

**United States Department of the Interior  
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES  
MULTIPLE PROPERTY DOCUMENTATION FORM**

This form is used for documenting multiple property groups relating to one or several historic contexts. See instructions in *How to Complete the Multiple Property Documentation Form* (National Register Bulletin 16B). Complete each item by entering the requested information. For additional space, use continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

New Submission       Amended Submission

**A. Name of Multiple Property Listing**

Quaker-related Historic and Architectural Properties of Montgomery County, 1753-1900

**B. Associated Historic Context**

The Quaker Presence in Montgomery County

**C. Form Prepared By**

Name/title Kimberly Prothro Williams  
Organization M-NCPPC, Montgomery County Historic Preservation Date July 1999  
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**D. Certification**

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this  nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets  does not meet the National Register criteria. I recommend that this property be considered significant  nationally  statewide  locally. ({} See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Signature of the Keeper

Date

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

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**STATEMENT OF HISTORIC CONTEXT**

Introduction

This Multiple Property Listing consists of a single associated historic context, "The Quaker Presence in Montgomery County, Maryland." It provides an historic background on the origins of Quakerism, its introduction into Maryland and Montgomery County, and then thoroughly examines Quaker influence on area history, culture and architecture. Although the context is meant to cover all of Montgomery County, research indicates that the Quaker influence in the county was primarily concentrated around the Sandy Spring area. The associated property types provides a discussion of Quaker-related buildings, including domestic, religious and institutional. The context spans the period 1725 to 1960.

George Fox and the Society of Friends

Quakerism first appeared in England in the middle of the 17th century, towards the end of a hundred-year period of religious unrest. During this time, there had been many attempts to "purify" the Anglican Church in England, producing a wide variety of Puritan religions. On the far left of this multitude was a sect known as the *Seekers*. The *Seekers* were people untouched by or disillusioned with the doctrines and religious practices found in all churches of the 17th century. No established religion satisfied them and they themselves never organized into a formal religious group. They instead "waited" for a prophet or apostle to appear before them and lead them.<sup>1</sup> In 1652, such a prophet did emerge, in the person of George Fox. Fox was an intense soul and powerful speaker whose personal insights and religious experiences quickly gripped, at first the *Seekers*, and then the members of established religious groups. With George Fox as their leader, this new band of faithfuls, who called themselves the "Children of Light," then the "Friends of Truth," (or just Friends), and only later, Quakers,<sup>2</sup> began an intensive and effective campaign of preaching the Gospel.

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<sup>1</sup> Kenneth Carroll, *Quakerism on the Eastern Shore* (Baltimore, MD.: The Maryland Historical Society, 1970), 1-5.

<sup>2</sup> George Fox credits Justice Gervase Bennett with creating the term "Quaker," because Friends trembled and quaked at the word of the Lord. In reality, the term was already in use for other sects that also quaked, shivered, and trembled in religious fervor. At first the name was used in derision, but soon came to be accepted even by Friends. William Penn even wrote a pamphlet, "Quakerism, a New Nickname for Old Christianity." Today, the term Quaker is interchangeable with Friend. (Jane Yolen, *Friend, the Story of George Fox and the Quakers*, The Seabury Press, New York, p. 39.)

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Fox was born in 1624 in Leicestershire, England to strongly religious parents. Disenchanted with his religious options at home, Fox left at the age of 19 on a spiritual pilgrimage. After a year of "lonely searching," he became more and more disillusioned with the priests and organized religion and began to turn to the dissenters. Here, too, he was disheartened, as he saw "there was none among them that could speak to my condition."

In 1647, at the very nadir of his religious searching, Fox had an epiphany which he describes in his *Journals* as follows: ". . . then, Oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy."<sup>3</sup> Following this religious experience, Fox traveled widely in the north country of England and preached. His preaching influenced many of the separatist groups and drew a number of people under his leadership. After several years of preaching and traveling, Fox underwent the experience that marked the birth of Quakerism and Fox as its Apostle: in 1652, from atop Pendle Hill in northern England, he had a vision of "a great people to be gathered." Pendle Hill is a fairly steep hill in Lancashire, England with a commanding view of the Irish Sea. Fox felt moved to climb the hill, and once upon it, had his vision of a great people to be gathered. He imagined these people to be the Yorkshire Seekers, and ecstatic, scrambled down the hill, pausing only to drink from a clear spring, which is still called "George Fox's well."<sup>4</sup> Over the course of the next few days, Fox preached to a large group of Seekers (over 1,000) who had come together for a general meeting. For many of these Seekers, there was no doubt that George Fox was the prophet for whom they had been waiting. Under Fox's guidance and leadership, these new followers went forth to make converts throughout Great Britain.

The message carried by George Fox brought light, hope and joy in a time of religious confusion. The central focus of his message was that "Christ has come to teach his people himself." Fox argued that the same Spirit inspired men today as in Bible times--for the spirit has never ceased to exist in human hearts. He also taught that the Spirit is universal, or that "every man is enlightened by the divine light of Christ." Unlike the Puritans of their day, Fox did not emphasize "faith" or the belief in religious doctrines or creed. To the Quaker, salvation came through union with the Spirit.<sup>5</sup>

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<sup>3</sup> From *The Journal of George Fox* as quoted in Kenneth Carroll, *Quakerism on the Eastern Shore*, 3.

<sup>4</sup> Yolen, Jane, *Friend: the Story of George Fox and the Quakers* (New York: The Seabury Press), 1972.

<sup>5</sup> Kenneth Carroll, *Three Hundred Years and More of Third Haven Quakerism* (Easton, MD.: The Queen Anne Press, 1984), 13.

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Fox and his followers also believed that the power of the Spirit of Christ can overcome and eliminate the demonic forces of evil and sin. Fox experienced and knew the power of sin and evil in his own life and in the world around him, but he also experienced the power of the Spirit, "...I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that, I also saw the infinite love of God; and I had great openings."<sup>6</sup>

Despite its fundamental religious foundation, Quakerism proved to be more than a religious experience. It was a community of people who shared strong moral and ethical beliefs. Like the Puritans, Quakers were committed to the virtues of reverence, chastity, sobriety, frugality, industry, and honesty. But their belief system went beyond these Puritan values, and embraced the more complex virtues of peace, equality, and community.<sup>7</sup>

In practical terms, Friends firmly believed that church and state should be distinct and separate. They argued against a "paid" ministry or priestly class. According to Quaker theory, anyone, man or woman, adult or child, learned or illiterate, could be divinely commissioned to preach the word of the Lord.<sup>8</sup> They believed in equality for all, including women and blacks, and were, after a certain point, openly opposed to slavery. They were pacifists and disbelievers in all war. They rejected "worldly" amusements and intoxicating drink. Quakers adopted a plainness of dress and speech that rejected the notion of authority. For instance, Quakers refused to "give hat honor," that is remove their hat in the presence of authority, nobility, or wealth. Quakers believed in equality for all people, and thus refused to submit or recognize "higher powers." Similarly, Quakers spoke in "plain language", that is they used the terms "thee" and "thou" to all people. At the time, it was customary only to use those terms to relatives or servants, or "inferiors," while, the upper class was supposed to be addressed with the more formal "you." Quakers also identified months by their number rather than their name.<sup>9</sup>

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<sup>6</sup> A passage in George Fox's *Journal*, as quoted in Cooper, Wilmer, *The Gospel According to Friends: An Essay on Rediscovering Our Quaker Identity* (Richmond, In: Friends United Press), n.d., 7.

<sup>7</sup> Bliss Forbush, *History of Baltimore Yearly Meeting of Friends* (Sandy Spring, MD.: Baltimore Yearly Meeting of Friends, 1972), 8.

<sup>8</sup> Frederick B. Tolles, *Quakers and the Atlantic Culture* (New York: Macmillan & Co., Press, 1960), 25.

<sup>9</sup> Quakers used the Julian or "Old Style" calendar as opposed to the Gregorian or "new Style" calendar which was adopted in England and the American colonies. In the Julian calendar, the new year usually began March 25 rather than January 1.

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Although non-creedal, Friends were at times uncompromising in their beliefs and laid down certain "truths." For instance, on fashion, they stated: "Friends are cautioned against these vain and needless fashions, which by the levity prevalent among mankind, frequently change. . . ." On marrying outside the Quaker faith: "the youth are advised not to keep company in order for marriage with one not of their profession, nor to marry by any other method than the decent and orderly way used among Friends." On recreation: "Friends are warned not to run races. . . nor lay wages, nor use any gainful or useless and vain sports; for our time simply passes away and our pleasures and delights ought to be in the law of the Lord."

As might be expected, over time there developed many deviations from these stern rules and membership in the Quaker Meeting suffered, especially in times of war or social unrest. From the time of its founding, however, until the turn of the 18th century, Quakerism saw nothing but growth, swelling from a small group of dissenters in northern England to some one hundred thousand strong that reached deep into the New World.

### The Spread of Quakerism

In the years immediately following his Pendle Hill experience, Fox and his growing number of associates traveled throughout England proclaiming their beliefs. They held public meetings to identify those who accepted the Quaker position from those who did not. Those who embraced Quakerism were then directed to a silent meeting for worship. This silent worship meeting--the most distinctive mark of the new movement--consisted of people gathered in silent waiting and holy expectancy "to hear first what the Lord speaks to us before we speak to others."<sup>10</sup>

The firsthand experience of God's love, power, and light described by Fox and his followers inspired hundreds of souls disenchanted with the formal religions of the age. An early Quaker convert, Francis Howgill, explained the conversion that gripped these wandering types:

The Kingdom of Heaven did gather us, and catch us all, as in a net, and His heavenly power at one time drew many hundreds to land that we came to know a place to stand in and what to wait in, and the Lord appeared daily to us, to our astonishment, amazement and great admiration...<sup>11</sup>

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<sup>10</sup> Carroll, *Three Hundred Years and More of Third Haven Quakerism*, 13.

<sup>11</sup> Ibid, 13.

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Once begun, the Quaker movement spread rapidly. Small groups gathering together in silent worship sprang up all across England in the early 1650s. These groups were encouraged and nourished by a small "army" of traveling "Friends" or "Publishers of Truth."<sup>12</sup> By 1654, the movement had spread to continental Europe, by 1655 to the West Indies, and by 1656 to North America.

From an established base in Barbados, Quaker ministers traveled to America, where they set out on long journeys over land and water, traveling by foot, horseback, and boat. They would travel thousands of miles, often over inhospitable terrain with no roads or trails.<sup>13</sup> Many of them landed in the Maryland and Virginia colonies, due to the heavy trade between Barbados and the Chesapeake Bay area. During the last quarter of the 18<sup>th</sup> century, English Friends flocked to America finding religious havens just beyond the Chesapeake region in New Jersey, Delaware, and Pennsylvania. William Penn, a nobleman and early Quaker convert, had purchased New Jersey in 1674, and opened it up for colonization by Friends. Burlington, New Jersey became the first free Quaker community in America, guaranteeing freedom of religion, outlawing slavery, capital punishment, and debtor's prison. In 1682, Penn and hundreds of other Quakers came to America on board *The Welcome*. They settled Pennsylvania, the "Holy Experiment," and drafted the commonwealth's constitution along the same line as Burlington's. In addition, Quakers were politically powerful in Rhode Island, North Carolina and Maryland and had organized meetings in all Colonies except Connecticut and South Carolina.

The Introduction of Quakerism in Maryland

According to Maryland Quaker scholar Kenneth Carroll, Quakerism was first introduced into Maryland in late 1655 or early 1656<sup>14</sup> by Elizabeth Harris, sometimes referred to as the "Mother of American Quakerism." Harris came to Maryland from England, and preached

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<sup>12</sup> According to Frederick B. Tolles, in *Quakers and the Atlantic Community*, the "Publishers of Truth" were individuals who had a special gift of prophecy. Everything possible was done to "liberate" such ministers to travel in the service of the gospel by providing for their expenses and those of their families while they were away from home.

<sup>13</sup> According to Frederick B. Tolles, the itinerant minister would generally need at least one year, though many would stay several years, p. 26.

<sup>14</sup> There has been much scholarly speculation over when Quakerism was introduced in Maryland and whether it came to the Virginia-Maryland area or New England first. Although it will probably never be exactly determined, it is safe to say that Quakerism was introduced in the two areas independently of one another and around the same time.

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extensively in the Eastern and Western shores of the Chesapeake Bay. She held private gatherings in the homes of individuals who put her up, but also organized public meetings (in the nature of revivals), that were held in barns and tobacco houses.<sup>15</sup> Harris was well-received in Maryland and stayed about one year. Her contacts appear to have been mainly among the Puritan settlers of Anne Arundel County, and among the inhabitants of Calvert County and Kent Island. She made several notable "convincements," including the resident Governor, William Fuller, the Secretary of State, and two persons who were members of the Commission which ruled Maryland during the Puritan seizure of power in the 1650s.<sup>16</sup>

Persecution of Quakers

Two years after Elizabeth Harris journeyed to Maryland, two other Quaker missionaries, Josiah Coale and Thomas Thurston, came. In that two year period, however, sentiment towards Quakers had begun to change. The Maryland Council spoke of the "increase of these undesirables," and soon there began a crusade of persecution that had already taken hold elsewhere in the American colonies. These two missionaries were soon joined by Thomas Chapman, and together the three successfully preached the Quaker message. In addition to preaching, they circulated books and pamphlets written by Quakers in England. Among these publications were the works of George Fox, Isaac Pennington, Francis Howgill, William Edmundson, John Burnyeat, and others. Later, the works of William Penn were popular.<sup>17</sup> Eventually, Coale, Thurston and Chapman were all arrested and imprisoned by the authorities for failing to take the oath of fidelity. They were later banished for "insolent behavior in standing presumptuously covered before the magistrate."<sup>18</sup>

The persecution of Quakers stemmed from a political fear of the established authority that Quakerism undermined government leadership. Quakerism initially came to Maryland at an opportune time. In 1649, Maryland adopted its famous Act of Toleration,<sup>19</sup> that openly

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<sup>15</sup> Martha C. Nesbitt and Mary Reading Miller, editors, *Chronicles of Sandy Spring Friends Meeting and Environs* (Sandy Spring, MD.: Sandy Spring Monthly Meeting, 1987), 5.

<sup>16</sup> According to Carroll, Quakerism, having sprung from Puritanism, had its greatest growth in Puritan areas.

<sup>17</sup> Forbush, 17.

<sup>18</sup> Nesbitt and Miller, 6.

<sup>19</sup> The 1649 Act of Toleration guaranteed that "no person or persons whatsoever within this province...professing to believe in Jesus Christ shall henceforth be anyways troubled, molested or

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embraced religious freedom. The following year, in seeking to increase the population of Maryland, Lord Baltimore invited those Puritans, who were undergoing great suffering in neighboring Virginia, into his borders. By 1654, the strength of this group had so increased that there was a Puritan seizure of power in Maryland which reigned for four years, from 1654-1658.

The Maryland Puritan leaders of the period not only welcomed Quakerism, but even embraced it. So, unlike in New England where early Quaker ministers were imprisoned, threatened, abused and punished, there was no persecution of Elizabeth Harris. Beginning in 1658, however, with the return of the reins of government to Lord Baltimore's party, the new leaders expressed a feeling of "alarm" at the "increase of Quakers." This fear possessed the authorities and led to the widespread, though short-lived, persecution of Quakers. Quakers were imprisoned, whipped and beaten for a number of "offenses," including 1) refusal to take oaths, 2) refusal to bear arms or train in the militia, and 3) refusal to remove their hats. Quakers refused to take oaths because they held only one standard of truth telling and claimed their affirmation was enough; they refused to bear arms because they were pacifists; and they refused to take off their hats because they believed that all persons were equal, and removing hats was a sign of subservience. While these acts were, in themselves, relatively benign, the new leaders of 1658 were motivated, not only by a general antagonism to Quakerism itself, but by the feeling that the Quaker emphasis on equality, pacifism, and rejection of oaths would undermine the government.

The heaviest period of suffering took place between 1658 and 1661. In 1658, there are approximately 45 accounts of Quaker sufferings in Maryland. The worst treatment of all was received by Thomas Thurston, who was imprisoned, dragged down steps, whipped and banished.<sup>20</sup>

After 1661, the persecution of Quakers died down, and Friends for the most part, were welcome in Maryland. This change in treatment came about when it became evident to the authorities that the Quakers' rejection of the oath of fidelity and the refusal to bear arms did not constitute rebellion, and that the Quakers offered no real threat to the government of the

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discountenanced for or in respect of his or her religion." As quoted in Nesbitt and Miller, 15.

