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CONTENTS

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THE PURPOSE OF THIS MAGAZINE

THE PALIMPSEST, issued monthly by the State Historical Society of Iowa, is devoted to the dissemination of Iowa History. Supplementing the other publications of this Society, it aims to present the materials of Iowa History in a form that is attractive and a style that is popular in the best sense—to the end that the story of our Commonwealth may be more widely read and cherished.

BENJ. F. SHAMBAUGH
Superintendent

THE MEANING OF PALIMPSESTS

In early times palimpsests were parchments or other materials from which one or more writings had been erased to give room for later records. But the erasures were not always complete; and so it became the fascinating task of scholars not only to translate the later records but also to reconstruct the original writings by deciphering the dim fragments of letters partly erased and partly covered by subsequent texts.

The history of Iowa may be likened to a palimpsest which holds the records of successive generations. To decipher these records of the past, reconstruct them, and tell the stories which they contain is the task of those who write history.

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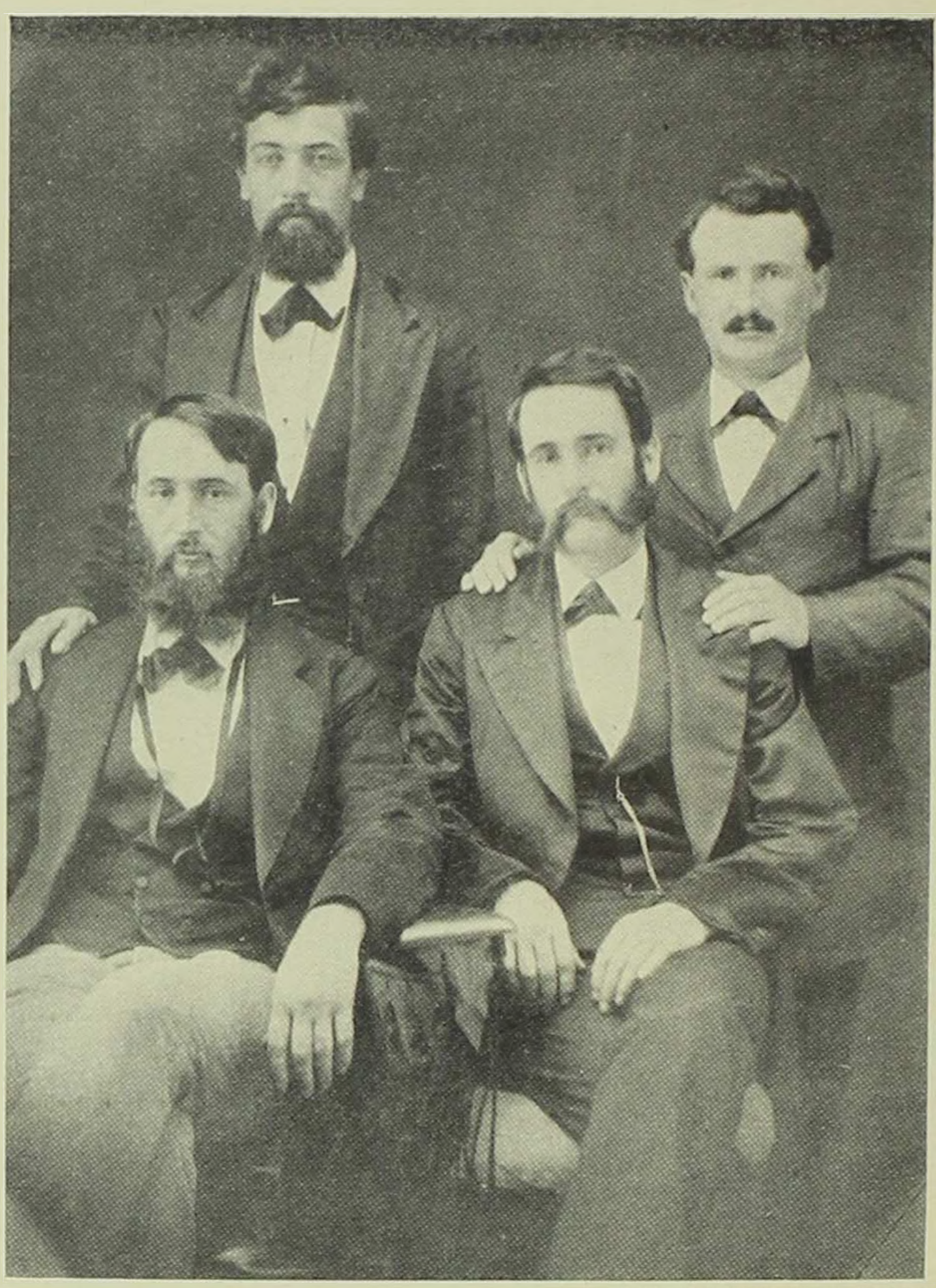

