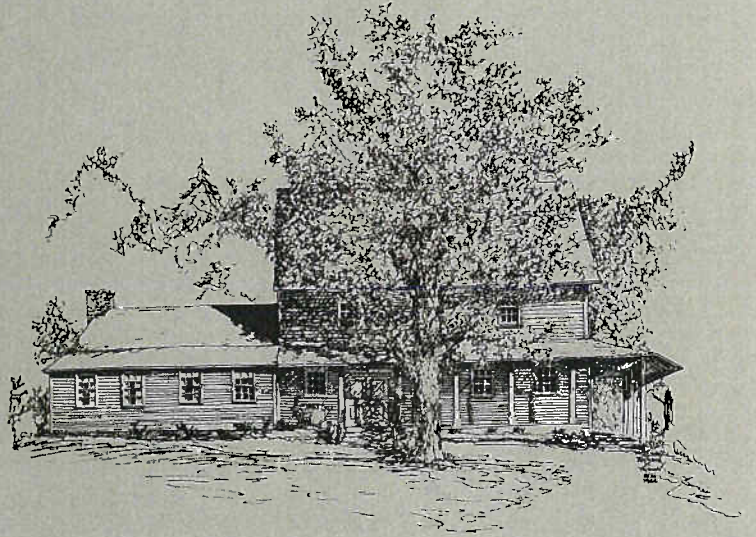


# Chappaqua Friends Meeting



## The Early Years

*Published in 2003  
to celebrate the 250th anniversary of the  
Chappaqua Friends Meeting House  
on Quaker Road*

## AUTHORS' NOTE:

*This brief history is by no means a definitive record of Quakers in the Chappaqua area in the 18th century. Our purpose has been to give some sense of who these people were and what their lives were like during that time. For further reading, look to books mentioned in the endnotes and to materials at the New Castle Historical Society. The principal authors of this account are Janet Hough, Barbara Rutledge, and Phebe Washburn, of the Chappaqua Religious Society of Friends. We thank Sara Langbert and Gene Hawes, also Friends, for research and editorial help, respectively. We also thank the New Castle Historical Society for assistance in publishing this booklet.*

*Cover illustration: Richard M. Wyman  
Illustrations pages 7 and 8: Toni Hutin  
Booklet design: Reinke Graphics Inc.*

Friends continue to worship in the  
Chappaqua Meeting House on First Days (Sundays)  
at 10:30 a.m. throughout the year.  
Visitors are always welcome to join us in our  
unprogrammed Meeting for Worship

*"Whereas several Friends, who live at a place called Shapiqua within the Bounds of North Castle have continued for some Considerable time to meet together at the home of Abel Weeks and desire to have a meeting Established Amongst them, the meeting therefore having considered thereof desires the approbation of the Quarterly Meeting for the same ....."*

From the minutes of the Purchase Monthly Meeting of Friends (Quakers), 8th month, 10th day, 1745

This is the first reference we have to what is now officially named the Chappaqua Monthly Meeting of the Religious Society of Friends. Members of the Meeting still gather for worship regularly on First Day (Sunday) in their meeting house on Quaker Road, as they have for 250 years. What was the journey that brought Friends to Shapiqua? What were their religious beliefs, and how did they differ from those of the Dutch and other English settlers who surrounded them in Westchester and Connecticut?

(1) The journey began in England. There, from the time of Henry VIII in the 16th century, waves of change had swept through the Christian faith, with Puritans, Presbyterians, Congregationalists, Anabaptists, and others, "progressively purifying" it of what

they viewed as excessive hierarchy and form. The religious ferment continued on into the 17th century with many seeking further changes.

