolk County, England, where he was a merchant dealing with American colony trade. Records indicate that Tobais's father, Willian Valentine Bowles, was a Quaker.

Although I can find no evidence that early 1700s, and succeeding, Armisteads, Bowles, and Wormeleys (who were ancestors of some of my great grandparents) were Quakers, evidence does suggest the 1600s Elizabeth River County William Armistead was a Quaker. Evidence also suggests that at least some English Armisteads and Bowles were Quakers (see **Section 2 – The Quaker Situation in England, page 7)** for more on English Armistead and Bowles Quakers.)

My great grandfather, Charles A. Jenkins, was a distant descendant of William Armistead (1610-1671).

Upper James River – Henrico-Hanover County Area

Cocke

Some members of the Cocke family were part of the Anglican Church, the established church of Virginia, but historical records show that some branches of the Cocke family were sympathetic to and/or actively involved with the Quakers. By the late 18th century, as Quaker influence in Virginia declined and many Quakers migrated to other colonies or westward, those branches of the Cocke family who were Quakers became distanced from Quaker practices, so that I could find no 19th Century Cockes that were Quakers.

Richard Cocke (1600-1665; born Shropshire, England, died Henrico County) was the first ancestor Cocke immigrant, arriving in the Virginia Colony in the mid-1630s from England. My great, great grandfather, John Shepherd Cocke (1798-1877; born Goochland County, died Albemarle County) was a fifth great grandson of Richard Cocke. Richard Cocke died in Henrico County, as well as his son Thomas I (1638-1696); grandson James Powell Cocke I (1666-1721); and great grandson James Powell Cocke II (1691-1775). Richard Cocke settled in an area on the James River, which eventually became known as Curles.

Early Curles Cockes lived near the Pleasants family, a well-known Quaker family. Records indicate the marriages of several Cockes with Pleasants, suggesting that, at least in the early 1700s, Cocke family members were Quakers.

Thomas Cocke I (1638-1696) produced linen cloth as a business. In 1695, he received eight hundred pounds of tobacco to produce linen cloth. Thomas was the son of Richard Cocke (1600-1665), the ancestor Cocke immigrant. The estate of Thomas Cocke, whose will was recorded in Henrico County Court in 1697, included a tan yard. Thomas Cocke left 1,000 pounds of tobacco to pay for installing a bell at the Henrico Parish church. Producing linen was one of the occupations that Quakers in the 1600s and 1700s tended to associate with. (See **Section 6, Quakers Experiences from the 1600s into the 1900s - Quaker Occupations, page72** for more about Quakers tending to specialize in certain occupations.)

Henrico County Cockes lived on a plantation known as Bremo (and sometimes known as Malvern Hill). The plantation reflects the economic status level of the Henrico Cockes – well-off, gentleman, gentry class. Members of this class in Henrico County often bought land west of Henrico County, for example, in Goochland County. This would account for why Thomas Cocke II, and his descendants, are living in Goochland County, as Thomas Cocke II's inheritance from his father, James Powell Cocke II (1691-1775), was Goochland County land.

James Powell Cocke II (1691-1775) was the grandson of Thomas Cocke I (1638-1696). James Powell Cocke II's descendants (son Thomas Cocke II, 1715-1797; grandson Benjamin Cocke, 1747-1808; and great grandson Samuel Cocke, 1771-1844) are found living in Goochland County, reflecting a pattern I have found with Henrico ancestors – many of the ancestor descendants migrated west from the Henrico area into the Virginia Piedmont region. Samuel Cocke's second wife was Susanna Woodson. Woodson was a well-known Quaker name.

Thomas Cocke II, and his son and grandson, married women from Goochland County: Thomas to Ann Johnson (1725-1788); Benjamin to Mary Johnson (1748-1826); and Samuel to Elizabeth Lilly Shepherd (1773-1853).

The Johnson women were likely Quakers. (See the Johnson section, page 41, below for more on Quaker Johnsons.) This suggests that Thomas Cocke, who married Ann Johnson, might have been a Quaker (and Benjamin Cocke as well a Quaker), but conclusive evidence about these Cockes being practicing Quakers is needed. Ann Johnson (1725-1826) was related to Mary Johnson (1748-1826).

Mary Johnson (1748-1826; born, died Goochland County) was the daughter of Joseph Johnson (1724-1781; born, died Goochland County). Joseph was the son of John Johnson (1697-1750; born New Kent County, died Goochland County) and Mary Pledge (1710-1782; born Goochland County, died Cumberland County). John was the son of Michael Johnson (1670-1719; born, died New Kent County) and Sarah Watson. Michael was the son of Edward Johnson (1649-1704; born Scotland, died New Kent County). Sarah Watson's father, John, lived along the Chickahominy River that separated New Kent and Henrico Counties.

Benjamin Cocke married Mary Johnson (1752-1826; born, died Goochland County), who was the daughter of Joseph and Sarah Harris Johnson, likely Quakers. The Cocke land where Benjamin lived was close to the Quaker's Cedar Creek Meeting House, around which many Quakers lived. That Benjamin lived in an area where Mary Johnson also lived could account for their meeting. Another reason might also be that Benjamin attended Cedar Creek Meeting.

Also supporting evidence that early Cockes were associated with Quakers is that James Powell Cocke I (1666-1721; born, died Henrico County) married a Pleasants (Elizabeth Pleasants, 1676-1751; born, died Henrico County). Pleasants family members were well-known Quakers. (See Pleasants, page 43, below for more on the Pleasants being Quakers.)

Also supporting that early Cockes were Quakers is that Sarah Lewis (1698-1736; born, died Henrico County) was the daughter of Elizabeth Ferris Woodson Lewis (1662-1740; born Henrico County, died Goochland County). Sarah Lewis was the wife of ancestor James Powell Cocke II (1691-1775; born, died Henrico County). Sarah's mother, Elizabeth Ferris Woodson Lewis, was a member of the Woodson family, a prominent, early 1700s Henrico County family, known to be Quakers. Two Woodsons, Benjamin and John, aided in the construction of the Quaker Curles Meeting House.

My great grandmother, Lillie Shepherd Cocke, was a distant descendant of the Cockes and Johnsons identified above.

Eubank

The Eubank surname is found in early Virginia colonial records, dating back to the 1600s and 1700s. Some branches of the Eubank family settled in areas where Quaker communities were active, particularly Henrico and Caroline Counties**.**

In his will, Quaker Thomas Eubank II (1648-1732; born England, died Talbot County, Maryland Colony) refers to a son John as previously living on one of his plantations. It is unclear whether this means John has died or that he has left the area or that he both has left the area and has died. This John may be the John Eubank (1680-1732; born and died uncertain) who was George Eubank I (1732-1802; born Henrico County, died Amherst County)'s father.

More evidence is needed to show that John Eubank (1680-1732; born and died uncertain) is the son of Quaker Thomas Eubank II (1648-1732; born England, died Talbot County, Maryland Colony).

(See the Maryland section below for more on the Maryland Quaker Eubanks.)

A marriage record shows that a John Eubank in 1724 married an Elizabeth Raines (1697-1740; born Caroline County, Virginia Colony, died, Virginia). Other records indicate that this John Eubank's middle name was Harrison. In 1681, Talbot County, Maryland's Thomas Eubank II married Martha Harrison (1654-1717; born Yorkshire, England, died Talbot County, Maryland Colony) and they had a son name John. Having a middle name Harrison suggests that the John Eubank (who married Elizabeth Raines) and who had Harrison as a middle name is the son of Quaker Thomas and Martha Harrison Eubank II of Talbot County, Maryland.

Elizabeth Raines father was Thomas Henry Raines (1677-1757; born Yorkshire, England, died Prince George County, Virginia Colony). Early in their English history, Quakers tended to be numerous in northern England, where Yorkshire Country is found. Yorkshire being the birthplace of Thomas Raines, Elizabeth Raines' father, supports that he was a Quaker and if a

Quaker, his daughter, Elizabeth, would be expected to only marry another Quaker, which was the strong Quaker policy at the time.

A James Raines Eubank was born in Henrico County, Virginia in 1725 (died in Henrico in 1799). James' middle name Raines suggests that his mother was a Raines and that she was in Henrico County in the 1720s. It also suggests that John Harrison Eubank (who married Elizabeth Raines and is possibly associated with the Eubanks of Talbot County, Maryland because of his middle name Harrison) was also in Henrico County, Virginia in the mid-1720s.

Quaker Thomas Eubank II (of Talbot County, Maryland) in his 1732 will has this statement:

> *I give and bequeath to my Grandson JOHN EUBANKS the plantation where my son JOHN formerly lived being part of Omaly's Range next disjoining to Gallaway containing about fifty acres, but is incase he dies before he comes to the age before or without lawful issue my will is that it goes to his next brother GEORGE EUBANKS to them and the heirs of their bodies forever.*

This statement, in the Quaker Thomas Eubank of Talbot County will, is consistent with the conclusion that his son, John, is the John Harrison Eubank referred to above, who married Elizabeth Raines, and had three sons, James, John Jr., and George. Two of John and Elizabeth sons (John Jr. and George; the third being the James Raines Eubank who died in 1799 in Henrico County - discussed above) are believed to have relocated (west) to what was then Albemarle County and later became Amherst County.

If John Harrison Eubank (1680-1732) was Quaker Thomas Eubank II's son (the John that Thomas refers to in his will – see above), why did John Harrison Eubank migrate from Talbot County, Maryland to Henrico County, Virginia? Reasons might include land, for example, land availability in Talbot County was not sufficient for John, while substantial amounts of land were becoming available for purchases at affordable prices in the Henrico County region of the Virginia Colony. Also, migration could be for personal reasons, for example, there was an emerging Quaker community in Henrico County and possible connections between the Quakers in Talbot County, Maryland and the Henrico County Quaker community existed. Migrating from Talbot County to Henrico County may just reflect what was a frequent practice among Quakers – the tendency to migrate, from more built-up, complex surroundings to less developed, simpler life choices.

Quakers kept a system of being in touch with other Quakers in other areas. For example, Virginia Quakers were in touch with Quakers on Maryland's Eastern Shore and with Quakers in Philadelphia. Quakers in England corresponded with Quakers in the Virginia Colony. So, the Maryland Eubanks, the Virginia Eubanks, and the Virginia Raines (all as Quakers) might have been in communication with one another.

That Henrico County John Eubank and his wife Elicabeth Raines Eubank were Quakers seem likely. Less certain is whether John Eubank was the son of Talbot County Quaker Thomas Eubank II.

Some early Virginia Quaker Meeting minutes mention surnames that include variations of "Eubank" or "Eubanks." The Eubank surname appears in counties where Quakers were known to have settled, such as Henrico, Hanover, Louisa, and Albemarle counties in Virginia. Proximity to Quaker communities can sometimes indicate affiliation with the Quaker community.

My great grandmother, Mary Ann Eubank, was a direct descendant of a George Eubank (her great grandfather) who was born in Henrico County in the 1730s and died in Amherst County in the early 1800s (after Amherst County was formed from Albemarle County). That this George Eubank was born in Henrico County in the 1730s suggests he could have been one of the sons of John Harrison and Elizabeth Raines Eubank (discussed above) and therefore was also a descendent of the Talbot County, Maryland Quaker Eubanks.

Harris

Ancestors last names Harris, Johnson, and Pleasants are found in Cedar Creek Meeting House records. A John Harris (possibly related to Quaker ancestor Sarah Harris, 1729-1826) was one of the founders in the 1720s of a new Meeting that would become Ceder Creek.

Sarah Harris (1729-1826; born Albemarle County, died Goochland County) married Quaker Joseph Johnson (1724-1781; born, died Goochland County). That Harris and Johnson were known surnames of members who attended Cedar Creek Meeting House suggests that Sarah Harris may have been a member of one of the Cedar Creek Meeting Harris families. A John Harris, along with a Thomas Stanley, played an important role in establishing Cedar Creek in the early 1720s. Whether Sarah Harris is related to John Harris has not been determined, but it is possible that she is.

The Thomas Stanley, who played an important role in establishing Cedar Creek (he donated the land), is possibly the father of Mary Stanley, who married John Harris. John Harris and Mary Stanley may have been the grandparents of Sarah Harris.

Quakers were in Hanover County as early as the county formation in 1720. A Meeting House was there by 1721 (Cedar Creek Meeting House). Apparently, Cedar Creek Meeting lasted until the second half of the 1800s. The Cedar Creek Meeting was instrumental in helping other Quaker communities in counties in the western Virginia Area.

Cedar Creek in Hanover County flows into the South Anna River, about six miles west of Ashland and five miles east of Montpelier.

My great grandmother, Lillie Shepherd Cocke, was a distant descendant of the Quakers Joseph and Sarah Harris Johnson identified above.

Johnson

Several Johnson families settled in Virginia during the colonial period, and some were known to be Quakers. Johnsons are recorded in Quaker Meeting minutes from the 17th and 18th centuries.

John Johnson (1697-1750; born New Kent County, died Goochland County) migrated from Henrico County to Goochland County. In Goochland, he married Mary Pledge (1710-1782; born, died Goochland County). John's grandfather, Edward Johnson (1649-1704), immigrated from Scotland. Mary Pledge's father, John Pledge (1672-1720; born, died Henrico), had his will witness by Joseph Pleasants. The Pleasants family was well-known Quakers, so Joseph Pleasants witnessing John Pledge's will suggests that John and Mary Pledge Johnson were Quakers.

