

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google<sup>™</sup> books

<https://books.google.com>



Memiors  
Of  
Quaker Divide  
—  
D. B. Cook











# History Of Quaker Divide

Struggles and Accomplishments of First  
Settlers. The Story of Their Achieve-  
ments Forms Interesting Remin-  
isences in the History of  
Early Days—Meetings  
—Schools—Farm  
and Home Life

—By—

## DARIUS B. COOK



*Published By THE DEXTER SENTINEL  
Dexter, Iowa, 1914*

The reproduction of this book has been  
made possible through the sponsorship  
of the Dexter Historical Museum, Dexter,  
Iowa.

A Reproduction by  
UNIGRAPHIC, INC.  
1401 North Fares Avenue  
Evansville, Indiana 47711  
nineteen hundred and seventy-nine

F  
629

Q 34

Q 65

1979



**DARIUS B. COOK**

## **Author's Preface**

The chief reason, perhaps, for writing the history of Quaker Divide is, "because it is my humor." I have always taken pleasure in writing. But behind this was the conviction that the story of Bear Creek Meeting ought to be written. It had a history worthy to be presented for future generations. With this thought in mind, I began some thirty years ago, to collect data in order to write a history of Bear Creek Quarterly Meeting, but soon found that the story could be better presented if confined to Bear Creek Monthly Meeting, and mentioning the Quarterly Meeting in this connection. This history comprises the first part of the book, and represents all that it was originally intended to write. But when the story of the school was afterwards added, in the form of letters to the Dexter Sentinel, it was thought best to enlarge the scope and make it a History of Quaker Divide.

The writer is under obligations to many of the early settlers for much valuable information concerning the pioneer days of Quaker Divide.

**DARIUS B. COOK.**



# Introduction

In presenting this little book, "Memoirs of Quaker Divide" to the public, the author, Mr. Darius B. Cook, fully realizes that it is not complete in every detail. An old Quaker once said to his son after enumerating the various branches of study in which he wished him to graduate—"In brief, I would have thee a bottomless pit of all knowledge of man." Now, while this book does not pose as a "bottomless pit" of all knowledge of Bear Creek history, it is full of interesting facts and recollections pertaining to this well known community, and we believe everyone will find in it some things which they will recognize as old acquaintances, and also find many more with which they are unfamiliar and to which their attention has never been awakened.

Many incidents and important facts of a general nature have been omitted by Mr. Cook, as he wished to confine his writings and reminiscences more particularly to the organization of Meetings and the School, and building of the Meeting House. However, in the following pages he has told much concerning the early history of "Quaker Divide", and especially "Bear Creek," which has been the home of the Cook families for a good many years. Today Bear Creek is well populated, has excellent schools and meetings, and an influential class of citizens. The land is soaring high in value, and the people generally are prosperous and happy. But how many of the present generation know

of the early history of the "Divide" as does Mr. Cook?

The hardships and privations endured by the early settlers will never be realized by the present generation, for when they are related to any of us, we get them in words only, and pass it by, thanking our lucky star that we are living now instead of in those "good old times."

What a revelation and satisfaction it must be to a man like Mr. Cook, one who has witnessed all these many transformations, and today sees the greatest neighborhood in the country, where nothing but rolling prairies appeared before, and where hardships of our forefathers have been turned into luxuries for those who are here today, with peace, happiness and prosperity at the door of every home.

Whether the next fifty years will witness such a change in this neighborhood as the past fifty have, we cannot say, but it does not seem possible. Every man, woman and child of the Bear Creek community should thank God that they are living in this "Garden of Eden," the Quaker Divide, where the rain and sunshine come when they are needed, even if the locality has never been advertised as the land of golden sunshine and flowers.

The author has his own way of imparting historical information. His work is written with the laudable intention of making the history interesting to those who do not care to venture into the unfamiliar past, or peruse staid statistical facts without embellishment. He has spoken kindly of the community in every phase of his work, and you can see it on every page that, to him there is no place quite like dear old Bear Creek.

It is but fair to state herein that Mr. Cook began the preparation of his notes for this work back in the early eighties, and has been constantly adding to them

ever since as opportunity presented. His trail often led him through intricate and difficult routes as he frequently found discrepancies in dates of important events which necessitated much time and labor to straighten out, but he toiled patiently along in his own way, very few knowing what he was doing until he had succeeded in compiling almost a complete history of every phase of the "Divide" from its beginning to the present time.

The importance of the work must be apparent to all. The sources of information regarding the early events of the Divide are rapidly becoming difficult of access. The men and women who were the actors in the scenes of the early years of this history are nearing the "old age" period, and their personal recollections will soon be gone forever.

The book is divided into three parts; the Early Settlement, the Organization of Meetings and the School, with a closing chapter on the "Divide" as it is today. He gives an account of the early events, with which he was quite familiar, in a rather formal style of language and strictly orthodox in opinion, but it represents an effort on his part that is pleasing and should not fail to interest, and in being appreciated by everyone in the community mentioned.

Mr. Cook has been exceedingly modest in presenting his little book, and we feel constrained to utter these few words of explanation and commendation in his behalf and hope that his little book will please and find place in every home on the "Divide."

PUBLISHER.



## Bear Creek Settlement

**B**EAR Creek settlement, also known as "Quaker Divide," is located between the two streams South Racoon or "Coon" River on the north and Bear Creek on the south. The western boundary might be said to begin on a line running north from the present town of Dexter to 'Coon River; and the eastern where Bear Creek unites with the river near the site of the old Bilderback mill, later known as Mitchell mill.

In the year 1852 this section was open prairie without a settler upon it. But a Quaker family were on their way from Marion county, Indiana, with a prospect of locating in this part of Iowa. It was Richard Mendenhall and his wife Elizabeth, familiarly known as "Aunt Betsy." They were members of Fairfield Monthly Meeting of Friends. In company with them was their daughter, Nancy, and her husband, John M. Males, and their family. They spent the winter in Warren county where relatives were living and in May, 1853, took up their residence in their new homes on what was afterwards known as Quaker Divide. The Richard Mendenhall home was on the northeast quarter of Section Fourteen, Union township, Dallas county, Iowa, and is at present occupied by D. Morris Applegate and family. The location was a fine one and ideal

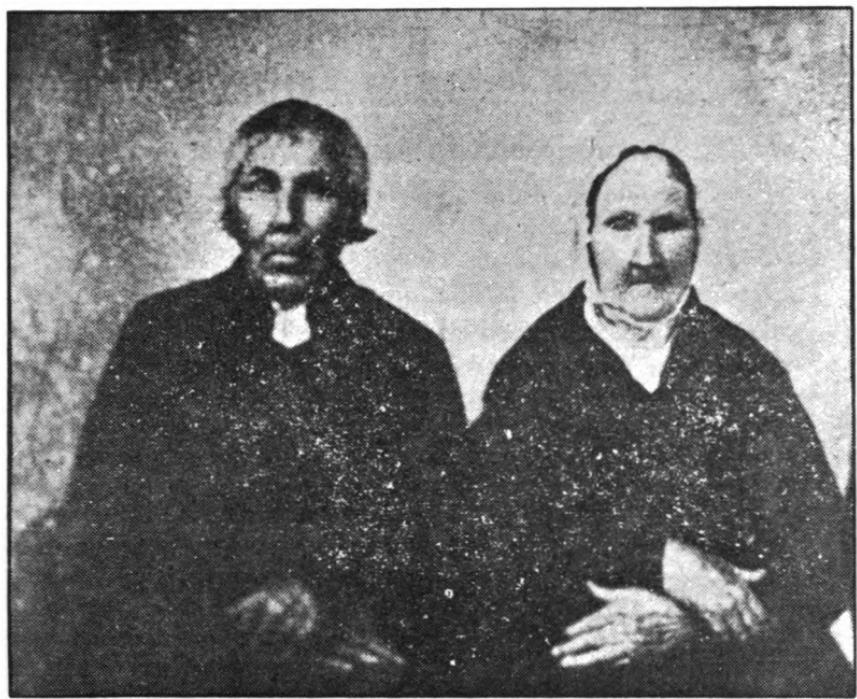
## MEMOIRS OF QUAKER DIVIDE

---

for a Hoosier. Coon river timber lay back of it to the north; this would supply abundant material for building, for fire wood and rails for fencing the new prairie farm. A fine spring was a few steps away in the head of a little draw near which a substantial log house was built with a real Indiana fire place, which served them as a home for many years. When Elwood Lindley came to Dallas county a few years later looking for a location, he called on Uncle Richard to get some pointers as to choosing land. He made the remark that there was some land near him not yet taken. "Yes," said Uncle Richard, "but if thee don't mind I would like thee would go a little farther south, as I want to save this near me for my children. The land farther south will never be worth much, either, as it is too far from timber."

Making a farm in the prairie was a new experience to an Indianian who had always lived in the timber. The tough sod had to be broken, but no worse roots were encountered than "red roots" and "shoe string." The prairie had its uses as well as the timber. The "bluestem" grass which grew along the borders of the sloughs furnished hay, the coarse slough grass made roofing of pretty good quality for stables and sheds for the stock and covers for stacks. The upland was the common pasture in which all kinds of stock ran at large. Hunting stock was a common business during the pasture season. Then the horses or oxen had to be brought up every morning to begin the day's work, and every evening the cows were to be hunted up and driven home before milking time. In these cases, the boy was made quite useful.

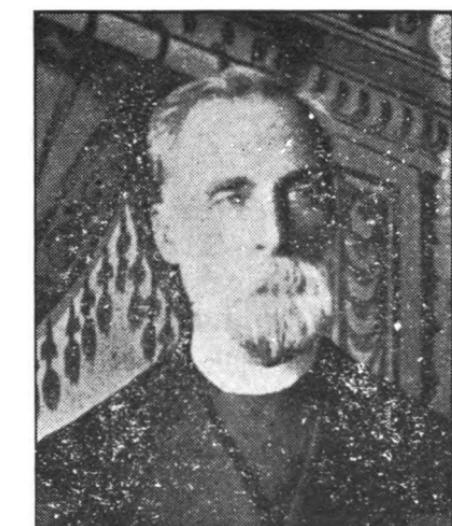
The prairie possessed beauties as well as uses.



RICHARD AND ELIZABETH MENDENHALL.



MOLLIE L. HADLEY MARY JANE GEORGE



D. W. BOWLES



## MEMOIRS OF QUAKER DIVIDE

---

Wild flowers of many kinds and hues were to be found. In favored spots were sweet williams, johnny-jump-ups, roses, lady-slippers and many others. Even the tall resin weed with its brown button and yellow petals although not especially beautiful, had its uses, when the small boy or girl considered the question of chewing gum. Not many of the boys and girls of today know much of the "rolling prairie" as it was in the good old pioneer days of sixty years ago.

Wild fruits such as strawberries, plums, grapes, elderberries and wild crabapples were plentiful along the borders of the streams and were the only luxuries by way of fruit that found its way to the pioneer's table in those days.

When Bear Creek Preparative Meeting was organized in 1855, Richard Mendenhall was chosen to occupy the "foremost seat." His duty consisted in taking his seat when time to begin meeting arrived—which indicated that the congregation should now be seated—and when the time came to "break meeting" to shake hands with the one next to him, which in this case was John Cook, with David Bowles, Sr. next to him. Also on business meeting days it was his customary duty to say: "Are Friends ready to take up the business of the Preparative Meetings?" or something of like import, when he thought the time for business came. He occupied this place for a number of years. He died on the old homestead Feb. 21, 1874, aged 87 years and a few months. After his death, the John Allen family which was living with them at the time, continued to make their home here. "Aunt Betsy" was making her home with them when she died June 30, 1885, at the advanced age of 97 years.

## Early Farm and Home Life

**T**HERE may be little that is new in the story of early farm and home life of Quaker Divide, but "a good story will bear telling twice."

Most of the early settlers came from the timbered regions of Ohio and Indiana, consequently they brought the customs and methods of these conditions with them. When time for spring farming came, the farmer might be seen plodding across the field, back and forth, with a grain sack slung across his shoulder, sowing wheat and other small grain by hand. Following him would be another man or one of his boys with the team hitched to an "A" harrow. This was a slow process, as the harrow had but one row of teeth, and if the ground was soddy or cloddy, the harrow was lapped half way. If it was a stalk field it would take but one row at a time, making a slow and tedious job. When harvest time came, although the cradle was used for small patches, the chief dependence was the McCormick reaper. There were so few of these machines, however, that one reaper was depended upon to harvest for a whole neighborhood, and sometimes more. One season at least George B. Warden, who lived in the north-east corner of the township across the river, brought his reaper over. These reapers were heavy and

## MEMOIRS OF QUAKER DIVIDE

---

clumsy, but they did the business. There were some self rakes, but the common kind were hand rake reapers. Four horses were required; the driver rode the near horse and drove the lead team. The man who did the raking stood on the rear of the machine and rode backwards, using a common wooden-tooth rake. A field was divided by the binders into five and frequently seven "stations," the bundles were dropped where they were bound or sometimes thrown into rows, the shock gang following.

After harvest came stacking, then threshing. The thresher was an eight or ten horse power. When the machine arrived at a job all hands were first called to unload the power from the wagon. This operation consisted in upsetting the wagon, holding the power in an upright position until the wagon could be removed, and lowering it to the ground. It was then staked down, the levers put in, the jack set and the belt put on, the horses hitched and all was ready. The grain was fed by hand from one side after it had passed from the pitcher on the stack through the hands of the band cutter. The grain was measured in half-bushels and sacked, tally being kept with a pencil or a board and wooden pegs. The machines were not provided with a straw stacker, so if a large stack was built a large force of hands was required to elevate the straw.

Threshing machines, like reapers, were few, so that the run was long, lasting from three to four months. Some of the early threshers were Joel James, George Lamar and Richard Mendenhall (Dick). Wheat and oats were the only small grains raised.

Corn growing began in Hoosier fashion. Stirring was done with a left handed plow with a single

## MEMOIRS OF QUAKER DIVIDE

---

line and jockey stick on the team. When the ground was ready it was marked both ways with the single shovel plow, the corn dropped by hand in the cross furrows and covered with a hoe. The corn was plowed with a single or double shovel. A single line was used. and the horse knew "gee and haw," some horses could be plowed "by the word" without a line. This method of planting was succeeded by the hand corn planter. To prepare the field for planting a "marker" was used. The marker was a kind of light sled, with three or four runners or "shoes" made of 2x6 "scantling." The directions accompanying a hand planter read about as follows: "With the planter in front of you, seize the handles and force them apart. Force the blades into the ground the desired depth and press the hands together, this drops the corn."

A two row hand planter was invented, but was never popular. Next came "Brown's horse corn planter." This required marking the ground but one way if it was to be check rowed. A dropper rode on the front of the planter and dropped the corn with a hand lever. It required some degree of skill on the part of both driver and dropper to plant corn which could be plowed both ways. There were two boys in the neighborhood who prided themselves on success in this. Jake Craven could drive rows on level ground almost as straight as if run by a compass, and his brother Elkanah could drop so true that one could not tell when the corn came up which way it was planted.

None of the fields were large, as it was required to fence them with rails before they could be cultivated. It was no small task for the pioneer to go into the timber, split rails, haul them out on the prairie

## MEMOIRS OF QUAKER DIVIDE

---

and build his fence. And then his fence had an enemy in the frequent prairie fires, which when they once got started in a dry rail fence would make short work of it. These fires were useful in order to remove the dry grass to get it out of the way of pasturing and mowing, but it was not pleasant for them to get beyond control. You might be watching a long line of fire creeping towards you, burning against the wind, when suddenly the wind would shift, the line would take on new life and begin coming rapidly in your direction. All the neighbors were watching it too. The change of wind was a signal for all to rush to the scene and begin a fight to save fences and buildings. This fight was usually successful, but not always, for the fighters were sometimes compelled to stand by and see the fire eat up a string of fence which had meant so much labor to its owner. But there was something fascinating about a prairie fire, whether one watched it swing over the hills with the wind apparently as fast as a horse could run, or some night in spring when all the heaven's were lit up with fires in every direction, a complete circle of fire.

The corn had its enemies as well as the fences. When first planted the ground squirrels always wanted a share of it, and would sometimes almost ruin a field. Then after the crop was matured the prairie chickens came in for a division of the crop. This lead to trapping them in great numbers, and prairie chicken was a prominent feature on the bill of fare in every home.

The first dwelling houses were made of round logs, with a fire place, back wood style. Some of these rude structures were soon superceded by hewed log

## MEMOIRS OF QUAKER DIVIDE

---

houses, and with the introduction of the saw mill, by small frame houses, weather boarded and ceiled and covered with hand made shingles. One of these saw mills was run by horse power and owned by a company. Martin Cook and Wm. Cook being two of the stock-holders. This mill stood for a time on the John Cook, now the S. Randall farm, located near the first slough south of the house.

These houses were one, and occasionally two room structures, which were in one living room, kitchen, dining room and sleeping room. Here the family lived and entertained. This last frequently taxing their room capacity to its limit, but not to the limit of their hospitality. Ashley Craven once told how he entertained forty who were attending Quarterly Meeting one summer in his log cabin which was not over 14x16 feet. The older women occupied the beds. The younger women and the children pallets on the floor, but were packed so that one had difficulty in walking over the floor without stepping on some one. The men found lodging out of doors, in wagons, under wagons, around the hay stack, or anywhere they might choose outside the house.

Early home life is well illustrated by Wm. P. Smith, son of Benjamin Smith, now of Strathmore, California, in a private letter, from which the following is taken:

"It was in the spring or summer of 1855 that Jesse Barnett and the Compton family came. Jesse bought father's place. We lived some distance northwest of Eli Compton's old place. We then moved to the Hibbs eighty acres. Father set some posts in the ground, had lumber sawed at Wiscotta and nailed on the out-

## MEMOIRS OF QUAKER DIVIDE

---

side of the posts, oak boards put on like siding, but not up and down. Then he had cottonwood logs sawed and lined on the inside of the posts. Poles were used for rafters, and the covering was clapboards. I think the size of the building was about 18x20 feet. After a while, father built a little shed kitchen to the south-east corner about 10x12 feet.

Brother Abe and Elwood Smith's family lived with us one winter or more. It was perhaps in the winter of 1857 or 1858 that Ashley Craven came to our house and wanted a place to live while he prepared a house on his own land. He then lived near Summit Grove. Father took them in, about eight in the family. They lived in the larger part, and father and mother and I lived in the little kitchen by the cook stove. Ashley bought a log cabin of Aden George, fixed it up and moved into it the next spring. We also took Jesse Pickering in one winter.

In the fall of 1863, Valentine Hibbs came from Jasper county and bought father's eighty acres for \$10 per acre. We all lived there a while. In the spring, we moved into the log cabin that Isaac Hadley afterwards owned. In the fall, we moved in with Jerry Carter on the Polly Walton place. That winter I went to school to Mary Price."

The bill of fare of these early settlers was simple. The spring wheat was taken to the mill where each customer awaited his turn for his grist, and took home with him bolted flour, shorts and bran. One of these mills was Bilderback's patronized by the east part of the settlement, and the other was owned by John Pearson, used by those on the west. These were buhrstone mills and both were on South 'Coon river. If the

## MEMOIRS OF QUAKER DIVIDE

---

wheat was of good quality, the customer usually brought home a fair quality of flour, but if the wheat was sprouted or otherwise damaged, it was ground and used just the same, even if the bread it made was dark and soggy. Soda biscuits were the most common bread, being easier made from this kind of flour. Salt raised, or yeast raised bread was also used by most families, and pancakes in winter with butter and sorghum molasses.

Corn occupied an equal place, if not superior in making up the bill of fare. If the wheat was sometimes poor or poorly ground, corn never was. No better corn meal was ever made than that ground by these old buhrstone water mills. A familiar winter night scene in these early homes was the family gathered around a tub of corn shelling it by hand so that father could be ready to go to mill next day. The first thing when father came home with the grist the following evening was for mother to make a pot of mush. So when supper was served it was mush and milk, nothing more. Nothing more was wanted. Next morning the corn meal was brought out again and "spoon cakes" were made for breakfast. When dinner came, real corn bread, baked in the biscuit pan in the oven until nice and brown, and cut out in squares, appeared on the table. This was best when served hot with a liberal supply of good butter. Sometimes to prepare corn bread quickly the dough was made into "turnovers" and baked on the griddle.

Then, there was the "corn pone" which was baked occasionally. When ready it resembled in shape a round cheese. To bake this required a deep vessel like a "Dutch oven." When done a pone was covered

## MEMOIRS OF QUAKER DIVIDE

---

with a hard crust reminding one very much of a turtle shell, but the inside was good eating and would keep a long time. It differed from corn bread in being more solid and sweeter.

The hog furnished most of the meat supply, although beef and mutton were used. Wild fowl and rabbits, which were very plentiful, were also utilized. Quails, prairie chickens, with an occasional pheasant, were easily trapped or hunted, and in the spring and fall geese and ducks could be found everywhere.

Sorghum molasses was a staple article of diet. Every farm had its cane patch and many of them a cane mill. These mills were first made of wood. A heavy frame was constructed in which three perpendicular rollers were set. The center one extended through the frame work to which was attached the sweep for turning the mill, a horse being attached to the end of the sweep. The cane was first "stripped" and "topped" then cut and hauled to the mill where the stalks were fed into the mill by hand, passing around the center roller by means of a "concave" of sheet iron, and out again on the same side, thus passing through the mill twice. These mills were heavy and clumsy, and had a habit of constantly squawking when in use. The juice was evaporated in shallow pans with wooden sides and sheet iron bottoms. The heavy green scum which came to the top when the juice began to boil required constant attention from an attendant with skimmer in hand. If given proper attention a fair grade of molasses could be made, but if not kept properly skimmed or allowed to scorch it was dark and of poor flavor. If kept until warm weather, or in a warm place, good molasses would

---

## MEMOIRS OF QUAKER DIVIDE

---

granulate. This was sometimes hung up in a muslin bag and allowed to drip, but it made very poor quality of sugar. But on the whole, sorghum molasses was a great sweetner, and largely supplied the place of cane sugar. Wild crabapple and wild plum preserves made with it were good eating, as well as its place on the table with pancakes, or hot biscuits and butter.

The sweet pumpkin was another staple food product and the pioneer house wife knew how to make real pumpkin pies. Pumpkin was also eaten stewed, and of this a quantity was sometimes dried making "pumpkin leather" and stored away for winter use.

Spuashes also came in as eatables and were used both stewed and baked. Then there were the corn-field beans and potatoes, and other garden vegetables.

Sheep were depended upon for the raw material for winter clothing. From the fleece to a garment was a long and tedious road. After the sheep shearers had done their work, the wool must first be picked by hand to clean it of burs and other foreign substances, then it was washed and dried and carded into rolls with hand cards. The wool wheel was now brought out which was called the "big wheel" on account of the diameter of its rim. A roll was held by the thumb and finger to the point of the spindle and the wheel started. As the wool began to twist, the spinner would walk backward the required distance to draw out the yarn and on the return wind it into a bobbin on the spindle. When the bobbin was large enough it was taken off and another started, and when enough bobsins were ready they were wound off upon a reel or "winding blades" and then made into a skein. To prepare the skein it was first washed and then dyed. If something different from

## MEMOIRS OF QUAKER DIVIDE

---

sheep's gray was wanted, the colors most used were blue, made with indigo, brown with walnut bark, red with madder and black with logwood. A yellow with coperas was sometimes used with cotton goods. Some of the yarn was used to knit into stockings and mittens, the latter being knitted single or double and sometimes "turfed" to add to their warmth.

If the yarn was to be used for warp it was put back on the winding blades and spooled on the wheel. When the desired number of spools were ready they were put in the warping bars, and as the weaver would draw the threads from the bars, they were "linked" ready for the loom. The working parts of the loom were the big beam at the rear, the gears, the sliae to separate the thread, the little beam, and the shuttle. The warp or "chain" was first attached to the big beam which was fitted with a ratchet, and while an assistant sat under the loom and regulated the tension, by holding the piece, the beam was slowly turned until wound up. Now the tedious process of passing the threads one by one through the gears and the sliae began. The gears were of cotton cord so hung as to be operated by the feet with "treadles." The sliae, used to beat up the filling, was thin strips of reed set in a frame and constructed to swing back and forth. After passing the gears and sliae the warp was carried over the breast beam to the little beam, then set to the proper tension and it was ready for the weaver. But first she must "quill" her filling to get it ready for the shuttle. Frequently a flax, or "little" wheel was used for this. She now seated herself at the loom bench, threw the shuttle through the opening in the chain, caught it at the other side, and with the other hand brought up the

---

## MEMOIRS OF THE WAKER DIVIDE

---

sliae, put her foot on the treadle which crossed the warp upon the thread, and sent her shuttle back again. And this movement with the steady clack, clack of the loom she would keep up hour after hour, only broken by an occasional stop to "wind up" the piece, or mend a broken thread. The process just described was weaving flannel or blankets. If "lincy" or "jeans" were to be woven, cotton warp was used.

The Advent of John Lonsdale's woolen mills, located on South Coon a few miles west, changed all this. The raw wool was then exchanged for woolen goods, although occasionally a housewife could be found who would bring home a few "rolls" to make stocking yarn, which possessed better wearing qualities than factory made yarn.

Woolen clothing was no doubt a great help as protection from the severe storms of these early Iowa winters, but the hands and feet were not so well protected. Yarn mittens did not "turn the wind" very well, and as for the foot wear, that was wool socks and cowhide boots for men and boys, and calf skin shoes for women and girls. This was the only protection in the most severe weather. An overshoe made of buffalo hide might occasionally be seen, but was a luxury, that few enjoyed, besides, they were of no value to keep the feet dry. No wonder there were frostbitten feet and fingers, severe colds and "lung fever."

People were often sick in these early days. The prevailing acute diseases were pneumonia and typhoid. One cause of the first has been suggested above, while the shallow wells first used, and the crowded condition of the homes could account for much of the latter. But there was one doctor, a faithful one, too, Macy B.

## MEMOIRS OF QUAKER DIVIDE

---

Maulsby, a Quaker when he came to Dallas county, but afterwards he united with the Christian church at Redfield, but was a Quaker still, and addressed everyone with "thee" and "Firstday" as long as he lived. His favorite mode of travel was on horse back, and on the rear of his saddle hung his "pill bags". His practice extended for ten miles each way from Redfield, and he would sometimes be two or three days behind with his calls. Much time was consumed going for the doctor on horse back, when it was discovered his services were needed. Entering the room, he would say:

"Thee sick?

How long has thee been sick?

What seems to be the trouble?

Then seating himself by the bedside and placing his pill bags nearby he would continue about as follows:

Let me see thy tongue, umph huh!

Let me feel thy pulse, yes."

Then moving his chair near the table and hanging his pill bags across his knees, so that the connecting leather could be used as a table, he would begin to unbuckle one side and take up papers, packages of powders, or sometimes a bottle. Opening a package he would inspect it and if in doubt of its contents would take up a small portion on the point of his knife, throw it back in his mouth to test it by taste, and would always "smack" his lips as though it was good. Nothing he carried was labeled. Having selected the medicine, he would say to some member of the family:

"Thee bring me a glass with some water in it and a spoon."

A piece of paper was next called for and he would begin to cut it into the proper size for powder paper.

## MEMOIRS OF QUAKER DIVIDE

---

In the glass he would mix some liquid, measuring it with the spoon, or he might call for a bottle instead. The powders he measured on the point of his knife. They were always large and usually "nasty". During this process he would be visiting with the family in the most familiar way. If the conversation livened up he would intersperse his part with frequent ha ha's —a kind all his own, which brought real good feeling and good cheer into the home. Someone has remarked that the doctor's laugh did his patients more good than his big powders and pills.

The medicine ready he would begin with directions: "This medicine in the bottle is to relieve that sickness of the stomach. These powders are for the fever. These other powders are to be used if he suffers much. They will relieve that," and so on, always telling what each remedy was for. This done he packed up his pill bags, hung them on his arm, said farewell, mounted his horse and started out to visit his next patient.

## Wild Animal Life

FROM the name "Bear Creek" it might be inferred that bear were plentiful in these early days, but it seems that none of the early settlers ever remember having seen the animal, although there were rumors of his trail having been seen, and of some stock killed, for which his bearship received the credit. An occasional panther might have been seen, or his peculiar cry heard as he went prowling through the timber, or it might be that there was a rumor a lynx had been around. It was different however, with wolves, they were plenty. The most common was the prairie variety. Occasionally a timber wolf would be reported. When the settlers began to keep sheep these were true to their reputation as sheep killers and frequently gave much trouble. Deer were plentiful and were hunted. A story is told of William Mendenhall, who was considered the strongest man in the settlement, while out hunting, catching a deer and throwing it upon the ground where he thought he had it in his power, he then looked around for a place to hang it, and taking out his knife made a stroke to cut its throat. At the first touch of the knife the deer slipped from under him like a flash and was gone, much to William's surprise and disgust. George Smith

## MEMOIRS OF QUAKER DIVIDE

---

was another deer hunter. One of his peculiarities was that he never wore gloves or mittens. In the most severe weather of Iowa winters, he would carry his rifle all day, drive or work in the timber handling a log-chain in the snow bare handed. He remarked one day to a neighbor: "I never owned but one pair of gloves, and I bought them to be married in, and have had no use for them since. These dog hide gloves—showing his bare hands—have worn well and are all I need."

Uncle Richard Mendenhall was a trapper as well as a hunter, and caught many beaver and otter in early days. George Smith would catch a badger occassionaly, and Peter Cook trapped mink and other fur bearing animals. If one was anxious for real sport he might go into 'Coon river timber at the right season and shoot wild turkey, or if he was quick enough he might shoot a pheasant. If he wanted to hunt water fowl, the spring was best. They would stop in large numbers on their way to the north. Flocks of cranes, geese ducks, "brants" and "mud hens" swarmed in the streams or alighted in the fields. Along the streams and about the ponds during the summer smaller water birds could be found, such as blue cranes, shike pokes, king fishers, long billed snipes, and "killdeers". On the prairie the prairie chickens were supreme. There were more of them than any other kind of wild birds. They chose the higher ground for roosting at night, where they collected in great numbers. In the spring when the mating season began, one of the early morning sounds was the peculiar oom-oom-boo of the male bird going courting. This sound, so vivid in the memory of every old settler, was made by two orange shaped

## MEMOIRS OF QUAKER DIVIDE

---

sacks on each side of his neck. These sacks were covered with two wing like tufts of feathers, which when he was booming stood up like ears, giving him a very peculiar appearance.

Quail were also numerous. They were trapped in large numbers, as their flesh was highly prized for food, being of better flavor than prairie chicken, which was very coarse and dark.

The song birds seem to persist better than the game birds and are about the same at present as in the earlier days. The most attractive songsters were the black birds. With the return of spring these birds would come in flocks of thousands and alight in trees as thick as leaves where they would hold "camp meeting," Among the intensely black ones would occasionally be found some birds with red or yellow spots on their wings. They would all appear to be singing at once, and the combined note is difficult to describe. If some orchestra could succeed in reproducing a black bird camp meeting it would have a fortune in its possession.

Wild bees must not be overlooked. If you wish to know where a bee tree could be most readily found and the best method of hiving the bees ask Melvin McGrew. He was authority on this matter.

Another interesting little insect, though not as useful as the bee, was a black beetle called the "tumble bug." It was interesting to watch him roll the balls, which contained the egg, along the dusty road, standing on his head and pushing with his hind legs. Two Scotchmen who visited the neighborhood one summer were so entertained with these beetles that they were

## MEMOIRS OF QUAKER DIVIDE

---

sure that if someone could take a bunch of them to Scotland, and get them to work, the show would soon make him a fortune.

Fish! No end to fish! Fish and game laws, there were none recognized. Fish when and where and how you pleased. Fish with hook and line, net or trap, it was all right, catch what you could. If you went to the river, it might be pike, bass, red horse, cat fish, suckers or perch. If the fisher was at the creek it would be minnows, chubs, and blue cats, with an occasional sun fish. It was fine sport to fish with a sein. All day long the men with a sein would drag the river, "gathering up every kind. They were lucky if a big red horse did not jump the sein, or a pike get into its meshes and cut his way out. An occasional turtle might be landed, but was returned to his favorite element as the Quaker Divide people did not have a fondness for turtle meat.

The chief representative of the reptile world was the prairie rattle snake. During the summer months he seemed to be everywhere. Although the Quaker was known as a man of peace, he did not seem to regard that it applied to the rattler. Plenty as they were it seems but few people were bitten by them. His warning rattle, familiar to every school boy, no doubt saved many from his fangs. You would hear his rattle and then begin to look about for his snakeship and would soon see him coiled, his tail above the coil vibrating rapidly, his head erect and his eye flashing. You soon find a suitable stick, if you hadn't one with you ready, and by a few well directed blows, put an end to his career, then remove the rattlers as a trophy if there were an unusual number, put them in your pocket, and go your way, perhaps to repeat the performance sev-

## **MEMOIRS OF QUAKER DIVIDE**

---

eral times before the end of the day. If one was bitten the universal remedy was whiskey. Dr. M. B. Maulsby once said he knew of nothing better. That he had ask a great many medical men of high standing why whiskey was a remedy for a snake bite, but none of them seemed able to tell him why.

Another poisonous snake was the adder, also the moccasin usually found along the streams, but these were not numerous.

It used to be fine sport for the school boys to find a terripan or go to the creek and get a mud turtle and exhibit it on the school grounds. "Look out" was the warning, "don't let him bite your finger, or he won't let go till the sun goes down." One boy says, "I know how they say to make him let go, spit tobacco juice in his eyes, that will make him let go."

## Other Early Settlers and Early Settlements

**T**HERE were four other centers besides Bear Creek where Friends formed settlements. One was at Summit Grove, including and surrounding the present town of Stuart.

North Branch, surrounding and including the present town of Earlham.

Oakland, including the district about one mile north of Redfield.

Spring Valley, including a district about two miles north and east of Casey.

Most of these families came from Indiana and this near the time Bear Creek Monthly meeting was organized in 1856. The families of the Friends represented were about as follows:

Bear Creek, Richard Mendenhall (mentioned above) and his sons Isaac, and Richard, and two daughters, Polly Walton, wife of Edward Walton, and Nancy Males, wife of John M. Males, and a grandson, William Mendenhall.

John Cook and his sons Joseph and Martin, and daughter-in-law Diana Newlin and her family.

Peter Cook and sons, William H. and Richard, and daughter, Mary Ann, wife of Joseph Mendenhall. Ben-

## MEMOIRS OF QUAKER DIVIDE

---

jamin Smith, Joshua Thornton, Curtis Barnett, Olive Compton a widow and her family, Jesse Kentworthy, Mahlon Ballard, George Smlth.

At Summit Grove were two brothers: Cyrus and David Bowles, Jr., Elias Hadley, William Kivett, Zimri Horner, George Cook and his son Jacob Cook, and Alistus W. Lewis.

At North Branch were John Wilson, Samuel Wilson his son, and his brother Thomas Wilson, William Barnett, and his brother Wilson Barnett, David Stanton on what was known as the Pilot Grove farm, John Hockett, Joel Hockett, Milton Wilson, John Allen, Cyrus Griffin and David Mills.

At Oakland were the two families of Jesse Lee and John Lamb.

At Spring Valley were located Thomas Chantry, Samuel B. Chantry, Elwood Chantry, James Wrigley and Joseph Betts with their families.

## The Organization of Meetings —AND— Building a Meeting House

The first Friends Meeting held on "Quaker Divide," to be followed by regularly held meetings was at the house of Wm. H. Cook, in July, 1854. He came to Union township, Dallas county, Iowa, in company with his brother Richard, in October, 1853, and entered 120 acres of land in Section 25 for \$1.25 per acre. He came from Marion county, Indiana. Forty acres of this entry was "timber" and is at present occupied by F. Bilderback of Earlham as a hog farm. The 80 acres and another 40 acre tract which was entered later, is now included in the C. R. Nolte and L. Nealley farms.

On Christmas day, 1853, William and Richard, with their families, moved into a "camp," which they had built on Bear Creek bottom, and began the construction of log houses on the land they had entered. William's house stood well toward the south side of his south 40 acres, on the top of the ridge. He moved out of the camp, which was constructed of rails, chinked and covered with slough hay, and into his new house in March, 1854. It was in this house that the meeting referred to was held. The Friends had met a few times previous to this, however, and held meeting, but this was a "public meeting," to which all were invited,

## MEMOIRS OF QUAKER DIVIDE

---

and proved to be large for a new neighborhood. It was an "appointed meeting," also, the person appointing it being a "traveling Friends' Minister" from North Carolina, Seth Barker by name, with his traveling companion, Jesse Henly.

The traveling minister of those days, and for years following, until recent changes in the Friends church has practically abolished him, was a kind of missionary. His method was to start from home by permission from his home church, with credentials from the same, explaining who he was and where he was going. His usual custom was to visit a locality or meeting, hold or attend one meeting, and then move on to another place. Thus the traveling ministers "went everywhere preaching the Word" and this Friend from North Caroline found a place to hold a public meeting in this new country.

Meetings for worship were now held regularly at John Cook's.

S. Randall lives on the place at present. Here the first official business meeting was held Second Month 7, 1855.

The following is a copy of the opening minutes from the original, written by the clerk of the meeting.

"Bear Creek Preparative Meeting of Friends opened and held in Dallas coounty, Iowa, Second Month 7, 1855. Wm. H. Cook was appointed clerk for the day.

The following copy of a minute being presented was read:

"By an extract from our last Quarterly Meeting we are informed that the request of Bear Creek was granted and the meeting is directed to attend the opening of same and report to next Quarterly Meeting.

---

## MEMOIRS OF QUAKER DIVIDE

---

Joseph Cox, Samuel Owen, John T. Mormon, Joseph B. Carey, Nancy Frasier, Lydia Maxwell, Rebecca Blare and Sarah Hinshaw are appointed to attend the opening thereof and report to next meeting."

Taken from the minutes of Three River Monthly Meeting, held Twelfth Month 9th day, 1854.

CHARLES HINSHAW  
RUTH CAREY,  
Clerks.

"The committee appointed at last meeting to attend the opening of Bear Creek Preparative report not complied with. They are continued, and Daniel Frasier, Elias Newlin, Joannah Cook and Rhodema Newlin are appointed to attend the opening thereof and report to next meeting. Taken from the minutes of Three River Monthly Meeting, held First Month, 13th day, 1855.

CHARLES HINSHAW,  
RUTH CAREY,  
Clerks.

Four of the above named committee were present"

The meeting place was soon changed from John Cook's to Joseph Cook's. A. J. Hadley's dwelling occupies the site at present.

At this first Preparative Meeting, the subject of building a meeting house was introduced and a committee appointed to draft a plan and estimate probable cost.

The subject seems to have been suggested by information given by Joseph Cook that he had received \$50. from James Farmer of Ohio to aid Friends of Bear Creek in building a meeting house.

## MEMOIRS OF QUAKER DIVIDE

---

At next meeting, Third Month, 7th day, 1855, this committee made a report. The plan of house proposed and adopted was a frame house 24x26 feet, with 10 foot story. Walls ceiled and weather boarding put on rough, and the floor laid square joint. Joseph Cook, David Bowles, Jr., and Wm. H. Cook were appointed the building committee, with instructions "to hold out a subscription paper, and write to those that they thought would be likely to aid in the building."

John Wilson and Wm. H. Cook were appointed trustees, "to hold in trust a lot of land for Bear Creek Preparative Meeting." The "lot" was one of five acres donated by Joseph Cook. The meeting house stood near the east end and the graveyard was located at the west end.

The building committee reportd Eleventh Month 5th, 1856, that the cost of the house, including lumber on hand was \$425.06, but subscriptions were not all paid. The committee by instructions from the meeting borrowed \$50 to complete the house. When the house was ready, Joshua Thornton was "employed to keep the house for twelve months for the sum of \$10."

When South River Quarterly Meeting was established to be held alternately at Bear Creek and South River, in 1860, an addition was built to the west of the original meeting house to make room for the Quarterly Meeting.

The minutes show that this addition was built 24x34 feet, frame, weather boarding put on without drying, and finished with one coat of plaster, and was to cost \$440. The two rooms were separated by "shutters." The men occupied the east room and the women the west. The "shutters" were closed during

---

## MEMOIRS OF QUAKER DIVIDE

---

business meetings. The construction and seating of the rooms were alike. In the center both north and south were double doors made of walnut. Between these two doors was an aisle. To one side of the middle of the aisle stood two large box stoves with drum. The "gallery" was along the north side. The seats were of bass-wood or linn.

## The Grave Yard

THE grave yard was located prior to the building of the meeting house. The graves were arranged in rows beginning at the southwest corner. A stone bearing the oldest date stands near this corner in the first row.

The inscription is: "Infant son of I. and A. Mendenhall, died April 18, 1854."

Another near it in the same row reads: "Jesse, son of M. and M. J. Cook, died 10 month, 13, 1854."

This plot is the final resting place of at least one centenarian. Abigail Grigsby, wife of M. Grigsby, who died August 5, 1860.

The inscription reads: "Aged 102 years, 8 months and 11 days.

Another approaching the century mark is Elizabeth Mendenhall, wife of Richard Mendenhall. Aged 97 years.

The original plat has been enlarged by additions, being fenced in to the north and east. These additions have been surveyed in lots, and the old system of burying in rows has been abandoned.

A further improvement is a building for the accommodation of the grave digger.

During the summer of 1856 Friends at Summit

## MEMOIRS OF QUAKER DIVIDE

---

Grove built a meeting house also. The lot was donated by Cyrus and David Bowles, Jr. and is in the north-west corner of the Stuart cemetery. The house stood in a natural grove of burr oaks. It was constructed somewhat on the plan of the first Bear Creek house, one room with aisle. For business meetings the "shutter" was a canvass, which was rolled up when not in use.

