



NEWSLETTER

of the
HARFORD COUNTY GENEALOGICAL SOCIETY

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(Web Site: <http://www.rtis.com/reg/md/org/hcgs/>)
(Harford Genealogical List: MDHARFOR-L @ rootsweb.com.)
(List Subscription: MDHARFOR-L-request@rootsweb.com.)

March 2005

NOTICE OF MEETING

** ! * PLEASE NOTE THE CHANGE FROM THE NORMAL DATE * ! **

Date: THERE WILL BE A MEETING ON 3-April-2005 at 2:00 PM

Place: The Churchville Presbyterian Church at the intersection of Routes 22 and 136 in Churchville, MD at 2:00 PM

Program: This is our show and tell meeting. Everyone is asked to bring their problems and also their successes of the past year. The members of the Genealogical Society that work at the Historical Society have been asked to tell what is available in the Historical Society that is helpful in doing your genealogical research.

For those of you who do research on the web, the Harford County Historical Society web address is www.harfordhistory.net and E-mail address is harchis@msn.com

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[Queries are free to members of the Society - they should be succinct, with a date, and relate to persons from Harford County, that part of Baltimore County from which Harford was erected in 1774, or its immediate surrounding area.]

Please send to Mrs. Roberta Kimball, 1515 Lyon Street, Havre de Grace, MD 21078

In November we elected our officers. The following slate is for 2005 & 2006.

- President: Douglas Washburn
- Vice President: Arch Phillips
- Treasurer: Jon Harlan Livezey
- Secretary: Mary White

The following are Board members: Claire Blackmer, Henry Peden, Margaret Bishop

Bulletins: Doris Barben

Newsletter: Roberta Kimball

On 13-March-2005 at 3:00 PM **James T. Wollon**, Architect, will talk at Historic Christ Church. His topic will be "Christ Church Architecture and Glass" The public is invited. The church is located at the intersection of Rts. 23 and 24 across from the Klein's store in Forest Hill.

-The Baltimore Genealogy Research Group is once again scheduling research trips by bus to the DAR, the National Archives and the Library of Congress in Washington, D.C. The first trip will be on March 8. Other dates to these facilities will be on April 6, May 19, July 12, Aug 10, Sept 6, Oct 12, Nov 8 and Dec 7, 2005. For cost and pickup points, contact Dianne Stenzel, the trip coordinator, by e-mail: genmom39@comcast.net. Her address is 8819 Baker Ave., Baltimore, MD 21234-4119. Her telephone number is: 410-882-2047.

From **Federation of Genealogical Societies**, Fall 2004

In 1715, the General Assembly of Maryland exempted all Negroes and slaves from any kind of military service. The slave population was then 9,500. However, at the beginning of the Revolutionary War, the slave population had increased to 80,000 and the white population was 122,600. By the summer of 1780, in order to meet the quotas, Blacks were welcomed by the Maryland militia, and in October, the state legislature ordered that any able bodied slave between 16 and 40 years of age, who enlisted with his master's consent, might be accepted as a recruit. In 1781, Maryland was able to raise 750 Black soldiers to serve in white regiments; however, the Maryland Legislature turned down a request to raise a Black regiment.

The Society of the War of 1812 in the State of Maryland is actively recruiting new members, and in view of Maryland's unique history during the War of 1812, descendants of Marylanders are eligible for this organization. Membership is available to men who can offer satisfactory proof that they are lineal descendants of an ancestor who rendered civil, military, or naval service to our country; or who participated in the Lewis and Clark expedition. For membership information contact Clarke Daniel Bowers at clarke.bowers@verizon.net

THE FOLLOWING ARTICLE WAS PUBLISHED IN THE EVENING SUN
1 SEPTEMBER 1984

"The Official annoyance over the band of uniquely religious believers called the Quakers comes through clearly in the records of Maryland History. They didn't fit in easily in the 17th century, as they haven't in any century since, and for many of the same reasons. Quakers come through clearly in the records of Maryland History. A 1659 order of the governor and council complained about "vagabonds & idle persons known by the name of Quakers who were wandering about the province diswading the People from Complying with Military Discipline in this time of Danger and also from giving testimony or being Jurors." The official remedy was to get rid of them by having them "apprehended and whipped from Constable to Constable until they shall be sent out of the Province." It is doubtful that this whipping order was really and effectively carried out. By the temper of those times, Maryland was a most tolerant province.

Lord Baltimore had set aside grants of 50 acres per settler and allowed Quakers to settle from meaner provinces like Virginia. Maryland needed settlers. And it was becoming a polygot sort of province, home to Protestants, as well as Catholics, assorted Puritans, early Baptists and Presbyterians. Quakerism spread to the American colonies probably through converts in Barbados who emigrated to the Chesapeak colonies. There are old records showing that by 1656, Quaker books were being sent to Virginia and Maryland from England. The first Quaker to preach here was Elizabeth Harris, who traveled in 1655-1656 and made converts on the Eastern shore, on Kent Island, and in Calvert and Anne Arundel counties. It was a sparsely settled area with no more than a few hundred families scattered in the wilderness. Roberta Clarkson, an Anne Arundel County convert, wrote in 1659 how she had come "to Maryland in that tender love of the Father which moved (her) towards the seed of God in us ... and gave outward testimony of the Inward word of the Truth." Harris apparently succeeded in converting three leading members of the Puritan government then in charge of the colony, William Fuller, William Durand and Richard Preston. Other "messengers" followed long before George Fox came to Maryland in 1672. They had a bright light inside to overcome physical obstacles of a colony where travel had to be on horseback over simple Indian trails."

"The first day's journey we did pretty well and lay that night in the woods", wrote an early messenger. "The next day being wet weather, we sorely foiled in

swamps and by rivers ... it rained violently. I durst not lie down on the ground for my clothes were wet to the skin. I have eaten little or nothing that day, neither did I have anything to refresh me but the Lord." Some waded barefoot through swamps. Others were caught in dugout canoes by wind and snow. In the end, they often could offer their converts no more than a light of faith inside. One benefit from the gentle but hard working Quakers was a networking of merchants like Samuel Galloway, Sylvanus Grove and Kensey Johns, who helped with the growth of Maryland prosperity. Curiously enough, what matters of conscience to our early Quakers became a part of American ethic. Some of their beliefs were not accepted easily or readily. Some are still regarded strangely. They were social pioneers, favoring education for even the most humble. Quaker women, from the start were equals in practice of their faith. They believed in caring for the poor and needy. At last, Quakers were pacifists who believed that wars could be prevented by honest discussions or what might be called diplomacy today. Remarkably, it has taken three long centuries for many Americans to accept that tenet. Many, unfortunately, still don't. We still whip certain believers, verbally, not literally, of course."

If you have not already paid your dues for 2005, please complete the form below and mail with your check for \$12.00 made payable to:

The Harford County Genealogical Society.

(first) (middle / maiden) (last)

(2nd member) _____

NAME FOR MAILING LABEL _____

MAILING ADDRESS _____

E-Mail _____

Mail to: Mrs. Mary B. White
P.O. Box 97
Jarrettsville, MD 21084