COURTESY OF LUELLA M. WRIGHT

CLARKSON C. PICKETT
JONATHAN B. WRIGHT
C. FRED WAHRER
D. SANDS WRIGHT

WHITTIER COLLEGE FACULTY IN 1873

THE PALIMPSEST

EDITED BY JOHN ELY BRIGGS

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For Peace and Freedom

The Salem centenary has come and gone. One hundred years ago a group of God-fearing men and women followed the frontier to a fertile spot in Henry County, Iowa. There they found Peace, and true to their liking for Old Testament names, called the spot Salem "which means Peace". There they faced the great issues of the nineteenth century. They paved the way for freedom and for tolerance. They refused to obey man-made laws when these conflicted with the laws of their religion. They had much in common with Emerson and Thoreau in New England; they shared some beliefs and practices with the colonies at Amana and at Lenox.

The purpose of these sketches is to present certain centenary pictures: the genius of Quakerism, the defiance of slavery, and portraits of two pioneer educationists who should not be forgotten — Reuben Dorland and D. Sands Wright. It were ingratitude to pass on and not regard those who

contributed so much to our security and peace. These glimpses are intended to typify the character of a little Quaker community that had a tremendous influence. One truth should be evident to all: religion can not be separated from history. Neither exists in the abstract. The Dorland Seminary is history plus Reuben Dorland. Salem itself is Quakerism plus men and women.

Some forty years ago the eminent historian, Frederick J. Turner, called attention to the fact that "the religious aspects of the frontier" should receive careful study. His was then "a voice crying in the wilderness". The people of Iowa, however, should know that neither the frontier nor the history of the middle west itself can be understood apart from the religious currents of the eighteenth and nineteenth centuries. The pioneers concerned themselves far more with religious and social questions than their descendants do.

The village of Salem, whose centenary was celebrated last August, was a typical frontier settlement quite unlike the New England town with its aristocratic churches and its commercial pursuits. In the Territory of Iowa the main pursuit was agriculture; the government was democratic in nature; and the various religious denominations established their churches and worshipped with a

marked degree of tolerance for the tenets of differing faiths. Methodists, Swedenborgians, Lutherans, Catholics, Baptists, and Congregationalists began the work which ultimately resulted in an approximate basis of equality. The outcome of this attitude is seen in the School of Religion at the State University of Iowa. For the first time Protestant, Jew, and Catholic coöperate in a religious enterprise in a tax-supported institution. In New England such a School would be unthinkable.

In 1835 most religious bodies were seeking some sort of freedom, many of them in direct revolt against what they considered the tyranny of institutionalism. At this time a certain humanitarian interest showed itself in relief of the poor, in a revolt against slavery, in escape from autocracy, and in the demand for an extension of religious freedom. The new settlers in southern Iowa in the early 1830's came partially from New England, but even more largely from the South — from North and South Carolina, Virginia, and Kentucky. As a protest against slavery the nucleus of the Salem settlement had emigrated from North and South Carolina.

The very name Salem indicates that these settlers were Quakers. A list of Salems in various States establishes the trail of the Quakers from

New Jersey, through Ohio, Indiana, Illinois, Iowa, and even as far west as Oregon. The Iowa Salem was founded in 1835 in what is now Henry County, but then in the Black Hawk Purchase in Michigan Territory, by Isaac Pidgeon, originally from South Carolina, and by Aaron Street of Salem, Indiana.