One was a young man named George Fox, who had roamed England for a number of years seeking religious guidance from the 'hireling priests' in the 'steeple houses,' but had found no satisfaction. Finally, he wrote in his Journal,

*"When I had nothing outwardly to help me, nor could tell me what to do, then oh then I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy."* <sup>1</sup>

There were many others at that time who were finding the Light within, and by 1652 Fox was gathering them, particularly in the northwest of England. "The energizing center of the whole movement out of which all else grew was the Inward Light, the Inward Christ, that of God in every man. It was this doctrine of the Light as a unifying principle which made Quakerism more than just another protesting sect." <sup>2</sup>

These early Quakers were much persecuted for practices growing out of their beliefs, which offended both the established Church and the State. These practices included refusal to pay tithes to the established Church, refusal of "hat honor" (doffing one's hat to superiors), use of then-intimate forms of pronouns, ("thee" and "thou") with everyone, and refusal to swear the oaths then widely required. Many Quakers were beaten, thrown out of their homes, and imprisoned. George Fox was subjected to eight imprisonments.

The next part of the journey was that of eleven Quaker missionaries who sailed in the ship *Woodhouse* in 1657 to New Netherland, now the New York City area. Not long after, many settlers from England in the Long Island towns of Flushing, Hempstead, Newtown, Gravesend, and Oyster Bay became supporters. These Quakers were sometimes arrested and fined by the Dutch, but at least they were not hanged, as four were in Massachusetts.

Elizabeth Weekes (Weeks), great-grandmother of Abel Weeks, was fined 20 guilders in April of 1658 under a Sunday Law in Hempstead "for not only absenting herself from public worship of God, but profaning the Lord's Day by going to a conventicle or meeting in the woods where there were two Quakers."<sup>3</sup> The number of Quakers on Long Island continued to grow, however, by "convincement," large families, and new arrivals from England.

For many Quakers the next step in the journey was across the Sound to the mainland. Meetings were established in 1685 in the town of Westchester (now in the Bronx), and in Mamaroneck. The latter would in time become the Scarsdale Friends Meeting. In 1695, John Harrison, a Quaker from Flushing "...purchased of the Indians a tract of land about nine miles in length and nearly three in width ... The Indians reserved 'such whitewood trees as shall be found suitable to make canoes of...'"<sup>4</sup> Large numbers of Friends came to settle there. They called it "Harrison's Purchase," or simply "The Purchase" and it is still known today as Purchase, NY. A meeting house was erected there in 1727.

(3) The final step in the journey of Quakers to Shapiqua was made possible

by the availability of land lying between the established Dutch and English Manors and Patents, the ownership of which had long been contested. Uncertainties about the boundaries of Cortlandt and Philipsburg Manor, the border between New York and Connecticut (which was changed several times), and the claims of one John Richbell in the area, were all delaying factors. Settlement would finally start with the issuing of ten patents for the land which was to become the Town of North Castle, beginning with the West Patent in 1701. Westchester County was established in 1683 and "North Cassel" [sic] is first mentioned in the Minutes of the Court of Session, June 6, 1721.<sup>5</sup>

Thus it was that around 1720, Abel Weeks, a Friend who was a third-generation American, came with his family to North Castle from Long Island. He built a house at a bend of a road between Shapiqua and New Castle Corners, now Mt. Kisco, and this house was where Shapiqua Friends held their first meetings.

Abel Weeks had bought his land from Native Americans. Ownership of land was not as easy for everyone. A large portion of Westchester was held by the Philipse family and available only for lease. In the mid-1700s, some young Quaker men came from "The Purchase" and leased farms in the northern section of the Philipse Manor known as Nanahagen, now in the Town of Mt. Pleasant. They joined the Quaker following at Shapiqua.

For Abel Weeks and his family and the other settlers, there was much hard work, with lands to clear and houses to build. By 1736, Quakers were an important

presence in the area. Records of the Town of North Castle from 1736-1791 contain the yearly appointments for the Town government. Quaker names were prominent among them. Moses Quinby was the Clerk from 1736 to 1741.<sup>6</sup> Roads and livestock were important concerns. In 1743 Joseph Sutton was named Highway Master for Shapiqua "all over the place."<sup>7</sup> Joseph Weeks was named an overseer of roads in 1757 "from the middle of the long Bridge up to Abel Weeks' hill and so down to the Meeting House."<sup>8</sup> Other appointments included ones as "fence viewers," "prisers" (appraisers) of damage, and "pounders" (impounders). These were positions that Abel Weeks also held at one time or another