The next meeting was held Third Month 7th, 1855.

At this meeting the committee appointed to nominate a clerk reported the name of Wm. H. Cook, "who being united with was appointed accordingly."

The committee on seating the meeting made the following report:

"We, the committee, are united in proposing that Richard Mendenhall occupy the foremost seat, that John Cook occupy the seat next to him, and that David Bowles Sen. occupy the next one."

"Those nominated at last meeting to bring forward a plan for a meeting house report as below:" This report has been noted elsewhere.

"This meeting is united in appointing Joseph Cook for treasurer of this meeting."

"Calvin W. Carson, George Smith, Cyrus Bowles and Joseph Cook are appointed to confer together and make out a ratio of apportionment amongst our members for the purpose of raising money, and report to next meeting."

The report of this committee is recorded in the minutes of the next meeting as follows:

"1st, class: John Wilson, John Cook, George Smith, Joseph Cook pay 12 cents on the dollar.

## MEMOIRS OF QUAKER DIVIDE

---

2nd class: John Lee, Cyrus Bowles, David Bowles Jr., John Lamb pay 8 cents on the dollar.

3rd class: Wm. Cook, Martin Cook, Richard Men-  
denhall, Calvin W. Carson, Samuel Wilson pay 5 cents  
on the dollar.

4th class: Richard Cook, Joshua Thornton, Isaac  
Smith, Darius Bowles, David Bowles Sr., Dugan White,  
Jesse Lee pay 3 cents on the dollar."

The following extract from the minutes of the  
Monthly Meeting is recorded:

"The committee appointed at last Meeting to make  
out a ratio of apportionment amongst the Preparatives  
propose that South River pay 30 cents on the dollar,  
Middle River 28, Indianola 26, Bear Creek 16, with  
which the Meeting unites and directs the clerk to furni-  
sh the Preparatives with a copy of the above minute.

Taken from the minutes of Three River Monthly  
Meeting held at South River Third Month 10th, 1855.

CHARLES HINSHAW, Clerk."

A minute of Fifth Month 9th, 1855, reads:

"The first, second and eighth queries were read  
with answers thereto appended, which answers Ben-  
jamin Smith is directed to forward to the Monthly  
Meeting in time to assist in making out a summary and  
report to next Meeting."

Another minute: "Agreeable to the direction of  
our last Monthly Meeting, we are directed to raise the  
sum of \$2.85, Yearly Meeting stock, and \$1.54 for the  
use of the Indian Committee, which sums our members  
are directed to pay into the hands of our treasurer, and  
he directed to forward it to the Monthly Meeting."

Seventh Month 11th, 1855. "The Friends of  
Summit Grove Settlement in Guthrie County, Iowa,

## MEMOIRS OF QUAKER DIVIDE

---

request the privilege of holding a meeting for worship on First and Fifth days of each week, and a Preparative on the Fifth day in each month preceding the second Seventh day, to be known by the name of Summit Grove Preparative Meeting, with which the meeting unites and directs the request to be forwarded to the Monthly Meeting."

The probable date of the opening was in the Eleventh Month of this year.

At the meeting of Eleventh Month 7th, 1855, the Overseers inform the meeting that Abihu Wilson has accomplished his marriage contrary to discipline, and that John Lamb Jr. is also reported as doing the same, which were directed to be forwarded to the Monthly Meeting.

Minutes of Twelfth Month 5th, 1855. \$1.28 was directed for Monthly Meeting stock.

At this meeting the first request for membership came up. The minute reads: "The Overseers informed that Zimri Horner and Elmira, his wife, with their minor children, Oliver, Permelia and William, request to be joined in membership with the Society of Friends, which is directed to be forwarded to the Monthly Meeting."

An action at this meeting indicates the beginning of a library. The following is a copy of the minute:

"This meeting unites in purchasing of John Cook Seuel's History, and he is directed to call on the treasurer for the sum of one dollar and fifty cents, which sum our members are directed to pay to the treasurer."

At the meeting held Third Month 5th, 1856, Wm. H. Cook was appointed clerk for another year.

## MEMOIRS OF QUAKER DIVIDE

---

The subject or a request for a Monthly Meeting is introduced and the following minute made:

"The following named Friends are appointed in conjunction with a like committee of the Woman's Meeting to confer together on the subject of requesting the privilege of holding a Monthly Meeting, and if they think it right, proceed to send meeting request, viz: Benjamin Smith, Cyrus Bowles, Wm. Kivett, Joseph Cook, Calvin W. Carson, John Cook, David Bowles, John Lamb, Henry Winslow.

A minute of Seventh Month 9th, 1856, states that "By an extract from our last Monthly Meeting, we are informed that the request of Bear Creek is granted, and the meeting is directed to convey its reports to that meeting in future."

## Bear Creek Monthly Meeting

**B**EAR Creek Monthly Meeting was opened and held at Bear Creek Seventh Month 16th, 1856. The organization was provided for by the following appointments:

John Wilson, clerk for the day; Joseph Cook, recorder of births and deaths; Wm. H. Cook, recorder of marriage certificates, and a committee to open and superintend Firstday Scripture Schools, namely: Benjamin Smith, Wm. H. Cook, Calvin W. Carson and David Bowles Jr.

The next monthly meeting was held at Summit Grove Eighth Month 13, 1856.

John Wilson was appointed clerk and Wm. H. Cook assistant.

The minutes of the Quarterly Meeting establishing the Monthly Meeting was read and a copy recorded in the minutes as follows:

"A copy of the Quarterly Meeting's minutes containing the appointment of a committee to attend the opening of Bear Creek Monthly Meeting having come to hand was read as follows :

"Three River Monthly Meeting informs that Friends of Bear Creek Preparative Meeting request a Monthly Meeting established among themselves on

## MEMOIRS OF QUAKER DIVIDE

---

Fourthday preceding the third Seventhday in each month to be held alternately at Bear Creek and Summit Grove, to be known by the name of Bear Creek Monthly Meeting. Also that their midweek meeting be discontinued on Monthly Meeting week. After a time of deliberation thereon, the meeting united in granting the request.'

"The following named Friends are appointed to attend the opening thereof at the time proposed in Seventh Month next and report to next Quarterly Meeting, namely: Jacob Kinzer, Benjamin Hinshaw, Thomas Butler, John Howard, John Smith, Ann Briggs, Adaline Talbott, Ann Street, Malissa Johnson, Edna Andrews."

Taken from the minutes of Pleasant Plain Quarterly Meeting of Friends held Fifth Month 24th, 1856.

BENJAMIN HINSHAW,  
MARY ANDREWS, Clerks.

The queries were read and the written answers thereto directed to be forwarded to the Quarterly Meeting. Representatives to attend the Quarterly Meeting were: Cyrus Bowles, Benjamin Smith and John Lamb.

The overseers appointed for Bear Creek were Eli Scott, Henry Winslow, and for Summit Grove, Calvin W. Carson, William Kivett.

A committee on Education was appointed. Those named were: Joseph Cook, Calvin W. Carson, Henry Winslow, Benjamin Smith, Cyrus Bowles, John Lee, Wm. H. Cook, John Ramsey, Malissa Ann Scott, Anna Cook, Penina Kivett, Dorcas Ramsey, Lydia Kenworthy, Hannah Winslow, Keziah Cook.

William H. Cook, Eli Scott and William Kivett were appointed trustees for the Monthly Meeting.

---

## MEMOIRS OF QUAKER DIVIDE

---

A ratio of apportionment was agreed upon between the Preparatives. It was that "Bear Creek pay 60 cents on the dollar and Summit Grove pay 40 cents on the dollar." The sum of \$10.00 was directed for the use of the Monthly Meeting.

The treasurer, Jesse Barnett, reported that he had purchased five record books and a quire of paper for the use of the meeting at a cost of \$4.55.

Joseph Cook was appointed correspondent. His address was given Wiscotta, Dallas County, Iowa.

The last item of business at this meeting was the appointment of "a committee to assist a like committee of Three River Monthly Meeting in dividing the library between that meeting and this."

At the meeting held Ninth Month 17th, 1856, the representatives produced 61 copies of the Yearly Meeting's minutes, which have been distributed, also 4 copies of an address by London Yearly Meeting on the subject of "The Slave Traffic," which was directed to be placed in the library.

The first case of the disownment of a member appears at this meeting, as shown by the following extract from the minutes:

"Women's Meeting informs that they have come to the Judgment to disown Lydia Harper, formerly Lamb, for accomplishing her marriage contrary to discipline. After a time of deliberation, this meeting unites therewith and appoints Joseph Cook and Jesse Barnett to produce a testimony against her to next meeting."

Just what part of the many disciplinary regulations concerning marriages had been violated in this case is not stated in the minutes.

## MEMOIRS OF QUAKER DIVIDE

---

In contrast with this disownment is the first request for membership presented to the Monthly Meeting, this also from women's meeting. The applicant was Millicent Pickering, whom the meeting united in receiving.

To be admitted into membership under the Discipline of Indiana Yearly Meeting, revision of 1854, to which Bear Creek Monthly Meeting was subordinate, through Pleasant Plain Quarterly Meeting was no small matter. Application was to be made to the overseers, and "when they felt easy so to do, are to lay the case before the Preparative Meeting." When that meeting was satisfied by a visit or otherwise, the case was sent to the Monthly Meeting, which appointed a committee to "enquire into the life and conversation of the applicant, also to take a solid opportunity to confer with him," to judge of his sincerity. If the report of the committee was favorable, the case was required to pass both the men's and women's meeting. Either meeting, if not satisfied, might appoint a committee to visit the applicant. In case he should be admitted, a Friend or two was appointed to inform him of the same. In all cases Friends were exhorted to "lay hands suddenly upon no man."

A report from the committee on Scripture Schools states that no suitable way opened for a school at Bear Creek but one had been opened at Summit Grove with "tolerable good satisfaction."

The first certificates of removal were received at this meeting. One was for Elias Hadley from West Union Monthly Meeting, Indiana, held Fifth Month 12th, 1856, endorsed by Three River Monthly Meeting. The others were for Thomas C. McColum, George M.

## MEMOIRS OF QUAKER DIVIDE

---

Hadley and wife Rachel with their minor children, David and Gulielma, Curtis Barnett and family and Olive Compton and children.

Provision was made in the Tenth Month for the organization of Bear Creek Preparative Meeting of Ministers and Elders.

The subject of a library was introduced at the next meeting. Two librarians were appointed: Joshua Thornton and David Bowles Jr. A committee was appointed to assist the librarians in dividing the books between the Preparatives and to solicit subscriptions to increase the same.

The first Elder appointed was Anna Cook at the meeting held First Month 17th, 1857.

The beginning of a Quarterly Meeting was at this meeting. A committee was appointed to confer with Three River Monthly Meeting on the subject of requesting for a Quarterly Meeting.

A Book and Tract committee was appointed at this meeting.

Church finances claimed the attention of the meeting in Third Month. A "ratio of apportionment" among the Monthly Meetings was recorded in the minutes as follows:

Pleasant Plain, 20 per cent.  
Richland, 13 per cent.  
Spring Creek, 18 per cent.  
Three River, 15 per cent.  
West Plain, 10 per cent.  
Bear Creek, 8 per cent.  
Westland, 4 per cent.  
Honey Creek, 12 per cent.

## MEMOIRS OF QUAKER DIVIDE

---

The meeting authorized the following directions: For use of the committee on Indian Concerns, \$3.60; Yearly Meeting stock, \$5.76; for Western Yearly Meeting, \$19.20. Also \$226.60 was directed for Quarterly Meeting stock, Bear Creek's part of same being \$21.00.

The committee appointed previously on the subject of requesting for a Quarterly Meeting, report in Fourth Month that they believe the time has come to make such request. They proposed that the Quarterly Meeting be held on the second Seventh day in the 3rd, 6th, 9th and 12th Months alternately at Bear Creek and South River, to be known as Demoine (Des Moines) Quarterly Meeting.

It seems that no action was taken on the request, for in the First Month, 1858, "A committee was appointed to join with Three River Monthly Meeting in requesting for a Quarterly Meeting." At the next meeting the committee reported the request satisfactory and the same had been forwarded. The result of the request is best shown by the minutes which follow:

"South River Quarterly Meeting of Friends opened and held at South River, in Warren county, Iowa, Third Month, 10th, 1860, agreeable to the direction contained in the following minutes of Indiana Yearly Meeting

"By the reports from Pleasant Plain Quarterly Meeting it appears that Bear Creek and Three River Monthly Meetings unite in requesting the establishment of a new Quarterly Meeting to be held the second Seventh day, of Third, Sixth, Ninth and Twelfth Month, alternately at South River and Bear Creek, at South River in the Third and Bear Creek in the Sixth Month etc., and called by the name of South River Quarterly Meeting of Friends. The said request, hav-

## MEMOIRS OF QUAKER DIVIDE

---

ing had the consideration of this meeting, we are united in appointing a committee to unite with a like committee of women Friends to visit Pleasant Plain Quarterly Meeting and the Monthly Meetings which will compose the new Quarter, and report their judgment as to granting said request to next Yearly Meeting."

'The following Friends are therefore appointed: James Owen, David Hunt, Joseph D. Hoag, Jacob Griffin, Laurie Tatum and Olney Thompson.

Women Friends, Lydia Thompson, Mary N. Tatum, Mary Rhodes, Mary Abbotts, Julia Ann McCool, Hannah Mather, Amelia C. Darlington, Anna Pearson.

The Monthly Meetings are directed to make such adjournments as the committee may desire to suit their convenience in making the visit aforesaid.

The Friends appointed by our last Yearly Meeting to visit Pleasant Plain Quarterly Meeting and Bear Creek, Three River and Richsquare Monthly Meeting on the request of said Monthly Meetings for the establishment of a Quarterly Meeting to be called South River Quarterly Meeting make the following report, which having been read and considered, is united with by this meeting, and the request is granted accordingly. We appoint the following Friends to attend the opening thereof on the second Seventhday in Third month next, at South River, in conjunction with a like committee of women's meeting, and they are directed to report to next Yearly Meeting."

This arrangement continued until Bear Creek Quarterly Meeting was organized in 1866. At the next meeting after Summit Grove Monthly Meeting was established, a request was sent in by the two meetings for a Quarterly Meeting, to be held at Bear Creek

## MEMOIRS OF QUAKER DIVIDE

---

on the Second Seventh day in the Second, Fifth, Eighth and Eleventh Months, to be called Bear Creek Quarterly Meeting. The request was granted, and the Quarterly Meeting was opened at Bear Creek Fifth Month, 12th, 1866, by direction of Iowa Yearly Meeting, which had been set off from Indiana Yearly Meeting, in 1863.

The first report of the committee on Education appears in the minutes of Eighth Month, 1857. There were 79 children between the ages of 5 and 15 years, and 32 between the ages of 15 and 20. Total 111. Forty-eight of these had been in school under care of the committee and 60 in other schools. Three were not attending school. Two schools had been kept up under the care of the committee; one at Summit Grove for a term of six months, which was then in session, and one at Bear Creek for a term of three months, but closed in two months and five days on account of circumstances not under the control of the committee. The report was signed by Joseph Cook, Clerk of the committee.

The subject of schools also came up in next meeting, but in a somewhat different form. At this meeting a committee was appointed to solicit voluntary subscription for establishing a Quarterly Meeting's school at Spring River.

At the meeting held Tenth Month 14th, 1857, Wm. H. Cook was appointed clerk and Darius Bowles, assistant. The first traveling minister with a minute attended this meeting. The following note is made by the clerk.

"Our esteemed Friend Jane Bevans, through the course of a religious visit, acceptably attended this meeting and produced a minute from Lynn Grove

## MEMOIRS OF QUAKER DIVIDE

---

Monthly Meeting dated Eighth Month 8th, 1857, whose company and labors have been satisfactory. The clerk is directed to furnish her with a copy of the above minute."

At this meeting a certificate of membership was received for Ruth Newlin, a widow, and her children from Sugar Grove Monthly Meeting, Indiana. She was recorded a minister about two years later.

Another "beginning," that of pastoral work, is noticed in the minutes of the next meeting. A committee was appointed, "with a like committee of women's meeting," to visit the families of the Monthly Meeting. The committee was, Joseph Cook, David Bowles, Jr., Alistus Lewis, Eli Scott, Cyrus Bowles.

A request for a certificate of removal, the first recorded, came in Second Month, 1858. Evan S. Griffith requests for one for himself and wife and minor children, to Honey Creek Monthly Meeting. A committee was appointed, with a like committee of women's meeting, to make inquiry and if no obstruction appears, to produce one to next meeting.

A question out of the ordinary comes up at the next meeting. James Wrigley and wife Deborah, with their minor children presented a certificate for membership from the Monthly Meeting of Friends of Philadelphia, for the west district, held by adjournments Tenth Month, 28th, 1857. The question of receiving the same, was submitted to the Quarterly Meeting, with the result, that liberty was granted to receive them, which was done. Philadelphia Yearly Meeting at that time was not on the list of Yearly Meetings "with whom we correspond," but the reason seemed to

## MEMOIRS OF QUAKER DIVIDE

---

rest largely, if not wholly, with Philadelphia Yearly Meeting. The same relation still continues.

Minutes of Fourth Month 14th, 1858, contain a request for a Preparative Meeting by "Friends on the north side of 'Coon river to be known as Oakland." The meeting was established in next month. This was the second Preparative to be set off from the original Bear Creek, the first being Summit Grove, in Eleventh month, 1855.

The life of Oakland was short and uneventful. A proposition to lay the meeting down was introduced in Second Month, 1861, and a minute of Fourth Month, 17th, 1861, states that it had been discontinued. The only reminder at present is the grave yard, which is still used occasionally.

At the same meeting at which Oakland was established, a request came from "Friends of Spring Valley settlement, ten miles west of Summit Grove for an indulged meeting to be known as Spring Valley. A committee was appointed to visit them, which brought a favorable report and the meeting was opened in Seventh Month, and the committee continued to have charge of the same. This indulged meeting developed into Spring Valley Preparative Meeting which was opened Twelfth Month 31, 1862.

The minutes of Spring Valley Preparative Meeting during the year following, contains a report of a committee appointed on the subject of building a meeting house, the size of which was to be 18 by 20 feet, and the material to cost \$130.00.

The first ratio of apportionment was as follows: To pay 12 per cent, Thomas Chantry, George Cook, Wm. W. Stanfield, Jacob Cook, Jeremiah Kinard, Joseph

## MEMOIRS OF QUAKER DIVIDE

---

Betts; 5 per cent, T. E. Chantry, James Wrigley. This is probably taken from the minutes of the Monthly Meeting as part of the direction of the same.

James Wrigley was appointed treasurer.

In the minutes of Eighth Month 9, 1865, a short time before Summit Grove Monthly Meeting was established, a statistical report appears as follows:

"Number of families who read portions of the Holy Scriptures daily in a collective capacity, none. Number who neglect this duty, 8. Number of families and parts of families, 8. Number of females, 17. Number of males, 29. Number of members, 46."

The next visiting minister to attend the Monthly Meeting was Rodema Newlin, a sister to Ruth Newlin, Tenth Month, 1858. She was from Three River Monthly Meeting and was accompanied by her husband, Elias Newlin, not a recorded minister at the time. Another minister was Elaizer Bales from Plainfield, Indiana, who visited the Monthly Meeting, Seventh Month, 16, 1859.

Up to this time there were no recorded ministers within the limits of the Monthly Meeting. But at the meeting held Eleventh Month 16, 1859, two were recorded in one day; Ruth Newlin and Synthia Pickering. It seems to have been the custom with ministers soon after being recorded to request for a minute to travel in the ministry. Accordingly these two women took out each a minute liberating them for service within the limits of Winneshiek Monthly Meeting. Their companion was Samuel Pickering, the husband of Synthia. This minute was returned in Third Month and the month following they were liberated again for service in South River Quarterly Meeting. Soon after this

## MEMOIRS OF QUAKER DIVIDE

---

Samuel Pickering and family removed to Springfield Monthly Meeting, Indiana. Ruth Newlin remained a member of Bear Creek Quarterly Meeting to the close of her life, and traveled extensively in the ministry, and was a member of Bear Creek Monthly Meeting at the time of the separation in 1877, when she identified herself with the Conservative Friends. She died in 1898.

The last meeting to organize out of the Friends settlements existing at the time the Monthly Meeting was established was North Branch. A request from the Friends of North Branch for the privilege of "holding a meeting for worship among themselves" was granted and the meeting opened Sixth Month 20, 1861. A Preparative was organized about two years later, according to the opening minute.

"North Branch Preparative Meeting of Friends opened and held on Fifthday the 9th of Seventh Month, 1863, in Madison county, Iowa, by the approbation and direction of South River Quarterly Meeting of Friends; also there is a committee, very acceptably present with us, and produced a copy of a minute of their appointment by Bear Creek Monthly Meeting to attend the opening of this."

The business of the meeting for the following years followed the usual routine with new meetings, such as the appointment of officers and committees, raising funds, building a meeting house, caring for the burying ground, etc. At one time a direction of \$1.00 was made, 56 cents of which was Quarterly Meeting stock, and the balance "to be used to purchase glass for this meeting." At another time a committee on fencing the meeting house lot proposed that it be fenc-

## MEMOIRS OF QUAKER DIVIDE

---

ed with rails "to be furnished on the ground according to our ratio of raising money."

The "ratio of raising money" appears in another minute. It contained sixteen names and has a total footing of 111 per cent.

At another meeting requests came in for privilege to marry from two different parties, one being David Beesly to Eunice S. Wilson and the other John Day to Hannah Talbert; and later a request for membership for a whole family, father, mother, and nine minor children.

The first active move in the separation of 1877 began at North Branch, also the first General Meeting held in Bear Creek Quarter, of which more will be said later.

The first request to Bear Creek Monthly Meeting for liberty to marry came Tenth Month 16th, 1861. The Friends making request were Isaac P. Cook of Bear Creek, son of Peter Cook, and Hannah M. Chantry of Spring Valley, daughter of Thomas Chantry. Liberty was granted "agreeable to a request in writing presented one month previous." A committee was appointed according to the custom, to attend the marriage and see that good order was observed, and to place the certificate in the hands of the recorder of marriages. Friends of Spring Valley were holding their meeting at the time in the home of Thomas Chantry, but a meeting was appointed at a school house nearby where the marriage was solemnized Tenth Month 23, 1861.

In Fourth Month of the following year a complaint was entered against a member on a double violation of discipline: First, uniting with the Free Masons and second, accomplishing his marriage contrary to discipline.

## MEMOIRS OF QUAKER DIVIDE

---

The discipline at that time condemns "the public entertainments and vain ostentations of the Free Masons as altogether inconsistant with our religious profession," and if any join themselves in membership with them, and cannot be dissuaded therefrom they should be disowned. This offender would not be "dissuaded" and was disowned accordingly.

A few months later, is minuted a report of a committee appointed to catalogue the books in the library. They give a list of the books in their report which numbered 112 volumes.

In Eighth Month, 1863, appears the ratio of apportionment among the Preparatives. Bear Creek was to pay 44 per cent, Summit Grove 30 per cent, Spring Valley 12 per cent and North Branch 14 per cent.

Following the beginning of pastoral work, noted in 1857, the first movement in church extension is noticed in Fifth Month, 1864. A joint committee was appointed to "visit the families of Friends living remote." Pastoral work was also included, as the committee was instructed to visit other families and individuals. Eight men were named on the committee, the names of the women not being recorded in the minute. In a report from this committee recorded in Third Month, 1866, it is stated that they had visited Friends in Mosquito Creek settlement and also directed an address to Friends residing in Clay county, Iowa. A copy of the address is recorded in full in the minutes. Immediately following this, "a committee was appointed to visit subordinate meetings and families of Friends and others."

Another report of the committee on education appears in Eighth Month, 1864, stating that six schools

## MEMOIRS OF QUAKER DIVIDE

---

have been taught within our limits the past year, five for three months and one for one month, all taught by Friends but none of them under the exclusive control of the committee. Number reported of school age, 185.

Also the committee on Scripture schools make a report in Third Month, 1865. Four schools for a term of each of three months had been kept up during the year within the limits of the Monthly Meeting. A more complete statistical report is presented than formerly.

Name of school	No. Attending	No. Members
Bear Creek	90	75
Summit Grove	55	50
Spring Valley	30	14
North Branch	26	21
Total	201	155
Average attendance 115.		

Church statistics in general assumed a more definite form as shown by the minutes of Sixth Month 16, 1865. A request is sent in by the Quarterly Meeting that the Preparatives report "the number of families who daily read a portion of the Holy Scriptures in their families in a collective capacity and the number who neglect this important duty. Also the number of families and parts of families and the number of members male and female."

The minutes of Eighth Month of that year contain the report required, being a summary compiled from that of the Preparative meetings.

Number of families who read the Holy Scriptures 33; number who neglect this duty 79; number of families 118; males 281; females 289; total members 509.

## MEMOIRS OF QUAKER DIVIDE

---

Strange as it might seem, there is no record in succeeding years of the Monthly Meeting being larger.

About this time several complaints were sent in by most of the Preparatives against young men who had enlisted in the army during the war of the Rebellion.

Early in the year 1866, the time of holding the Monthly Meeting was changed to the last Seventhday in each month, which still remains unchanged.

It had long been the custom with Friends, in fact it was a provision of discipline at this time, that it is "clearly the duty of the church to provide the necessary expenses of ministers liberated by it for gospel service abroad." When a minister was liberated, a committee was appointed to see that he was "suitably provided for." This meant that the meeting paid his necessary expense of travel, usually by voluntary contribution from the members. But as recorded in a minute of First Month, 1866, the order seems to have been reversed, in one case at least. A committee was appointed to "see that our dear Friend Oliver G. Owen a minister and member of South River Monthly Meeting, sojourning within the limits of this Monthly Meeting, be suitably provided for in the performance of such religious service as he may be called to within our limits."

This seems to foreshadow the "paid pastor," which was introduced into the church some twenty years later.

Associated with the beginnings of church extension came the organization of another Monthly Meeting—Summit Grove. As early as Sixth Month, 1864, a joint committee was appointed "to propose to next

## MEMOIRS OF QUAKER DIVIDE

---

meeting, if way should open, a plan to better accommodate this meeting, either by an addition to Summit Grove meeting house or a division of the meeting, or establish it at Bear Creek." The committee reported in favor of a division of the meeting, but the report was not accepted. The subject was discussed at a subsequent meeting and finally dropped for the present. In Fifth Month, 1865, Summit Grove and Spring Valley Preparatives sent in a request for a Monthly Meeting, to be held at Summit Grove on the first Seventhday in each month. The request was granted and Summit Grove Monthly Meeting was opened by South River Quarterly Meeting Tenth Month, 7, 1865.

Anticipating this new Monthly Meeting, a movement was begun to establish a Quarterly Meeting in Sixth Month, 1865, when a joint committee was appointed to consider the subject of making such request. A favorable report being presented, the request was forwarded to the Quarterly Meeting. This resulted in Bear Creek Quarterly Meeting being established at Bear Creek, to be held on the second Seventhday in the Second, Fifth, Eighth and Eleventh Months. It was opened Fifth Month 12, 1866. The time still remains unchanged, but it has since been established to be held at Stuart in the Eleventh Month, and at Earlham in the Second Month, and for a short time at Linden in the Fifth Month.

One of the last acts of the Monthly Meeting preceding this event was the recording of David Bowles Jr. a minister of the gospel Fourth Month 28, 1866.

At the time he was recorded he was living at Wiscotta, having removed with his family from Summit Grove. Here he helped to organize Wiscotta Prepara-

## MEMOIRS OF QUAKER DIVIDE

---

tive meeting. In Sixth Month after he was recorded he was liberated to visit Summit Grove Monthly Meeting and the meetings composing it. Also to appoint some meetings amongst Friends and others.

He removed with his family to Tennessee in 1870, where he continued his gospel labors, being for some time evangelistic superintendent for North Carolina Yearly Meeting, of which he was then a member. He died at Maryville, Tennessee, in 1891.

## Evangelism and Church Extension

**T**HIS period of Bear Creek History covers the dates, approximately, between the organization of the Quarterly Meeting in Fifth Month, 1866, and the Separation in the church in 1877. The subject is conveniently divided into: 1, Recorded Ministers; 2, Evangelism; 3, Church Extension—New Meeting. No arbitrary division will be attempted, however, as these are more or less intermingled.

### MINISTERS

The next minister to be recorded after David Bowles, was John Frederic Hanson, First month, 25th, 1868. He was a Norwegian by birth, and a member of the Lutheran Church. He first came in contact with Friends when about twelve years of age, during a visit of Lindley M. Hoag to Norway, at which time he was converted. He came to America with his parents, joined Friends, married an American wife, and removed with his family to Bear Creek, from Spring Creek Monthly Meeting, Iowa. He first appeared in the ministry about the year 1855.

At the same Monthly Meeting at which he was recorded he was liberated to visit the meetings constituting the Quarterly Meeting, also to appoint meetings, visit Friends, and those who attend Friends Meetings, though not members, and those who had once been members. He was engaged in work of this character until First Month, 1872, when he was liberated to visit Europe, on a mission especially to his own people, including Norway, Sweden and Denmark, also London and Dublin Yearly Meetings. The year following, he

## MEMOIRS OF QUAKER DIVIDE

---

left his home and family for this faraway field. His wife with several small children were left on the farm in care of Friends. This visit lasted over a year. So well was his family cared for, that by combined effort, each doing a little, a crop was planted, tended and harvested. His wife died in 1877, and he was married again. With his second wife, he visited Europe again, this time Denmark was the principal field of labor. This was in 1879.

The family moved to Dakota in 1881, where they were useful in building up Mount Vernon Monthly Meeting.

In connection with the family of J. F. Hanson being cared for during his first visit to Europe in 1873, comes a clause of Discipline recorded in the minutes of Bear Creek Monthly Meeting Eleventh Month 28th, 1868, recorded as a change adopted the year previous. The substance was as follows:

While we desire to fully maintain our Christian testimony to the freedom of the Gospel ministry, we consider it to be the imperative duty of the church to see that the work is not hindered for the want of pecuniary means, and we would press upon Subordinate Meetings and Friends individually, the Christian duty of tenderly caring for and supplying the necessary wants of families of ministers when they are engaged in the service of the Gospel.

Hyrum Jackson was not brought up a Friend, but was for twenty years an itinerating Wesleyan preacher previous to uniting with Friends. He was pastor of a small congregation in what was known as the Hollingsworth neighborhood, on the north side of Middle 'Coon river. He became interested in Friends as a result of a visiting committee work and joined with his family and most of his congregation Seventh Month, 1867. The company joining consisted of ten adults and several minor children. He was recorded a minister Eleventh Month 28th, 1868. There is no record of his having traveled in the ministry to any great extent.

## MEMOIRS OF QUAKER DIVIDE

---

He moved with his family to Earlham after the meeting was established there and died suddenly in Des Moines, Iowa, while on a business trip Third Month 13th, 1889.

Jemima E. Weesner was a recorded minister when she and her family moved within the limits of Bear Creek Monthly Meeting. Their membership was transferred from Summit Grove Monthly Meeting in Twelfth Month, 1870, but had recently come from Indiana. In Seventh Month, 1871, she was liberated to attend North Carolina Yearly Meeting and part of the meetings constituting the same, also to some service in the limits of Baltimore and Indiana Yearly Meetings. This minute was returned in the Eleventh Month of the same year.

After being engaged in various religious services, she was deposed from the ministry in 1879 on the charge of "unguarded conduct and conversation." This was the second minister deposed on record; the first being Ruth Newlin at the Monthly Meeting previous. This came about as part of the report of a committee appointed to nominate elders and report on the condition of ministry as provided by the Discipline. The charges against her were that "She has lost her usefulness as a minister by absenting herself from our meetings and taking part with those who have separated from us."

Jemima E. Weesner with her family moved back to Indiana a few years later, where she died.

Darius W. Bowles, although not a minister, could be appropriately mentioned in this connection as being a missionary—a home missionary, under the auspices of the "Freedman's Committee" of Iowa Yearly Meeting, he, with his wife, Rebecca A. Bowles, spent several years teaching the colored people in the states of Missouri and Kansas. It is estimated that during this period over 2,000 students were under his care. Although it is not known that any proselytes to the Friends were made, yet the number who accepted

## MEMOIRS OF QUAKER DIVIDE

---

Christ as their Saviour under his influence and teaching was quite large. He began his labors at Booneville, Missouri, where, after two years, he removed to Sedalia, Missouri. Here he taught in the public schools for colored children for more than eleven years. In 1882, he removed to Parsons, Kansas, to take charge as principal of Hobson Normal Institute. This school was established by Iowa Yearly Meeting for colored students. He was teaching here at the time of his death, which occurred at Spring Dale, Iowa, Seventh Month 8th, 1890.

In the minutes of Bear Creek Monthly Meeting, First Month, 1870, is a report from the Freedman's Committee containing a report of the work of D. W. Bowles and wife at Booneville, Mo., and in Fourth Month is a letter addressed to them by the Monthly Meeting and their response, both recorded in full.

### EVANGELISM

It will be necessary during the compilation of this historical sketch to record some changes in Friends' method of conducting meetings for worship. These changes were so marked, in some respects, to amount to a revolution, it might be said. A correct idea of the method of conducting all meetings for worship at the time it was written, can be obtained from the first Iowa Discipline of 1865. The quotation following is from the article, "Meeting for Worship."

"We esteem it admirably adapted and in a striking manner appropriate, to sit down together in solemn silence before Him, desiring to be fed from his table... In this humble, waiting, watching, prayerful frame of mind, if any feel the sensible influence of the Spirit moving to utterance of words for the instruction, encouragement or warning of others, or offer praise or supplication on behalf of the congregation, they will be words fitly spoken. Such worship either silent or vocal cannot fail to be incense poured forth, acceptable to God by Jesus Christ."

## MEMOIRS OF QUAKER DIVIDE

---

Going back to the Indiana Discipline of 1854, still more emphasis is placed upon silence, in the expression: "Though at times there may be amongst us but little instrumental ministry or even none, let not this produce any abatement of our diligence in this duty"—of attending meetings.

All meetings for worship were essentially the same. Some were silent throughout, but in most there was some vocal service, preaching, exhortation or prayer. There was no Scripture reading, not even texts, and no singing. There was evangelistic preaching but no one publicly urged to an immediate decision. The men occupied one side of the room and the women the other. Some one, most frequently an elder, was appointed to "time" the meeting. When he took the "head seat," meeting had begun. He closed it by shaking hands with the one next him. This was followed by all shaking hands and rising. Visiting ministers were numerous, but they either attended the regular meetings or appointed meetings of their own, and passed on. Such thing as a "series of meetings" was not thought of, and meetings at night were rare.

The evangelism of this period, aside from the labors of individual ministers, assumed the form of committee work, which was frequently pastoral also. In Sixth Month, 1866, Summit Grove Monthly Meeting, "by desire of the Yearly Meeting," appointed a joint committee, "to visit families of Friends and those in unity with us." The committee reported later, that it had visited the meetings and all the families except two, and some that were not members, "most, to our satisfaction and for ought we know, to the satisfaction of others."

The usual method of visiting was for the committee, part or all, to visit a home, and hold a meeting for worship with the family, and frequently some members of the committee would do personal work before taking their departure. People visited were often reclaimed or converted as a result of these labors.

## MEMOIRS OF QUAKER DIVIDE

---

It appears from the minutes of Bear Creek Monthly Meeting Third month, 1867, that the Quarterly Meeting had such committee, and again in 1870 the Monthly Meeting appointed a joint committee to visit the Preparatives and families constituting the same, also families not in membership with us.

In Eleventh Month, 1871, the Quarterly Meeting appointed a joint committee to visit "meetings, families and individuals as way may open, for their help and encouragement;" the occasion for such committee being "deficiencies in answers to the queries." This committee reported that it had visited all the Preparative and Monthly Meetings and about 158 families, mostly members.

Another sign of activity is observed in the increase in the number of meetings. Bear Creek Monthly Meeting held two sessions, with a recess of twenty minutes between the meeting for worship and business, Eleventh Month 26, 1867. This was kept up for some time. In 1870, by request of the Preparative Meeting, a meeting for worship was established to be held on Firstday afternoon at four o'clock.

At the Quarterly Meeting held in Eighth Month, 1867, a committee was appointed "to arrange for a meeting in the school house near by, tomorrow if thought necessary." It was thought necessary, and was kept up for some time. The school house was the one occupied by the sub-district and located on a lot on the east. In 1869 a Youths' Meeting was appointed by the Quarterly Meeting and held at 3:00 P. M. The year following a meeting was established at North Branch, held on the Firstday of Quarterly Meeting at 11:00 A. M., as a part of the Quarterly Meeting.

### REVIVAL MEETINGS

The first break from the usual order of conducting meetings came in 1867. Stacy Bevan and John S. Bond, traveling ministers with minutes, one from Honey Creek and the other from Bangor Monthly Meet-

## MEMOIRS OF QUAKER DIVIDE

---

ing, stopped at Bear Creek on their way to visit Friends in Kansas. Stacy Bevan thus describes their visit in a private letter written several years later:

"We made a brief stay at Bear Creek and held one public meeting at least, where the power of the Lord was wonderfully manifested. Many hearts were reached and all broken up, which was followed by sighs and sobs and prayers, confessions and great joy for sins pardoned and burdens rolled off, and precious fellowship of the redeemed. But alas, some of the dear old Friends mistook this outbreak of the power of God for excitement and wild fire, and tried to close the meeting, but we kept cool and held the strings, and closed the meeting orderly. But after meeting they administered a large dose of "elder tea," with a request to make tracks for home. But we informed them that we had minutes from our Monthly Meetings showing that we were members in good standing, and preferred to pursue our journey and accomplish our important mission. After faithfully commanding the tender plants and young lambs of the fold to God and the word of his grace, we went on our way rejoicing that we were counted worthy to be used of God in the salvation of souls, even if it was blended with a little bitter "elder tea."

As a result of this meeting, a "prayer meeting" was organized by those interested, which was kept up at the school house for some time. Some ten years later, and while Stacy Bevan and wife were members of Sioux Falls Monthly Meeting, they were baptized in water, in common with some other Friends who departed from the usual order. Other cases of the kind more directly connected with the Quarterly Meeting were that of Noah McClain, evangelist from Ohio, who conducted meetings at Stuart and Bear Creek in 1881 and 82, from Ohio Yearly Meeting, and John Pennington, who was pastor at Stuart about 1890. The latter was reported not only to have been baptized himself, but also administered it to other members of Stuart Meet-

## MEMOIRS OF QUAKER DIVIDE

---

ing. But the teaching never made much headway and soon died out.

The first official movement by the church in the direction of holding revival meetings was by holding "General Meetings." The beginning, as far as Iowa Yearly Meeting is concerned, was in 1872, which the following extract from the minutes of that year will show:

"The subject of holding General Meetings within our limits was brought before us by reports from Salem and Winneshiek Quarterly Meetings. This important subject claiming our consideration, it was thought the time had come for the meeting to engage in such work, by setting apart a committee to arrange for and have oversight of General Meetings for worship and the dissemination of the principles of the Christian Religion, in conjunction with similar committees of the Quarterly Meetings. An earnest concern was felt that all such meetings be held strictly in the order of our religious society."

Following this minute are the names of the committee consisting of nineteen men and fourteen women, thirty-three in all. Bear Creek Quarterly Meeting appointed a committee to co-operate with this Yearly Meeting's committee in Eleventh Month, 1872.

The Yearly Meeting's committee reported next year that one or more such meetings had been held in the limits of each of the Quarterly Meetings, twenty-five in all. "Much good order prevailed, yet a few exceptions to be regretted."

Another committee was appointed still larger, consisting of fifty-six members.

The report of the Quarterly Meeting's committee in the minutes of Eighth Month 9, 1873, contains the following:

"A meeting at North Branch commencing on First-day evening, the 9th of Second Month, 1873, six sessions were held, in conjunction with the Yearly Meeting's committee and committees appointed by two of

---

## MEMOIRS OF QUAKER DIVIDE

---

the Monthly Meetings. These meetings were held to the honor of truth."

In 1874 the Yearly Meeting's committee reported twenty-one meetings held in length from two to eleven days. "It was the desire of the committee that the Lord should direct and govern these meetings. Nearly all of them have been blessed by the conversion and renewing of many. No two have run in the same channel. In some much liberty was exercised in preaching, praying and talking. In some the doctrine of sanctification has been largely preached and taught."

The Quarterly Meeting's committee report under date of Eighth Month 8, 1874, was: "There has been one General Meeting held in the verge of the Quarter, the forepart of which was held to good satisfaction, but the latter part not so satisfactory."

This meeting was held at Bear Creek following the Quarterly Meeting in the Second Month, 1874, and continued three days, the closing session being on Fourthday night. Ministers attending were: John Y. Hoover, Mary Ann Roberts, Elwood Ozbun and Elias Jessup. John Y. Hoover did most of the preaching, and was in fact the leader of the meeting.

The committee had agreed that the meetings should close on Fourthday morning. This meeting took the form of a "testimony meeting," both old and young taking part. So many wished to speak that some would remain standing for some minutes waiting for an opportunity. Among them was Benjamin Smith, who had been "timer" of Bear Creek meeting and an elder for a number of years. A deep spirit of devotion prevailed during the meetings, and it was evident that many were being converted or renewed, and all revived. All this had been accomplished without "excitement" or "calls" of any kind.

But there was a demand by some for another meeting on Fourthday night. After a hasty consultation by those interested, a meeting was announced, but not on the authority of the committee. A member of Bear

## MEMOIRS OF QUAKER DIVIDE

---

Creek Meeting and clerk of the Quarterly Meeting's committee was the leader, J. Y. Hoover not being present. At this meeting the method of conducting the meeting changed and one much after the model of Bond and Bevan in 1867 was held. "Calls" and "mourners' bench" were introduced, and much "testimony."