Edward Johnson (1649-1704), the immigrant Johnson from Scotland, dies in St. Peters Parish, New Kent County, Virginia Colony. In the early 1700s, St. Peters Parish becomes a part of Hanover County. St. Peters Parish is north of the York and Pamunkey Rivers. It is likely that Edward Johnson traveled up the York River to arrive at St. Peters Parish. Whether Edward was a Quaker when he arrived at St. Peters Parish is not known. But his descendants were Quakers. Eventually Edward Johnson's descendants migrate west, for example, into Goochland County, as discussed above, and also to Bedford County. Bedford County-related Johnsons have identified their Bedford ancestors of the late 1700s and early 1800s as Quakers and as descendants of Edward Johnson.

John and Mary Pledge Johnson's son Joseph Johnson (1724-1781; born, died Goochland County) and his wife, Sarah Harris (1729-1826; born Albemarle County, died Goochland County) had a daughter, Mary Johnson (1752-1826; born, died Goochland County), who in 1768 married Benjamin Cocke (1747-1828; born, died Goochland County). Benjamin Cooke's great grandmother was Elizbeth Pleasants (1676-1751; born, died Henrico County), a member of the Pleasants Quaker family.

Joseph Johnson (1724-1781; born, died Goochland County), John and Mary Pledge Johnson's son, and therefore likely a Quaker, married Sarah Harris (1729-1826; born Albemarle County, died Goochland County). That Harris was a known surname of members who attended Cedar Creek Meeting suggests that Sarah Harris may have been a member of one of these Harris families. John Harris, along with Thomas Stanley, played an important role in establishing Cedar Creek in the early 1720s. Whether Sarah Harris is related to John Harris has not been determined.

Ann Johnson (1725-1798; born, died Goochland County) of the Johnson Quakers married Thomas Cocke II (1715-1795; born, died Goochland County). (See above, page 37, for more on the Quaker Cockes.)

Thomas Cooke II ran an ordinary in Goochland County, near the present-day community of Crozier, and close to the Quaker Cedar Creek Meeting House.

Benjamin Cocke (1747-1828; born, died Goochland County) married Mary Johnson (1752-1826; born, died Goochland County). Mary was a daughter of Quakers Joseph and Sarah Harris Johnson. The Cocke land where Benjamin lived was close to the Quaker's Cedar Creek Meeting House, around where many Quakers lived. That Benjamin lived in an area where Mary Johnson also lived could account for their meeting. Another explanation might also be that Benjamin attended the Quaker Cedar Creek Meeting House.

My great grandmother, Lillie Shepherd Cocke, was a distant descendant of the Johnson Quakers.

Pleasants

The Virginia Pleasants family's connection to Quakers began with John Pleasants I (1644-1698), a wealthy plantation owner and merchant who immigrated to Virginia from England in the 1660s. He became a devout Quaker and was instrumental in establishing the Quaker community in Virginia.

The Pleasants family lived on land along the James River, southeast of present Richmond City. This land, which has come to be called Curles Neck on present day maps, included other plantations besides the Pleasants Plantation. The use of Neck came from the James River forming a "neck" (curving) around the land. The area called Curles Neck covers more than four squire miles, accounting for being able to accommodate several substantial plantations on the land.

John Pleasants I was a Quaker leader. A Quaker Meeting House, known as Curles Meeting House, was on land donated by John. John had accumulated more than 11,000 acres by the time of his death, making him one of the largest landowners in the Virginia Colony. In the 1730s, some Pleasants family members attended the Cedar Creek Meeting House in Hanover County.

John Pleasants II's daughter, Elizabeth Pleasants (1676-1751; born, died Henrico County), married James Powell Cocke I (1666-1721; born, died Henrico County) in the early 1690s at St. John's Church, near the Curles land. It is likely that the Pleasants and Cocke plantations being in close vicinity to one another accounted for James Powell Cocke I and Elizabeth Pleasants meeting and marrying. Another marriage between a Pleasants and a Cocke was Joseph Pleasants marrying Martha Cocke.

Elizabeth was a great-grand-aunt of Robert Pleasants (1723-1801; born Henrico County, died Virginia). Robert Pleasants was a driving force in transforming the Virginia Society of Friends (a Quaker association) to an anti-slavery position. Robert founded the Virginia Society for Promoting the Abolition of Slavery. He lived at Gravelly Hills in Henrico County.

Robert Pleasants actively worked to free enslaved people. Following his father's wishes, Robert Pleasants filed a lawsuit to free enslaved individuals according to the terms of his father's will. The case, *Pleasants v. Pleasants* (1798), resulted in the manumission of hundreds of enslaved individuals from the Pleasants family plantations.

By the late 1700s, many Pleasants family members, as well as other Quakers, were strongly in support of freeing their slaves.

Elizabeth Pleasants Cocke (1676-1751) was the great, great grandmother of Samuel Cocke (1771-1844). Samuel was a grandparent of one of my great grandparents, Lillie Shepherd Cocke (1854-1922). My great grandmother, Lillie Shepherd Cocke, was a distant descendant of Pleasants and Cocke Quakers.

West

Eubank

Ancestor George Eubank I (1735-1802) migrated from Henrico County, where he was born, to Albemarle County, where he died. George Eubank I is possibly a descendant of Quaker Thomas Eubank II (1648-1732; born Westmoreland, England, died Talbot County, Maryland). (See Eubank in the Upper James River – Hanover - Henrico County Area above, page 39, for more on George Eubank being a descendent of Quaker Thomas Eubank II).

George Eubank I was a great grandfather of one of my great grandmothers, Mary Ann Eubank (1825-1916; born Amherst County, died Richmond City, Henrico).

South and Southwest

Sadler

Some members of the Sadler family lived in Nansemond County, Virginia, where a strong Quaker community developed. The Nansemond River area became a hub for Quaker activity in the 1600s and 1700s. Historical records from Quaker Meetings, such as the Chuckatuck Meeting and later the Western Branch Meeting, indicate Sadlers were present and active in the community. Distant ancestor Temperance Sadler Young (1712-1782; born Brunswick County,

died possibly Wilkes County, North Carolina) possibly was related to the Nansemond River area Sadlers.

Temperance Sadler Young's name Temperance was an unusual name for a girl in the 1700s, except possibly for a Quaker daughter. Quakers were living in Brunswick County in the 1700s, where Temperance Sadler was born. A Brunswick Quaker Meeting House was, for a time, referred to as the Sadler Meeting House. Likely Temperance Sadler was related to the Brunswick County Sadler Quakers.

Records suggest that in 1730 Temperance Sadler married Michael Cadet Young (1700-1770; born London, England, died Brunswick County). In Brunswick County, Michael Cadet Young was a successful surveyor and property owner. He was associated with a Thomas Sadler, for example, Miachel was a witness on one of Thoams Sadler's land purchase deeds. I have not found how Temperance Sadler was related to Thomas Sadler, but it is likely they were related, with both living in Brunswick County, and possible Michael met Temperance through his relationship with Thomas Sadler.

Maichael Cadet and Temperance Sadler Young had William Young (1745-1830; born Brunswick County, died Campbell County). William Young married Martha Hubbard (1740-1820; born?, died Campbell County). Lynchburg (Campbell County)'s South River Quaker Meeting records show that Hubbards were members. Many names frequently reappear in Quaker records (especially in earlier Quaker records; likely related to requirements of marrying within the faith). One such name is Hubbard.

Was Martha Hubbard, who William Young married, one of the Hubbard Quakers of the South River Meeting? If William Young did marry Quaker, that would add more support to the conclusion that his mother, Temperance Sadler Young, was a Quaker.

Temperance Sadler Young was a great, great grandmother of one of my great grandparents, Amelia Blanche Crawley.

Maryland

Eubank

Thomas Eubank I (1610-1685) immigrated from England to Talbot County, Maryland Colony with his son Thomas Eubank II (1648-1732) (both died in Talbot County). This immigration likely was in the 1650 to 1680 period as Thomas Eubank II was born in England in 1648 and Thomas Eubank I die in 1685 in Talbot County. Records show that Thomas I immigrated with his brother Richard as indentured servants. The 1650 to 1685 period was a time when many English Quakers immigrated to the Virginia Colony.

The Thomas Eubanks were Quakers. That they were Quakers suggests some interesting history to note. Quakerism emerged in England in the 1650s about the time of the English Civil War between the monarchy and Oliver Cromwell and the parliamentarians. The first reaction of the Church of England and the monarchy to this Quaker emergence, as well as to other religious dissenting groups, was hostile. In 1662, English authorities issued the Quaker Act, making it illegal to refuse to take an oath of allegiance to the Crown. Also, the Conveticle Act of 1664 made it illegal to hold religious meetings of five or more people who had not pledge allegiance to the crown. Such hostility to Quakers by the 1660s could well prompt Quakers to immigrate, seeking greater tolerance for Quaker practices and beliefs.

The Thomas Eubanks then did just that – immigrate. Quakers are known to have immigrated in the 1600s in large numbers to the Maryland and Virginia Colonies. And, in the mid-1600s, Virginia Quakers are known to have migrated to the Maryland Colony to avoid persecutions against them in the Virginia Colony. The Maryland Colony was known for a greater tolerance to religious practices.

By the early 1700s, the Thomas Eubanks became a part of a Quaker community in Talbot County, Maryland. This community apparently evolved into what will become the Third Haven Quaker Meeting, still functioning in Easton, Talbot County. Early 1700s Quaker records associated with the community indicate that Thomas Eubank II and other Eubanks were active participants and could have been founding members of the community.

Quaker Third Haven Meeting (in Easton, Maryland) records indicate that in 1717 a Thomas Eubank (Thomas Eubank III) of Talbot County married Jean Clother. Witnesses to the marriage (it was common for Quakers to have several witnesses sign Meeting records at marriages) included at least five Eubank names ((including Tho. Eubank (Thomas Eubank II) and Martha Eubank, his wife)). Martha Harrison (1654-1717; born Yorkshire, England, died Talbot County, Maryland Colony) was the wife of Thomas Eubank II (1648-1732) so that the 1717 Quaker Meeting record likely is identifying Thomas Eubank II and his son Thomas (Thomas Eubank III), who was marrying Jane Clother.

Thomas Eubank II in his 1732 will left his plantation and land to his wife Martha. A 1717 will for a Marmaduke Harrison (died in Maryland) indicates that Marmaduke left his entire estate to the husband of his daughter (Martha), Thomas Eubank, who is almost certainly Thomas Eubank II. So, a sensible conclusion is that Martha was the daughter of Marmaduke Harrison.

Thomas Eubank II left land along the Miles River, between Easton and St. Michaels in present day Talbot County. That Thomas settled on land close to the Miles River that flows into the Chesapeake Bay suggests that Thomas grew tobacco. Tobacco farmers all along the Chesapeake Bay waterways benefited by being able to grow tobacco close to the waterways, where tobacco could be easier loaded on ships for the English market.

A 1702 Maryland Census Index record shows that a Thomas Eubank might have been an overseer of roads in Talbot County. Maryland Colony roads were being developed by the early 1700s, and overseers were used. Wooden bridges were being built in the early 1700s. Ferry

service existed between Kent Island (near Talbot County) and Annapolis. By 1739, Maryland's Prince George's County, across the Chesapeake Bay from the Eastern Shore, had a network of more than fifty roads.

In his will, Thomas Eubank II refers to a son John as previously living on one of his plantations. It is unclear whether this means John has died or that he has left the area or that he both has left the area and has died. Records suggests that this John possibly is the John that in, or about, 1725 married, in Virginia, Elizabeth Raines (1697-1740; born Caroline County, Virginia, died Virginia). (See the **Upper James River – Henrico - Hanover County Area Section, page 39**, above, for more on the possibility that John Eubank, the son of Thomas Eubank II, migrated to Henrico County, Virginia.)

Quakers maintained a system of being in touch with other Quakers in other areas. For example, Virginia Quakers were in touch with Quakers on the Eastern Shore of Maryland and with Quakers in Philadelphia. If Thomas Eubank II's son, John, was the John Eubank who migrated to Henrico County, Quaker communities (for example, the Talbot County, Maryland Quaker community and the Henrico County, Virginia Quaker community) being in touch with one another might have played a role in facilitating John Eubank's migration.

My great grandmother, Mary Ann Eubank, was a direct descendant of John Eubank (her great, great grandfather) and therefore also a possible descendent of Talbot County, Maryland Quaker Thomas Eubank II.

5. Quaker Meeting Houses and Meetings

Introduction

Section 5 provides information on two fundamental experiences of all active Quakers – Meeting Houses and Meetings.

In this work, the terms Meeting House and Meeting are found frequently. With respect to Quakerism and Quaker history, Meeting Houses and Meetings are important attributes in better understanding Quaker history. Information in this Section hopefully helps in a better overall understanding of these terms.

Meeting Houses

The term Meeting House is used by Quakers to refer to a location where Quakers meet for worship. Possibly the term Meeting House began being used to refer to a Quaker place of worship when Quakers would meet in a private house (the Meeting House) and would continue to be used as a place of worship when buildings intended just for worship were built. When the worshiping Quaker community became more organized and self-sufficient, worship started to be held in a house or building built or purchased by the Quaker community for use by the community for their worship. Meeting Houses tended to be close to where Quaker settlements were established.

Unlike traditional churches, Meeting Houses are typically simple, functional structures (without any outward or inward Christian or other religious symbols). Meeting Houses are to reflect Quaker values of simplicity, equality, and community.

Characteristics of Quaker Meeting Houses

Simplicity in Design

Typically unadorned, reflecting the Quaker testimony of simplicity.

Often made of stone, brick, or wood, with minimal decoration.

Some historic Meeting Houses have two sections: one for men and one for women (for business Meetings, not worship).