Each owner had an ear-mark brand for his livestock. Weeks's mark, issued April 7, 1741, was a "latch the fore side of the near Ear & a half penny the foreside of the off Ear."<sup>9</sup>

### *The Chappaqua meeting house*

The opening of this account quoted the Purchase Meeting Minute requesting approval to start a Friends Meeting in Shapiqua. This having been approved, four months later, in 12th month 1745, the Purchase Meeting also approved that "Abel Weeks be appointed overseer of the new Meeting."<sup>10</sup>

(5) Although Abel's home continued to be the assembly place, the number of Quakers settling in the area soon outgrew these quarters. In 1752, Shapiqua Friends took a request for a meeting house to their Monthly Meeting at Mamaroneck. Anthony Field, Henry Franklin, Moses Quinby and John Clapp were

appointed to pursue the matter. Soon after, these Friends reported to the Quarterly Meeting that they had "viewed a place that may answer."<sup>11</sup> The land they referred to was a two-acre parcel that John Reynolds, a Quaker farmer, had deeded to Shapiqua Friends in 1747 for a cemetery and future meeting house. (A third acre would be deeded at a later time by Reuben Haight.) The Quarterly Meeting considered their request and minuted that, "a house 20 by 26 feet with 18 foot posts was allowed".<sup>12</sup> Richard Cornell, Abel Weeks, and Moses Quinby were appointed to employ the workmen and carpenters.

Construction of the Meeting House began in 1753. This is the year that is cited on the National Register of Historic Places plaque now affixed to the outside south wall. Shapiqua Friends of the 1750s contributed as much money as they could toward the building expense. Then, as was Quaker practice of the time, subscriptions were solicited in the Monthly Meetings of Mamaroneck and Oblong "to pay for and finish the Shapiqua house" in 1754.<sup>13</sup> At the time of its completion, the meeting house represented the first house of worship to be built in the town.

The meeting house followed a standard design of the 1700s, resembling a plain rectangular farmhouse with shingled exterior. Its 18-foot-tall oak posts and its beams and studs were all hand-hewn, and fastened together with wooden pegs. The walls of the building were filled with a mixture of lime, hay, and oat straw, early insulating materials. Even with these, winter-time conditions in the early years there must have been austere. In 1784, about the time stoves became available, the





*The Quaker principle of simplicity as demonstrated by the plainness of a typical meeting house in the early 1700's*

minutes of the Quarterly Meeting reported, "Shapiqua Preparative Meeting thinks it necessary that they have a stove in their Meeting house".<sup>14</sup>

By 1778 the meeting house had become the hub of a growing Quaker settlement and it was evident that the building should be enlarged. With approval from the Quarterly Meeting, a 20-by-12 foot addition was added on the north side, with studs 18 feet in height on the south side and 10 feet in height on the north. The estimated cost was 170 pounds, in the currency of the day. A sliding panel in the wall between the old and the new sections provided for separate meetings for men and for women at the monthly meetings for business. Concerning the addition, it was noted in 1781 "as not yet entirely finished."<sup>15</sup> With its cost still not met, "money was raised with difficulty from the meetings for the construction." This was a time of poverty for many families in the area as a result of the Revolutionary War. Also, Friends in the

(7)

area faced an additional burden of building or enlarging four other meeting houses within the Quarter.

The 1790s brought further enlargement of the Shapiqua Meeting House. On the 29th of 4th month, 1791, the minutes reported an extension 24 by 36 feet with posts 18 feet in height. At this time the northern extension was carried up to full height and the present roof framed.



*The Chappaqua meeting house as it may have appeared at the close of the 1700's*

Through the early years, a major town road ran close alongside the meeting house. However, in 1818 the Meeting purchased a strip of land to the east and had the highway relocated to its present position. Understandably, the thoroughfare came to be called by its present name, Quaker Road. The relocation provided a buffer between the meeting house and the increasing traffic going by. Sheds

beside the meeting house sheltered the horses, buggies, and wagons that transported Friends to their First Day and Fifth Day meetings.