An eye witness describes the meeting as one where "there was great power and brokenness of spirit, and many young people were wrought upon, and before the close, in response to a call for all to stand up who wanted the prayers of Christians, outsiders stood who had never made a start before."

This meeting no doubt is the one to which the Quarterly Meeting's committee refer in its report in the Eighth Month of this year that, "the latter part was not so satisfactory." When this report was read, it was not "satisfactory" to all parties, as a remark was made by some that they were satisfied with all the meetings. A further difference of opinion was discovered in Bear Creek Monthly Meeting held in Third Month following this General Meeting. At this meeting a proposition was introduced to establish a "social meeting" to be held on Firstday afternoon. This provoked much discussion pro and con, and was finally voted down. This did not end the matter, however. After the meeting adjourned a council was called of those most interested and it was agreed to hold the social meeting anyway, which was done. The time was soon changed to Firstday night. This meeting was kept up regularly on this line, mostly in charge of the young people, for more than thirty years, when it was finally established and became one of the regular meetings.

The next General Meeting held at Bear Creek, of two days duration, followed the Quarterly Meeting in the Second Month, 1875. The principal minister assisting was Benjamin B. Hiatt. He was a visiting minister traveling with a minute from East Branch Monthly Meeting, Indiana. He was a birthright

## MEMOIRS OF QUAKER DIVIDE

---

Friend but was disowned for "marrying out." He with his wife then joined the Weslyan Methodists, where they remained for nine years. With his family, he joined Friends again in 1869, and was soon after recorded a minister.

The committee on General Meetings of the Quarter reported in Eleventh Month of this year that three such meetings had been held "to good satisfaction."

In Eighth Month of this year the Quarterly Meeting appointed a committee other than the one on General Meetings, whose duty it was "to labor in the cause of truth by appointing meetings or otherwise" to stand for one year. Their report the following year states that "two meetings held south of Commerce, one at Macksburg and three in the limits of North Branch, Meeting."

This seems to have been a genuine "evangelistic and church extension committee." A committee having this duty was appointed annually for several years.

The General Meeting held in 1876 was much like that of the preceding year, being held at the same time in the year, and Benjamin B. Hiatt being the principal minister. Other ministers present were Malinda Baldwin and David Hunt, both of Iowa.

The General Meeting in 1877 followed the previous custom of holding immediately following Quarterly Meeting in Second Month. Benjamin B. Hiatt, now a member of Hartland Monthly Meeting, Iowa, and Isom P. Wooton, also of Iowa, had the meetings in charge. The meeting began with the first session at 6:30 o'clock Firstday evening. The meetings began on Secondday at 10:00 A. M. and after an intermission of one hour, again in the afternoon, and a session at night. There were two sessions on Thirdday but none at night. On Fourthday the sessions were at 11:00 A. M. and 7:00 P. M. During the first two days the meetings were conducted after the usual order, but on Fourthday morning a change came. A "call" was made by B. B. Hiatt for all those who wished to forsake sin and lead

## MEMOIRS OF QUAKER DIVIDE

---

a different life to come to the front seats. About twenty arose at once, some not waiting to reach the aisles stepped over seats, and the "mourners" bench was again introduced into Bear Creek Meeting. Great confusion followed. Some who did not come forward were visited at their seats, where prayer groups were formed. Some in the room were praying, others weeping aloud, some were pleading, and occasionally another would break in with a stanza or two of a hymn. The more conservative Friends, who had been dissatisfied all along with these revolutionary revival methods, and had used their influence to hold it in check, or keep it out, were much hurt by this move. Apparently by common impulse, they left the meeting and began to depart for their homes. As a parting testimony against it, one elderly woman, before taking her departure, standing in front of the "mourners bench," declared that the Society of Friends is now dead. That this action had killed it. This seemed to be an expression of their feelings in general, as their subsequent action showed.

The meetings closed on the following day with a session beginning at 11:00 A. M. and continuing over five hours without intermission, being occupied by work similar to that of the preceding day. The meeting closed under intense feeling, in which some wept, others laughed, all shook hands, and some embraced. A revolution had come upon the Friends of Bear Creek and also a separation.

## CHURCH EXTENSION

Another form of activity was the organization of new meetings outside of the original settlements of Friends. The first was Wiscotta. A few families had moved into the village of Wiscotta, among them David Bowles Jr., D. W. Bowles, A. W. Lewis, Joseph Cook, Zimri Horner and George W. Smith. They were attracted here chiefly by a business enterprise, which was the construction and operation of a grist mill and

## MEMOIRS OF QUAKER DIVIDE

---

woolen mill, on 'Coon river. In a short time many of these sold their business and moved away and the meeting was soon discontinued.

A meeting for worship was established under the care of a committee "to be held on Firstday at four o'clock P. M. at Friends meeting house in Wiscotta." These Friends had purchased a lot and built a house some time before. This was Sixth Month 30, 1866. There is a note in the minutes of Eighth Month that this meeting was discontinued for a while, but no reason recorded. Wiscotta Preparative Meeting is first mentioned in the minutes of Fifth Month, 1867, as sending information to the Monthly Meeting that it had forwarded Monthly and Quarterly Meeting's stock.

Mention has been made of Hyrum Jackson joining Friends with most of his congregation in 1867. From this company, united with some Friends living on Mosquito Creek, was organized a Preparative Meeting in Ninth Month 28th of this same year and named Middle 'Coon. This meeting was of short duration, and was discontinued according to the minutes, First Month, 1871.

Preceding Middle 'Coon Preparative, however, a few months, was that of Union Preparative Meeting. A few families composing the original settlements were among this company, some of them being Thomas Wilson, Christopher Wilson and David Stanton. The meeting was opened at the home of Joshua Newlin about Fourth Month 22, 1867.

A meeting house was soon built in the northeast corner of Penn township, Madison county, and when the town of Earlham was started it was moved into the village. The name of the meeting was then changed to Earlham, and was the beginning of what is now Earlham Monthly Meeting.

A company of Friends who had settled a few miles east of Bear Creek, by their request, were organized first into a meeting for worship and about Third Month, 1869, into a Preparative, called East Grove. The organ-

## MEMOIRS OF QUAKER DIVIDE

---

ization was first at the home of Ruth Newlin, but a meeting house was soon built and later moved further east. After a short and stormy career, this meeting came to an end in Eighth Month, 1873.

On Ninth Month 30, 1869, another Monthly Meeting was added to Bear Creek Quarter, that of North Branch. This meeting was made up of the two Preparatives, North Branch and Union.

Church extension in the early seventies began to assume a wider field. Companies of Friends attracted in part by prospect of homes where land was cheap or subject to homestead, began to leave the original hive and move to the north and west. In two of these new settlements Preparative Meetings were organized in 1873. One was in Filmore county, Nebraska, and was named Pleasant Ridge. Another was in Lyon county, Iowa, and was named Dale, which was later organized into a Monthly Meeting.

The year 1874 was known in Nebraska and Kansas as "the grasshopper year." Some idea of the hardships which this brought upon the pioneers can be obtained from the minutes of Bear Creek Meeting of Ninth Month of this year. Pleasant Ridge request that the meeting be discontinued from First Month, 1874, to First Month, 1875. "So many were leaving for the winter on account of scarcity of food caused by grasshoppers." The request was granted. Bear Creek Quarterly Meeting took up the subject and appointed a committee on relief and work was begun in a systematic way. Contributions of cash, clothing, grain, seeds, etc. were collected and forwarded to those in need. From a report of this committee made to the Quarterly Meeting Fifth Month, 1875, the following is taken:

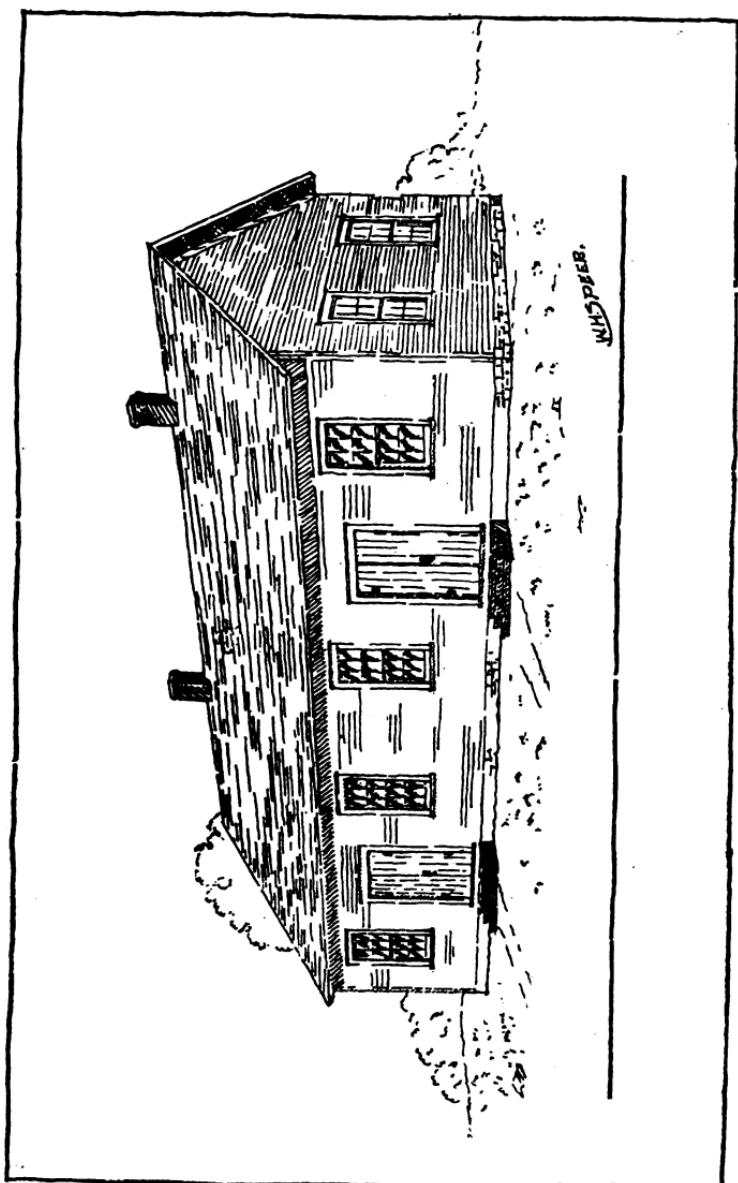
"Aid collected to the amount of \$90.90 cash, four boxes and one barrel of clothing and grain and seeds, which have been sent as follows: \$48.30 and 200 pounds of clothing to Pleasant Ridge Preparative Meeting; \$6.75 and one box of clothing to Jewell county, Kansas; 190 pounds of clothing to Madison county, Nebraska; and \$34.15 to Chase county, Kansas.

## The New Meeting House

THE first steps toward building a new meeting house were taken when a new lot for the purpose was purchased of Aden George. This lot was also in Sec. 23, across the road and a little to the north of the old lot. The transfer was made by Aden George and Isabell his wife to the trustees, William H. Cook, Eli Scott and John Ramsey, dated Second Month 27, 1872. It contained two and one half acres, and soon after the transfer was planted in soft maple trees. After the meeting house was built, an additional lot of two and one-fourth acres contiguous to this on the east was purchased of (or donated by) Evan George. This was also planted in trees. The deed to this lot was signed Twelfth Month 10, 1875.

The minutes of the Monthly Meeting of Fifth Month 31, 1873 show that the Preparative Meeting took the initiative in building the house. The meeting was "informed that Bear Creek Preparative Meeting design to build a meeting house and ask the co-operation of the Monthly Meeting." A committee was appointed to confer with them and propose size, plan, kind of material, and probable cost. The committee reported at the next meeting a proposition to build a frame house 50x30 feet, 12 foot story, cost \$1500. The Preparative Meeting to pay \$1,000 and the Monthly Meeting the balance. A building committee was appointed. At the meeting in the Eighth Month the building committee reported "they think to defer subscription for the present" and the subject was dropped. No reason for this is recorded in the minutes. The reason might have





MEMORY SKETCH OF OLD MEETING HOUSE

## MEMOIRS OF QUAKER DIVIDE

---

been that the Quarterly Meeting had declined the proposition from the Monthly Meeting to assist them in building a house at Bear Creek sufficient to accommodate the Quarterly Meeting.

The subject was not taken up again until Fifth Month, 1874. At this meeting "a committee was appointed of men and women Friends to take into consideration the subject in all its bearings of building a new meeting house, report size, plan, and probable cost." At the next meeting the committee made a report but it is not recorded in the minutes. It seems that the committee had reported a plan of house after the standard pattern for Friends, namely: two rooms separated by a movable partition. This was unsatisfactory to some of the more progressive members, so the report was referred back to the committee with the instructions: "The committee is left at liberty to change the building if they think best."

The plan finally adopted was a plain house 44x58 feet with 18 foot story, with partition running lengthwise of the house and a hall taken out of the room in front 8x20 feet. They were instructed to push the work as fast as circumstances would permit. The building committee was Evan George, Eli Compton and A. W. Lewis. This was Seventh Month 25, 1874. At the meeting held Fourth Month 24, 1875, the building committee reported:

"Your committee has prosecuted the work in its judgment to the best advantage for all parties concerned, and have the carpenter work completed and have accepted the job. The cost of the house as it now stands, including dressing room attached, is \$2600. We have received of this amount \$1655.00, leaving a balance of \$945.00 unpaid; of this amount there is available \$445.00.

The minute following this report reads: "The house in its present condition is accepted by the meeting and the committee continued to make full report to

## MEMOIRS OF QUAKER DIVIDE

---

the meeting. The soliciting committee has charge of raising the \$500.00 and report to next meeting."

The house was seated temporarily with the seats from the old meeting house. The first meeting held in it was on Firstday morning, Twelfth Month 20, 1874. Samuel Lloyd, a visiting minister, was present and preached an able sermon, but there was no thought of a dedication service.

The house was a rather low looking structure, being too wide for its height. The main entrance was by two doors close together at the south end. There were two side doors at the northeast and northwest corners opening to east and west, the dressing room being at the northwest. The partition was of heavy oiled duck, in three sections, mounted on rollers. After the separation, this partition was removed, but the posts pertaining to it were left standing until the house was remodeled. The gallery was also taken out, but the platform, about ten feet wide, running along the north end of the room, remained.

Box seats were finally substituted for the old benches, and the Quarterly Meeting assisted in paying for them.

### THE REMODELED HOUSE

The new meeting house was never satisfactory. The agitation for a change resulted in 1896 in the appointment by the meeting of a committee "to consider the propriety of remodeling the interior of our meeting house." The subject went no further than the consideration of several plans by the committee, and their final report that they did not think it best to go to any expense at present. The remodeling finally came in 1901, at a cost of about \$1100. The furnishings cost about \$300 more. When the work was completed there was a main audience room at the north 44x30 feet, and a class room at the southwest corner of this 16x30 feet. The entrance was built 8x8 feet at the southeast corner on the outside and extended up-

## MEMOIRS OF QUAKER DIVIDE

---

ward into a bell tower. The rooms were divided by a movable partition, the panels of which were of frosted glass. The windows were of the Gothic style with stained and frosted glass. There was a small circular platform at the middle of the north side, with the organ in the northeast corner. The main room was seated with circular oak seats. The rooms were heated by a furnace and lighted with gas generated by a machine located in the building. The house was completed before the end of the year, except heating and lighting, and a dedication service held near the close of the Twelfth Month.

### THE "PARSONAGE"

In connection with the subject of "meeting house," something should be said about the "parsonage." Second Month 27, 1897, a committee was appointed to draft plans, etc., for a parsonage. This committee reported at next meeting, but the report is not recorded. A soliciting committee was appointed with instructions to raise \$600.00.

Eleventh Month 26, 1898, the building committee reported as follows:

Amount of Subscriptions received .....	\$451.00
Received from sale of Wiscotta property.....	85.00
Lime on hands .....	1.80
<hr/>	
Total cost of house .....	\$537.80
	\$534.70

The building was located on the southwest corner of the meeting house lot, and was a five room house with cellar and porch at the southeast corner. Later a small addition was built to the north, also a small barn was built on the lot.

## The Separation In Bear Creek Meeting In 1877

THE first movement to take definite form by those Friends who were dissatisfied with the changed order in the church and who desired to maintain "our ancient doctrines and principles" was the calling of conference of the members of Bear Creek Quarterly Meeting. This conference was held at Bear Creek Fifth Month 29, 1877. A correct idea of its proceedings is best obtained from extracts from the minutes of the same recorded in the minutes of Bear Creek Conservative Friends Monthly Meeting held in Bear Creek school house Sixth Month 30, 1877. These extracts are given below in full.

"In accordance with an extract issued by a conference of the members of Bear Creek Quarterly Meeting of Friends, Iowa, held Fifth Month 29, 1877, Milton Mills was appointed clerk for the day.

"An action of a conference of Friends.

"Blow the trumpet in Zion. Sanctify a fast, call a solemn assembly."—Joel 2:15.

"And these that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations and thou shalt be called the repairer of breeches, the restorer of paths to dwell in.—Isaiah 58: 12.

"At a conference of the Religious Society of Friends of Bear Creek Quarterly Meeting, Iowa, held Fifth Month 29, 1877, it was agreed that Zimri Horner should serve as clerk.

## MEMOIRS OF QUAKER DIVIDE

---

The conference then proceeded to consider the cause for which it had met, to-wit:

The present and sorrowful condition of our beloved and once highly favored Society by relapsing into doctrines, forms and practices which we believe are inconsistent with our principles and profession and detrimental to the religious growth and prosperity of the society, a synopsis of which is here appended:

1st. The prevalent practice of endeavoring to induce dependence upon outward means, thereby drawing away from the spirituality of the gospel, and to settle down at ease in a literal knowledge and belief of the truths of the Holy Scriptures.

2nd. To set individuals at work in the will and wisdom of the natural man, to comprehend and explain the sacred truths of religion to bring them down to the level of his unassisted reason and make them easy to the flesh, so as to avoid the mortifying experience of becoming a fool for Christ's sake, and taking up the daily cross to the wisdom and friendship, the honor and the fashions of the world.

3rd. The running into great activity in religious and benevolent undertakings, showing an untempered zeal by taking up one particular truth and carrying that to an extreme to the exclusion of other important truths.

4th. A tendency to undervalue the writings of Ancient Friends and to promulgate sentiments repugnant to our Christian faith, and to the spirituality, nature and universality of the gospel, as set forth by them particularly by Robert Barclay, in his able Apology for the True Christian Divinity, a work which has been frequently published and spread abroad by our Society as a correct exposition of its doctrines, and which we would recommend to the careful and serious perusal of all seekers after truth the world over.

5th. The introduction into meetings for worship much formality in the way of reading and singing and in the character of the ministry and prayer, while

## MEMOIRS OF QUAKER DIVIDE

---

great pretensions are claimed to the life, light, leadings and guidings of Him that cannot lead His people astray. Yet at the same time giving unmistakable evidence that it is the product of the intellect and imagination other than proceeding from the immediate inspiration of the true Shepherd of the sheep, and is calculated to lead to the conclusion that a person may be ranked with the true believers in Christ without wearing his yoke and undergoing the humiliating baptism which he appoints for his truly dependent and obedient followers.

6th. The manner in which General Meetings are conducted. Leaders being selected to conduct the exercises who many times point out and dictate services. Also the introduction of the mourner's bench and the manner of consecration, the disorder, confusion and exciting scenes attending many of them, wherein the young and inexperienced are urged to give expressions to their overwrought feelings in a manner inconsistent with our principles.

The present is a time of deep trial within our borders. The enemy of the soul's salvation has so far prevailed by his various strategies, imitations and superficial religion, as to greatly mar the beauty and peace of Zion, introducing confusion and the spirit of the world into the very bosom of the Society, causing our meetings for worship instead of being held in the name and power of Christ, to be well nigh rendered opportunities for the bold popular and designing preachers to lead astray the people from the true fold. These and many other declensions both in doctrine and practice might be brought to view with which we have no unity, being at variance and repugnant to our Christian principles.

Now if it be true that the church of Christ, redeemed by the most precious blood to live to him, to be baptised by one spirit into one body and do eat of the same bread and drink of the same cup, and should be perfectly joined together in the same mind and speak the same thing, see with the same eye, hear with the

## MEMOIRS OF QUAKER DIVIDE

---

same ear, speak with the same mouth, live by the same breath, and be led and guided by the same Spirit;—from whence then is this dissent, contrariety and disagreement about doctrines and practices of the Society of Friends?

Seeing the lamentable condition of our church by innovations of the nondescript body now at the seat of church power, we unhesitatingly declare our belief that the time has fully come when all those who are desirous of seeing the waste places built up and former paths restored, should put shoulder to shoulder, rally to first principles and labor harmoniously together in the great work. Although so great a departure from principles and primitive ground which first distinguished our religious Society has taken place, we believe that the testimony of truth as set forth in Barclay's Apology and in the writings of George Fox, William Penn and others, will not be frittered away until they can no longer be distinguished and utterly fall to the ground.

Truth is truth and must and will prevail eventually, although its servants and votaries may suffer long in its defense. The cause, we believe, is the Lord's and He doubtless will vindicate his truth in due time. A remnant, we reverantly and thankfully believe is still preserved, in whose eyes this cause remains to be precious, having testimony of their Teacher and the Lamb for their light, being clothed with the Holy Spirit and possessed of an understanding of the times; whose cry shall not only be heard, "Spare thy people, O Lord, and give not thy heritage to reproach," but shall have knowledge of what Israel ought to do. These must continue to bear a faithful, clear and unmistakable testimony to the living practicable leadership and government of Christ in his church who is head over all things, with whom there is no variableness neither shadow of turning.

Much loss is sustained by the fellowship and unity of the church being broken, but it cannot prevail as it once did while its members are propagating diverse and

## MEMOIRS OF QUAKER DIVIDE

---

invalidating its ancient principles which others feel bound to maintain. The sanctuary we conceive to be shamefully defiled by the introduction of principles which are undermining the church and supplanting its faith and by superficial means preventing judgment being rendered against transgressors.

We think well of renewing at this time the injunction of the Lord through the prophet Isaiah to the house of Judah.

“Cry aloud, spare not; lift up thy voice like a trumpet and show my people their transgressions, and the house of Jacob their sins.”

We believe that the time is now fully come when it is incumbent upon us to disclaim the appointment of all offices imposed upon us by the nondescript body now in the seat of church government and replace them by those in unity with the doctrine and in favor of supporting the ancient principles and testimonies of our Society.

Seeing that the walls of our Zion are much broken down, we solemnly appeal to the wisdom and judgment of all sound Friends to whom this may come, to seriously examine and solemnly consider the things herein briefly brought to view, and endeavor to know of the Great Master Builder the appointed time for repairing the breach and be willing to execute his commands.”

“And each Monthly Meeting is left at liberty to carry out the decision of this conference in a manner as best suits its convenience.

The clerk is directed to furnish the Monthly Meetings with a suitable extract from the proceedings of this conference.

David Mills, Benjamin Smith and Joel W. Bowles are appointed to assist the clerk in preparing the minutes for distribution.

After freely discussing in brotherly love, the various subjects which claimed our attention and listening to much pertinent advice and expressions of sympathy toward those who had so far deviated from our ancient

## MEMOIRS OF QUAKER DIVIDE

---

principles as to make this step incumbent upon us, and to references being made to the strong evidences felt of the approbation of him whose songs of interrogation were made, 'how shall we sing them in a strange land?' the conference under a feeling of gratitude to the Great Head of the Church for the manifestation of his holy canopy so abundantly spread over [us] this day, then adjourned.

Signed by direction of the conference,  
ZIMRI HORNER, Clerk."

### "EXTRACT

To Bear Creek Monthly Meeting of Friends:

At a conference of Friends, members of Bear Creek Quarterly meeting, held Fifth Month 29th, 1877, it was decided that the time had fully come when it was incumbent upon us in order to support our ancient doctrines and principles to disclaim the offices of the nondescript body now in church government, and replace them by those in unity with the doctrines and in favor of supporting our ancient principles and testimonies.

ZIMRI HORNER,  
Clerk of the Conference."

"A document prepared by a conference, members of Bear Creek Quarterly Meeting of Friends, held Fifth Month 29, 1877, was read and directed to be spread on our minutes, likewise an extract from the above named document was read and directed to be put on record.

"It was agreed that our Monthly Meeting be held Fifthday before the last Seventhday in each month. The Preparative to be held the week previous, on Fifth day, the mid-week to be on Fifthday, at 11 o'clock, and Firstday meeting held at 10 o'clock.

The separation began at North Branch Monthly Meeting, which was held on Seventhday Sixth Month 16th, this being the first Monthly Meeting in order following the conference. The meeting for worship preceding the business session, passed in the usual way. When the time for business came, Joseph Beesley, who

## MEMOIRS OF QUAKER DIVIDE

---

was "timer" of the meeting, suggested that "as we had no clerk one should be named for the day." Jesse Beesley was appointed, who came forward and after reading a short extract from the proceedings of the conference, read an opening minute. To this action, strenuous objections were raised by those opposing separation. This was so persistent, creating confusion, it was apparent that an organization could not be effected in the face of the meeting as had been planned, so those making the attempt withdrew to the yard, where a conference was held to decide on further action. After the withdrawal, the business meeting was opened by the regular clerk, Allen Barnett, and after a time of prayer, held in the usual order. The Friends who withdrew assembled at the meeting house on the Fourthday following and held their Monthly Meeting.

The next Monthly Meeting in regular order was Bear Creek, held Sixth Month 30th. Here a different plan was pursued. Instead of attempting to hold their meeting in the meeting house as at North Branch, the Friends withdrew to Bear Creek school house and held their Monthly Meeting.

There is no reference made to the event in the minutes of the Monthly Meeting which occupied the meeting house on that date, except it be in the concluding minute.

"After the meeting being united and engaging in a season of prayer in which we experienced that of being brought into his banqueting house, and his banner over us is love, the meeting concluded."

At Summit Grove the first meeting held was a meeting for worship at the home of Margaret Bowles on Firstday morning. At the close of this meeting a short conference was held to decide on future plans. A Monthly Meeting the first Seventhday in the month was organized.

These three Monthly Meetings comprising all in Bear Creek Quarter, being now organized, each prepared a report to the Quarterly Meeting to be held at

## MEMOIRS OF QUAKER DIVIDE

---

Bear Creek Eighth Month 12th. These reports were not presented to the Quarterly Meeting in regular session, but these Friends met at Bear Creek school house and organized their Quarterly Meeting on the same day and hour of the regular one held in the meeting house. At this meeting, reports were prepared addressed to Iowa Yearly Meeting of Friends, to be held at Oskaloosa, Iowa, Ninth Month 5th, 1877.

When the Yearly Meeting opened these reports were presented, thus making two sets of reports both purporting to be from Bear Creek Quarterly Meeting held Eighth Month 12th, 1877. These reports were referred by the Yearly Meeting to the representatives from the other Quarters. They reported at the next session that "We united with the reports signed by Jesse W. Kenworthy and Cathrine R. Hadley as clerks."

Their reports being thus rejected by the yearly Meeting, they secured the use of another building in Oskaloosa and proceeded to organize a Yearly Meeting, whose official membership it will be seen was made up of members of Bear Creek Quarterly Meeting.

The following is taken from the opening minutes of this meeting:

"Minutes of Iowa Yearly Meeting of Friends held at Oskaloosa Ninth Month 7th, 1877.

"In consideration of the various departures in doctrine and principle and practice brought into our beloved Society of late years by modern innovators, who have so revolutionized our ancient order of the church as to run into views and practices out of which our early Friends were led, and into a broader and more self-pleasing and cross-shunning way than that marked out by our Savior and held by our Ancient Friends, and who have so approximated to the unregenerated world that we feel it incumbent upon us to bear testimony against all such degenerate innovations in order to maintain our ancient doctrines, principles and practices and sustain the church for the purpose for which it was peculiarly raised up. And in accordance therewith we

---

## MEMOIRS OF QUAKER DIVIDE

---

appoint Zimri Horner clerk for the day."

The membership of this Yearly Meeting, according to reports officially sent in, was 42 families and 21 parts of families, and a total membership of 241. The meeting adjourned to meet at Oskaloosa the next year.

When the Yearly Meeting convened in 1878, a request was sent in by a committee to the Yearly Meeting occupying the Yearly Meeting house for the use of the same for their Yearly Meeting, but the request was not granted. The use of the United Presbyterian meeting house was then secured, free of charge.

At this meeting a Book of Discipline was adopted, 300 copies of which were directed to be printed and 100 copies bound. As to the contents of this Discipline, more will be said later.

An Epistle was prepared directed "to all sound Friends," and also one "to Western Yearly Meeting of Friends."

At the Yearly Meeting in 1879 reports were received from two Quarterly Meetings, Bear Creek and Salem. An Epistle was received from Western Yearly Meeting held at Sugar Grove, Hendricks county, Indiana. In 1880 Epistles were received from Western, Kansas and New England Yearly Meetings, and the following year from Canada Yearly Meeting.

In 1882 the Yearly Meeting was held at North Branch within the limit of Bear Creek Quarterly Meeting. The minutes of the next year contain a report of the committee on Education, in which it appears that a school for a term of twelve weeks had been kept up at North Branch with an enrollment of twenty to twenty-three, of ages from seven to sixteen. The total cost of the same was \$586.77.

The minutes of the year records a list of the meetings composing the same, given in order to tell the times of holding each.

Yearly Meeting commences on Fifthday after the Fourth Firstday in the Ninth Month. The other meetings are:

## MEMOIRS OF QUAKER DIVIDE

---

Bear Creek Quarterly Meeting, Bear Creek Monthly Meeting, Bear Creek Preparative Meeting, Summit Grove Monthly Meeting, Summit Grove Preparative Meeting, Salem Quarterly Meeting, Salem Monthly Meeting, Pilot Grove Monthly Meeting, North Branch Monthly Meeting, North Branch Preparative Meeting, South River Preparative Meeting.

To give some idea of the doctrines and practices of this body of Friends, some quotations will be given from their Book of Discipline adopted in 1878.

### DECLARATION OF FAITH

From George Fox's Epistle to the Governor of Barbadoes, 1671.

"We own and believe in God the only wise omnipotent and everlasting God, the creator of all things in heaven and earth, and the preserver of all that he hath made, who is God over all blessed forever \* \* \*. And we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased, who was conceived by the Holy Ghost and born of the Virgin Mary, in whom we have our redemption through his blood, even the forgiveness of sins."

From a statement of Christian Doctrine issued on behalf of the Society in the year 1693.

"That in the Word (or Son of God) was life and the life was the light of men, and he was the true light which enlightens every man coming into the world.; and that therefore men are to believe in the light, that they may become children of the light; hereby to believe in Christ, the Son of God, as he is the light and life within us; and wherein we must need have sincere respect and honor to (and believe in) Christ as in his own unapproachable and incomprehensible glory and fulness as he is the fountain of life and light and gives thereof unto us, Christ as in himself and as in us, being not divided.

That the gospel of the Grace of God should be preached in the name of the Father, Son and Holy

---

## MEMOIRS OF QUAKER DIVIDE

---

**Ghost, being one in power, wisdom and goodness and undivisible (or not to be divided) in the great work of man's salvation."**

"Concerning the resurrection of the dead and the great day of Judgment yet to come beyond the grave or after death and Christ coming without us to judge the quick and the dead (as divers questions are put in such terms), what the Scriptures plainly declare and testify in these matters, we have always been ready to embrace, and have not only considered it safest, as on other inscrutable subjects, to confine ourselves to scripture language but to be concise in our declarations concerning it.

Robert Barclay in his Confession of Faith says, in the language of Scripture, there shall be a resurrection of the dead both of the just and the unjust. They that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation. Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. Nor is that body sown that shall be, but God giveth it a body as it hath pleased him, and every seed its own body \* \* \*. It is sown a natural body, it is raised a spiritual body.

From a declaration of George Fox issued in 1669:

Sound, sound abroad ye faithful servants of the Lord, witness in his name \* \* \*. Sound ye all abroad in the world to awakening and raising of the dead that they may be awakened and raised out of the grave, to hear the voice that is living. For the dead have long heard the dead, and the blind have long wandered among the blind, and the deaf among the deaf. Therefore sound ye servants, prophets and ye angels of the Lord, ye trumpets of the Lord that ye may awaken the dead. Awaken them that are asleep in their graves of sin, death and hell, sea and earth and who lie in the tombs."

## MEMOIRS OF QUAKER DIVIDE

---

### DISCIPLINE

From General Advices.

Friends are advised:

To observe due moderation in the furniture of their houses; to avoid superfluity in their manner of living; to abstain from and discourage the habitual use of tobacco; to avoid conformity to the vain fashions and customs of the world in the cut of apparel and wearing the beard; and to attend to the limitations of truth in their temporal business.

And it is advised that when occasion of uneasiness appears in any, such be treated with in privacy and with tenderness, before the matter be committed to another. Thus the hands of those concerned in the further exercise of the Discipline will not be weakened by a consciousness on their part, of a departure from the true order of the gospel.

It is further recommended that all our meetings for business be kept select, and the Friends endeavor to manage the affairs of the Society in the spirit of meekness and wisdom, with decency, forbearance and love to each other, laboring to maintain the unity of the spirit in the bonds of peace.

### BIRTHS AND DEATHS

And it is enjoined by the Yearly Meeting that we maintain our testimony against affixing monuments to the graves in any of our burying grounds, for the purpose of distinction. A plain stone may be set to the grave containing the name and date of the deceased, which should not exceed twelve inches square above the level of the ground; and all are to avoid the imitation of the custom of wearing mourning habits, and all extravagant expenses on account of the interment of the dead.

### CIVIL GOVERNMENT

Liberty of conscience being the common right of all men, and particularly essential to the well being of religious Societies, who hold it to be indispensably in-

## MEMOIRS OF QUAKER DIVIDE

---

cumbent upon us to maintain it inviolably amongst ourselves, and therefore exhort all professing with us to decline accepting any office or station the duties of which are inconsistent with our religious principles, or in the exercise of which they may be or apprehend themselves to be under the necessity of exacting from others any compliance against which they are conscientiously scrupulous.

### GAMING AND DIVERSIONS

Friends are fervently exhorted to watch carefully over the youth and others of our Society who may be inclined, to prevent them by affectionate council and brotherly admonition from frequenting and engaging in horse-racing, music, dancing, croquet, base-ball, checkers, Christmas trees, public swings, or the celebration of any public display; also in a particular manner from being concerned in lotteries, waging, or any kind of gaming; it being abundantly obvious that these practices have a tendency to alienate the mind from the councils of divine wisdom, and to foster those impure dispositions which lead to debauchery and wickedness.

### MEETING FOR WORSHIP

It is the fervent concern of the Yearly Meeting to press upon the consideration of our members the solemn duty of pure and spiritual worship. It is not enough that, after the example of our fathers, we meet together in one place in outward silence, rejecting these forms and ceremonies which were invented by the wisdom of man, as well as that worship which is performed only in his will; it is not enough that with commendable diligence we attend all our religious meetings, unless also, like them, we wait in humble reverence for spiritual ability to worship acceptably the Lord of Heaven and Earth \* \* \* \* \*. This is the important purpose of our assembling together in silence; and though at times there may be amongst us but little instrumental ministry or even none, let not this produce any abate-

## MEMOIRS OF QUAKER DIVIDE

---

ment in the diligence in the duty. Instrumental ministry in the life and power of the gospel, is a great favor to the church, but the distinguishing excellence of the Christian dispensation is the immediate communication with our Heavenly Father through his inward revelation of the spirit of Christ.

### PRIESTS' WAGES OR HIRELING MINISTRY

Let us keep in remembrance the fundamental principle of our profession, that it is under the immediate teaching and influence of the Holy Spirit that all acceptable worship is performed and all gospel ministry supplied; that this pure and powerful influence in vessels sanctified and prepared by the Divine hand, is the established qualification for such work. The gift, therefore, being divine, the service is freely and faithfully to be discharged without any view to reward from man, agreeable to the express command of Christ our head and high priest, "Freely ye have received, freely give."

—Matt. 10: 8.

And when any of our members are so regardless of this testimony as to contribute to the support of an hireling ministry and vindicate such conduct, they ought to be tenderly labored with to convince them of their error, but if this proves ineffectual and they persist in their unfaithfulness, the Monthly Meeting to which they belong should proceed to declare our disunity with them; such conduct being opposed to our testimony for the free ministry of the Gospel which is without "money and without price."

This discipline was reprinted in 1886 with some slight changes, the preface of which is as follows:

"To whom this may concern: In consequence of innovations in doctrine and practice which have been introduced into our meetings, or rather forced upon us, we have deemed it our duty to withdraw from such, and we organize our meetings in order that we may hold them in accordance with the ancient usage of the Society and have adopted the following discipline for our government."

## MEMOIRS OF QUAKER DIVIDE

---

The first Monthly Meeting to begin proceedings against those who had withdrawn was Summit Grove. In the minutes of Seventh Month 7, 1877, there was a complaint sent in from Spring Valley Preparative against Calvin Russell and his wife Rachel for non-attendance of meeting. This was followed by another at the next Monthly Meeting from Summit Grove Preparative against Thomas Pickett and Joel W. Bowles for "having deviated from the good order of our Society, as to partake in setting up a meeting without the consent of a superior meeting and manifesting disunity by condemning the Society of Friends, and claiming to belong to a separate and independent body, and unsoundness in Christian doctrine."

When the representatives to Iowa Yearly Meeting made their report, that they united with the reports from Bear Creek Quarterly Meeting signed by Jesse W. Kenworthy and Cathrine R. Hadley as clerks, before mentioned, they recommended the appointment of a committee to visit the Quarterly Meeting to endeavor to restore harmony, which committee the Yearly Meeting appointed. The committee therefore appointed by Summit Grove to act on these complaints was asked to defer its report until the Twelfth Month following, awaiting the action of the Yearly Meeting's committee.

The minutes of Second Month 2, 1878, contain the following extract from the Quarterly Meeting's minutes, held Eleventh Month 10, 1877.

"The Yearly Meeting's committee appointed to visit meetings on account of the separation, visited this meeting and recommend:

"That the body of Friends who have separated from us be treated as though they had joined another Society.

That all disciplinary cases entered against individuals of them should be erased.

Should they use their membership thus extended to widen the breach, they should be dealt with."

The rule of discipline governing the case was:

## MEMOIRS OF QUAKER DIVIDE

---

"Any member joining another religious denomination and remaining satisfied therewith for two years, thereby relinquishes his right in ours."

At the end of the two years, namely: Seventh Month 5, 1879, the minutes of Summit Grove Monthly Meeting contain a list of those who were released from membership on account of the separation, sixteen in all. Bear Creek's Monthly Meeting minutes of Sixth Month 28, 1879, also contain a list of thirty-one. The number at North Branch has not been ascertained with certainty, as the minutes of that date are not now obtainable. A partial estimate, however, can be made. Bear Creek Quarterly Meeting in its annual report Eighth Month 11, 1877, states that "182 of our members having withdrawn in a body and having set up a meeting contrary to discipline, these have not been answered for in the above report."

Almost all the members of North Branch Preparative were included in the above list. The few who remained sold their interest in the church property to the Conservative Friends and transferred their membership to Earlham.

The question as to which of the two Bear Creek Monthly Meetings is entitled legally to the name, has never been before the courts. In case the question should appear for legal settlement, both have made provisions to hold original property. Steps were taken by the Conservative Friends Monthly Meeting to incorporate in 1878, but this was forestalled by the other Monthly Meeting, as an extract from their minutes of First Month 26, 1878, will show.

"Whereas, Eli Scott, John Ramsey and Wm. H. Cook, duly appointed trustees of Bear Creek Monthly Meeting of the Society of Friends in whom is vested the title to the property of said meeting, have disqualified themselves for serving the meeting as such trustees by absenting and removing themselves from the meetings of the Society, they are hereby removed and Eli Compton, Evan George and John Allen are duly

## MEMOIRS OF QUAKER DIVIDE

---

appointed in their stead and place, to have full power and authority the same as did the former trustees."

According to the minutes of Second Month 23, 1878, the above named trustees prepared a certificate of incorporation which is recorded in full in the minutes of the Monthly Meeting of the above date, and also in the records of Dallas county in Book C. of miscellaneous records, on page 237, and signed by the aforesaid trustees—Eli Compton, Evan George and John Allen, February 13, 1878. The certificate provides that the number of trustees shall be three, who shall be elected annually from members of the Society in such manner as may be designated by the by-laws and rules of the Society.

The Conservative Friends being thus prevented from incorporating their Monthly Meeting, proceeded to incorporate their Quarterly Meeting, as the following minute of an adjourned session of their Monthly Meeting held Second Month 16, 1878, shows:

“We are informed that measures have been taken to incorporate the Quarterly Meeting to which we are subordinate. Wherefore, this meeting directs its trustees to transfer by deed all the right and title to property of the several different Monthly Meetings heretofore vested in them over into the hands of the Quarterly Meeting’s trustees, to hold in trust for the use and benefit of the several Monthly Meetings composing the aforesaid Quarterly Meeting of the Society of Friends.”

At present, the Conservative Friends meet regularly on First and Fourth days, as formerly, at their meeting house, located on what was once the old Bear Creek school house grounds, manners and customs unchanged. Of the Monthly Meetings composing Bear Creek Quarter, at the time of the separation, Bear Creek alone remains, although a few families still reside in Earlham. Their membership consists of about ten families, represented by three family groups, Newlin, Standing and Mills.

## Some Statistics

**A**CCORDING to the annual reports of Bear Creek Monthly Meeting of Seventh Month 30, 1887, the membership was the largest in its history since the time of the organization of the Quarterly Meeting. The report shows:

Number of families 62; parts of families 31; total membership 430. Increase by request 67; birth 6; certificate outside the Yearly Meeting, none. Decrease by disownment 4, resignation 3, death none, removal 3.