Centered on Silence and Worship

Designed to facilitate unprogrammed worship, where attendees sit silently waiting.

Usually arranged with benches or chairs in a square or circular pattern to reflect equality.

Some Meeting Houses (especially in pastoral traditions) may include programmed elements such as pianos and hymnals.

Multi-Purpose Use

Many Meeting Houses serve as community centers, hosting social justice Meetings, educational events, and outreach programs.

Some also include burial grounds, reflecting the Quaker tradition of simplicity in death.

Modern Meeting Houses often emphasize sustainability and environmental stewardship, with solar panels, eco-friendly construction, and energy-efficient designs. Environmental stewardship aligns with Quaker values of respecting creation.

Virginia Meeting House Numbers

By the end of the 1700s, many Meeting Houses existed in Virginia. Meeting Houses were in Hanover, Henrico (at least three), Albemarle, Goochland, Louisa (at least two), Powhatan, Amelia, Brunswick, Dinwiddie, Mecklenburg, Campbell, Halifax, and other counties.

However, beginning in the early 1800s, when Quakers began to migrate out of Virginia in large numbers (see **Section 3. Quaker Immigration into Virginia and Migration within Virginia and Vicinities, page 12,** for explanations for this migration), Meeting Houses started to decline in numbers. Here are some examples:

By the 1810s, Meeting Houses Black Creek (in New Kent County) and White Oaks (in Henrico County) were for sale.

Gravelly Run Meeting House in Dinwiddie County was abandoned in the 1830s when many of its members migrated out of Virginia.

By the end of the 1830s, most Quakers in Lynchburg had migrated out of Virginia (due to unpopular Quaker positions on social positions, including slavery and anti-war sentiments). The 1757 stone building that the Quakers worshiped in (called the South River Meeting House) was abandoned. In 1897, the Lynchburg Quaker Memorial Presbyterian Church purchased the abandoned Meeting House, restored it, and began using it.

By the 1840s, very few Quaker Meeting Houses in Virginia were being used.

Until after the Civil War, Virginia Meeting House attendance was on a downward slope. Many Meeting Houses were abandoned. However, this began to change later in the 1800s. For example:

In 1866, a new Meeting House was built in Richmond on Clay Street, between 1st and Adams Streets. This Meeting House, sold in 1909, eventually would be torn down. Subsequent to this, a new Meeting House was built at the corner of Park Avenue and Meadow Street.

In the mid-1870s, in Dinwiddie County, efforts were being made by Quaker descendants to establish a Meeting and a Meeting House.

Virginia Historic Meeting Houses

Virginia is home to several historic Quaker Meeting Houses, each with its own unique history, reflecting the Quaker community's presence and influence in the region. Here are some notable examples:

Woodlawn Quaker Meeting House (Alexandria): Established in 1853 by Quakers from Pennsylvania, New Jersey, and New York, the Woodlawn Quaker Meeting House served as the worship center for an antislavery Quaker community. The members aimed to demonstrate that Virginia lands could be farmed profitably without enslaved labor. The original Meeting House was expanded between 1866 and 1869. During the Civil War, Union soldiers occupied the building, leaving behind carved initials and names that remain visible today.

Fairfax Quaker Meeting House (Waterford): Quakers founded the Waterford community and constructed a log Meeting House around 1741. In 1761, they replaced it with a stone building, which was expanded in 1781. A fire destroyed the original hipped roof in 1868. By 1929, the dwindling Waterford Quaker community merged their Meeting with one in nearby Lincoln, and in 1939, a private residence was purchased and converted into a Meeting House.

Hopewell Friends Meeting House (Frederick County): Established in 1734, the Hopewell Friends Meeting is the oldest Quaker Meeting in Virginia's Shenandoah Valley. The original log Meeting House burned down in 1757 and was replaced by a stone structure between 1759 and 1761. This building was expanded in the 1790s. The property includes 8.5 acres, featuring an old carriage shed and a caretaker's house.

Goose Creek Meeting House Complex (Lincoln, Loudoun County): Quakers settled along Goose Creek around 1745 and initially built a log Meeting House. In 1765, they

constructed a stone Meeting House, followed by a larger brick Meeting House in 1817 to accommodate a growing congregation. The complex also included a burial ground and the Oakdale School, built in 1815, as the first public school in Loudoun County and the first in the region to offer education to African American children after the Civil War.

South River Friends Meeting House (Lynchburg, Virginia): Organized in 1757, the South River Meeting initially met in a log structure. After a fire in 1768, a framed building was erected. In 1791, John Lynch, the founder of Lynchburg, donated land for a stone Meeting House; completed in 1798. Due to economic hardships and opposition to slavery, many Quakers left the area by the 1840s, leading to the Meeting House's abandonment. It was later restored by the Quaker Memorial Presbyterian Church and now is used by the Presbyterian Church.

Other History Related to Virginia Meeting Houses

During the Civil War, many Quaker Meeting Houses and properties were damaged, occupied, or destroyed by both Union and Confederate forces. After the war, some Quaker groups sought reimbursements from the U.S. government for their losses. Examples of reimbursements claims are:

Hopewell Meeting House (Frederick County) – This historic Quaker Meeting House suffered damage during the war, as Union and Confederate troops moved through the Shenandoah Valley. Quakers associated with the Meeting House are believed to have sought compensation for damages.

Fairfax and Loudoun County Quakers – Quakers in these areas, including the Goose Creek Meeting (now Loudoun Valley Monthly Meeting), had property destruction. Claims for losses were filed, but not all were successful.

The Friends Meeting of Richmond – While Richmond was a Confederate stronghold, Union occupation and skirmishes affected Quaker properties, leading to later claims.

Examples of Non-Virginia Historic Quaker Meeting Houses

Arch Street Meeting House (Philadelphia, Pennsylvania)

Built in 1804, Arch Street is one of the most well-known Quaker Meeting Houses in the United States.

Still in active use by the Philadelphia Yearly Meeting.

Its burial ground holds the remains of thousands of Quakers, including early Quakers.

Friend’s House (London, United Kingdom)

Built in 1926, Friend’s House is the central Meeting House for British Quakers.

It serves as an administrative hub as well as a place of worship.

Located near Euston Station, it also hosts conferences and public events.

New Garden Friends Meeting House (Greensboro, North Carolina)

Built in the 1700s, this Meeting House was central to the abolitionist movement.

It played a key role in aiding escaped enslaved individuals.

It is near Guilford College, a Quaker-founded institution.

Balby Meeting House (Doncaster, England)

Located in Yorkshire, this Meeting House is historically significant as the origin of the "Balby Letter" (1656), which provided early Quaker guidance on conduct.

It exemplifies the modest architectural style of early Quaker buildings.

Meetings

Quaker Meetings are organized in a hierarchical yet decentralized manner, with different levels serving distinct roles. The main levels of Quaker Meetings include Monthly Meetings, Quarterly (or Regional) Meetings, Half-Yearly Meetings, Yearly Meetings, and Friends General Conference or Other Associations. Each level serves a different function, from local worship to wider Quaker fellowship and governance.

Quaker Meetings are structured in a hierarchical yet decentralized way, allowing for local autonomy while maintaining broader connections among Quakers. Here’s an explanation of the various types of Quaker Meetings and how they relate to one another:

Monthly Meetings

Definition: The basic unit of Quaker organization, consisting of a local congregation that gathers (for example, in a Meeting House) for worship and business.

Functions: Monthly Meetings manage membership matters, marriages, pastoral care, finances, and other administrative responsibilities.

Governance: Decisions are made collectively through a process of worshipful discernment, often guided by a clerk.

The development of new Monthly Meetings often were assisted by established Quaker settlements. A good example of this is the Quaker community in Lynchburg.

Sarah and her husband, Charles Lynch, originally members of the Louise County Quaker community, migrated to land along the James River in what was then Bedford County (and then Campbell County, after Campbell County was formed out of Bedford County). Sarah was the daughter of a Quaker family in Louisa County, and after Sarah and Charles's migration from Louise County, she went about establishing a Quaker community in Bedford County. In this process, because of her Louise County connections, she was help by Quakers in Louise and Henrico Counties.

As the Lynchburg Quaker community was getting stated, a Henrico County Cedar Creek Meeting group (that included Robert Pleasants, who wrote about his involvement in his dairy) made a 14-day trip from Henrico County to Lynchburg to provide help to the Quaker Community there. This trip was in response to interactions between members of the Henrico and Lynchburg Quaker communities.

Quaker Meetings maintained a system of being in touch with Quaker Meetings in other areas. For example, Virginia Quakers were in touch with Quakers on the Eastern Shore of Maryland and with Quakers in Philadelphia.

Meeting documentation shows that the interconnections between various meetings could be substantial even when long distances separated meetings. For example, Cedar Creek Meeting records, which are numerous, seem to serve as a repository of events, such as marriages, taking place at other meetings. Apparently larger meetings, such as Cedar Creek, served as a sort of a hub, effectively the center of a region, to which the smaller meetings interacted with (and depended upon) in various ways.

Traveling Quakers likely would visit and connect with meetings in the areas to which they have traveled.

The number of Quakers in the Virginia Colony by the middle and late 1700s may be much higher than has been recognized. Estimates are that as many as ninety Quaker Meetings existed in the 1700s in the Virginia Colony. The number attending these meetings over the period of the 1700s, difficult to ascertain with certainty, is probably much higher than recognized.

In the early to mid-1800s, for various reasons, especially the high number of Quakers who migrated out of Virginia, the number of meetings in Virginia greatly declined, a decline that continued until later in the 1800s. Records suggest that between 1800 and 1820 the number of Quaker Meetings declined to the thirties.

In the 1850s, only northern Virginia had a noticeable Quaker presence.

1880 may represent a Virginia low point in the numbers interested in and participating in Quaker Meetings.

After 1880, the number of Virgina Quaker Meetings apparently began to increase. A review of 1880s' Virginia newspapers found what is judged to be more references to (compared to 1870s) Quaker Meetings being held and planned. Also, in the 1880s, and after, more notices of upcoming, or recently held, Quaker "preacher" and "evangelist" speaking events started appearing in newspapers (compared to earlier periods).

A conclusion is that after 1880, Quaker Meetings in Virginia saw increased activity and growth, though it was relatively modest compared to earlier periods. Here are a few examples and factors that contributed to this increase:

1. Migration and Resettlement of Quakers

- After the American Civil War, some Quakers who had migrated westward (to Ohio, Indiana, and other areas) began returning to Virginia.
- In the late 19th and early 20th centuries, descendants of Quaker ancestors, who had drifted away from their Quaker roots, became interested in their Quaker heritage and re-establishing Meetings.

2. Revitalization of Reformed (Liberal) and Orthodox Meetings

- The division between Reformed (Liberal) and Orthodox Quakers in the early 1800s led to meeting declines, but by the late 19th Century, there was a renewed interest in reconciling differences. (See **Section 6. Quaker Experiences from the 1600s into the 1900s - Quaker Worship Traditions, Beliefs, and Approaches, page 66,** for information about the division between Reformed (Liberal) and Orthodox Quakers in the early 1800s.)
- Meetings that had dwindled in size during the 19th Century experienced an increase in attendance and activity as the two branches sought more unity.

3. Establishment of New Meetings in Urban Areas

- New Meetings were established in urban areas where population growth provided opportunities for outreach.
- Quakerism has long emphasize practices that might be more endearing to urban areas. (See **Section 6. Quaker Experiences from the 1600s into the 1900s - Quaker Practices, page 75,** for more on Quaker practices that might be endearing to urban areas.)
- Richmond Friends Meeting, for example, gained momentum during the early 20th Century, with an increased presence by 1880 and continuing into the 1900s.
- Norfolk and Virginia Beach also saw an increase in Quaker activity during the early 20th Century.

4. Mission Work and Social Reform Initiatives

- Quakers were heavily involved in social justice causes such as temperance, education, and prison reform. Increased engagement in these causes in Virginia during the post-Reconstruction period drew new members and revitalized Quaker involvement.
- Quakers' Work in Education: Quakers maintained a long tradition of promoting education, which expanded in Virginia after 1880, including efforts to establish schools for formerly enslaved individuals and marginalized communities.

5. Growth of Baltimore Yearly Meeting's Influence

- Many Virginia Quaker Meetings became part of the Baltimore Yearly Meeting, which supported the growth of new Monthly Meetings in Virginia after 1880.
- The Yearly Meeting worked to nurture small or struggling Monthly Meetings, which led to modest increases in membership.

6. 20th-Century Pacifism and Civil Rights Activism

- The 20th Century saw Virginia Quakers engaging more actively in pacifist movements and the civil rights movement, which helped attract individuals who were drawn to Quaker ideals of peace, equality, and social justice.

While the increase in Virginia Quaker Meetings after 1880 was not dramatic, the above factors contributed to a gradual strengthening and growth of the Quaker presence in the Virginia.

Quarterly Meetings

Definition: A regional gathering of multiple Monthly Meetings that meets four times a year.

Functions: Provides a space for mutual support among Monthly Meetings, broader decision-making, and spiritual enrichment through workshops or worship-sharing.

Governance: Helps coordinate efforts between Monthly Meetings and provides oversight.

Half-Yearly Meetings

Definition: A less common intermediary Meeting structure between quarterly and yearly Meetings, occurring twice a year.

Functions: Similar to Quarterly Meetings, but with a broader scope. Some Quaker traditions use Half-Yearly Meetings instead of Quarterly Meetings.

Quakers held Half-Yearly Meetings during the Civil War years. In October 1861, a Half-Yearly Meeting was held in Richmond.

