



THE EARLY QUAKER MEETINGS OF VERMONT

By CHARLES W. HUGHES & A. DAY BRADLEY

On first-day, the 5th of 9th month (1784) we attended meeting at Danby, where I thought truth triumphed and had dominion. *Journal of the Life, Travels and Gospel Labours of Job Scott.* New York, 1797, 125.

Among the early congregations of Vermont were several meetings of the Religious Society of Friends (Quakers). A large number of the first settlers of Danby were Friends and a meeting for worship was established there in 1780. Subsequently other meetings were established in Addison County, at Montpelier, in Sharon and Strafford, and on Grand Isle. Quakers came to Vermont from both New York and New England but since the first meetings in Vermont were established by meetings in New York State, the Vermont meetings were part of the larger organization, New York Yearly Meeting. As early as 1684 a meeting for worship was established for Friends at Rye and Mamaroneck in Westchester, New York. As Quaker emigration continued meetings were successively "set off" from the older meetings, so that ultimately a chain of meetings extended northward up the Hudson Valley, westward along the Mohawk and into Ontario and Michigan. The first Vermont meetings were set off from Saratoga (Easton) meeting in New York which was established about 1775.¹

In order to follow the development of Vermont Quakerism, some explanation of Quaker organization and procedure is necessary. The basic unit in the organization of the Society of Friends is the Monthly Meeting, which receives, transfers and dismisses members, provides for the oversight of marriages and funerals, and deals with those who depart from Friends' principles and testimonies. The term Monthly Meeting may be applied either to the actual membership or to the monthly business sessions. The Preparative Meeting is a constituent part of the Monthly Meeting and is subordinate to it. The Preparative Meeting holds business sessions to formulate recommendations to be acted upon by the Monthly Meeting. In the early periods of Quakerism, Monthly Meetings frequently included several congregations scattered over a large area, and the Preparative Meeting included one or more neighboring congregations. In 1828 the Ferrisburg Monthly

Meeting was composed of Ferrisburg, Weybridge, Monkton, Shoreham and Farnham Preparative Meetings, the latter in the town of Farnham, Province of Quebec. Two or more Monthly Meetings constitute a Quarterly Meeting, so named because it holds sessions four times a year. In 1828 the Monthly Meetings of Ferrisburg, Starksboro and Peru formed Ferrisburg Quarterly Meeting.

When a sufficient number of Friends had moved into a locality where there were no established meetings, they requested the privilege of holding a meeting for worship, usually from the nearest Monthly Meeting. Such a meeting for worship was called an "allowed" or "indulged" meeting. Friends at Danby laid such a request before Saratoga (New York) Monthly Meeting in 1780, for in April, 1780, Saratoga Monthly Meeting recorded this minute:

It appears that Friends at Danby, Vermont some time past requested for a meeting to be held there and received again, and therefore this meeting appoints Isaac Kelly and Jonathan Hussey to visit them and assist them on account of their request.

In June, 1780 the minutes of Saratoga Monthly Meeting state that Isaac Kelly and Jonathan Hussey reported favorably and Saratoga,

allows a meeting to be held at the home of Stephen Rogers upon the 5th day of the week, and to begin the fifteenth instant, and to sit at the eleventh hour, during the pleasure of this meeting.

In December, 1780 Saratoga allowed a First Day Meeting at Danby.

By the request of the Friends at Danby, this meeting (Saratoga Monthly) grants them liberty to hold a First Day Meeting, and likewise to remove their meeting to the house of David Lapham.

In August, 1781 Danby Preparative Meeting was established, and in July, 1782 Danby Friends decided to build a new meeting house on two acres of land purchased from Stephen Rogers for fourteen dollars.²

Danby Monthly Meeting was set off from Saratoga Monthly in 1795 and at first consisted of the Preparative Meetings of Danby and Ferrisburg, the Preparative Meeting at Ferrisburg having been established in 1792. Danby became the parent of two other Monthly Meetings; Peru in 1799 and Ferrisburg in 1801. Peru Monthly Meeting was composed of the Preparative Meetings of Peru, in Clinton County, New York, and South Hero on Grand Isle. In 1801 the Preparative Meetings of Ferrisburg and Monkton, including the indulged meetings of Starksboro, Lincoln and Montpelier, constituted Ferrisburg

Monthly Meeting. In 1813 Starksboro Monthly Meeting was set off from Ferrisburg and then included Starksboro, Lincoln and Montpelier Preparatives. Finally Farnham Monthly Meeting in Quebec was established by Ferrisburg in 1842.

