The Quaker Hill Quill

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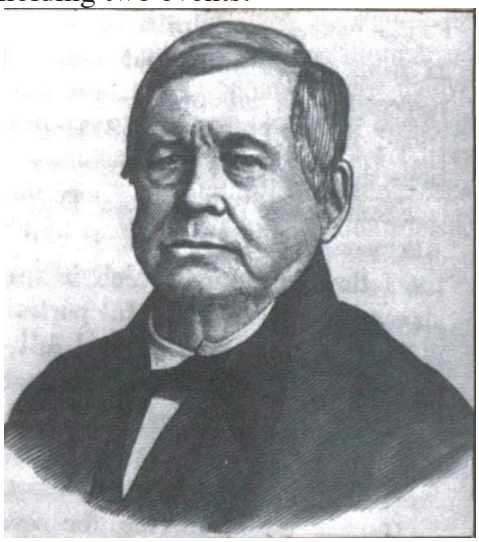
"Not only a Lover of the Right, but a Doer of it":

Local African Union Church Celebrates Thomas Garrett, 1871

by Dr. Peter Dalleo

Following Thomas Garrett's death on January 27, 1871, Delaware's Black and White inhabitants celebrated the Quaker's steadfast, continuous devotion to achieving freedom, justice and equality for enslaved, formerly enslaved, and free Blacks in Delaware by holding two events.



Thomas Garrett

The first and best known event was a funeral arranged by Garrett and Wilmington's Black community led by Rev. Peter Spencer Williams. The funeral included Black participants who carried the Quaker's body from his home on Shipley Street to his burial place at the Friends Meeting House Cemetery on Fourth Street. That procession and celebration was well-covered by local and national newspapers then and subsequently in more modern publications. In 1977 James McGowan's *Station Master on the Underground Railroad* provided a detailed description of the excitement of its participants and observers.

An account of the second event, held shortly after, appeared in the *Wilmington Daily Commercial* on February 7, 1871, but has gone relatively unnoticed since then. It consisted of a memorial meeting hosted at the African Union Church on French Street in Wilmington. Although both gatherings involved Garrett relatives and prominent White and Black speakers, that second event was organized primarily by African Delawareans. The article identified a number of Black participants who expressed their thoughts about their community's on-going connections with Garrett. For example, the ubiquitous abolitionist Daniel B. Anderson offered his opinions on such links, as did the barber David H. Gustus. The caterer Robert Graves served on a committee tasked with publishing a fuller report of the proceedings. William Howard Day, former Abolitionist, Underground Railroad supporter, and newspaper editor, also spoke at length about Garrett the man and his wide-ranging bonds with Wilmington's African American community.

Below is the *WDC* article.

Great Memorial Meeting Commemorative of the Life and Services of Thomas Garrett

A meeting commemorative of the life and services of Thomas Garrett was held last evening, in the African Union Church on French Street. On a motion of Prof. Day, Rev. Peter Spencer Williams was called to the chair, and Joseph H. Myers appointed secretary.

Devotional exercises were conducted by the pastor of the church, Rev. Mr. Leekins, the audience singing "Before Jehovah's Awful Throne."

The following resolutions were then read by Professor Day, who had been appointed at the preliminary meeting to prepare them.

IN MEMORIAM.

By the Dispensation of Divine Providence, our good Friend, Thomas Garrett, has passed away from earth,

full of years and honors.

We the Colored Citizens of Wilmington Resolve,

1. That though our loss is his eternal gain, we shall never cease to revere his blessed memory, recognizing him as not only a Lover of the Right, but a Doer of it: as if remembering those in bonds as bound with them: as daring in the face of iniquitous enactment of Man to appeal to and live by the 'Higher Law' of God: as 'helping him who had no helpers': as showing himself 'a Friend in need, a Friend indeed' to God's Poor: by expenditure of money: by sacrifice of property: by loss of reputation: and possessing at the same time, the gentleness of the Christian.

2. That we will endeavor to humbly emulate the manliness, devotion to principle, and Christian consistency of Thomas Garrett, by standing together in our own defense when unjustly assailed, and by linking our interests to those of the oppressed everywhere, of whatever Nationality, believing, with our friend, that the poor are God's Poor, and the Oppressed his people.

3. That we feel we can best evince our respect and love for Thomas Garrett, the friend of our schools, by doing our best to sustain those established, and by extending the blessing of an English education, to every child, however poor, of this community.

4. That while we sincerely sorrow at our loss, we place on record, our public thanks to God, that such a man lived: and we would hold up his example to the world as the worthiest possible of examination.

5. That his self-reliance in the midst of business difficulties, his efforts to help himself are an incentive for us to go forward in every upward path, relying upon God and ourselves to successfully accomplish our ends.