In 1843, the Virginia Yearly Meeting of the Quakers was discontinued and reorganized as the Virginia Half-Years Meeting under the oversight of the Baltimore Yearly Meeting. This restructured Yearly Meeting included several local Monthly Meetings, such as Bethel, Black Creek, Corinth, Richmond, and Somerton. The Virginia Half-Years Meeting continued to function until 1912, when it transitioned into a Quarterly Meeting.

Yearly Meetings

Definition: The highest organizational level of Quaker structure within a geographic area, typically covering a state, region, or even a country. Examples are the Virginia Yearly Meeting, the Baltimore Yearly Meeting, and the North Carolina Yearly Meeting. A Virginia Yearly Meeting began in 1702 and lasted until 1844.

The Baltimore Yearly Meeting began in 1672 and continues today. Currently many of the Virginia Monthly Meetings are associated with the Baltimore Yearly Meeting. The North Carolina Yearly Meeting goes back to 1698.

Functions: Serves as the main decision-making body for Quakers in that area, setting policies, approving faith and practice guidelines, and providing oversight to Monthly and Quarterly Meetings.

Governance: Consists of representatives from the constituent Monthly Meetings and often gathers for an extended session, sometimes a week long, with worship, business, and fellowship.

Each of these Meetings operates in the Quaker tradition of business conducted in a spirit of worship, with a focus on discernment and consensus rather than majority rule.

Friends General Conference (FGC), Friends United Meeting (FUM), and Evangelical Friends Church International (EFCI).

In the United States, recently there has been 32 Yearly Meetings of Quakers. These Yearly Meetings are divided into different branches of Quakerism, including:

- Friends General Conference (FGC) – Generally, more liberal and unprogrammed.
- Friends United Meeting (FUM) – A mix of programmed and unprogrammed meetings.
- Evangelical Friends Church International (EFCI) – Evangelical and programmed.
- Independent/Unaffiliated – Meetings that are not formally affiliated with the above groups.

These branches are broader associations of Yearly Meetings that share similar theological and worship traditions. FGC is generally more liberal and unprogrammed, FUM is more moderate and includes both programmed and unprogrammed worship, and EFCI is more evangelical and structured.

List of Yearly Meetings in the United States:

Friends General Conference (FGC) and/or Friends United Meeting (FUM)

Alaska Friends Conference (FGC)
Baltimore Yearly Meeting (FGC & FUM)
Illinois Yearly Meeting (FGC)
Indiana Yearly Meeting (FUM)
Intermountain Yearly Meeting (FGC)
Lake Erie Yearly Meeting (FGC)
New England Yearly Meeting (FGC & FUM)
New York Yearly Meeting (FGC & FUM)
North Carolina Yearly Meeting (Conservative) (Unaffiliated)
Ohio Valley Yearly Meeting (FGC)
Pacific Yearly Meeting (FGC)
Philadelphia Yearly Meeting (FGC)
South Central Yearly Meeting (FGC)
Southeastern Yearly Meeting (FGC)
Southern Appalachian Yearly Meeting and Association (FGC)
Western Yearly Meeting (FUM)

Evangelical Friends Church International (EFCI)

Alaska Yearly Meeting (EFCI)
California Yearly Meeting (Friends Southwest) (EFCI)
Eastern Region Yearly Meeting (EFCI)
Evangelical Friends Church-Mid America Yearly Meeting (EFCI)
Evangelical Friends Church-Eastern Region (EFCI)
Northwest Yearly Meeting (EFCI)
Rocky Mountain Yearly Meeting (EFCI)

Independent/Unaffiliated and Conservative

Iowa Yearly Meeting (Conservative) (Unaffiliated)
North Carolina Fellowship of Friends (Unaffiliated)
Northwest Yearly Meeting (Conservative) (Unaffiliated)
Ohio Yearly Meeting (Conservative) (Unaffiliated)
Western Association of the Religious Society of Friends (Unaffiliated)

Historically African American Yearly Meetings

Central Yearly Meeting of Friends (Independent)
Kansas Yearly Meeting of Friends Church (Independent)
Wilmington Yearly Meeting (FUM)

Unaffiliated/Independent Meetings

Alabama Yearly Meeting (Independent)

These Yearly Meetings oversee regional groups of monthly meetings and often reflect diverse theological perspectives within Quakerism. In support of Yearly Meetings have been a representative body known as a “Meeting for Sufferings”.

A "Meeting for Sufferings" is a representative body, essentially an executive committee, which acts on behalf of Quakers between official Yearly Meetings. Its primary purpose is to address concerns and issues facing the Quaker community, including matters related to their faith and practice, social justice, and the well-being of members.

Here are key functions:

- Acting as an Executive Committee

When the Yearly Meeting is not in session, the Meeting for Sufferings manages the day-to-day business and makes decisions on behalf of the Yearly Meeting.

- Addressing Concerns

It deals with issues and concerns raised by local and regional meetings, as well as those that arise directly from within the broader Quaker community.

- Responding to Persecution and Social Issues

Historically, the Meeting for Sufferings was established to respond to persecution of Quakers and to advocate for their rights. Today, it also addresses a wide range of social justice issues, including prison reform, mental health support, and responses to war.

- Developing a Vision and Setting Priorities

The Meeting for Sufferings helps the Yearly Meeting develop a vision for the future and discern priorities for the community.

- Fostering Communication

It plays a vital role in facilitating communication and information sharing within the Yearly Meeting.

- Policy Guidance

The Meeting for Sufferings provides guidance on policy issues referred to it by the Yearly Meeting's trustees.

- Lobbying and Advocacy

It may engage in lobbying efforts to influence legislation and policy related to Quaker interests.

6. Quaker Experiences from the 1600s into the 1900s

Introduction

Section 6 is intended to identify and discuss various topics that 1600s to 1900s Quakers possibly were aware of, affected by, interacted with, and in other ways experienced by Quakers (including my ancestors). A goal of this section is to better understand my Quaker ancestors lives based on information presented in this Section.

Topics include:

Quaker Legacies

The Quakers have left a lasting impact in various areas. Their principles of peace, equality, simplicity, and integrity have influenced social movements, political policies, and humanitarian work. Here are some of the most significant Quaker legacies:

1. Peace and Nonviolence

- Pacifism: Quakers have been committed to nonviolence and conscientious objection to war. Many refused to serve in armed forces and were instrumental in advocating for peaceful resolutions to conflict.
- Anti-War Movements: They played key roles in anti-war activism, from opposing the U.S. Civil War to resisting World War I and Vietnam. Many served in humanitarian efforts during wartime.

- Creation of Peace Institutions: The Quaker-founded American Friends Service Committee (AFSC) received the Nobel Peace Prize in 1947 for its relief work and peace advocacy.

2. Abolition of Slavery

- Anti-Slavery Advocacy: Quakers were among the earliest and most consistent voices advocating for the abolition of slavery in the US and the UK.
- Underground Railroad: Many Quakers were actively involved in helping enslaved people escape through the Underground Railroad.
- Prominent Quaker Abolitionists: Key abolitionist figures like John Woolman and Lucretia Mott championed the cause.

3. Advocacy for Social Justice

- Women's Rights: Quaker women were at the forefront of the women's suffrage movement. Lucretia Mott and Susan B. Anthony were Quakers who advocated for gender equality.
- Prison Reform: Quakers were pioneers in advocating for humane treatment of prisoners and penal reform. They pushed for rehabilitation over punishment and humane conditions in prisons.

4. Education and Equality

- Inclusive Education: Quakers founded many schools and colleges with a focus on equality and accessibility. Institutions like Haverford College, Swarthmore College, and Bryn Mawr College reflect these values. In the second half of the 1700s, Virginia Monthly Meetings, such as Fairfax and South River, established schools for the Meetings' children. These schools would disappear by the 1800s as better alternatives developed for educating the Meetings' children.
- Education for Women and Minorities: Quakers championed education for marginalized groups, often providing opportunities where others would not.

5. Environmental and Ethical Stewardship

- Simplicity and Sustainability: Their focus on living simply and ethically led to advocacy for environmental sustainability.
- Ethical Business Practices: Quaker-founded companies such as Cadbury and Barclays were known for fair treatment of workers and commitment to ethical practices.

6. Humanitarian Work

- Disaster Relief and Refugee Assistance: Through organizations like the American Friends Service Committee (AFSC) and the British Friends Service Council, Quakers have provided aid to refugees and victims of war and famine.
- Advocacy for Indigenous Rights: Quakers worked to protect the rights and land of Indigenous peoples, although outcomes were not always fully realized.

7. Religious Freedom and Tolerance

- Separation of Church and State: Quakers were instrumental in advocating for religious liberty and the separation of church and state, particularly in the early American colonies.

Quakers' influence continues today in peacebuilding, social justice, and humanitarian efforts worldwide. Their core belief that "there is that of God in everyone" continues to inspire action for equality and peace.

In the 1600s and 1700s, Quakers could be difficult to deal with and confrontational because of their strong, uncompromising beliefs, and that they tended to live in Quaker communities, possibly being somewhat hostile to those outside of their communities.

The term Quaker has frequently been used since the later 1700s in public discourse as a term of derision, but also as a term of respect. When used negatively (such as in the later 1700s and early 1800s), Quaker was used to indicate someone afraid of fighting, someone who was difficult to have a good relationship with. But also, Quaker was used more respectfully – someone who could be depended upon, who was truthful, having integrity and honesty, someone who is good. By the 1900s, the word Quaker was often used by manufactures and merchants in their product names because of how the term Quaker had acquired a respectful connotation.

Quakers are credited with introducing many ideas that became mainstream, including equal rights, democracy, and public education.

In Virginia, Quakers were active in efforts to educate free African Americans, although their efforts were often met with legal and social resistance. Some of the Virginia schools they supported or ran included:

1. The Fairfax Hall School (also known as the Sidney School) – Established by Quakers in the late 18th/early 19th Centuries in the vicinity of present-day Richmond, this school aimed to educate free Black children.
2. The Friends' School in Norfolk – Norfolk Quakers supported educational initiatives for free Black children before the Civil War, though these efforts were often curtailed by laws restricting Black education.

3. Southampton County Schools – Some Quaker communities in Southampton County, where there was a notable Quaker presence, participated in educating free Black students until restrictive laws made it nearly impossible.
4. In 1784, Robert Pleasants established a school for Blacks on his Gravelly Hills plantation, which continued in operation until 1824, with a Pleasants endowment and support from the Virginia Yearly Meeting.

The Quakers' educational efforts were often disrupted by increasing restrictions in the early 19th Century, especially after events like Nat Turner's Rebellion (1831), which led to harsher laws against Black literacy. However, Quakers continued to advocate for education and helped where possible, even in clandestine ways.

By the 1800s, at least four Quaker-affiliated colleges were in existence:

Earlham College founded in 1847 in Richmond, Indiana. The college has a rich history rooted in Quaker principles, emphasizing values such as integrity, peace, social justice, and community.

Guilford College founded in 1837 in Greensboro, North Carolina. The college is strongly rooted in Quakerism.

Haverford College was founded in 1833 in Haverford, Pennsylvania. It is one of the oldest Quaker-affiliated institutions of higher education in the United States. The college's governance and curriculum were shaped by Quaker principles, including a commitment to consensus-based decision-making and ethical leadership.

Whittier College was founded in 1887 in Whittier, California by Quaker settlers who wanted to establish a school that reflected their values of community, social responsibility, and academic excellence.

Quakers have a long history of advocating for prison reform, dating back to the 17th and 18th centuries. Their efforts were driven by their belief in the inherent dignity and "Inner Light" of every person, which led them to oppose harsh punishments and seek more humane treatment for prisoners.

Early Efforts (17th -18th Century)

- William Penn and the Pennsylvania Model: In the late 1600s, Quaker leader William Penn introduced criminal justice reforms in Pennsylvania, replacing the death penalty (except for murder) with imprisonment and labor. He emphasized rehabilitation over punishment.

- American Quakers in the 18th Century: Quakers in the American colonies were early advocates for more humane prisons. They were instrumental in moving away from public corporal punishment (such as whipping and stocks) toward incarceration with an emphasis on reform.

19th Century Reforms

- The Pennsylvania System: Inspired by Quaker beliefs, Pennsylvania prisons - such as Eastern State Penitentiary, opened in 1829 - focused on solitary confinement, reflection, and penitence (hence the term "penitentiary"). This system was meant to encourage spiritual rehabilitation but was later criticized for its psychological effects.
- Elizabeth Fry (England, 1780-1845): A Quaker social reformer, Fry visited prisons, advocating for better conditions, education, and humane treatment, particularly for women and children. She helped establish prison schools and pushed for separating prisoners by age and gender.
- John Howard and the Howard League for Penal Reform: Though not a Quaker himself, Howard worked closely with Quakers in England to improve sanitation, provide education, and end the practice of jailing debtors.

20th and 21st Century Activism

- Alternatives to Incarceration: Modern Quakers have continued advocating for restorative justice, rehabilitation over punishment, and alternatives to imprisonment such as community service and mediation.
- Anti-Death Penalty Advocacy: Many Quakers have opposed the death penalty and fought for sentencing reforms.
- Support for Prisoners' Rights: Quaker organizations, such as the American Friends Service Committee (AFSC) and the Friends Committee on National Legislation (FCNL), have campaigned for humane prison conditions, reduced sentencing for non-violent offenses, and an end to mass incarceration.

Quakers remain active in criminal justice reform today, emphasizing dignity, rehabilitation, and restorative justice over punitive approaches.

In 1918, groups of Quakers went to France and in 1919 to Germany to aid in restoring destruction due to World War I. This was expanded to Russia and Austria.