While the Quaker Meetings of Vermont were a constituent part of the New York Yearly Meeting, Quakers came from other parts of New England as well as from New York State. Williams' *History of Danby* lists a number of early members of the Danby Meeting including twelve from Massachusetts, seven from Rhode Island, and five from Nine Partners in Dutchess County, New York. In the early years of the nineteenth century the Friends were the largest denomination in Danby. The moderator of the first town meeting at Danby was Timonhy Bull, a Quaker who came from Nine Partners in 1767.

Jacob Eddy was an early settler (in Danby) . . . and was town clerk several years (1785-1788). He taught a select school during this time expressly for training young men for the vocation of teaching. He was a quiet unobtrusive Quaker gentleman, who once being ordered in the high court of the State, by a sheriff in uniform, to uncover his head, bestowed upon said upstart officer a look of scorn, and appealed to the Court with triumphant success for the right to free exercise of his conscience. He would not uncover his head to mortal man, but stood reverently chastened in the presence of God.³

Not infrequently did Friends' principles bring them into such conflict with the authorities. The "testimony of simplicity" required plainness of dress and speech and a general lack of ostentation. The meeting house was plain and unadorned and in the early years of the nineteenth century no gravestones were allowed. The "testimony of equality" lead Friends to reject the use of all titles, to address everyone as thee or thou and to refuse the "hat honor" to officers of the law.

Many of the other meetings of Vermont were established by Danby. On July 7, 1803, Danby Meeting allowed a meeting for worship at the home of Obadiah Baker in Mount Holly. Stephen and Peter Baker of Danby built the Mount Holly Meeting House. Subsequently Mount Holly Friends had a part in the establishment of Orchard Park Meeting near Buffalo. "Before 1807 Friends had migrated to this region, the families of Jacob and Joshua Potter, Obadiah Baker and Elizabeth Freeman having come from Vermont. . . . Meetings were held in Obadiah Baker's home."⁴ The Mount Holly Meeting gradually decreased in membership and in 1829 Samuel Cook and Aaron Rogers, appointed by "Danby Monthly Meeting of the people called Quakers or Friends" sold Mount Holly Friends' property to Daniel Peck for thirty-five dollars.⁵

In 1786 Moses Brown, a New England Friend, with three companions visited a small group in Strafford and Sharon, "called Friends, newly convinced thereaway". The leader of this small group was Timothy Blake who settled in Strafford in 1778, shortly after his service in the Revolutionary Army. During his service in Canada he was distressed by the callous attitude of his brother officers toward the suffering of the troops. "Reflecting on these things, he was favored with a very clear manifestation of Divine Light in his heart, which fully convinced him, not only of their iniquity, but also of his own situation, and the inconsistency of war with the Christian precepts." After his settlement in Strafford some nine or ten families joined with Timothy Blake and held meetings for worship after the manner of Friends.⁶ Until 1786 this group in Strafford and Sharon had had no direct contact with Friends, subsequently meetings for worship were allowed there and continued for some years.

The origin of the Montpelier Meeting was not dissimilar to that of Strafford and Sharon. Clark Stevens settled in the eastern part of the Town of Montpelier (afterwards East Montpelier) in 1790. Like Timothy Blake, Clark Stevens had served in the Revolutionary Army. "Here [at East Montpelier] aided by some neighbors who were Friends, he built a log meeting house on the bank of a little brook northwest of his dwelling."⁷ The group in Montpelier became members of Danby Monthly Meeting which allowed a meeting for worship in 1795. Preparative Meeting status was granted by Ferrisburg Monthly Meeting in 1802, and in 1813 Montpelier was set off to Starksboro Monthly Meeting. The Vermont Historical Society has a picture of the last meeting house in East Montpelier and a few of its furnishings. The Quaker burial ground is on North Road in East Montpelier about a half-mile from the village.