In the Friends cemetery on the hillside west of the meeting house, simple stones marked the passing of some of the Meeting's early members. The oldest inscribed stone that can be identified today is that of Phebe Vail Quinby, d.1774. Other earlier Quaker burials are unmarked or marked only by fieldstones with no inscription. A story from the Reynolds family tells of an elderly African-American couple, freed slaves of John Reynolds, who lived in a cabin on the meeting house site. They died in 1747, before the meeting house was built. John Reynolds arranged for their burials on the hillside in the corner of the cemetery, next to a large boulder that served as their marker. They were the first persons to be buried in Shapiqua Meeting's graveyard.<sup>16</sup>

### *Early Quaker Practices*

In the new meeting house, the Meetings for Worship every first day were the same as those that had been held at the home of Abel Weeks in the preceding years. Space was the important need, with simplicity both within and without defining the style of the building. There were no decorative elements, no stained-glass windows or cross, and certainly no "steeple." This is still true today.

(9) The Meeting for Worship was unprogrammed: no creed recited, no responsive reading, no sacraments, no sermon by a "hireling" minister, and no music. The core of the Meeting was silent worship, each person seeking

the Christ or Light within, with perhaps some people speaking out of the silence. Although there were no set Bible readings, scripture would often have been quoted.

In the beginning, Friends had no organizational structure. By the mid-1700s, though, there were Monthly Meetings for business of the members in a single locale like Shapiqua, Quarterly Meetings for business for all Friends in a designated group of locales, and Yearly Meetings for business for all Friends in a designated region encompassing a number of Quarters. The structure's main purpose was to help "control the unruly, resist the established churches and support each other in time of need." These Meetings also provided a large part of Quaker social life, since much traveling was required back and forth to other Meetings. For Shapiqua Friends, travel to Purchase for both worship and business was especially frequent.

Beside the weekly Meetings for Worship, these Meetings for Business or Discipline regulated Friends' lives. Before George Fox came to America in 1671 for a two-year visit, he sent ahead the "Queries" that had been devised by London Yearly Meeting. These were questions to be read and answered at the beginning of each Meeting for Discipline.

Following are some of these Queries with selected answers, drawn from records of Women's Business Meetings of the late 1700s:

- Do Friends diligently attend all meetings for Worship and Discipline and are they preserved from sleeping in Meeting?

*Answer from a Women's Meeting, 7th month, 10th day, 1789 "...meetings for worship and discipline are all attended by most, altho neglect appears in some, the hour nearly observed; not all clear of sleeping."*

- Are love and unity maintained among you and are tale-bearing and back-biting discouraged?

- Are Friends careful to keep themselves and their children in Plainness of Speech, Apparel and Behavior, and Furniture in house, to read the Holy Scripture and guard against the Corrupt Customs of the World?

- Are Friends careful to avoid the excessive use of Spiritous Liquors, the unnecessary frequenting of Taverns and Places of Diversion and to keep in Moderation and Temperance in Births, Marriages, Burials and all other occasions? *From same meeting cited above, answer in part: "...clear of the unnecessary use of spiritous liquors, etc."*

- Are poor Friends' Necessities duly inspected and are they relieved or assisted? *Answer in part: " those Friends appointed to afford assistance to Andrew Merritt and family report they have paid out 1 pound, 3 shillings and 5 pence, which they are desired to call on the treasurer for."*

- Do no young or single Persons make Proposals of Marriage with each other without Consent of Parents or Guardians?

Marriage was carefully overseen by the Meeting, and Friends were discouraged from marrying outside the faith. Here are several Shapiqua marriage records from the Purchase Monthly Meeting Marriage Certificates, 1725-1910:

#14 "Samuel Quinby of North Castle, son of Moses & Ann Powell of same place, 3-17-1757 at Shappequa (sic)"

#56 "Josiah Quinby of North Castle, son of Moses and Jane, & Phebe Vail, daughter of Thomas & Mary, 8-15-1764"

#461, "6-13-1771 Whereas Solomon Hunt, Joseph Hunt and James Young have gone out from Friends [married out of Meeting] and have been treated on this account Several times and have not given satisfaction, therefore the Meeting disowns them.