6. That as over his dead body we, copying his persistency, pledge ourselves anew, that we will neither be appalled by difficulties, nor daunted by dangers: that we will unitedly work on to live down and wear out the prejudices of Caste and Class existing among us, in this and other communities, until our educational, or political and our civil rights are fully recognized.

7. That with deep sorrow in our own hearts, we hereby respectfully tender to the family of Thomas Garrett in their bereavement.

8. That having paid a last tribute of respect to Thomas Garrett by attending his funeral, and having accepted the privilege of bearing his body to its last resting place, we will bear in our hearts his precious memory, which can never die.

After another appropriate hymn by the choir, the meeting was appropriately addressed by Daniel B. Anderson.

T. Clarkson Taylor being introduced, read a poem... He followed the reading with an earnest and eloquent address illustrative of the principles of and incidents in the life of Thomas Garrett. It was full of good thought and earnest advice, and in the course of his speech, he earnestly defended the deceased from the absurd charge of infidelity.

Professor William Howard Day was next introduced and delivered an eloquent and impassioned oration, sketching rapidly the life of the deceased, and mentioning incidents which had come under his own observation. Among others he mentioned an occasion of one of the annual meeting of the Anti-Slavery Society, when just after an address by Wendell Phillips and himself, the "Battle Hymn of the Republic" was sung and caught up in general enthusiasm, Mr. Garrett for once at least joined in singing "Mine Eyes have seen the Glory of the Coming of the Lord." The address was an hour an ten minutes in length. David H. Gustus next made a few remarks, after which the hymn selected by Mr. Garrett for the emancipation jubilee, commencing "The last link is broken! O, praise ye the Lord," written by John T. Sargent, of Boston, was sung by the congregation, led by the Chairman.

The church was filled to overflowing, and among the audience were many of the near relatives of the deceased.

We should have a fuller report of the proceedings, but for the fact that they are to be published in pamphlet, Robert Graves, Wm. Howard Day, and Reverend Peter Spencer Williams, being appointed a committee to prepare the same. [Unfortunately, such a report not yet been found.]

It was throughout a great success, and the closest sympathy existed between the speakers, and audience. A feeling of intense interest and enthusiasm was manifested, and the meeting was a fitting finale to the commemorative proceeding in honor of the deceased.

An excerpt from a private letter from Elizabeth J. Shadd Williams to Henry Garrett serves as yet another example of the personal esteem in which African American held Thomas Garrett.

Williams was a colleague of Garrett in the abolition days and an aunt of Mary Ann Shadd Cary. William Still, another African-American friend and colleague

of Garrett, described Elizabeth as "A contemporary who had know him long and intimately—who had appreciated his devotion to freedom, who shared with him some of the perils consequent upon fleeing refugees, and who belonged to the race with whom Garrett sympathized…"

In this letter, sent from Canada, Elizabeth wrote to Henry Garrett about his father on behalf of her siblings Abraham and Amelia Shadd.

…he was a good Christian, a good husband and a good father, a good citizen, and a truly good Samaritan, for his heart, his hand and his purse, were ever open to the wants of suffering humanity, wherever he found it, irrespective of country, religion, or complexion of the sufferer. Hence there are many more who will mourn his loss, as well as ourselves; and I know, verify, that many a silent tear was shed by his fellow-citizens, both white and colored, when he took his departure; especially the colored ones, not because they were colored, but because they were oppressed, and, like John Brown, he loved them to the last; that was manifest by his request that they should be his bearers. I can better feel that I have language to express the mournful and sorrowing pride that must have stirred the inmost souls of those men of color, who had the honor conferred on them of bearing his mortal remains to their last resting place, when they thought of what a sacred trust was committed to their hands. (printed in William Still's *History of the Underground Railroad*, Philadelphia, PA, 1872, pp. 633-34.)

For at least thirty years, African Americans in Delaware, especially in Wilmington, enthusiastically and publically demonstrated their deep appreciation for Thomas Garrett The African-American community continuously showed its gratitude for his willingness to take risks in support of freedom seekers, his active opposition against enslavement, and his actions to end the unequal treatment of free black men and women before, during and after the Civil War. African-American tributes in 1840 and 1871 took many forms—demonstrations and parades in the city's streets, occasional visits to his home, published letters, written resolutions and oral statements developed at meetings in churches, private and public buildings. It is clear from these displays that African Americans were genuinely thankful for Garrett's true friendship and lifetime of devotion to their welfare.

A Study in Contrast:

Celebrating the UGRR in Chester County—and Avoiding the Subject in Delaware

by Terence Maguire

In 1883 Dr. Robert Smedley's work, *The History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania,* was published.

Smedley was neither a trained historian nor a writer, and there are many times when the reader may wish he had been. Historians have noted that Smedley, a Friend, gives the impression that white Quakers comprised almost all of the agents of the local UGRR. Black agents are rarely mentioned, as are those of other denominations. Almost everyone would agree that Smedley's *History* is an imperfect work.