In 1815 Clark Stevens became a "recorded minister" of Starksboro Monthly Meeting:

The Committee appointed to see if the way is clear for Clark Stevens to be recommended a minister report that they find no obstruction. After a time of consideration thereon this meeting is united and doth recommend him a minister.⁸

The meetings for worship of the Society of Friends at this time were all of the "unprogrammed" type. Friends met at the appointed hour, and sat in reverent and expectant silence until some one was moved to bring a spiritual message to the meeting. According to the "free vocal ministry of Friends" anyone was privileged to speak, but on occasion

a Monthly Meeting took definite recognition of an individual's special gift in the ministry by making him a recorded minister. Recorded ministers were unsalaried laymen and while many of them traveled extensively in the ministry, they continued their regular occupations as a means of support. When a minister wished to visit other meetings, he laid this concern before his monthly meeting, and if the meeting approved he was given a minute of travel. This minute of travel would be endorsed by the meetings he visited and returned by him to his home meeting. Shortly after Clark Stevens became a recorded minister he was granted such a minute by Starksboro Monthly Meeting:

Our beloved Friend Clark Stevens laid before this meeting a concern he hath of performing a religious visit to the Friends and others in the Northeast part of this Monthly Meeting with which this meeting unites, and leaves him at liberty to pursue his project as Truth shall open the way, he being a member and Minister in unity with us, and the Clerk is directed to furnish him with a copy of this minute.⁹

The travels of Quaker ministers were a means of strengthening the ties between widely scattered groups of Friends and of bringing new members into the Society. In 1793 Elias Hicks of Long Island made a religious visit to New England and noted in his *Journal*:

I was from home on this journey about five months, and traveled by land and water about two thousand two hundred and eighty-three miles; having visited all the meetings of Friends in the New England states, and many meetings amongst those of other denominations; and also visited many meetings among Friends and others, in the upper part of our own Yearly Meeting; and found real peace in my labors.¹⁰

Among the recorded ministers of Ferrisburg Quarterly Meeting were Joseph and Huldah Hoag and four of their children. The Hoag family came from Dutchess County, New York, in 1789 or 1790 and settled in Charlotte, near Monkton. The *Journal* of Joseph Hoag records extensive travels among the settlements of Friends in the United States and Canada. Huldah Hoag held the first Friends' meeting to be appointed on the west side of Lake Champlain.

After arriving at the Lake, about nine miles from her home, with an infant daughter in her arms, she with a man and woman in company, took a small boat. . . . In a short time they were overtaken by a storm of wind and rain. . . . They succeeded in landing on an Island known as one of the Four Brothers. . . . Next morning they proceeded on their journey, having about ten mules to go by water and five by land. This last distance they performed on foot, arriving just in time to attend the meeting which had been previously appointed. Not long after this visit a Friends Meeting was set in that place, and subsequently a monthly meeting which is still [1850] continued.¹¹

Late in life Joseph Hoag wrote, “. . . we have lived to see to our great comfort, seven Preparative Meetings, three Monthly Meetings and a Quarterly Meeting settled in this country. Whereas when I first came here, there were but three families of Friends, they being settled widely apart.”¹²

Not all of the meeting houses which at one time existed in Addison County can now be located with certainty. The first meeting house at Ferrisburg stood near the old Quaker burial ground just north of Rokeby, the home of Roland Robinson. In the second Friends burial ground in Ferrisburg there is a simple marker:

This marks the site of the
Ferrisburg Meeting of Friends
set off from Danby Monthly
Meeting June 30, 1801. Meeting
laid down March 1945.

In 1945 the remaining members of Ferrisburg Monthly Meeting were transferred to Monkton Ridge Monthly Meeting. Monkton Preparative Meeting was established in 1801, and the first meeting house was located in the north central part of Monkton. In 1861 it was moved to Varney's Corners and services were held there until 1895. In the fall of 1878 a church was built at Monkton Ridge. It remains the center of religious activity in town and has been a federated church for many years. The Quaker burial ground near the original Meeting House site contains a simple marker to the memory of Joseph Hoag.¹³

The grandfather of Rowland Robinson, the Vermont author, came to Vermont from Newport, Rhode Island in 1791. Rowland Robinson's father, a member of Ferrisburg Meeting was a staunch abolitionist and a friend of William Lloyd Garrison. The Robinson homestead, Rokeby, was a station on the underground railroad. In *Recollections of a Quaker Boy*, Rowland Robinson describes Ferrisburg Friends and their Meeting House in the days before the Civil War.