## Organizations Auxiliary to the Church

### THE BIBLE SCHOOL

**A**PART of the business of the first Bear Creek Monthly Meeting held was the appointment of a committee "to open and superintend Firstday Scripture Schools." Those named on the committee were, Benjamin Smith, Wm. H. Cook, Calvin W. Carson and David Bowles Jr. In Ninth Month of this year the committee made a report that, "no suitable way opened for a school at Bear Creek, but one was opened at Summit Grove with tolerable good satisfaction." In the year following, viz: Ninth Month 16th, 1857, another report was submitted that one school was opened

## MEMOIRS OF QUAKER DIVIDE

---

at Bear Creek and one at Summit Grove for a little more than three months to their satisfaction.

There does not seem to be statistics as to the numbers enrolled or who were the officers. The methods of conducting the school were somewhat different from those used at present. "Uniform" or "Graded" lessons were unknown. In the more advanced classes, or in fact all who were old enough to read, the book method of Bible study was used. Each class made a selection of the book it wished to study, so it might sometimes occur that one class would be studying Matthew, another Luke or John and at the same time a class would be occupied with the book of Romans. These books were studied chapter by chapter just as they came. Frequently a whole chapter was assigned as a lesson. Class exercise usually began by reading the lesson over verse by verse. Then followed discussions on the subjects suggested with frequent references to other Scripture on the same subject.

With the "infant class" the exercise was different. A steady Quaker man or woman was selected for teacher who read to them from the Bible such stories as Noah and the Ark, the story of Joseph, the child Samuel, etc., and then talked it over with the children. They were also drilled in answering such questions as: "Who was the first man?" etc., or committing to memory the Ten Commandments and other similar Scripture.

Every member of the school brought a Bible or Testament, as "lesson helps and Quarterlies" had not then appeared. The school usually opened at 10:00 a. m. by a Scripture reading by the superintendent. The closing began by the members of the school answering miscellaneous Bible questions which had been presented by someone the Sunday before. These questions introduced a variety of subjects. Some were easy, as, Who were the Honorites?" Others were kind of conundrums, as Who to angry passion grew, and by one cruel murder slew, the fourth part of mankind?" Another

## MEMOIRS OF QUAKER DIVIDE

---

might call up some difficult text for explanation like, "What is meant by, "I will give unto thee the keys of the Kingdom of Heaven?" Still another, some Bible doctrine like, explain Ephesians 4:5, "one Lord, one faith, one baptism."

These disposed of "citations" came next. Each member was expected to commit to memory a text of Scripture and standing up with his class recite the same. One source of ready-made supply for citations was Barclay's Catechism.

Bear Creek Bible School reached its highest in attendance and perhaps its efficiency in 1880, a few years after the separation in the church. This year the records show a total enrollment of 180, with an average attendance of 93, and 11 classes. The largest attendance at any one time was 130, the smallest 61. A. W. Lewis was the superintendent, a position for which he seemed especially qualified. During the 80's Mission Sunday Schools were organized and kept running during the summer by workers from Bear Creek school. These were located at Wiscotta, Latural Hill, the Newlin school house, Garden Grove, Longmire school house, Cottonwood and McKibben school house.

A Friends church was organized at Wiscotta which has since been discontinued. The United Brethren organized at McKibben and Longmire school houses, the former became Hickory Grove and the latter South Coon Chapel.

The meetings for worship of this time were free for all who wished to take part. The report of a meeting in 1888, appended illustrates this. A meeting other than those regularly held, was kept up by the young people on Firstday afternoon or evening.

Bear Creek Friends' Bible School of 1914 has a total enrollment of 110 with 8 classes, 3 of which are organized. Levi R. Cook is superintendent. The attendance on June 28, 1914, Children's Day, was 80, "and one year ago today, 69.

The beginners and the two next higher classes are

## MEMOIRS OF QUAKER DIVIDE

---

arranged in the class room in the southwest part of the building. The others are in the main room. A visitor entering during the recitation hour might be impressed with the confusion, a babel of voices as though all were trying to talk at once. Watching awhile, he might notice that the teachers were making most of it, and would draw the conclusion that the teachers were reciting the lesson for the benefit of the classes, the part of the class being to listen only. If he were present at the opening he would hear a hymn or two lead by the organ, a short Scripture lesson by the superintendent, a word of prayer by him, or he call upon some member of the school to lead in prayer while the school stands. Then roll call of officers and teachers by secretary and class work begins. The closing would be reading of the minutes of the day, a call for birthday offerings and a closing hymn. The school has a Cradle Roll and Home Department, but has no Mission Schools and has not had for several years, and the church does not have an out station.

The annual statistical report published in the minutes of Iowa Yearly Meeting, 1914, shows the membership of Bear Creek Monthly Meeting to be 167; of this number 17 are associate and 28 non-resident. This leaves a total active resident membership of 112.

The report also shows the following expenditures for the year: Quarterly and Yearly Meeting assessments, \$103.40; Pastoral Support, \$600.00; Evangelistic Work, \$129.60; Janitor, lights, fuel, etc., \$165.00; Bible School Supplies and State Work, \$40.86. Total for home work, \$1038.66. Total for Foreign Missions, \$345.03, making a grand total of \$1383.69. The total value of all church property is given as \$3550.00.

### THE WOMAN'S CHRISTIAN TEMPERANCE UNION

The Bear Creek W. C. T. U. was organized in 1886. In 1888, there was an enrollment of seventeen members and twenty-five members of the Band of Hope. The report for the quarter end-

## MEMOIRS OF QUAKER DIVIDE

---

ing June 1st., state that one mass meeting had been held and one lecture given. Another quarterly report ending September 1st., 1890, gives the number of members as fifteen, nine of whom were listed as paying members. \$17.50 had been paid out for Temperance work, and \$2.00 for the Benedict Home. Ten meetings had been held and one lecture given.

Sometime during the winter of 1890-91, Dallas county W. C. T. U. convention was held at Bear Creek. At the time there was a split pending in the Union over politics. Part were in favor of throwing the influence of the Union on the side of the Republican party, and part were for favoring the Prohibitionists. This question was fought out on the floor of the convention and resulted in a victory for the Prohibitionists.

The Bear Creek Union had not taken sides, and did not during the discussion. When the split came, it still remained neutral, and so was left alone. Not deeming it best to attempt to continue under such circumstances it soon disbanded.

## THE YOUNG PEOPLES' SOCIETY OF CHRISTIAN ENDEAVOR

"The committee appointed in Second Month last, to confer with the executive committee of the Christian Endeavor report the work attended to."

The foregoing quotation is from the minutes of Bear Creek Monthly Meeting held Sixth Month 28th, 1890. This is the earliest recorded reference to the society. The exact date of organization is not at hand, as the earlier records of the Society are not available. The earliest records found are dated Twelfth Month 9, 1891, from which the following is taken:

"The subject of literature was before the meeting. On motion, a committee was appointed to procure needed cards, and the executive committee was to be such committee.

Naomi George was taken into the Society.

## MEMOIRS OF QUAKER DIVIDE

---

Of the five members appointed to attend the Union Endeavor at Stuart, four attended.

On motion, Willis Craven was appointed on the organ committee.

The meeting then adjourned by singing "Blest be the Tie That Binds."

At a business meeting held Eighth Month 2, 1893, officers were elected as follows:

President, Alistus Hadley; Vice President, S. E. Lewis; Recording Secretary, Amy Smith; Corresponding Secretary, Emma Compton; Treasurer, Bert Newlin.

The following committees were appointed:

Look-out—John Mendenhall, Emma Compton, Ernest Cook, Amy Smith.

Prayer Meeting—Bert Newlin, Ollie Compton, S. E. Lewis.

Missionary and Temperance—Anson Hadley, Levi Cook, Julia Lewis, Emma Compton.

Social—Della Edwards, Will Smith, Will French.

Music—D. M. Edwards, Eva Compton.

In 1897, the membership enrollment was twenty-one and in 1903, the number on the roll was twenty-seven. The present membership is thirty-one.

The Society meets on Wednesday evening of each week and in conducting its prayer meetings, generally follows closely the form outlined in the Christian Endeavor World.

## WOMAN'S FOREIGN MISSIONARY SOCIETY

The Woman's Foreign Missionary Society is another, organized in 1893. This society has been quite active in assisting Friends Mission on the Island of Jamaica W. I. They hold society meeting each month and have sometimes kept up a Junior Missionary Band. This society is auxiliary to the W. F. M. S. of Iowa Yearly Meeting. The membership has never been large.

Referring again to statistics of the Monthly Meeting; When the year 1895 is reached, there seems to

## MEMOIRS OF QUAKER DIVIDE

---

have been a general breaking up. The report shows, "The number of members last year was 372." Then is listed a decrease of 149; by death 2, certificate 44, resignation 2, disownment and release 101, leaving a membership for this year of only 223. Looking over the minutes of the year preceding this report, long lists of names can be found of members "dropped," the counterpart of those lists, "received by request" of the years preceding.

The statistics of 1904 show members last year 258; this year 260, 64 of whom are non-resident. Passing on to the year 1911 the official report shows the total membership to be 162 with 29 associate and 42 non-resident members.

### RECORDED MINISTERS

The ministers recorded during this period were as follows:

In 1881, John W. Stribling, Mary Ellen Hadley, Francis Marion George and Edward Hadley.

1884, Thomas E. Bott.

1886, Louis L. Nichols.

1889, Jesse C. George.

1890, Darius B. Cook.

1891, Wm. Jasper Hadley.

1892, Charles D. Cone.

1905, Ruth Brown.

Of this number three have served as pastor of Bear Creek Monthly Meeting, namely, Marion George, J. W. Stribling and D. B. Cook. One, W. J. Hadley, was associate pastor for one year, and one, Ruth Brown, was the wife of E. Howard Brown who was pastor at the time she was recorded. Three have also served as Evangelistic Superintendents of Bear Creek Quarterly Meeting, Marion George, J. W. Stribling and D. B. Cook. W. J. Hadley occupied the place of Superintendent of Evangelistic and Pastoral work for Iowa Yearly Meeting from 1900 to 1911, continuously.

Thomas E. Bott was converted at Wiscotta short-

## MEMOIRS OF QUAKER DIVIDE

---

ly before the Preparative Meeting at that place was organized. He was an active worker both as pastor and evangelist, and was largely instrumental in the organization of the Friends Meetings at Kendrick and Pleasant Ridge, in Green and Carroll counties. He died at his home in Wiscotta.

Lewis L. Nichols joined another denomination soon after he was recorded.

Jesse C. George was on the Island of Jamaica as a missionary when recorded. He soon joined another denomination.

To the foregoing list of ministers will be added those who were at one time members of Bear Creek Monthly Meeting, but were recorded by other Monthly Meetings after having located within their limits.

Martin Cook, Jacob L. Craven, Zimri Hadley, William L. Hadley, Charles R. Scott, John H. Hadley, Aaron McKinney, Endra D. Hanson, Emmet E. Hadley, Charles E. Lewis, David M. Edwards, Elkannah S. Craven.

Those who have been recorded by other denominations: By the United Brethren, Newton Craven, Lindley H. Bufkin, Lindley T. Craven. By the Conservative Friends; Ella Newlin, Charles E. Standing.

In 1884, Bear Creek Quarterly Meeting was composed of the following Monthly Meetings: Bear Creek, Stuart, Earlham, Walnut Center, Linden, Paton, Estacado and Mount Vernon.

The annual statistical report, Seventh Month shows a membership of 1270 and 28 recorded ministers.

### WISCOTTA MEETING

The Wiscotta Meeting referred to here was not a revival of the first one named in the preceding pages, but a new meeting in the same village. Among the mission Bible schools was one at Wiscotta school house. In some of these schools the sessions were followed by a meeting. This was one of them. These meetings were soon changed to evening and developed into a

## MEMOIRS OF QUAKER DIVIDE

---

series which resulted in a revival, in which a number of the Bear Creek Frends assisted. The inhabitants of the village was made up of familis, most of whom were in limited circumstances financially and still poorer in morals—in fact a veritable home mission field. As a result of the revival thirty-seven made application through John W. Stribling to become members of Bear Creek Monthly Meeting and were received. The meeting house, built by the first Wiscotta Preparative Meeting, was still standing on the original lot, but had been closed for several years. This new congregation now opened it for their meetings and were organized into Wiscotta Preparative Meeting, by Bear Creek Monthly Meeting. This was in 1881. A short time after this the original lot was sold and a new one purchased in the south-west part of the village and the house moved upon it. The Monthly Meeting of Eleventh Month 26, 1892 was held here. But by 1896 the congregation had so far declined that the house was closed. A request came to the Monthly Meeting in Ninth Month of this year, however, for the house to be again opened for Sabbath school and religious purposes. The request was granted and the house was placed under care of two members residing there. This was of short duration, for in Seventh Month, 1897, the trustees were empowered to sell the house and lot, which they did. The proceeds (\$85.00) was applied to the building of the parsonage at Bear Creek.

The meeting was not to die so easily, however. John W. Stribling purchased the property, fitted it up again for church purposes for the use of the Wiscotta people. To the few Friends families still remaining, others were added by moving in, and a Bible school was organized. Late in the year 1902, meetings began to be held again on Sabbath evenings. Then a revival meeting was held, many converted and reclaimed and united with Friends. Wiscotta Meeting had a new birth. This now became a regular out station, over which the Bear Creek pastor was expected to extend

## **MEMOIRS OF QUAKER DIVIDE**

---

care. The next move was for the Monthly Meeting to buy the property back. After some delay this was done, the consideration being \$225.00. Of this amount, \$160.00 was raised by subscription at Wiscotta and vicinity, and the balance by the Monthly Meeting. This was in Second Month 25, 1905. But the meeting seemed doomed to go down again. In Second Month 25, 1910, the property was sold for \$125.00 and was converted by the purchaser into a dwelling. The proceeds were again applied to improving the property at Bear Creek.

## Pastoral Care

**R**EERENCE has been made to meetings appointing committees to visit families. This work was reduced to a system and provided for in the Discipline, as revised in 1876, under the head of "Religious or Pastoral Care." "Ministers, Elders and Overseers, with such other Friends as the Monthly Meeting shall judge proper to appoint from time to time as helpers in the work, constitute a committee on Pastoral Care." This committee was expected to extend religious care toward the entire membership of each Monthly Meeting by visiting each family when it could be conveniently done, to encourage an establishment and growth in the divine life. They were to hold at least two meetings of the committee during the year, for mutual conference, edification and encouragement in the good work.

Bear Creek Monthly Meeting had such a committee. Probably the first reference to it is in the minutes of Tenth Month, 1881.

"A copy of a minute from the Quarterly Meeting on (the subject of) pastoral care was read and directed into the hands of the pastoral committee.

In Seventh Month, 1882, an extended report is made by this committee to the Monthly Meeting from which the following is taken:

"We have visited thirty-two families, held a few meetings at Wiscotta during the winter, and a series of meetings in Third Month, continuing three weeks. The Lord greatly blessed the work to the strengthening of believers and conversion of forty-seven souls and renewal of five others. The meetings at Wiscotta have been under the care of the committee and some members of it have attended most of the time."

By this report it appears that the committee had gone a step beyond the original idea of its appointment and had assumed evangelistic work as well as pastoral. Another report in 1886, states that most of the families had been visited.

## MEMOIRS OF QUAKER DIVIDE

---

Although the later Disciplines did not require such committee, it was kept up by Bear Creek until the adoption of the Uniform Discipline in 1902, but with its duties somewhat modified. It was the business of this committee to take the initiative in calling a pastor or evangelist, and was appointed by the Monthly Meeting without reference to their being members of the meeting of Ministry and Oversight.

The duties of this committee are outlined in the minutes of Seventh Month 24, 1893, the name being here the Evangelistic and Pastoral committee.

1. With the advice and consent of the meeting on Ministry and Oversight, to select a pastor for the coming year.

2. With the advice of the pastor to engage an evangelist to hold a series of meetings sometime during the year.

3. To appoint a leader of the meeting when the pastor is absent.

4. To arrange for ministers or other workers to hold special meetings.

### THE PASTOR

The pastor was the natural outgrowth of the evangelistic and church extension work. When a minister entered a community where there was no Friends' meeting, held a revival and received into membership a mixed company and organized a Friends' meeting, it seemed a necessity that such meeting should be supplied with a regular ministry. From a regular ministry it was but a step to a supported ministry. In time, the older meetings which had taken many new members, felt that the same applied to them, and accordingly arranged for a regular supported ministry. This supported minister was recognized by the congregation as its "pastor," and was virtually given the superintendency of all its work. Not the leading part in the worship alone, but of all the activities of the congregation.

Two special features of the pastoral system which

## MEMOIRS OF QUAKER DIVIDE

---

seemed revolutionary, were the "call" of a pastor by the congregation and pastoral support. The previous custom had been that the minister himself took the initiative as to location, making request to his monthly meeting for liberty for such service to which he felt called. The expenses incurred were usually borne by the meeting granting the liberty or by the pastor himself. An exception has been noted in the case of Oliver G. Owen by Bear Creek Monthly Meeting in 1866. The same thought seems to have been in the mind of Bear Creek Monthly Meeting in 1876, when a committee was appointed "to assist ministers traveling amongst us."

The subject entered the Yearly Meeting in 1878 when a committee was appointed, "to consider and provide some more efficient means by which the church can assist those engaged as ministers and evangelists."

The subject claimed the attention of the Yearly Meeting again in 1880, as the following minute will indicate:

"Met in joint session to consider the following proposition: The Yearly Meeting feels deeply the necessity of every congregation having the advantage of a living ministry in its midst, and it invites the subordinate meetings to carefully consider the circumstances of the local meetings composing them in this respect, taking active measures to remove financial and other difficulties that may stand in the way of either the Master's call to the individual or of his direction through the church. And this meeting cordially recognizes the right of meetings under the Lord's leading, to invite ministers or other Friends whom the Lord has qualified for that service, to reside and labor among them, temporarily or permanently as they may be called of the Lord, suitable provisions being made for their partial or entire support."

"A free interchange of sentiment was expressed thereon, but way did not open for its adoption."

## MEMOIRS OF QUAKER DIVIDE

---

In 1881, the Yearly Meeting provided for the organization of "Mission Meetings."

"Ministers laboring in isolated fields can organize a Mission meeting. He shall report the names of members of such meetings to his Monthly Meeting. The Quarterly Meeting's committee shall have care of such field, and see that the minister shall not fail for lack of necessary means. The Monthly Meeting shall, within a reasonable time, take into consideration the propriety of receiving them into full membership."

Again, in 1882, a standing committee was appointed on the subject of "New Meetings," whose duty it shall be to consider the needs of various meetings in respect to evangelistic and pastoral work. The meeting would encourage Friends to be liberal in placing money in the hands of the committee for carrying on such work."

In 1884, the Yearly Meeting's Evangelistic committee was appointed and organized by dividing the yearly meeting field into four districts with a superintendent for each.

But at Yearly Meeting in 1886, the pastoral system assumed a definite form. Below is an extract from the minutes on the subject, Minute No. 38:

"The committee to whom was referred the propositions from Ackworth Quarter recommended the adoption of the two following propositions:

1. That it is advisable for each particular meeting to have a regular ministry; and that meetings be encouraged to call and support ministers in laboring among them as pastors, as far as in their judgment may seem wise and practicable.

2. That the Evangelistic Committee of Iowa Yearly Meeting be authorized to provide as far as possible for the supply of ministers and workers in meetings desiring such help, and that they be instructed to give such pastoral advice and aid to needy places within their knowledge as the Lord may lead them to so advise.

## MEMOIRS OF QUAKER DIVIDE

---

"This meeting adopts the proposition and directs that an explanatory minute in regard to them be placed upon printed minutes.

### EXPLANATION

That all may clearly understand the reasons for the above action, the following explanations are subjoined:

By a regular ministry is not meant that a single person should be placed at the head of a meeting to do all the preaching, nor that there should necessarily be preaching in every single instance. The Lord has appointed the preaching of the word for the conversion of sinners and the edification of his church, and this is of itself a sufficient reason why the Yearly Meeting should desire that all meetings under its care should have the benefit of this divinely appointed means of growth and power. The fact has developed in the consideration of the subject, that there are many meetings within our limits that have long been suffering from this cause. Many of them feel their need. They long for clear exponents of the truth to come and labor among them. They would be glad that some one should have the pastoral oversight of the flock, and would willingly contribute of their means toward the partial or entire support of such, but they hesitate lest they should be disloyal to the principles of the Church. The Yearly Meeting encourages its meetings to consider well their needs in this regard and try as best they can to make provision for them. This action is not to be understood as interfering with the condition of these meetings where there are ministers laboring faithfully and efficiently in the Lord's work and yet providing their own support; it simply encourages all meetings to act wisely and earnestly with a view to their highest spiritual interests. Nor again, must it be construed as taking the worship and service out of the body and putting it in the hands of one or a few men who shall lord it over God's heritage. Our principles

---

## MEMOIRS OF QUAKER DIVIDE

---

forever forbid this. The pastor is to be one who shepherds and feeds the flock, who discovers and calls into active service all the various individual gifts, who not only gives time for such, but encourages and assists in their development. He is to have the oversight, not for his own repute as preacher and leader, but that the whole Church may be a living, working whole. This action of the Yearly Meeting recognizes the autonomy within the limits of the Book of Discipline, of the individual meetings, and makes them final judges of what pastoral oversight they may need. They are encouraged to act for themselves, but always with a view to the glory of God in the use of every divinely appointed means of grace.

This action of the Yearly Meeting is not to be construed as giving its evangelistic committee general jurisdiction over all individual meetings so as to interfere with their independent self-direction. It is simply to assist as far as possible, those meetings desiring help and to give advice and assistance to small needy meetings and little remote companies of believers, that they find to be in need of the larger wisdom of the superior body."

In 1887, the district system was changed and each Quarterly Meeting was asked to appoint a superintendent for itself. While one general superintendent took the place of the district superintendents. John Henry Douglas was chosen for this place. He came into the Yearly Meeting in 1882 and had been laboring as an evangelist. The extent of the field of Iowa Yearly Meeting is given in his annual report of that year. He says:

"Our field is very large. We have churches in Iowa, Minnesota, Dakota territory, Nebraska, Oregon, Washington territory, California and Texas, and individual members scattered in all the great Northwest. We have about one hundred churches with an average membership of one hundred. We have about one hundred and forty ministers. Some fifty of these are in

## MEMOIRS OF QUAKER DIVIDE

---

active work; quite a number of the others are aged and infirm. Others occassionally speak; some are mostly occupied in business. There are very many execellent helpers in gospel work who are not recorded ministers. A large portion of our ministers are poor."

On the subject of pastors he says:

"The need of pastors is now generally admitted, and there are very few meetings in our Yearly Meeting who do not feel this need. The important question now is, suitable pastors and how to support them. These matters will require time for adjustment. Some meetings are able to support a pastor, while in many other places two or three meetings could be united to support one, who could divide his pastoral labors among those meetings. We have these meetings supplied with pastors who are fully supported. There are six other pastors who have two or more appointments each, and fourteen with one appointment each. Most of these twenty are partly supported. Two or three support themselves entirely. Besides there are many who do a large amount of pastoral work, but who are not recognized as pastors. Quite a number of the above are also evangelists."

J. H. Douglas was general superintendent in 1888, and in his annual report has the following on the subject of pastor:

"I have devoted much time and prayerful care to this part of the work and am very thankful to say, under the blessing of God, great advancement has been made over any previous year. Last year we reported three pastors who were devoting their whole time to the work and were being supported. This year we report sixteen besides twenty others who are accepted as pastors, several of whom receive partial support. A few receive nothing but are doing good work. We are proving beyond a doubt, that to carry on our work successfully as we ought, pastors are a necessity; but in no place or in any case, do I know of the object being to assume lordship over the church, or the church

## MEMOIRS OF QUAKER DIVIDE

---

expecting the pastor to do their worshiping, thinking or work for them; but that being relieved as much as possible from business, he may devote his whole time to the Church and the field around him. We have very few churches but that feel the need of a pastor. One of the main reasons now given for not having such help, is lack of ability to support them. In quite a number of cases this is not true, as there is abundant means.

We have quite a number of excellent ministers and teachers who do not devote their whole time to the work. These are very important helpers in the work. They go out into neglected places from time to time. They are great help to pastors in their work, and we would encourage these and make way for the exercise of their valuable gifts.

We have also a number of good workers who are not recorded ministers. These are found helpful in our mission work connected with our churches in both city and country. They are found going from house to house among the lowly and afflicted, the tempted and fallen. I find it my pleasure and duty to give encouragement to every worker. I am thankful to know that our system of church work is such that every gift has full opportunity for exercise."

Near the close of the report he has this further to say on the subject of the ministry:

"We hear but little now of hireling ministry, for all know that no one is making money by preaching, and no one is preaching for money. In some places there is a little fear about system or anything like a plan for supplying the wants of a minister. When this fear does not get in the way of support, it is not so much matter, and yet I would strongly encourage system."

To the foregoing reports might be appended some results of evangelistic work in the Yearly Meeting as reported by the secretary of the evangelistic committee:

## MEMOIRS OF QUAKER DIVIDE

---

Year 1887.	Converted	1130
	Sanctified	72
	Renewal	386
	<hr/>	
	Total	1588
	Added to the church	288
Total payments by the committee		\$2038.29.
Year 1888.	Converted	430
	Sanctified	73
	Renewal	299
	<hr/>	
	Total	802
Total payment by the committee		\$1568.37.

### THE PASTOR IN BEAR CREEK MONTHLY MEETING

The first pastor in Bear Creek Quarterly Meeting was Daniel McPherson, who was called by Stuart Monthly Meeting in 1882. This came about as a result of a revival meeting held in the fall or winter of the year preceding by Noah McClane and Alfred Hathaway, ministers from Ohio Yearly Meeting. This meeting resulted in quite a number of conversions and accessions to the church. By advice of the evangelists a conference of the congregation was called and at their suggestion Daniel McPherson became pastor, although he was never officially so recognized by Stuart Monthly Meeting. He served for one year and was succeeded by Benjamin B. Hiatt, who was called in the same manner.

The first mention of a pastor in Bear Creek Monthly Meeting is in Second Month 25, 1890. as follows:

"The Evangelistic Committee report that they are agreed in proposing F. M. George as pastor until Yearly Meeting time on the same terms as last year, which is satisfactory to the meeting."

The "terms as last year," do not appear in the minutes previous unless it be in the Treasurer's report

## MEMOIRS OF QUAKER DIVIDE

---

of the month preceding, containing the following items:

Received since last report,	\$190.98
Paid out	207.89
Received for pastor	151.50
Paid to pastor	151.50

There being no further reference to the subject, it is likely that the call was issued by the evangelistic committee in the year 1889, and did not claim the direct attention of the Monthly Meeting.

The next pastor was Wm. Roberts, whose home was at Paton Meeting. He came to Bear Creek early in the year 1891 and held a revival meeting. The call was issued by the meeting Third Month 28, 1891 as the minutes show:

“Information was given by the Pastoral and Evangelistic committee that arrangements had been made with Wm. Roberts to be at our meeting once in three weeks until Yearly Meeting time. He is also to attend to the pastoral work in person or by arrangements with the pastoral committee, for which we think we ought to pay him for his expense and time, at least \$75.00. The report of the committee is satisfactory.”

During this year (Ninth Month 26) the Fourth-day meeting was discontinued by action of the Monthly Meeting, “and all that can are encouraged to attend the meetings of the Young Peoples Society of Christian Endeavor.” This meeting was held on Fourthday evening.

The minutes of Fourth Month, 1892, contain the following:

“The Pastoral committee reports they have under consideration the propriety of encouraging Darius B. Cook as pastor for this meeting. The meeting unites fully with the proposition and he is recognized as such.”

There seemed to be nothing said as to time limit or pastoral support.

He was prevented by sickness in his family from

## MEMOIRS OF QUAKER DIVIDE

---

regular pastoral duties. So before the close of the year the Pastoral committee agreed with Charles D. Cone to take up the work, for which he received \$45.00. He was a new member who came into the meeting that year, and was recorded a minister by Bear Creek Monthly Meeting in Eleventh Month, 1892.

Tenth Month 29, 1892, Deborah Smith was recognized as pastor "for the remainder of the present year, to devote one-half of her time to the church, and in consideration of her services we pay her the ratio of \$200.00 per year."

The monthly meeting received a communication from Bear Creek Quarterly Meeting on Ministry and Oversight in Fourth Month 1893, outlining the duties of the evangelistic superintendent of the Quarterly Meeting and the pastor, which was adopted by the meeting. It is given in full below:

"The Quarterly Meeting's Superintendent should visit each church at least once during the year, and give such assistance as may be desired in the selection of pastor. He may group in circuits such meetings as he may consider best, so that when churches are not able to support a pastor alone, they can thus be supplied. He may give such advice to pastors and members as he may deem for the best interests of all. When no pastor can be had, it should be his duty to visit and encourage them as often as possible. He should make all necessary arrangements when meetings desire his assistance to procure suitable evangelists.

The pastor should be able to preach the gospel. He should have the oversight and charge of all meetings for public worship. While he is expected to take the leading part in preaching, he is also expected to look after the development of the different gifts in all the members and use his utmost endeavors to develop the same. He should visit all the families at least once in six months, and become personally acquainted with the spiritual condition of all the members. He

## MEMOIRS OF QUAKER DIVIDE

---

should visit the sick and render all the help he can both public and private. He is expected to enter into sympathy with the young people, especially meeting with them socially and in Christian Endeavor, doing all he can to help them to a higher life and an interest in the Church. He is expected to attend the Sabbath school and have general charge of the same, giving such advice and assistance as will encourage both officers and scholars. In fact, he is to feel that he has the responsible position as leader in the church work. He should keep a correct account of the work under his charge, whether done by himself or others, and make a full report of the same to the superintendent when called upon."

By action of the Monthly Meeting, Eleventh Month 25, 1893, John W. Stribling was "employed as pastor for the ensuing year, to give one-half of his time to the work. He is to attend all the Monthly Meetings, one-half the Christian Endeavor Meetings and look after the pastoral work as the needs of the church demand." The church agreed to pay him \$200 for said services. He was making his home in Earlham at the time.

Darius B. Cook was the next pastor so recognized by action of the Monthly Meeting Tenth Month 27, 1894, he being a resident minister at the time. He was to receive \$125 payable quarterly. He was required to attend Sabbath School and meetings each alternate week, morning and evening, attend all the Monthly Meetings and one-half the Christian Endeavor Meetings and look after the pastoral work as the needs of the church may demand, which shall be agreed upon by the pastor and the Pastoral and Evangelistic Committee.

Also W. J. Hadley is employed to attend our meetings each alternate Sabbath, for which we agree to pay him \$2.00 for each service attended, payable quarterly; and each of the above shall report to the Monthly Meeting in the Twelfth, Third, Sixth and Ninth Months.

## MEMOIRS OF QUAKER DIVIDE

---

At the time of this agreement, W. J. Hadley was making his home at Adel and D. B. Cook was attending meeting at East Linn every alternate Sabbath.

This continued until Ninth Month 28, 1895, when D. B. Cook was employed as pastor for the year and given complete charge, no other being associated with him. He was to receive \$250 for his services, which also was to cover expenses in obtaining assistance in a series of meetings. This was payable every three months.

During his term of service as pastor, D. B. Cook visited systematically, on the plan of the pastoral committee of past years, all the families of the neighborhood, which were willing to receive such visit. It was his custom to take with him a small company of his own selection and visit from four to eight families in a day. During the two years, over sixty families were visited, some of them, more than once.

At the close of his pastoral year, Isaac P. Cook, also a resident minister, was appointed his successor. During this summer, the parsonage was built, as has been related. First Month 28, 1899, Cassie Commons was employed as pastor until Yearly Meeting time. She, with her husband, Clinton Commons, had been doing pastoral work at West Oak Meeting near Glenwood, Iowa. This was the first pastor to occupy the new parsonage. She was to receive \$75 for the time employed, also the meeting directed that Isaac P. Cook should receive \$30 for his services.

Cassie Commons was employed for the next year, beginning Ninth Month 30, 1899, to receive \$300.

Ezra G. Pearson, who first came into the meeting as an evangelist in 1897, was the next pastor. His period of service began Ninth Month 29, 1900, and continued for the four years following. The first year he received \$360. The next year this was raised to \$400, and the two following years he received \$450.

It was during his pastorate that the meeting house was remodeled, as previously stated, meetings

## MEMOIRS OF QUAKER DIVIDE

---

being held in a tent and school house during the time.

The following report of the state of the Monthly Meeting from the Meeting on Ministry and Oversight, as required by the revised Discipline of 1902, will give an idea as to the meeting's estimate of its spiritual condition. This report appears in the minutes of the Monthly Meeting of Seventh Month 30, 1904:

"The majority of our members are spiritually alive and ready for their place in church work and service. About one-fifth cannot be depended upon for work and service, the cause of this being that they have fallen away from their saved experience.

The meeting for worship on Firstday morning is attended by all the members. The attendance at the Firstday evening meeting is usually small at the ordinary service, but on extraordinary occasions the attendance compares favorably with the morning service. About one-third of the membership usually attend the Monthly Meeting, and these the older members. Family devotion is the custom with most of the families.

There has been harmony among the members in their dealings with one another in business and social relations, also in transacting the business of the church. The same has been true in the relation of the church with those who are not in membership with us.

In addition to the regular meetings, a meeting on Fourthday at 10:00 o'clock A. M., appointed by the pastor, has been kept up a part of the year. The pastor has also kept up a cottage prayer meeting, and for a short time two.

The Young People's Society of Christian Endeavor has been held on Fourthday evening of each week.

The Bible School has been held regularly each Firstday morning at 10:00 o'clock.

The Woman's Foreign Missionary Society has an organization which meets once each month.

Inez and Birdie Batchelor held a successful series

## MEMOIRS OF QUAKER DIVIDE

---

of meetings during the year, at which about fifty were converted, reclaimed or sanctified. William Kirby also held a short series of meetings.

There has been a union camp meeting held at Redfield in which our pastor and the Wiscotta members assisted. Regular services have been kept up by the pastor at Wiscotta with the help of other workers; the regular services being at 3:00 P. M. every alternate Sabbath; the Firstday evening service at Bear Creek being sometimes supplied by other workers. The members at Wiscotta have kept up a Bible School on Firstday afternoon and a prayer meeting on Fourthday evening, and a meeting of the Y. P. S. C. E. on Firstday evening.

E. Howard Brown became pastor Seventh Month 30, 1904. He received \$435.00 per year and served for two years. He was succeeded by Calvin Bryan, a minister who had recently joined Friends for one year.

William S. Kitch was employed in 1907 and still held the position in 1914. For the past three years he has received \$600.00 salary and devoted all his time to Bear Creek Meeting, there being no out station.

### A MEETING

From notes taken by one present at this meeting. This is a fair sample of meetings for worship before the pastoral system was introduced at Bear Creek. If a minister had been present, the only change most probably would have been that he would have occupied the "head seat," and there would have been a sermon in addition to the other exercises.

"The meeting on Firstday Seventh Month 22, 1888, opened at 10:15 o'clock A. M. (the regular time was 10:00 o'clock A. M.) by singing No. 250 from Gospel Hymns—"We're Marching to Zion," followed by the Hymn "I Care Not for Ritches, Neither Silver Nor Gold."

A short but eloquent prayer was then offered by

## MEMOIRS OF QUAKER DIVIDE

---

Elkanah Cook, followed by prayer by Eli Compton. The hymn "Sweet Hour of Prayer" was sung by J. P. Osborn, who then offered prayer. Then W. P. Smith read from Rom. 12th chapter and from Matt. 5th chapter, stopping occasionally to make comments by way of teaching on loving our enemies, etc. Jasper Hadley followed with remarks on the same chapters; also Eli Compton on Matt. 5th chapter.

Remarks were made by Evaline Hadley of Earlham Meeting, urging the church to faithfulness in order that the vacant places left by the removal of fathers and mothers might be filled. D. B. Cook read from II Sam. 8th chapter and II Cor. 19th chapter, making some remarks on, "Behold a man running alone." Prayer by Stephen Hibbs and Anna Jane Compton followed.

Remarks on the Christian race by Stephen Hibbs, and on individual responsibility by J. P. Osborn, also remarks by Tacy Cook on "The Shepherd."

Although no minister was with us today, yet we were not by any means without a Shepherd, for the Good Shepherd was here leading us himself. John H. Hadley then started the hymn, "Dare to be a Daniel," which was taken up by the congregation and carried through. After the singing, John made some remarks on the subject of standing alone. Words of praise and remarks on personal responsibility by W. A. Barnett followed. Then the hymn, "Sing Them Over Again to Me," was sung.

Remarks on the subject of prayer by Anna Jane Compton: "We ought always to be ready to pray under whatever circumstances we may be placed. One night after we had gone to bed, one of our girls came to our room and said she was in trouble and wanted father and mother to pray for her. We arose and dressed at once and went into her room where she was and had a season of prayer. We prayed for her and she prayed for herself. We retired to rest again, leaving her rejoicing and happy, and she from that time on, has

## MEMOIRS OF QUAKER DIVIDE

---

been going on and growing in the Christian life. I thought what a sad thing it would have been if we could not have been able to have assisted her by our prayers."

Then followed remarks and words of praise by Tamar Pearson and Elkanah Cook, also remarks by William J. Hadley on keeping out of other people's way by being faithful to duty ourselves. Then words of praise by Esther Cook, and the hymn, "My Faith Looks up to Thee," was sung.

The first stanza of the hymn, "Must Jesus bear the cross alone" was repeated by Emaline Stribling and followed by some remarks.

Remarks by Perry M. Hadley of Earlham Meeting on taking up stones of memorial:

"Our fathers took up stones of memorial for us and we should do the same for succeeding generations by living holy and exemplary lives."

The hymn, "Must Jesus Bear the Cross Alone," was started by W. P. Smith and responded to by Stephen Hibbs with, "Bless God!" After the hymn words were spoken by John Allen, John French, Aquila Newlin and Curtis Barnett.

The meeting closed at 11:45 o'clock, by the congregation shaking hands after the time honored custom of Friends. After an intermission of about five minutes the Bible School began, continuing about one hour. W. P. Smith occupied the "head seat" during this meeting.

### ANOTHER MEETING

This was held on Firstday morning at 11:00 o'clock Second Month 25, 1912, William S. Kitch, pastor. The following is from notes by one present:

Pastor: "Has some one a hymn for opening?" One was selected by choir, the congregation joining. Two other hymns were selected and sung in the same manner.

Pastor: "Does some one feel like leading us in

## MEMOIRS OF QUAKER DIVIDE

---

prayer?" Two women in the congregation responded, followed by prayer by the pastor. Then another hymn, the number suggested by the pastor.

Announcements of the meetings for the week was given by the pastor.

The hymn, "Saved to the Uttermost," suggested and lead by the pastor was sung. The sermon by the pastor on, "Saved to the Uttermost," from Acts 6: 5, "Stephen, a man full of faith and the Holy Spirit."

"Testimony" meeting began voluntarily, without the pastor's suggestion. During this part of the service, a hymn was started by a member of the congregation, then more testimonies, followed, the pastor suggesting that others speak.

The pastor called for all to rise who were willing that the Lord should have his way with them. Most of the congregation arose. While they were standing, the pastor offered a short prayer, closing with a benediction, which dismissed the congregation.

This is a fair picture of a Firstday morning meeting conducted under the pastoral system. Frequently there are no other services except what the pastor suggests, and not uncommonly, no other services, aside from singing, only what is done by the pastor himself.

## Foreign Missions

**B**EAR Creek's interest in Foreign Missions began when Evi Sharpless, a minister belonging to Summit Grove Monthly Meeting, residing at Casey, was granted a minute by his Monthly Meeting, liberating him for gospel service as an evangelist, on the island of Jamaica, West Indies, Eighth Month 6, 1881. His minute, having been endorsed by the Quarterly and Yearly Meetings, and being furnished proper credentials from the United States government, he sailed for the island in the Eleventh Month of this year. William Marshall accompanied him and remained until Second Month, 1882.

The first year was mostly occupied with work in Kingston and vicinity, the place of landing on the island. But early in 1883, Evi changed his location to a mountainous district north of Kingston, known as Cedar Valley, but later as Glen Haven. Here by urgent request of the people amongst whom he was laboring, he changed his original plan for a time, and decided to start a mission. The upper floor of a coffee house was secured for the purpose and work began. Before the end of the year, Iowa Yearly Meeting had adopted Jamaica as its mission field and sent Jesse and Elizabeth Townsed to assist at Cedar Valley. Evi, being thus relieved of the mission, began evangelistic work again, confining his labors to the north and west parts of the island. He returned to the mission in the autumn of 1884.

In the First Month, 1885, he went to the extreme east end of the island for the purpose of opening a new work. He had visited this locality in 1882. His first meeting was held at Hector's River, and later meetings were also held at Amity hall five miles south.

In Fifth Month of this year, he returned to the United States to plead the cause of Jamaica with the Yearly Meetings, his own being one of them. By his recommendation, about twenty applicants for member-

## MEMOIRS OF QUAKER DIVIDE

---

ship from Cedar Valley were received into membership by Stuart Monthly Meeting. Others were received by Spring Dale Monthly Meeting on the recommendation of Jesse and Elizabeth Townsed. Of these members, a Monthly Meeting was organized by Spring Dale, at Cedar Valley, Seventh Month 4, 1885. Also in this year, about thirty members were received from Amity Hall and Hector's River by Bear Creek Monthly Meeting, by recommendation of Evi Sharpless.