On the other hand, Smedley was a physician, and most would agree that medicine is not a leisurely

Dr. R. C. Smedley, from his book.

occupation. To take on this task-- visiting the surviving members of the Underground Railroad's local stationmasters and conductors and interviewing the children of those who had passed away by the time he undertook his work-- was remarkable commitment of energy and purpose.

In fact, Smedley did not live to finish the work. Dying at the early age of 51, before he found a publisher, Smedley was fortunate to have (see p. 5)

Seized in September: The Revolutionary War Comes to Delaware

Quakers Suspected, Arrested by Continental Congress, Plundered by the British

by Kim Burdick, MA, MPA, Hale-Byrnes House

In August, 1777, while 16,000 British soldiers entered Delaware from Head of Elk, 11,000 American soldiers crossed into Claymont from Marcus Hook. George Washington and his Light Horse rode down Philadelphia Pike towards Quaker Hill where there would be a good view of any activity in the roads and rivers. Wilmington Friends recorded,

> *the 28th of 8th month 1777, We are given to understand that friends meeting house in this town is taken up with soldiers who broke into it yesterday, and that (altho' some friends demanding it to hold meeting in today), some of them promised we should have it by eleven o'clock, yet they did not perform, but kept possession and friends held meeting under a shady tree in the graveyard.*[1]

On that same day, Continental Congress stated:

> *Quakers, render it certain and notorious, that those persons are, with much rancour and bitterness, disaffected to the American cause: that, as these persons will have it in their power, so there is no doubt it will be their inclination, to communicate intelligence to the enemy, and, in various other ways, to injure the councils and arms of America.*[2]

On September 3, the day of the Battle of Cooch's Bridge, White Clay Creek Friends received a frightening message. The Continental Congress, fearful that Friends would support the British in the Crown forces' attempts to capture the rebel stronghold of Philadelphia, had imprisoned twenty well-respected Quakers without a hearing.[3]

In the days following the Battle of Cooch's Bridge, the British plundered historic Christiana, and Washington and his generals prepared to defend Philadelphia. Robert Kirkwood's *Journal* notes: "A Council of War was held on September 6 "at 5 O'clock this afternoon at the brick house by White Clay creek." This was the home of Daniel Byrnes, Clerk of Wilmington Friends Meeting. Byrnes, with thoughts of his wife and four children and Philadelphia's Quaker prisoners racing through his mind, had no option. Years later he wrote to Washington, "I Did then belive thou intended it as a favour to me as I was not Looked on as an Enemy to my Countery and therefore I could Do no other thing but Submit to thy orders accordingly."[4]

The following day, the soldiers began to move towards Chadds Ford. A British soldier, Archibald Robertson wrote: (see p. 6)

View of Wilmington, DE, 1789. *Courtesy of Library of Congress.*

(from p. 3) his work taken up and completed by Robert Purvis and Marianna Gibbons, both well-acquainted with many of Chester County's UGRR agents. These two may have added to Smedley's work, but it is certain that the vast majority of this volume resulted from the good doctor's research and writing.

It is worth contrasting his effort to parallel histories in Delaware in the late 19th-early 20th C. In 1883, the same year, Thomas Scharf published a massive two-volume *History of Delaware*: 1346 pages of two-column, tiny print, with 22 pages of three-columned index. But none of those pages cite the name of Delawarean Thomas Garrett, foremost stationmaster of the UGRR in this region. Twenty-five years later Henry C. Conrad's *History of the State of Delaware* ran to almost 1200 pages—but again neither Garrett nor the Underground Railroad received any mention. In 1947 H. Clay Reed, a University of Delaware history professor, published *Delaware, a History of the First* State, almost 2000 pages—and progress! Garrett and his famous 1848 trial for helping fugitives escape command over half a page!

Why the contrast? It might have to do with Delaware's sorry history of race relations until the last 60-70 years. Remember that although the Thirteenth Amendment became the law of the entire country, including Delaware, the Delaware General Assembly did not itself vote to affirm this amendment. It was not until 1901 that this august body deigned to agree formally that slavery *should not* exist. Legislatively, Delaware did much to prevent the growth of a Black middle class. Even in the middle of the 20th C., there was still only one public high school that an African-American student could attend. Is it any wonder that, apparently, late 19th-early 20th C. Delaware deliberately excluded one of the greatest champions of racial equality in its history and generally ignored the contributions of African-Americans in this state.

Let us be grateful that an untrained, busy doctor and father of three felt it his duty to record the history and the people of this heroic and selfless enterprise. Citizens of Chester County should be proud of Dr. Smedley-- and of their own history.