The broad brimmed hat, the shad bellied coat, with its narrow standing collar, the plain drab sugar-scoop bonnet, the scant sleeves and skirted gown with the white kerchief folded across the bosom, the addressing of every person by the singular pronoun, the naming of the months and the days of the week by their numbers, seemed not so strange to childish eyes and ears as did the dress and speech of the 'world's people'.

Our meeting house was a great square unpainted building with shingled sides and of two stories, the upper one consisting of a wide gallery, reached by a narrow flight of stairs. . . . The large lower room was divided midway by a partition; on one side sat the women, on the other, the men.¹⁴

At one time there were small meetings in Weybridge and Shoreham. The Weybridge meeting house stood in the center of the village. In 1818 Ferrisburg Monthly Meeting received a request from nine Friends in Shoreham:

To the Preparative and Monthly Meetings held at Ferrisburgh
Dear Friends,

We are united in requesting the privilege of holding a meeting at Shoreham.

	Jehiel Beedle	Beula Marsh
	Zebulon Frost	Elizabeth D. Frost
	Hallet Thorn	Elizabeth Frost
Shoreham	Mary Beedle	Margaret Palmer ¹⁶
23rd of 11th mo., 1818	Sarah Thorn	

Ferrisburg saw fit to grant this request, after appointing the usual committee, and on December 30, 1818, Shoreham Friends were allowed to hold a meeting for worship, "for one year on first and fourth days excepting the preparative, monthly and quarterly meeting weeks."¹⁶

Among the early Quaker settlers in Starksboro were the families of Robert Young from Sheldon, Vermont, in 1800 and the brothers Thomas, David and Ephraim Morrison from New Hampshire in 1808. A meeting house was built in Starksboro in 1812. In 1811 a committee of Ferrisburg Quarterly Meeting reported favorably on a request for a meeting house at Starksboro, and the Quarterly Meeting directed its constituent monthly meetings to open subscriptions to raise the necessary six hundred and ninety-six dollars.¹⁷ This meeting house was sold in 1858 due to a decline in membership. In 1871 the present South Starksboro Meeting House was built. There are now few Friends in the South Starksboro area and regular meetings are no longer held there. For a number of years Mr. and Mrs. Robert Young of South Starksboro have conducted a Sunday School at the South Starksboro Meeting House.

Most of the early settlers of the Town of Lincoln were Friends. The Lincoln Preparative Meeting was organized in 1801 with James Varney as its first clerk. Meetings for worship were first held in a log house owned by Levi Meader. In 1802 Lincoln Friends proposed to build a larger meeting house and asked the approval of the Quarterly Meeting. The Quarterly Meeting decided "that the Friends of Lincoln had better for the present accomodate themselves with such a house as they are able to build among themselves." In 1810 a meeting house was built north of Lincoln on the road to Starksboro; its foundations may

still be seen near the Friends burial ground. Meetings were held at Lincoln until about 1914. About one mile south of the Meeting House site is a monument erected in 1903 by the Purinton family to mark the centennial of the settlement of Chase Purinton, a member of Lincoln Meeting. Purinton built a grist mill, constructing all the machinery himself; his monument is formed from the mill stones which he quarried and fitted.¹⁸

There were two other meetings, Creek and South Lincoln, in the Lincoln-Starksboro area which cannot now be located with certainty. In 1803, Ferrisburg Monthly Meeting allowed a meeting for worship for "Friends living on the creek road and adjacent thereto".¹⁹ Subsequently Creek became a preparative meeting and continued until 1842. In 1815 Starksboro Monthly Meeting allowed a meeting for worship at the home of David Morrison; this became South Lincoln Preparative Meeting which continued until 1831.