In the late 1930s, Quaker groups went to Germany to plea for ending the anti-Jewish acts and rhetoric that were occurring in Germany.

Names often reflect locations where Quaker Meetings were held or where Quakers established communities. Quakers were known for their emphasis on peace, simplicity, and equality, which influenced the areas they settled in. Over time, many Quaker communities in Virginia declined due to migration and changing social conditions, but Quaker legacy endures in place names.

Several Virginia locations have "Quaker" in their names, reflecting a historical association with Quakers. Here are some examples:

1. Quaker Neck
    - Located in Gloucester County, this area was known for its early Quaker settlers who established Meetings. The Quaker community thrived here in the 1600s before facing persecution.
2. Quaker Hill
    - Situated in Loudoun County, this area reflects the strong presence of Quakers in northern Virginia. Loudoun County had a significant Quaker population, particularly around Waterford.
3. Quaker Run
    - A stream located in Madison County, near the Shenandoah National Park, Quaker Run hints at Quaker influence in the region's early settlement patterns.
4. Quaker Meeting Road
    - Found in Virginia Beach, this name reflects the presence of a Quaker Meeting in the area during the colonial period.
5. Quaker Lane
    - Located in Alexandria, this road is named after the Quakers who settled in the area and contributed to its development.
6. Waterford – a Quaker Village
    - While not directly named "Quaker," Waterford in Loudoun County is well known as a historically significant Quaker village. Founded by Quakers in the 1730s, the town has retained much of its historical character and is recognized as a National Historic Landmark.

Quaker Worship Traditions, Beliefs, and Approaches

Quaker Worship Traditions

From initial Quaker worshiping in the middle 1600s to the 1820s in England and elsewhere, such as the American colonies, Quaker worship practices evolved uniformly among most Quakers. These worship traditions can be thought of as representing "orthodox" Quakerism.

What can be thought of as a worship traditions' revolution occurred in the 1820s – well-described as a reformed or liberating of Quakerism worship practices. 1827 is often use as the date representing a major split among Quakers in their worship traditions (sometimes referred to as "The Great Separation of 1827"). Quaker thought leaders, with Elian Hicks being one of the thought leaders, led to this 1827 reforming movement of worship practices, which many Quakers migrated to.

To this day, what can be considered as two branches of Quakers are found across the United States. Although many worship traditions within these two branches are similar, differences exist. These two branches are often referred to as Reformed (Liberal) and Orthodox.

The two branches, Reformed (Liberal) and Orthodox, have differences in worship practices, reflecting their divergent theological understandings of Quakerism. Here are some key distinctions:

1. Silent vs. Programmed Worship:
    - Reformed (Liberal) Quakers typically practice unprogrammed worship, where Meetings are held in silence, and individuals speak only when they feel led by the Inner Light.
    - Orthodox Quakers often have programmed worship, which includes prepared sermons, hymns, scripture readings, and sometimes sacraments.
2. Clergy vs. Lay Leadership:
    - Reformed (Liberal) Quakers maintain a non-hierarchical structure with no clergy, believing that all individuals can experience divine revelation directly.
    - Orthodox Quakers typically have pastors who lead services, preach, and provide guidance.

Key Aspects of Quaker Worship ((both Reformed (Liberal) and Orthodox)):

1. Silence and Stillness: Quaker worship, often referred to as *Meeting for Worship*, typically takes place in silence. This silence is not seen as an empty void but as a sacred

space where participants open themselves to the presence of God and the guidance of the *Inner Light* — the belief that God's presence resides within every person.

2. Waiting and Listening: Worship involves a practice of *waiting upon the Spirit*, where Quakers listen deeply for divine promptings. This process encourages individuals to be receptive to spiritual insight and discernment.
3. Vocal Ministry: If a participant feels led by the Spirit to speak, they may offer *vocal ministry* — a brief, Spirit-led message shared with the group. These messages arise spontaneously, and Quakers believe they should speak only if they feel a genuine leading from God.
4. Equality and Community: Quaker worship emphasizes equality, as all participants are considered equally capable of experiencing and expressing divine truth. There is no formal clergy, reflecting the belief that everyone can have a direct relationship with God.
5. Experiential and Transformative: Worship is understood to be an experience rather than a ritual. The goal is transformation — to be inwardly changed and to carry that transformation into daily life, fostering a commitment to peace, simplicity, integrity, and justice.
6. The Quakers define worship as a time of direct communion with God, marked by silence, inward reflection, and spiritual listening. Worship is seen as an opportunity to encounter the Divine without the need for intermediaries, such as clergy or formal rituals.

Ultimately, Quaker worship is about seeking divine presence and guidance, fostering a sense of spiritual community, and carrying the insights gained through worship into everyday life.

Quaker Worship Beliefs

1. View of Christ and Scripture:
    - Reformed (Liberal) Quakers tend to emphasize universalism and personal experience over creeds. Many view Christ as an ethical teacher rather than a divine savior, and they interpret the Bible metaphorically rather than literally.
    - Orthodox Quakers generally affirm Christian doctrines, including the divinity of Christ, the authority of the Bible, and salvation through Jesus.

2. Sacraments and Rituals:
    - Reformed (Liberal) Quakers reject outward sacraments (like baptism and communion), seeing them as unnecessary because they believe in direct spiritual communion with God.
    - Some Orthodox Quaker groups (particularly those influenced by Evangelical Christianity) do practice outward sacraments.
3. Social and Ethical Views:
    - Reformed (Liberal) Quakers often have a strong emphasis on social justice, inclusivity, and progressive values, engaging in peace activism, environmental concerns, and LGBTQ+ inclusion.
    - Orthodox Quakers, particularly Evangelical Quakers, may hold more traditional Christian moral views and focus on personal salvation and evangelism.

The main difference lies in the interpretation of Quakerism: Reformed (Liberal) Quakers focus on mysticism, social justice, and universalism, while Orthodox Quakers maintain a Christ-centered, scripturally grounded faith with more structured worship. Despite these differences, both branches share core Quaker values like peace, simplicity, and integrity.

Quaker Worship Approaches

During the 1600s and 1700s, a variety of worship communities emerge in the Virginia Colony, in competition with the Church of England, with the various communities having differences in their approaches to worshiping.

In the 1700s Virginia Colony, the vast majority of the population belonged to the Church of England (Anglican Church), which was the established and state-supported church. However, by the mid to late 1700s, dissenting groups such as Baptists, Methodists, Quakers, and other non-Anglican Protestants began to gain a foothold, especially in rural and frontier areas.

Estimated Percentages:

1. Anglicans (Church of England):
    - Early 1700s: ~95% or more of the population officially belonged to the Church of England. Since Anglicanism was the colony religion, all Virginians were required by law to attend Anglican services, pay tithes, and support the church. However, this does not mean all people were devout Anglicans — some likely attended out of obligation rather than conviction.

- By the mid to late 1700s (circa 1760–1775), the percentage of actual practicing Anglicans likely dropped to around 80–85%, as dissenting groups gained influence.

2. Baptists:
    - Early 1700s: Less than 1%, as Baptists were virtually non-existent in Virginia at the start of the 18th Century.
    - Mid to Late 1700s: By the 1760s–1770s, Baptists experienced rapid growth, especially in the Piedmont and backcountry regions. By the time of the American Revolution (1775), they made up 10–15% of the population and were a powerful dissenter force advocating for religious freedom.
3. Methodists:
    - Mid to Late 1700s: Methodists began to emerge in Virginia in the 1760s as part of the evangelical revival inspired by John Wesley and George Whitefield. By 1775, Methodists likely comprised around 5% of the population, though their numbers grew dramatically after the American Revolution.
4. Quakers:
    - Early 1700s: Quakers had a small but established presence in Virginia, particularly in the southeastern region and some rural areas. They made up perhaps 1–2% of the population in the early 1700s. Quakers were likely the largest dissenter group in the early 1700s. Quakers immigrated in much larger numbers in the 1600s compared to the Baptists, likely because Quakers were much worst persecuted in England in the 1600s compared to the Baptists.
    - By the mid to late 1700s, Quaker influence had declined, as many migrated to more tolerant colonies like Pennsylvania, but they likely still accounted for around 1% of the population.
5. Other Dissenters (Presbyterians, Lutherans, etc.):
    - Other dissenting groups, particularly Presbyterians in the Shenandoah Valley and Lutherans among German immigrants, accounted for around 5% of the population by the late 1700s.

Summary Breakdown (circa 1775):

Anglicans: 80–85%
Baptists: 10–15%
Methodists: ~5%
Quakers: ~1%
Other Dissenters (Presbyterians, Lutherans, etc.): ~5%

Impact and Growth:

By the eve of the American Revolution, dissenting groups had gained significant momentum, with Baptists and Methodists in particular challenging the Anglican monopoly and advocating for religious liberty. This movement contributed to the eventual disestablishment of the Church of England in Virginia after the war.

Although the Church of England was thought of as the "official" Church in the Virginia Colony, by the early 1700s other Christian religious groups started appearing in the Colony, with tolerance by the Virginia Colony. These groups were referred to as "dissenters" and included Baptists, Methodists, Quakers, and Presbyterians,. These "non-official" groups were tolerated (not officially bothered) but not without tensions between Church of England parishes and dissenters. The increased tolerance for dissenters was likely influenced by England's passage of the "Toleration Act of 1689" that permitted most Protestant dissenters to worship freely. This attitude (toleration; acceptance) likely started a precedent, which later helped influence America's founders separating state and religion. This tolerance evolved over a period of time and in reaction to a variety of circumstances. For the most part, there was what would be described as a "liberty of conscience" perspective among the late 1700s Colony leaders.

Although Quakers challenged the Anglican establishment and were suspect for their worship practices and defiance of authority, Quakers and Methodists were considered to be less hostile than Baptists towards the Church of England.

In the mid-to-late 1700s, the Methodists started to appear and attract participants. Methodist leaders Robert Williams and Francis Asbury visited the Virginia Colony in the 1770s. Ancestor Isaac Luke (1729-1784; born Eastern Shore, died Portsmouth), a ship carpenter, helped form a Methodist Church in Portsmouth (today's Monumental United Methodist Church). Isaac helped to bring Robert Williams to Portsmouth to speak.

In the early 1700s, Quakers may have been the largest of the dissenter groups. But by 1800, Baptists became the largest dissenter group in Virginia.

In 18th-Century Virginia, the relationships between Quakers and other dissenting religious groups were generally cooperative, though there were occasional tensions. Here is information on some of those relationships:

1. Shared Opposition to the Established Church

- Quakers and other dissenters, such as Baptists, Methodists, and Presbyterians were united in their opposition to the Anglican Church (Church of England), which was the established church in Virginia.

- Dissenters faced persecution, fines, imprisonment, and harassment for preaching without licenses, refusing to pay church tithes, and defying the Anglican religious monopoly.
- This shared opposition created a sense of solidarity among dissenting groups, even though their theological views and practices differed.

2. Religious Tolerance and Advocacy

- Quakers were known for their commitment to religious tolerance and pacifism, which extended to their interactions with other dissenters.
- Quakers advocated for greater religious freedom in Virginia and often supported the efforts of other dissenters to secure legal toleration and protection from persecution.
- Quakers' efforts to promote religious liberty sometimes led them to cooperate with other dissenting groups in legal and political matters.

3. Differences in Doctrine and Practice

- Despite their shared opposition to the Anglican establishment, Quakers and other dissenters differed significantly in their religious practices and doctrines.
- Baptists and Presbyterians were more evangelical and actively sought converts, whereas Quakers relied more on personal spiritual experience and silent worship.
- Quakers rejected formal clergy, sacraments, and outward expressions of faith that other dissenters practiced, which created some theological distance. Quakers did not have formal, paid clergy, but Quakers did have individuals who could be considered as "thought leaders, inspired individuals" with respect to religious and spiritual topics. These individuals likely were influential in ministering within Quaker communities. The term "Public Quakers" was used in the 17th Century, and perhaps later, to refer to Quaker ministers and missionaries - often women as well as men - who felt called to leave their homes and take the Quaker message into public spaces, even in the face of persecution. Quakers in England had a policy of sending missionaries to other countries to minister and promote Quaker communities.

4. Political and Legal Advocacy

- Quakers were among the early advocates for religious toleration, and they contributed to the eventual passage of the Virginia Statute for Religious Freedom (1786), authored by Thomas Jefferson.
- Baptists, who grew rapidly in the 18th Century, were particularly active in pushing for religious freedom and often allied with Quakers and other dissenters to challenge Anglican authority.

5. Social and Ethical Common Ground

- Many dissenting groups, including Quakers, shared a commitment to moral reform and ethical living.
- Quakers, with their strong emphasis on equality, were among the first religious groups to oppose slavery and advocated for fair treatment of Indigenous peoples - positions that sometimes resonated with other dissenting groups, though not universally.

6. Occasional Rivalries

- While the overall relationship was cooperative, occasional rivalries or disagreements over methods of worship, theology, and approaches to social reform existed.
- However, these rivalries were generally minor compared to the broader shared struggle for religious liberty.

In summary, the relationships between Quakers and other dissenters in 18th-Century Virginia were characterized by a mix of cooperation, mutual support, and occasional differences - united by their opposition to the dominance of the Anglican Church and their shared desire for religious freedom.

Quaker Occupations

During the 1600s and 1700s, Quakers often found themselves excluded from many professions due to their religious beliefs, especially in England and other places where the Anglican Church held power. However, Quakers were industrious and became well-known for excelling in certain occupations, where they could operate independently or in like-minded communities.