As for Delaware, many historians of the last half-century have studied and thrown light on Delaware's African American experience, the Underground Railroad, and Thomas Garrett and his allies. These include (in alphabetical order) Lewis Baldwin, Constance Cooper, Peter Dalleo, Patience Essah, Harold Hancock, Amy Hiller, Carol Hoffecker, Robin Krawitz, Harold Livesay, Carole Marks, James McGowan, John Munroe, James Newton, Jean Nutter, Bradley Skelcher, Priscilla Thompson, Bill Williams, Uhuru Williams, Annette Woolard-Provine, and others. The Delaware Historical Society has been a major source of insight into these subjects, and many of these scholars have been featured within its publication, *Delaware History.* These scholars have more than made up for earlier historias' avoidance of these critically important subjects.

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(from p. 4) *Cross'd the Country with an intention to get into the Main Road leading from Wilmington to Lancaster. After marching two miles to a place called Okerson Meeting [Hockessin Meeting] we were inform'd by a Prisoner taken that the Rebel Army had moved from Wilmington.* [5]

On September 11, 1777, American losses at the Battle of Brandywine were estimated at 1,100. British, Hessian, and Scottish soldiers now streamed down Concord Pike. The "rebel garrison" of Wilmington was taken by surprise, and Delaware's President John McKinly was "snatched from his bed at dead of night," British Captain John Montrésor noting:

This day, the 71st Regiment took possession of Wilmington, the rebels having left 7 pieces of cannon unspiked and also 2 brass field pieces taken from the Hessians at Trenton. Sunday, 14th. A detachment at 6 this morning escorted our wounded men to Wilmington. 15th A heavy cannonfire was heard in the Delaware [River] most [of] this morning.[6]

Wilmington Friends Meeting now received word that the Quaker prisoners had arrived in Reading, Pennsylvania, and that the Continental Congress had passed a bill to suspend the Habeas Corpus Act. The suspension of habeas corpus, in the opinion of Tories and Conservatives, was "the very extreme of tyranny."[7]

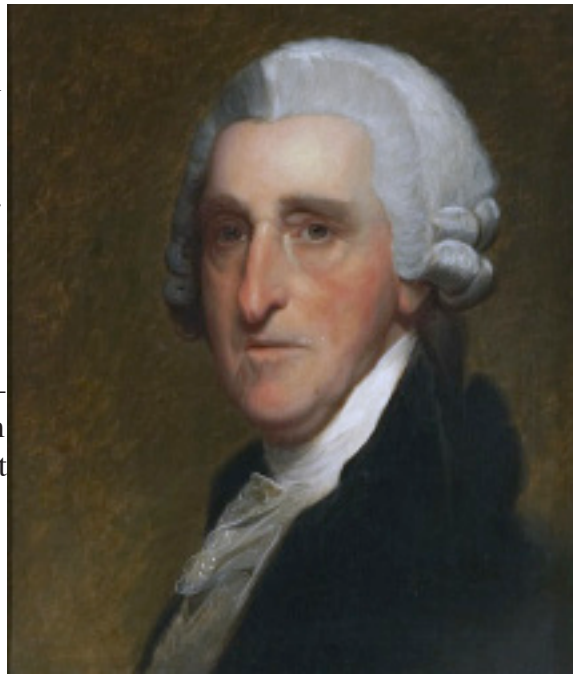
In Philadelphia, John Adams wrote in his Diary:

I seldom regard Reports, but it is said that Howe has marked his Course, from Elke, with Depredation. His Troops have plunderd Henroosts, dairy Rooms, the furniture of Houses and all the Cattle of the Country. The Inhabitants, most of whom are Quakers, are angry and disappointed because they were promised security of their property.[8]

The Continental Congress would abandon Philadelphia the next day, but Wilmington Friends stubbornly met on the 18th when news arrived that one of their own members had been jailed for refusing to swear allegiance to Pennsylvania.

We are informed that Jehu Hollingsworth [9]*, a member of our monthly meeting, is confined in Lancaster prison for refusing to comply with an act called the Test Act. Joseph West and John Milhous are appointed to write encouraging him to faithfulness in maintaining the testimony of truth, and desire him to endeavour to send a particular account of the circumstances of his case. The Friends at White Clay Creek being all absent by reason, we suppose, of the difficulty of passing and repassing, any friend who may have opportunity are desired to notify them of the time. Now adjourned to the 25th instant at two o'clock afternoon.* [10]

With their president unexpectedly taken by the British, Washington fighting in Paoli, and Congress gone, there was no one looking out for ordinary Delawareans. George Read, as chairman of the Legislative Council, was slated to be next in line as President, but he had taken his family to safety in New Jersey. On the 20th, Thomas McKean (*see right*) was the first to reach Delaware and immediately stepped in as Acting President. McKean worried,