Friends' records of vital statistics are well known for their completeness. In addition to the records of births, marriages and deaths, each Monthly Meeting kept a record of removal certificates issued to its members transferring to other Monthly Meetings, and of members "received on certificate" from other Monthly Meetings. Such records are not only of obvious genealogical value but are important in studying patterns of migration. A striking example is the record of Francis and Susanna Guindon as recorded by Fairhope (Alabama) Monthly Meeting. The Guindons were one of the last Quaker families of Lincoln, Vermont. Francis T. Guindon was born in Lincoln in 1861 and removed to Poplar Ridge, Cayuga County, New York, where he married Susanna Hoag Battey in 1889. They returned to Lincoln where they lived until after 1902. On May 14, 1919 Francis and Susanna Guindon and their daughter Mary were "received in membership by Fairhope Monthly Meeting on certificate from Nantucket Monthly Meeting". Another daughter and two sons subsequently joined Fairhope by certificate from meetings in Ohio. In 1959 Fairhope granted Mary Guindon and her husband Valter James a removal certificate to Monteverde Monthly Meeting in Costa Rica. The Monteverde Meeting was established in 1950 by a number of Friends from Fairhope and some from Iowa.²⁰

Meetings on Grand Isle and at Peru (Town of Ausable, Clinton County, New York) were established between 1795 and 1799. On July 4, 1799 these two meetings were set off from Danby and became Peru Monthly Meeting. The difficulty of crossing Lake Champlain did not keep the Friends of Peru and Grand Isle isolated. In 1795

Henry Hull of Dutchess County, New York visited the Vermont Meetings:

We had a prospect of attending the Monthly Meeting at Ferrisburgh, which we reached in season. Here I met my brother-in-law, Stephen Keese, who with several men and women Friends from Peru, had crossed Lake Champlain in an open canoe. . . .

I visited the settlements of Friends on the eastern side of the lake, and went over to Grand Isle, where we had a good meeting with a few Friends and others who have settled on that fertile spot; and then in company with a number of Friends from Ferrisburgh and the Island, we embarked in a canoe about two o'clock P.M. for Peru, on the western side of the lake. The wind was light but it soon increased, and blew hard, which raised the waves so high, that when our tottering bark descended into the trough, we could not see the land. We were however favored to reach the shore at Perry's landing before night.²¹

The first meeting house on Grand Isle was a log building on the west shore "near the dwelling of Mosher Hoag"; the site is just above the present residence of J. Bryon Hoag. Meetings were held here until 1827. On the morning of September 11, 1814 the Sunday calm of Lake Champlain was shattered by the battle of Plattsburg. Tradition relates that the First Day service in the Grand Isle Meeting House continued as usual, except that a few younger members silently left the meeting to watch the battle. John Comly visited Grand Isle in 1815 and had an appointed meeting at the Grand Isle Meeting House in November 1815 almost exactly one year after the battle:

Next day I had a meeting at Friends Meeting House on the west side of the island, and nearly opposite where a bloody battle was fought on the lake, about a year ago, during meeting time.²²

In 1827 a new meeting house was proposed for Grand Isle. The cost was estimated at \$406.00 and Seth Griffiths, Seth Hoag, Warren Corbin, Ephraim Hoag, Mary Macomber, Jonathan Macomber, Joseph Macomber, Daniel Hoag and Hannah Griffith were subscribers. The mason agreed to "lay brick for \$2.50 per thousand and board himself but must be tended and will charge \$4.50 per thousand and will have his pay in pork or grain at the prices then going on the island". The new Meeting House was completed in the fall of 1827 and stood near the Friends Burying Ground about one mile east of the first house. Meetings for worship continued to be held on Grand Isle until about 1860.²³ J. Byron Hoag recalls how descendants of Grand Isle Friends, James Hoag, J. T. Macomber, and Charles and Seward Van Tine, marked the site of the Grand Isle Meeting House and

burial ground. A huge boulder from the shore of Lake Champlain was sledded to the site by ox team and inscribed:

Erected A. D. 1899
in

Memory of

The Society of Friends. In 1827 they erected a Meeting House near this spot where for fifty years they worshipped God. They stood for freedom of conscience, universal peace and spirituality of worship. Having finished their labors, they here lie buried and their works follow them.

Ye are my friends if ye do
whatsoever I command you.

John 15, 14.