Here are some of the key occupations 1600s and 1700s Quakers tended to concentrate in:

1. Trade and Commerce

- Merchants: Quakers were prominent in trade, both domestic and international. Their reputation for honesty and fair dealing gave them an edge in business.
- Banking and Finance: Since many traditional careers were closed to them, Quakers became pioneers in banking. Quaker families like the Barclays and Lloyds established banks that are still well-known.

2. Manufacturing and Industry

- Iron and Metalworking: Quakers participated in early industrial ventures, especially in metal goods and tools. Abraham Darby, for instance, was a Quaker who revolutionized iron production.

- Chocolate and Food Production: Famous Quaker families like the Cadburys, Frys, and Rowntrees, who went into the chocolate business in the 18th and 19th Centuries, were known for ethical business practices and concern for workers' welfare.

3. Crafts and Skilled Trades

- Many Quakers were artisans — weavers (linen producers), carpenters, shoemakers, and tailors. These trades allowed them to be self-employed or work in small Quaker-run businesses.

4. Farming and Agriculture

- In rural areas, many Quakers were farmers. Their simple lifestyle and values were compatible with agricultural life, and they often used progressive farming techniques.

5. Printing and Publishing

- Some Quakers became printers and publishers, especially of religious tracts and pamphlets. This was a way to spread their ideas and promote education.

6. Medicine and Science

- Though less common early on due to restrictions, some Quakers did become physicians or engaged in scientific pursuits, particularly in America where religious restrictions were less harsh.

In Virginia, many Quakers operated mills. Doing so could exempt them from the militia. Water, wind, and tidal mills were numerous in the 1700s, representing a major economic endeavor in the Virginia Colony. Mills were used to produce flour, corn meal, and animal feed, all important products. Most plantation-size farms had one, or more, mills.

English Quakers were generally barred from attending universities like Oxford and Cambridge (which required Anglican affiliation), so they often pursued practical, entrepreneurial paths. Their emphasis on integrity, simplicity, and equality often influenced their choice of occupations and how they conducted business.

Quaker Values

In 1816, a Lancastrian School opened in Richmond. The Lancastrian School System was a method of education developed in the early 19th Century by Joseph Lancaster, an English Quaker. It was a monitorial system, meaning that older or more advanced students (called monitors) helped teach younger or less advanced students under the supervision of a single

master. This approach allowed for the education of large numbers of students with minimal resources, making schooling more accessible to the poor.

The Lancastrian School System Connection to Quaker Values:

1. Equality & Universal Education – Quakers believe in the inherent worth and equality of all people. The Lancastrian system promoted education for all, including children from poorer backgrounds, aligning with the Quaker commitment to social justice and inclusivity.
2. Simplicity & Practicality – The system was cost-effective and efficient, reflecting Quaker values of simplicity and practicality. By using peer teaching, it maximized learning with minimal resources.
3. Community & Responsibility – The use of student monitors emphasized shared responsibility, reinforcing the Quaker ideal of community and mutual support.
4. Moral Education – Lancaster's system often included moral and religious instruction, in line with the Quaker emphasis on ethical living and character development.

Overall, the Lancastrian system embodied Quaker ideals by providing an affordable, community-driven, and morally conscious approach to education, making learning more accessible to those who otherwise might have been excluded.

While the school's educational approach was influenced by Quaker values, there is no specific information indicating that Quaker students attended the Lancastrian School in Richmond. The available records suggest that the school primarily served underprivileged children in the city, regardless of their religious affiliations. Detailed records of individual students' religious backgrounds from that period are scarce, making it difficult to confirm the presence of Quaker students at the institution.

By the end of the 1700s and into the 1800s, before the Civil War, Quaker positions on slavery led to much Quaker ostracization in Virginia. This was a key factor in why many Quakers migrated out of Virginia. Much documentary evidence shows that Virginia Colony Quakers were freeing their slaves in substantial amounts by the late 1700s. What had changed? How did the Quakers come to free their slaves that they owned earlier? Did the ideas and goals of the American fight for freedom in the later 1700s influence the Quakers to free their slaves? What changed in Quaker beliefs that led them to free their slaves, but other religious groups did not?

Eventually, most Quakers left Virginia due to their positions, for example, on slavery and military service. Some went to North and South Carolina, but most to Maryland, Pennsylvania, and the Northwest Territories. By the 1840s, very few Quaker Meetings remained in Virginia.

The Quakers in Alexandria were vocal opponents of slavery and supported abolitionist efforts in the region. Their influence contributed to local discussions about human rights and social justice during a time when such views were not widely accepted.

By the 1800s, in the northern states, Quakers became primary participants in the abolitionist movement that was sweeping the north.

In 1840, the World Anti-Slavery Convention was held in London to end slavery and the slave trade. The convention was organized by the British and Foreign Anti-Slavery Society. The convention was called by Joseph Sturge, an English Quaker and founder of the British and Foreign Anti-Slavery Society.

Here are some legislature acts in the 1800s related to slavery that Quakers would welcome in their opposition to slavery:

Slavery Abolition Act of 1833

- Abolished slavery in the British Empire, including most British colonies in the Caribbean and South Africa.
- Ordered the British government to compensate slave owners for the loss of slave labor.
- Set out rights for formerly enslaved people, including the right to not be separated from their families.

The Emancipation Proclamation of 1863

> The 1863 Emancipation Proclamation issued by President Abraham Lincoln declared enslaved people in rebelling states to be free.

Quaker Practices

In the 1600s and 1700s, attending the local church on Sunday offered one of the few, if only, opportunities of socializing, which possibly played a role in church attendance being a much higher percentage of the population than today.

A strong Quaker practice was not to give and take oaths.

Quakers refuse to give and take oaths for several key reasons, rooted in their religious beliefs and values:

1. Biblical Teachings – Quakers take seriously Jesus' command in the Sermon on the Mount:
    - *"But I say to you, do not swear at all... Let your 'Yes' be 'Yes,' and your 'No,' 'No'; for whatever is more than these is from the evil one."* (Matthew 5:34-37)

- James 5:12 also reinforces this teaching: *"Above all, my brothers and sisters, do not swear—not by heaven or by earth or by anything else. All you need to say is a simple 'Yes' or 'No.' Otherwise, you will be condemned."*

These Biblical teachings supported Quaker belief that all speech should be truthful at all times, making oaths unnecessary.

2. Commitment to Truthfulness – Quakers believe in absolute honesty in all situations. Taking an oath implies that truthfulness is only required when an oath is taken, whereas Quakers insist that one must always speak the truth, regardless of whether an oath is sworn.
3. Equality Before God – Swearing an oath often involves invoking divine authority, which Quakers see as unnecessary and potentially implying that some words are more truthful than others. They believe in the equality of all people before God, and that truth should not depend on an external affirmation.
4. Historical Opposition to Hierarchical Authority – In the past, oaths were often required as a sign of loyalty to a monarch or government. Quakers, who believe in the direct relationship between individuals and God, refused to take such oaths, seeing them as a violation of their religious conscience.
5. Legal Alternatives – Because of their refusal to take oaths, many legal systems (such as in the U.S. and U.K.) allow for an alternative: affirming rather than swearing. This means a person simply affirms they will tell the truth without invoking an oath.

These practices have led Quakers to face persecution in the past, particularly in legal and governmental settings, but their steadfastness has influenced broader legal accommodations for those who prefer to affirm rather than swear.

Quakers has a unique and deeply principled approach to managing and making decisions. Some key conclusions about their decision-making practices include:

1. Consensus-Based Decision-Making – Quakers use a process known as *sense of the Meeting*, where they seek unity rather than majority rule. This ensures that decisions reflect the collective discernment of the group rather than competition between opposing viewpoints. This could be a positive with respect to certain decisions but disastrous with respect to other decisions, especially those decisions requiring in-depth insights, such as in accounting or law.
2. Spiritual Discernment – Decision-making is seen as a spiritual practice, guided by divine inspiration (often referred to as the "Inner Light" or the guidance of the Spirit). Participants seek to set aside personal biases and listen for deeper wisdom.

3. Clerks, Not Leaders – Instead of hierarchical leadership, Quakers have clerks who facilitate Meetings but do not dictate outcomes. Their role is to listen, record the group's discernment, and articulate the decision.
4. Silence as a Tool – Quaker Meetings often incorporate silence to allow reflection and deep listening, both to others and to spiritual guidance.
5. Inclusivity and Equality – Since all people are considered to have the Inner Light, every voice is valued equally. There is an emphasis on ensuring all perspectives are heard and considered.
6. Commitment to Integrity – Decisions must align with Quaker values such as simplicity, peace, integrity, community, equality, and stewardship. If a decision conflicts with these core values, it is reconsidered.
7. Patience and Long-Term Thinking – Because consensus is prioritized, decisions can take longer, but they are generally more enduring and deeply accepted by the group.

This approach allows Quakers to make decisions that reflect deep communal and spiritual discernment rather than external pressures or political maneuvering.

Quakers maintained a practice of being in touch with other Quakers in other areas. For example, Virginia Quakers were in touch with Quakers in England, on Maryland's Eastern Shore, and with Quakers in Philadelphia.

The written word, such as books and pamphlets, have played a hugely important role in Quaker practices and history, shaping the movement's identity, spreading its message, and maintaining its spiritual and social cohesion. Here are some key reasons why books and pamphlets (the written word) have been important to the Quakers:

Disseminating Quaker Beliefs

Early Quakers, like George Fox, Margaret Fell, and William Penn, used pamphlets, journals, and books to explain and defend their radical ideas.

Since Quakers rejected formal clergy, written texts were crucial for sharing theology, testimonies, and interpretations of scripture.

Books allowed Quakers to articulate their views on the "Inner Light," pacifism, equality, and simplicity.

Nonviolent Activism and Advocacy

Quaker writings have been key tools in nonviolent resistance - challenging church and state authority, unjust laws, and persecution.

Quakers have used books and pamphlets to promote religious tolerance, abolition of slavery, prison reform, and peace.

Surviving Persecution

In the 17th Century, Quakers were heavily persecuted in England. Books became a form of resistance and survival.

Even while imprisoned, many Quakers wrote journals and tracts that were smuggled out, published, and circulated to raise awareness and gain support.

Spreading the Movement

Books helped the Quaker message spread across the Atlantic to the Americas, especially in Pennsylvania, where William Penn used print to promote the colony as a place of religious freedom. Books were sent by English Quakers to Quakers in the American colonies.

Creating Community Memory

Spiritual autobiographies, such as those of early Friends, became models of piety and conviction for later generations.

Meeting records, discipline books, and journals have created a kind of institutional memory, helping Quakers stay grounded in their values even as they grew.

Books have been important to the Quakers—they have been a lifeline, a megaphone, and a mirror for their beliefs and struggles.

Changes in Quaker Practices Over Time

By the mid-1800s, Quaker dressing in customary ways unique to Quakers, which set Quakers apart, begin to change. Girls and women were allowed to add “frills” to their clothing.

By the mid-1800s, Quaker use of thee and thou and perhaps other unique vocabulary patterns begin to drop out of Quaker speech.

By the mid-1800s, there was a relaxation of not using head stones in cemeteries.

By the latter part of the 1800s, separate women's Meetings were phased out in many branches of Quakerism, allowing women full participation, including in Meetings for Business.

By the latter part of the 1800s, the practice of excommunicating individuals from the Quaker community when they marry outside the community disappears.

In 1921, Reformed (Liberal) Quakers drop prohibitions against dancing and card playing.

There have been quite a few misconceptions and stereotypes about Quakers and their practices over the years, some of which come from misunderstandings of their practices, beliefs, appearance, or historical actions. Here are some of the more common ones:

Stereotype: Quakers are the same as the Amish or Mennonites

Reality: While all are part of the broader Christian tradition and share some values like simplicity and peace, Quakerism are quite distinct. Quakers don't have a uniform dress code, they embrace modern technology, and they have a range of theological views—from Christian to non-theistic.

Misconception: Quakers are silent all the time

Reality: Silent worship is a distinctive form of Quaker meeting (especially among unprogrammed Quakers), but it's not the whole story. Many Quakers also have "programmed" services with hymns, sermons, and structured worship. Silence is used as a spiritual practice, not a lifestyle rule.

Myth: Quakers are pacifists because they are passive or weak

Reality: Quakers' commitment to nonviolence is rooted in a strong ethical stance, not a lack of courage. Many Quakers have historically taken bold actions for peace and justice - often putting themselves in danger, such as by opposing slavery, resisting war, or aiding in civil rights movements.

Assumption: Quakers don't believe in clergy because they do not value leadership

Reality: Quakers believe in the "priesthood of all believers," which means everyone can have direct access to the Divine. They emphasize shared leadership, but that does not mean they reject spiritual guidance or wisdom - just the formal role of clergy.

Quaker Oats guy = actual Quaker

Reality: The Quaker Oats brand adopted the name and image because it suggested honesty, integrity, and purity - but there's no actual connection between the cereal and the religious group, Quakers.

Belief: Quakers are mystical or esoteric

Reality: While some Quakers might be drawn to mysticism or inner spiritual experience, the movement generally emphasizes practicality, social justice, and simplicity more than esoteric rituals or secret doctrines.

Quaker Political Views

Quakers were largely opposed to the American Revolution due to their religious commitment to pacifism and nonviolence. They believed in avoiding war and conflict, which made them reluctant to support either the American or British side. Some Quakers, particularly younger or less orthodox members, did support the revolution, with a few even taking up arms. These individuals were often disowned by their Meetings for violating Quaker principles. While most Quakers did not fight, Quakers were active in providing humanitarian aid, including helping prisoners and maintaining order in communities affected by the war.