<sup>20</sup> Kenneth L. Carroll, "Quaker Opposition to the Establishment of a State Church in Maryland," *Maryland Historical Magazine* (Vol. 65, No. 2, Summer 1970, 149-170), 153.

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Colony. It was also undoubtedly due to the continuing convincements of influential colonists to Quakerism, and to a more complete restoration of the government to Lord Baltimore.<sup>21</sup>

A radical change in the attitude of colonial officials occurred in late 1661, when Maryland encouraged Quakers to flee from Virginia (where they were undergoing great suffering) and to settle on the Eastern Shore of Maryland. Governor Calvert issued a proclamation opening for settlement lands on the Eastern Shore, just above the Maryland-Virginia border. Quaker settlements soon ringed the Chesapeake Bay.<sup>22</sup> Again, in later years, when Charles Calvert had succeeded his father as proprietor, becoming Third Lord Baltimore, he aided Friends in gaining partial relief from the taking of an oath in testamentary cases.<sup>23</sup>

In spite of these efforts, full rights were not granted to Quakers until the beginning of the 18th century. Even after this date, Maryland Quakers suffered in goods or in person because of their refusal to pay the tax to support the Established Church and because of their peace testimony in the times of war (Revolutionary War and Civil War).

The Growth of American Quakerism

Following the first Quaker visits to the region by Elizabeth Harris, Josiah Coale and William Thurston, the three great figures of John Burnyeat, William Edmundson, and George Fox came to America to preach. John Burnyeat, a disciple of George Fox and renowned preacher had traveled extensively in the ministry in England, Scotland, and Ireland before he felt "called" to America.<sup>24</sup> Burnyeat first sailed to Barbados, where he remained for several months, and then, in 1665, made his way to Maryland. From Maryland he traveled north, but returned in 1671 for the final year of his six-year stay in the colonies. William Edmundson, called by some "the great hammer of Ireland," traveled through the American colonies three times. He spent significant amounts of time in Virginia and Maryland.

George Fox had, during this period in England, established a Quaker system of Monthly Meetings for discipline and business. In 1668, he wrote to Friends in America encouraging

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<sup>21</sup> Carroll, "Quaker Opposition to the Establishment of a State Church in Maryland," 153.

<sup>22</sup> Carroll, "Quaker Opposition to the Establishment of a State Church in Maryland," 153-54.

<sup>23</sup> Nesbitt and Miller, 15.

<sup>24</sup> Forbush, 16.

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them to do likewise. Fox's letter to his ministers in the American colonies provides a good description of the true idea of a Quaker meeting:

Meet to geather in the power and wisdom of God and keep a mans meeting and see that all who proffeseth the Lord and Glorious Gospel of Christ Jesus *may walk in it and stand by Righteousness and holiness as becomes the house of God, and stand for Gods glory and his name, so that all that doe proffes his Name may nott dishonor it nor cause his name to be blasphemed, nor his gracious truth to be evill spoken off, and see that nothing be lacking amongst ffriends meetings; and see that you all be as one famly together in the house of God.*<sup>25</sup>

Following Fox's advice, Burnyeat and Edmundson focused their ministry efforts on establishing meetings in Virginia and Maryland. In 1672, just prior to heading back to England, Burnyeat organized a General Meeting of Maryland Friends. The Meeting, organized for April of that year, coincided with George Fox's visit to the New World. Fox had journeyed to the colonies with the primary object of "bringing the transatlantic Quaker communities in line with the Society at home, both in practice and Church government."<sup>26</sup> He arrived at West River from Jamaica where he had been preaching, just in time to attend the meeting. His participation in the Meeting was recorded by John Burnyeat in his Journal:

When the appointed time came, and Friends from all parts began to arrive, George Fox with several brethren came from Jamaica, and landed at Patuxent, and from thence came straight to the meeting...George Fox did wonderfully open the service, and they with gladness of heart received advice in such necessary things, as were then opened unto them, and all were conforted (sic) and edified.<sup>27</sup>

After his visit to West River, where he is described as a "true reformer, a man of rude, but powerful eloquence,"<sup>28</sup> Fox preached in Virginia and then spent five months in Maryland, where he set up meetings and organized large gatherings. He journeyed "to and fro across the bay in all kinds of weather in a small open boat, preaching at the cliffs of the Patuxent and upon the banks of the Severn and the Choptank and elsewhere to Indians and crowds of

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<sup>25</sup> As quoted in Rufus Jones, *The Quakers in the American Colonies* (New York: W.W. Norton), 1966, 306.

<sup>26</sup> Frederick B. Tolles, *Quakers and the Atlantic Culture* (New York, 1960), 29.

<sup>27</sup> As quoted in Forbush, 12.

<sup>28</sup> Nesbitt and Miller, 17.

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colonists, giving utterance to the spirit in words of fire and with all the power of the Apostles."<sup>29</sup>

In October 1672, Fox opened a second General Meeting for Maryland Friends on Tred Avon Creek on the Eastern Shore. His fame had obviously spread before him as over a thousand persons were in attendance. Of the gathering, Fox wrote, "there were so many boats at that time passing on the river, it was almost like the Thames."<sup>30</sup>

From this first general meeting, Quakerism continued to grow and prosper in Maryland. Despite a short period of persecution, Quakers were well received in Maryland, and once here, seemed content to remain.

The Society of Friends: Its Organization

Although George Fox had never intended to form a sect, he recognized the need for centralized authority. In the early years of the movement, many Quaker leaders were in prison or were scattered widely, leaving little opportunity for them to meet and clarify their religious principles. As a consequence, the concept of Quaker beliefs and practices often varied with the individual messenger, leading to misunderstandings, schisms, and persecution.

When Quakerism first came to America, the organization of the Society had not yet developed, and Friends remained loosely bound together. Meetings for worship were regular and held in the homes of members, but meetings for business "for ordering the ways of Friends" were in their infancy. During the 1660s, there was some attempt at organizing Friends in Maryland. John Burnyeat helped to establish men's meetings to "settle good order amongst them . . . to gather up such as were yet scattered, and stirring up of such as were cold and careless; and so keep things in order, sweet, and well amongst them."<sup>31</sup>

The tasks of the meetings were to provide a place of worship; take care of the poor, the widows, orphans and unemployed; settle differences among Friends; relieve the sufferings of

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<sup>29</sup> Nesbitt and Miller, 18.

<sup>30</sup> As quoted in Nesbitt and Miller, 18.

<sup>31</sup> As quoted in Forbush, 11.

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Friends; keep a record of births, marriages, and deaths; and see that marriages were property performed.<sup>32</sup>

The formal organization of the Maryland Society of Friends did not effectively take place until after 1672 and Fox's visit to the General Meeting at West River.<sup>33</sup> Even then, the types and duties of the various meetings were not at first clearly defined. Prior to the 1700s, the Society was almost solely dependent upon Weekly Meetings. Often composed of only a few families, Weekly Meetings for worship were held at private homes at specified times. Eventually, however, the Quaker organization came to include Yearly, Quarterly, Monthly, and Weekly Meetings, each having a discrete role.

At the top of the organization and embracing the whole is the Yearly Meeting. Yearly meetings comprise a group of Monthly and Quarterly Meetings in an area. The business of the Yearly Meeting is to consider the state of the Society, to maintain a spiritual correspondence with other groups of Friends all over the world, to hear and consider reports of many standing committees on publications, education, the social order, missions, peace, charities and national legislation, to pass on business of general interest to the society, and to issue directives and recommendations on many matters. Originally a semi-annual, then an annual convocation, the Yearly Meeting in Maryland historically included every Friend in the Province, and some from adjacent parts of Virginia, Delaware, and Pennsylvania.

Beneath the Yearly Meeting, and theoretically dividing the membership into four parts, were Quarterly Meetings, usually held four times a year. The Quarterly Meetings consisted of several Monthly Meetings. The Quarterly Meeting functions as a supervisory, judicial and consulting meeting for the Monthly Meeting. It also may hold and disburse funds, "record" ministers and elders upon recommendation of a Monthly Meeting and endorse traveling minutes for ministers going abroad. The Quarterly Meetings also summarize pertinent business and recommendations regarding the discipline of the Society to be forwarded to the Yearly Meeting. Today, Quarterly Meetings include worship, a business period, and a period for the consideration of the concerns of the common interest, and often a public lecture.

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<sup>32</sup> Forbush, 11.

<sup>33</sup> Phoebe Jacobsen, *Quaker Records in Maryland* (Annapolis, MD.: Hall of Records Commission, 1966), 4.

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Monthly Meetings were business meetings of the Society in which records of individual members were kept. These include births, deaths, marriages, certificates of removal<sup>34</sup> and disownments.<sup>35</sup> Monthly Meetings also provided an opportunity for the Weekly Meeting representatives to express their individual or joint concerns of its member congregations. These concerns ranged from the spiritual condition of their meetings for worship to the maintenance of their meeting houses. Monthly Meetings were made up of Men's and Women's Meetings; in Maryland they met separately until the 1880s and the 1890s when Meetings were held jointly.

Weekly Meetings were the heart of the Quaker fellowship and were known by the name of the locality in which they met. They were the first meetings to be settled and were often composed of only a few families. The primary purpose of the Weekly Meetings was to hold services for worship. Until meeting houses were constructed, these meetings for worship were held in private homes, at specified times during the week.

The Quaker Weekly Meeting for worship is unlike any other religious ceremony, and much different from the highly ceremonial and symbolic worship of the Roman Catholic, Jewish and Episcopal services. The typical Quaker meeting begins and "centers down" when one has entered quietly and taken his seat. In many places there is a platform, and in some, merely an informal circle of chairs. Typically, however, the meeting house has a facing gallery of seats in which ministers and Elders sit. Apart from the "facing gallery" and rows of benches, there is no organ, no choir, no baptismal font, no stained glass, no pulpit, and no altar in the Quaker meeting house.

After the meeting has assembled and "centered down," a solemn silence ensues. Praise, thanksgiving, confession, repentance, prayer for oneself and for others may be offered by the worshipers. Unannounced and unpaid, a Friend may rise and offer a message of hope, encouragement, gratitude or exhortation, as the case may be and as that person so feels "moved." During the hour, several such offerings may come from the worshipers. These

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<sup>34</sup> The Certificate of Removal gave the member's name and occupation, the name of the meeting of which he is a member, and other biographical statements. When a Friend moved, he was required to obtain a Certificate of Removal from the clerk of his meeting where he proposed to settle. This record is a good way to trace migrations of individuals and families.

<sup>35</sup> Disownment is a termination of membership. No further record of a "disowned" would be kept in Quaker records. Many Quakers were disowned for what seem today to be trivial reasons, such as "departing from the truth," "being seen on the streets during meeting." According to meeting records, more Quakers were disowned for "marrying out of the Society," than for any or all other reasons.

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messages most commonly and most acceptably include an utterance of some familiar Scripture.

The hour of worship is concluded and the signal of dismissal given by a shaking of hands of those at the head of the meeting. When the meeting "breaks," so too does the silence. Following the meeting, Friends greet their neighbors and linger for some time as one author noted, "chattering like magpies."<sup>36</sup>

A meeting for worship is not a forum for the discussion of secular topics. A Quaker meeting for worship can best be described as an unprogrammed prayer-meeting, from which there may arise a spoken ministry which should answer to the spiritual needs of those present.<sup>37</sup> During the silence of the meeting, however, individuals need to be engaged in spiritual and religious contemplation and should be ready in the silence to hear and obey God. The emphasis of the Quaker meeting, therefore, is not upon vocal expression, but upon silence, intellectual concentration, and a depth of spiritual experience. Quakers use a silent grace before meals, just as they provide for ample silence at weddings and funerals and at their meetings for the transaction of business.

### The Sandy Spring Meeting

In 1753, when Montgomery County was still part of Frederick County, and the community of Sandy Spring did not exist as such, the Sandy Spring Meeting was settled. Composed of only a few families, its founding is recorded in the West River minute books, ". . . friends of the new settled Meeting inform that it is most agreeable to them to account to the Monthly Meeting at West River & that the name of their Meeting should be sandy spring. . . ."

For several years after the settling of Sandy Spring, Friends from Sandy Spring Meeting along with the Indian Spring Meeting (founded around the same time near present-day Bowie), journeyed to West River, or to Herring Creek, also on the Western Shore for Monthly Meeting. Shortly thereafter, however, in 1765, Sandy Spring Friends made the suggestion that future Monthly Meetings be held at Sandy Spring, "as it would be more to the advantage of Friends." The following year, the move was made part way, Indian Spring becoming an

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<sup>36</sup> William Wistar Comfort, *Quakers in the Modern World* (New York) 1949, 108.

<sup>37</sup> William Wistar Comfort, 102.

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alternate site, with West River and Herring Creek, for Monthly Meeting.<sup>38</sup> Monthly Meeting continued to alternate between the sites until 1778, when it was moved exclusively to Indian Spring. For the next seventeen years, Sandy Spring thus accounted to Indian Spring Monthly Meeting. Then, starting in 1795, the Monthly Meeting began to circulate between Indian Spring and Sandy Spring. In 1815, a quarterly meeting was established at Sandy Spring, with Pipe Creek, Indian Spring and Alexandria. In 1840, the meeting at Indian Spring was discontinued. The name Indian Spring was retained for the Monthly Meeting, however, until 1846, when it was changed to the Sandy Spring Monthly Meeting.<sup>39</sup>

Sometime between 1797 and 1811 a new meeting in Washington, later known as the "I Street Meeting," joined the Indian Spring-Sandy Spring Monthly meeting. This meeting was established to accommodate the "few remote Quaker families in and about the new City of Washington." In 1811, Washington Friends had a Monthly Meeting of their own, located at 1800 I Street, N.W.

In 1827-1828, a split in the Quaker Meeting divided Quakers into two groups: the "Hicksites" and the "Orthodox." The Hicksites were followers of Elias Hicks, who did not adhere to the Orthodox attitude on either the literal interpretation of the Bible, the depravity of man, or the divinity of Christ. The Hicksites represented the majority of Quakers in the Baltimore Yearly Meeting and included the Sandy Spring Meeting. Those Sandy Spring-area members of the Baltimore Yearly Meeting who did not follow Hicks, but adhered to the Orthodox tradition, eventually formed the Ashton Monthly Meeting (1887). These Orthodox Friends first gathered in 1861 at Woodside School in Brinklow, but did not form a particular (weekly) meeting until 1881, the year after they built the Ashton Meeting House, in Ashton, Maryland and within a mile of Sandy Spring Meeting House.<sup>40</sup> The Ashton Meeting was a small, but dedicated group, devoted to helping black Americans during and after the Civil War, and American Indians in later years.

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<sup>38</sup> The many changes in place and name were due to the dwindling meetings on the Western shore of the Chesapeake: the first-settled meetings at West River, Herring Creek and the Clifts were all dying out, and their meetings eventually were discontinued. This trend is attributable not only to Friends moving north and west beyond the Eastern and Western shores, but, according to historian Kelly J. Reany, to the Quakers' growing uneasiness over the holding of slaves, and to the strong draw of John Wesley and his Methodist Church.

<sup>39</sup> Esther B. Stabler, "Sandy Spring Friends Meeting From its Early History to 1853," paper presented at the 200th anniversary of the Sandy Spring Meeting of Friends, 1953 (typescript at the Sandy Spring Museum, p. 13).

<sup>40</sup> Elizabeth Haviland, "Ashton Meeting," in Martha Nesbitt, ed., *Chronicles of Sandy Spring Friends Meeting and Environs*, 1987, p. 101.

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During the 1940s, the Sandy Spring Friends and the Ashton Friends became closely associated and often held joint meetings. In October 1950, the Ashton Meeting, Orthodox, consolidated with the Sandy Spring Meeting. Together, the two became the Sandy Spring Monthly Meeting United.