Daniel Hoag	1761-1809
Weson Macomber	1765-1818
Wyman Chamberlain	1772-1838
Warren Corbin	1769-1834
James Tobias	1759-1810
Jonathan Griffith	1784-1854
Mosher Hoag	1801-1857
Lavina Hoag	1804-1891
James Hoag	1805-1897
Amy T. Hoag	1821-1888
Seth Hoag	1798-1887
Sarah Hoag	1798-1880

The Meeting at Farnham, in the Province of Quebec, was the last meeting to be set off from any of the Vermont Meetings. Meetings for worship were allowed in 1821 at the home of David Knowles in Farnham. In 1842 Farnham became a Monthly Meeting and continued until 1902.

In many respects Friends of the early nineteenth century formed a self-contained community and probably took little part in government; actually the holding of public office was frowned upon by the Society for many years. Clark Stevens of Montpelier was town clerk but refused to serve in the Legislature and also refused an appointment as Judge.²⁴ The *Vermont Register and Almanac* makes scant mention of the Quakers; the Friends Meeting at Danby is noted under Clergy in the issues of 1807, 1808, 1809 and 1813 but omitted thereafter. In later issues of the *Register and Almanac* some individual Friends appear under Clergy:

1831: Lincoln—Benjamin Tabor, Valentine Meader, friend q

1836: Lincoln—Benjamin Tabor, f qua

1836: Starksboro—Joel Batty, friend

Vermont Friends however were in touch with the Society as a

whole. Each Monthly Meeting appointed representatives to the Quarterly Meeting, whose duty it was to report back the proceedings to their home meeting. In similar manner the Quarterly Meeting sent representatives to the Yearly Meeting. Rowland Robinson has described the annual journey of the Ferrisburg representatives to New York Yearly Meeting:

In Fifth Month was held the Yearly Meeting of which we youngsters heard much, but saw nothing for it was convened in far off New York. It was a solemnly momentous event in our lives, and not a small one in theirs, when our parents and some of the neighboring Friends set forth on their annual journey to the distant city by stage, canal boat and steamboat or sometimes by their own conveyance. . . . By the speediest means, it took nearly a week to accomplish the journey.²⁵

Each constituent meeting of the Yearly Meeting was expected to raise its proper share of the Yearly Meeting budget and frequently the Yearly Meeting also apportioned quotas for the building of new meeting houses. In 1814 Danby Monthly Meeting reported to Ferrisburg Quarterly Meeting that they had raised the following amounts:

- \$ 22—80 for the Yearly Meeting quota,
- 20 \$ 47/100 for the Rosendale Plains Meeting House,
- 11 \$ 40/100 for the Rensselaerville Meeting House.²⁶

The Rosendale Plains Meeting House was in Ulster County, New York and the Rensselaerville Meeting House in Albany County, New York.

Friends in Vermont, as elsewhere, not infrequently were in difficulties with the authorities over their refusal to do military service, or indeed to aid in any kind of military preparations. Friends who violated the "peace testimony" of the Society by engaging in even indirect military activity incurred the prompt displeasure of their Meeting. If the offender did not offer a proper acknowledgement of his error, the Meeting proceeded to "disown" him, that is, terminate his membership. This policy of disownment was strictly adhered to until the impact of the Civil War. Under a strict interpretation of the peace testimony Friends would refuse payment of the tax in lieu of militia duty. In 1811 Peru Monthly Meeting informed Ferrisburg Quarterly that,

in consequence of the Exempt Tax from militia requisition for the year past, that for a demand of \$ 44 the value of 56 \$ 25/100 hath been taken.

In 1814 Starksboro reported,

the amount of Friends suffering brought in by their committee on account of the attachments for militia for a demand of 23 \$ 48/100 the value of 58 \$ 43/100 was taken.²⁷

Under an act "regulating and governing the militia of the State" approved November 1, 1837, Vermont granted exemption to the Quakers, the only religious denomination included in a long list of exemptions.²⁸