Then, as now, it was difficult to keep from the temptations of the worldly life:

#501 "Wm. Marshall, disowned 1-9-1777, married out & having committed additional offense as going to horse racing and frolicing."

It may come as a surprise that some Shapiqua Quakers owned slaves. Several Shapiqua Friends were dealt with for buying and selling slaves, 12th month 9th day, 1773. In 1774 New York Yearly Meeting made it a requirement for Quakers to free all slaves at the age of majority, age 18 for women, 21 for men. By the year 1782, nearly all slaves owned by New York

Quakers had been given manumission papers. Quakers were also expected to see that their former slaves were trained and had a place to live. A section of West Harrison was set aside for a settlement at that time, and later became known as The Hills.

Friends also gave careful attention to their children, and Meetings were encouraged to have a school. Both boys and girls attended, receiving a practical education. There is no report of a school in Shapiqua until 4th month 12th day, 1782, when it was noted that "...a school settled in Shapiqua." In those days, long before the introduction of public schools, this represented Chappaqua's first school.

## *Quakers and the American Revolution*

From the days of the English Civil War in the mid-1600's, Quakers had been led to take a stand against fighting and war: be it for or against the King. In 1660-1661, Quakers had presented this statement to King Charles II:

*"The Spirit of Christ by which we are guided, is not changable, so as to command us from a thing as evil and again to move into it; and we do certainly know,... That the spirit of Christ... Will never move us to fight and war against any man with outward weapons, neither for the kingdoms of Christ nor for the kingdoms of this world."*<sup>17</sup>

As time went on, Friends made their refusal to bear arms a subject for group discipline as well, not simply a subject for conscientious objection.

In the 18th Century, the Quakers' refusal to bear arms was accepted by both the British and the various colonial authorities. Nevertheless, the Revolutionary War was a severe test of the ability of Friends to hear and follow the will of God—both individually and as a corporate body. Then as now, tensions inevitably arose – within and between Friends – as they struggled to “know experientially” the truth and rightness of this testimony of nonviolence in the particular context of their personal lives.

After the outbreak of war in 1775, the New York Provincial Congress passed a ruling that all men were required to serve in the militia, or to provide someone else to serve in their stead, or to pay a fine for the militia to hire someone else to serve for them. Some respect was shown to Friends' principles. Quakers who presented a certificate of membership from their Monthly Meeting were at first granted exemption without payment of fines.

The situation of relative calm for Shapiqua Friends changed in the fall of 1776. After the battle of White Plains, on October 28, 1776, Washington's troops marched north into North Castle. Tradition has it that some of the wounded soldiers were cared for in the Shapiqua Meeting House, and others at the Anglican Meeting House (later St. George's Church) at North Castle Corners. On November 3, 1776, General Washington wrote, possibly from a camp somewhere in North Castle, “We have now established Hospitals in this Neighborhood, and therefore shall have occasion to send no more to Jersey.”<sup>18</sup> The authors have found no contemporary accounts from Friends concerning whether or not they supported this



use of their meeting house. However, the diary of Sutton Reynolds II dated 1865 reads:

*"...About the year 1698 or 9 my grandfather was born his name was John Reynolds his wife nam Hannah they moved from Long Island about the year 1740 and settled hear near mill pond he bough severl hundred acres of new land from the pond up Shappaqua street to the North road that lead to Sing Sing... In the time of the Revolution War the marican army left wite plains and march north ... They struck theyr tents around the meeting house tha then took the meeting house for a hospital and bayed the dead in north side of meeting house." <sup>19</sup>*

His wording suggests that he did not think Friends had actively cared for the wounded soldiers. More research might verify what happened, and also shed light on local Friends' reactions to the war at the time.