While the Orthodox Quakers retained most of the traditional Quaker customs, the Hicksite body slowly relaxed many of the more conservative practices. For instance, men and women who had previously been separated at Meeting by a partition, began to meet jointly, men ceased to wear hats during the worship period, and the use of "plain language" began gradually to disappear. There was no exhortation to continue the use of numerals for the days of the week, and the practice of disowning members who married out of Meeting was annulled. A new law in Maryland permitted men and women who were not Friends to be married in the Quaker manner. In 1878, the Hicksite Yearly Meeting removed from its Discipline the phrase "hireling ministers," and a more tolerant understanding of other religious denominations was pursued by the Society of Friends. <sup>41</sup>

The Founders of Sandy Spring

The founders of the Sandy Spring Meeting came to the area in the second quarter of the 18th century during a swelling migration of farmers moving north and west from the [soil-depleted] lands of Tidewater Maryland. The first few families to settle permanently in the vicinity of Sandy Spring were members of the Society of Friends and, with one exception, were birthright members of the West River Meeting. They were also relations of Richard Snowden, the Youngest, a developer and land speculator in what would become Montgomery County and the region around Sandy Spring.

wooded -  
depleted  
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(etc)

Richard Snowden was a member of the Society of Friends, a merchant, and ironmaster in Prince George's County. In 1715, he patented "Snowden's Manor," a 1,000-acre land grant between the Patuxent River and the North West Branch. Recognizing the value that the hardwood forests of the Olney-Sandy Spring region represented for his Prince George's County iron forges, Snowden continued to purchase land in the region. By 1743, he had patented "Snowden's Manor Enlarged" which included some 9,262 acres of land in the area.

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<sup>41</sup> Forbush, 97-98.

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James Brooke (1705-1784), Sandy Spring's first settler, came to the region in the 1720s when strained relations with his birth family led him to leave his home in St. Mary's County, Maryland. According to Brooke's own account, he chose Richard Snowden as his guardian; Snowden then "advised me to sell all lands I had in them parts, and buy where I now dwell."<sup>42</sup>

In 1725, James Brooke married Richard Snowden's daughter, Deborah, and in 1728, he patented "Brooke Grove," a land grant of 3,164 acres. The following year, Brooke purchased 889 acres of "Charley Forest," a 1,230-acre land grant from owner John Bradford.<sup>43</sup> Brooke continued to acquire lands in the region, amassing all of the original acreage of "Charley Forest." In addition, he purchased several tracts contiguous to "Brooke Grove," which he dubbed "Addition to Brooke Grove." By 1763, Brooke had purchased over 22,000 acres and was considered one of the largest land owners in present-day Montgomery County.<sup>44</sup> His lands stretched to the Seneca Creek area and encompassed the present villages of Ashton, Sandy Spring, Brookeville, Olney and Laytonsville. In addition to being a large landowner, James Brooke became a leader in the Sandy Spring settlement and a prime mover in the founding of the Quaker meeting. James Brooke built and occupied Charley Forest, a 1-1/2-story log and frame dwelling with a steeply-pitched catslide gable, along with his wife and children, five of whom reached adulthood. Although Charley Forest was demolished circa 1913, several houses built by James Brooke's children and grandchildren still stand.

Shortly after Deborah Snowden Brooke moved the Sandy Spring area with her husband, two of her sisters, Elizabeth and Mary followed. Elizabeth Snowden married John Thomas and the two settled on a 549-acre tract of "Snowden's Manor Enlarged," where they built their house "Cherry Grove." Both John and Elizabeth Thomas died before the Meeting was settled. However, three of their children, Samuel, Elizabeth and John are counted as founding members of the Sandy Spring Meeting. Their eldest son, Richard Thomas (known as "Mars

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<sup>42</sup> From an original letter of James Brooke in the possession of Gladys Brooke Tumbleson of Sandy Spring and quoted in Esther B. Stabler, "Sandy Spring and the Friends Meeting from its Early History to 1853."

<sup>43</sup> "Charley Forest" was patented by John Bradford, a Prince George's County tobacco merchant and land developer, in 1719. Over the years Bradford sold off portions of his land, and leased others, in the manner of modern land speculation. (For a discussion of land grants and development in Montgomery County, see Richard K. MacMaster and Ray Eldon Hiebert, *A Grateful Remembrance, The Story of Montgomery County, MD.: 1776-1976* (Rockville: Montgomery County Historical Society, 1976), 7-11.

<sup>44</sup> Healan Barrow and Kristine Stevens, *Echos From the Past* (Westminster, MD.: Family Line Publications, 1993), 13.

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Dicky") and his wife Sarah were received as members of the Quaker Meeting after its founding in 1766.

Mary Snowden married Samuel Thomas in 1730. Samuel came from one of Maryland's original Quaker families. His grandfather was a founder of the Herring Creek and West River Meetings in Anne Arundel County, and his grandmother and father were Quaker ministers. Samuel also became a Quaker minister. He started purchasing land in 1737 around present-day Colesville and eventually bought 1,029 acres of his father-in-law's tract, "Part of Snowden's Fourth Addition to His Manor." An additional 216 acres brought his total holdings to 1,738 acres.<sup>45</sup> The Thomases built on their land and raised five children: Mary, Samuel, Philip, Elizabeth and Evan. Although it is not certain where Samuel and Mary Thomas lived, information contained in a 1785 deed points to a site in present-day Colesville.<sup>46</sup>

### Sandy Spring Meeting House

The first Sandy Spring Meeting House was a log structure, built on the land of James Brooke and located near the present brick meeting house in Sandy Spring. Based upon the writings of Ruth Holland, a visiting Quaker missionary, this meeting house stood by 1756: "We rode fifty miles this day and lodged at James Brooke's. The next day we were at Sandy Spring Meeting which was solid and good wherein my heart was comforted. In the evening, we had a sweet comfortable sitting at James Brooke's house. . ."<sup>47</sup> The Sandy Spring Friends graveyard, adjacent to the present brick meeting house, was opened in 1754 with the death of Philip Thomas, the 20-year-old son of Samuel and Mary Thomas.

In 1770, seventeen years after the founding of the Sandy Spring Meeting, James Brooke took the necessary legal steps to donate to the Society of Friends the tract of his land on which the Sandy Spring Meeting had already built their meeting house and established a burial ground. A deed dated November 23, 1770 between James Brooke (grantor) and Richard, Roger and Basil Brooke (grantees) records:

James Brooke for divers good causes...and in consideration of five Shillings currency to him in hand paid by [his sons] Roger, Richard and Basil Brooke...doth grant bargain and sell unto the said

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<sup>45</sup> Ned Bayley, *Colesville* (Colesville, MD., 1997), 35.

<sup>46</sup> Bayley, 55.

<sup>47</sup> As quoted in Esther B. Stabler, "Sandy Spring and the Friends Meeting from its Early History to 1853," 5.

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and their heirs all that part of a Tract of Land Called Snowdens Manor Enlarged...now laid out for one acre of land being the same more or less and where on the meeting house or place of Worship of the people called Quakers, known by the appellation of Sandy Spring Meeting House, is now situate...<sup>48</sup>

The land and premises were to be held by the sons and their heirs:

forever in trust...for the use of the Congregation of the people Called Quakers, to suffer and permit them or their Elders from time to time forever hereafter, Quietly and peaceably to hold, use, and enjoy, Build on, uphold and repair the premises for the purposes of Divine Worship and regulation of Church Discipline...<sup>49</sup>

In 1815, a Committee on Meeting Land reported to Baltimore Quarterly Meeting that on examination, it had found the titles and deeds to Sandy Spring and other Meeting properties, to be "legal and official." Two years later, in 1817, the present brick meeting house was erected on the site. It was constructed adjacent to the original log structure, which was retained and left as a horse shed.

Today, the lot of land comprises the 1817 Meeting House, its Quaker burial ground, and the Community House--a two-story brick structure erected in 1859 as The Lyceum.

Sandy Spring Quakers: 1753-1800

The American Revolution proved to be a trying time for Quakers in Maryland. Like all loyal Marylanders, Friends resented the attempts of England to tax the colonies--an act which broke the 1632 charter stating that the province was to be forever free of special royal taxation. However, as stated by Martha Nesbitt, "when the issue became achieving independence at the cost of war, the Quakers, who were pacifists, could not in good conscience approve the measures, nor could they, when war came, contribute to its support in significant ways without compromising their religious oath."<sup>50</sup> To exacerbate the problem, Quakers were also regarded with suspicion by non-Friends as possible Tories, which again led to their persecution.

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<sup>48</sup> Frederick County Land Records, Liber N Folio 462-463.

<sup>49</sup> Frederick County, MD. Land Records, Liber N folios 462-3.

<sup>50</sup> Nesbitt, 51.

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At the Maryland Constitutional Convention in July 1775, the Articles of Association of the Freemen of Maryland were adopted. Although all men of legal age were asked to sign as members, there were no penalties for non-signers. As tensions rose, this regulation was changed. Beginning in July 1776, any non-signers were not only required to pledge their good conduct, but were subject to higher taxes, could have their arms confiscated, and were watched carefully. At first, enforcement of these penalties for not signing the Articles was not carried out, and Quakers, along with others, ignored the requirements. By 1777, however, overt opposition to the war, especially on the Eastern Shore, stimulated the legislators to pass "An Act for the Better Security of the Government." Every male over 18 years of age was required to take, repeat, and subscribe to the oath of fidelity before March 1, 1778, and had to support the state. Every Quaker, Mennonite, or Tanker was required to "affirm" the words of the oath. For those who refused to obey the law, there were several identified penalties, including most notably increased taxes on personal property, and a ban on preaching and teaching the Gospel.

Within the Quaker community, two options existed: 1) comply with the law and be disowned by the Meeting for taking the oath, or 2) disobey the law by refusing to take the oath, and suffer serious financial and other state penalties. The Sandy Spring community was split by these decisions. On one end of the spectrum stood Evan Thomas,<sup>51</sup> who refused to take the oath, and who continued his activities as a minister. On the other end stood Richard Brooke,<sup>52</sup> who, despite being a Quaker, fought in the Revolution, where he earned the rank of Colonel. Evan Thomas was severely fined by the State, and was eventually forced to forfeit 118-3/4 acres of land which were sold at sheriff's sale to cover a portion of these fines.<sup>53</sup> Richard Brooke was disowned from the Sandy Spring Meeting.

Besides Evan Thomas, only two other male members of the Sandy Spring Meeting, John Thomas and Isaiah Boone, refused to sign the oath.<sup>54</sup> Seven members did sign and were stripped of their membership in the Society of Friends. Like Richard Brooke, Richard Thomas, Jr. was disowned for fighting in the Maryland militia.

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<sup>51</sup> Evan Thomas was the youngest son of Mary (Snowden) and Samuel Thomas, founding members of the Sandy Spring Meeting.

<sup>52</sup> Richard Brooke was the son of Deborah (Snowden) and James Brooke, founding members of the Sandy Spring Meeting.

<sup>53</sup> Bayley, 52.

<sup>54</sup> Bayley, 52.

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In spite of the disownment of all but three of its male members and the strife of war, the Sandy Spring Friends Meeting survived the Revolution. Its future rested, in large part, not to the efforts of reconstruction, but rather to the 1784 death of James Brooke, the patriarch and founder of Sandy Spring Meeting. James Brooke, who had already given each of his sons at the time of their respective marriages a dwelling plantation and surrounding acreage, doled out, in his will, another 18,000 acres of land to be evenly distributed among his children. By the time his will was probated, three of James' children died, and in the years immediately after, the other two succumbed as well. As a consequence, instead of a division of land into six relatively equal parts, Brooke's land was cut up into numerous smaller parcels and willed to his numerous grandchildren.

While many of James Brooke's heirs already lived around Sandy Spring, others lived well beyond its confines. Beginning in 1790 and lasting into the 19th century, these heirs came to Sandy Spring, not simply to claim their inheritance and move on, but to establish themselves as active members of the Quaker community. In 1793-94, as the influence of the Sandy Spring Meeting grew, it became more attractive to other Friends, and stimulated a migration of Quakers to Sandy Spring from Virginia and Pennsylvania. From the south came the Stablers, Pleasants, Bonds and Thomas Moore. From Pennsylvania, the Gilpins, Caleb Bentley, and Isaac Briggs. A few years later came the Canbys, Mahlon Chandlee and David Frame. The majority of these newcomers married into neighboring Sandy Spring families, thereby re-filling the almost empty seats of the Sandy Spring Meeting.

The Farming Economy and Quaker Influence on Area Land Use

As in all other parts of 18th-century Maryland, tobacco was the principal cash crop in the area to become Montgomery County (established 1776). Once harvested, tobacco was rolled in hogsheads to Elkridge Landing on the Patapsco River and, after its founding in 1751, to the port at Georgetown. Overproduction of tobacco and vicissitudes in the market place, however, plagued the tobacco industry from the beginning. In addition, the cultivation of tobacco year after year depleted the soil of nitrogen and potash, making successful tobacco farming on small farmsteads difficult. By the 1840s, through the unrelenting cultivation of tobacco and corn, the once-rich soils in Montgomery County were beyond impoverished. Indeed, a letter written by Sandy Spring Quaker and farmer Edward Stabler and printed in a July 1847 issue of *American Farmer* described the soils around Sandy Spring:

Like most of the lands in this section, [the soils] had been worn out or greatly impoverished by the 'old Maryland plan' of raising alternate crops of corn and tobacco; and what little fertility was left in it, after the Tobacco culture ceased (because the land was too poor to produce remunerating

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crops any more) was, by a long course of tenantry pretty well used up. This was certainly the case with my farm of little over 100 acres.<sup>55</sup>

As a result of the soil impoverishment, Montgomery County suffered a declining population as farm families began to migrate west in search of still fertile ground. Sandy Spring area farmers, most of whom were Quakers and well rooted in the land and the Friends Meeting at Sandy Spring, became alarmed at the emigration. Refusing to abandon their land and homes, these farmers, instead, banded together to encourage agricultural diversification and soil revitalization.<sup>56</sup> Several Quakers, in particular Edward Stabler, a 19th-century entrepreneur most notable for his design of the seal of the United States Treasury; Benjamin Hallowell, a farmer, educator and later head of the Maryland Agricultural College; Thomas Moore, an "agricultural pioneer," and Isaac Briggs, an engineer, became actively engaged in pursuing progressive farming techniques and made major contributions in agriculture. While their efforts at land improvement were strictly local, they participated at a state and national level, sharing their experiences and findings through articles in agricultural journals, lectures at agricultural organizations, through the establishment of local farming societies, and through active memberships in agricultural societies beyond the local level. These Sandy Spring farmers--all Quaker--were well recognized in their day and respected as innovative farmers, experimenting with agricultural reform through the use of fertilizers, plowing techniques, and new machinery.<sup>57</sup>

Along with other area Quakers, these men helped to establish the Sandy Spring Farmers' Society (1799); the Farmers Club of Sandy Spring (1844); and the Olney and Brighton Granges (1873 and 1874), agricultural organizations that ultimately had a significant impact on local

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<sup>55</sup> *American Farmer*, July 1847, p. 11. As quoted in George M. Anderson, "The Montgomery County Agricultural Society: The Beginning Years, 1840-1860" (*Maryland Historical Magazine*, vol 81, no. 4, Winter 1986, 305-315), p. 305.

<sup>56</sup> Prior to the 19th century as farmers recognized the destructive force of tobacco on their lands, area farmers looked primarily towards agricultural diversification as a solution to soil depletion. By the late 18th century, wheat production began to assume some importance over tobacco (as early as 1737, Sandy Spring Quaker James Brooke and John Thompson had constructed one of the first wheat flour mills in the state, near what is today Gold Mine Road), and by the mid-to late 19th century, corn was beginning to supplant tobacco as the largest crop in the county. It was not until the 1830s, that area farmers seriously examined alternative farming techniques.

<sup>57</sup> See, Vivian Wiser, "Improving Maryland's Agriculture, 1840-1860," *Maryland Historical Magazine*, vol. 64, Summer 1969, No. 2, 105-132 and George M. Anderson, "The Montgomery County Agricultural Society: The Beginning Years, 1846-1850," *Maryland Historical Magazine*, vol. 81, No. 4, Winter 1986, 305-315.

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and county land use developments. They were also engaged beyond the local level, as active members in the Montgomery County Agricultural Society (1847), the Maryland Farmers' Club (1846), and the Maryland Agricultural Society (1847).