A most striking example of adherence to the peace testimony was shown by Cyrus Guernsey Pringle during the Civil War. On July 13, 1863 Pringle, a young Quaker from Charlotte, was conscripted into the Union Army. Under Federal law he could have paid a commutation fine of three hundred dollars; this he refused to do and also refused to let his relatives pay it for him. In company with some other conscientious objectors, he was sent to camp and assigned to the Fourth Vermont Regiment. Pringle and his companions refused what would now be called non-combatant service. After numerous hardships and trials, their case was presented to Lincoln by Isaac Newton, then Commissioner of Agriculture. "The President was moved to sympathy in my behalf when I. N. [Isaac Newton] gave him a letter from one of our Friends in New York. After its perusal he exclaimed to our Friend, 'I want you to go and tell Stanton that it is my wish that all these young men be sent home at once'." Shortly after this the Quaker conscientious objectors were released on indefinite parole and allowed to return to their homes.²⁹ Isaac Newton (1800—1867), a Quaker from the Philadelphia area, who interceded for the young men was Commissioner of Agriculture from 1862 to 1867. After his release Pringle returned to studies of plant breeding which had interested him since 1858. In the course of a long career he made many field trips to the Western States and Mexico. He collected over 500,000 specimens, including 1200 new species and twenty-nine new genera. He had a long association with Professor Asa Gray of Harvard. He was given an honorary M. A. by Middlebury College and the Sc. D. by the University of Vermont.³⁰ In the autumn 1960 issue of *Vermont Life* there is a picture of Cyrus Pringle, "Prince of Collectors", seated in his study at the University of Vermont.

Friends' Meetings in Vermont suffered a gradual decline as has been shown by the eventual discontinuance of all except Monkton Ridge and South Starksboro. In Vermont emigration took its toll, and here as elsewhere a too vigorous policy of disownment for various "offenses" decreased the membership. Further decline was caused by

the division of many meetings in the Hicksite-Orthodox controversy in the Society; in 1827 and 1828 the Yearly Meetings of Philadelphia, New York, Ohio, Baltimore and Indiana divided.³¹ In Vermont there was a separation in all the meetings except those in Starksboro Monthly Meeting. The following table shows the number of Friends in the Vermont meetings in 1828.

	Orthodox	Hicksite
Ferrisburg Preparative	62	100
Weybridge “	20	2
Monkton “	82	9
Shoreham “	1	20
Farnham (Quebec)	127	0
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Ferrisburg Monthly	292	131
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Peru Preparative (New York)	171	84
Grand Isle Preparative	26	32
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Peru Monthly Meeting	197	116
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Starksborough Preparative	129	
Lincoln “	94	
South Lincoln “	108	
Montpelier “	104	
Creek “	70	
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Starksborough Monthly	505	0
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FERRISBURG QUARTERLY	994	247
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Danby Preparative	39	187
Granville Preparative (New York)	74	60
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Danby Monthly Meeting	113	247
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Danby Monthly Meeting in 1828 was part of Easton Quarterly Meeting.³²

Recently several new meetings have been formed in Vermont. In 1959 New England Yearly Meeting approved the establishment of Northwest Quarterly Meeting composed of Burlington and Hanover Monthly Meetings. Burlington Monthly Meeting includes meetings for worship at Burlington, Plainfield and Middlebury. Hanover Monthly Meeting includes meetings for worship at Hanover, New Hampshire and Rockingham, Vermont.³³

NOTES

¹ The dates mentioned in this paragraph have been taken from *Inventory of Church Archives in New York City, Religious Society of Friends, Records in possession of or relating to the two New York Yearly Meetings* compiled by John Cox, Jr. Copied and published by the Works Projects Administration, 1940. Other dates have been taken from this source without specific citation.

² Oren B. Wilbur of Greenwich, New York has very kindly searched the minutes of Saratoga Monthly Meeting for information on the establishment of the Danby Meeting.

³ Biographical sketch of Jacob Eddy by his grandson, D. E. Nicholson. In Williams' *History and Map of Danby, Vermont*, 138.

⁴ Historical Sketch of East Hamburg (Orchard Park) Meeting in *Directory of Friends of the New York Yearly Meetings*, New York, 1953, 418.

⁵ *Land Records of the Town of Mt. Holly*. Book 8, 153. In the office of Mrs. Alice B. Lackey, Clerk of the Town of Mount Holly.

⁶ *Account of Friends in Vermont* (i.e. Stafford and Sharon), Friends Miscellany, edited by John and Isaac Comly, Philadelphia, Vol. 7, (1835), 186-189.

⁷ A. M. Hemenway, *History of Washington County, Vermont*, Montpelier, 1882, 581.

⁸ Minutes of Starksborough Monthly Meeting held 30th of 6th mo., 1815. This and other original records quoted hereafter are in the Records Library of New York Yearly Meeting, 221 East 15th Street, New York City.