When Evi returned to the island in the autumn of 1885, he took with him three substantial helpers, Friends from New England, a subscription of about \$2000, as a result of his labors in the states, and a ready made chapel and mission cottage. A lot was purchased from the Happy Grove estate, owned by James Duffus, upon which the buildings were erected, and Seaside Mission had its beginning. Here the Second Monthly Meeting on the island was established by Bear Creek Quarterly Meeting in 1888. These three workers soon returned home, and left Evi in sole charge of the mission, where he remained another year.

In Third Month, 1887, he bid good-bye to Jamaica, feeling that his work was accomplished, leaving William Greene, who had been sent out by New York Yearly Meeting, in charge of Amity Hall, and Jesse and Elizabeth Townsed, who had recently come from Cedar Valley in charge of Seaside. Here they were soon relieved by Josiah Dillon, who came from Bangor, Iowa. He remained two years.

He began by improving the Mission property, fitting up a basement under the meeting house for school purposes. School was opened here on New Years day, 1888, with Mary Dillon, daughter of Josiah, as teacher.

In this year, the interest of Bear Creek Monthly Meeting in Foreign Missions was greatly increased by one of its own members joining the mission force in Jamaica, Naomi George, daughter of Evan and Asenath

## MEMOIRS OF QUAKER DIVIDE

---

George. She reached the island Eleventh Month 18, 1888 and began work the next day as teacher in Seaside school, in connection with Mary Dillon, taking charge of the primary department. She had had experience as a teacher before joining the mission. She also took work in other lines, such as Band of Hope, Sabbath School and regular gospel meetings.

In the summer of 1889, Josiah Dillon sailed for the United States, leaving Mary Dillon and Naomi George alone on the island. They conducted the work as best they could, keeping up the school and meetings at Seaside, Amity Hall and Hoardly, the other stations being given up for the time.

Up to this time, results in the Jamaica field had not been what many people of Iowa Yearly Meeting had hoped, and discouraging reports concerning the work had raised doubts about Jamaica being the proper field, and the question was raised of abandoning the work. These were the conditions Josiah Dillon found on his return. But he, with some others, still believed in the mission. He visited his own Yearly Meeting, and also some of its subordinate meetings, one of these being Bear Creek. While here, he visited at the home of Evan George and here met Jesse C. George, a brother of Naomi. Largely as a result of this visit, Jesse, agreed to go to Jamaica and take charge of the work vacated by Josiah Dillon. Accordingly, Jesse, sailed from Boston Ninth Month, 1889, reached the island after a prosperous voyage and assumed the duties of his position. His time was mostly occupied with pastoral work and preaching, frequently three times on Sabbath. One incident of his stay, which meant much for the future of the mission work on the island, was the purchase of Happy Grove estate by Iowa Yearly Meeting. Being informed that the estate was about to be sold, and pass into the hands of an East Indian, hostile to Friends, and thus confine the mission to the lot on which the meeting house and cottage stood, he was determined to prevent this. Mount-

## MEMOIRS OF QUAKER DIVIDE

---

ing his horse, he rode to Port Antonio, the headquarters of the Boston Fruit Company on the island, and presented the situation to Captain D. L. Baker, the president of the company. As a result, Captain Baker purchased the estate for Friends, advanced the necessary sum, \$2100, and secured the title. Iowa Yearly Meeting paid back the amount of purchase in three years. Captain Baker thus began as friend and helper of Friends Missions in Jamaica, which only ended at his death.

In the spring of 1891, Jesse George requested, on behalf of the people of Jamaica, for Evi Sharpless to return to them again for special evangelistic work. He responded to the call, taking with him Arthur H. Swift of Worcester, Massachusetts, who went as teacher in Seaside school. He had visited the island before in the spring of 1889, in company with Rufus P. King of North Carolina. They reached the Mission in Fifth Month, and one week later, Jesse and Naomi George—the latter in poor health—sailed for America.

Evi's visit resulted in a revival of a satisfactory kind at the mission, and after a stay of three months he returned, leaving Arthur Swift alone on the island. But help was on the way in Gilbert L. Farr of Oskaloosa, Iowa, who reached the island Eleventh Month 9, 1891, and at once took charge of the work. It was agreed between the workers that Arthur Swift should take charge of the work at Amity Hall, to which he felt especially called, and Gilbert Farr should take Seaside.

After spending one year and a half at home, Naomi George returned to Jamaica mission field, to again take up the work. On Eleventh Month 25, 1892, she was married to Arthur H. Swift at Seaside chapel, and they began their married life at Amity Hall Mission, where through the efforts of Arthur, a commodious chapel had been erected. Here Naomi entered into the work with her former energy. She started a Royal Temperance Legion and took her place in the Sabbath school and class meeting.

## MEMOIRS OF QUAKER DIVIDE

---

"Her health, however, forbade her continuing long in the duties she had assumed. She was attacked with pleurisy, followed by fever, while her husband suffered also from the same disease. Husband and wife were both very ill, the attending physician ten miles away, and kind friends who could minister five miles distant. Anna M. Farr, from Seaside Mission, did what she could, her husband at that time being in the States. The doctor advised that the family be removed to Seaside, and the change was made. Here the husband began to improve, but the wife, after a brief convalescence, felt symptoms of a relapse. On Sabbath night, she rapidly grew worse. One week from the following Tuesday—August 29, 1893—about four o'clock in the afternoon, she quietly passed away. Before the first year of their happy married life had closed, a simple but substantial tomb had been placed in Seaside chapel-yard, to mark the resting place of the devoted wife and loving worker, and her little babe. They enjoyed each other in a way known only to the loving husband and wife, engaged in mission work. Happy hopes of a loving home life and successful work had filled their minds, when it was suddenly dashed away. While one was removed to the brighter home, the other buried his dead and hastened to the north."

The blow fell heavily upon the work, but the little church held together under the care of Gilbert L. Farr. He labored under disadvantages to care for the work, some of the time having to neglect the Seaside field. H. Alma Penrose soon came as a helper, however, and took charge of the work in the Amity Hall district.

The interest of Bear Creek Monthly Meeting in the Jamaica mission did not wane with the death of Naomi G. Swift. Contributions to the work have been liberal. In 1904, the Missionary Committee reported the contribution for the year from all sources was \$103.31, and in 1912, the official report appended to the minutes of the Yearly Meeting shows a total of \$269.48 collected by Bear Creek Meeting for foreign missions.

## MEMOIRS OF QUAKER DIVIDE

---

Bear Creek was also interested in Foreign Missions in the opposite direction from Jamaica—Alaska, its representative being Charles H. Edwards, although he was a member of Kansas Yearly Meeting at the time. He was the son of Ira W. and Naomi Lindley Edwards, and was a birthright member of Friends of West Union Monthly Meeting, Morgan County, Indiana. He was born Sixth Month 5, 1864, and came to Bear Creek with his parents when about two years of age. He was converted in early life and became much interested in religious and educational work. He graduated from the Dexter Normal School, when about twenty years of age, and began life as a school teacher. He removed to Kansas, locating at Lawrence as teacher in the Academy, to which Meeting his membership was transferred in Tenth Month, 1887.

The following is taken from the "Christian Worker" of Second Month 25, 1892:

"Notwithstanding very good salaries are paid to teachers in Alaska, the board of education finds great difficulty in getting teachers for some of the remote districts which are wholly apart from white settlements, and often for months at a time are cut off from communication with the outside world.

For this reason, the government has sought to aid the different churches which have established missions in Alaska, by allowing the teachers appointed by the Mission board to draw government salaries. It was to such a position Charles H. Edwards went nearly three years ago, under the direction of Kansas Yearly Meeting of Friends. But his work was by no means confined to teaching. On Sabbath he had one service for the natives and one for the white miners, some two hundred of whom worked in the great Treadwell gold mines on Douglas Island. He also conducted Sunday School, and in the intervals found time to go down among the miners' quarters and supply their tables with wholesome literature kindly sent him for that purpose by eastern friends.

## MEMOIRS OF QUAKER DIVIDE

---

Finding most of the miners unable to read, he started a night school for them and more than one gray-headed pupil will bless his name for having through great patience and persistent effort, taught him to read and write. He also found the time to greatly aid in the conducting of the industrial branch of the Mission.

And some odd moments snatched from his busy rounds, found him pouring over Greek and Latin, and no day was so busy that the Bible did not claim a portion of his time. He went to Alaska expecting to remain two years and then return to fit himself for the ministry. From this purpose he did not change until having resigned his post at Douglas Island last spring, the board of education offered him the teacher's place among the Kake Indians on Kake Island, an out-of-the-way place in Southeastern Alaska, nearer Ft. Wrangle than any other white settlement, and reached from that point by canoe. From Ft. Wrangle Ninth Month 3rd, he last wrote:

"I had thought to come home at this time, but I have been heavily in debt, and it seems that the Lord has put this means in my hands to pay it all off if I can stay a year longer, and at the same time can do a great deal of good. I am going to establish and conduct a school among the Kakes on Kake Island. I have with me an interpreter, my library, an organ and a year's rations or two. We start by canoe in a few hours, and I do not expect to see a white man again until next June."

In some way, between that time and his death in January, he found ways to get letters into the post-office at Wrangle. Two of his letters, having brief historical accounts of the Kake Indians and their customs, were published in the Newberg, Oregon, Graphic. One letter dated November 14th, contains the following:

"The Indians are beginning to come in now. I had ten children in school yesterday. They seem so anxious:

## MEMOIRS OF QUAKER DIVIDE

---

ious to learn English. I have been used to the utmost indifference in regard to schools among natives, and this eagerness is an agreeable surprise to me. I know the novelty of the thing, there never having been a school among them, partly accounts for it. But I see back of all the novelty a spark of true interest which I shall exercise all my wits to fan into a blaze. I have mastered the Thlenget language sufficiently well to translate a little Bible and short sentences.

"These are bad Indians, but they have never been much contaminated by contact with the whites. If they could be taught just as Duncan has trained his people, they would be just as firm for the right. I am sure that missionary work among them will be far more fruitful than among those who are brought under the influence of the trading, money-grasping, liquor-drinking whites."

The last letter received from him, dated December 23rd, says: "School is progressing finely. I have a hundred pupils. My house is so small that I am forced to divide them into three sections. I have the Kindergarten in the morning, the school proper in the afternoon and a school at night, where we do nothing but talk English. I have school on Saturday too, because these homes are so miserable that the children ought to be elsewhere as much as possible. I gave them to understand that I expect them on Sabbath just the same as any other day. I am doing the Saturday work, the night work and Sabbath work on my own responsibility. I am supporting my own interpreter at my own expense. The Lord is blessing me, and I believe, the work."

The next word received is that he died at Sitka, January 15th, from a pistol shot received at the hands of Malcom Campbell, some days previous.

The government prohibits the importation of liquor into Alaska, but the law is easily evaded, and large quantities are smuggled in. It seems that

## MEMOIRS OF QUAKER DIVIDE

---

Charles had written to the Friends at Douglas twice, concerning trouble he had been having on account of the coming of whiskey vendors. About the 11th or 12th of January, the same parties, Campbell and Elliott, came again and tried to get his interpreter, an Indian boy educated at the mission on Douglas Island, to drink, but the boy refused. It seems from the meager account received, that Charles then undertook to prevent the landing of any more whiskey, and was shot by Campbell, the ball taking effect in his head and rendering him unconscious. The smugglers then took him to Sitka in their boat, which necessitated the exposure of the wounded man to the damp cold weather of that region, for two or three days, and giving themselves up, were tried and set at liberty. Such is the account given by the two men who killed him. There were no other witnesses of the way in which he came to his death except the natives of Kake Island. If his interpreter is still living, he may be able to give the facts. Otherwise it is not probable that the truth will ever be known.

All who knew Charles H. Edwards will know that he died at his post of duty, faithfully doing what he believed his Lord required of him in the trying situation where no human council was to be had. Thus sadly, at the hands of vicious and worthless law breakers, goes out one of the purest and noblest of lives. Just entering the prime of young manhood, Charles H. Edwards was gifted with great ability. He was an incessant worker, a hard student, a deep thinker and an eloquent speaker. He was wholly consecrated to the Master's service, and his motto was, "Let the world be better because I have lived in it." Had he lived, his sphere would not long have been limited to a lonely isle of the sea.

The following additional account of the death of Charles H. Edwards is from a private letter to Ira W. Edwards from J. C. Connett, M. D., superintendent of

## MEMOIRS OF QUAKER DIVIDE

---

Friends' Mission work on Douglas Island, dated February 2, 1892, and published in a local paper:

Dr. Connett visited the mission on Kake Island February 1st for the purpose of ascertaining, as far as he was able, the facts in the case. January 11th, in the evening, a small sloop manned by Malcom Campbell and George Elliott anchored about two miles from the Kake village. After an investigation by his interpreter, Charles decided to arrest the men and take them to Wrangle pending an investigation by the authorities, in order to prevent the landing of their cargo of liquor on the island. Accordingly, with thirty of his Indians, he boarded the sloop, overpowered and bound the men, and as he supposed, secured all their arms. His party went unarmed, and had been instructed to hurt no one. After the arrest, the natives were sent back to the village with the canoes, except two, whom Charles kept with him on board the sloop. On nearing the shore, the natives heard shots from the sloop, and instead of sailing toward Wrangle, it started in the opposite direction. The natives did not know what had happened, but knew something had gone wrong. From that time the knowledge of what occurred depends upon the murderers themselves. The two natives were no doubt murdered and thrown overboard, as nothing was heard of them.

Campbell states that he succeeded in freeing his left hand, secured a revolver from under a bunk, which had been overlooked, and began firing. Charles received three shots, one taking effect in the right nostril, ranging upward to the left, one at the apex of the right lung, and another in the right thigh. The men were out three days and a half after the shooting, before they reached Sitka. The natives confidently expected Charles to return until the day before Dr. Connett and his party arrived, when a party of Indians who came from Killesnoo told them Campbell and Elliott had put in at Killesnoo with Charles on board in an unconscious condition.

## Starting A School

**B**EAR Creek Monthly Meeting was opened at Bear Creek July 16, 1856, to be held alternately at Bear Creek and Summit Grove. Accordingly the next meeting was held at Summit Grove August 13, 1856. At this meeting a committee on education was appointed. Some idea of the importance of the subject may be inferred from the size of the committee for a new meeting. Those appointed were: Joseph Cook, Calvin W. Carson, Henry Winslow, Benjamin Smith, Cyrus Bowles, John Lee, Wm. H. Cook, John Ramsey, Lydia Kenworthy, Hannah Winslow, Keziah Cook.

One year from its appointment this committee made a report as follows:

"There are 79 children within the limits of the Monthly Meeting between the ages of five and fifteen years, and 32 between the ages of fifteen and twenty years. Total 111. Two schools have been conducted under the care of the committee; one for six months at Summit Grove now in session, and one at Bear Creek for three months, but closed in two months and five days on account of circumstances not under the control of the committee."

Darius Bowles, a younger brother of Cyrus and David Bowles Jr., was the teacher at Summit Grove. This six months' school began with a term in the winter of 1856-7. It was the second term which was in session when the committee made its report. Bear Creek was represented at this winter term, however, by at least one scholar, Nathan Compton. The school at Bear Creek did not begin until the spring of 1857. Deborah Walton was the teacher. She was the daughter of Edward and Polly Walton, and accordingly granddaughter of Richard and Elizabeth Mendenhall. She was married that summer to Calvin Mendenhall, which might have had something to do with the closing of the

## MEMOIRS OF QUAKER DIVIDE

---

school "on account of circumstances not under control of the committee." The teacher at Bear Creek in the winter of 1857-8 was Joseph Cook familiarly known as "Josie." Harmon Cook, one of the scholars, writing about this school over fifty years later says: "It was not much of a school but it was a school. Who went? I and John R. (his brother) Uriah Cook, Isaac Barnett, Wm. P. Smith, Mary Jane George and brother Lewis, the Males boys, Miss Bingman, Doaf (Joseph) Cook Nathan Compton, John and Will Ballard. There were not large school funds in those days and they were not long terms."

The Educational Committee reported August, 1858, that three schools had been conducted, one for three months, and one for two months, and one now in session, and that there were now 132 children of school age within the limits of the Monthly Meeting. The location of the schools is not given, but no doubt one was the school referred to above at Bear Creek, one at Summit Grove and one at North Branch.

Jesse Pickering taught the next school at Bear Creek in the winter of 1858-9. Harmon Cook mentions some "new faces" at this school among them, Newton Craven and his brother Linneus (Jake), Mary Pickering, sister of the teacher, Anna Jane Barnett, Ruth Compton, Allen Barnett, and his brother Eli, Lucinda Mills and her brother Elijah (Lige), Mary Ann Carson and others.

The records of the District Township of Union contain the following:

"Adel, Iowa, Nov. 19, 1858.

Having examined Mr. Jesse Pickering in regard to qualification to teach in common schools and finding him worthy, I hereby license him a teacher for a term of one year.

J. A. Reed,

County Supt. Dallas Co., Iowa.

The following also appears:

"Articles of agreement between C. Carson, J. Cook, J. Peppard, and G. W. Noel, of District Township

## MEMOIRS OF QUAKER DIVIDE

---

of Union, and Jesse Pickering, teacher, to teach in the public schools of said district for a term of two months beginning December 6, 1858, "for \$20 per month."

This was signed December 1, 1858. So it appears that at this term the school passed from under the management of the committee into the hands of the District Township of Union.

These were strictly Friends' schools. Some idea of what such schools ought to be can be obtained from the Friends' discipline of the time:

"It is therefore incumbent upon us to procure such teachers of our own religious persuasion, as are not only capable of instructing our children in useful learning, to fit them for business in relation to temporal concerns, but to train them up in the knowledge of their duty to God and towards one another.

"We propose that the reading of the Holy Scriptures form a part of the daily exercises of our schools, and that each scholar whose progress in reading is sufficient should be supplied with a copy of the Scriptures."

### SUB-DISTRICT NO. 5

The date of the organization of the District Township of Union, and the attendant circumstances do not seem to be available. The earliest date to be found in the township records is June 10th, 1856. Under this date LeRoy Lambert, school fund commissioner of Dallas county, notifies G. W. Noel of the formation of a sub-district in the township comprising parts of sections 3, 4 and 9. The first meeting of said district was to be held at the school house in Wiscotta on the 28th day of June, 1856. Mr. Noel was instructed to notify each elector by personal notice as far as convenient, and also to post three public notices of said meeting. This sub-district seems to have been numbered No. 9 and included the present towns of Wiscotta and Redfield.

The first available minutes of the district school board are about as follows:

## MEMOIRS OF QUAKER DIVIDE

---

"Wiscotta, April 15, 1858, District Township Board of Union met according to previous notice, Joseph Cook, president, presiding. Voted that the secretary procure or make a plat of the districts in the township. That the secretary and treasurer give bond to the amount of \$500. That a special meeting of the electors of the district be called on the 29th inst., at 1 o'clock p. m. Voted to adopt the rules of Jefferson's Manual."

At the next meeting May 9, Mr. Noel was appointed a committee to confer with the superintendent and other officers, as to "what is our duty in order to support schools the present year." June 19, 1858, voted to organize a new district south of the river to be called No. 4, also to number the sub-districts on the same plan as sections, beginning at the N. E. corner of the township. G. W. Noel was appointed a committee to consult with sub-district No. 1 concerning the setting up of a school in said district. Joseph Cook was appointed for the same purpose in regard to No. 4. When the board met October 16, 1858, it was voted, "That the board set up a four months' school in each of the sub-districts that will pay their own contingent expenses," and that each sub-district was authorized to employ a teacher if they will comply with the above. But the actual members of the sub-districts do not appear until the minutes of December 11, 1858, as the following entries indicate:

"Voted that John Lee be appointed a committee with John Jamison to visit schools in sub-district No. 1.

James Redfield and Geo. W. Noel be a committee to visit No. 2. L. D. Hewett and LeRoy Lambert, No. 3. Eli Scott and C. Marshall No. 4, and Joseph Cook No. 5.

Although the plat of the districts which the secretary was to secure does not appear on the records, yet from one prepared later it seems safe to conclude that the plat at this time was about as follows: Nos. 1, 2 and 3 lay north of a line beginning between sections 1

## MEMOIRS OF QUAKER DIVIDE

---

and 12, thence west to middle of 10, south to line of 15 and west to the township line. The west one-half of township south of this line was No. 4 and the east one-half, No. 5.

Later as we shall see, No. 7 was formed from the north end, and No. 8 from the south end of sub-district No. 5 which at present is No. 4.

As previously stated, the first teacher employed by the District Township of Union was Jesse Pickering, December 1, 1858. But the first sub-director of the Bear Creek district to contract with a teacher was Calvin W. Carson. The contract was with Darius Bowles for the term of eight weeks commencing on the Ninthday of the Fifth Month, 1859, for the sum of five dollars per week. The contract is supplemented by a statement dated, "the Sixthday of the Seventh Month (July) 1859," that the conditions of the same had been performed, signed by Calvin W. Carson, Director.

The names of the parents of No. 5 with the number of children of school age appear in the secretary's records about this time and are here given: Isaac and Asenath Mendenhall, Wm. H. and Keziah Cook, J. M. and Nancy Males, Henderson and Lydia McKinney, Alfred and Cathrine McKinney, Cyrus and Susanna Mills, Calvin and Deborah C. Mendenhall, Polly Walton, Joseph and Mary Cook, Joshua and Louisa Thornton, John and Anna Cook, Martin and Mary Jane Cook, John and Lydia Mendenhall, Layton and Rebecca Hawkins, C. W. and Ruth Carson, Josiah and Ruth Wilson, John and Nancy Bingman, Richard and Ruth Mendenhall, Eli and Zella Hawkins, Benjamin and Elizabeth Smith, Aden and Isabelle George, Ashley and Huldah Craven, Joshua and Diana Newlin, Dugan and Elizabeth White, Eli and Elizabeth Cronk, William and Jane Mendenhall, Isaac and Amanda Smith. The children of these families of school age were 39.

The teacher in the winter of 1859-60 was Jesse Pickering again. To him is credited the introduction of the study of Geography by the use of wall maps,

## MEMOIRS OF QUAKER DIVIDE

---

known at the time as "outline maps." The method of recitation was for the teacher or some scholar selected by him to "go over the map" pointer in hand, and the school to call out in concert, the place indicated. This took the form of a chant in some of its parts and would run something like this: "Vermont, Montpelier on the Onion river.—repeat—Massachusetts, Boston, on the Boston harbor, etc."

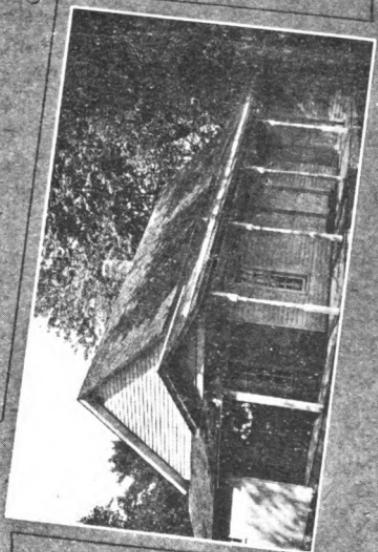
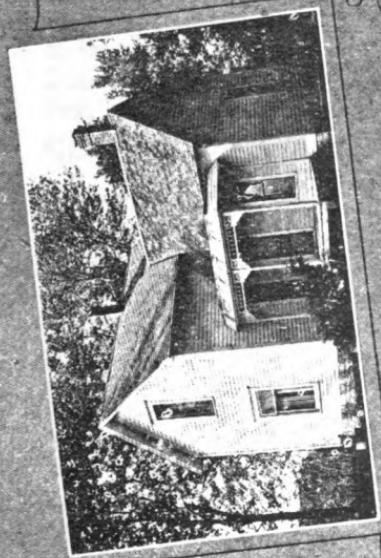
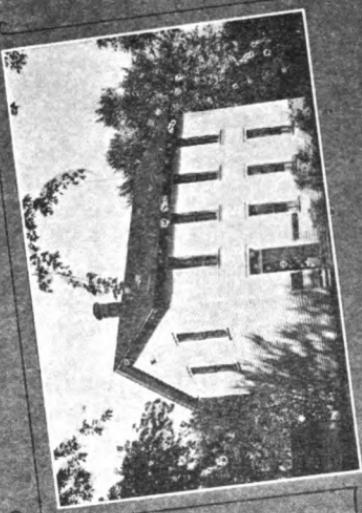
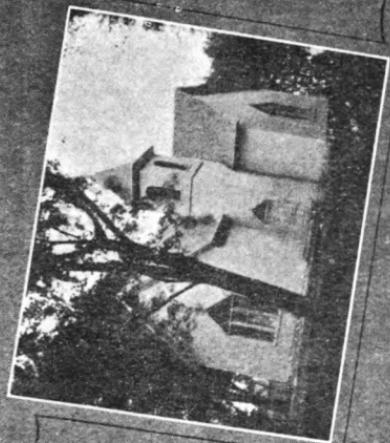
This part of the school exercises provoked some comment from the more conservative of the Quaker patrons. There was a tradition that Quakers should not sing nor practice music in any form, and this chant sounded so near like singing that it produced some dissatisfaction, but nothing was done to modify or prevent it.

Allen Barnett succeeded Jesse Pickering as teacher in 1860-1. To him is credited the advent of a writing school. He taught other terms at Bear Creek following this and later was engaged in nursery business in the vicinity of Earlham. From here he removed to Whittier, California, where he still makes his home. He was active in church as well as educational work and served several terms as clerk of Bear Creek Quarterly Meeting and was clerk of North Branch Monthly Meeting at the time of the separation in the church in 1877.

Jesse W. Dawson was employed for the winter term 1861-2. He was a young man from Ohio, a college student and a stranger in the neighborhood. Richard Price, one of the scholars says of this school, in 1887: "My impression is that the higher branches were first taught in this school, but Mr. Dawson's success was largely due to his ability to enthuse everyone with his work. He gave the most thorough, pains-taking drill in arithmetic—short methods and the reason of things. I owe my success in life largely to this winter's school."

Sometime after the close of this school he was married to Caroline Price. After their marriage he

**FRIENDS MEETING HOUSE  
NEW SCHOOL HOUSE**



**FRIENDS PARSONAGE  
CONSERVATIVE FRIENDS MEETING HOUSE**



## MEMOIRS OF QUAKER DIVIDE

---

taught a term in No. 6, Wiscotta district, and "Carry" was teacher in No. 3, known as the Pugh district.

Following Jesse W. Dawson was Mary Price in the summer of 1862 and winter of 1862-3. Her assistant in the summer term was Sarah E. Stribling. For teaching this three months' school, Mary Price was paid \$45.00 and Sarah E. Stribling \$8.75.

Darius Bowles taught the summer term of 1863 and Allen Barnett in the winter of 1863-4. The summer of 1864 L. C. (Louie) Lewis was teacher. There is a tradition about one of the small boys, who began his school days at this term, frequently failing to take school life seriously, would cause the teacher much trouble by taking unwanted liberties during school hours. Sometimes when he saw the teacher coming his way for the purpose of settling him, he would run to the northwest corner of the room and take refuge under a pile of unused seats, and from his cover would "bleat just like a sheep." One day things came to such a pass that the director, Joseph Cook, was sent for by the teacher. Learning that the director was on the way; the small boy sprang to his feet and striking his fists together cried out "I am the man for Josey." Josey came, but on his arrival there was "nothing doing," so he made a few remarks and returned home.

### CLOSING SCHOOL DAYS IN THE OLD MEETING HOUSE

The winter term of 1864-65 was taught by Mary Price. One incident of this term, as told by Wm. P. Smith, one of the actors, several years afterwards, is about as follows: "It was in the winter of 1864-5 when Mary Price was teaching, that several of us boys decided to join the army. We had agreed to meet at school on the morning of Friday, January 6, 1865, and start for Des Moines. All backed out but four of us, John Stribling, Newt Craven, Will Marshall and myself. We left our dinners at school so the teacher and small scholars would not surmise our purpose, and walked to Des Moines. We followed down the Cronk

## MEMOIRS OF QUAKER DIVIDE

---

hollow to 'Coon river and down the river a ways, then on as straight as we could to Des Moines. We enlisted next morning but the examining doctor would only take two of us, Will Marshall and myself. We received \$300 bounty from the 3rd ward of Des Moines. We kept \$25 each and sent the balance by John Stribling home to our folks."

Mary Price taught the spring term of 1865, and her brother, Richard Price, taught a two months' school in the fall. One occurrence out of the ordinary for Bear Creek at this school, was the attendance of colored children.

After the war closed, two families of ex-slaves from Tennessee, located in the district. The John Anderson family, consisting of John, known in the South as "Uncle Anderson," his wife Caroline, her son, William Chambers, known as "Bill" and a girl who came north with them, Mary Binum, located on what was then known as the Joe C. Cook place, now occupied by Anna M. Hadley. The other family, Pete Bell and his wife Lizzie, a sister of Caroline Anderson, located on the Dugan White place where Wm. H. Cook first settled, and later sold to Dugan White. There was quite a family of the Bell children, but only the two oldest boys, Salem and Turner, attended school. These families were pleased to be able to locate among the Quakers, who had long borne the reputation of being a friend to the slaves. In this they were not disappointed, although it required some patience on the Quakers' part to get along with some of the ways which they had brought with them from slavery. One season John Anderson managed to farm a little and raise a crop of his own, of course an experience wholly new to him. In the fall while showing his crop to Wm. H. Cook, he made this remark with some emotion:—"I feel just like my old master was goin' to take it all away from me." William replied, "If he should try that, I would have something to say about it." Election day in the fall of 1864, the time of Lincoln's second

## MEMOIRS OF QUAKER DIVIDE

---

election, Pete Bell was out all day electioneering for Lincoln. It was a stormy day and some of the voters hesitated to turn out. Wm. H. Cook was one of them. Pete found him at home sometime after noon and urged him to go. "What would thee do." asked William, if I should go there and vote for McClellan?" "I would rather have a log chain around your neck and fo' yoke of oxen hitched to it, than for you to do that." But of course William was just teasing the old man, for in those days the Quaker vote was solid Republican.

There was no school in the winter of 1865-6. It was decided that the house was too cold. This was not at all surprising, constructed as it was, with two thin walls of siding and ceiling and floor "square joint" and nothing to check the force of the north-west winds clear from Mt. St. Elias. One winter previous, some improvements were attempted to remedy this. A quantity of putty was secured and by a liberal application of the same, the great cracks between the ceiling boards on the north wall were completely filled. When all was finished, a roaring fire was set going in the old box stove and the room began to take on a feeling of comfort. Vain hope! As the room began to heat up, the basswood ceiling and putty began to shrink and, like the fool and his money, "soon parted." The summer term of 1866 was the last in the meeting house, for during this summer the schoolhouse was built. Darius Bowles was teacher. Sub-district No 5 paid rent for the meeting house for school purposes.

The minutes of the Bear Creek Preparative Meeting, September, 1861, contains a statement that a committee was appointed "to devise a plan and enter into arrangements for keeping the meeting house for the ensuing year." This committee reported next month that it had made arrangements with the Friends of sub-district No. 5 to keep the house and that said district have the house for school purpose, 6 months, 20 days per month, the coming year, which is satisfactory to the meeting."

## MEMOIRS OF QUAKER DIVIDE

---

In 1862, a similar committee made a report that it had made arrangements with the citizens of sub-district No. 5 to take care of the house for one year for the use of the room for school 6 months in the year.

In 1866, the board allowed Wm. H. Cook \$18.00 for rent for schoolhouse, which seemed to mean that cash was paid at this time for the use of the meeting house for school purposes.

In addition to the school work during this summer, was a lecture one Sunday afternoon. The lecture was by Nathan Mills, a Quaker. The subject of his lecture was "Astronomy." The chart he used was a bed quilt so quilted as to represent the solar system.

### THE "LOG CABIN" SCHOOL

In the early sixties there existed at Bear Creek and vicinity a kind of law and order organization known as the Vigilance Committee or Anti-horse-thief company. For place of meeting, a log house was built on the southwest corner of Dick Mendenhall's land. This house was used by sub-district No. 7 as a school house for several years, hence was known as the "Log Cabin School."

At a meeting of the township school board held in September, 1863, Caleb Burrows presented a petition asking for a division of sub-district No. 5, but it was laid on the table. At a meeting in February, 1864, this petition was again taken up and acted upon, with the result that a division was ordered as follows: The plat shows that it included sections 11, 12, east one-half of 10, and sections 13, 14 and 15.

Thomas C. Walsh, secretary of the school board, in his annual report to the township district meeting, held March 14, 1864, has this to say about the division of No. 5: "Some of you may wish to know why No. 5 was divided. My record and my knowledge of the matter answers that on account of inconvenience to many of the residents it was actually necessary, and therefore your delegates, the sub-directors, did it. It was not done on account of a want of harmony, nor the

## MEMOIRS OF QUAKER DIVIDE

---

fact of universal dissatisfaction and quarreling, for I believe they got along very well, but prudently considered a division necessary."

He follows this with remarks about District No. 1, which joined No. 7, on the north.

"The celebrated district No. 1 still has its face marred and bruised up generally,—in fact it always has a black eye, by the hard knocks and contentions of its friends and foes. It is in fact an unhappy district, badly diseased and needs rest and a surgeon. It is possible that amputation would help it. I would recommend that either its head or its tail be cut off. Its people will have to inform you which is its head and which is its tail—and it is possible that the board of directors may be called upon to do something for it by way of amputation." Mr. Walsh's complete report from which the above quotations are taken, was considered so good by the meeting, that he was given a vote of thanks and requested to present a copy to the Iowa School Journal and the Homestead for publication.

In 1866 the board proceeded to operate upon district No. 1 by "amputation" as suggested, by cutting a piece off the north end, which really belonged to Linn township. As far as appears, this effected a cure.

The sub-district organized by electing Caleb Burrows sub-director in the spring of 1864. He employed Rosett Puffer to teach the first school in the district. She began a three months' term in May of this year, in the "Log Cabin." The furnishings were in keeping with the house. The seats were split slabs; but in it Rosett Puffer taught two other terms, one in the winter of 1864-5, and in the summer of 1865. In the fall of 1865 the Cabin was moved to a new location on the southeast corner of the John Males' farm, now occupied by I. F. Harris. Richard Price was the first teacher in the new location in the winter of 1865-6. There being no school at Bear Creek that winter, some of the scholars attended at the Cabin.

## MEMOIRS OF QUAKER DIVIDE

---

Other teachers, who taught in the Cabin, until the new school house was built in the fall of 1871, were: Mary Price, Geo. W. Smith, Martha Noel, John Puffer, Evaline Allen, Eunice Hadley, Lavinia Horton.

The name "Log Cabin" lived for some time after the new house was built. These two districts, Nos. 5 and 7, were such near neighbors and so well acquainted that they mingle together frequently in school and literary work. Perhaps one of the last of this kind was the "Log Cabin Debating Society," about 1874. After debating a variety of questions, such as "Pursuit and Possession," and "Resolved, that secret societies are a nuisance," etc., some one suggested the following: "Resolved, that the Bible teaches that man possesses an immaterial and immortal soul." It seemed to originate with an Advent brother who wished to use the debating society to advertise his teaching.

John E. Jones, a Methodist preacher, accepted the challenge and agreed to take the affirmative. A plan of discussion was agreed upon, and in order to accommodate all who might wish to attend, adjournment was made to Bear Creek meeting house. The meeting was called to order by John Males, president, William Cronk being secretary, and the debate proceeded. When the secretary read the minutes of the meeting he had inserted that "these meetings will be continued from evening to evening until completed."

There seemed to have been some misunderstanding, however, on the subject of continuing and as a consequence the meeting adjourned sine die, which ended both the discussion and the "Log Cabin Debating Society."

Sub-district No. 8 was formed by a division of No. 5, by petition presented to the board October 11, 1870. It included all of section 25, 35, 36, and parts of 24 and 26. Wm. H. Cook was elected first sub-director.

In the summer of 1872, a school house was built on the southeast corner of section 26, by Alfred McKinney. The first term of school was in the winter of

## MEMOIRS OF QUAKER DIVIDE

---

1872-3. The teacher was Harrison Allspaugh, a home-steader from Lyon county, Iowa, and a bachelor. He was originally from Ohio and had served in the Union army during the war. He taught again the next winter. This school did not begin with many scholars and has never been large. The enrollment at the first term was about as follows: Orlando and Elsie Kenworthy, Asenath, Darius and Peter Cook, Jennie, Maggie, James, George and Mariah Fry, George, Lena and Dayton Orahood, Lizzie Wilson, Frank Copeland.

### BUILDING A SCHOOL HOUSE.

The idea of building a school house at Bear Creek originated with Bear Creek Preparative Meeting, as the following from the minutes of Third Month, 5, 1862 will show.

"The subject of building a school house at this place was introduced into the meeting and after some discussion and deliberation thereon resulted in the appointment of Eli Scott, C. W. Carson, Benjamin Smith and Joseph Cook, who are to confer together and propose a site, plan and probable cost, and report to next meeting."

Report of the committee. "1. That we build a stone house 28 x 38, 12 foot story. 2. That a lot be purchased joining the meeting house lot on the east and north, belonging to J. Cook and E. Hawkins. 3. That we only go forward with the work as fast as we are able, or by one step at a time, by getting the stone on the ground first, then the putting up of the wall, etc. 4. That Calvin W. Carson and Joseph Cook be appointed to superintend the work as it progresses, and report from time to time as occasion may require." The report was satisfactory to the meeting. If this building committee ever made a report, it does not seem to have been made a matter of record.

The next move to build a school house came from another source. April 18, 1864, a petition was presented to the school board by Martin Cook and others for the location of a house in sub-district No. 5, but

## MEMOIRS OF QUAKER DIVIDE

---

was postponed until the next meeting. The board met May 7, 1864 at Bear Creek and proceeded to locate a school house site as follows: "Commencing 34 and 80-100 rods east of the N. W. corner of the S. E.  $\frac{1}{4}$  of section 23, thence S. 23 rods, E. 14 rods, N. 23 rods, W. 14 rods to place of beginning."

Alfred McKinney was elected sub-director in March, 1865. By action of the board Sept. 2 he was authorized to contract for the building of a school house, a tax of 10 mills having been previously voted for the purpose. Sept. 13 he resigned and Wm. H. Cook was appointed his successor, but the contract for building the school house was not approved by the board until Dec. 30, 1865, A. McKinney being the contractor. December 24, 1865, the house was accepted by the board. The cost according to the bills allowed was about \$936.27. After the house was completed, some changes were made and others contemplated. One was a change of location. A request was presented to the board September 16, 1867, by Evan George that sub-district No. 5 be allowed to move the school house to a parcel of ground in the S. E. corner of the west  $\frac{1}{2}$  of the N. W.  $\frac{1}{4}$  of section 23. The request was granted, provided that a good title could be obtained for said land, and that it be moved at the expense of said sub-district. This described the location of the present Bear Creek school house. The lot upon which the first school house was built is now occupied by the Conservative Friends Meeting House. Another contemplated change is shown by an extract from the minutes of the sub-district meeting held March 6, 1869.

"On motion of Alden George, the sub-director was instructed to have a panel partition put through this school house just south of the middle windows, put a door in the east side, and a hall six feet square in the same side and close up the south door, and put two windows in the north end, and fence the school house.

JOHNATHAN HADLEY, Chairman.  
WM. H. COOK, Secretary.

## MEMOIRS OF QUAKER DIVIDE

---

The board met at Bear Creek October 31, 1869, and disposed of this proposition by directing that a partition be put through the house seven feet from the south end, which was done. The original proposition seemed to contemplate two schools although nothing was said about it. Prior to this, March 21, 1868, a request was granted No. 5, by board, for a tax of \$400 to furnish a room in the roof of the school house. The purpose of the room is not stated, and there seems to be no further record concerning the subject.

The plans and specifications of the contractor do not seem to be made a matter of record, but as remembered by some of the old scholars the dimensions were 24 x 48, with a 12 foot story. The only door was in the middle of the south end. Extending across the north end of the room was a platform about six feet wide. A blackboard extended the length of north wall above the platform. The seats faced the north and were made of black walnut by the contractor. In the center of the room stood the wood stove, which was liberally fed from a wood pile on the east side of the house. As a sample of the cost of wood, December 18, 1868, A. W. Lewis was allowed a bill of \$44.00 for furnishing the same.

### “SCHOOL DAYS” IN THE OLD SCHOOL HOUSE.

Allen Barnett taught first term in the new school house in the winter of 1866-7. The school began almost before the house was ready. The blackboard was black enough, but not usable. This was before the days of slate boards and the coating was black paint, which had not been allowed sufficient time to dry before school began. The school was quite large and taxed the one teacher so severely that Wm. P. Smith was employed to assist. The total enrollment was 87, with an average attendance of 64. A frequent opening exercise was Scripture reading. A chapter was selected and each scholar read a verse in succession. The occurrence by which this term is best remembered

## MEMOIRS OF QUAKER DIVIDE

---

is the "exhibition" at its close. This was new in school work and considering the length of the program, the subjects presented, and the efficient manner of presentation, nothing of the kind in Bear Creek school work has been equal to it. The room was crowded almost to suffocation and between acts the teacher found it necessary, before the curtain was drawn, to call to order by a tap of the bell, before announcing the subject. Among the "recitations" was "The End of All Perfection" by Mrs. Sigourney, given by Isaac Barnett, from McGuffey's Fourth reader, which begins: "I have seen man in the glory of his days, and the pride of his strength. He was built like the tall cedar that lifts its head above the forest trees; like the strong oak that strikes its roots deeply into the earth," etc. The whole selection is so good that it is worthy of reproduction, but present space forbids.

Another was from McGuffey's Fifth reader, by John Stribling. This was the speech of Patrick Henry before the Virginia convention. Selecting a few sentences in succession, it was something like this: "Mr. President: It is natural for men to indulge in the illusions of hope. I ask, gentlemen, what means this martial array, if its purpose be not to force us into submission. "There is no longer any room for hope. We must fight. I repeat it, sir, we must fight! An appeal to arms and the God of Hosts is all that is left to us. It is in vain to extenuate the matter. Gentlemen may cry peace! peace! but there is no peace. The war is actually begun. The next gale that sweeps from the north will bring to our ears the crash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet as to be purchased at the price of chains and slavery? Forbid it Almighty God! I know not what course others may take; but as for me give me liberty or give me death!"