From 1776 until the end of the war in 1783, most of Westchester County was supposed to be "neutral ground." In fact, a state of semi-lawlessness reigned. The Revolutionary Army had advanced posts north of the Pines Bridge at the Croton River, and near Wrights Mill at the south end of Wampus Pond. The British troops were mostly well to the south, in Manhattan and western Long Island. Farmers in the "neutral ground" were subject to raids – some by "cowboys," who sold the food they'd stolen to the British; and some by "skimmers," who would steal to provision the Revolutionary Army. There are many stories of Friends being badly beaten in such raids.

A vivid picture of what life was like for Friends during the Revolutionary War is revealed by the stories of Richard Washburn's family. The Washburn family is remarkable not only for having many branches whose members resided in the Chappaqua area through the centuries, but also for having had family reunions at which stories of earlier generations were recounted, recorded, and later published.

The following account was given by Joshua Bowron Washburn at the 1875 Washburn Reunion in commemoration of the centennial of the birth of Joshua's father, Reuben Washburn (b. 1775). Reuben in turn was the son of Joseph Washburn (b. 1752). Joseph was a tenant farmer of the Philipsburg Manor, and had to go to the Manor House near Tarrytown to pay his yearly rent. He was attacked by Revolutionary War raiders, as this account relates:

*"Joseph ... suffered severely from lawless bands of skinners, who robbed and beat him nearly to death for his money. He gave them the silver and they beat him still more for his gold. He refused to give that up. He was then hung on an apple tree in front of the house and left for dead. But after the skinners were gone they took him down and found him not quite dead."* <sup>20</sup>

Towards the end of the war, American supporters who had had goods stolen by cowboys provisioning the British could replace them by taking equivalent goods from a neutral family. Often these families were Quakers.

The war clearly placed burdens on everyone. As the war went on, resentment of the Quakers' exemptions grew. In the spring of 1778, a new militia law was passed, still exempting from military service men "who in judgment of the law are or shall be of the people called Quaker between the ages of sixteen and fifty-five," but in return, such persons were to pay ten pounds annually whenever the militia was called into service. Knowing that Quakers might not willingly pay, provision was made for the money to be taken by distraint.

Some idea of the numbers of Quakers in the area can be deduced from the tax records. In December 1779, the supervisors of the County of Westchester met and, in accordance with an amendment to the Militia Law, they taxed the Quakers 60 pounds per person. The total amounts for the districts where most of the Quakers would have been members of Shapiqua Meeting were: for the Manor of Philipsburg 1,680 pounds (28 men) and for North Castle 1,980 pounds (33 men).<sup>21</sup>

At the same time, Friends were making efforts on their own to help civilians who were suffering because of the war. As early as 1775, the Meeting for Sufferings of New York Yearly Meeting exhorted Friends to raise funds to aid both Friends and non-Friends. In 1777, Shapiqua Friends contributed 21 bushels of wheat, 168 pounds of pork, and 80 pounds of beef to a fund for non-Friends.<sup>22</sup>

Despite their pacifist stance, Shapiqua Friends seem to have been well regarded locally. They were actively involved in the life of the town of North Castle throughout the war, serving mainly as highway masters,

fence viewers, and prisers of damages rather than as town clerks. Yet at a wider level, there was a withdrawal from the world arising from both the Friends testimony against participation in war and the persistent Friends' fear of associating too closely with others.

In May 1781, Purchase Quarterly Meeting declared that "in the present Commotions of Publick Affairs Friends being in any way active in Government is inconsistent with our Principles."<sup>23</sup> In 1784, the New York Yearly Meeting's "Meeting for Sufferings" urged members to "Stand upon their Guard in mixing with the Spirit of this World, which hath a tendency to leaven us into the nature of it."<sup>24</sup> Nevertheless, North Castle town records for 1790, the last year in which New Castle was part of North Castle, show that four of the eight men who took a written oath of office made an affirmation of their oath, rather than swearing to it. This suggests that the four were Friends or of Friends' persuasion, in view of the Quaker ban against swearing oaths. In 1791, four of the six North Castle officers signed they affirmed their oaths, while in New Castle, officers were not required to take an oath in writing.