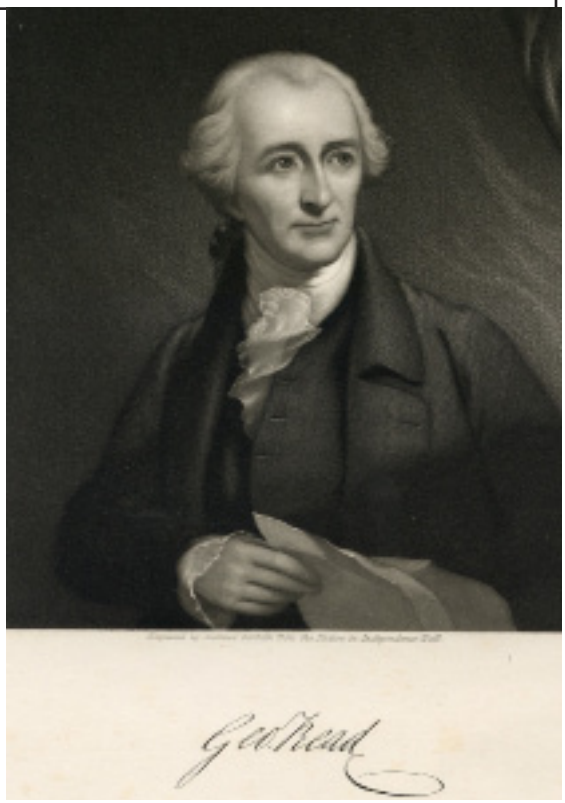
In New Castle County the lower class of the people have got an opinion that, by remaining quiet, they will not be molested… and [the] better sort of the inhabitants apprehend that, by attempting anything without the assistance of others, they will expose themselves to certain destruction. [11]

George Read, trying to get to Delaware, had just enough time to remove identifying information from his baggage before being halted with his mother, wife and children in a boat coming from New Jersey. Downplaying his identity, emphasizing that he was just a citizen trying to get his family home, he was released.

For the next few weeks, there was little McKean and Read could do. British troops had carried away Delaware records, public papers and treasury as well as money belonging to the Academy. The 1st Delaware Regiment was with Washington near German-

town, Pennsylvania, and the local militia was not responsive.

On September 26, Howe outmaneuvered Washington and marched unopposed into Philadelphia. In October the British began evacuating Wilmington. Among the Delaware loyalists planning to leave with the British were women and their families. When Mrs. Drake and Mrs. Watson tried to board a vessel headed to Philadelphia, Delaware militia aimed at them, Mrs. Drake receiving "a wound from a musket ball in the back of her neck." [12]



On October 12, Howe's secretary, Ambrose Serle, who had been stationed in New Castle confided in his journal:

> *Sailed up the creek to Wilmington. It is certainly in a good situation for trade, and inhabited principally by Quakers, who though decent and passive, have not escaped distress from the hands of the rebels. I had some conversation with an intelligent elderly man, who informed me of the great necessities of the country for most of the comforts and conveniencies of life. They feel very deeply the horrors of this unnatural war, which the wickedness and wantoness of some of their principal people have brought upon them.* [13]

Although the British were gone, little changed for the city's residents. On December 19, Washington sent 1,500 Americans, under the command of Maryland's General Smallwood, to encamp near Lovering Avenue and Broom Street. Smallwood observed that his troops, like Washington's men at Valley Forge that winter, were "pennyless and are dissatisfied and clamorous." Quaker records state, "A division of the American Army wintered here and Friends were much oppressed having both officers and soldiers placed in their families."

It would not be until May 30, 1778 that Smallwood's men would rejoin the main army at Valley Forge and Wilmington quieted down.

Footnotes

[1] Wilmington Friends Meeting Records. Friends Historical Library, Swarthmore College.

[2] *The Pennsylvania Evening Post*, Philadelphia, Sept. 6, 1777. Front page report from Congress dated Aug. 28.

[3] *Journals of the Continental Congress*. September 3, 1777.

[4] Daniel Byrnes to George Washington. 1 month 17th 1793. The *Papers of George Washington, Presidentia*l Series Volume 12, January -May 1793. Charlottesville University of Virginia, 2005. 14-18.

[5] Archibald Robertson, *Diaries and Sketches in America*, New York Public Library, 1930, cited by Christopher Ward, *The Delaware Continentals, 1776-1783,* Wilmington, DE: Historical Society of Delaware, 1941. Reprinted 2001, Delaware Heritage Commission.

[6] John Montresor, "Journal of Captain John Montresor," July 1, 1777 to July 1, 1778. *Pennsylvania Magazine of History and Biography* 5, 1881.

[7] Coleman, J. M. *Thomas McKean, Forgotten Leader of the Revolution*, American Faculty Press, 1975. p. 216.

[8] John Adams, *Diary*, September 16,1777. Massachusetts Historical Society

[9] Kim Burdick, "Jehu Hollingsworth: Prisoner of Conscience." *Quaker Hill Quill* Vol 2, #3. August 2013.