John may have never dreamed at that time that

## MEMOIRS OF QUAKER DIVIDE

---

he would be a Quaker preacher, and make like appeals that men should free themselves from the oppression of sin, but his teacher recognized at once that the "stuff" was in him, and told him so.

Among the dialogues was "Charles the Second and William Penn," from McGuffey's Fourth reader. Zimri Hadley was King Charles and "Jake" Craven was William Penn, who appeared just ready to start on his journey wearing a soldier's blue overcoat.

"King Charles.—Well, friend William, I have sold you a noble province in America, but still I suppose you have no thought of going thither yourself.

"Penn.—Yes, I have. I assure thee, friend Charles, and I am just come to bid thee farewell."

The dialogue is designed to illustrate Penn's method of dealing with the Indians, regarding them as having rights equal with civilized people, in contrast with the customary method of the time of their having no rights which the Europeans were bound to respect.

Then came another from McGuffey's Fifth reader "The Will." Martin Cook was Squire Drawl who opened the will in the presence of the heirs. John Stribling was Francis Millington, the nephew of the old lady making the will. Two cousins of the old lady, Christopher Currie, a saddler, and Samuel Swipes, brewer, were presented by Allen Barnett and Zimri Hadley. The scene opened with Currie and Swipes at the appointed place where the will was to be opened, engaged in discussing the situation, when Currie says, "One of the witnesses hinted to me she had cut off her graceless nephew Frank without a shilling."

If this proved true, they both argued that they would get possession of her estate, which was represented as large, they being the next heirs. During the discussion Frank enters. They twit him on being left out, in fact, offering insults. As he rises to retire, he is met by Squire Drawl, who stops him with, "Young man, we must have your presence."

He then proceeds to read the will, which in its op-

## MEMOIRS OF QUAKER DIVIDE

---

ening sentences indicates that Frank is left out and Currie and Swipes are the sole heirs. He then removes his spectacles to wipe them. Swipes and Currie now begin to congratulate themselves on their good fortune, and begin to argue about the division of the property. At this point Frank attempts to leave again. The squire, putting on his spectacles very deliberately, says: "Pray, gentlemen, keep your seats, I have not done yet. Let me see; where am I? All my property, both personal and real, to my dear cousins, Samuel Swipes of Mault St., brewer, and Christopher Currie of Fly Court, saddler, to have and to hold in trust for the sole and exclusive benefit of my nephew, Francis Millington, until he shall have attained the age of twenty-one years, by which time I hope he will have so far reformed his evil habits as that he can be safely trusted with the large fortune which I hereby bequeath to him."

Swipes and Currie now change front and declare that they will charge up to the estate all they had ever done for the old lady, and would "manage his property for him, and show him that trustees are not to be trifled with." The squire interups them with "Not so fast gentlemen, for this instrument is dated three years ago; and the young gentleman must be already of age and able to take care of himself. Is it not so, Francis?"

"It is, your worship."

"Then gentlemen, having attended to the breaking of the seal according to law, you are released from any further trouble about the business."

Another was a courtship scene in which Wm. P. Smith and Mary Ellen Marshall were the actors. When the curtain was drawn Ellen was seated and Will was before her on his knees urging his suit. During this proceeding he makes many extravagant promises as to tasks he would attempt, if by these he might win her, such as travel "Sahara's barren waste," or "brave the cold of Greenland's ice," to all of which the fair lady replies:

## MEMOIRS OF QUAKER DIVIDE

---

"I do not ask so long a voyage,  
So hard a task  
But if you wish to win my grace,  
Cut those huge whiskers off your face."

The suitor leaped to his feet and stood some time amazed and speechless. At last finding his tongue he replied:

"I'll seek another lady fair,  
That ain't so afraid of a little hair."

Will was wearing a full beard which was the fashion with many young men at that time.

Mary Price taught the summer term of 1867. One incident of this term was a visit to the school by County Superintendent M. C. Twitchel. Word was circulated among the small boys on the play ground that he would be in that afternoon. They had never seen a county superintendent and all sorts of guesses were made as to his purpose in coming and what he would do. At last Levi George reported that he had authentic information that his business was to make boys behave in school—a kind of a police officer—and if a boy "commenced to cut up" he would sit right down beside him and "just go for him." This news created a near panic, and one boy, Jake Summers, took from his pocket an old jack-knife, and crying as he brandished it in a threatening manner, "If he comes and sits down by me and does anything, I'll stick this knife into him, I will." The boys all admired his courage and decided that was about the thing to do. Just before school called afternoon his august personage, Mr. Superintendent, was seen coming down the fence from Evan George's. The boys all kept at a safe distance, and when school was called, slipped into their seats with some forebodings, but nothing occurred worse than "a few remarks," so Jake never had the opportunity to try his knife.

### SOME NEW TEACHERS.

The Bear Creek teachers previous to the time now being considered, with one or two exceptions had been

---

## MEMOIRS OF QUAKER DIVIDE

---

Bear Creek people. Some new ones now came in from other places. The first of these was W. A. Ross, who taught the winter term of 1867-8 and also in the winter of 1868-9.

As a Bear Creek teacher he was a decided success, awakening and maintaining an interest which has scarcely been excelled, although sometimes prone to go to extremes on discipline. Although not neglecting any, he made a specialty of three branches, reading, writing and arithmetic. The schools before the division into two rooms were large and classes were crowded for time. In order to make up for this he told some of the classes, "I will meet you here as early in the morning as you may wish to come, and will stay with you as late as you wish to remain." As a consequence there were frequently recitations before 9:00 a. m. and after 4:00 p. m.

During the course of a talk one day to the patrons, he said this: "If I were feeding a lot of hogs for you, you would say, I don't know much about this man Ross, so I'll go over and see how he is getting along with those hogs, and you would be over two or three times each week, but being as it is only your children Ross is caring for, you scarcely come once a month, and some of you not at all."

He invented, or at least introduced a novel punishment. The disobedient boy was called up facing the school and told to locate a nail head on the floor by stooping and putting his finger upon it. In this position he must remain at the good pleasure of the teacher. It was a position not at all to be envied, and many a poor fellow became quite wobbly before time was called.

The next new teacher was Emeline Horton, who taught the summer term of 1868. She possessed a happy faculty of gaining the confidence of the scholars and exercised an influence for good among them. Some of the boys tell a story of passing the grave yard one day during the noon recess, and finding her surrounded

## MEMOIRS OF QUAKER DIVIDE

---

by a group of girls holding a prayer meeting. As a rule, everyone kept in good humor and ready for his or her part in the school room or on the play ground. There was one exception, however, when Enos Smith took the war path and tried to scratch out another boy's eyes. Finding an old scarf in the corner of the room, the teacher proceeded to tie his hands, and then to secure the other end to the desk, with the remark: "We would better do this, as you might hurt more of us." After this experience Enos seems to have buried the hatchet.

During this term the well was dug on the line between the meeting and school house lots. This was a partnership well, the meeting paying for one half and the district one-half. Previous to this the water supply for both meeting and school had been the spring at the quarry to the southwest, or some times Josey Cook's well. The spring was nicely walled with limestone blocks, forming a basin about two by three feet and eighteen inches deep. For a time it was surrounded by a rail pen to keep stock away, as it was located on "raw land"—known as the "Hornie Land," because it belonged to a speculator named Hornie.

Another event of this summer was building of the C. R. I. & P. Ry. The nearest railroad before this was at Des Moines, and most of the boys and girls had never seen a railroad or train, so it was quite a novelty. It was nothing uncommon for boys to get on the fence or some other elevation in the mornings and watch to see "Nebraska," the old wood burner engine, which headed the construction train, come up. An illustration of how little was known among the boys and girls about railroads is related by Wm. J. Hadley, now of Turner, Oregon. "About the year 1870, "Tite" Hadley, the Pickering boys and myself, while at Dexter one day happened to step into a freight car and saw something pecking away on a long strip of paper. We wondered what it was, but finally learned that it was a telegraph instrument registering on paper."

## MEMOIRS OF QUAKER DIVIDE

---

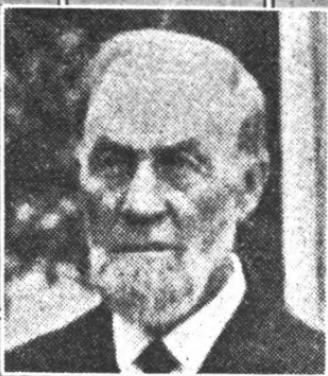
As might be expected, railroading got onto the playground with a full force. There were engineers constructing roadbeds and building bridges, and trains with full crews in plenty. The "toot" of the locomotive could be heard in many directions. A dry ditch running north from the school house furnished a fine field for the engineers.

This term closed with a picnic in Evan George's grove and a program in the afternoon. A picnic on the last day of school was new, so the attendance was large. Martin Cook was marshal of the day, and John E. Jones was the principal speaker. One feature of the program was the school paper edited by Asenath Cook and Ellen Marshall, which contained a "School Prophecy" written in rhyme. Every scholar and the teacher was mentioned. The closing was like this:

"Little Aden Smith,  
The smallest of our boys,  
Is living up at Dexter  
Selling groceries and toys.  
And our teacher, Emma,  
Has gone to Paraguay,  
And is living an old maid,  
Is all that I can say."

If the complete prophecy could now be reproduced, some of it might have proved true, but the last did not. Aden Smith now of Welch, La., never lived in Dexter and has forgotten that he attended at Bear Creek, as his father, Lewis Smith, sold out when he was five years old and moved away. Our teacher Emma's "Paraguay" turned out to be marriage with John W. Stribling that same fall. John was soon afterwards converted and became a Quaker preacher, so, although "Emm" never taught any more terms at Bear Creek or elsewhere, her influence for good kept going on as a minister's wife and his efficient helper. John and Eme-line are at present making their home in Earlham.

In the year 1868 James Hadley and his wife Catherine R., and their children Ella, Charles R., Stephen M., and Albert E., moved from Hardin county, Iowa,



**C. H. EDWARDS**  
**W. A. ROSS**  
**JASPER HADLEY**

**W. P. CLARK**  
**NAOMI GEORGE**  
**ALLEN BARNETT**



## MEMOIRS OF QUAKER DIVIDE

---

and located on the farm now occupied by John J. Mendenhall. Catherine Hadley was the teacher for the summer term 1869.

Another new teacher in the winter of 1869-70 was William Jasper Hadley, known as "Jasper" and frequently "Jap" for short. In the winter of 1871-2 he taught in the East Grove Friends Meeting house which stood at the foot of the hill where the East Grove school house now stands. He taught in district No. 7 during the winter of 1872-3, and at Bear Creek in the winter of 1874-5. In the spring of 1875, he sold his farm to Marion George and made a visit to Indiana. He returned in the summer and taught four terms in the Sam Wilson district, now Garden Grove.

In the fall of 1879, by recommendation of the Committee on Indian Affairs of Iowa Yearly Meeting of Friends, he was appointed by the Secretary of the Interior, through Indian Agent J. D. Miles, as superintendent of Cheyenne Indian school, situated at the Cheyenne and Arapaho agency, Indian Territory. He took charge of this school October 15th, 1878. In September, 1883, he was transferred to a similar position in the school just opened near Arkansas City, Kansas, known as the Chilocco Indian Industrial and Training School.

In the summer of 1884 Mr. Hadley was taken sick with malarial fever and resigned his position, but the department failed to supply his place so that he could not retire until early in 1885. Amy Scott was with them during all of this work and was a valuable assistant, occupying the position of assistant matron most of the time. July 4, 1884, she was married to Horace H. Campbell at Chilocco school. She was removed to Pratt Center, Kansas, where she died December 12, 1886.

After the closing of his work among the Indians, Mr. Hadley and wife bought property in Dexter, Iowa, where they made their home for a time. While here he went back to his old occupation of teaching, and taught

## MEMOIRS OF QUAKER DIVIDE

---

school both in Union and Adams townships until he was appointed deputy treasurer of Dallas county under Quincy A. Willis in 1888. After the death of County Superintendent Amos Dilly, he was appointed March 3, 1890, to fill out the unexpired term. He was elected to this office in 1891 and also in 1893, and served until January 1, 1896. This closed his career in educational work.

The late years of his life have been spent in active work in the Friends church. While filling the office of county superintendent he was recorded a minister by Bear Creek Monthly Meeting in 1891. He began his work as pastor at Bear Creek in 1894, as associate with Darius B. Cook, attending every other Sabbath when Mr. Cook was attending at East Linn where he also was pastor. He was pastor at Linden in 1895, and after the close of his last term as county superintendent served in that capacity at Stuart. While pastor at West Branch, Iowa, in 1899, he was elected president of the Pastoral and Evangelistic Board of Iowa Yearly Meeting, Zenas L. Martin being general superintendent. The next year Mr. Martin resigned to enter upon Mission work in Cuba. Mr. Hadley was then elected by the board to fill out the unexpired term and was re-elected each year for eleven years. His duties included supervision over all of Iowa and parts of Nebraska, South Dakota, Minnesota, Wisconsin and Missouri. This required him constantly to travel and carry on a heavy correspondence. The official report of Iowa Yearly Meeting for 1910 shows a total membership of 9035, and Mr. Hadley's report states that there were 96 congregations, 120 recorded ministers, and 28 who gave evidence of a call to the ministry. There were 69 pastors and there had been 63 series of meetings held, and 495 additions to the church. After the close of his work as general superintendent he was elected pastor of the First Friends church, Des Moines, Iowa, which he resigned after a year of service.

### TWO SCHOOLS.

At a meeting of the school board March 28, 1870, a petition was presented asking that a new sub-district be formed out of a part of Union township in conjunction with a part of Adams township, which was laid over for further action. Following this, at the same meeting, a resolution was introduced originating with district No. 4, Adams township, proposing a joint school of six months, with Union township, provided Union township would pay for six weeks of the same. The resolution was adopted and Isaac Hadley, sub-director of No. 5, was authorized to take charge of the school and see that it be taught in the east end of said district. He fulfilled his duty by employing Ruhamah J. Newlin to teach a three months' school at \$30 per month, and securing the use of East Grove Friends meeting house in which to hold the school. The house then stood where it was first built, just south of Ruth Newlin's house, now occupied by Roy Newlin. It was built by East Grove Preparative Meeting and was soon afterwards moved to a new location at the foot of the hill, where East Grove school house now stands.

Eunice T. Hadley, daughter of Isaac Hadley, taught in the Bear Creek school house this same summer.

W. A. Ross was employed to teach in the winter of 1870-1. When the school was opened it was decided that more successful work could be done if two teachers were employed, as the school was too large for one teacher. The enrollment the preceding winter was 72. Accordingly a petition was presented to the board at its meeting December 24, 1870, to divide the school and employ two teachers, which was granted. I. P. Cook, I. Hadley and J. M. Males were appointed a committee to make the division. Jesse S. Hadley, one of the students, took charge of the south room with the primary and intermediate grades, and W. A. Ross the north room with the more advanced grades. This was a busy winter for both teachers and scholars. In ad-

## MEMOIRS OF QUAKER DIVIDE

---

dition to the regular work, there were three night schools each week and a literary program every other Friday afternoon. The spelling classes stood in line and "spelt for head." This, however, was not decided by spelling but by defining. At the close of the spelling, "foot" spelled a word of his own choosing and started up the line for head. If some one could tell the definition he turned in below him, and if not, he went head and gave the definition, and so on until each had taken his turn. Very odd words were sometimes used. Some amusement was occasioned one day when George Sumpter pronounced the word "sumpter" and started up the line, no one ventured a guess at the meaning but at the head George gave the definition, "a pack horse." Elkanah Craven tried the same scheme with "craven" but not with George's success as one in the class happened to know that "Craven" meant "coward." A copy of Worcester's unabridged dictionary in the school was quite a help in this part of this exercise.

In Mr. Ross' room there was an interesting class in Ray's Intellectual Arithmetic. The following is a sample: "A fishes head is six inches long; its tail is as long as its head and half of its body; and the body is as long as both head and tail. What is the length of the fish?"

"A started from C the same time that B started from D. When they met 3-7 of the distance A traveled equaled 4-5 of the distance B traveled; from C to D is 86 miles. What was the distance each traveled?"

When the night spelling school was ready to start, the usual custom was to elect two captains who would then "choose up." The first was decided by lot. One method was to "stand up" and "spell down." Most of the spellers went down quickly, but sometimes a contest was prolonged when two or three good spellers confronted each other. Another was to use a "trapper." Each captain would choose his best speller and send him to the other side to spell their missed words. This gave all a chance to spell during the exercise. The

## MEMOIRS OF QUAKER DIVIDE

---

captains kept the score. If a word was passed to a trapper and he missed, the other trapper had a chance to save it. The spelling schools were held on Wednesday night. There was a Good Templars lodge in the neighborhood which also met on the same night, and for some reason they adjourned to meet at Bear Creek school house when they might have met at the Log Cabin school house. So on this Wednesday night the Good Templars came also and felt peeved that the spelling school would not give way for them. But it did not and so nothing was left for them but to withdraw. The next Friday the school paper contained an original poem telling of the event, which closed thus:

"Next Wednesday night we'll meet and spell,  
And let the showmen go to—the cabin."

The school opened with a chart exercise, which the pupils recited in concert, the chart being written on the blackboard, and was in part as follows: "Chirography is the art of writing. Repeat the seven principles of writing. The first principle is the oblique straight line, the second is the concave curve, the third is the convex curve, the fourth, the dotted stem, the fifth, the shaded stem, the sixth, the direct oval, the seventh, the reversed oval. The chart gave the correct and incorrect mode of writing and examples of both.

"The next thing in order is backing a letter. The first thing to write is the name of the person; the next thing to write is the name of the office, then the name of the county, and finish your writing by adding the state. A model properly "backed" letter was on the chart.

The chart exercise over, copy book work began. The Spencerian printed books were mostly used. Each scholar was supplied with light by one or more candles on his desk, not many, however, of the old fashioned home made tallow variety, but stearin, bought candles, known among the scholars as "star" candles. As the writing progressed, the teacher passed from one to another overseeing the work and making suggestions.

## MEMOIRS OF QUAKER DIVIDE

---

One day an invitation came from Penn Center school for Mr. Ross to bring his school over and assist in organizing a writing school. The invitation was accepted and when the evening arrived two or three wagon loads of scholars went over to Penn Center and with the customary exercises showed them how Bear Creek did it.

One interesting feature of all these night schools was the recess. This was a kind of informal social, in which everyone was free to talk. Sometimes a group would spend the time in singing. Although the Quakers did not approve of music, many of the young Quakers learned to sing, and besides many attended these schools who were not Quakers. In fact a Quaker somewhat indirectly contributed to this part of the exercises. Ashley Craven was not raised a Quaker, but joined after he came to Bear Creek from North Carolina. When a young man he was fond of music and had taught singing school. He brought his "Southern Hymnory" with him when he moved to Iowa. This old book, made in the oblong style and printed with "buckwheat" notes, the Craven children brought to school. They had picked up some knowledge of music from it, and freely taught it to others. So a group might sometimes be seen with this old book going over the notes and then following with the words of,

"Mary to the Saviour's tomb hastened at the early dawn,  
Spice she brought and sweet perfume, but the Lord she  
loved had gone."

Another favorite, but not in the old book, was sung by Emaline Sumpter. It was the story of a ship wreck, the chorus of which was:

"Lost on the Lady Elgin, sleeping to wake no more,  
Numbered with those three hundred who failed to reach  
the shore."

Interest did not wane even after these night schools were dismissed, for then "the boys went home with the girls." A school made up largely of big boys and girls would not be much of a school without this.

## MEMOIRS OF QUAKER DIVIDE

---

The boys that "dare not try" for various reasons, crowded next the door and formed a lane through which the various couples had to march on their way out. But not every boy could go that thought he could and many a "mitten" was handed out then and there.

An original poem by one of the scholars will be reproduced as it was published in the school paper one Friday afternoon.

### A Business Meeting

Some of our school boys the other day  
Rig'd out at early morn,  
And drove to the county seat.  
To have their license drawn.  
As they were driving down the lane,  
None knew what they did mean,  
They looked ahead and plainly saw,  
There came an old man's team.  
And when the team drew near apace,  
Each boy did recognize  
The father of his pretty girl,  
To his joy and fond surprise.  
And when they came together,  
The boys did wink and smile,  
And called out to the drivers,  
"Ha! stop, let's talk awhile."  
Then Lewis says to Isaac,  
"Now, I don't look so badly,  
So mayn't I get some license drawn,  
For me and Anna Hadley?  
Isaac knowing now that  
He must answer on the spot,  
Did not hesitate, but kindly said,  
"I guess thee'd better not."  
Then Levi says to Aden,  
"I'll ask you once again—  
Now, mayn't I have some license drawn  
For me and Mary Jane?"  
Aden did not answer,  
But hung his head a spell,  
Then looking up he quickly said,  
"Did thee ask Isabelle?"  
Joshua being next,  
Thus addressed another man,  
Curtis looked somewhat abashed,  
And scarce knew what to say,  
But presently he slowly said,  
"I reckon that thee may."

## MEMOIRS OF QUAKER DIVIDE

---

Says Elkanah to Elisha,  
"You dare not me deny,  
For I will have some license drawn  
For me and Jennie Fry."  
"Just one agreement we must have,  
And that before you take her,  
You must dry up that 'younging' folks  
For it don't become a Quaker."  
Then Billy says to Evan,  
"Right here, now, you must tell me,  
Will you allow some license drawn,  
For me and Gulielma?"  
"Of course I will, of course I will,"  
He pleasantly replied,  
"And when thee goes to get thy own,  
Get some for Jess besides."  
Now Billy could no longer wait,  
But to his team he spoke,  
And as he was the driver,  
Of course the meeting broke.

W. A. Ross taught the summer term of 1871. In the winter of 1871-2 there were two schools. Mollie L. Hadley, a young lady from Indiana, taught the advanced grades, and Mary Jane George the other grades. The activities of the previous winter were not so apparent, especially in night schools and literary work, but the spelling school was kept up. At the close of the term almost the entire school went to Dexter and kept the photographer, Frank Boyd, busy for several hours taking tintypes of various groups.

Mollie Hadley went back to Indiana that fall. Her name is now Mollie L. Hoskins, and her home is in Idaho. Mary Jane George moved with the family that same fall to Arkansas. She afterwards was married to Gamaliel Hubbard and their home is in Missouri.

The summer term of 1872 was taught by Frank Young. For the winter term 1872-3 George Barrington was employed with Elkanah Craven as assistant.

Other teachers following were Darius Bowles, summer 1873; Anna Carter, winter 1873-4; Mary Arnold, summer 1874; winter 1874-5 Jasper Hadley; and the summer of 1875, Rosa E. Lewis. W. A. Ross was

## MEMOIRS OF QUAKER DIVIDE

---

employed for the winter of 1875-6, but when the school house burned November 11, he resigned.

### GAMES AND AMUSEMENTS.

One game with marbles was "rolly holey." A row of three shallow holes was made in the ground about four feet apart with one at right angles to the last one. The game was to roll marbles into these holes, beginning at the end of the row and coming back again. The boy who could do this without missing a hole won the game. Two and sometimes four boys would play. But the most popular game with the marbles was shooting from "taw." A square called the "ring" was marked out on the ground usually about eight or ten inches on a side. Marbles were placed in the corners and one called "bowler" in the center. The others were "men." A line was drawn about ten or twelve feet from the ring. This was "taw." On this line the players stood and shot at the ring with marbles from the thumb and finger. To knock bowler or two men from taw won a score. To knock a man gave the player another shot, from where his marble stopped. Frequently a player would clear the ring without missing a shot, while the other boys looked on. The boy without a pocketful of marbles did not consider himself ready for school.

Games with the ball were many. The ball was usually made of yarn and sometimes covered with leather, the cover being cut from an old boot top. The Craven boys were among the best ball makers, and brought the best balls to school. One game was "sky ball." A boy with a paddle would knock the ball skyward. The one catching the ball on the fly won the paddle for the next knock. Each player tried to outdo the other in the distance he could send the ball. The old meeting house was fine for "ante-over" as the roof was just the right height, and the yard afforded plenty of room for running. They could play a game of "cat," one to pitch, one with the paddle, and one to catch. To catch a missed ball behind the batter or on the field put the player out. This game could be played with one,

## MEMOIRS OF QUAKER DIVIDE

---

two, three or four corners. Another game sometimes played was "draw ball." The players would choose and the sides would line up facing each other. A ball was thrown by a player from one side to the other; if he hit the player, he came over on his side. If the ball was caught he must go over to the other side. The player would try to throw so swift that no one would wish to catch it and could not easily dodge it, so sometimes a player on the other side would get "soaked" — hard hit. "Bull pen" was played in a "pen" made by placing sticks or chunks on the ground with one or four players outside with the ball to begin the game. "Town ball" was a favorite summer game. It was played much as base ball which came in later, except there were no men on bases. Catching a missed ball behind the bat, or a fly, or on first bounce in the field, or "crossing out" would put a player out.

But of all games, foot ball was the leader. At almost every recess during the winter schools, boys could be seen on the foot ball grounds. So interesting was the game, that frequently young men and some older ones from the neighborhood would come to play with the school. The game began with the "cant." Some stout player would kick the ball from one goal or "home" toward the one which his side would try to reach. When the ball struck the ground, the other side was ready to kick it back, and then the kicking began in earnest. It was hard on boot toes and shins, as well as the ball. If a player could catch the ball on the fly and run home with it, that was allowable. Sometimes a ball would be caught from the "cant" and carried home without touching the ground, but this was unusual. "Shinny" was played much like foot ball except hooked sticks were used instead of "boot toes." When base ball came in it largely superceded all other ball games. The old yarn ball was almost useless in this game so Elkanah Craven made one more serviceable. It was said to be made with a piece of solid rubber in the center and wound with shoe thread and cov-

## MEMOIRS OF QUAKER DIVIDE

---

ered with the regulation boot top. The younger boys, who had been playing all along with the older boys, started in to play a game with it, but raised an insurrection at once. They declared that it was as hard as a rock, and there was danger of some one getting killed with it, so they withdrew in a body to the lot between the meeting house and graveyard and organized a game of their own. Soon after some one bought a real base ball to take the place of this, but after inspection, the smaller boys decided that it was no improvement over the other and kept out of the game.

Another game was "crack the whip." A string of boys would join hands and start on the run with a big boy at the lead, then they would describe a curve like a whip lash in action and at the proper moment the big boy would pull up on the string and the last in the row would get "cracked off" and light sometimes several feet away. In many of these games, the boys and girls played together and some girls were as good players as the boys. One girl, Hannah Hadley, was so good at running games that the boys called her "Antelope." If a hitching rack came in her way she would leap over it without slackening speed. Among the boys on the school ground there were foot races, wrestling and jumping. There was "stand and jump," "run and jump," "hop step and jump," and "three hops."

But the swimming hole furnished the leading summer amusement. Many noon hours were spent there. A rocky riffle afforded a fine place to "go in," and going up stream the water gradually became deeper until in places it was as deep as a big boy could wade. The small boys remained near the riffle where they could wade and splash and in time learn to swim, while the older boys went higher up where they could swim and dive. As there came to be more plowed land, this hole filled with mud, and swimming was transferred to a new location on Coon river at the "rocky riffle." But the channel is now changed and this swimming hole is a thing of the past.

### FOURTH DAY MEETING.

One point at least where the school and meeting came in direct touch was the Fourthday Meeting. During the time the school was held in the old meeting house and school house, it adjourned regularly at 11:00 a. m. to attend. The teacher might be a Quaker or he might not, it did not matter, the custom was strictly observed. To the average school boy and girl this break into the regular order of school work was not welcomed. They never could understand the necessity for it. To them there was a tameness and a sameness about these meetings hard to endure and when the meeting was prolonged into the school noon recess it was still more objectionable, as it usually took that much time out of it. Many a scholar looked with longing eyes out upon the play ground and nervously waited for meeting to "break." "Bub" Craven expressed the thought of many one day, after meeting had held longer than usual, when he said, "I want to take up a collection and buy a clock, and sit it right in front of Uncle Bennie Smith's face so he can tell when the time comes to "break meeting." The time he meant, of course, was 12:00 o'clock, sharp, Uncle Bennie was occupying the "foremost seat" in the meeting, a place he occupied for several years.

The Quaker meetings of the time were much alike. The usual order was to begin and close with a time of silence. The vocal expression, such as prayer, exhortation, preaching, etc., was near the middle of the meeting. Some meetings were silent throughout. This form of worship is well preserved among the Conservative Friends today, but as their meetings are not much attended by those not members the custom is not well known.

These times of silence had a humorous side to the school boy sometimes, as much out of place as humor might seem to be. As some one has said, that things are more funny when they are not meant to be. This silence to the uninterested was a great temptation to

## MEMOIRS OF QUAKER DIVIDE

---

sleep. Several years later one little boy objected to a preacher because he could not sleep while he preached, and preferred another because while he preached he could sleep so good. So it was nothing surprising when Will Smith went to sleep one day at Fourthday Meeting and did not wake up when the marbles in his pocket dropped out one by one on the bare floor, and Nate Males dreamed he was currying his father's horses and called out, whoa! whoa! to make them keep still.

The old "Query 2nd" of the discipline, "are Friends diligent in their attendance of meetings for worship and discipline seasonably; and do parents and heads of families encourage their children and those under their care in this Christian duty by taking them to meeting as circumstances will permit; is good order therein maintained?" usually was answered "clear," for when the hour for Fourthday Meeting arrived, the team was taken from the field, hitched to the wagon, the whole family loaded in with chairs or boards across the top of the box for seats, or the bottom for the smaller ones, and started for meeting. There was no perceptible difference, as far as the membership was concerned, in the attendance on Fourthday and Firstday.

But this silence, so irksome to the average school boy or girl, was something vital and fundamental to the Quaker. It was considered the proper, almost essential, preliminary to all vocal service, or if there should be no vocal service, this was considered in itself sufficient. This silence properly exercised was not a time of meditation, neither a time of mental prayer for the worshipper, but a time of mental passivity, "a thinking of nothing," with this qualification, however, that upon entering into it the worshipper did so with his mind open to receive any communication which might come to him from the Holy Spirit but from no other source. For the Quaker had good reasons to believe that in the church, as in Apostolic times, the Divine will was communicated immediately to each believer for his personal guidance. Especially was this

## MEMOIRS OF QUAKER DIVIDE

---

true in public worship and duties pertaining to the church. As the worshippers one by one would begin to enter into communion with the Holy Spirit through this "silent waiting" the whole congregation would be brought under the influence, and to everyone, whether a believer or not, a power would be manifest which carried a conviction with it, that it was Divine. The Holy Spirit having thus control, would begin to direct the worshippers, one to engage in meditation, another in mental prayer, another might be directed as to the spiritual needs of some person and the way to help him, another be conscious of a call to visit "in the love of the Gospel" distant or nearby meeting or community, another might receive light and help on some perplexing problem in church or temporal affairs. One would be led to offer prayer, another to give a word of exhortation, another would preach, usually not knowing before the meeting began that he would have a message.

It sometimes occurred that sinners coming into these meetings, either voluntarily or under the influence of this silence, would be impressed anew with their need of salvation and repent, frequently making their confession in public. There was a marked independence and individualism, so to speak, about this form of worship. There was no direct suggestion by any one as to what should be done. There was no visible leadership, no pre-arranged order of service. The only pre-arrangement being a time to begin and a time to close when in the judgment of the "timer" of the meeting "all minds were easy." True, in certain meetings this mode of worship became a form without much life and power, but that was not the fault of the principle itself. Any mode of worship may become the same. If some interested person, Rip Van Winkle like had gone to sleep at Bear Creek in the 60's, with the meeting in mind and awakened in the year 1914, his first impression would no doubt be that the Quaker had been deposed by another denomination. Instead of the gallery with its rows of elders and ministers seated

## MEMOIRS OF QUAKER DIVIDE

---

promiscuously, he would see the pastor seated on the little platform alone. There might be a brief time of silence at the opening, but soon the pastor would announce a hymn to be lead by the choir and organ located at his left, usually followed by two other numbers. Singing was unknown in the worship which he remembers. The nearest approach to it was when a speaker would give expression to thoughts in a poetical form—not rhyme, however, and accompany it with a melodious cadence. No doubt this was the same spirit which produced common hymns. The singing closes, the pastor suggests a time of prayer. A few pray briefly, usually closing with a prayer by the pastor. Then the pastor gives the notices of meetings for the coming week. After the notices there is another hymn, and then the pastor preaches. After preaching there are sometimes volunteer "testimonies" or prayers, but generally at the pastor's suggestion. Then the closing hymn while the congregation is standing, the benediction by the pastor and the service is over. The members of the congregation now pass out greeting each other and conversing about the common affairs of life. The pastor stands at the only place of exit and everyone as he passes out is supposed to shake hands with him. The story of the transition while our supposed Rip Van Winkle was sleeping is rather long, but the foregoing would hardly be complete without some reference to it.

Along with the old Quaker form of worship was a form of church government of a corresponding kind—a pure democracy. True, there were officers, but when it came to transacting business, all members of the congregation were equals. No questions were put to vote in a formal way. Conclusions were reached by a general expression upon a proposition, and it was the usual rule that no question was settled until all had agreed. If such agreement could not be reached in a reasonable time, it was dismissed or left over for some future meeting.

## MEMOIRS OF QUAKER DIVIDE

---

The government of the congregation was in the hands of two sets of officers or "boards" as they might be called, viz: Elders and Overseers. It was generally understood that elders had supervision in spiritual matters and the overseers in matters of conduct, but their duties frequently overlapped. The elders were what are known as "lay elders," that is, no ministers was ever appointed to the station of elder, or overseer. The ministry was not considered an office, but a gift. Ministers were never "ordained" but simply "recorded" by the church as having received the gift. To be a minister gave no pre-eminence over any other member of the congregation. In fact he was expected to give himself wholly to the ministry and not hamper himself with matters of discipline. This was left to the elders and overseers and "other concerned Friends." When there was more than one minister in a congregation, each had equal liberty to deliver his message. There was no thought of ministerial support for a resident minister, but when he traveled with a minute, his home meeting usually contributed to his traveling expenses, and sometimes cared for his family during his absence. When traveling he usually took a companion. This might be another minister, an elder, or some one "coming forward in the ministry" or an ordinary member.

The Pastoral system of the Quakers came as a result of the evangelistic movement, to supply new congregations without a minister. This soon spread to the older and better established congregations until now it is universal. The pastor becomes in fact the presiding officer of the congregation and concerns himself with all the activities of the church, discipline included. Thus the elders and overseers instead of being governing boards, as formerly, become largely simply advisory with the pastor.

The Quaker was no observer of "days and times." Easter Sunday, Christmas, Thanksgiving and such like passed with him as other days. He knew no "holi-

## MEMOIRS OF QUAKER DIVIDE

---

days" or "recreations" not even the "Fourth of July." Attending meetings and visiting with his friends supplied all the demands of his social nature. The Quaker grown-up never played, he left that for the children. This habit of treating all days, places, offices and persons alike, none sacred above another, was the out-growth of his democracy. From this came the peculiar custom of wearing his hat in meeting and in the court room. When at his best he showed himself a poor hand at following leaders. Accustomed to taking his own initiative in worship, to follow suggestions of another was a slow and tedious process. When a leader in the early revival movement would request all the Christians to rise, or to come to the front seats, or kneel, many would not "feel moved to do so" and keep their seats. So far was this carried at one of the early meetings at Bear Creek that the leader made this proposition: "You do what we request, and we will take all the responsibility of it being your duty." But there is no difficulty with the modern Quaker. He will respond without question.

## Literary Societies

### BEAR CREEK LITERARY AND LIBRARY SOCIETY

THE first Literary Society permanently organized was early in the spring of 1858, by I. P. Cook, Uriah Cook, Allen Barnett, Eli Barnett Harmon Cook and John R. Cook. A constitution and by-laws were adopted. The first president was either I. P. Cook or Allen Barnett, and Harmon Cook was secretary. The object of the society was for mental improvement in a literary way. The members wrote compositions and declaimed with an occasional debate or lecture. These lectures were by Allen Barnett. He gave one on geology, which caused quite a discussion, and brought out a variety of opinions. On the whole, the Society was a success. It generally met twice each month, and occasionally, every week. In the beginning, it was somewhat select, and was for the benefit of its members only, but finally it was merged into the Literary and Library Society.

This society was organized in 1860, through the efforts of Elwood Lindley, Martin Cook and Allen Barnett. These together with Ashley Craven, Alfred McKinney, Harmon Cook, Levi Ballard, Mahlon Ballard, Wm. H. Cook, Isaac P. Cook and David Stanton constituted the charter members. The first officers elected were Elwood Lindley, president; Mahlon Ballard, vice president; Harmon Cook, secretary, and Allen Barnett, treasurer.

Elwood Lindley was afterwards republican representative from Dallas county to Tenth General Assembly, which convened at Des Moines January 11, 1864, the only member which Bear Creek so far produced. He was not a Quaker at the time, but was at one time

## MEMOIRS OF QUAKER DIVIDE

---

a member, being of Quaker parentage, the son of David and Mary Lindley. His home at the time was on the farm now occupied by the George Sumpter family.

When first organized this society was for literary work only. Meetings were held every two weeks during the winter and every four weeks during the summer months. The programs presented consisted of debates, essays, declamations, etc. and were of a high order, and as Harmon Cook expressed it years later "would have been a credit to the halls of learning."

The thought of adding the library came about by most of the members being lovers of books, the inadequate supply, and the difficulty in obtaining them. To raise a fund for this purpose a membership fee of \$1.00 was charged for males and 50c for females. This brought in \$37.50, which was increased to \$55. \$50 of this was sent to Chicago which bought eighty-two books, which included history, biography, adventure and stories. One book they were especially wanting was David Livingstone's Travels in Africa. The book most read, however, was, "Female Life Among the Mormons." Some other books were, "Egypt Past and Present," Bunyan's "Pilgrim's Progress," "Researches in Ninevah" by Layard. Near the close of its existence a collection of Patent Office reports were added to the list of books.

This society kept up its organization for two years. The books were about worn out, and the general disorganization of things incident to the war, caused the society to disband. It still had a nominal existence, however, and about 1870 or '71 it held its last meeting at which time the books remaining were divided among the members and the society was at an end.

But there were two other circulating libraries remaining, one was Bear Creek Monthly Meeting Library, made up of religious books, especially selected from those written by members of the Church and the Scripture School Library. The influence for good from these libraries can hardly be overestimated. No

## MEMOIRS OF QUAKER DIVIDE

---

doubt the lives of usefulness of many of the succeeding generation had its start from reading these books and hearing them read.

Following this literary society, a few years later came "Puddleford Court" organized by the men of the neighborhood and held in the school house. This was run with all the apparent dignity and system of a justice court. Some one was elected justice, juries were empanneled, witnesses were examined, and attorneys pleaded. Although, of course, it was all "for fun," yet many cases were tried which would have done credit to any justice court.

While, speaking of literary work of the time, mention should be made of Isaac Sumner, the Bear Creek Quaker poet, but unfortunately none of his poetry is now available. Much of it, however, displayed real poetic genius. After his death in 1871, his son by a former marriage, visited the family and took possession of his manuscripts of poetry. The title of only two of his poems "in lighter vein" have been remembered. One was "Hoops,"—hoop skirts—recited by him one day to David Bowles, Sr. in reply to the question, "Did thee ever write about hoops?" As might be supposed this peculiar article of woman's attire received nothing of commendation from the Quaker poet. The other was "Doctor Price." The doctor referred to was Richard Price. He gave Richard a copy of the poem which he kept for a long time. Isaac lived down the creek a little ways to the southeast of the meeting house. One Firstday going home from meeting with his family, riding in the wagon with a chair for a seat, while passing a sidling place in the road the wagon overturned, breaking his arm. Doctor Macy B. Maulsby was sent for at once to come from Redfield, but while waiting, Richard, who had come home with the family from meeting to spend the remainder of the day, decided to try his hand at setting the broken member. He was not without some experience as he had had a brok-

## MEMOIRS OF QUAKER DIVIDE

---

en arm once himself. When the doctor finally came and had inspected the work he said, "I don't see as I can better this, it seems all right" and went home. So Isaac, from this circumstance, wrote "Doctor Price."

### THE YOUNG FOLKS LITERARY SOCIETY

One night at spelling school, during the winter term, taught by Mollie Hadley and Mary Jane George in 1871-2, an effort was made by the young people to organize a literary society, but for some reason it never materialized. Bear Creek had been without a literary since the Bear Creek Literary and Library Society disbanded in 1862. After this failure to organize, some of the younger boys about the ages of 15 to 17 years, who were attending school and were anxious for the literary, began to talk up the subject among themselves. At last "Jet" (Jesse) George asked, "Why cannot we start a literary among ourselves, if these young people cannot?" Some one replied, "we can." The suggestion was acted upon and a time set to meet for a preliminary organization. At this first meeting only five boys were present. Two of them were Jesse C. George and Darius B. Cook, most likely the other three were Riley Brown, James Sumner and Albert Hadley. At this meeting another was agreed upon to which all the boys of near their age who were known to be interested, would be invited. In the interval a meeting of the five was held with Riley Brown to draft a constitution and by-laws ready to present to the next meeting. This meeting was held in the west room of the old meeting house on the evening of April 16, 1872. Thirteen boys were present. In addition to the five already named, the other eight most likely were, Will J. Hadley, Charles R. Hadley, Stephen M. Hadley, Will Cook, James B. Foard, "Tight" (Mathias) Hadley, Willis Craven and "Bub" (Lindley T.) Craven. The constitution and by-laws were adopted without change and officers were elected. D. B. Cook was elected president and J. B. Foard, secretary.