Friends felt strongly that they should not benefit from the war in any way. In September 1784, a petition was brought by a number of Shapiqua Meeting Friends. They included Jacob Underhill, John Griffen, Zephaniah Birdsall, William Cornell, and Joseph Leggett. These Shapiqua Meeting Friends had been tenants on the Philipsburg Manor. They notified the Meeting for Sufferings of New York Yearly Meeting of a difficult predicament. The land on which they lived had been confiscated

and put up for sale. Their appeal said that during the years they had occupied this land, they had invested a considerable sum of money in improvements. They asked whether they could consistently by Quaker standards purchase the rights to these tracts, inasmuch as the value of the rights was far less than the improvements' value, due to the Revolutionary War. The Meeting replied that because the Friends "Testimony against War [was] nearly concern'd therein," they could not consistently do so.<sup>25</sup>

The Shapiqua Friends involved responded to this advice of Yearly Meeting in different ways. Jacob Underhill and Zephaniah Birdsall found a New York merchant named Cornelius Ray to buy their lands, and they then rented them from Ray. Isaac Underhill's land was bought by James Oakley, a wealthy neighbor. Samuel Dean bought Michael Hays' farm in Shapiqua, and Michael Hays bought the land Dean had farmed in what is now Pleasantville. James Pierce apparently disregarded the advice of Yearly Meeting, for he purchased his farm, west of Bedford Road in Pleasantville. Joseph and Daniel Washburn purchased Philipsburg Manor land in an area that later became Briarcliff.<sup>26</sup>

At the next yearly meeting, in 1785, it was observed "with Sorrow" that some Friends in Purchase Quarter had "made purchases of Confiscated Lands, which as it is partaking of the Spoils of War, is an open Violation of our Testimony in that Respect, and demands the care and attention of our Monthly Meetings."<sup>27</sup> In addition, New York Yearly Meeting recorded that, "109 Friends deviated from the Peace Testimony and were disciplined, 46 for supporting the British and 63 for supporting

the Americans. 71 were eventually disowned, the remainder tendering their regrets to their respective monthly meetings." <sup>28</sup>

In the back of the *Washburn Genealogy* volume,<sup>20</sup> Joseph and Daniel Washburn are listed as having served in the Westchester County Militia. Yet Joseph and his wife, Freelove, are buried in the Chappaqua Meeting graveyard. It would be interesting to know how Joseph and Daniel Washburn and James Pierce were "dealt" with for having served in the militia and bought farms from the Commissioner of Forfeitures. None of their names are mentioned in the minutes of Shapiqua Preparative Meeting 1791-1797, which are the earliest records we have, indicating that they were not playing an active role in the meeting at that time. However, reconciliation with some of these families did come in time. <sup>29</sup>

As the century drew to a close, Shapiqua Meeting had become the focal point of the early Quaker hamlet of Old Shapiqua. It was a presence that influenced the community for years to come. The meeting house standing today is a reminder of the generations of ordinary but remarkable people who worshipped there, meeting the challenges of their times through the leading of their consciences.

## Endnotes:

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7. *Ibid.*, p. B5.
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22. *Ibid.*, pp. 58-59.
23. Mekeel, Arthur J., *The Quakers and the American Revolution*. York, England: Sessions Book Trust, 1996, p. 288.
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25. *Ibid.*, pp. 369-370, and *Quaker Crosscurrents*, pp. 60-61.
26. Corcoran, Dennis J., Friedman, S. Martin, & Johnson, Carsten, *Pleasantville - 300 Years from Manor to Suburb, 1695-1995*. Pleasantville, NY: Village of Pleasantville, 1995, pp. 15-16.
27. *Quaker Crosscurrents*, pp. 60-61.
28. *Ibid.*, p. 59.
29. We have a list of the names of all the members of Shapiqua Monthly Meeting in 1828. James Pierce was no longer living, but his wife, Martha Leggett, was. The name Martha Pierce appears on the list twice. The names of Joseph Pierce (James and Martha's son), and his wife Hannah Sutton Pierce also appear. A Daniel Washburn is listed, although Joseph's name is absent.