[10] Wilmington Friends Meeting Records. Swarthmore.

[11] Coleman. *McKean*. p. 218.

[12] Riordan, Liam. *Many Identities, One Nation: The Revolution and Its Legacy in the Mid-Atlantic*, University of Pennsylvania Press, 2008, p. 65.

[13] Ward. p. 522.

Portraits of Thomas McKean and George Read--Courtesy of the Delaware Historical Society

Oral History of Bayard Marin, Part II, transcribed by Michelle Rana

Founder of the Quaker Hill Historic Preservation Association

The May, 2015 issue of the ***Quill*** *included selections from Bayard Marin's oral history, taken and recorded on Aug. 13, 2013. This portion focuses on his youth and the experiences that led him to found this organization and his belief in the very notion of preservation of the past. The photo below shows Bayard when he was in the U. S. Army, circa 1970.*

Q: If you wouldn't mind I'd like to get back to a little bit more about your parents and any influences that they had on you as you were growing up. Where were they from?

Bayard: My father came to this country from Europe as a 1 year-old and my mother came when she was about 17. It was kind of the best of both worlds because they had European attitudes, meaning they were rather frugal, with European and American social values. It was very good growing up. We were very much an intact family. My mom worked in the store. We had a few paid employees over the years, but mom and pop basically ran the store. Most of the other neighbors were one-income families in which dad was breadwinner. Moms stayed home with the kids. Everyone knew everyone else's business. If I went across the street to somebody's house, the mom was home. Unfortunately that lifestyle and the town itself was totally destroyed by the perceived need to widen the road and build a large interchange. Similar destruction has taken place throughout the state. Probably only 40% of the old structures existing in Delaware 50 or 60 years ago still exist.

Q: Sorry what do you mean by that? 40% of what we see in terms of the structure?

Bayard: The structure. The places torn down. And certainly new places built up. I would say possibly even less of a percentage now exists. More destruction of the built environment is likely in the future. So much has been built up in New Castle County and now in the southern part of New Castle County. Areas like Middletown and Bear have become densely populated and all of the folks living there have cars. It presents a problem for the city because we don't have a very good transportation system here. To accommodate the need for parking, many of our historic homes have been and will be at risk. Again it is a wonderful example of no planning.

Q: Your family had a car, I presume?

Bayard: Our family had a car. Back in those days my mom didn't drive. My dad drove. We had one car. I would say 90% of the people had one car. Now I am trying not to show my age here, but when I was a kid, most of the folks had a party line telephone. They had one telephone in the house and if you picked up while another party was talking, you hung up. You waited till you could get a line and call someone. And that was how telephones worked. We eventually got a telephone that was not a party line. That was considered a luxury. There were neighbors who had no telephones who came to use our telephone. We lived next to a barn. There was a horse named Jerry in the barnyard. Jerry was a plow horse. Our neighbor had a pump in front of his house for water.

Q: Seriously?

Bayard: Yep, had a pump. They did have electricity. But used our telephone. Of course when we got a television set it was like the local theater in our house for a while. Many neighbors came in and watched TV in our house. They were neighbors and that was fine. Nobody even thought of it.

Q: This store that your father owned, what did it sell-

Bayard: Just a general store. Country general store. It would be a very primitive form of a Wawa. Very primitive.

Q: And does it still exist?

Bayard: No, no, no. The whole town was torn down. I was once giving a talk before New Castle County Council. I've forgotten the issue, but it really doesn't matter. I remember saying to them, "Folks do you know where Ogletown is?" And they replied "Yeah we know where Ogletown is". I said "No, no, no, no, no. A town called Ogletown? Not a place called Ogletown." There was a town called Ogletown that

had several houses that were mostly wooden siding. A few brick, all nicely painted well taken care of. If you traveled through Ogletown you would say, "This is a charming little place". And then you'd be through it. It was just a bend in the road so to speak. A lot of the families were related to each other. So everything there was torn down, including a 18th century inn that was owned by the Ogle family. The State came in and bulldozed the town. It just changed the fabric of the community. All the homes had historic value.

Q: So part of your childhood experience was sort of seeing your childhood experience eliminated? That is one motivating factor for your involvement in Quaker Hill? Would that be reasonable to say?

Bayard: Oh yes. When I went to college, I was a political science major. My concentration in political science was metropolitan government.

Q: Okay. That is in fact one of the things we wanted to ask you about. If we could go back just a little bit more. Once in talking with you, you told me that your father was not religious, but that he might have been a good Quaker –

Bayard: He wasn't a Quaker, but sort of had Quaker values.

