



**LINCOLN
PRESERVATION
FOUNDATION**

About Lincoln Preservation Foundation

Lincoln Preservation Foundation (LPF) is a non-profit corporation founded in 1999 by residents concerned about the future of the Goose Creek Historic District (GCHD); a 10,000-acre tract of land that includes working farms,

historic schools, churches, private residences, small businesses and wildlife habitat in western Loudoun County.

The Goose Creek Historic District is listed in the National Register of Historic Places and is anchored by the Quaker village of Lincoln. Founded in 1730, Lincoln is home to Goose Creek Friends Meeting House and is rich in historic sites and features.

We work together with other conservation and preservation organizations under the umbrella of the Loudoun County Preservation and Conservation Coalition (LCPPC). We work very closely with our community, including the Lincoln Community League (LCL).



Our mission is to do historical research, provide information and proactively preserve and restore significant local historical and cultural heritage.

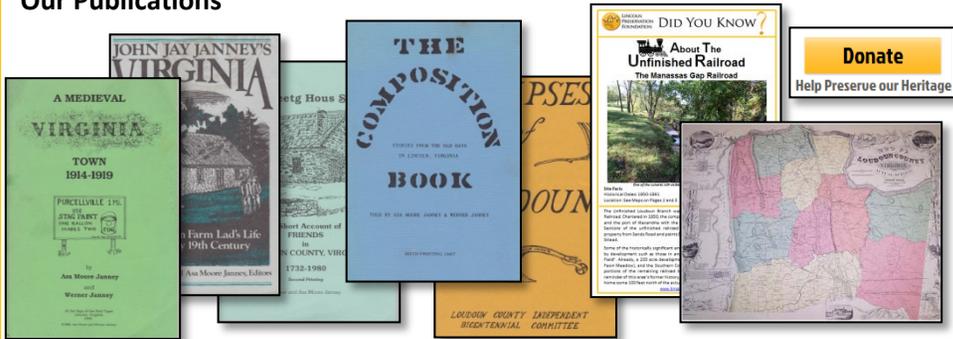
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Our Publications



Order publications, a copy of the Yardley Taylor map (39½" x 29½") , download the free "Did You know?" publications and donate to support the activities of LPF by accessing our website at: www.lincolnpreservation.org.

"Did You Know?" is a publication of the Lincoln Preservation Foundation highlighting interesting historical facts about our community. Visit our website for more information. If you have additional information, documents, and/or photos that you are willing to share, please submit them to us through the website or contact us to allow us to copy or scan them. www.lincolnpreservation.org



DID YOU KNOW?

Quakers of Lincoln and the Underground Railroad

Did you know that western Loudoun has a connection with the Underground Railroad? The Underground Railroad is a name given to the effort slaves made to escape to freedom, tracing their paths, and the help they sometimes received from sympathetic citizens. Did you know that elements of the Underground Railroad run through the Quaker village of Lincoln, in western Loudoun County?

The Religious Society of Friends, commonly known as Quakers, settled here by the 1730's. Many Quakers were early abolitionists, warning against the evils of owning slaves. Quaker leader, Samuel M. Janney, a Lincoln resident, wrote: "Ours is the only religious society in slaveholding states that bears testimony against slavery --..."



Loudoun Quakers in the Lincoln area made efforts to abolish slavery in the decades leading up to the Civil War, 1861-1865. Quakers involvement with the Underground Railroad and the effort to protect the legal rights of freed blacks was ongoing. Each Quaker acted as guided by their own conscience.

Before 1861, slaves escaped to the North by using the Underground Railroad, a system in which free African American and white "conductors," guide, aid, and/or shelter the men and women seeking freedom. Fugitive Slave Ads and Census Records for Loudoun and Fauquier Counties document some of these 19th century escapes.

Our nation's split over slavery grew more and more extreme. Quakers across the country were at the forefront of the moral debate, writing articles and preaching against keeping slaves, even refusing to buy goods made with slave labor.

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Virginia Quakers were caught in the middle: they lived in a slave state, and were non-violent, law abiding citizens, yet they also believed in following the dictates of their conscience. Quakers' beliefs caused Southern neighbors to view them with suspicion, or even outright hostility. The Fugitive Slave Act of 1850 made it a federal offense to aid or even encourage escaping slaves. Anyone caught helping a fugitive slave was subject to fines or imprisonment.



Two brothers, Jonathan and Yardley Taylor, founded the Loudoun Chapter of Manumission and Emigration in 1827.