While the Farmers Club of Sandy Spring and the Olney and Brighton Granges were formed at a time when agricultural societies were becoming more common, the Sandy Spring Farmers' Society, founded in 1799, was in the forefront. Thomas Moore and Isaac Briggs, both interested in scientific agriculture, launched the Sandy Spring Farmers Society in 1799. The constitution of the society declared that their purpose was to "enlarge our sphere of knowledge by free communication of individual experiences and opinion either by written essays or otherwise; to cultivate a spirit of scientific inquiry and solid improvement, particularly in the Theory and Practice of Agriculture and to strengthen those benevolent ties which bind us together."<sup>58</sup> The Farmers' Society sought to improve farming methods in areas beyond Sandy Spring through the formation of an American Board of Agriculture and a national agricultural experimental station. To that end, Briggs wrote to both James Madison, and Thomas Jefferson (then President of the United States) and worked closely with them to organize such a board. The American Board of Agriculture met for the first time in February 1803 where the 20 delegates elected James Madison as president, and Briggs as permanent secretary.<sup>59</sup>

The Montgomery County Agricultural Society was formed in 1846 with the help of Sandy Spring Quakers. Its mission was the restoration of land depleted by the over-cultivation of tobacco and corn, a goal actively and successfully sought by agrarian leaders, including Edward Stabler. In particular, the society sought to eliminate outmoded and wasteful farming methods that had caused the county's decline in population. Edward Stabler and Benjamin Hallowell, both of whom were shining examples of how to increase productivity through innovative farming techniques, wrote on the issue and spoke at the society's annual fairs. The society was in close touch with other agricultural organizations, and served as a model for communities and groups looking to form their own.<sup>60</sup> The society's first fair at Rockville emphasized livestock and farm machinery; after 1856, however, horse racing, cotillions, and

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<sup>58</sup> As quoted in MacMaster and Hiebert, 119.

<sup>59</sup> MacMaster and Hiebert, 120.

<sup>60</sup> In 1849, when Charles County decided to establish its own society, it modeled its constitution on that of Montgomery County Agricultural Society. See George M. Anderson, "Growth, Civil War, and Change: the Montgomery County Agricultural Society, 1850-1876," (*Maryland Historical Magazine*, vol. 86, Winter 1991, 396-406), 397.

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military bands began to get more attention than prize cattle. Many of the founding Quaker members withdrew at this time.<sup>61</sup>

The progressive farming techniques promoted by Sandy Spring farmers included a system of crop rotation, deep plowing, drainage of lowlands, erosion prevention methods, and the use of lime, bones, leached ashes, manures, and, most importantly, guano. While enterprising agriculturists of the 1840s were using ashes, manures, lime, and other natural ingredients to build up their lands, these materials did not in themselves suffice to restore depleted soils. The answer seemed to come (in a time before chemical fertilizers) from guano, the dried excrement of birds, imported from arid islands off the coast of South America. The first commercial shipment of guano arrived in America in 1843, in the port of Baltimore. Large quantities of the product were purchased by Maryland residents, and in Montgomery County, alone, over 70 tons were bought by individual farmers and agricultural societies.

Sandy Spring farmers, as a group and individually, had an undeniable influence on agricultural productivity in the mid-19th century. Edward Stabler, a direct descendent (on the maternal side) of James Brooke, lived on his 109.5 acre Harewood (M:28-35) estate from 1823 to his death in 1883. There he was not only the Sandy Spring Postmaster (a post he held for 53 years), but was a writer, gunsmith, inventor, engraver, and progressive farmer. In particular, Stabler embraced the experimentation of imported guano and, through his writings,<sup>62</sup> encouraged others to do likewise. In 1844, one year after the first commercial importation of guano was unloaded in Baltimore, Stabler was experimenting with its effects. For his own fields, Stabler supplemented guano with lime, marl, bonemeal and animal manure, apparently increasing his wheat yield from three and four bushels per acre to 25 to 30 bushels.<sup>63</sup> In 1847, Stabler reported that the Sandy Spring Farmer's Club purchased 19 tons of guano, almost 30% of the 70 tons of guano used by farmers in all of Montgomery County that year.

Thomas Moore, in addition to establishing the Sandy Spring Farmers' Society in 1799 with Isaac Briggs, made several notable contributions to improving farming techniques. Moore was

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<sup>61</sup> Richard K. MacMaster and Ray Eldon Hiebert, *A Grateful Remembrance*, (Rockville, MD.: Montgomery County Historical Society and Montgomery County Government, 1976), 127.

<sup>62</sup> Stabler made faithful contributions to the pioneer agricultural journal *American Farmer*, and won prizes from the state agricultural society for his essays on the renovation of worn-out lands. He was also an agent and correspondent for the Albany, New York publication, *The Cultivator*.

<sup>63</sup> Vivian Wiser, "Improving Maryland's Agriculture, 1840-1860," 109.

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born in Waterford, Virginia in 1760 to Irish Quakers. By 1784, Moore had left Virginia for Maryland where he was a tenant at James Brooke's farmstead. There he married Mary Brooke, a granddaughter of James, and assumed management of his wife's estate, which they named "Retreat."<sup>64</sup> At Retreat, Moore established himself as a farmer, inventing several agricultural implements and establishing his farm as a model for other farmers in the area. The soil at Moore's 280-acre farm was poor for cultivation, leading him to experiment on its productivity, by adding manure and plaster of paris, deep plowing, sowing clover, and rotating crops. It is also widely reported that Moore corresponded with both President Thomas Jefferson and then Secretary of State James Madison about the results of his experiments. When Thomas Jefferson returned from France with a mold board plow - a new invention that both dug into and turned the soil - he supposedly brought it to Moore's farm where it was first operated.<sup>65</sup> More importantly for the future of agriculture in the area, however, Moore authored several books on farming topics, including *The Great Error of American Agriculture Exposed and Hints for Improvement Suggested*, published in 1801 by the Sandy Spring Farmers' Society.

Benjamin Hallowell (1799-1877) was another multi-faceted and accomplished individual. He earned his reputation early in life as a leading educator and lecturer. A Quaker from Pennsylvania, Hallowell first came to the region in 1819 to teach at Fair Hill. At Fair Hill, Hallowell met Margaret Farquhar, and the couple married at the Sandy Spring Meeting House in October 1824. After that, the young couple left, and Hallowell opened the Alexandria Boarding School in Alexandria, Virginia, where his best-known pupil was Robert E. Lee. Hallowell made his mark on Alexandria; he founded a water company and made some notable contributions to the practice of agriculture. In 1834 Hallowell, along with several Alexandria residents, established a lyceum in Alexandria to hold lectures and debates. Elected the first president of the Alexandria Lyceum, Hallowell wrote, "I delivered the first lecture, which was on Vegetable Physiology. It was the commencement of my attention being turned to that very interesting subject."<sup>66</sup>

In great demand as a speaker, Hallowell soon found himself a regular lecturer at the Smithsonian Institution. In 1842, Hallowell turned the Academy over to two of his nephews and retired (for one year before he returned to education) to live at his farm, Rockland (M:23-

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<sup>64</sup> Retreat (demolished) was located on the west side of Georgia Avenue near present-day Brookeville.

<sup>65</sup> Barrow and Stevens, 32.

<sup>66</sup> As quoted in Barrow and Stevens, 68.

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97), in Olney. There, he tried to reclaim an unproductive meadow by planting timothy, a type of grass used for hay, and by using manure. Although his neighbors claimed he paid too much for the manure, Hallowell later wrote, "I sold in each of the two succeeding years more from that meadow than the whole improvement cost me."<sup>67</sup>

In 1844, Hallowell, along with Richard Bentley, a well-known Sandy Spring farmer and active Quaker, formed the Farmers' Club of Sandy Spring. Within its first year, the club, whose primary mission was "to work toward a better future," consisted of approximately a dozen members. The club met monthly, rotating from one member's house to the next, where the group then proceeded "to inspect the crops, stock and farm implements and inquire into modes of culture and system of arrangements generally pursued by the members at whose house we may be."<sup>68</sup> The success of the Farmers' Club of Sandy Spring led to the organization in 1865 of the Enterprise Club, and in 1872 of the Montgomery Club, both of which were self-help farmers clubs.

Benjamin Hallowell's influence spread beyond the local area. In 1856, the Maryland state legislature established the Agricultural College and Model Farm, whose stated purpose was to provide agricultural instruction and research. Hallowell was asked to help develop the aims of the school and its curriculum and was then named as the school's first president. The college ultimately became the Agricultural College of the University of Maryland. Benjamin Hallowell's influence spread well beyond the local area. In 1856, the Maryland state legislature established the Agricultural College and Model Farm, whose stated purpose was to provide agricultural instruction and research. Hallowell was asked to help develop the aims of the school and its curriculum and was then named as the school's first president. The college ultimately became the Agricultural College of the University of Maryland. Hallowell was also co-founder of Swarthmore College in Pennsylvania.

Individually and together, these farmers significantly improved agricultural productivity in the Sandy Spring area. In speaking at an 1873 Montgomery County Agricultural Society fair, Henry Hallowell, the son of Benjamin Hallowell, claimed that between 1845 and 1870, the yield of wheat on his father's farm increased nine-fold and corn production increased 20-fold, due to his father's experimental methods of farming.

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<sup>67</sup> Barrow and Stevens, 36.

<sup>68</sup> Rules for meeting as quoted in Esther B. Stabler, "Cultural Activities in the Sandy Spring Area," *The Montgomery County Story*, vol. XI, November 1967, No. 1, p.2.

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Quaker participation in agricultural societies and in agricultural experimentation continued beyond the crisis stage of the early to mid-19th century to the latter part of the century, and into this century. A part from the original Sandy Spring Farmers' Society and the Farmers' Club of Sandy Spring and its off-shoots, Quakers were active members of The Grange. In 1867, the National Grange of Patrons of Husbandry (The Grange) was organized with local chapters forming shortly thereafter. The Grange was a fraternal organization, a national alliance of farmers having a social, educational, and political agenda. Unique ritual at meetings helped create a common bond among members. The ritual emphasized the beauty and importance of the home, community, family, agriculture, and citizenship. Women played an active role in many activities.

The Olney Grange No. 7 and the Brighton Grange Hall No. 60 were founded in 1873 and 1874, respectively, as two of twelve early granges in Montgomery County. Both granges were founded with strong participation and support by Quakers. The Brighton Grange catered to members within the outlying areas of Triadelphia, Sunshine, Brinklow, and Ashton, while the Olney Grange was restricted to members living within a radius of 3.5 miles of Olney. Joseph T. Moore, a prominent Sandy Spring Quaker and member of The Sandy Spring Farmers' Club, and later Senator from Montgomery County (1881-1882) was the first Master of the Olney Grange. Joseph T. Moore also organized the Brighton Grange, the same year in which he served as the first President of the Maryland State Grange. The Olney Grange was built on the southeast side of Georgia Avenue and Route 108 in 1873 (demolished in the late 1970s); Brighton Grange Hall was built in 1886 (demolished 1980s) on Brighton Dam Road at its intersection with New Hampshire Avenue, and across from St. Luke's Church (M:23-78).

Both Olney and Brighton Granges were meeting places for social events as well as for educational ones. Members heard lectures on food for dairy stock, talked about cooperative buying and marketing and exchanged agricultural information. They also held concerts, dances and large "family" dinners. Both Olney and Brighton Granges had lending libraries for their members and for members of the community. One of the greatest achievements of the Olney Grange was lobbying the federal government to include parcel post delivery for the convenience of farmers. Congress approved the legislation for the Parcel Post in 1912 and the service began in January 1913. The Olney Grange survived for 96 years until 1969 when the charter was given up (the building had already been sold years before), and the old building was converted into a grocery store. Brighton Grange lasted until 1932, when it was disbanded. Both grange buildings have since been demolished.

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The Growth of the Quaker Community: Establishment of Brookeville, Mechanicsville (Olney), Triadelphia and Sandy Spring

Within the bounds of the Sandy Spring Meeting, and in the twenty-five-year period between 1794 and 1819, four distinct communities with Quaker heritage emerged around Sandy Spring. The town of Brookeville was established in 1794; Mechanicsville (Olney) about 1800; the mill town of Triadelphia in 1809; and Sandy Spring in 1819.

**Brookeville:** Brookeville was founded in 1794 by Richard Thomas, Jr.<sup>69</sup> The town is situated on 248 acres of James Brooke's "Brooke Grove," inherited by his granddaughter Deborah Thomas, and on 147 acres owned by her husband, Richard Thomas. In 1794, the year attributed to the town's founding, Richard Thomas is thought to have built and opened a grist mill on the Reddy Branch, at the eastern end of town, and the stone miller's house just across the mill race from it.

On his wife's portion of the property, Richard Thomas conceived the idea of a town, which he called Brooke Ville, after his wife and her family. Richard laid out fifty-six, 1/4-acre lots along two principal streets and four side streets, and in October 1800, sold thirteen of the town's lots. By 1806, Richard and Deborah had sold twenty lots total. The remaining lots were held by Deborah until her death. Over the next decade, Brookeville grew and prospered, largely as a Quaker village. By 1813, it was home to several residences, two mills, a tanyard, two stores, a blacksmith shop, a post office,<sup>70</sup> and a boarding school for boys, the Brookeville Academy. In the decade between 1840 and 1850, over one-half of the Sandy Spring Meeting lived in Brookeville.

Brookeville's most historically notable moment came, however, on August 26, 1814 when President Madison, fleeing from the burning of Washington by the British, took refuge in the home of Caleb Bentley and his second wife, Henrietta Thomas Bentley. Upon harboring the President and his party, Henrietta Bentley wrote, "It is against our [Quaker] principles to have anything to do with war, but we receive and relieve all who come to us." Thus, for some

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<sup>69</sup> Richard Thomas, Jr. was married in 1783 to Deborah Brooke, daughter of Roger and Mary Brooke, and granddaughter of James Brooke, the Elder. Richard Thomas was disowned by the Quaker Meeting for his military service, and Deborah was disowned for her marriage by a "hireling priest." Eventually, however, both were reinstated in the Meeting and are buried in the meeting's graveyard." (Nesbitt, 73).

<sup>70</sup> Brookeville Post Office was established in March 1802 with Richard Thomas's brother-in-law, Caleb Bentley as Postmaster.

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fifteen hours, Brookeville became capital of the United States, putting this small community of Quakers on future maps of important sites in American history.

**Olney:** Historically known as Mechanicsville, Olney emerged in the first decade of the 19th century, as a four-corners crossroads community at the intersection of the Washington-Brookeville Turnpike and the Ashton-Sandy Spring road (Route 108). It was, in the mid-19th-century, a vibrant trading center, boasting a tollgate on the turnpike, two or three drygoods stores, a post office, a blacksmith shop, a wheelwright business, and a pottery.

Olney was originally part of Richard Brooke's property, Fair Hill, and was home only to this two-story farmhouse, several log cabins, and hundreds of acres of surrounding farmland. Around 1806, however, Whitson Canby, a Quaker from Pennsylvania, purchased a one-acre parcel of the Fair Hill property and established a pottery on what is today the northeast quadrant of the Georgia Avenue/Route 108 intersection. Canby boarded eight Irish pottery workers at the Fair Hill farmhouse while building his own house, named Olney House by a subsequent owner in the 1830's,<sup>71</sup> across the narrow dirt road. From Fair Hill, Canby produced earthenware pottery, sold at wholesale for large-scale distribution.

Also operating a business around the turn of the century was William Kelly. Kelly, also from Pennsylvania, established a blacksmith and wheelwright business at the crossroads, catering to farmers and fellow artisans in the greater area. Customers came for nails, hoes, axes, cooking kettles, horse shoes and more. The business quickly expanded to include Kelly's brother-in-law, Moses Barnsley, and continued to grow and operate into the succeeding generation. Like Canby, the Barnsley's built homes in the village, encouraging others to follow suit. By 1820, the Baltimore Yearly Meeting had bought Fair Hill and established a boarding school, and nine years later, the crossroads community had enough businesses to sustain its own post office, opened in 1829. Although the post office name was officially changed to Olney in 1851, the crossroads community continued to call itself Mechanicsville until the mid-to late 19th century (it appears on the 1879 G.M. Hopkins Map as Mechanicsville with Olney P.O. listed under its name). It is surmised that the residents named the town Olney for Canby's residence, which was named Olney house in the 1830s by then-resident and owner, Dr. Charles Farquhar.

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<sup>71</sup> The house was named Olney House by owner Dr. Charles Farquhar who moved to the Mechanicsville house in the 1830s. Dr. Farquhar, an English professor and medical doctor, named the house Olney because he admired the poems and hymns of William Cowper (1731-1800). Cowper lived in Olney, England where he and John Newton, a minister, composed many hymns, published in 1779 as "The Olney Hymns."

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**Triadelphia:** The now-submerged town of Triadelphia, located on the Patuxent River at the intersection of New Hampshire and Georgia Avenues, was established in 1809 by three Quaker brothers-in-law, Isaac Briggs, Thomas Moore, and Caleb Bentley, each of whom had married daughters of Roger Brooke (son of James Brooke). Meaning "three brothers" in Greek, Triadelphia was laid out on a 275-acre parcel of "Benjamin's Lot," a land grant of 516 acres made to Benjamin Gaither in 1725 and purchased between 1809 and 1813 by the brothers-in-law. Determined to build a factory town, the three men formed a company and selected the site on the upper reaches of the Patuxent River at a point where a narrow valley provided a suitable mill site.