Q: What were some of these –

Bayard: Oh, he saw the stupidity of war. The stupidity of discrimination. I grew up with a very strong understanding that discrimination was bad, that war was bad. And of course he was very much a teetotaler. Alcohol was bad. Smoking was bad. All bad habits were bad. And that was the way I grew up. But there was a lot of discrimination around. While there was beautiful countryside, many of the inhabitants were quite bigoted in New Castle County. Around Bear, Red Lion --that area was kind of a hotbed of the Ku Klux Klan. There were very unflattering things said about African-Americans, Jews, and Catholics. I thought while growing up that the only acceptable people in the world were Baptists or Methodists. I didn't know that Catholics were really very mainstream. Because growing up out there you seldom ran into Catholics. If you did, they were immigrants who owned some of the local farms. So all that was ingrained in me, and I just couldn't understand the discrimination when some of the folks who came in our store were African-American people, some of the nicest people in the world. We are discriminating against them? It didn't seem to make sense to me. Why are these people so horrible when they are some of the nicest people I know. But now things have changed a lot, hopefully for the better.

Q: You mentioned your schooling. Could you tell us about your early schooling and what led you to law?

Bayard: I did not go to kindergarten. There were two groups of kids basically in the Newark public schools. One, sons and daughters of college professors and Dupont employees, who made up about 90% of the population of Newark. Then the farm kids. When I started school, I was perceived to be behind because I didn't go to kindergarten. But I was home with my mom who actually taught me how to read. I was kind of bored in the 1st and 2nd grade because I knew all that stuff. I started school in a building at the south-east corner of Delaware Avenue and Academy Street. It was three-story old brick building – pretty much a fire trap. First and second grades went to school at that building. Then 3rd through 12th grade went to school in the nice big building that is on Academy Street that is now the Urban Affairs Department at the University of Delaware, one of the 1930s era schools with the big columns on the front --beautiful building. When I was in the third grade, that first and second grade building was demolished. I watched something important in my life being torn down. I didn't want things torn down anymore. And there is (see p. 11)

Upcoming Events:

• Underground Railroad in Delaware, at Old Town Hall and Fourth and West Meeting House. DHS and QHHPA and jointly presenting this FREE program for families from 1-300 pm on Sunday, February 28, 2016

• "Folk Art and Culture," by Eunice LaFate, at the Brandywine Hundred Library, 1300 Foulk Rd, Wednesday, March 23, 2016, 6:30-7:30. Sponsored by the Delaware Humanities Forum.

• Kennett Underground Railroad Center will be holding its second annual Symposium on current research. The topic will be "African-Americans Communities of Chester County and Neighboring Areas in the Era of Conflict and Resistance." The time period being covered with be theearly to mid- 19th. C.
The symposium will be held at Lincoln University on Saturday, May 21, 2016, exact timing TBA. If you are interested in attending or being involved, please email tmaguire@wilmingtonfriends.org.

A View from the Hill--Ashley Cloud, Executive Director Quaker Hill Historic Preservation Foundation

Dear Friends,

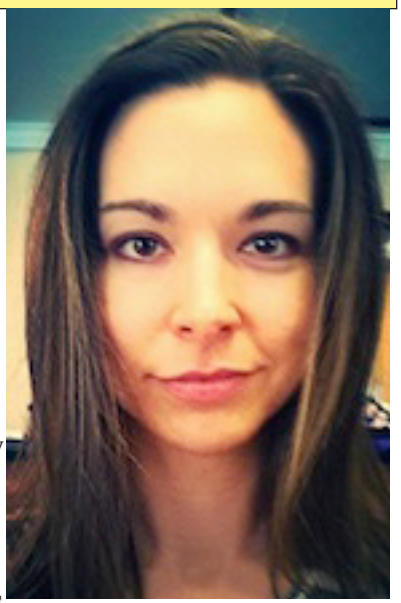
Welcome to the New Year and a new edition of *The Quill*! We have more interesting and educational articles for you from our dedicated contributors and much to share in the busy months since the last issue.

Community and communication have been the pillars upon which we are building an exciting and interactive 2016. Our first Underground Railroad workshop of the year with the esteemed Patricia Lewis and Mia Muratori overcame a snowstorm which necessitated rescheduling to share UGRR history in engaging and interactive ways. We and their audience truly appreciated them sharing their time, talent and passion about the subject. With increased social media presence and community support, we hope to expand our workshop offerings within the neighborhood and schools.

Through our efforts to increase the Foundation's profile, we were invited to give a presentation at the Friend's Upper School January 21 as they honored Dr. Martin Luther King's legacy by focusing on social justice issues and social service opportunities. The two group of students enjoyed learning about the enduring Quaker legacy, originating in Quaker Hill and how those families impacted Wilmington from its inception to the present day. The door is open to share more in the future with Friends School, and we are excited to strengthen that relationship.