Samuel Pleasants (1737-1807; born Henrico County, Virginia Colony, died Philadelphia), a member of the Virginia Pleasants Quaker family, in 1777 was imprisoned, along with other Quakers, in Winchester, Virginia for their refusal to support the war against Britian.

In the early 1800s, Quakers were not strongly aligned with either the Federalists or the Republicans (later known as the Democratic-Republicans). However, their values and social priorities led them to have sympathies that could align with different aspects of both parties:

1. Federalists: Quakers often favored the Federalists due to their emphasis on order, stability, and the rule of law. Many Quakers valued a strong central government that could enforce laws against slavery and promote commerce, as some Quakers engaged in business and trade.
2. Republicans (Democratic-Republicans): At the same time, the Quakers' advocacy for pacifism, abolitionism, and equality resonated with some of the Democratic-Republicans' ideals of individual rights and opposition to aristocratic privilege. Additionally, the Democratic-Republicans were more rural and agrarian, which overlapped with the lifestyle of many Quakers.

Quakers historically supported candidates who aligned with their values, particularly in opposition to war, slavery, and injustice. Their preferences evolved over time:

1. Early Presidential Elections (1788–1820s)
    - Quakers generally leaned toward Federalists, like John Adams, because of their preference for a strong, stable government.
    - Many opposed Thomas Jefferson (Democratic-Republican) due to his association with the French Revolution and perceived radicalism.
2. Anti-Slavery and Reform Era (1830s–1850s)
    - Many Quakers, especially in the North, began supporting anti-slavery candidates.

- They shifted away from the Democratic Party, which was pro-slavery, and leaned toward:
    - John Quincy Adams (1824, 1828, National Republican)
    - William Henry Harrison (1840, Whig)
    - James G. Birney (1840, 1844, Liberty Party)
    - Free Soil Party Candidates (1848, 1852)

3. Rise of the Republican Party (1850s–1890s)
    - As abolitionists, Quakers widely supported Abraham Lincoln (1860, 1864, Republican) and the Republican Party, which opposed slavery.
    - They continued to favor Republicans like:
        - Ulysses S. Grant (1868, 1872)
        - Rutherford B. Hayes (1876)
        - James A. Garfield (1880)
    - However, some Quakers were also drawn to third-party movements advocating social justice.
4. Progressive Era and Early 20th Century (1900–1940)
    - Quakers increasingly supported progressive reformers, including:
        - Theodore Roosevelt (1904, Republican & 1912, Progressive Party)
        - Woodrow Wilson (1912, 1916, Democrat) due to his peace-oriented rhetoric (though some opposed his entry into World War I).
    - Many Quakers later leaned toward Franklin D. Roosevelt (1932, 1936, 1940, Democrat) for his New Deal policies and peace-oriented stance before World War II.

Overall, Quakers tended to favor Federalists, Republicans, abolitionists, and progressive reformers, often shifting to third-party candidates when major parties did not align with their principles.

Ultimately, the Quakers prioritized their religious and moral principles over partisan politics. They were especially focused on abolitionism, pacifism, and social justice, which did not always fit neatly into the platforms of either political party of the time.

Quaker Marriages

The history of the formal performance of a marriage ceremony that fulfills the legal requirements to create a legally recognized marriage in Virginia has evolved over time, reflecting changes in religious practices, government regulations, and societal norms. Here's an overview of key developments:

Colonial Era (1607–1776)

- In the early years of the Virginia colony, marriage was primarily a religious matter. The Church of England was the established church, and only Anglican ministers were authorized to solemnize marriages.
- A couple typically had to publish banns (public announcements of their intention to marry) in their parish church or obtain a marriage license from the colonial governor or county clerk.
- Some exceptions existed for Quakers and other dissenters, who often faced legal restrictions on their ability to marry within their own faith traditions.

Post-Revolutionary Period (1776–1800s)

- After the American Revolution, religious freedom expanded, and non-Anglican ministers gained the right to solemnize marriages.
- Virginia law began requiring civil registration of marriages, ensuring they were legally recognized regardless of religious affiliation.
- By the early 19th Century, justices of the peace were also granted the authority to perform marriages, offering a secular alternative to religious ceremonies.

19th Century Developments

- The state continued to refine marriage laws, including record-keeping requirements. By the mid-1800s, all marriages had to be registered with county clerks to be legally valid.
- The role of civil officials in performing marriages increased, reflecting a broader shift toward secular governance in marriage law.
- Marriage licenses became a standard requirement, replacing the traditional practice of publishing banns.

The history of Quaker marriages in Virginia reflects both the religious practices of the Quakers and the evolving legal framework of the colony and state. Here's an overview:

Colonial Era (1600s–1776)

- Quakers arrived in Virginia in the mid-1600s but faced legal persecution. The Anglican Church was the established religion, and marriages were required to be officiated by Anglican ministers.
- Quakers, however, conducted their own marriages according to their beliefs, emphasizing a direct, unmediated relationship with God. Marriages took place in Quaker Meetings without clergy, as Quakers did not recognize ordained ministers.
- These marriages were often considered legally questionable by colonial authorities, leading to instances where Quaker couples faced fines or were required to reaffirm their marriages in Anglican courts.
- Despite restrictions, Quakers maintained detailed marriage records, following a process in which the couple announced their intent multiple times at Meetings and obtained the approval of their community.

Post-Revolutionary Virginia (1776–1800s)

- With the American Revolution and the disestablishment of the Anglican Church, religious freedom expanded in Virginia. Laws increasingly recognized non-Anglican religious groups, including Quakers.
- In 1780, Virginia passed a law allowing dissenting ministers to perform marriages. However, since Quakers did not use ministers, they were granted an exception in 1786, legally recognizing marriages solemnized in Quaker Meetings.
- Quaker marriage practices continued with strict community oversight. Couples had to obtain approval from their local Meeting, ensuring that both individuals were Quakers and that no objections arose from family or Meeting members.

19th and 20th Centuries

- As Quaker communities declined in Virginia due to westward migration and social pressures, the number of Quaker marriages decreased.
- By the late 19th and early 20th centuries, Quakers were a small presence in Virginia, but those who remained continued their traditions.
- Quaker marriages became fully recognized under broader U.S. laws ensuring religious freedoms, and Quaker Meetings continued to keep careful marriage records.

Modern Era

- Today, Quaker marriages in Virginia remain in accordance with the traditional practice of self-uniting ceremonies, with the couple making solemn vows in front of their Meeting.

- Virginia law accommodates Quaker marriages, recognizing them as legal under religious freedom protections.

Quaker Interactions with Native Americans

Quakers consistently, over long periods of time, beginning in the 1700s, interacted well with native American individuals and tribes. This led to Quakers acquiring a reputation of successful Indian interactions, which eventually led to the US government, for example, under President Ulysses Grant, calling on Quakers for special roles in interacting with Indians tribes. Quakers, as with reactions to slavery, were bothered by bad treatments of Indians.

President Grant implemented a policy of appointing Quakers to positions dealing with Indian affairs, likely because Quakers had good success interfacing with Indian individuals and tribes.

Quakers played a significant role in the Indian Peace Commission (1867–1868), which was established by the U.S. government to negotiate peace with Native American tribes on the Great Plains. Quaker involvement stemmed from their longstanding commitment to pacifism, fair treatment of Indigenous peoples, and advocacy for just policies in Indian affairs.

The Indian Peace Commission was a group established by the U.S. Congress in 1867, following the Civil War, with the primary goal of negotiating peace treaties with various Native American tribes on the Great Plains, aiming to resolve conflicts and move tribes onto reservations through diplomacy rather than force. This commission was considered the last major attempt by the government to peacefully settle with Native American tribes, though its efforts were largely unsuccessful due to ongoing settler encroachment on tribal lands and cultural misunderstandings during negotiations.

Key points about the Indian Peace Commission:

- Formation: Established by an act of Congress on July 20, 1867, with the intention of establishing peace with "hostile Indian tribes."
- Composition: The commission consisted of both civilian members and military officers, including notable figures like General William T. Sherman.
- Target Tribes: The commission focused on negotiating with tribes like the Comanche, Kiowa, Arapaho, Cheyenne, Lakota Sioux, and Navajo.
- Objectives: The primary aim was to establish large reservations for the tribes, encouraging them to adopt a settled, agricultural lifestyle, and assimilate into white society.
- Challenges and Failures: Despite initial agreements, the commission's efforts were hampered by several factors including:

- Lack of Enforcement: Settlers often ignored treaty provisions and encroached on reservation lands.
- Internal Tribal Disagreements: Not all members of the tribes agreed to the terms of the treaties, leading to internal conflicts.
- Cultural Misunderstandings: The commission struggled to fully understand Native American culture and decision-making processes.

Although the Indian Peace Commission did manage to secure some treaties, its overall impact was limited as it ultimately failed to prevent widespread conflict between Native Americans and settlers in the West.

Quaker Involvement in the Indian Peace Commission:

1. Advisory and Moral Influence – Quakers were not official members of the Indian Peace Commission itself, but they were highly influential in shaping its recommendations and policies. Many government officials viewed Quakers as honest brokers due to their history of fair dealings with Native Americans.
2. Policy Advocacy – The Peace Commission's 1868 report, influenced by Quaker principles, criticized the military's harsh treatment of Native Americans and called for a more humane approach. It advocated for a shift from military control of Indian affairs to civilian oversight, including religious groups like the Quakers.
3. Leadership in the "Quaker Policy" (1869) – The commission's findings helped lay the groundwork for President Grant's "Quaker Policy," which sought to reform the Indian Bureau by placing Native American affairs under the administration of Christian religious groups, especially Quakers. This was based on the belief that Quakers' commitment to honesty, nonviolence, and education would result in better relations with Native tribes.
4. Management of Indian Agencies – Under Grant's policy, Quakers were appointed as Indian agents on several reservations, including those for the Cheyenne, Arapaho, Kiowa, Comanche, and other tribes. They worked to establish schools, promote agricultural practices, and reduce corruption in the Bureau of Indian Affairs.

Challenges and Limitations:

1. While Quakers sought to protect Native rights and promote peace, their efforts were often constrained by broader federal policies that favored westward expansion and assimilation.

2. Many Native Americans resisted the reservation system that Quaker agents administered, as it often undermined their traditional ways of life.
3. The military and other government officials sometimes opposed Quaker policies, seeing them as too lenient.

Although the Quaker influence in Indian affairs declined in the late 19th Century, their involvement in the Indian Peace Commission and the subsequent "Quaker Policy" marked a rare attempt at a nonviolent and reform-oriented approach to U.S. relations with Indigenous peoples. Their efforts reflected their broader commitment to social justice and nonviolence, even as the government ultimately continued policies of forced removal and assimilation.

Petitions and Laws Related to Quaker Values

Several significant petitions related to Virginia Quakers arose in the 18th and 19th centuries, often concerning religious freedom, pacifism, and slavery. Some examples include:

1. Petitions for Religious Liberty (18th Century) – Virginia Quakers, along with Baptists and other dissenters, submitted petitions to the Virginia government advocating for the separation of church and state. These petitions contributed to Virginia's eventual disestablishment of the Anglican Church and influenced the Virginia Statute for Religious Freedom (1786).
2. Petitions Against Military Service (18th & 19th Century) – As pacifists, Quakers frequently petitioned for exemptions from military service and fines imposed on those who refused to bear arms. These petitions were often directed at the Virginia legislature, seeking legal protections for their conscientious objection.
3. Anti-Slavery Petitions (Late 18th - Early 19th Century) – Virginia Quakers, particularly in the 1780s and early 1800s, were among the most vocal opponents of slavery. They submitted petitions to the Virginia General Assembly urging for gradual emancipation and legal pathways for manumission (the freeing of enslaved individuals). However, Virginia laws increasingly restricted manumission in the early 19th Century.
4. Petitions for the Protection of Free Black Communities – Virginia Quakers submitted petitions against laws that sought to expel freed African Americans from the state or restrict their rights. These efforts were largely unsuccessful as Virginia became more restrictive toward free Black populations in the antebellum period.

In 1766, Quakers petitioned the General Assembly for relief from fines for not serving in the military. This led to a 1766 law exempting Quakers from appearing at general musters and from providing a set of arms. And they could pay for a substitute when residents were called up.

Quakers as early as the 1790s made petitions to the United States Congress calling for the abolition of slavery and the slave trade.

In 1819, the Goose Creek Meeting in Loudon County submitted a petition to the Virginia General Assembly seeking permission to sell land along the south fork of Beaver Dam. In the petition, the Meeting argued that selling the property would allow it to better serve its religious needs. The petition led to an act allowing the Goose Creek Meeting to officially hold and manage property for their Meeting. The act provided a legal framework ensuring that Quaker worship and community activities could continue without legal disputes over land ownership. This was significant because Quakers were often cautious about legal entanglements due to their religious principles, and this law helped clarify Meeting rights regarding property ownership in Virginia.

The Virginia General Assembly passed a law in 1836 that allowed Quakers and other religious groups opposed to slavery to legally record their opposition. This law was significant because it provided a legal mechanism for Quakers to distance themselves from the institution of slavery without directly violating Virginia's strict pro-slavery laws. Specifically, the 1836 law permitted Quakers to file official statements with county clerks affirming their opposition to slavery. However, it did not grant them any power to free enslaved individuals beyond what was already allowed by existing manumission laws, which had been increasingly restricted by Virginia's legislature after Nat Turner's Rebellion in 1831.

The 1830s saw increasing numbers of petitions being submitted to the United States Congress calling for the abolition of slavery. This had the effect of increasing hostilities in the southern states to antislavery groups such as the Quakers.