Isaac Briggs, the son of Quaker parents from Haverford, Pennsylvania, came to Sandy Spring in 1794 following a four-year stint in Georgetown, where he established a printing press. In Sandy Spring, Briggs married Hannah Brooke, one of six daughters of Roger and Mary Matthews Brooke, and in 1797 opened the first Quaker school in Sandy Spring. The couple at first lived in the newly-found community of Triadelphia, but later built a log house, Sharon (Master Plan Site M:23-93), on a 245-acre parcel of "Brooke Grove," which the couple bought from Hannah's father. In 1803, Isaac and Hannah Briggs moved to Brookeville, after building a house there at 206 Market Street. In addition to his abilities as a printer, teacher, and businessman, Briggs developed a talent in civil engineering, which caught the attention of Thomas Jefferson. In 1803, Jefferson had Briggs hired as Surveyor of the "lands south of Tennessee," part of the Louisiana Purchase. In the years following the construction of Triadelphia, Briggs was engaged in canal construction, serving as one of five engineers of the Erie Canal; he also worked on the James River Canal and conducted a series of surveys for the state of Virginia relative to canals along the Potomac River.

Thomas Moore is probably best known in the Sandy Spring area for his experimentation with agricultural productivity and, along with Isaac Briggs, for his founding of the Sandy Spring Farmers' Society in 1799. In addition to promoting agricultural tools and theories, however, Moore was an accomplished inventor and engineer, whose projects ranged from the invention of the icebox in 1803<sup>72</sup> to laying out the National Road from Cumberland, Maryland to Ohio in 1806.

Moore worked as chief engineer on the James River Canal (Isaac Briggs worked as assistant to Moore, until Moore's death in 1822, when Briggs then became the chief engineer). In 1805,

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<sup>72</sup> As patented, the ice-box - meant to keep butter cool while being transported by horseback to the ports of Georgetown - consisted of a cedar tub in which was a tin box surrounded with lumps of ice and covered with rabbit skins. The invention was never considered a success as most farmers lacked icehouses.

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he worked for the corporation of Georgetown to construct the causeway from Mason's Island (Roosevelt Island) to the Virginia shore. He was later retained by the federal government to lay out the National Road. Prior to this, and during the War of 1812, Moore had taken charge of the Union Manufacturing Company's works near Ellicott Mills.

Caleb Bentley was a descendant of English Quakers who had migrated to Pennsylvania early in the 17th century. Bentley was initially trained as a clockmaker and was engaged in that business in York, Pennsylvania. Around 1786, Bentley moved to Leesburg, Virginia where he and a partner designed and manufactured silverware. Eight years later, Bentley moved to Sandy Spring, where he met and married Sarah Brooke. Sarah died a few years later, and Bentley later married Maria Henrietta, daughter of another prominent Sandy Spring family. It was through these Maryland connections that Bentley became involved in the Triadelphia enterprise. Bentley, who was also proprietor of the first store in Brookeville and postmaster of that village, was the largest contributor of the three to the Triadelphia enterprise.

Isaac Briggs and Thomas Moore laid out the town, and oversaw the construction of nine houses, the sawmill, the general store, the grist mill, and the mill race that first constituted the community.<sup>73</sup> Few descriptions of the actual operations of the company in its early years exist today. The best, which dates from 1812-1813, was written by Isaac Briggs:

Our force of water is amply sufficient for driving a grist mill of 2 pair of stones, a sawmill, and a cotton spinning mill of 5,000 spindles; and we have convenient room for all of these mills. An adequate dam and race are already made. A grist mill of one pair of stones and a saw mill are now in complete operation. A cotton spinning mill is erected calculated for 1200 spindles in which we now employ 196 spindles, as already stated. . . . the profits of this grist mill and saw mill and the rents of houses, I suppose would be equal to the current expenses of our families.<sup>74</sup>

A later account, by Charles Brooke, a descendant of Roger Brooke, describes the period 1820-1825 in Triadelphia and indicates continuing progress:

...The grist and saw mills stood below the factory, the same race serving them all. The road to the farmhouse passed the factory and went up the hill; near the mill was a gushing spring; the farmhouse was occupied by old Frederick Brown. At that time, 1820-1825, the factory, mill,

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<sup>73</sup> Esther B. Stabler, "Triadelphia: Forgotten Maryland Town," *Maryland Historical Magazine*, vol. XLIII, No. 2, June 1948, (108-120), 110.

<sup>74</sup> As quoted in Esther B. Stabler, p. 114.

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store, and farm were busy and a large tenantry could hear the hum of machinery from morning till night. The business was like clockwork in every branch, perfect system prevailing everywhere.<sup>75</sup>

In 1830, after both Moore and Briggs had died, and Caleb Bentley was preparing to retire, the town was sold. In the ensuing years, the Triadelphia mills fell into the hands of various owners and managers. Thomas Lansdale, manager of the town in the 1840s, had gained experience at the Savage mills in Anne Arundel County. As a result of his expertise and innovation, Triadelphia had grown to 400 inhabitants by 1850. In addition, its mills ground most of the grain which was produced in the lower part of the county, and the town experienced a period of prosperity that was to last until the Civil War. During the Civil War, the supply of cotton to Triadelphia dwindled to nothing, so the town's cotton mill closed. Following the War, as the town was readying to re-open the mill, a disastrous flood on the Patuxent swept through the town, eliminating most of the houses along the low banks and damaging the mill beyond repair. While the grist mill and the blacksmith shop remained in operation, and the post office stayed open, the town itself never recovered. In 1889, a second flood (resulting from the same storm that flooded Johnstown, PA) inundated almost all of what remained of the town. For several generations after that, the ruined town became a "ghost town." Finally, in 1942, the Washington Suburban Sanitary Commission purchased the town. The following year, as the WSSC finished work on Brighton Dam below the town, it closed the dam's gates, inundating all that remained of the former factory town. The town's remains are currently under 15 to 20 feet of water. All that survives, besides memories, is a cemetery, on high ground above the river, and a bell that was used to summon millworkers in the mornings. This bell, saved and moved, is located in front of Sherwood High School in Sandy Spring.

**Sandy Spring:** Although the Sandy Spring Meeting had been settled in 1753, and the Meeting House was the cultural center of the greater area, the village of Sandy Spring developed slowly. Sandy Spring was a small, largely residential town with an agricultural-based economy. It was not located along a major transportation route, and no tavern or inn is known to have existed. The name Sandy Spring came from a spring of water located on the Harewood Farm, adjacent to the Meeting House. Tradition holds that this spring bubbled up through a patch of white sand; it is now designated by a stone vault, protecting the source of the spring.

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<sup>75</sup> "Triadelphia: The Three Brothers, The Personal Recollections of a Lost Village by One Who Knew and Loved the Place." (Handout from Brighton Dam Information Center, May, 1986.)

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Until 1817, Sandy Spring *per se* consisted of the log Meeting House and cemetery, and of the Stabler family home, Harewood.<sup>76</sup> In 1817, the same year that Sandy Spring Friends built the present brick Meeting House, Sandy Spring Post Office was opened. James Stabler was named as the first Postmaster, a position he kept until 1830 when his brother Edward succeeded him. In 1818, James Stabler built, along with Caleb Bentley, the Sandy Spring general merchandise store which he manned in addition to his duties as Postmaster. That same year, a blacksmith shop was built next door to the store, and in 1819, William Thomas of Cherry Grove built Auburn, behind the Meeting House, for his daughter Eliza, who in 1825 married William Henry Stabler.

By the mid-19th century, Sandy Spring had become the center of a number of societies and institutions designed to improve the quality of life and of commerce in Montgomery County, most notably the Mutual Fire Insurance Company of Montgomery County and the Sandy Spring Savings Bank. Sandy Spring was also home to a number of schools, churches, and several town residences lining the Sandy Spring-Ashton Road. In addition, Sandy Spring saw the construction of Auburn in 1819, and the erection of the Lyceum (today's Community House) in 1859.

In 1860, the Sandy Spring Friends Meeting included 57 families, with 187 members in all. T.H.S. Boyd describes Sandy Spring in 1879 as being situated in the "midst of a Settlement of Friends." He further elaborates that the ". . . land is under a high state of cultivation, and improved by handsome buildings, etc. . . four Methodist Episcopal Churches, two Colored, and Society of Friends. Public and Private Schools. . . and Circulating Library. Population, 100."<sup>77</sup>

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<sup>76</sup> Harewood was built circa 1793 by William and Deborah (Pleasants) Stabler. Deborah Pleasants was a granddaughter of James Brooke, who upon her inheritance of a part of his estate, returned to Sandy Spring with her husband.

<sup>77</sup> T.H.S. Boyd, *The History of Montgomery County, Maryland, from Its Earliest Settlement in 1650 to 1879* (Baltimore, MD.: Regional Publishing Company), 1968, reprinted 1972, 141.

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The Quaker Culture: Social and Business Organizations, Education and Slavery

Social and Business Organizations:

Beginning with the Sandy Spring Farmers' Club of 1799, the Sandy Spring Quaker community became a center of self-improvement efforts. While many of these were specifically directed at agricultural practices and the needs of farmers as discussed earlier in this document, other social organizations and businesses grew up to accommodate the varied needs of the growing community. In 1842, the same year that Richard T. Bentley proposed that Sandy Spring have its own public library, Dr. Charles Farquhar, Benjamin Hallowell, and Allen Bowie Davis proposed a Fire Insurance Society for the benefit and protection of farmers. In 1857, the Mutual Improvement Association was formed by the women of Sandy Spring, and in 1868, the Savings Institution of Sandy Spring was founded.

**The Mutual Fire Insurance Company:** The Mutual Fire Insurance Company of Montgomery County was founded in 1848. The company was founded by members of the Quaker community four years after a fire destroyed a barn near the Hawlings' River. The loss of the barn and its contents inspired area farmers (who were Quaker) to start a fire insurance company that would mitigate against such calamities. Founded by Edward Stabler (who was also the company's first president), the Mutual Fire Insurance Company was formed on March 4, 1848. Policy #1 was placed on Stabler's residence, Harewood, located behind the Sandy Spring Meeting House. Stabler's residence and Brookeville Academy in Brookeville served as the first offices of the company until 1857, when a lot was purchased in Sandy Spring and a small, one room stone building was erected.<sup>78</sup>

The company, now called the Montgomery Mutual Insurance Company, now occupies an over-scaled Colonial Revival-style building on the western side of Meeting House Road in Sandy Spring.

**The Mutual Improvement Association:** The Mutual Improvement Association or the Ladies' Association was formed in 1857 by a group of ten Quaker women from Sandy Spring. The first women's club in Montgomery County, and one of the first in the nation, this group met to

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<sup>78</sup> This single-story dressed stone building was covered with a gable roof with a central chimney, and featured Gothic Revival barge board detailing on its raking cornice in the gable ends. In 1878, a one-room addition was constructed to house the Sandy Spring Savings Institution, and then, in 1904, a new structure was built. This building was designed by Baltimore architect T.B. Ghiquier and was erected by Richardson & Burgess of Washington. In 1934, an addition was made to the building.

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"elevate the minds, increase the happiness, [and] lighten the labor...of one another."<sup>79</sup> The association patterned its meetings after the Friends' business meetings, giving the members the opportunity to share information on practical and intellectual concerns, to improve their communities, and to further charitable causes. During the first 50 years of the club's existence, two subjects were discussed 100 times: soap making and peace of mind.

**The Lyceum:** The Sandy Spring Lyceum was built adjacent to the Sandy Spring Meeting House in 1859. According to William Henry Farquhar's *Annals of Sandy Spring*,

A number of persons [including a few non-Quakers], engaged chiefly in rural pursuits, desirous of improving their minds while cultivating their farms, united twenty-five years ago in the erection of a comfortable building, to which they gave the name of The Lyceum. Finding much satisfaction in the interesting proceedings that attended their various meetings, a company was formed and regularly incorporated under the title, "the Sandy Spring Lyceum Company." Many lectures, some by well known people were held there over the years.<sup>80</sup>

The Lyceum was built as a community effort, financed through contributions of labor and supplies. Considered a "temple of literature and practical science," it was used as a lecture hall, for public discussions, and meeting place of various societies and clubs.

The Lyceum Company is probably most noted for deciding, beginning in 1863, to keep a chronicle of each year, that would later take the form of the *Annals of Sandy Spring*. When it was originally decided to appoint a historian to write the yearly histories, there was no thought of publishing them, but in 1883 the decision was made to publish the first twenty years and to continue the writing of the yearly chronicle. Called the *Annals of Sandy Spring*, there are five published volumes, containing vital statistics, social activities, and interesting trivia of a rural community.

The Sandy Spring Lyceum is now known as the Community House and is owned by the Sandy Spring Meeting. It is used as a Sunday School, and by many neighborhood organizations.

**The Savings Institution of Sandy Spring:** Founded in 1868, the Savings Institution of Sandy Spring is the oldest bank in Montgomery County. It was founded during Reconstruction, at a

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<sup>79</sup> As quoted in "Earnest women: A history of county women's clubs," *Montgomery Magazine*, March 14, 1997, C-20.

<sup>80</sup> William Henry Farquhar, *The Annals of Sandy Spring*,

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time when gold and silver were at a premium, by a group of "frugal" farmers [almost all Quakers]. The original officers were prominent men of the Sandy Spring community: Caleb Stabler, president; Joseph T. Moore, vice president; Richard T. Bentley, treasurer; and Robert R. Moore, secretary.

The bank operated out of a one-room, stone building in Sandy Spring, built in 1857, and owned by the Mutual Fire Insurance Company.<sup>81</sup> In 1878, the Insurance Company added a room to its building especially for the Bank's use, charging the bank \$25.00 a year rent. By 1895, with a significant increase in business, the bank constructed its own building--a two-story brick structure--which has been added onto several times and survives as a prominent landmark in Sandy Spring. A branch building was constructed in Olney in the second half of this century.

Education:

Early in their history, Quakers showed a deep interest in teaching and education. This can be seen as early as the mid-17th century with the proliferation of Quaker writings in England, and the dissemination of these pamphlets and booklets by the "Publishers of Truth" who traveled throughout the American colonies. The Quaker belief in education is a religious one that stems from their belief that teaching is an act of faith--that is faith in the capacity of man to think for himself and to recognize truth for himself.<sup>82</sup> Teaching is regarded by Quakers as a service that can be transforming, that renews the mind and helps promote sound moral action. The Quaker *Rules of Discipline and Advice* called for "useful learning," while a minute of the West River Meeting in 1679 stressed the need for qualified Friends "to teach their children boath in word, way and action what becomes ye blessed Truth."<sup>83</sup> To support their belief in education, Quakers felt a continuing need to establish day schools and boarding schools near their meeting houses, under the auspices of the Yearly or Monthly Meeting. Because of its central location within the Baltimore Yearly Meeting, Sandy Spring became the center for a succession of Friends schools.

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<sup>81</sup> *One Hundred Years of Savings in Sandy Spring: 1868-1968* (The Savings Institution of Sandy Spring, 1968), 13.

<sup>82</sup> Gilbert F. White, "Friends' Education" in Horace Mather Lippincott, ed., *Through a Quaker Archway* (New York: Thames Yoseloff), 1959, 87-98.

<sup>83</sup> As quoted in Martha Nesbitt, ed. *Chronicles of Sandy Spring of Friends Meeting and Environs*, 127.

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The Quaker philosophy towards education was an extension of their belief in community responsibility. While Friends started schools for themselves, they extended educational opportunities to non-Friends who, they felt, were not already receiving appropriate education. In particular, the Quakers firmly believed in providing education to blacks. The Society of Friends promoted the teaching of freed blacks and slaves before the Civil War, and helped establish schools for blacks following the War. In addition to offering private classes to African Americans, Sandy Spring Quakers aided, both financially and scholastically, the establishment of the Sharp Street Methodist Church School--the first black school in Montgomery County--in Sandy Spring in 1864.<sup>84</sup>

Friends were also among the first to offer equal education to both boys and girls. In 1825, a Quaker educator wrote, "There does not appear any reason why the education of women should differ in its essentials from that of men."<sup>85</sup> The early schools were, in practice, mostly separate, though, as coeducation was frowned upon.