Lincoln resident Yardley Taylor was arrested and jailed in 1828 for "enticing, persuading and advising a certain negro slave named 'Harry' to escape" from Loudoun County through Maryland and into Pennsylvania.

An 1857 broadside poster was printed in Leesburg and passed around the area. The broadside accused Yardley Taylor of helping slaves to freedom. It called Taylor's actions: "Monstrous! Monstrous!"^[1]

Pennsylvania was settled by Quaker William Penn. Many fugitive slaves traveled through Loudoun County on their way to settle in Pennsylvania, other northern states, or Canada. Some fugitives followed a route that took them through Point of Rocks, Maryland, and then into Pennsylvania. According to documents, this route is the one suggested by Yardley Taylor to the fugitive slave in 1828.



Albert Cook Myers interviewing Mary Stewart in the 1940s. In her youth, she was enslaved by Richard Henry Field, the judge in Kitty Payne's Virginia trial. Chester County Historical Society, West Chester, Pennsylvania.

In 1845, Kitty Payne was freed by her mistress owner in Rappahannock County. Kitty, with her three children, moved to Pennsylvania to begin a new life. Within months, she and the children were kidnapped by slave catchers and brought back into Virginia. The Paynes were held in prison for months while their case was in Court. When Kitty finally won her freedom, Quakers William and Priscilla Tate of Philomont, were among the network of Quakers who helped the freed family return North.

Eliza Payne, one of Kitty's children, recalled the ordeal many years later, describing it as if it were an ocean voyage: "The next stop [on our journey back north] was our landing at William Tate's. He and his good wife received us very kindly. It was late in the afternoon, they got us up a good supper

which was very acceptable to us after so long a journey on foot." The Tates housed Kitty and her children through the winter, until travel conditions improved.^[2]

Family history claims William and Priscilla Tate were active in the Underground Railroad. Their great-niece, Carolyn Taylor, says William Tate was "a large white-haired man" and "had ways and opinions of his own." He helped escaping slaves cross the Potomac River and once drove a fugitive slave in his carriage "dressed in his wife's Quaker dress and bonnet."

In 1849, Lincoln village resident Samuel Janney was indicted for an article he wrote against slavery which was published in a Leesburg newspaper. According to a Loudoun Grand Jury the article was "calculated to incite persons of color to make insurrection or rebellion." The case against Janney was eventually dropped. In spite of the threat of fines or imprisonment, Samuel Janney continued his opposition to slavery.

In 1860 a Pennsylvania Quaker wrote of visiting Niagara Falls, in New York state. The Quaker was approached by "a colored man" who asked him if he "was from Loudoun County, Virginia." The Quaker was told he "resembled Mr. Samuel Janney." The black man, Amos Norris, recognized the Quaker's clothes and manner of dress. Mr. Norris explained he had fled slavery from Loudoun County and was now living in Canada. The fact that Amos Norris recognized and approached a Quaker shows how common it was for slaves to seek out Quakers for helpful support.^[3]

A completely opposite opinion of Quakers was expressed by wealthy slave owner George Carter (1777-1846), of Oatlands Plantation outside Leesburg. He wrote with despair of local Quakers: "[I am]...struggling with the most enthusiastic and invincible opposition in the recovery of my [slave] property from the Quakers....[and enduring] the sneers, the contempt, and scorn of the whole mass of aiders, advisors, and accomplices of runaway slaves..."^[4]

Work against slavery took many forms for Loudoun County Quaker abolitionists. They were caught in conflict between their desire to be law abiding and their own moral beliefs, a conflict with which northern, free state Quakers did not have to contend.

George Fox, who founded the Religious Society of Friends, said in 1657: "Be patterns, be examples of good..."^[5] As slavery threatened our nation's unity, Quakers in the village of Lincoln took this admonishment to heart.

^[1] Yardley Taylor file, Thomas Balch Library, Leesburg, VA.; Yardley Taylor arrest records, Loudoun Courthouse Archives. Leesburg, VA; ^[2] "Kitty Payne: Slave to Freewoman and Back Again." Bishop, Meghan Lindsay. Dept. of History, Indiana University. 2007; ^[3] Quakers Living in the Lion's Mouth . Crothers, A. Glenn. University Press of Florida, 2012: pg. 20.;

^[4] George Carter of Oatlands Plantation letterbook, 1807-1819, Loudoun County, Virginia. Virginia Historical Society, Richmond.; ^[5] Quaker Archives Library, Swarthmore College, Pennsylvania.

Learn more about **Quakers in Lincoln and the Underground Railroad** and see additional photos at www.lincolnpreservation.org