## MEMOIRS OF QUAKER DIVIDE

---

The officers of the society were president, vice-president, secretary, treasurer, editor, critic, and candle holder. These officers were nominated by a committee of three appointed by the president, and held their office for six successive meetings. It became the custom of the committee to present the names of two candidates for each office to be filled.

It was the duty of each member to preserve perfect order during the session of the society or on the grounds. This included the forbidding of all vulgar or profane language. Any violation of this provision carried with it a fine of ten cents. For the second offense a member was expelled. No cases, however, are recorded where this law was ever violated by a member.

In addition to perfect order, every member was required to perform each duty assigned to him. These duties consisted of "declamations, debates, essays, dialogues and select readings."

Each member was required to attend every regular meeting or give a reasonable excuse. Absence of two meetings without excuse, forfeited membership.

No person was admitted to membership over nineteen years of age nor under eight. This rule might be suspended upon a two-thirds vote. This was done in a few cases admitting some over nineteen.

No one except members was expected to attend the meetings. The by-laws provided that, "all male visitors not admitted except by vote, and all females admitted, provided some member will be responsible for their deportment."

Another provision was that "any violating this constitution shall have the privilege of fair trial before a jury of not less than three, and the defendant shall abide by the decision of said jury." Under this provision there is a record of one case, James A. Sumner being the defendant. He was dissatisfied, however, with the finding and appealed to the society at large. The trial was on November 2, 1872. The grounds for

## MEMOIRS OF QUAKER DIVIDE

---

the appeal were stated to be. 1. The case was hurried through before the defendant was ready. 2. The fine imposed was excessive and also partial, as fines for similar offenses had been lighter. 3. That the jury by its own confession, gave its verdict under a false impression. The defendant therefore asked for a new trial. The document is signed by D. B. Cook, attorney for the defendant. The records stating the offense of J. A. Sumner are not now available.

The next regular meeting was held in the east room of the meeting house. At this meeting a few girls were present, among them Tacy Craven, Hannah Hadley and Ella Hadley. The succeeding meetings were held in the school house. The enrollment increased rapidly and finally numbered some thirty-five or forty.

One event of interest to the society was the picnic at the old Mitchell Mill on Saturday, July 6, 1872. The members met at the school house in the morning and drove down in wagons to the place selected and spent the day in the woods, and along the banks of Coon. A boat was secured and an occasional boat ride added to the pleasure of the occasion. The management was entrusted to Jim Foard, who was chosen officer of the day. A meeting was held that night at which the society adjourned for one month when work was again resumed. A public meeting was held August 10th. Public meetings were not frequent, not more than two or three during the year. The last one was at the close of Annie Carter's school on the evening of March 20, 1874 and by her request. This was probably the most extended program the society ever gave. Two dialogues were of especial interest. One was humorous, being "The School Master Abroad," and the other was "Robin Roughhead." The first one represented a school room scene when the teacher goes away for the day and leaves one of the boys to teach a school made up of other boys.

The second was a story of a farmer, Robin Rough-

## MEMOIRS OF QUAKER DIVIDE

---

head, employed on the estate of a rich English lord and under the supervision of a young steward.

"Our Literary Companion" was the society paper, published each regular meeting. The numbers were kept in a small book. When the society disbanded this book passed into the hands of Albert Hadley, but by some mishap was destroyed.

While the object of the society was to teach its members how to declaim, write essays, etc., as might be expected with young people of the 'teen age, many of the boys and girls took their first lesson in "keeping company" with each other at these society meetings. One of these events related in a kind of a rhyme was published in the "Companion."

### "HOW WILLIS BEAT THE OTHER BOYS"

"At literary the other night,  
While everything around seemed bright,  
The boys, they vanished out of sight,  
And whispered as they heeved a sigh—  
That Willis was about to try.  
The thing it seemed so very bold,  
They would not believe if they'd been told.  
Advanced, forced back with fear so great  
Their courage sank 'till 'twas too late.  
But to think young longlegs was about to beat them,  
It was hard to bear.  
But as the two marched slowly by  
The row of boys that dared not try,  
A light o'er Hadley's visage spread,  
And fired his downcast eye.  
With dying effort on his part,  
He shook his hand above his head,  
And shouted, "Charge children! charge! On Willis! On!  
Was the last I heard of Hadley."

Willis was John Willis Craven, and Hadley was Elias C. Hadley. The other one of the "children" was most likely Sabina Hadley, Elias' sister. The term "children" had its origin one night when Will Cook, on his initial trip of the kind, started out from the Hibbs home in company with Mary Hibbs. Valentine, Mary's father, called after them as they drove away, "Be good children."

## MEMOIRS OF QUAKER DIVIDE

---

The last meeting held by the Young Folks Literary Society was the public meeting referred to above at the close of Annie Carter's school.

### THE BEAR CREEK DEBATING SOCIETY

When the Young Folk's Literary Society was organized, debating was a part of the program, but the girl members did not wish to take part in debates, so the boys organized a separate society for that purpose composed at first of members of the literary only, and governed during its existence by the same set of laws. Later, a few more boys joined who were not members of the literary. Like the literary, the sessions were for members only and no public meetings were ever held. The meetings alternated with the literary and were held every two weeks. The debate outlived the literary, and was in existence when the school house burned in November, 1875. An effort was made to secure the coal house for meetings, which was left standing after the fire, but it failed. Then a session or two was held at school house No. 8, but this being inconvenient the society disbanded.

It was known that visitors were not admitted except by invitation, but one night a company of boys in the neighborhood, who did not belong, attempted to enter uninvited. They first called at the door and asked to be admitted, with the plea, "Let us in, we won't hurt your society." When frankly told by the president that they could not be admitted under such conditions they attempted to force an entrance through a window in the south room, the society being held in the north room. Jim Sumner was the first to reach the window just as one big fellow was half way in. With a vigorous push Jim sent him a sprawling on the ground. Seeing it was Jim they had encountered, no further attempt was made as he had the reputation of being a bad "scrapper" when aroused. "Bub" Craven, at his own urgent request, was let outside and together with his influence and Jim's presence, the boys made off. A

## MEMOIRS OF QUAKER DIVIDE

---

new office was created at once, that of Marshal, and Jim Sumner was unanimously elected to fill it. At the next meeting the new Marshal locked the doors, put the key in his pocket, and took his place with a twinkle in his eyes peculiar to himself which meant, "Now intruders, keep your distance, if you know when you are well off." But his office proved to be a useless appendage, as no intruders appeared.

After the close of a meeting one night, some of the boys suggested a rabbit and potato roast on the creek. It was an ideal winter night, being clear and still with a full moon and not very cold. Jim Foard and Bub Craven went on ahead with shot guns to get the rabbits, another delegation went for potatoes, and a third started to locate a place for the fire and have it ready when the rabbits and potatoes arrived. The place selected was the old Cottonwood Ford, and at the root of the old cottonwood tree the fire was built. A shot or two was heard in the brush to the southwest and soon the hunters appeared with one rabbit between them. This was soon made ready for the spit, at which the boys took turns, while the potatoes roasted. Finally the boy at the spit announced, "It's about ready." Then Willis Craven said "Let me hold it awhile." No sooner did he get possession, than he started up the creek on the run, and four or five boys with him, dismembering and eating the rabbit as they ran. The other boys gave chase, but of no use, the plot worked successfully. Of course there was not enough of the poor little rabbit to be worth dividing among twelve or fifteen boys, and this was about as good a way as any. The story came up in the next literary, and the "Companion" contained an item, "Potatoes are considered good eating when well thawed." The editor did not get any rabbit. Mark Pickering in his essay in rhyme also made reference—"Like the debaters eating raw potaters." He was in the same company with the editor. This seemed to be the first and last of debating society roasts.

## School In New Location

**A**T a called meeting of the board at the school house in sub-district No. 9, "Eleventh Month 15, 1875," Wm. P. Smith, secretary, the president stated that the object of the meeting was to take some action in regard to the school in sub-district No. 5, the school house in said sub-district having been lately burned down. A marginal note to the minutes of this meeting reads: "School house burned down on the afternoon of the 11th of Eleventh Month, 1875." After considerable discussion, J. Pepard moved that the sub-district be instructed to rent one room of Friends Meeting house on as good terms as possible, and have the school carried right on. Motion carried." The sub-district director was A. W. Lewis, but he found it necessary to employ another teacher if this motion was complied with, as W. A. Ross resigned immediately after the school house burned, having taught only eight days. Accordingly A. W. Lewis rented the east room of the new meeting house, which had only been completed in December of the previous year, at a cost of \$20.00 per month for three months. The room was partly fitted up with furnishings saved from the old school house. The teacher employed was S. E. Lewis, known as "Rap" (Erastus) at the time a Penn College student. The meeting house was rented for the summer term also with the same teacher.

In the mean time the board was taking steps to build another school house. At their March meeting, 1876, a request was presented from sub-district No. 5 to relocate the school house site; which resulted in the board adjourning to hold its next meeting at the proposed new site. This meeting was held April 15. Two sites were proposed, one nearly opposite the old lot, on the north side of the road, and the other being 40 rods east of this, contiguous to Friends meeting house grounds on the east. The last proposed site was select-

## MEMOIRS OF QUAKER DIVIDE

---

ed. The owner of this new site, Evan George, exchanged the same for the old school house lot, the board reserving the coal house, and the fence, except the west string.

However, at the March meeting referred to the subject of building two school houses was presented, a tax voted, and a committee appointed to draw plans and specifications for the same, and advertise for bids. This committee made a report in May which was adopted. One of the school houses was the present Bear Creek structure, and the other was No. 4. The contractors were B. Weesner and F. A. Bisby. The two were to cost \$3080.00, and sub-district No. 5 was to be completed on or before September 1st, 1876. The board met at the school house on August 24, 1876, and "on motion of J. V. Lank the building was unanimously received." The building is two story, 24 x 36, with the entrance at the southwest corner and a hallway across the west end, in which is the stairway leading to the upper room. This two room building and two schools had been planned all along by sub-district No. 5, but it seems there was considerable opposition to this plan in the other districts. No. 5 interpreted this to mean that they were suspicious that No. 5 was trying to build up a high school at their expense. Accordingly at the March meeting it was decided that of the \$1400 voted at the District Township meeting to assist in building these two school houses, \$800 should be levied upon sub-district No. 5. As this was unsatisfactory with No. 5, at the next meeting a motion prevailed to amend this by making it \$400 and the balance assessed upon the township. In the November meeting a motion was made by A. W. Lewis that each director have the right to admit scholars from other districts, provided they pay their tuition. This could easily be construed to be in the interests of sub-district No. 5 and was voted down. The motion was reconsidered, however, and carried.

The upper room being furnished and ready for

## MEMOIRS OF QUAKER DIVIDE

---

school, the first term opened October 16, 1879, with Joel Battey, a Quaker and Penn College student, as teacher. In the mean time the lower room had been furnished, and when the winter term began December 11, there were two schools, J. Battey in the upper room and Ella Hadley in the lower room. When A. W. Lewis presented his contract with Ella Hadley to the board December 23, 1876, carrying a provision for three months school at \$33 $\frac{1}{3}$  per month, a motion to approve the same was lost, thus showing the same spirit of opposition. A. W. Lewis gave notice of an appeal. During the discussion which followed, the question was raised "whether sub-district No. 5 needed two schools or not." There does not seem to be any further record except that the treasurer paid Ella Hadley \$100 out of the teacher's fund, and her report is found in secretary's record.

Joel Battey's register shows a total enrollment of 34, six of whom came from outside the district. In Ella Hadley's room 32 were enrolled. Mr. Battey gave reasonable satisfaction as an instructor, but lacked one faculty, at least, of a successful teacher. Socially, teacher and scholars seemed to have but little in common. This estrangement compelled the scholars to provide for their own social life without him. Unfortunately this took a turn of almost anything for fun, especially during study hours. This developed into old fashioned disorder in the school room, which the teacher was powerless to control. Big boys and girls who knew better, were up to all sorts of pranks, just to create amusement among themselves. The teacher would lecture, ridicule, plead, scold and once made a move as though he was going to try force, but began on the wrong boy and had to change his plans or run the risk of a "scrap" so he changed. Notwithstanding all this, the fun went merrily on. But this did not seem to interfere seriously with school work, for fine progress was made by most of the scholars. There were only two classes in studies outside of the common

## MEMOIRS OF QUAKER DIVIDE

---

branches, one in Natural Philosophy and one in Higher Algebra. The schools closed March 10, 1877, with a literary program. Mary E. Arnold taught the spring term of 1877.

When school began December 5, 1877, there were two teachers again. "Rap and Jap," (S. E. Lewis and Wm. Jasper Hadley) the first in the upper room with an enrollment of 25 and the latter the lower room with 32 on the roll. During this term Rap, naturally a good instructor, was at his best, as his forte was advanced scholars. There was a mutual understanding between him and his school. If a scholar was slow or somewhat dull, he could depend on his teacher giving him special attention until he understood the lesson. As an illustration of his methods, when the class in physiology came to the circulation of the blood, not content with the text and diagram, a beef heart was secured and dissected before the class. One day a hog's lung was brought in, and teacher and class took turns in inflating them to demonstrate actual respiration.

One day a challenge came from Earlham high school, Ruben H. Hartley, teacher, for a written contest in grammer between the advanced classes of the two schools. The contest was held at Earlham, and Bear Creek was the winner.

## BEAR CREEK ACADEMY

Bear Creek Academy was the result of an effort on the part of Bear Creek Friends to establish a denominational school. Other communities of Friends had maintained like schools successfully, so Bear Creek decided that a school of advanced grade would be more satisfactory if under their supervision. Accordingly, a meeting was called of those interested, which resulted in an organization and election of directors. The directors contracted with Wm. P. Clark as principal of the proposed school. He came with his family in due time and began to make preparations for the opening, in the upper room of the school house which the board had

## MEMOIRS OF QUAKER DIVIDE

---

secured for the purpose. A catalogue was prepared containing the following introduction:

"The design of this school is to supply the wants of those who wish to pursue their studies further than they can in the common schools, as well as to fit such young ladies and gentlemen as may desire it to enter college."

The course of study covered three years, and included: Firstyear, Arithmetic, English, Grammar, Physiology, Geography, Physical Geography, United States History, Latin; Second year, Algebra, Rhetoric, English Literature, English History, History of the Reformation, Natural Philosophy, Chemistry, Caesar, Greek Lessons; Third year, Geometry, Ancient History, Botany, Geology, Cicero, Virgil, Analysis, Political Economy, Logic, Porter's Human Intellect.

The school opened as announced. The students were about the same as those of the upper room of the two winters preceding. The total enrollment during the year never exceeded 23. Classes were organized in most of the studies of the course. The students were there for business and the school made fair progress. It was soon discovered that the principal was a fine scholar, a "walking library," as some called him, but there was something unsatisfactory about the school. This was discovered to be an inability on his part to "mix" with the students, as some former teachers had been able to do. This in time became irksome, and put over the school a kind of "draggyness" not pleasant to a company of live, active boys and girls. Some of the students were willing to "dig" and not regard this draw-back, but others became restless, and were glad to see the year close.

Arrangements were made by the directors to continue for another year. But when opening day arrived an unusual thing occurred. The principal, Clark, was in his place, but not a student appeared. He visited the school room the second day and still no one came. He then called a meeting of the directors, but nothing

## MEMOIRS OF QUAKER DIVIDE

---

was done. There was nothing left but to quit. The cause of this, of which he seemed to be ignorant at the time, was that no one had ever given him a promise to attend. Some of the students took up teaching, and of those remaining, there was a systematic agreement to boycott the school. This was a severe blow to the principal, but it was done, none the less.

Rose E. Lewis taught in the lower room in the winter and spring of 1878-9.

But the academy spirit did not die at once. The board employed Jennie Kitchen, a Penn College graduate, to teach the winter term of 1879-80 and went on with the school; Eva Chase was employed by the district to teach the lower room. With the close of this winter term came the demise of Bear Creek Academy, and the dream of a denominational school at Bear Creek faded away.

### WM. P. CLARK.

Wm. P. Clark was born in North Carolina, August 16, 1841. He received his early education at public and private schools. His college education began at Earlham College which he entered in 1859, when that institution was just opening. He entered Haverford College as a Sophomore in 1864 and graduated with the degree of Bachelor of Arts in 1867, and he received the degree of Master of Arts from the same college in 1870. He had been teaching about six years previous to coming to Bear Creek and came immediately from Salem, Iowa. He taught two years at New Providence, Iowa, after leaving Bear Creek, subsequently teaching in Texas.

At present his home is near Paonia, Colorado. He is a member of the Friends Church and during the time he taught Bear Creek Academy, he observed the time honored custom of adjourning the school regularly to attend the Fourthday Meeting.

One morning during the opening exercises just after his return from a visit, he read the text, "I come not to call the righteous, but sinners to repentance,"

## MEMOIRS OF QUAKER DIVIDE

---

and related his impressions received from hearing it commented upon by someone during his visit.

"To me," said he, "this is one of the most terrible texts of the whole Bible. The righteous means the self righteous—those who think they are good enough—who make a profession but do not have the experience of salvation. Jesus did not come to call such. There is no salvation for them."

He then went on to make the application to himself, how he had been a Quaker all his life, but had contented himself with church fellowship and activities, trying to persuade himself, that was good enough, until it now seemed to him he had almost gone beyond the possibilities of a genuine Christian experience. He wished it understood from then onward he should live with a better experience.

### TWO DISTRICT SCHOOLS RESUMED.

With the passing of Bear Creek Academy, two schools were again resumed. The first teachers were: S. E. Lewis in upper room, and Jennie, his wife, previously mentioned as Jennie Kitchen in the lower in winter of 1880-1. S. E. Lewis taught in summer of 1880. The winter of 1881-2, H. G. Lyon taught in the upper rooms, and Rosa E. Lewis in spring of 1882.

During this summer a unique character appeared as teacher in penmanship. He introduced himself as John Turner, but the boys christened him "Linnen Breeches." He looked like a hobo, but knew the art of writing, and possessed the peculiar trait of being able to appear and disappear at will. One might be at work in the field when he would come up so suddenly that you did not know from whence he came, and after exchanging a few words would as mysteriously disappear. It is said he was a detective and took the plan of organizing a writing school as an excuse for being in the vicinity. Finally he disappeared and the story was told that he had located some rogues at a coal mine in the northeast part of the county.

In the winter of 1882-3 Jesse C. George taught in

## MEMOIRS OF QUAKER DIVIDE

---

the upper and W. Jasper Hadley in the lower room. During this term a literary society was maintained and a few members of the original Young Folks' Literary Society joined this society. Anna M. Hadley, a Bear Creek Academy student, taught the spring term in 1883. A break came in the regular order in the winter of 1883-4 when the two schools were consolidated in the lower room and D. B. Cook, another Academy student, was employed. This made a crowded school with the grades badly mixed. A query in the Friends Discipline is: "Are your meetings well attended, and is good order therein maintained?" The answer sometimes was: "Meetings are well attended, but good order not always maintained." The above applied to this school. Funny things frequently took place, intentionally and otherwise. One or two instances are here given of the latter class. On the opening day slips of paper were handed to each pupil with request to write name and age, and the studies they wished to take. When the slips were returned one was written: "John McGrew, aged 41." His attention was called to it in the presence of other pupils and the laugh was on John, as his age was 14. One other day he was reciting in addition. He knew the rule, "add the first column, put down the units and carry the tens." He did this, setting down a figure 3 to carry. "What are you going to do with that 3?" asked the teacher. "I'm going to pack that," was Johnnie's reply. It sounded just as odd, too, to hear him say "kiver" for cover. The spring term of 1884 was taught by Anna M. Hadley again, and that fall Chas. E. Pickett of Kansas organized a writing school. At the close of his writing school he taught the upper room, and Anna M. Hadley the lower room in the winter of 1884-5. The school closed with a program, part of which was a "class prophesy," in the form of a letter with answer. The letter was dated: "Niagara Falls, Jan. 1, 1900," and signed, "Jimmie Stribling." It was addressed to his cousin, Mattie Osborn, Bear Creek. He claims to be

## MEMOIRS OF QUAKER DIVIDE

---

a "bummer" for some eastern concern and on this New Years day is thinking of the grand times they had at Bear Creek school fifteen years before, and wants his cousin to write him, which she does in rhyme, mentioning all the twenty-eight scholars, a few stanzas of which are as follows:

"How things have changed since '85  
No mortal tongue can tell,  
When twenty-eight old scholars met  
At the ringing of the bell.  
It's fifteen years since we went to school  
In the winter of eighty-five,  
And, if I'm not mistaken,  
We all are yet alive.  
The old school house has altered some—  
Being used as an old cow shed.  
But we've a college building now  
A standing in it's stead.  
Old Bear Creek, too, has altered some,  
You'd scarce know where you were,  
Where the old play ground used to be  
Is a public thoroughfare.  
Two railroads cross below the church,  
They named it Bear Creek station.  
And now the town is scattered 'round  
Near all o'er creation.  
I forgot to say that Charlie George  
Is professor of our college,  
I think at Oskaloosa  
Was where he got the knowledge.  
Our dear old teacher, Anna  
Is teaching every day—  
Still living an old maid  
Is all that I can say.

Some of the teachers following this term were: Anna M. Hadley, spring of 1885; Naomi George, in the fall; Barclay Stanton and Anna M. Hadley, winter of 1885-6; Mary Stanton, spring of 1886; Chas. W. Smith and Naomi George, winter of 1886-7; John M. Hadley and Emma Ellis, winter of 1887-8. The two district schools ended with the close of this term. In the winter of 1888-9 the one school in the lower room was taught by Lillian Hibbs.

## UNION TOWNSHIP HIGH SCHOOL

FROM the closing of the two district schools in the spring of 1888 until the opening of the Independent School in the fall of 1908, the upper room was vacant. An incomplete list of teachers of this period is given below:

J. F. Hester, Emily C. Hester, Lillian Hibbs, Phebe Mendenhall, Ella Pickett, Charles W. George, Mary E. George, Eva Compton, E. D. Perry, Hope Stills, Carl Bailey, Clare Bennett.

Eva Compton taught continuously from the fall of 1901 to the spring of 1904 inclusive, and at least five other terms preceding.

The largest number of visitors recorded at any term was by Phebe Mendenhall during the spring of 1889, the record showing about fifty.

Although High School privileges in the township had ceased, the school board was not unmindful of those who needed such privileges. Arrangements were made with school boards of nearby towns so that all who had graduated from the district township school could attend High School in these towns, the township paying part of the tuition. This arrangement was not altogether satisfactory. The students were compelled to make long drives or secure board in town, and the moral influences of the schools were not always above criticism. With these considerations the parents decided to again try and maintain a school at home. An organization was formed for the purpose of maintaining a High School to be supported in the beginning by subscription. School opened in the fall of 1908, and Elizabeth Smith of Penn College was employed at \$50 per month. The school did not reach the expectations of those supporting it, so the township board established the "Union Township High School," the first of the kind in Dallas county.

At the annual meeting of the board in 1909, County Superintendent Carolyne Forgrave was present

## MEMOIRS OF QUAKER DIVIDE

---

and discussed plans for the proposed school. A resolution was passed that, "We establish a Township High School for nine months, to be held in the upper room in sub-district No. 4, beginning the first Monday in September, term same as other schools." The limit of wages was fixed at \$70. A committee of three was appointed from the board to have charge of the school. A. E. Cook, A. D. Aldrich and J. F. Nolte constituted said committee, who contracted with H. D. Repass, a graduate of Dexter High School, and also of the University at Iowa City, to take charge of the school. The students made satisfactory progress, but the attendance was small. At the annual meeting in July, 1909, the board voted to continue the school and a committee was appointed to take charge another year. The committee was: L. Nealley, A. J. Hadley and A. D. Aldrich, who elected as principal, P. L. Sager of Lovelock, Nevada. High School started with twenty enrolled, representing ninth, eleventh and twelfth year work. Good interest was maintained, and advancement made as rapidly as could be expected with one teacher in charge of so much higher work. Several pieces of apparatus were purchased to form the nucleus of a physical laboratory, and a large clock to note the fleeting moments.

Alta Stanley was associated with H. D. Repass as teacher of the district school in 1909-10, and Zella Hunicutt with P. L. Sager in 1910-11. The Board employed P. L. Sager again as principal in 1911-12, with Mrs. P. L. Sager in the district school. Frank L. Mott was principal in 1912-13, and Earl Warner in 1913-14.

The school had become so small that the Board decided not to continue, and with the close of this term Union Township High School ceased to be. When school opened in 1914, those who wished to avail themselves of high school privileges, took up the former trail to town High Schools. The district school opened as usual, Della Gowdrey being the teacher.

The following are Union Township High School graduates:

## MEMOIRS OF QUAKER DIVIDE

---

1911, Stella Beals, Isaac Beals; 1912, Elbert Beals, Elsie Cook; 1913, Edith Wright, Greta Kenworthy; 1914, Earl Beals, Harold Cook, Virgil Beals, Hazel Aldrich, Helen Stanley.

### BEAR CREEK SCHOOL REUNIONS

The preliminary meeting of the reunion was held at Earlham July 12, at the home of Sidna George Hadley. The date was fixed to be Saturday, August 2, 1913. A secretary was appointed and instructed to send the following invitation to all teachers and scholars whose names and locations could be ascertained:

"There will be a reunion of the teachers and scholars of Bear Creek school who attended prior to 1875—the year the school house was burned—beginning at 10:30 a. m. August 2, 1913, on the old school grounds. Please be present with your family. Bring with you records or documents of interest which you may have. If unable to attend, send records, etc., which will be returned. Let us hear from you, anyway. Correspond with

D. B. Cook, Secretary,

Earlham, Iowa."

About one hundred of these were sent out, the secretary also prepared a register of teachers and scholars. The former contained 23 names and the latter 215. Committees were appointed on program and dinner. The company was called to order on the old school house grounds, Saturday, August 2, by Abner L. Newlin. William A. Cook was elected chairman of the day. Darius B. Cook, who had been secretary since the preliminary meeting, was continued for the day. After transacting some preliminary business, the scholars proceeded to number, spelling class fashion, the last being No. 28, with one teacher who did not number, making 29. From an autograph register made later in the day it was discovered that four of the number attended the second school taught in the meeting house in the winter of 1857, namely: Anna J. Barnett Compton, Isaac Barnett, Nathan Compton and Richard S. Males. Allen Hadley was among the last who

## MEMOIRS OF QUAKER DIVIDE

---

attended in the school house, this being his first term at school. He saved only part of his books from the burning building. The others who reside in the vicinity were: Lydia Allen, Abbie Barnett Cook, Darius B. Cook, Peter Cook, Hulda Jane Cook Kenworthy, William A. Cook, Levi Elza Cook, George B. Fry, John M. Hadley, Sidna George Hadley, Julia Hibbs, William T. Hibbs, John J. Mendenhall, Myra Hadley Mendenhall, Lillie Hibbs Mendenhall, Richard S. Males, Abner L. Newlin, Sabina Phebe Hadley Potter, Emeline George Hadley, Frank Young, teacher in 1872. Those from a distance were: Albert Hadley, Adair, Iowa; Hannah Elizabeth Hadley Inman, Tama, Iowa; Mary J. Craven Pearson Mendenhall, Indianola, Iowa; William T. Sivadge, Adair, Iowa.

Elizabeth Mendenhall Bowles, of Galena, Kansas, was represented by her husband, Levi Bowles, but did not sign the autograph register. The families of this number attending with a few present by special invitation brought the number up to about sixty.

At noon, someone called, "dinner is ready, teachers and scholars first." Then the groups, who had been occupying the time in telling jokes on each other or relating anecdotes of school days, broke up and filed in by number to seats at the improvised table. The dinner was more of a reminder of the last days of school, for instance the picnic in Evan George's grove at the close of Emeline Horton's school in 1868, than the everyday dinner bucket which yielded up its contents often of cornbread, sausag<sup>le</sup>, wild crab apple preserves and pumpkin pie. Dinner over, someone said, "Lets have our pictures taken," and an auto was dispatched to Dexter for a photographer. The scholars were lined up with the meeting house for a background, Frank Young in the center of the group. Then the camera was snapped at the other group and the work was done.

The program came next. The minutes of the preliminary meeting were read, and the secretary introduced letters and documents from those with whom he

## MEMOIRS OF QUAKER DIVIDE

---

had corresponded, and it was found that the following states were represented: Missouri, Indiana, South Dakota, Colorado, Idaho, Oregon, Oklahoma, California, and many parts of Iowa. These letters contained a variety of subjects. Some were reminiscences of school days, others of early religious impressions, and some gave brief life sketches. There was some original poetry. Most expressed regret at being unable to attend. Some of these read as if the writer was homesick. But one document came in, it was an old school newspaper. The heading read, "The Casket," a weekly journal devoted to science and improvement, published by order of Bear Creek school, Vol. I, First Saturday, February 22, 1862. Terms moderate—only fifty cents for a single copy. Ten copies one year \$4.00. All those who send in a club of ten will receive a copy extra. The paper was sent by Caroline Dawson of Denver, Colo., who attended school in the year named, the teacher being Jesse W. Dawson. A few selections were read from this old paper and short talks followed, the speakers being Frank Young, Richard Males, W. S. Kitch and Albert Hadley. Abner Newlin recited a humorous poem composed by some scholar in the old school days.

There was a motion made to form a permanent organization and hold like meetings annually but it did not meet with much favor. It was suggested, however, that if thought best to hold other meetings in the future they could be arranged for on the plan of the present meeting. The secretary was made custodian of the records made in connection with the reunion, and the meeting broke up informally.

### AN ORIGINAL POEM.

Dear old school days at Bear Creek  
Where I learned my A B C's,  
The happiest in my memory,  
Of all the passing years.  
I think it was Allen Barnett  
Who taught me how to read,  
And taught me that old motto  
"If at first you don't succeed."

## MEMOIRS OF QUAKER DIVIDE

---

How oft to learn God's lessons  
I have failed, and then  
Went humbly to my teacher  
And said, "I'll try again."  
I wonder if our teacher  
Ever looked their scholars o'er  
And saw among them preachers,  
I can count a score or more.  
Yes our teachers did some sowing  
In our young and tender hearts,  
And when the harvest is gathered  
In the sheaves they'll share a part.  
There was Louie Lewis,  
So gentle and so kind,  
And Mary Price, I loved her,  
Tho' she always made me mind.  
Darius Bowles was faithful,  
I sure cannot forget,  
How he made me learn the tables  
So I almost know them yet.  
And there was tall Jess Dawson  
With the fierce and piercing eyes,  
To me they looked like saucers,  
Not in color, but in size.  
And when he turned them on me,  
I shook in every limb,  
You may talk of bears and lions,  
But I was more afraid of him.  
But then we were but scholars,  
And they the teachers true,  
How well we learned our lessons,  
Our lives have each one proved.  
Some scholars I remember,  
Who used to pass our door,  
They would sometime stop for Johnny,  
But he had mostly gone before.  
There was Bob and Johnny Hawkins,  
Mary Carson, and Martha Ann,  
Little Peter and Darius  
Becky, Billy Burrows and San,  
Of Cooks there were a number,  
I was one of them myself.  
There was Lydia and Ben and Johnny  
And many more on memory's shelf.  
Georges', Males', Mills', Barnetts',  
Hadleys and Mendenhalls.  
And quite a troop of Cravens,  
I cannot name them all.  
And yes, there were the Pickerings,

## MEMOIRS OF QUAKER DIVIDE

---

Hibbs' and Hubbards', too,  
Two Sumners and the Striblings,  
And my sisters Cindy and Lou.  
Some names I have forgotten,  
But not Frank and Amos Smith,  
Do you remember the word biscuit,  
And what it ended with?  
Some from this stage of action,  
Have passed to their reward,  
We trust to life eternal  
In the presence of the Lord.  
May we, that God still spareth,  
In his vineyard yet be true;  
And when we receive our judgment,  
We'll each receive our due.  
I would love to see your faces,  
At this reunion time,  
But as I can't be present  
Please accept this humble rhyme.

—HULDAH C. RAMSEY,

Lents, Oregon.

### THE SECOND SCHOOL REUNION

Promptly at 10 o'clock Saturday morning, September 19, the teachers and pupils of Bear Creek school began to gather upon the church grounds for their reunion. The morning hours were spent in a social way until dinner was announced.

After dinner, the president, J. R. Mendenhall, called order school fashion by ringing the bell. It was the bell with which Mary Price called school when she taught at Bear Creek in 1864. This bell is now the property of Layton Mills, one of her pupils at the time. An opening song was given by the young people and a motion that the organization be made permanent, prevailed and officers elected for the year were: President, J. R. Mendenhall; Vice-President, L. E. Cook; Secretary and Treasurer, D. B. Cook. These officers compose the executive committee, whose duty it shall be to arrange for a reunion in 1915.

Letters of invitation had been sent to absent teachers and pupils whose addresses could be secured. Some who could not come responded by letter. There were letters from Massachusetts, Canada, California,

## MEMOIRS OF QUAKER DIVIDE

---

South Dakota, Colorado, Oregon, Kansas, Nebraska and points in Iowa. A. J. Hadley was selected to read these letters. Two were of special interest. Harmon Cook of the Soldier's Home, Calif., used stationery with this imprint, "Vote California Dry November 3, 1914." This called forth some comment by the reader, that this was not at all surprising when we remember Harmon's record as a temperance worker while he lived in Iowa.

Following the letters was "Memories of deceased teachers and scholars," by Abner L. Newlin and Sidney Hadley. The record showed that only one had passed away since the meeting of one year ago, Lydia Allen of Earlham, Iowa.

John W. Stribling of Earlham gave the principle address of the day. He reviewed briefly his life experience at Bear Creek.

John Mathias Hadley was called upon for a "short talk." He began with reminiscences of his first days in school when all at once he changed the story into an original poem which follows:

Willie says, "We'll have to read."  
Mathias says, "Oh my!"  
Excepting one, all agreed  
That we would have to try.  
There was Elza at his A B C  
And little Peter, too,  
Besides Johnny it seems to me  
There were quite a few.  
At recess, we'd have great fun,  
So many different plays,  
At playing horse, and how we'd run,—  
Those were our happy days.  
Or we might dam the little branch  
To use the water at our will,  
A bathing pool for a horse ranch,  
Or run a flutter mill.  
At rotten egg we oft would play,  
And they would shake us well  
Until our grips would all give way  
And cause an awful smell.  
The little squirrels were very shy  
Would hide down in the ground

## MEMOIRS OF QUAKER DIVIDE

---

Water then we would apply  
Until it made a gurgling sound.  
When we brought them up again  
Their hides that we might tan,  
The tanner, that was very plain  
L. T. Craven was the man.  
As he took their hides away  
With our visions plain  
The leather we'd have some day  
But they ne'er returned again  
There was also prison base  
The boys and girls would play  
When one was caught we had a place  
To put them in to stay.  
Until someone would venture out  
To release them from the pen  
While the guards were mostly out  
To capture other men.  
But the little girls ne'er minded it  
For it occurs to me  
The little boys would see to it  
That they were soon set free.  
We would lead them safely home  
In our childish ways,  
Or o'er the prairies we might roam—  
Those were our happy days.  
Here was ante-over and foot ball  
And teeter-totter, too,  
But I will not rehearse them all—  
Merely just a few.  
Yes, we surely had a time,  
So many different plays,  
will have to make this rhyme—  
But those were happy days.  
Those schoolmates, Ah, where are they?  
That brings the briny tear,  
ew of us are left today  
But many are not here.  
ome gave their lives in foreign fields,  
The story they might tell  
f Jesus and his dying love—  
They filled their mission well.  
ome are sleeping 'neath the sod  
Out on yonder hill  
heir spirits dwelling with their God—  
It seems that was His will.  
ome are living far away  
From this old spot so dear  
d sending us a word today

## MEMOIRS OF QUAKER DIVIDE

---

That they cannot be here.  
But I'd better make a bow,  
And refrain from saying more  
For there are others waiting now  
For a chance to take the floor.

Albert Hadley of Adair followed with an essay, also telling of his boyhood days at Bear Creek and early school recollections.

Some from a distance who reported in person were given a place on the program. The first of these was Hannah Inman of Tama, Iowa. She was followed by Mary Ellen Hadley of Willow Springs, Mo. The last speaker was Dr. David M. Edwards, president of Penn College but familiarly known as "Dave" when attending the Bear Creek school. He spoke especially of what the future of Bear Creek ought to be.

In most of these talks the religious spirit was strongly prevalent, and the religious influence of the Bear Creek community was emphasized.

Members of the Association were present from Oskaloosa, Grinnell, Des Moines, Adair, Wauke, Redfield, Earlham, Dexter, Tama and Willow Springs, Mo.

While standing, we all sang in closing "God Be With You Till We Meet Again" and were dismissed with a word of prayer by W. S. Kitch.

A much larger number was present this year than last and seemed to enjoy the day immensely and were glad they had attended.

## Pleasant Hill

THE United Brethren congregation of Pleasant Hill was organized at the log cabin school house in 1870. Among the charter members were Eli Cronk, his wife, Elizabeth J. Cronk, and his mother, Elizabeth Cronk.

Eli Cronk came to Quaker Divide from Ohio in 1856, and built a log house near where B. J. Barnett now lives. He returned to Ohio and was married in August, 1856. On his return, he moved his log house to the location where he spent the remainder of his life. The log house was replaced by a substantial frame dwelling in 1870. In this building and in the log house, services were held until the church building was erected in 1872. One revival, at least, was held in the old log house in the winter of 1870-1, conducted by the pastor, Rev. Roberts. At this time, and for some years following, the Pleasant Hill congregation was supplied by a pastor from Van Meter. In 1877, a building was moved onto the church lot and fitted up for a parsonage, but a few years later, the plan for a resident pastor was changed and the building moved away.

Pleasant Hill, in common with Bear Creek, attained its largest membership and probably its greatest efficiency in the decade including the eighties. The largest membership recorded was during the pastorate of S. A. Lovelace from 1885 to 1889, being 89 for the last year named. It was during this pastorate that the circuit was organized which now includes Panther Creek, where the parsonage is located, South 'Coon Chapel, Pleasant Hill and Hickory Grove.

Pleasant Hill and Bear Creek have always been on good terms and the best of friends. Their membership mingle freely in Christian work, and especially during times of revival meetings. Many a young man and woman of Quaker parentage made their start for a better life in a United Brethren revival, and in turn, those

## MEMOIRS OF QUAKER DIVIDE

---

brought up under United Brethren influence were converted at Bear Creek. Some of the former united with the United Brethren Church, and two at least, became efficient ministers in that denomination; Lindley T. Bufskin and Daniel Newton Craven.

One feature of a Pleasant Hill revival never to be forgotten was the singing. Eli Cronk was always the leader in singing. No instrument was used. It seemed that every one in the audience was singing. One invitation hymn deserves special mention. It was used evening after evening but never grew old nor lost its efficiency. The chorus was:

"O happy rest, sweet happy rest,  
Jesus will give you rest,  
O, why won't you come with your poor broken heart  
Jesus will give you rest."

Eli Cronk, the organizer and chief support of Pleasant Hill church was removed by death April 10, 1893. He lived to see all of his children converted and united with the church to which he was devoted, and his three sons become ministers of the Word.

William F. Cronk, the eldest son, was born on the old homestead July 25, 1857. He was converted and united with the church in '79. He entered the ministry in 1883, his first charge being at Prairie City, Iowa. After three years of faithful work, he was ordained in 1886. He was elected presiding elder in 1891, and later served as pastor of the Castle Memorial church, Des Moines, Iowa. In 1913 he was elected General Superintendent for Iowa, a position which he still holds.

Isaac N. Cronk entered the ministry in 1889. After five years of faithful service, he was compelled to resign on account of failure of the voice. Jacob W. Cronk is located at Norwood, Lucas county, Iowa, and is upon his fourth year at this place.

The membership of Pleasant Hill church is not so large as formerly. The present pastor is Miss Bonnie Minton, who also has charge of the three other churches of the circuit.

## The Underground Railroad

**T**HE story of the Underground Railroad is written by Harmon Cook. It contains his personal experience while engaged as one of its conductors. His grandparents were John and Anna Cook, and the house in which they lived is still standing on the S. Randall farm.

In days before the war, when Guthrie and Dallas counties were on the frontier, there were many incidents taking place that should be kept in memory green. Slavery was recognized as a product of Missouri. Iowa being a free state, naturally proved a highway for the Underground Railroad. After John Brown came through Iowa, stations were known and accounted for. The train started from Tabor, Fremont county, and crossed diagonally Adair county, striking Summit Grove, where Stuart is now located. From here, one line went east down Quaker Divide, and the other crossed 'Coon river near Redfield, then through Adel, both coming together in Des Moines. From here it ran to Grinnell, then to Muscatine, and so on to Canada. Many times have I seen colored men and women crossing the prairie from Middle River to Summit Grove—slaves running away to freedom.

In the winter of 1859-60, I was going to school to Darius Bowles, and one Friday evening was told if I wanted to go to Bear Creek, I would not have to walk, if I would drive a carriage and return it Monday morning. I drove the carriage and in it were two young colored women. They were sisters and from the west border of Missouri. Their master was their father, and they had both been reared in the family. War was apparent, and their master decided to sell them "down south." They heard the plotting, and found out that they were to go on the auction block, and made a run for the North Star. They had been on the road seven weeks when they arrived at A. W. L.'s at Summit Grove. Before daylight Saturday morning, they were

## MEMOIRS OF QUAKER DIVIDE

---

housed at Uncle Martin's. One Monday afternoon, one of the sisters who had been out in the yard came running in and told grandmother, "Master is coming up the road." Grandfather went out in front and sat down in his chair against the side of the door. By this time a number of men had ridden up and asked him if he had seen any slaves around. He told them slaves were not known in Iowa. Then one of them said, "I am told that you are an old quaker and have been suspected of harboring black folks as they run away to Canada. I have traced two girls across the country, and have reasons to believe they have been here." Grandfather said: "I never turn anyone away who wants lodging, but I keep no slaves." "Then I'll come in and see," said the man, and jumped off his horse and started for the house. Grandfather stood up with his cane in his hand, and stepped into the door when the man attempted to enter, and said, "Has thee a warrant to search my house?" "No, I have not." "Then thee cannot do so." "But I will show you." said the man. "I will search for my girls."