In Montgomery County, Quakers were instrumental in helping to establish the public school system. In 1860, the Maryland General Assembly established a county-wide public school system, naming William H. Farquhar, a Sandy Spring Quaker and principal of Fair Hill Academy since 1854, as the first president of the school board.<sup>86</sup>

Following is a chronological list of the best documented Friends schools in the Sandy Spring area:

**Isaac Briggs School:** The first Quaker school in Sandy Spring was the Isaac Briggs School. Established in 1797, the school was held in "a very neat log structure" near the Sandy Spring Friends Meeting House. It was run by Isaac Briggs (see discussion of Triadelphia in this document for a biography of Briggs) and had a student body drawn from eleven states, and several students from France. The boarding pupils lived with the teachers or on surrounding farms. After Isaac Briggs' tenure as schoolmaster, the school was kept intermittently. After 1860, the school was taken over as a public school, though teachers and students continued to

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<sup>84</sup> Nina Clarke and Lillian B. Brown, *History of the Black Public Schools of Montgomery County, Maryland: 1872-1961* (Vintage Press, date??), 1-2.

<sup>85</sup> As quoted in Dorothy Pugh, "A History of the Fair Hill Boarding Schools," *The Montgomery County Story*, vol. 21, February 1978, No. 1, p. 2.

<sup>86</sup> MacMaster, 190.

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be drawn from the Quaker community. The building was demolished in 1896 during a severe storm. It was replaced by a frame school house that remained on the site until 1927, at which point it was moved to an adjacent lot behind the Community House and converted into a private residence.<sup>87</sup>

**Sandy Spring Boarding School Company:** This company was formed in 1800 to establish a school for Friends in Sandy Spring. Stock was sold, but the project was abandoned the same year before the school was established.

**Harewood:** Harewood operated as a Friends Boarding School from 1808-1812 with Margaret Judge as teacher.

**Woodlawn Boarding School for Girls:** This short-lived school, which operated from 1816-1818, was maintained by Samuel and Anna Thomas, who established the Friends Boarding school on the site of their home, Woodlawn (M:28-14). Francis Scott Key's daughters attended the school.<sup>88</sup> In 1818, the Thomases abandoned their Woodlawn School when they were assigned by the Society of Friends to the Fair Hill Boarding School in Olney.

**Brookeville Academy:** Brookeville Academy, a two-story stone building at 5 High Street in the Brookeville Historic District (M:23-65) was chartered in 1815. Although it was not founded by Quakers and was not a Quaker school *per se*, the school was located in Quaker country, and attracted both Quaker teachers and pupils. The school experienced early financial difficulties, and in spite of almost closing in the early 1830s, it survived the Civil War (it closed from 1862-1865, but re-opened after the War), and actually witnessed a heyday during Reconstruction. In 1868, the Academy moved to north of Brookeville, where it remained until 1909. The original Academy building saw a variety of uses after 1868, including serving as the Odd Fellows Hall in the 1870s, and the American Legion Hall in the mid-20th century. Today, the building is owned by the Town of Brookeville and is used for civic functions.

**Fair Hill Boarding School:** The first Fair Hill Boarding School came into being in 1815, when the Baltimore Yearly Meeting of the Society of Friends, desirous of providing quality education to Quaker children in Sandy Spring, purchased the 358-acre Fair Hill Farm in Olney, Maryland. Fair Hill, formerly the home of Colonel Richard Brooke, had been owned by Whitson Canby, a Quaker who established a pottery business in Olney and used Fair Hill to

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<sup>87</sup> Nesbitt, 128-129.

<sup>88</sup> "Historic Woodlawn originally built by Quakers in early 1800s," *Gazette Real Estate*, January 20, 1993.

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house his Irish workers. The Quakers remodeled and enlarged the dwelling to accommodate the expected enrollment of 60 to 80 boys and girls. The school opened on May 1, 1819, and was set up as a large family unit with Samuel and Anna Thomas, the principals, supervising the farm and doing some of the teaching. In early 1820, Benjamin Hallowell came to Fair Hill to teach mathematics, and though he only remained at the school for one year and nine months, it marked the beginning of his long-term associations with the greater Sandy Spring Quaker community. (See biography of Benjamin Hallowell earlier in this document.)

Mary Coffin Brooke, a teacher at Fair Hill Academy in its early years, has made local history as one of the finest and most dedicated teachers in the county. In particular, she is credited with teaching members of the black community as early as 1821 by offering classes in reading and writing to free blacks after her Fair Hill day was completed.<sup>89</sup>

Despite contributions from the Quarterly Meeting, the school operated at a financial loss and suffered from poor enrollment, especially after the early deaths of the Thomases. The school eventually closed in 1826.<sup>90</sup> The Baltimore Yearly Meeting retained ownership of Fair Hill and, in 1850 leased it to Richard Kirk, who opened the Fair Hill Boarding School for Girls in May, 1951, with his wife Mary and her brother William H. Farquhar serving as principals. While the school flourished in the years prior to the Civil War, it was unable to withstand the social and financial pressures of the War, and was officially closed in 1866. The Baltimore Yearly Meeting sold Fair Hill to Richard and Mary Kirk who continued to farm its surrounding land and in whose family it stayed until 1923. The Fair Hill Committee of the Baltimore Yearly Meeting invested the funds from the sale of Fair Hill towards the education of Friends. Schools were financially aided, equipment purchased, teachers' salaries supplemented, and students given loans. In 1957, \$4,000.00 was given from the Fair Hill Fund to help in the establishment of the Sandy Spring Boarding School. In 1977, Fair Hill was destroyed by fire.

**Fulford:** Fulford Boarding School for Boys opened in 1848 with Isaac Bond as principal. The school was located half a mile north of Olney on present-day Marden Lane, off of the Sandy Spring-Olney Road. An 1851 catalog of Fulford shows a lengthy list of subjects from reading

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<sup>89</sup> The education of free blacks and of slaves was not forbidden by law in Montgomery County. For more information on black schools in Montgomery County, see Nina H. Clarke and Lillian B. Brown, *History of the Black Public Schools of Montgomery County, Maryland 1872-1961* (New York: Vantage Press), 1978.

<sup>90</sup> Dorothy Pugh, "A History of Fair Hill Boarding Schools," *The Montgomery County Story*, vol. 21, February 1978, No. 1, p. 7.

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and spelling to surveying and astronomy. In 1862, James S. Hallowell bought Fulford and ran it as a Female Seminary until 1871 when he sold it to two former teachers at the Brookeville Academy. They ran it as the Fulford Male Academy. In 1905, the school became the Girls Friendly Society--a country school for underprivileged city girls. In 1923, this school closed and the building was demolished.<sup>91</sup>

**Stanmore:** Stanmore Boarding School was opened in 1858 by Benjamin Hallowell's nephew, Francis Miller. Miller opened the school with the encouragement of Hallowell, who gave his nephew 30 acres of his Rockland farm to build a house and open a country boarding school for boys. Miller built the school, Stanmore, across from today's Olney Theater on Route 108. Stanmore operated as a boys school until 1867, when Francis Miller left to pursue an education in law. Miller's wife (and Hallowell's daughter), Caroline Hallowell Miller, re-opened the school as a girls' school that same year, and served as principal. Benjamin Hallowell gave lectures on astronomy, geology, and vegetable physiology, while Mary Coffin Brooke, who had earlier been at Fair Hill, taught at Stanmore from 1867 to 1871.<sup>92</sup> Young girls came from across the country to attend the school. Stanmore remained a boarding school for girls until 1878.<sup>93</sup>

**Rocklands:** Following the closing of Stanmore, Henry C. Hallowell, Benjamin's son, and his wife Sarah opened the Rockland homestead of his late father as a school for girls. Rocklands served young ladies from across the country (records indicate that students came from 12 states), until the school closed in 1892. Today Rockland (M:23-97) stands amidst a residential subdivision on a street named Brimstone Academy Road.<sup>94</sup>

**Sherwood Academy:** In 1883, Mrs. Mary Roberts donated land opposite her home, Sherwood, for a small, private Friends' school. Sherwood Academy was built and maintained by the Quaker community from 1883 to 1906. In March of 1906, the Friends Central School Association offered the school to the county under the Public School Laws of the State of Maryland. The sale included certain terms, namely that the school commissioners improve the

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<sup>91</sup> "Two Hundred Years in Olney," *The County Courier*, October 20, 1976, 6-7.

<sup>92</sup> Richard K. MacMaster and Ray Eldon Hiebert, *A Grateful Remembrance...*, 193.

<sup>93</sup> Healan Barrow and Kristine Stevens, *Olney: Echoes of the Past*, 70-71.

<sup>94</sup> Local historians say that students at Fair Hill Academy referred to the school in private as "Brimstone Academy." (See, *Olney: Echoes of the Past*, 68.)

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property by erecting a high school for 150 pupils, to be completed by the fall school term of 1910. The county accepted the Friends' offer, after the General Assembly passed the "Donation Act of 1908," and construction on a two-story building began in 1909. The old frame structure became the assembly hall, and, although not completed, the school opened in 1910. Since farming was such a strong livelihood of the area, the school included agricultural classes in its curriculum. The school eventually grew to include grades 1-11. In 1950, the building was replaced with the present school on the site, Sherwood High School, which was renovated in 1991.

**Sandy Spring Friends School:** Sandy Spring Friends School, founded in 1958, was conceived by S. Brook Moore of Sandy Spring Meeting, as an alternative to already established Friends' schools elsewhere which had more applicants than they could accommodate. Esther Scott donated 56 acres of her family farm on Norwood Road to the cause, with an additional 34 acres added later for the site of a Friends Center for conferences and retreats. In June 1959 a corporation was organized to establish and administer The Friends Center of the Baltimore Yearly Meeting. The school opened in September 1961 with 77 students in 10th and 11th grades, and three buildings. The school, still under the care of Friends and with Quaker ties much in evidence, has grown to include grades pre-kindergarten through 12, and 450 students. The student body, 15% of which is Quaker, still gathers for Meeting for Worship twice weekly, and stresses Quaker values.<sup>95</sup>

**Other Montgomery County Friends' Schools:**

The Sidwell Friends School, near Tenleytown in Washington, D.C., was incorporated in 1934; by 1962 a second campus was acquired at 5100 Edgemoor Lane in Bethesda for the kindergarten through fourth grades. The Edgemoor campus of Sidwell Friends also includes a meeting house, used by the Bethesda Meeting of Friends. Organized in the 1940's as a Preparative Meeting, the Bethesda Meeting became a Monthly Meeting in 1971.

Friends Elementary School, located in a church building in Layhill, Maryland, opened in September 1985 with 25 students in three classrooms. The following year, the school passed all state accreditation requirements. The majority of the school's board of trustees has to be members of the Society of Friends.<sup>96</sup>

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<sup>95</sup> *Olney: Echoes of the Past*, 133-134.

<sup>96</sup> Barrow and Stevens, 135.

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Slavery:

In the second half of the 1650s, when Quakers first settled in Maryland, slavery existed there as in other British colonies. According to Quaker scholar Kenneth Carroll, it does not appear that the earliest Maryland Friends considered the holding of slaves as inconsistent with their principles. In fact, reports Carroll, it was apparently the custom of many of the wealthier Friends, after attending the sessions of the Yearly Meeting at West River, to go aboard slave-ships lying nearby and select their slaves.<sup>97</sup> The Quakers' uneasiness over the practice of slavery developed early on, however. It was first expressed by George Fox, the founder of Quakerism, in 1657, who, after witnessing slavery in the Barbados islands, wrote in his journal, "Christ shed his blood for them as well as for you, tasted death for them as well as for you, enlightened them as well as you. . .and his is a propitiation for their sins as well as yours."<sup>98</sup> Again, in 1671, Fox advised Friends in Barbados on slavery, saying "endeavor to train them up in the fear of God... and after certain years of servitude. . .make them free."<sup>99</sup>

Several years later, in 1688, a group of Friends in Germantown, Pennsylvania who had strong concerns against slavery submitted a paper to the Philadelphia Meeting that condemned human bondage. The paper, entitled, "Remonstrance Against Slavery and the Slave Trade," was presented to the Yearly Meeting, and though no action was taken that year, the paper began an earnest debate over slavery that would occupy Colonial Quakers in Meeting for the next century.

The first official statement of the Yearly Meeting on slavery was made in 1696 when it advised:

Whereas, several papers have been read relating to the keeping and bringing in of Negroes; which being duly considered, it is the advice of this meeting that Friends be careful not to encourage the bringing in of any more Negroes; and that such that have Negroes be careful of them, bring them to meetings, have meetings with them in their families, and restrain them from loose and lewd living as much as in them lies, and from rambling abroad on First-days or other times.<sup>100</sup>

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<sup>97</sup> Kenneth Carroll, *Quakerism on the Eastern Shore*, 129.

<sup>98</sup> Bayley, 53.

<sup>99</sup> As quoted in Carroll, *Quakerism on the Eastern Shore*, 131.

<sup>100</sup> As quoted in Rufus Jones, *Quakers in the American Colonies* (New York: W. W. Norton & Co., Inc.) 1966, 511.

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This statement, though only a mild condemnation, was a first step. It was followed by other, small steps, including early manumissions. When William Penn left Pennsylvania in 1701, he left a will which stated, "I give to my blacks their freedom as is under my hand already,"<sup>101</sup> and in 1712, William Southby, a Friend implored the Pennsylvania legislature to *abolish* slavery in Pennsylvania.

The most influential manifestations against slavery came from John Woolman, a released<sup>102</sup> Quaker minister from New Jersey, and fervent speaker who traveled south of Pennsylvania pleading emancipation from slavery. Rural Maryland Quakers, dependent upon slavery, however, were reluctant to embrace such drastic measures. They were nevertheless influenced by Woolman, and in 1759, made their first minute on the subject, querying: "Are Friends careful of importing or buying Negroes, and doe they use them well...endeavoring to trane them up in the principles of Christian religion?"<sup>103</sup>

Over the years, beginning in 1760, the Yearly Meeting discouraged the buying or selling of slaves, and in 1772 advised its members against holding slaves. In 1777, the Maryland Yearly Meeting of Friends, gathered at Third Haven on the Eastern Shore, outlawed the practice of importing, buying and selling slaves, and made mandatory, on the part of the monthly meetings, the disownment of members who continued the practice.<sup>104</sup> The following year, in 1778, the Yearly Meeting called for the expulsion of slave holders and also prohibited Friends from hiring slaves or from acting as overseers on the plantations of others who owned slaves. Members of the Indian Spring Monthly Meeting, to which Sandy Spring belonged, were reluctant to accept the mandate. As a result, the Monthly Meeting established a system of visitations in 1781, whereby an appointed person was to visit the farms of members and make a report regarding the holding of slaves. Following these visitations, eight members of the Monthly Meeting were disowned for continuing to hold slaves. According to minutes, "some of them, however, having acknowledged they were in the wrong, were again welcomed into

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<sup>101</sup> Jones, 510.

<sup>102</sup> Released Quaker is a term used to describe Quakers who were recognized as having a special gift, and were sent out to "preach" Quakerism.

<sup>103</sup> As quoted in Carroll, *Quakerism on the Eastern Shore*, 133.

<sup>104</sup> Nesbitt and Miller, 79.

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the fold."<sup>105</sup> In 1790, Baltimore Yearly Meeting reported that all meetings under its jurisdiction were clear of holding slaves, "so far as is known."

Following Woolman's visit to Maryland, several Maryland Quakers responded by freeing their slaves. Several months after the first manumissions were recorded, the Third Haven Monthly Meeting on the Eastern Shore, sensing that this was the beginning of systemic freeing of slaves, appointed a member to "procure a proper book for that purpose and to record these and any other of that kind that the meeting may hereafter direct."<sup>106</sup>

In Montgomery County, the first recorded manumissions took place in 1780, when Quaker Evan Thomas freed five adult slaves and provided for the freedom of a sixth when the boy reached the age of 21. (Evan Thomas is best known for the loyalty shown to his Quaker beliefs in his strident opposition to Revolutionary War efforts). Local tradition holds that Evan Thomas provided his freed slaves with patches of land on his holdings, but there are no land records to substantiate this claim.<sup>107</sup>

It is said that Evan was active in persuading other Quakers in the Indian Spring Monthly Meeting to similarly free their slaves. Though this has not been substantiated, Evan may have influenced his cousin, Richard Thomas (known as Mars Dickey), who, at his death in 1806, affected the first wholesale freeing of slaves in Maryland. Mars Dickey's will read:

I will and bequeath all my male slaves that are above twenty-one years old, and all my female slaves that are above eighteen years old, to be, and I do hereby make them, absolutely free from and after my decease, and all those that are under those age to be free as they may come of age...<sup>108</sup>

According to local history, Mars Dickey's slaves numbered 112.