In 1852, Quakers submitted a petition to the United States Congress opposing the Fugitive Slave Act.

In 1877, a Quaker petition was presented to the United States Government, advocating for the abolition of the death penalty based on moral and religious grounds.

Several significant laws in Virginia's history affected Quakers, primarily because of their religious beliefs and pacifist stance. Here are some key laws that impacted them:

1. 1661 Virginia Act Against Quakers – This law specifically targeted Quakers, banning their meetings and authorizing punishment, including fines and imprisonment, for anyone who attended or hosted a Quaker gathering. Quakers were viewed as a threat to the established Anglican Church and colonial order.

2. 1662 Law on Oaths and Military Service – Quakers, who opposed swearing oaths and military service due to their religious beliefs, faced penalties for refusing to swear allegiance to the government. This law made it difficult for them to participate in legal and civic affairs.
3. Act of Toleration (1689, in England, extended to Virginia later) – While primarily an English law, this act eventually provided some relief to Quakers in Virginia by granting limited religious toleration to non-Anglicans, including the right to worship privately, though non-Anglicans were still subject to restrictions.
4. Virginia's Religious Assessment and Disestablishment (late 18th Century) – As Virginia moved toward religious freedom, laws such as the Virginia Statute for Religious Freedom (1786), authored by Thomas Jefferson, helped end government-enforced religious conformity, granting Quakers more freedom to worship without persecution.
5. Militia and Conscientious Objector Laws – Throughout the colonial and early U.S. periods, Virginia had laws requiring military service. Quakers, as pacifists, often sought exemptions, which were sometimes granted but usually required them to pay fines or provide substitutes.

These laws illustrate the challenges Quakers faced in Virginia but also highlight how legal changes eventually allowed them greater religious freedom.

Virginia Quakers and Slavery

Quakers were instrumental in advocating for and achieving the 1782 Virginia Manumission Act, which allowed slave owners to emancipate their slaves through a will or deed. In 1784, the Virginia Yearly Meeting of Quakers declared that slaveholders who refused to free their slaves would be expelled from the Meeting.

Here are more details:

- Quaker Influence: Quakers, particularly in Virginia, were strong advocates against slavery and actively worked to persuade the Virginia legislature to pass the Manumission Act of 1782.
- Manumission Act of 1782: This law, passed in 1782, allowed slave owners to emancipate their slaves through a will or deed.
- Virginia Yearly Meeting Action: In 1784, the Virginia Yearly Meeting of Quakers took a decisive stance against slavery by declaring that Quaker slaveholders who refused to manumit their slaves would be expelled from the Meeting.

- Quaker Emancipation Efforts: By 1790, nearly all Quaker slaveholders in Virginia had freed their slaves, demonstrating the impact of the Manumission Act and the Quaker movement's commitment to abolition.
- Robert Pleasants' Role: Robert Pleasants, a prominent Virginia Quaker, played a key role in the manumission movement, petitioning the Virginia legislature and advocating for the freedom of enslaved people.
- The Pleasants Case: The *Pleasants v. Pleasants* case (1799) was a landmark decision in the Virginia Court of Appeals that dealt with issues surrounding the manumission (freeing) of enslaved individuals based on a Pleasants' will. The court decided that the will request could stand, resulting in the largest judicial manumission in U.S. history (440 slaves).
- 19th Century: However, as the 19th Century progressed, backlash against emancipation efforts grew, and Virginia eventually restricted manumission again in 1806, requiring freed individuals to leave the state. Despite this, Quakers continued to be active in abolitionist efforts, both in Virginia and beyond.

Quaker Persecutions

Quakers faced legal and social challenges in the colonies, including hostility for their refusal to take oaths or bear arms. Virginia enacted anti-Quaker laws in 1659, including the death penalty for noncompliance.

In 1804, attempts were made in Virginia to deny Quakers of certain rights.

Periods of wars that the United States participated in, such as the American Revolution, the War of 1812, the Mexican War, and the Civil War were periods of difficulties for Quakers due to their anti-war positions and refusal to enter military service.

During various periods, Meeting Houses suffered vandalism. For example, in 1866, a Meeting House in Nansemond County was likely intentionally set on fire.

During the Civil War, Quaker communities, including those in Virginia, faced significant challenges due to their pacifist principles. Government interference in Quaker worship was a problem during this period, as exemplified by the experiences of the Somerton Friends Meeting (in Nansemond County). The Somerton Friends Meeting, like many Quaker communities, faced significant challenges during the Civil War due to their religious commitment to pacifism, abolitionism, and neutrality.

Statistics Related to Quakers

Mid-1800s statistics indicated that less than 100,000 Quakers were in the United States.

1860 statistics indicated that about 4,500 Quakers were in the Virginia and Maryland area. This included about 1,000 in Northern Virginia (185 - Alexandria; 91 - Prairie Grove; 334 - Goose Creek; and 227 - Hopewell).

1880 statistics stated that there were 100,000 Quakers in the United States, with 6,000 in Virginia.

The 1890 United States Census has 106,000 Quakers in the United States.

The 1890 United States Census indicates that about 80% of the Quakers in Northern Virginia were reformed (liberal) versus orthodox.

A 1901 study using data from thirteen Yearly Meetings found that member deaths associated with the Meetings exceeded members giving birth by 152. In ten Eastern Meetings, death exceeded births by 243.

1910 statistics indicated about 125,000 Quakers in the United States.

Recent estimates place the number of Quakers in the United States at approximately 75,000. This number includes both unprogrammed and programmed branches of Quakerism.

Quaker membership has been declining over the years, but the influence of Quaker values and activism continues to be notable in areas such as peace, social justice, and environmental stewardship.

Monumental Virginian Quakers

John B Crenshaw (1820-1899) A Hanover County Cedar Creek Meeting Clerk and a Quaker minister who lived near Richmond during the Civil War. John is known for being an aid to Quakers who were drafted into the Confederate Army against their religious beliefs.

Micajah Crew (1750-1822) A Virginia Quaker, Micajah is known for his involvement in the Virginia Society for Promoting the Abolition of Slavery. He also participated in outreach efforts to include Methodists and Baptists in the abolitionist cause, demonstrating Quakers' willingness to work with other religious groups.

John Harris (1657-1733) One of the builders and overseers in the 1720s of the first Meeting House for the Cedar Creek Meeting in Hanover County.

Benjamin Hallowell (1799-1877) A Quaker educator and scientist. He was the first president of the Maryland Agricultural College, which eventually became part of the University of Maryland system. He was very influential in education, especially in mathematics and science, and also

supported abolitionism. He lived most of his life in Alexandria, Virginia, where he was a good friend of Edward Stabler II.

Samuel M Janney (1801-1880) A Northern Virginia Quaker leader, Samuel is remembered as a minister, educator, author, abolitionist, and a relative of philanthropist Johns Hopkins. Janney worked to improve education for African Americans and Native Americans.

Elizabeth Van Lew (1818-1900) Elizabeth, a Richmond Unionist and abolitionist, is primarily known for her role as a Union spy during the Civil War. She led an underground network, gathering intelligence on Confederate operations and assisting Union prisoners at Richmond's Libby Prison. Van Lew was also a philanthropist, aiding both Union soldiers and former slaves.

John Lynch (1740-1820) John is primarily known for founding the city of Lynchburg. He established in 1757 a ferry service on the James River at Lynchburg and was also a merchant and abolitionist. Lynch is credited with donating land for Lynchburg's courthouse and for the South River Quaker Meeting House and burying ground. He also freed his own slaves and consistently supported the antislavery movement.

Sarah Clark Lynch (1716-1792) The mother of John Lynch, she was instrumental in organizing the Quaker community in the Lynchburg area.

Dolly Payne Madison (1768-1849) Dolly's father was a clerk of the Cedar Creek Meeting, and she attended a Cedar Creek Meeting school. The wife of the fourth president of the United States, James Madison, she used her social skills to help her husband achieve his political goals. She was the first President's wife to formally associate herself with a public charity, supporting a home for orphaned girls in Washington, D.C.

William Mifflin (1745-1798) From Virginia's Eastern Shore, an abolitionist and early advocate of reparations for slavery.

Robert Pleasants (1723-1801) Robert Pleasants was an antislavery activist who founded the Virginia Society for Promoting the Abolition of Slavery and sued to enforce the manumission of his family's slaves as called for in his father's and half-brother's wills.

William Reynolds (1756-1828) William is known for his role as a merchant in Yorktown, his service as a paymaster for Virginia troops, and his later appointment by President George Washington as the collector and inspector of revenue for the port of Yorktown. He also served as a Yorktown council member.

Richard A. Ricks (1831-1911) For many years, Richard was a strong supporter of the Richmond Quaker Meeting.

Edward Stabler II (1769-1831) From Petersburg, Edward was a prominent Quaker and the postmaster of Alexandria, Virginia, for 30 years. For several years, Stabler was an elder at the

Fairfax Monthly Meeting. An elder is a person appointed to nurture the spiritual life of the meeting and guiding and encouraging individual and group spiritual growth.

Noah Haynes Swayne (1804-1884) Noah, a Virginia Quaker, is primarily known for being the first Republican appointed to the United States Supreme Court. He was also a devout abolitionist who left Virginia for Ohio due to his opposition to slavery. In addition, he sought the Republican nomination for President in 1860, losing to Abraham Lincoln.

7. Quaker Decline

Here is a table that compares annual growth rates of membership numbers from 1800 to 1900 for four denominations (Baptists, Methodists, Presbyterians, and Quakers):

Denomination	Estimated 1800 Numbers	Estimated 1900 Numbers	Annual Growth Rate from 1800 to 1900 in Percent
Baptist	100,000	3,750,000	3.3
Methodist	65,000	4,000,000	3.8
Presbyterian	225,000	1,750,000	2.4
Quaker	55,000	105,000	0.1

The estimated numbers are provided by ChatGPT Artificial Intelligence. Here is what ChatGPT has to say about it estimates of church denomination populations in the 1800s:

> ChatGPT's estimates of church denomination populations in the 1800s should be taken with caution. While ChatGPT can provide general trends based on historical knowledge, ChatGPT information is not sourced from real-time databases, and ChatGPT lack direct access to archival records, census data, or denominational reports from that era.

ChatGPT is being cautious, at it should, about estimates, but it should be pointed out that the Quaker estimated 1900 number (105,000) in the above table agrees well with the United States 1900 Census number.

Even with the cautiousness, the remarkable low Quaker 1800 to 1900 annual growth rate compared to the other denominations should be accepted as alarming.

More recent membership statistics support the conclusion that in 1987 Quaker membership in the U.S. and Canada peaked at approximately 140,000. By 2017, this number had decreased to about 81,000, reflecting a decline of over 40% over three decades.

These membership statistics are ominous as they suggest that the continued sustainability of the Quaker denomination is threatened.

Why would descendants of late 1600s to early 1700s Quaker ancestors not continue to be Quakers?

Here are some possible reasons:

1. Rural to Urban Migration and Industrialization

- During the 19th Century, the U.S. experienced rapid urbanization and industrialization, which changed the social fabric of society.

- Many Quakers, traditionally agrarian and community-focused, struggled to adapt to urban environments.
- The shift away from rural communities where Quaker values thrived led to a disconnect between traditional Quaker life and the rapidly changing society.

2. Loss of Identity and Assimilation

- As mainstream American society became more secular and diverse, many Quakers began to assimilate into broader Protestant denominations or abandon religious practices altogether.
- Some Quaker families left because they found its strict lifestyle and discipline too restrictive or out of step with modern life.

3. Rigid Discipline and Disownment Practices

- Quakers maintained a strict disciplinary system, and members who violated core principles (such as marrying outside the faith or engaging in military service) were often disowned.
- This practice resulted in a significant loss of members over time, as younger generations rejected the strict adherence to Quaker rules.

4. Influence of Evangelical Movements

- The 19th Century saw a rise in evangelical Protestant movements that attracted individuals who might have otherwise been inclined toward Quakerism.
- Evangelical movements emphasized revivalism and emotional religious experiences, which contrasted with the quiet, contemplative practices of Quaker worship.

5. Education and Exposure to New Ideas

- Increased access to education and exposure to secular and scientific ideas challenged traditional Quaker beliefs.
- As Quakers embraced higher education and intellectual pursuits, some distanced themselves from the simplicity and spiritual discipline of the Quaker tradition.

In this work, I have been able to identify several late 1600s to mid-1700s ancestors (of my eight great grandparents) who were, or likely were, Quakers (see **Section 4. Ancestors Who Were Quakers, page 28**). But none of my eight great grandparents, as best as I have been able to determine, were Quakers. This result is consistent with the conclusion that Quakerism has a problem with membership retention. And as I ponder why none of my eight great grandparents

were Quakers, I should consider as an explanation the above five possible reasons for why descendants of late 1600s to early 1700s Quaker ancestors might not be Quakers.

However, encouraging, Virginia Quaker Meetings and their memberships more recently, for example, in the later part of the 20th and the 21st Centuries, appear to be on the rise.

Some of the reasons for this encouraging growth of Virginia Quaker Meeting numbers and their membership sizes might be:

- New Meetings are being established in urban areas where population growth provide opportunities for outreach.
- Quakerism has long emphasize practices that might be more endearing to urban areas. For example:

    Quakers have a history of being heavily involved in social justice causes such as equality, peace, and prison reform.

    Quakers maintain a long tradition of promoting education and intellectual inquiry.

    The 20th Century saw Quakers engaging more actively in pacifist and civil rights movements, which help attract individuals who are drawn to such results.