Additional partnerships continue to present themselves as we embark on a joint program with the Delaware Historical Society on February 28th. We have a list of a dozen confirmed participants which continues to grow. These families will join the Foundation at Grace Methodist Church for refreshments, a presentation and activity for kids focused on the journey of the UGRR to Wilmington as the Last Stop to Freedom. This will tie into the Historical Society's portion of the program, which focuses on the difficulties of the UGRR journey and the journal of Private Tillman as an escaped slave from Kent County to a Union soldier in the fight for freedom during the Civil War. Additional programs with the Delaware Historical Society will develop as the year progresses and we are excited and appreciative of this partnership.

Other community events in the works include a proposed Sacred Places Conference to be held in Quaker Hill with the purpose of bringing together representatives from all of Wilmington's historic churches, temples, synagogues, etc. for speakers on the topic of maintaining historic religious spaces and growing community outreach. This is part of the Preservation50 initiative to encourage all historic sacred places in Delaware to open their doors to the public for tours simultaneously to encourage education and outreach in celebration of the 50th anniversary of the National Historic Preservation Law. We also hope to present an Arts Festival in conjunction with the Meeting House Berry Festival and an event to be decided by St. Peter's as a community effort to celebrate the beauty of the neighborhood and the respective Bicentennials of St. Peter's and the Meeting House.



All of these efforts are driven by a desire to honor the past as we pave the way to preserve the future. Your support means everything as we promote and execute these events, build bridges within the community and strive to create an enduring legacy. The view from the Hill is one of determination and hope!

The stained-glass dome window of St Peter's Cathedral

(from p. 9) much of Delaware that has been lost over the years. And it is time to put our foot down and say "not so fast, no more, we can't do this". As we speak there is a home in New Castle that is being torn down. As we speak the flats in Wilmington which occupy four or five blocks of early 20th century homes are on the chopping block. The Woodlawn trustees want to tear those down.

Q: The ones where the DMV used to be?

Bayard: Yes, exactly. Bancroft Parkway. That area. And that is a substantial part of Wilmington. That was the Wilmington working class. Good, sturdy folks who worked in the factories, who worked in the downtown stores and local businesses. I just don't understand why there cannot be adaptive use of those buildings.

Q: And that was part of William Bancroft's aim was to create housing for, you know, lower-income people. Working-class people.

Bayard: Right. My fear is they are going to tear those down, and it is going to look like a project.

Q: Hmm. Just because they are old?

Bayard: They are old. They are going to tear them down and what is going to be rebuilt? When I went to college we were right in the first few years of what was then called Urban Development. Urban Development in Wilmington meant basically tearing down the east side and rebuilding it. What happened was all those folks were displaced. Neighborhoods destroyed. Surely, many of the houses were in disrepair, but the remedy is to repair. Instead of spending millions tearing them down and rebuilding them, why not spend hundreds or thousands to subsidize the people to improve their own homes. Seems to make sense to me. But it doesn't necessarily seem to make sense to everybody. Basically the east side of Wilmington was torn down. That caused a tremendous migration of people to other places. Because people were displaced, there were a lot of transient people. The neighborhoods were broken up. The strong, sturdy neighborhoods, problems and all, were better than the neighborhoods that replaced them, with a lot more problems. Social problems.

Footnote: Most of the flats have been torn down and replaced by new construction.

George Callahan: In Memoriam

by Bayard Marin

On August 18, 2015, Quaker Hill lost a great contributor and wonderful human being. We knew George Callahan as a strong member of the board of the Quaker Hill Historic Preservation Foundation, a great historian, and tour guide at St. Peter's Cathedral. However, George was much more. Captain of the Claymont High School football team, George later served in the United States Air Force. He graduated from St. Joseph's University and received an MSW degree from Catholic University in Washington D.C. He worked for Catholic Welfare Services and later at the Alfred I. DuPont Hospital for Children.

George probably knew more about Saint Peter's Cathedral than anybody in its 200 year existence. There he received the sacraments of Baptism, Confirmation, Holy Communion, and Marriage. He was buried from the Cathedral. George lived on Fifth Street, near the rectory. His future wife, Marion, lived right across the street from the Cathedral on Sixth. No matter where George went in life, his heart was always at the Cathedral of St. Peter. He painted, labored, and did whatever it took to keep the Cathedral in beautiful, pristine condition. He was also an entertainer doing skits and gag shows. A quote from Sean Reilly, a longtime resident of Quaker Hill and parishioner at St. Peter's Cathedral, says it all: "When people went to pool halls George went to church halls. He kept a good, clean heart his entire life. There is no finer man who was more honest with others and with God. George was a happy Christian, and his faith was his best friend."

George Callahan at St. Peter's Cathedral

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521 N. West Street
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Girls playing in the Meeting House yard across from Friends' School at Fourth and West, 1910.

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Images of America: Quaker Hill

127 pages brimming with pictures and illustrations of the Quaker Hill area, (such as the one above) from its earliest days to the present. Assembled and written by QHHPF and published by Arcadia Publishing.

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