Following this first major act of freeing slaves, it appears that several large holdings of slaves were manumitted in the first decade of the nineteenth century in the Sandy Spring area. As the

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<sup>105</sup> As quoted in Nesbitt and Miller, 80.

<sup>106</sup> Carroll, *Quakerism on the Eastern Shore*, 134.

<sup>107</sup> Ned Bayley, author of *Colesville*, argues that it is more likely that the blacks found employment in Baltimore, where the shipbuilding industry was booming and the demand for labor was high. Bayley, 55.

<sup>108</sup> Nesbitt and Miller, 80. Maryland law forbade the freeing of slaves who were minors.

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century progressed, other acts of conscience followed. In 1822, the Sharp Street Church was established on land owned by Thomas Brooke and conveyed under the stewardship of Richard Bentley to the free blacks of Sandy Spring as a place of worship.<sup>109</sup> Many of the emancipated slaves remained in the Sandy Spring area, settling near Brinklow and forming the nucleus of a community called Cincinnati.

In spite of the Quaker conviction that slavery was sinful, the Quaker role in working to abolish slavery was limited due to their opposition to war. In 1840, a number of abolitionist groups had arisen in this country, and although Quakers would normally have supported such efforts, the actions of these abolitionists were militant and appeared to be leading the country into war. The Baltimore Yearly Meeting expressed its hesitation in 1839:

. . .that we may not relax in our righteous testimony against slavery...[at the same time] we believe it right affectionately to caution our members against entangling themselves in any manner with those associations which have sprung up in different parts of our country in relation to this subject, and which we fear will retard rather than promote the progress of this work.

While maintaining a conservative profile, Sandy Spring Quakers also participated in the most secret of the anti-slavery activities: the Underground Railroad (UGRR). Stories of Sandy Spring Friends' activities in the UGRR have been passed down through the generations and are part of the area's lore. During the 1917 centennial celebration of the Sandy Spring Meeting, Rebecca T. Miller spoke of the UGRR in Sandy Spring:

During the days before the Civil War, though it was never mentioned, there is reason to suppose that there was a station of the "Underground Railroad" here. A lady told me that one day a colored woman, whose daughter was a slave, came to her to get a letter written. It consisted of the words, 'The bundle you expect will arrive on Saturday,' with a Baltimore address. Before Saturday the daughter had disappeared. On another occasion a bonnet and shawl were borrowed from one of the Friends the day before a party of fugitive slaves started on a successful trip to Canada. Again, Richard T. Bentley sat reading late one night when he heard a strange noise and saw a black face peering in at the window near him. Going to the door the colored man, whom he recognized, said 'Mr. Bentley, can you please point me out the North Star?' That was the guide to freedom under the British flag to many a fugitive in those days.

According to Anthony Cohen, author of the *Underground Railroad in Montgomery County*, Harold Stabler tells a similar story told him by his grandmother Sarah B. Stabler, who resided at

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<sup>109</sup> Anthony Cohen, *The Underground Railroad in Montgomery County, Maryland* (Rockville: The Montgomery County Historical Society, 1994, revised 1995), 22.

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Sharon. Richard T. Bentley's house, Bloomfield, is also considered a likely stop as slaves were said to have hidden in a space under the floorboards. Similarly, the presence of a series of tunnels connecting the basement of the main house at Fulford to the basement of the school, as well as a tunnel leading from the main cellar to a remote root cellar at Charley Forest off Brooke Road, excites speculation that fugitive slaves were harbored here. Another example of a possible slave hide-away existed at Mt. Pleasant, now demolished. According to recent accounts, an interior wall of the house contained a removable panel behind which was a room with straw bedding on the floor. The Scotts, the Civil War-era owners of the Mt. Pleasant, were said to have been active in the anti-slavery movement.

The residence of hat-maker Bernard Gilpin, called Mt. Airy, is also said to have been a stop on the UGRR. According to local history, a lamp was placed in the window of the house to signal runaway slaves that Mt. Airy was a safe-house.

On November 3, 1864, the Baltimore Yearly Meeting sent out a minute announcing the news that Maryland slaves had been set free, with the passage of An Act of the State, effective November 1, 1864. The minute read:

We have rejoiced in the announcement that, throughout the State of Maryland, liberty has been proclaimed to the long oppressed descendants of Africa, and an earnest desire has been expressed in this Meeting, that we may not be mindful of the great work yet to be accomplished in extending to the freed people who dwell among us, the benefits of education and Christian care.<sup>110</sup>

Conclusion

The Sandy Spring Quaker community had a profound influence on the settlement patterns, history and culture of Montgomery County. Quakers were the first settlers to this part of the county, establishing a vibrant agrarian community in the larger region. During the 18th and 19th centuries, area Quakers were progressive farmers who experimented with new techniques, and then promoted them through published writings and lectures. They established towns, schools, businesses, and industries, and were active members of the community, serving as postmasters, state legislators, and in appointed government positions. The Quakers also held strong anti-slavery sentiment from an early date, and actively supported the emancipation and education of the local African American community.

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<sup>110</sup> As quoted in Nesbitt, 97.

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## ASSOCIATED PROPERTY TYPES

### I. Name of Property Types

For this multiple property listing, two surviving associated property types have been identified: 1) Quaker Meeting Houses and 2) Quaker-built dwellings. For the associated property type, "Quaker-built dwellings," several sub-types have been identified by chronological periods from 1727 to 1900.

### II. Description of Property Types

#### 1) Quaker Meeting Houses

The Quaker Meeting House is a widely recognized building type, identifiable even to those without Quaker affiliations. Reflective of the social, <sup>and</sup> cultural and ~~historical-heritage~~ of the Quaker tradition and religion, the Quaker Meeting House is simple, but distinct. Because the Society of Friends worshiped God in the simplicity of silent waiting with no priest, no anthems, no hymns, and no organ music, the meeting house evolved strictly as a place to gather, furnished with plain wooden benches, and devoid of the elaborately carved pulpit, stained-glass windows, or religious images typically associated with religious structures.

Traditionally more domestic in character than ecclesiastical, the Meeting House is either wood, brick or stone. It is generally rectangular in plan, often distinguished by twin entrances, and sometimes having a deep, full-width porch. The interior is furnished with plain wooden benches, oriented, not towards an altar, but towards a set of facing benches, for the elders of the Meeting. It generally included an upper gallery, historically reserved for servants and youths. The interior was lit by symmetrical window arrangements, generally placed high, to limit the possibility of outside distractions. Originally, Meeting Houses were unheated, though by the 19th century, wood burning stoves were added. Interior detailing was limited to paneled shutters, projecting door hoods, and pent roofs - all elements that meetinghouses shared with Quaker domestic design.<sup>1</sup> Though plain, the Quaker Meetinghouse was finely built and executed, and used the finest materials available.

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<sup>1</sup> Willard B. Moore, "The Preferred and Remembered Image: Cultural Change and Artifactual Adjustment in Quaker Meetinghouses," *Perspectives in Vernacular Architecture, II*, Camille Wells, ed. (Columbia, MI.: University of Mississippi Press), 1986, 120-160.

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The Sandy Spring Friends Meetinghouse (M:28/11-1):

The Sandy Spring Friends Meetinghouse is located on the east side of Meeting House Lane just south of the intersection of Maryland Route 108 in the center of Sandy Spring. The Meetinghouse is part of the Sandy Spring Historic District, a nine-acre Montgomery County Master Plan Site (M:28-11).

The present Sandy Spring Friends Meetinghouse, built in 1817, replaced two earlier structures on the site. It is a two-story, rectangular brick structure, laid in Flemish bond, and reflective of Federal-era building styles and trends. Set upon a low foundation, the symmetrical, six-bay building features two, single entry doors in the second and fifth bays of the primary (west) elevation, and is covered with a gable roof. Four, single, 12/12 windows light the first story, while six, single, 12/12 windows are located in the second story, all with flat-arch brick lintels. The two entries hold double, three-panel wood doors and feature single-light transoms and flat brick arch lintels. A full-width porch was added in 1868, as part of overall improvements to the meetinghouse, including a "white-washing of the interior after using it for 51 years without a brush being put on the walls."<sup>2</sup> The north gable end of the structure has a door on center and windows above.

The interior is open with a paneled gallery level, supported by square wood posts. A partition originally separated the building into two equal areas (one for the women, one for the men) with an aisle located on center and being reached by the exterior door, located on center of the north gable end of the building. In 1968, when the balcony was built, the partition wall was removed and re-used as the balcony wall.<sup>3</sup> Wood wainscoting is found behind the facing benches in the main room.

According to local history, the bricks for the 1817 building were made in Basil Brooke's kiln in the nearby field at Avalon. William W. Farlin was the mason, and carpenter Mahlon Chandlee made the benches, while John Thomas of Cherry Grove oversaw construction. The building cost \$4,134.12. The new building was equipped with two cast iron wood-burning

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<sup>2</sup> From William Henry Farquhar, *Annals*, as quoted in Nesbitt and Miller, 107.

<sup>3</sup> Although the balcony was not constructed until 1817, the high windows on the second floor indicate that a balcony may have originally been planned for the building.

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stoves, manufactured by W. Baer and Company of Frederick for \$48 each. Although no longer used, one of these stoves remains in the meeting house. The other stove is in the Smithsonian Institution, placed there at the suggestion of Mrs. Herbert Hoover, a Quaker with Brooke ancestors, as part of a display on heating.

Behind the meetinghouse is a graveyard. It has simple unadorned headstones and older graves which bear no markings--a typical Quaker custom.

Ashton Orthodox Meeting House (M:28/11-3):

The Ashton Meetinghouse was built in 1880 on the east side of the present-day Sherwood High School, within a mile of Sandy Spring Meetinghouse. In 1952, the meetinghouse was moved to the west side of the school building where it functioned as a classroom, and later as the Sandy Spring Public Library. In August 1982, the meetinghouse was again moved, this time to the Sandy Spring Friends School at 16923 Norwood Road, where it became, once again, a Friends meeting house.<sup>4</sup>

The Ashton Meeting House is a 1-1/2-story, frame, T-shaped structure with Victorian-era barge board detailing. At its current site, the meeting house is built into a hillside upon a concrete foundation, that opens at ground level, into a full basement. The walls are clad with the original German siding, and the cross gable roof, is sheathed with standing seam metal. The symmetrically placed windows have 4/4 sash with louvered blinds. A one story, shed-roof entry porch supported by bracketed columns is located at the center bay of the main (north) elevation. Two single doors are centrally located on the north and south elevations. A double wood door is located in the west gable end of the T-shaped structure.

2) Quaker-built dwellings

**Pre-Revolutionary Period (1725-1774):**

The first settlers to this part of Montgomery County were Quakers who came in the second quarter of the 18th century from Anne Arundel County. Upon their arrival, they built the first of what would become several generations of houses in an extremely rural landscape. The first

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<sup>4</sup> Nesbitt and Miller, p. 104.

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"wave" of Quaker houses were built by the first Quaker settlers and founders of the Quaker meeting. Built between 1725 and 1774, these houses cannot be clearly classified, and in fact, represent a variety of building styles, ranging from a modest 1-1/2-story log/frame cabin to a refined five-bay, center-passage-plan Georgian house with Flemish bond brickwork. In spite of this range, the houses tend to reflect Tidewater influences in building, in both overall form and detail.

The first two houses to be built in the Sandy Spring region were Charley Forest (built circa 1727; demolished, 1913); and Cherry Grove (built 1727). These two houses were built by founding members of the Quaker community, James and Deborah Brooke, and John and Elizabeth Snowden Thomas, respectively.

Charley Forest, now demolished, was located about one-half mile from present-day Sandy Spring. Reported to be *the* first house to be built in this part of Montgomery County, Charley Forest was a 1-1/2-story log and frame dwelling covered with a steeply pitched catslide gable roof. Despite having acquired over 22,000 acres in Montgomery County by the 1760s, James Brooke continued to live at Charley Forest until his death in 1784. Based upon the only known surviving photograph of the house, the building's overall form (namely catslide roof and log/frame construction) is consistent with pre-Revolutionary building practices in Tidewater Maryland and Virginia.

The house built by John and Elizabeth Snowden Thomas, Cherry Grove, was originally constructed 1727-1728, but completely rebuilt in 1773. According to written sources, the original Cherry Grove was a log structure that burnt down in 1771, leaving only a portion of the building's original kitchen intact. The kitchen wing of the present house was rebuilt in 1932, but includes the original brick chimney and large, segmental-arched fireplace opening.

As is typical of the period, these first two houses were small, unassuming, and impermanent structures of log and frame construction. Following this initial period of settlement, however, and beginning as early as 1742, a more permanent group of dwellings began to be constructed. For instance, most dwellings in this period were constructed of brick, rather than log, and offered exterior and interior detailing, such as Flemish bond brickwork with glazed headers and interior wood paneling, that exuded an optimistic permanency.

The detailing of these houses reflect building trends (in both style and construction technology) that are in keeping with the architecture of the pre-Revolutionary period of the Tidewater and

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larger, Mid-Atlantic regions. For instance, several of the houses display quintessential Georgian form and detail that can be compared to Georgian examples on the Eastern and Western shores of Maryland and in Tidewater Virginia. Other houses from the period which are stylistically less formal, have been identified over the years by local historians as "Quaker." However, these houses offer vernacular forms (two-story, two-, three-, and four-bay, gable-roofed structures), and traditional building techniques (timber frame structures with common rafter roofs and false plates), that are characteristic of vernacular buildings throughout the region, and are not unique to either Sandy Spring or Quaker builders/owners.<sup>5</sup>

Examples of residences built by Quakers from this period include: Clifton (circa 1742); Norwood (1751); Brooke Grove (1756-1760; demolished circa 1861); Falling Green (1764); Oakley (circa 1764); Fair Hill (1770, demolished); and Cherry Grove (as rebuilt, 1773).

Clifton is a 2-1/2-story, gambrel-roofed brick dwelling built circa 1742 that displays pre-Revolutionary-era, Tidewater form and detail. It features Flemish bond brickwork with glazed headers, forming a checker-board pattern; slab end chimneys; and a three-room plan with a winder stair and paneled walls in the main parlor. With its Flemish bond brickwork, glazed headers, paneled wall surfaces, chunky Georgian stair with turned balusters, Clifton survives as a good example of the more formal and well-appointed Georgian domestic architecture of the period.

Built in 1751 by the Thomas family, Norwood is a grand and formal Georgian dwelling. It is a 2-1/2-story, five-bay, gable-roofed brick structure, laid in Flemish bond. The exterior features a molded brick watertable, a brick beltcourse, gauged flat-arch lintels, and substantial brick end chimneys.

Brooke Grove, built circa 1756 by Roger Brooke, IV (son of James Brooke), and demolished circa 1861, was more modest than either Clifton or Norwood. It was a 1-1/2-story frame structure covered with a gambrel roof and featuring shed dormers. A sketch of the house, made before it was demolished, shows a two-story stone addition, similarly with a gambrel

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<sup>5</sup> Residents and historians of the Sandy Spring region are quick to suggest that the Sandy Spring "Quaker" house was a simple, frame structure clad with weatherboard siding and lacking ornate architectural features. This dwelling form is pervasive in the region, but is not inconsistent with other rural localities, and is probably more a product of its period and region than its Quaker builders.

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roof. This drawing is the only surviving image of the building, and provides little information, beyond form, on the architecture of the dwelling.

Falling Green, constructed by Basil Brooke in 1764, is a five-bay, center-passage, single-pile, Georgian brick dwelling. It is laid in Flemish bond, and is covered with a gable roof with brick end chimneys and features a brick beltcourse and molded watertable. Like Norwood, Falling Green follows a traditional Georgian form and interior arrangement of space, and offers no readily identifiable "Quaker" form or feature.

Oakley, thought to have been built by Colonel Richard Brooke circa 1764, provides the first example of a two-story, gable-roofed frame dwelling with weatherboard siding -- the dwelling form most commonly considered "Quaker" by local residents and historians.