⁹ Minutes of Starksborough Monthly Meeting held 1st of 9th mo., 1815. The clerk mentioned here is the presiding officer of the Meeting.

¹⁰ *Journal of the Life and Religious Labors of Elias Hicks*, sec. ed., New York 1832, 53.

¹¹ "Account of Huldah Hoag," *Friends Review*, IV, (1850) 147.

¹² *Journal of the Life of Joseph Hoag, an Eminent Minister of the Gospel in the Society of Friends*. rev. ed. Philadelphia, 1909, 63.

¹³ Mrs. Lee Russell of North Ferrisburg has given the writers information on the meetings in the Monkton area.

¹⁴ Julia C. R. Dorr, "Rowland Robinson" *Atlantic Monthly*. Vol. 87 (Jan.-June 1901), 117-122.

Rowland E. Robinson, "Recollections of a Quaker Boy," *Atlantic Monthly*, Vol. 88 (July-Dec. 1901), 100-105.

¹⁵ Minutes of Ferrisburgh Monthly Meeting, 2nd of 12th mo., 1818.

¹⁶ *Ibid.* 30th of 12th mo., 1818.

¹⁷ Minutes of Ferrisburg Quarterly Meeting, 7th of 2nd mo., 1811.

¹⁸ The writers are indebted to Robert H. Young of Starksboro and Mrs. Mary H. Purinton of Lincoln for information about the meetings in Starksboro and Lincoln. See also M. B. Gove, "Quaker Street," *The Vermonter*, (1914), XIX, 213-214.

¹⁹ Minutes of Ferrisburgh Monthly Meeting, 8th of 9th mo., 1803.

²⁰ E. Ellen Copeland, Clerk of Fairhope Monthly Meeting has very kindly searched the records of this meeting for "the Quaker family of Lincoln who went to Fairhope, Alabama."

²¹ *Memoirs of the Life and Religious Labours of Henry Hull*, The Friends Library, Vol. 4, Philadelphia, 1840, 255.

²² *Journal of the Life and Religious Labors of John Comly, late of Byberry, Pennsylvania*, Philadelphia, 1854, 205.

²³ Information on this meeting has been supplied by J. Byron Hoag and Warren Corbin of Grand Isle. The account of the building of the 1827 Meeting House is from an undated manuscript of Mr. Corbin's. See also Hemenway's *Vermont Historical Gazetteer*, Vol. II., 537-541

²⁴ A. M. Hemenway, *History of Washington County*, 581.

²⁵ Rowland E. Robinson, "Recollections of a Quaker Boy," *Atlantic Monthly*, Vol. 88, 105.

²⁶ Minutes of Ferrisburgh Quarterly Meeting, 10th of 12th mo., 1814.

²⁷ *Ibid.*, 9th of 5th mo., 1811; and 5th of 8th mo., 1814.

²⁸ *Revised Statutes of Vermont, 1839*, 557.

²⁹ "The United States versus Pringle, the Record of a Quaker Conscience." *Atlantic Monthly*, Vol. 111 (Jan.-June 1913), 144-162. *The Record of a Quaker Conscience, Cyrus Pringle's Diary*, with an introduction by Rufus M. Jones, New York, 1918.

³⁰ Helen B. Davis, *Life and Works of Cyrus Guernsey Pringle*, Burlington, 1936.

³¹ The writers use the terms Hicksite and Orthodox only to distinguish the two branches of the Society resulting from the separation. There is an extensive literature on this subject and the reader may refer to *The Later Periods of Quakerism* by Rufus M. Jones, Vol. 1, Chap. 12 or to *A History of Friends in America* by Allen C. Thomas. Chap. 5. Two recent biographies of Friends actively involved in the controversy are *Elias Hicks, Quaker Liberal* by Bliss Forbush and *Jonathan Evans and His Time, 1759-1839* by William Bacon Evans.

³² Census of Friends compiled by New York Yearly Meeting (Orthodox) in 1828. Copied and analyzed by John Cox, Jr. in 1903. Manuscript in the Records Library of New York Yearly Meeting.

³³ *Minutes of the 299th Session of New England Yearly Meeting of Friends* held at Auburndale, Mass., Sixth Month 23rd to 28th, 1959, 7-8.