While this parley was going on, and loud words were coming thick and fast, grandmother came up and said, "Father, if the man wants to look through the house, let him do so. Thee ought to know he won't find any slaves here." Grandfather turned and stared at her a minute, then turning to the men, said, "I ask thy forgiveness for speaking so harshly. Thee can go through the house, if mother says so."

Grandfather showed him through all the rooms but stayed close to him all the time. After satisfying himself that they were not there, he begged the old man's forgiveness, mounted his horse and rode away. When the coast was clear, it was found that when Maggie had rushed in and said, "Master is coming," grandmother hastily snatched off the large feather bed, telling both the girls to get in and lie perfectly still. She took the feather bed, spread it all over them, put on the covers and pillows, patted out the wrinkles—and so—no slaves were seen.

## MEMOIRS OF QUAKER DIVIDE

---

The year of the big comet there was a furious conflict between the democrats and republicans for supremacy in Dallas county. Cole Noel was candidate for clerk on the republican ticket and Sam Garoutt on the democrat ticket. One night about two o'clock a carriage drew up to the home of Noel, and a rap at the door brought the old man half dressed with the demand, "What do you want?"

"Nothing, only I want to know if thee has seen the comet?" "O, yes! Does it still show? It did when I went to bed." "Yes, it shows, but not enough to see our way across the river without someone to ferry us over. There is a carriage load of us waiting to go to Jourdon's." "Just wait a minute and I will get a lantern," and so with a small light, they were piloted safely over Coon River. Some two weeks after, the two opponents, good neighbors but opponents politically, were hotly discussing which of them would control Union township, as it was the deciding vote. Cole said, "All I know is this: I was called up at two o'clock in the morning to be shown the comet, and that was by a Union township man, and I know that when the vote is counted, I will have that township and be elected by the Quaker votes." And he was elected.

One time a load was being taken down the south side of Coon River, and had reached the timber on the bluffs near Des Moines. About three o'clock in the morning, as the carriage was leisurely going along, the sound of distant hoofbeats were heard coming behind. At first it was thought the carriage could outrun its pursuers, but prudence forbade. A narrow road at one side was hastily followed a few rods and the carriage stopped. The horsemen passed on, swearing eternal vengeance on the whole "caboodle," if captured. When sounds were lost in the distance, a dash was made for the depot in Des Moines and all safely landed before daylight.

One evening some months after I was returning

## MEMOIRS OF QUAKER DIVIDE

---

from Adel on horseback and when opposite Mr. Murry's farm, east of Redfield, I saw old man Murry and a stranger back of the barn. I was motioned to come over, which I did, and was met by an old man, rather stoop-shouldered and of stern aspect. Mr. Murry said, "Here is the youngster who came so near getting caught going to Des Moines." The stern man with his shaggy eyebrows almost in my face said, "Young man, when you are out on the Lord's business you must be more discreet. You must always listen backwards, as you are always followed. I am responsible for that track of the Underground Railroad, and I want my conductors to be more careful in the future, as things are coming to a head, and somebody is going to get hurt." I was dismissed with this admonition, "Young man, never do so rash a thing again as to talk and laugh out loud on the way." A few months later, when Harper's Ferry was known to fame, I remembered John Brown as the old man at Murry's. When I enlisted in Company C, 46th Iowa infantry, and arrived at Memphis, Tennessee, in 1864, I first saw a regiment of colored soldiers. They were in camp and the first opportunity, I was over to see how they looked as soldiers. One of the camp scenes was some of the soldiers conducting a school to teach these poor people their A, B, C's.

Chaplain Ham and I had gone together, and the teacher, who was the lieutenant colonel, asked us to speak to the colored school. When I had spoken, a strapping fellow in blue uniform came rushing up to me shouting, "I know you. You belong to Quaker Divide in Iowa. You drove me one night when we were trying to get into town and were followed by our masters, and you drove off into the woods and we got out and hid."

It was Henry who had been one of the party in that wild midnight ride. He never got to Canada, but stopped in Wisconsin, and when the war came on he enlisted. He was lieutenant of the colored regiment, and a trusted scout for the general of our division.

## QUAKER DIVIDE IN WAR TIMES

"Eighteen hundred and sixty-one,  
Was when the cruel war begun—  
Eighteen hundred and sixty-five,  
We all go home to see our wives."

It is a standing tradition with the Quaker that he is opposed to war. If asked why, he would readily answer: "War is unlawful for a Christian." If requested to give proof, he would refer to the Scriptures. First, the prophesies of what the Messiah's Kingdom should be:

"He shall be called the Prince of Peace," reenforced by the song of the angels at his birth, "Peace on earth, good will toward men."

"They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Also the words of Jesus himself about how to deal with an enemy:

"Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you," etc.

And a quotation from Paul on the same subject:

"Dearly beloved, avenge not yourselves, but give place unto the wrath of God; for it is written, vengeance is mine and I will repay saith the Lord. Therefore, if thine enemy hunger feed him; if he thirst give him water to drink," etc.

Lastly, another saying of Jesus, "My kingdom is not of this world; if it were of this world, then would my servants fight that I should not be delivered to the Jews."

He would further say, "We believe that we are called upon to show forth to the world that the blessed reign of the Messiah, the Prince of Peace is begun, and

## MEMOIRS OF QUAKER DIVIDE

---

we doubt not will proceed until it attains its completion in the earth."

In other words, the Kingdom of Heaven, as established by Christ and his Apostles, was governed by the same laws then, and is today, as will govern it in its consummation.

"But can you be loyal to your government and refuse to "answer your country's call?"

The Quaker would reply: "Liberty of conscience is the common right of all men, therefore we have ever maintained that it is our duty to obey all enactments of civil governments except those by which our allegiance to God is interfered with." He considered himself no less patriotic because he would not go to war. His patriotism was exhibited in his efforts to make war unnecessary, thus keeping his country out of war by removing the cause. Discriminating the spirit of common interest and brotherly love among individuals and nations, and settling differences when they arise, by arbitration instead of an appeal to arms, this the Quaker considered true Christian patriotism. That he was consistent will appear, when the rules governing his church are considered.

The First Query Discipline of 1865, reads: "Are Friends careful to live under the influence of the gospel of love and Christian charity, watching faithfully over themselves and one another to prevent the introduction or harboring of anything which would mar their unity."

Again, "It is advised, that in all cases of controversy and difference, the persons concerned therein either speedily compose the difference between themselves, or make choice of some faithful, unconcerned, influential friends to determine the same; and that all Friends take heed to being parties with one another." This meant that differences should be settled by arbitration, if the parties could not settle between themselves, legal council was allowable in certain cases, re-

## MEMOIRS OF QUAKER DIVIDE

---

course to courts of law was permitted in certain extreme cases, but arbitration was the rule.

When the war broke out Friends, with three other denominations, which like them could not conscientiously perform military duty, petitioned the General Assembly of Iowa for relief from military service. Petitions were sent in from Friends from twelve counties, including Dallas, Madison, Guthrie and Adair. This covered the territory which was later organized into Bear Creek Quarterly Meeting. A bill looking towards this relief was introduced in the house at the extra session in 1862, but was killed after a stormy career. Instead of this bill another was passed allowing exemption, in case of draft, on payment of \$300 or furnishing a substitute. This measure had been suggested by Governor Kirkwood in his message to the General Assembly.

Notwithstanding the Quaker's attitude on war, during drilling days at Redfield, some young Quakers might be seen in the company, learning the art of war. Some went further, and enlisted. Among the boys and girls "patriotism" was shown by picking up war songs, which they were not backward in singing.

One song, quite a favorite, began: "I think I'm dying comrad," and follows with

"I do not hear the bob-o-link,  
Nor yet the drum and fife  
I only hear the voice of God,  
A calling me from life

and further on,

And there is old John Brown,  
A standing at the golden gate  
A holding me a crown

There was another, a little ditty, in which the girl was telling why she preferred to marry a soldier boy.

"I would not have a farmer  
Who works in the dirt,  
But I would have a soldier,  
Who wears a ruffled shirt."

And so on with other trades and professions.

## MEMOIRS OF QUAKER DIVIDE

---

This had more meaning than it seemed, as there was a social law in some localities that if a boy went to the war it gave him a good "stand in" with the girls. A young fellow who could not go with a girl, would go to the war, come home on furlough, at once become a favorite, and could keep company with the best of them. Then other boys would say: "If that's the way it goes, I'll go to the war, too," and would enlist.

Parts of other songs were:

Tramp! Tramp! Tramp! The boys are marching,  
Cheer up comrades till I come;  
Around the starry flag, we will meet to cheer again,  
And shout freedom in our own beloved home."

"Just before the battle, mother, I am thinking most of you,"  
"Farewell mother, you may never, never see your boy again.  
But you'll not forget me, mother,  
if I'm numbered with the slain."

Here is another from a "soldier boy" love song:

"The Butternuts away up north,  
May burrow in the ground,  
Afraid to show their copper heads  
When soldier boys are 'round."

The "Butternuts," however, were not very troublesome on Quaker Divide. One Quarterly Meeting day, a company of young men hurriedly crossed the grounds, anxiously inquiring for a man wearing a Butternut breast pin. No one had seen him, although they said that they had heard he was on the grounds. There was a crowd at the spring and they hurried on in that direction, but did not locate their man. The nearest organization of "Copperheads" to Quaker Divide were the "Knights of the Golden Circle" near Bilderback's mill. This was short lived, however, as United States Marshal Hub Hoxie of Des Moines broke up the gang by arresting the leaders. A similar occurrence took place near Winterset.

The following soldiers went from Quaker Divide, or resided elsewhere and were members of Bear Creek Monthly Meeting, made up from data at hand. All listed served in Regiments of Iowa Volunteer Infantry.

## MEMOIRS OF QUAKER DIVIDE

---

### FIFTEENTH REGIMENT COMPANY F

Joseph H. Mendenhall, age 41, native Ohio, married. Drafted. Mustered Sept. 27, 1864, mustered out June 2, 1865, at Washington, D. C. Died July 5, 1879.

Nathan Mendenhall, age 35, native Indiana, married. Drafted. Mustered Sept. 28, 1864. Mustered out May 17, 1865, Davenport, Iowa.

William Mendenhall. Age 27. Native, Indiana. Married. Drafted. Mustered, Sept. 29, 1864. Died of chronic diarrhoea March 16, 1865, Pittsboro, N. C.

### COMPANY K

Uriah Cook. Age 24. Native, Indiana. Single. Quaker. Drafted. Mustered Sept. 27, 1864. Mustered out June 2, 1865, Washington, D. C.

### SEVENTEENTH REGIMENT, COMPANY G

Anderson Lee. Age 19, (veteran). Residence, Redfield. Native, Indiana. Quaker. Mustered April 10, 1862. Re-enlisted and re-mustered April 12, 1864. Taken prisoner October 13, 1864, Tilton, Georgia. Mustered out May 26, 1865, Davenport, Iowa.

### EIGHTEENTH REGIMENT

Josiah Wilson. Age 35. Native, Ohio. Married. Mustered August 6, 1862. Died of disease December 3, 1862, Springfield, Missouri. Buried in National Cemetery Springfield, Missouri, Section 10, grave 7.

### THIRTY-NINTH REGIMENT COMPANY H

William H. Bingman. Age 27. Native North Carolina. Married. Mustered August 25, 1862. Taken prisoner July 7, 1863, Corinth, Mississippi. Died while a prisoner July 3, 1864, Andersonville, Georgia. Buried in National Cemetery, Andersonville, Georgia, grave 1570.

David W. Hadley. Age 22. Residence, Guthrie county. Native, Indiana. Single, Quaker. Mustered August 27, 1862. Mustered out June 5, 1865, Washington, D. C. Died near Willow Springs, Mo., October 21, 1904.

## MEMOIRS OF QUAKER DIVIDE

---

Charles T. Mendenhall. Age 20. Native, Indiana. Single. Mustered August 25, 1862. Taken prisoner December 30, 1862, Shady Grove, Tennessee. Paroled. Mustered out June 5, 1865, Washington, D. C.

James Kelly Mendenhall. Age 30. Native, Indiana. Married. Mustered August 25, 1862. Discharged July 6, 1865, Pittsburg, Pennsylvania.

William H. Marshall. Age 18. Native, Indiana. Single. Mustered January 7, 1865. Transferred to Company C, Twentieth Infantry, May 30, 1865. Mustered out July 12, 1865, Louisville, Kentucky.

William P. Smith. Age 18. Native, Ohio. Single. Quaker. Mustered January 7, 1865. Transferred to Company C, Seventeenth Infantry, May 30, 1865. Mustered out July 7, 1865.

### FORTY-SIXTH REGIMENT, COMPANY C

Harmon Cook. Age 22. Native, Indiana. Single. Quaker. Mustered June 10, 1864. Mustered out Sept. 23, 1864, Davenport, Iowa, expiration of term of service.

Joseph Cook. Age 22. Native, Indiana. Single. Quaker. Mustered June 10, 1864. Mustered out Sept. 23, 1864, expiration of term of service.

William R. Burrows. Age 20. Native, Indiana. Single. Mustered June 10, 1864. Mustered out Sept. 23, 1864, Davenport, Iowa, expiration of term of service. Died August 8, 1883.

Hadley Mills. Age 19. Residence, Guthrie county. Single. Quaker. Native, Indiana. Mustered, June 10, 1864. Mustered out Sept. 23, 1864, expiration of term of service.

Hyrum Lee. Age 18. Residence, Redfield. Native, Indiana. Single. Quaker. Mustered June 10, 1864. Mustered out Sept. 23, 1864, Davenport, Iowa, expiration of term of service.

Jonathan Lee. Age 18. Residence, Redfield. Single. Quaker. Mustered June 10, 1864. Mustered out Sept. 23, 1864, Davenport, Iowa, expiration of term of service.

## Redfield

**S**O CLOSELY associated was Quaker Divide with Redfield and Wiscotta before the building of the C. R. I. & P. Ry. that the story of Quaker Divide would be incomplete without some reference to them. David Daily built a cabin in 1847 on land now occupied by part of the town of Redfield, and Thomas Cavanaugh came a few years later and constructed a home in the same locality. They were not the first settlers in the valley formed by the junction of Middle and South 'Coon rivers. Evidence of earlier inhabitants is a small mound in the town of Redfield just across the street east of the park. This mound was somewhat conspicuous in early days, but now would not attract the attention of a stranger, as it has been leveled, and a dwelling erected upon it.

The true character of this mound was discovered in 1891 by G. S. Wilder while excavating for a cellar. The mound was of black soil, like that of the surrounding surface, and a basin a short distance to the east suggested the probable source of supply. The first discovery was that of the walls of a previous excavation, about three feet deep, which had been filled with this black surface soil. Within this old excavation the workman's pick struck a small vase made of burnt clay, breaking it. Within the vase was a "conch" shell filled with fish bones. Near the vase the pick came in contact with a human skull, breaking it also. Excavating more carefully, a skeleton was uncovered, except the bones of the feet. The skeleton was six feet in length. The position was with the head to the southwest. The bones were so badly decayed that they could be removed in fragments only.

## MEMOIRS OF QUAKER DIVIDE

---

No further excavations have been made, but Mr. Wilder was led to believe from the dimensions of the old excavation, position of the body discovered, etc., that others lie buried within the mound.

That the Indians were here before the whites is well known, and this mound may be an evidence of their occupancy, but there are circumstances connected with the discovery which suggests the work of Mound Builders. The subject might repay a scientific investigation. In this connection might be mentioned another find related by D. S. Harper. While digging a well on the bluff across the river northwest of Redfield, at the depth of thirty feet, he discovered a bone which was decided to be that of a human's upper arm. In the same strata were several pieces of wood.

For many years after the white settlers came, Indians from the Tama Reservation, known as John Green's band of Musquawkies camped along the river in winter, trapping, hunting, and begging provisions. They lived in wigwams made of poles and covered with mats woven out of cattail flags. They would visit a farm house, walk in without invitation, present a sack and ask for plowr (flour), or hog-a-meat, make gravy, or corn-fed-pony. Sometimes they would ask for salt or vegetables. When the farmer said, "Swap Money," Indian would reply, "Uph! Uph!" with a shake of the head, "Got-no-money!"

The town of "New Ireland," laid out by the Cavanaughhs, was on the stage road crossing the state from Davenport to Council Bluffs. Here was located the post office named McKay. At the Cavanaugh home the early settlers were entertained in true Irish hospitality, with plenty to drink, and no lack of fun and Irish wit.

The coming of James Redfield in 1855, brought a change. He bought a large tract of land to the south of New Ireland and near the line of the Dodge Survey for the C. R. I. & P. Ry. and started the rival town of Wiscotta. Here he built a residence, and a two story stone business house. The sandstone for this building

## MEMOIRS OF QUAKER DIVIDE

---

was quarried from "Hanging Rock." The ledge was on the east side of the river and was the one really from which the name was derived, on account of "hanging" over the river. James Redfield opened a general store in the lower room and the upper room was used by the Wiscotta Lodge of Free Masons. This building was condemned, pulled down, and found its final resting place in the dam of the Redfield Mill, when undergoing repairs some years ago.

Other efforts were made to build up Wiscotta. The McKay post office was moved and the name changed to Wiscotta, but the stage refused to deliver the mail. It was dropped off at New Ireland and was carried by the postmaster to and from Wiscotta, and the office was soon moved back. A bridge was built across the river below Hanging Rock in order to divert the stage route, but it was washed away before completed. The stage which crossed the river below Hanging Rock found a ford west of New Ireland, and was removed still further from Wiscotta. A ferry was established at this crossing to be used in time of high water.

James Redfield's call to other duties had much to do with hindering his enterprise. He was elected State Senator by the republicans in October, 1861, and soon after was appointed by Gov. Kirkwood First Lieutenant of the Thirty-ninth Regiment of Iowa Volunteer Infantry. He was killed while leading his regiment at the battle of Altoona, Georgia, October 5, 1864.

When New Ireland was changed to Redfield in 1860, in honor of James Redfield, and post office relocated, the Wiscotta business firms moved to Redfield, so that in a few years Wiscotta became a resident district only and remains so to this day.

The first religious service held in the vicinity of Redfield was in 1851 at a log house on what is now known as the Asher Lyon farm. This circuit belonged to the Adel Mission. About the year 1853-4 an organization of the Methodist Episcopal church was effected

## MEMOIRS OF QUAKER DIVIDE

---

at Wiscotta, where meetings were held until about 1865 when it moved to Redfield. Here a Church building was erected in 1882, which was burned about ten years later. Another building was erected on the same site, and in 1914 an addition was built costing \$4500. The value of the present building, including grounds, is \$11,000. The congregation also owns the parsonage valued at \$2000.

The present membership is 180, Sunday School 220 and a flourishing Epworth League. The minister is C. W. Hohanshelt.

The Christian Church of Redfield was organized in 1863 under the leadership of Elder John B. White with thirty charter members, five of whom are now living, namely: J. M. McLucas, Ira Burnham, Martha Caldwell Alumbaugh, Malinda Patty and Pantha Maulsby. The present membership is 200; Sunday School 150. They have a Christian Endeavor Society. The Church property is valued at \$8000, besides a parsonage worth \$1400. O. W. Winter is the pastor.

The Presbyterian Church has contributed something to the religious work of Redfield and vicinity by sending a home missionary, Rev. Asa Johnson, in 1855. He was a resident for a number of years, but there is no record of his forming an organization.

Spiritualism had some adherents in Redfield, but never had a recognized organization. Seances were held at private homes where all the well known phenomena of the cult, as slate writing, etc., were present.

The present town is situated on the C. M. & St. P. Ry., successor to the Des Moines-Adel & Western narrow gauge, built about 1880. It has good graded schools with seven teachers, and school property valued at \$8000; has electric light and power plant, water works, grist and saw mill, brick and tile factory, besides the usual number of business establishments and enterprising citizens found in towns of 850 population. Geo. A. Harper is the present mayor.

## Quaker Divide In 1914

**A**VISITOR to Quaker Divide in the year 1914 would find good houses and barns sufficient to shelter all stock and feed. In farm work the ground is stirred with gang plow, the driver using four horses abreast, and the ground worked with the disc-harrow and smoothing harrow with the same four horses. Corn is planted with a check row planter and tended with a riding plow. If part of the crop is to be used for fodder it is cut with a corn binder. But when husking time comes, it is the good old way of two rows at a time.

Small grain, such as wheat, oats and barley, is sowed with a broadcast seeder or disc drill. When harvest comes, a self binder does the work. A steam thresher, with a self feeder, automatic weigher and elevator and a straw stacker finishes the work of caring for the grain.

The hay is cut with a mower, and loaded upon the wagon with a hay loader. The unloading is done at the barn with a hay fork.

Bluegrass, clover and timothy furnish pasture for stock in summer. Many fields are fenced hog tight with woven wire.

The roads are kept in fair condition by means of concrete culverts, the road grader and road drag. The vehicles used are buggies, carriages and automobiles.

Many of the houses are heated in winter by hard coal burners or furnaces. The housewife is assisted in her duties by the sewing machine, the washing machine, kitchen range, oil or gasoline stove. With an abundant supply of home grown fruit, vegetables and farm produced meat, she takes delight in preparing meals which tempt to over-indulgence.

As previously stated, in the year 1852 no one was living on Quaker Divide who is a resident there in 1914, sixty-two years later. There are about 120 families.





INDEX OF NAMES

ABBOYS  
Mary, 48

ALDRICH  
A.E., 191  
Hazel, 192

ALLEN  
Evaline, 144  
John, 11, 31, 93, 94, 121  
Lydia, 193, 197

ALLSPAUGH  
Harrison, 145

ALUMBAUGH  
Martha Caldwell, 215

ANDERSON  
Caroline, 140  
John, 140

ANDREWS  
Edna, 43  
Mary, 43

APPLEGATE  
D. Morris, 9

ARNOLD  
Mary E., 162, 184

BAILEY  
Carl, 190

BAKER  
Captain D.L., 126

BALDWIN  
Melinda, 70

BALNS  
Elizer, 52

BALLARD  
John, 134  
Levi, 172  
Mahlon, 31, 172  
Will, 134

BARCLAY  
Robert, 79, 81, 88

BARNETT  
Allen, 84, 134, 138, 139, 147, 149, 172, 194  
B.J., 200  
Curtis, 31, 46, 121  
Eliz., 134, 172  
Isaac, 134, 148, 192  
Jesse, 16, 44  
Mary Jane, 134  
William, 31  
W.A., 120  
Wilson, 31

BARKER  
Seth, 33

BARRINGTON  
George, 162

BATCHELOR  
Birdie, 118  
Inez, 118

BATTEN  
Joel, 183

BEALS  
Earl, 192  
Elbert, 192  
Isaac, 192  
Stella, 192  
Virgil, 192

BERRISLY  
David, 54  
Jesse, 84  
Joseph, 83

BELL  
Lizzie, 140  
Pete, 140, 141  
Salem, 140  
Turner, 140

BENNETT  
Clare, 190  
BERTS  
Joseph, 31, 51

BEVAN  
Stacy, 65, 66  
Mrs. Stacy, 66

BEVANS  
Jane, 49  
BILLENBACK  
F., 32

BINGMAN  
John, 137  
Mise, 134  
Nancy, 137  
Wm. H., 210

BINUM  
Mary, 140

BISBY  
F.A., 182

BLARE  
Rebecca, 34

BOND  
John S., 65

BOTT  
Thomas E., 101

BOWLES  
Cyrus, 31, 38, 39, 41, 43, 50, 133  
David, 39, 41, 60, 133  
David, Jr., 31, 35, 38, 39, 42, 46, 50, 58, 71, 95  
David, Sr., 11, 38, 174  
D.W., 63, 71  
Mrs. D.W., 63

BROWN  
Darius, 39, 49, 62, 133, 137, 139, 141, 162, 195, 202  
Elizabeth Hendonhall, 193  
Joel W., 82, 92  
Levi, 193  
Margaret, 84  
Rebecca A., 62

BOYD  
Frank, 162

BRIGGS  
Ann, 43

BROWN  
E. Howard, 101, 119  
John, 205, 208  
Riley, 175  
Ruth, 101

RYAN  
Calvin, 119

BUPKIN  
Lindley T., 201  
Lindley H., 102

BURNHAM  
Ira, 215

BURROWS  
Caleb, 142, 143  
William R., 211

BUTLER  
Thomas, 43

CAMPBELL  
Horace H., 155  
Malcolm, 130, 131, 132

CAREY  
Joseph B., 34  
Ruth, 34

CARSON  
C., 134  
Calvin W., 38, 39, 41, 42, 43, 95, 133, 137, 145  
C.W., 137, 145  
Mary, 195  
Mary Ann, 134  
Ruth, 137

CARTER  
Anne, 162  
Annie, 177, 179  
Jerry, 17

CAVAMAUGH  
Thomas, 212, 213

CHAMBERS  
William, 140

CHANTRY  
Elwood, 31  
Hannah N., 54  
Samuel B., 31  
T.E., 52  
Thomas, 31, 51, 54

CHASE  
Eva, 186

CLARK  
William P., 184, 185, 186

COWDRYS  
Casie, 117  
Clinton, 117

COMPTON  
Anna J. Barnett, 192  
Anna Jane, 120  
Eliz., 16, 75, 93, 94, 120  
Ema, 100  
Eva, 100, 190  
Nathan, 133, 134, 192  
Olive, 31, 46, 100  
Ruth, 134

CONE  
Charles D., 101, 115

COWNETT  
J.C., M.D., 131, 132

COOK  
Abbie Barnett, 193  
A.E., 191  
Anna, 43, 46, 137, 202  
Asenath, 145, 154  
Becky, 195  
Billy Burrows, 195  
Darius B., 101, 114, 116, 117, 120, 145, 156, 175, 177, 188, 192, 193, 195, 196

## INDEX OF NAMES

COOK continued	RAVEN continued	FRY
Elkanah, 120, 121	John Willis, 178	George, 145
Klaus, 192	Lindley T., "Bub", 102, 166,	George B., 193
Ernest, 100	175, 179, 180, 198	James, 145
Esther, 121	Linneaus (Jake), 14, 134, 149	Jennie, 145, 162
George, 31, 50	Tacey, 177	Maggie, 145
Harmon, 124, 172, 173, 202,	Willis, 100, 175, 180	Mariah, 145
211	CROWN	GAROUTT
Harold, 192	Eliz., 137, 200, 201	Sam, 204
I.P., 15, 172	Elizabeth, 200, 137	GEORGE
Isaac P., 54, 117	Elizabeth J., 200	Aden, 17, 74, 137
J., 134	Isaac N., 201	Alden, 146
Jacob, 31, 51	Jacob W., 201	Asenath, 124
Jessie, 37	William, 144	Charles W., 190
Joannah, 34	William F., 201	Evan, 74, 75, 93, 128, 125,
Joe C., 180	David, 212	146, 151, 154, 182, 193
John, 11, 16, 30, 33, 34,	DARLINGTON	Francis Marion, 101, 113, 155
38, 41, 137, 202	Amelia C., 48	Isabelle, 74
John R., 134, 172	DANSON	Isabelle, 137
Joseph, 30, 34, 35, 38, 41,	Carolyn, 194	Jesse, 126
42, 43, 44, 49, 50,	Jesse, 195	Jesse C., 101, 102, 125, 175,
71, 133, 134, 136, 137,	Jesse W., 138, 139, 194	187
137, 139, 145, 211	DAY	"Jet" (Jessie), 175
Joseph (Deaf), 134	John, 54	Levi, 151
Jossey, 153	DILLON	Lewis, 134
Leziah, 43, 133, 137	Jesiah, 124, 125	Mary E., 190
L.R., 196	Mary, 124, 125	Mary Jane, 134, 162, 175
Levi, 100	DILLY	Naomi, 99, 124, 125, 126, 189
Levi Eliza, 193	Abes, 156	GOWDEY
Levi R., 97	DOUGLAS	Della, 191
M., 37	John Henry, 110, 111	GREENE
Martha Ann, 195	James, 124	William, 128
Martin, 16, 30, 39, 102,	EDWARD	CRIPPEN
137, 145, 154, 172,	Charles, 132	Cyrus, 31
203	Charles H., 128, 131	Jacob, 48
Mary, 137	David M., 102	Evan S., 50
Mary Jane, 137	Dr. David M., 199	CRIBBS
M.J., 37	D.M., 100	Abigail, 37
Peter, 26, 30, 54, 145, 193	Della, 100	M., 37
Richard, 30, 32, 39	Ira W., 128, 131	HADLEY
San, 195	Naomi Lindley, 128	A.J., 36, 191, 197
Tacy, 120	ELLICOTT	Allen, 192
Uriah, 134, 172, 210	George, 131, 132	Albert, 175, 176, 193, 194, 199
Will, 175, 178	ELLIS	Alustum, 100
William, 16, 32, 38, 39	Emma, 189	Anna, 161
William A., 192, 193	FARMER	Anna M., 140, 188, 189
William H., 30, 32, 33, 35,	James, 34	Anson, 100
40, 42, 43, 49,	FARR	Catherine R., 154, 155
74, 93, 95, 133,	Anna M., 127	Catherine R., 85, 92
137, 140, 141,	Gilbert L., 126, 127	Charles R., 154, 175
142, 144, 146,	FOARD	David, 46
172	James B., 175	David W., 210
COPELAND	Jim, 177, 180	Edward, 101
Frank, 145	FORCHARE	Elias, 31, 45
COX	Caroline, 190	Elias C., 178
Joseph, 34	FOX	Ella, 154, 177, 183
CHAVEN	George, 81, 87, 88	Evaline George, 193
Ashley, 16, 17, 137, 160,	FRASIER	Emma E., 102
172	Daniel, 34	Eunice, 144
Daniel Newton, 102, 134, 139,	Nancy, 34	Eunice T., 137
201	FRY	Evaline, 120
Elkanah, 14, 158, 162, 164	John, 121	George, 45
Elkanah S., 102	Will, 100	Wilhelma, 46
Hulda, 137		Hannah, 165, 177
Jacob L., 102		Isaac, 17, 157

INDEX OF NAMES

HADLEY continued

James, 154  
Jeese S., 157  
John H., 102, 120  
John Mathias, 197  
John M., 189, 193  
Johnathan, 146  
Mary Ellen, 101, 195  
Mathias "Tight", 175  
Molly, 175  
Mollie L., 162  
Perry M., 121  
Rachel, 46  
Sabina, 178  
Sidney, 197  
Sidney George, 192, 193  
Stephen M., 154, 175  
W.J., 116, 117  
William J., 121, 153, 175  
William Jasper, 101, 155, 184  
W.Jasper, 120, 162, 188  
William L., 102  
Zimri, 102, 149

HAM  
Chaplain, 205

HANSON  
Endra D., 102  
John Frederic, 60, 61

HARPER  
D.S., 213  
George A., 215

Lydia, 44

HARRIS  
I.F., 143

HARTLEY  
Ruben H., 184

HATHAWAY  
Alfred, 113

HAWKINS  
Bob, 195

E., 145

Eli, 137

Johnny, 195

Layton, 137

Rebecca, 137

Zella, 137

HENLEY  
Jeese, 33

HESTER  
Emily, 190

J.F., 190

HIMMELTT  
L.D., 136

HIAH  
Benjamin B., 69, 70, 113

Mrs. Benjamin, 70

HIBBS  
Family, 16

Gulla, 193

Lillian, 189, 190

Mary, 178

Stephen, 120, 121

William T., 193

Valentine, 17, 178

HINSHAW  
Benjamin, 43

Charles, 34, 39

Sarah, 34

HODAG  
Lindley M., 60  
Joseph D., 48

HOCKETT  
Joel, 31  
John, 31

HOMANSHELT  
C.W., 215

HOOVER  
J.Y., 69  
John Y., 68

HORNER  
Elmira, 40  
Oliver, 40  
Permelia, 40

WILLIAM, 40

Zilari, 30, 40, 71, 78, 83, 86

HORTON  
"Hornie Land", 153

HORTON  
Emeline, 152, 193  
Lavinia, 144

HOSKINS  
Mollie L., 162

HOWARD  
John, 43

HOXIE  
Hub, 209

HUBBARD  
Camiel, 162

HUNNICUT  
Zella, 191

HUNT  
David, 48, 70

INMAN  
Hannah Elizabeth Hadley, 193, 199

JACKSON  
Hyrum, 61, 72

JAMES  
Joel, 13

JAMISON  
John, 136

JESSUP  
Elias, 68

JUNISON  
Rev. Asa, 215  
Malissa, 43

JONES  
John E., 144, 154

KENWORTHY  
Elsie, 145  
Greta, 192

Hulda Jane Cook, 193

Jeese, 31

Jesse W., 85, 92

Lydia, 43, 133

Orlando, 145

KINARD  
Jeremiah, 51

KING  
Rufus P., 126

KINZER  
Jacob, 43

KIRBY  
William, 119

KIRKWOOD  
Governor, 208, 214

KITCH  
W.S., 194

William S., 119, 121

KITCHEN

Jennie, 186, 187

KIVETT

Penina, 43

William, 31, 41, 43

LAMAR

George, 13

LAMB

John, 31, 39, 41, 43

John Jr., 40

LAMBERT

LeRoy, 135, 136

LANK

J.V., 182

LEE

Anderson, 210

Hyrum, 211

Jeese, 31, 39

John, 39, 43, 133, 136

Jonathan, 211

LEWIS

Alistus, 50

Alistus W., 31

A.W., 71, 75, 97, 182, 183, 181

Charles E., 102

Jennie, 187

Julia, 100

Louie C., 139, 195

S. "Ray" (Erastus), 100, 181,

184, 187

Rosa E., 162, 186, 187

LINLEY

Elwood, 10, 172

Mary, 173

LLOYD

Samuel, 76

LONSDALE

John, 22

LOVELACE

S.A., 200

LYON

Asher, 224

H.G., 187

McCLAIN

Noah, 66

McCLANE

Noah, 113

McCOLUM

Thomas C., 45

McCOOL

Julia Ann, 48

McGREW

John, 188

Melvin, 27

MCKINNEY

Aaron, 102

Alfred, 137, 144, 146, 172

Catherine, 137

Henderson, 137

Lydia, 137

McLUCAS

J.M., 215

McPHERSON

Daniel, 113

MENDENHALL

A., 37

Asenath, 137

Calvin, 133, 137

Charles T., 211

Deborah C., 137

INDEX OF NAMES

MENDENHALL continued  
 Elizabeth, 9, 11, 37, 133  
 I., 37  
 Isaac, 30, 137  
 Jane, 137  
 James Kelly, 211  
 John, 137  
 John J., 100, 155, 193  
 Joseph, 30, 210  
 J.R., 196  
 Lillie Hibbs, 193  
 Lydia, 137  
 Mary Ann Cook, 30  
 Mary J. Craven Pearson, 193  
 Myra Hadley, 193  
 Nathan, 210  
 Phoebe, 190  
 Richard, 9, 10, 11, 13, 26,  
 30, 37, 38, 39, 133,  
 137, 142  
 Ruth, 137  
 William, 25, 137, 210  
 William (Grandson), 30

MILES  
 J.D., 155

MILLS  
 Cyrus, 137  
 David, 31, 82  
 Elijah (Lige), 134  
 Hadley, 211  
 Layton, 196  
 Lucinda, 134  
 Milton, 78  
 Nathan, 142  
 Susanna, 137

MINTON  
 Miss Bonnie, 201

MORMON  
 John T., 33, 34

MOTT  
 Frank L., 191

MURRY  
 Mr., 205

NEALLEY  
 L., 32, 191

NEWLIN  
 Ainer, 192, 193, 197  
 Aquila, 121  
 Bert, 100  
 Diana, 30, 137  
 Elias, 34, 52  
 Ella, 102  
 Joshua, 72, 137  
 Rhodes, 34, 52  
 Roy, 157  
 Ruth, 50, 52, 53, 62, 73, 157

NICHOLS  
 Lewis L., 101, 102

NOEL  
 Cole, 204  
 G.W., 134, 135, 136  
 George W., 136  
 Martha, 144

NOLTE  
 C.R., 32

NOLTE continued  
 J.F., 191  
 ORAHOOD  
 Dayton, 145  
 George, 145  
 Lena, 145

OSBORN  
 J.P., 120  
 Mattie, 188

OWEN  
 James, 48  
 Oliver G., 57, 107  
 Samuel, 34

OSBURN  
 Elwood, 68

PATTY  
 Malinda, 215

PEABODY  
 Anna, 48  
 Ezra G., 117  
 John, 17  
 Tamer, 121

PENN  
 William, 81

PENNINGTON  
 John, 66

PENNOSE  
 H. Alma, 127

PEPARD  
 J., 181

PEPPARD  
 J., 134

PERRY  
 E.D., 190

PICKERING  
 Family of, 153  
 Samuel, 53  
 Jessie, 17, 134, 135, 137, 138  
 Mark, 180  
 Mary, 134  
 Millicent, 45  
 Samuel, 52  
 Synthia, 52

PICKETT  
 Charles E., 188  
 Ella, 190  
 Thomas, 92

POTTER  
 Sabine Phoebe Hadley, 193

PRICE  
 Caroline, 138  
 Caroline (Garry), 139  
 Mary, 17, 139, 140, 144, 151,  
 195, 196  
 Richard, 138, 140, 143, 174,  
 175

PUFFER  
 John, 144  
 Rosett, 143

RAMSEY  
 Dorcas, 43  
 Hulda C., 196  
 John, 43, 74, 93, 133

RANDALL  
 S., 16, 33

REDFIELD  
 James, 136, 213, 214

REED  
 J.A., 134

REPASS  
 H.D., 191

RHODES  
 Mary, 48

ROBERTS  
 Mary Ann, 68  
 Rev., 200  
 William, 114

ROSS  
 W.A., 152, 157, 158, 160, 162, 181

RUSSELL  
 Calvin, 92  
 Rachel, 92

SAGER  
 P.L., 191  
 Mrs. P.L., 191

SCOTT  
 Amy, 155  
 Charles R., 102  
 Eli, 43, 50, 74, 93, 136, 145  
 Melissa Ann, 43

SHARPLESS  
 Eva, 123, 124, 126

SICOURNEY  
 Mrs., 148

SIVAGE  
 Wm. T., 193

SMITH  
 Abe, 17  
 Aden, 154  
 Amanda, 137  
 Amos, 196  
 Amy, 100  
 Benjamin, 16, 30, 39, 41, 42, 43,  
 68, 82, 95, 133, 137,  
 145  
 Bennie, 166  
 Charles W., 189  
 Deborah B., 115  
 Elizabeth, 137, 190  
 Elwood, 17  
 Enos, 153  
 Frank, 196  
 George, 25, 26, 31, 38  
 George W., 71, 144  
 Isaac, 39, 137  
 John, 43  
 Lewis, 154  
 Will, 100  
 William P., 16, 134, 139, 147,  
 150, 151, 161, 211  
 W.P., 120, 121

STANLEY  
 Alta, 191  
 Helen, 192

STANDING  
 Charles E., 102

STANFIELD  
 William, 51

STANTON  
 Barclay, 189

INDEX OF NAMES

BARCLAY	continued
David,	31, 72, 172
Mary,	189
STILLIS	
Hope,	190
STREET	
Ann,	43
STRIMLING	
Emaline,	121
Emma,	154
Jimmie,	188
John,	139, 140, 148
John W.	101, 103, 116, 154, 197
Sarah E.,	139
SUMMER	
Isaac,	174, 175
Jake,	151
James,	175
J.A.,	177
James A.,	176
Jim,	175
Emaline,	160
George,	158, 173
SWIFT	
Arthur H.,	126
Naomi G.,	127
TALBERT	
Hannah,	54
Adaline,	43
TATUM	
Laurie,	48
Mary,	48
THORTON	
Joshua,	31, 35, 39, 46, 137
Louisa,	137
THOMPSON	
Lydia,	48
Olney,	48
TOWNSED	
Elizabeth,	123, 124
Jesse,	123, 124
TURNER	
John,	187
TWITCHELL	
A.C.,	151
WALSH	
Thomas G.,	142, 143
WALTON	
Deborah,	133
Edward,	30, 133
Polly,	17, 30, 133, 137
WARDEN	
George B.,	12
WARNER	
Earl,	191
WEISSNER	
Bennajah,	182
Jemima E.,	62
WHITE	
Dugan,	39, 137, 140
Elizabeth,	137
John B.,	215
WILDER	
G.S.,	212
	<u>PICTURES</u>
	Barnett, Allen
	154A
	Bowles, D.W.
	10A
	Clark, W.P.
	154A
	Cook, Darius B.
	2A
	Edwards, C.H.
	154A
	George, Naomi
	154A
	George, Mary Jane
	10A
	Hadley, Jasper
	154A
	Hadley, Mollie L.
	10A
	Mendenhall, Elizabeth
	10A
	Mendenhall, Richard
	10A
	Ross, W.A.
	154A
	Conservative Friends Meeting House
	138A
	Friends Meeting House
	138A
	Friends Parsonage
	138A
	New School House
	138A
	Old Meeting House
	7A

This index was a project of the Dexter Historical Museum,  
Dexter, Iowa, 50070. 1979









89067421057



**B89067421057A**

✓

77-1111



89067421057



b89067421057a