In addition to the construction of Fair Hill which was built by Richard Brooke in 1770, this period saw the rebuilding of Cherry Grove. Cherry Grove evolved from a log cabin into an elegant 1-1/2-story, gable-roofed brick structure sporting Flemish bond brickwork and slab end chimneys. Decorative brickwork on the Cherry Grove of circa 1773 includes a three-course-wide brick beltcourse and gauged flat-arch lintels. Interior detailing features a closed stringer stair with turned balusters and a fluted, square newel; and, in the library, a fully paneled end wall with a chimney on center, built-in cabinets to either side and a paneled overmantel above the molded wood fireplace surround.<sup>6</sup>

Based upon an examination of the pre-Revolutionary War houses built by and for the founding members of the Quaker meeting and their families, there does not appear to be an emergent or distinctive "Quaker" style or aesthetic. The very first houses -- small structures of log and frame construction -- were representative of their period for much of the mid-Atlantic region, just as the second wave of Quaker-built dwellings reflected stylistic preferences and design trends of the third quarter of the 18th century. A closer examination of the buildings reveal certain Tidewater influences in both form and detail including the 1-1/2-story gambrel-roofed building forms; Flemish bond brickwork with glazed headers, molded watertables and string

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<sup>6</sup> The interior detailing at Cherry Grove resembles that at Larkins Hills in Anne Arundel County. Larkins Hills was originally built circa 1670 by John Larkin, one of the early Friends of Anne Arundel County and a member of the West River Meeting, but was rebuilt in 1753 by a Captain Gassaway. The rebuilt house, with its reeded newel, turned balusters, and paneled overmantel may have been known by the Thomas family, who were originally from West River, and had strong ties there.

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courses; and robust Georgian interiors, especially in the turned balusters, fluted, square newels and paneled wall surfaces.

**Federal and Antebellum Period: 1785-1860:**

During this period, the Quaker community expanded, for the first time since its founding, beyond the extended Brooke and Thomas' families.<sup>7</sup> It grew to include not only the descendants of James Brooke who came from other parts of Maryland, Pennsylvania, and Delaware, but immigrant Quakers who transferred their membership from meetings in Virginia and Pennsylvania. This new and energetic group of Quakers came to the Sandy Spring region, not only building residences, but establishing towns and local industry. The buildings constructed during this period reflected both local building traditions and building influences from the builder's region of emigration. The result is a collection of dwelling forms that can best be described as vernacular expressions of their time. In general, the dwellings of this period, with the glaring exception of the formal, brick Woodlawn Manor, are two-story, four- and five-bay frame structures. While some similarities between certain examples (little or no ornamentation, 6/6 windows in the attic level of the gable ends) have been made and attributed to the Quaker design aesthetic, there is nothing that definitively ties these buildings together as a group, or that identifies them distinctly as "Quaker."

During this period Quakers built Harewood, Sharon, Bloomfield, Cloverly, Sharon, Woodlawn Manor, Mt. Airy, Mary Chandlee House, Brooke Meadow, Olney House, Della Brooke, Auburn, Drayton, Edgewood II, Rockland, and others.

Several of the first dwellings of this period, built before the end of the 18th century, are a testament to the Quakers' resourcefulness and ingenuity. Harewood, located behind the Sandy Spring Friends Meeting House on Meeting House Lane was built by William Stabler and Deborah Pleasants Stabler in 1793 on land inherited by her from her mother, the daughter of James Brooke. According to local tradition, the young couple converted an old log barn into the 2-1/2-story, five-bay, gable-roofed structure that exists on the property today. Harewood, identified by local residents as characteristic of Quaker building for its overall simplicity, is

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<sup>7</sup> It was not until 1777, when Hannah and Isaiah Boone requested a transfer of membership for themselves and their children from Fairfax meeting in Waterford, Virginia, that a name other than Brooke or Thomas appeared in local meeting records. (Martha Nesbitt, ed., *Chronicles of Sandy Spring Friends Meeting and Environs*, 47).

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probably best known as the birthplace of Edward Stabler. Edward Stabler, born in September 1794 was a skilled engraver responsible for designing and manufacturing many of the early seals and stamps used by the new federal government; founder and first president of the Mutual Fire Insurance Company of Montgomery County; and innovative farmer.

The property known as Sharon was built in 1794 by Isaac Briggs and occupied by the Briggs/Stabler family until 1911. Briggs, from Haverford, Pennsylvania, built a two-story, three-bay log house with a gable roof and an exterior brick end chimney. Of particular note, here is the front porch with its built-in benches -- a feature often found in domestic buildings in rural Pennsylvania. Although the porch may not be an original feature of the house, its incorporation emphasizes the importance of outside influences that affected the local "Quaker" architecture.

Woodlawn Manor, one of the most conspicuous and most well-known Quaker houses in the region, was built in the first quarter of the 19th century, between 1806 and 1825. The 2-1/2-story, five-bay, gable-roofed brick house is designed in an [academic] Federal style, with Flemish bond brickwork and interior end chimneys. The property also includes several outbuildings, including an impressive stone bank barn, a stone combination spring house/smokehouse, a board-and-batten tenant house, a restored log cabin and a shingled carriage house. Woodlawn Manor, built by either Richard Thomas (Richard Thomas also built Cherry Grove, Norwood, and Clifton), or his son, Samuel, not only served as the family's residence, but was home to a small Quaker boarding school prior to 1819. Woodlawn Manor stands out as the only surviving and substantial brick house built during this period.

Mt. Airy, was also a Thomas-built dwelling constructed in 1799 for Bernard Gilpin and his wife, Sarah Thomas, by her father Richard Thomas. In 1845, however, the house burnt down, and was rebuilt using salvaged bricks. Today, the house is a 2-1/2-story, three-bay brick structure, clad with a stucco finish. Although Mt. Airy has been described in past survey forms as having Quaker characteristics in that it is "square and heavy architecture that is plain in design and simple in plan,"<sup>8</sup> its overall form and detail is by no means unique to the Quaker community. Rather, Mt. Airy displays an overall form that is common to much of the mid-Atlantic region of the period, and incorporates certain elements, such as sidelights and transoms, that are indicative of Greek Revival-style influences.

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<sup>8</sup> Mary Kendall Shipe, Maryland Historical Trust, State Historic Sites Inventory Form, 1987, 7-1.

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Similar in overall form to Mt. Airy is the Mary Chandlee House, built circa 1860. The Mary Chandlee House is a two-story, gable-roofed frame dwelling with a brick end chimney and vernacular Greek Revival detailing. Mary Chandlee, original owner/builder of the house, was a member of the Quaker Chandlees who arrived in Sandy Spring in the early 1800s. She was also a relation of Mahlon Chandlee, a carpenter and sawmill operator, who built his own house, Della Brooke in 1817, and that same year produced the hardwood benches of the Sandy Spring Friends Meeting House.

**Civil War Era and Beyond: 1861-1900:**

During this period, building activity within the Quaker community was limited and can best be described as transitional. In the earliest part of the period, houses generally retain their vernacular two-story, three-bay massing found in the previous period, but are beginning to be more flexible in both plan and detail, and may include early Victorian features such as porches, bays, dormers etc. By 1885, as witnessed by the construction of the Thomas Moore house, the Quaker community had fully embraced aspects of the high-style Victorian house, with all of its interior extravagances, including ornate stairs, marble mantels, wood burning stoves and heavy window and door trim.

The only dwelling known to have actually been constructed during the Civil War was Brooke Grove. In 1860, George E. Brooke inherited the century-old Brooke Grove property which contained the circa 1760 gambrel-roofed frame dwelling built by his grandfather, Roger Brooke, IV. A year after inheriting the land, George E. Brooke tore down the old landmark and built in its stead a two-story, four-square frame structure characterized by its projecting bays, dormers, and full-width front porch. The three-bay by three-bay dwelling combines boxlike massing with playful details.

Not unlike Brooke Grove which replaced an earlier building on the site, Oak Hill was built in 1865 next to an old log cabin. The new house, having a T-shaped footprint, was constructed of wood frame and clad with weatherboard siding. Like the new Brooke Grove, Oak Hill house is characterized by early Victorian embellishments, including a wide, full-width porch and a projecting window bay on one end wall.

Two other transitional houses from this period are Oakleigh and Pleasant View Farm. Oakleigh is a two-story frame dwelling with Italianate-style features built in 1882 by Richard T. Bentley. Pleasant View Farm, built 1868-1871 by members of the Quaker Holland family,

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is a 2-1/2-story, five-bay, gable-roofed frame house with a central projecting gable and Italianate-style features, including round-arched central windows and long and narrow 2/2 windows.<sup>9</sup>

The Thomas L. Moore House, built in 1885, is the culmination of this transitional period. Built by Thomas L. Moore on land given to him by his father that was historically part of Snowden's Manor Enlarged, the house exemplifies high-style Victorian design in its asymmetrical massing, its varied roof lines and wall planes, and its unlimited use of machine-cut detailing on both the exterior and interior, including marble mantels and an ornate stair. The Thomas Moore House demonstrates, as did Cherry Grove for its time period, that Quaker design was not limited to "plain and simple" forms and features, but embraced the most fashionable and up-to-date architectural styles of the period.

**Conclusion:**

The Quaker-built architecture of Sandy Spring clearly reflects design trends typical of the larger, Mid-Atlantic built environment. Like their Eastern and Western Shore counterparts, the houses of Sandy Spring evolved from impermanent early log structures of the early 18th century to substantial Georgian-style brick dwellings of the mid-18th century and Federal-style brick and frame dwellings of the late 18th and early 19th centuries. The mid-to late 19th century dwellings are vernacular expressions of their time, while later 19th-century examples display Victorian-era building traditions in the use of asymmetrical massing, varied wall materials and textures, and fanciful woodwork.

**III. Significance**

Quaker Meeting Houses are a distinct and recognizable building form that embody the distinctive characteristics of a unique building type, and thus meet Criterion C of the National Register of Historic Places. Quaker Meeting Houses are reflective of the social, cultural and historical heritage of the Quaker tradition and religion. In Montgomery County, Quakers were the first persons to settle in the Sandy Spring-Ashton-Brookeville region, building a strong community and agrarian-based economy that greatly influenced the county's history and culture.

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<sup>9</sup> Pleasant View Farm is similar in appearance to a non-Quaker-built dwelling called Bon Secours, erected in 1861 by the Griffith family, and located in nearby Mt. Zion.

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To qualify for registration, a meeting house should retain its integrity of materials, location, design, setting, materials, workmanship, feeling, and association. In particular, meeting houses should retain their original massing/form, and interior arrangement of space--all of which evoke the traditional manner.

Quaker-built dwellings in the Sandy Spring area stand as physical evidence of the historical, cultural, religious, and architectural heritage of this part of Montgomery County. The rural landscape and its towns, including Sandy Spring-Ashton, Brookeville, Olney, and the lost-town of Triadelphia, were settled by Quakers and remained predominantly Quaker into the 19th century. Members of the Society of Friends were, as individuals, and as a group, instrumental in shaping the larger community's identity. Throughout the 18th and 19th centuries, Sandy Spring and its environs established itself as a progressive agricultural region, that was home to several notable Quaker agronomists and educators. During the 19th century, Sandy Spring emerged, through the efforts of its Quaker residents, as the center of a number of improvement efforts, the influence of which spread across the county. The residences built and occupied by members of the Sandy Spring Friends Meeting stand as memorials not strictly to them as individuals, but to the overall history, events, development forces, and trends that made Sandy Spring an important influence on all of Montgomery County. Quaker influence on the history and culture of the area is undeniable, and while there is no definable "Quaker" style or form in domestic architecture, there is clearly a "Quaker" aesthetic that permeates Quaker dwellings. This aesthetic, in all its evolutions, favors simplicity of ornamentation, yet high-quality craftsmanship and materials.

Quaker-built residences in Montgomery County are eligible for listing under Criterion A as physical reminders of the area's rich history and dynamic culture. To qualify for listing, Quaker-built dwellings should be at least 50 years old, and should retain their integrity of location, design, setting, materials, workmanship, feeling, and association.

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#### **IV. Registration Requirements**

The following requirements must be met in order for a building to qualify under this Multiple Property Documentation:

1. The building must have been Quaker-built, Quaker-inspired, Quaker-occupied for significant period, and/or significantly altered or rebuilt by a Quaker owner/occupant. Quaker-inspired properties includes buildings which were constructed on lands donated by Quakers (i.e. Sharp Street Methodist Church), or built with Quaker labor, or funding.
2. The building's date of construction, or date of major alteration must be within the period of significance of this Multiple Property Listing (1725-1900).
3. The building must be in its original location.
4. The building must retain integrity of design, materials, and workmanship.
5. For properties to be eligible under Criterion A, the building must be associated with events that have made a significant contribution to the history of Montgomery County.
6. For properties to be eligible under Criterion B, the building must be associated with member(s) of the Quaker community who are significant to our past.
7. For properties to be eligible under Criterion C, the building must embody the distinctive characteristics of a type, period, or method of construction. As no clear "Quaker" style of architecture has been identified, buildings qualify under Criterion C under traditional stylistic classifications.

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**GEOGRAPHICAL DATA**

The boundaries of Montgomery County, Maryland.

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**SUMMARY OF IDENTIFICATION AND EVALUATION METHODS**

The multiple property listing for the Quaker Presence in Montgomery County is based upon a 1998-1999 survey of the Olney Planning Area in Montgomery County, as well as existing documentation compiled on individual Montgomery County properties listed on its Master Plan of Historic Sites. The Olney area survey has been funded with the assistance of a matching grant from the U.S. Department of the Interior, National Park Service.

The goal of the survey was two-fold: 1) to conduct research on the history and architecture of Quakers in Montgomery County, and 2) to conduct archival and field investigations on approximately 40 historic properties in the Olney area--an area with close historic ties to the local Quaker community. These properties had been previously identified and are listed on Montgomery County's Atlas of Historic Sites, an inventory of historic sites prepared in 1976. However, they have not been evaluated for listing on the National Register of Historic Places or the Montgomery County Master Plan of Historic Sites. This project aimed to make those determinations of eligibility.

The project has identified a number of property types associated with the important Quaker presence in the county, ranging from the Quaker Meeting house to Quaker-built dwellings, schools and other institutions. Although it has not provided an exhausted list of properties, complete with National Register Nomination forms, the context does provide historical information on sample properties. Further, the context offers a sound basis by which to evaluate individual properties for listing in conjunction with this context.

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**LIST OF QUAKER BUILDINGS IN MONTGOMERY COUNTY<sup>1</sup>**

<u>File Number</u>	<u>Name</u>	<u>Date of Construction</u>
-----	Charley Forest	circa 1727 (demolished)
-----	Brooke Grove	circa 1756 (demolished, c. 1861)
-----	Oakley	circa 1764
-----	Fair Hill	1770 (demolished)
-----	Roslyn	1843
-----	Stanmore	1858
-----	Glenwood	1871
-----	Spring Lot	18th c. (demolished)
15-37	Tanglewood	1871
15-38	Ashland	circa 1800
15-41	Clifton	circa 1742; wing 1846
15-50	Sunnyside	1860
15-51	Drayton	circa 1841-42; 1939-41
15-53	Oak Hill	1865
23-57	Falling Green	1764
23-63	Longwood	1817
23-85	Fairfield	1857
23-90	Riverton	circa 1848
23-92	Della Brooke	1817
23-93	Sharon	circa 1794
23-96	Brooke Grove	circa 1860
23-97	Rockland	1838
23-98	Olney House	circa 1806
23-102	Olney Manor Farm	mid 19th C; 1937
23-108	Brooke Manor	mid 19th C; 1940s
23-115	Willow Grove	circa 1848
23-120	Thomas Moore House	1885
23-121	Dr. Bird House	1897

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<sup>1</sup> This list is based upon research conducted for this multiple property listing, and upon a an architectural survey of 40 historic sites in the Olney region of Montgomery County. This is by no means an exhaustive list.

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**LIST OF QUAKER BUILDINGS IN MONTGOMERY COUNTY, continued**

25-52	Edgewood	circa 1859
28-01	Mary Chandlee House	circa 1860
28-03	Mt. Airy	1845
28-08	Ingleside	1855
28-09	Cherry Grove	1772, rebuilt 1783
28-11	Sandy Spring H.D.	.
28-11-1	S. S. Friends Meeting House	1817
28-11-2	Sharp Street Methodist Church	pre-1822 (demolished); 1885; 1923
28-11-3	Ashton Orthodox Meeting Hse	1880
28-13	Norwood	1751; late 18th century
28-14	Woodlawn	pre-1815
28-19	Pleasant View Farm	1868-1871
28-22	Rosehill/Canby House	1800; 1885
28-26	Highlands	
28-35	Harewood	1793
28-37	Auburn	1818
28-63	Bloomfield	Pre-1807; c. 1838; c. 1870
28-64	Oakleigh	1882
28-65	Cloverly	circa 1850
28-84	Brooke Meadow	rebuilt 1823
33-04	Millmar	circa 1760