According to a local tradition, some Quakers from Cherry Grove Monthly Meeting in Indiana had come on horseback "to spy out the land". They were pleased with the fertile soil, the location, and the opportunity to develop their own community life as they pleased. Accompanied by a Quaker group "nine families strong", they returned to Iowa in 1835 on "the seventeenth of the sixth month". Other Friends soon arrived, and in the "eighth month" a conference at the log cabin of Isaac Pidgeon decided upon a place for worship. Soon a monthly meeting was granted by the Quarterly Meeting of Vermilion, Illinois, and the Yearly Meeting of Indiana. Salem thus possesses the distinction of being the oldest Quaker Meeting west of the Mississippi River.

Among the earliest members of the Salem Meeting was the Quaker, Samuel Kellum. Born on September 21, 1794, in Rowan County, North Carolina, he "was raised" near New Garden, Guilford County. When he reached manhood he

became a hatter by trade, and married Ann Coffin, sister of Levi Coffin, one of the active agents of the Underground Railway. Because of Samuel Kellum's uncompromising anti-slavery views, his southern neighbors "all got down on him", for when they found out that he permitted negroes to eat with him at his table, they made life so uncomfortable for him that he decided "to go west". Thus he joined the new community of Salem where men could do as conscience dictated. Samuel Kellum's story is typical of several of the founders of Salem.

Other Quaker families came also from the South by way of Ohio, Indiana, and Illinois. The Lewellings, the Hocketts, the Joys, the Hoags, the Garretsons, the Fraziers, and the Jessups were all imbued with anti-slavery attitudes. The Lewelling brothers, both Henderson and William, took a prominent part in social affairs not only in Iowa but also in the nation. William was an early Quaker minister. His son Lorenzo Dow, born in Salem in 1846, was educated at the local Whittier College, and taught school in Iowa. Later he moved to Kansas and was from 1893 to 1895 Governor of that State. The old Lewelling homestead, an imposing stone house, figured largely in the slavery days.

The older settlers in Salem still relate tales of

ante-bellum days when the question of slavery was a rife subject of discussion at pioneer firesides. One of these stories concerns the activities of two courageous Friends, Frazier and Jessup, who at the risk of their lives befriended negroes. Irate Missourians had threatened to shoot the two men if they persisted in aiding the blacks across the Missouri line, through southern Iowa, and on to Canada.

One night, they were taking a load of colored men and women toward the Underground Station at Salem, when a distant baying of blood hounds accompanied by shots made it imperative that the band should disperse. Frazier stopped the horses and quietly ordered the negroes to take refuge in thick timber at some distance from the road. That night there in the underbrush a negro boy was born and the colored mother, in an effort to show her gratitude, named the child Frazier Jessup. Many a person in Salem has wondered whether the mother and her babe ever reached Canada and what became of the boy. His savior, Frazier, was especially singled out by the Missouri party to be hanged, but "providentially" he escaped.

Other pioneers tell stories about "Big Henry", a former slave, who sojourned for a long time in Salem, and was there taught to read. It was commonly reported that he had escaped from his slave

master because he could not endure seeing his wife whipped. Evidently he had hoped she would be able to follow him but she never reached Salem. The town of Salem was more than once threatened with fire and several of its inhabitants were informed that hanging was imminent for them.

Still another story is current there, that in the fall of 1844 Samuel Kellum and his son returned to Indiana on account of the serious illness of a relative. This trip gave Nathan Kellum an opportunity to go south and visit the ancestral home. He decided to ascertain for himself whether slavery were really as bad as it had been represented to him by the Salem Quakers. His first sight of it came in Kentucky, where he saw slaves handcuffed and driven to a slave market. One girl especially touched his heart. She was almost white; nevertheless she was sold. The next day he visited a slave market. The closing sale was that of a mulatto mother and her two children, one a boy three years old and the other an infant. The owner had promised the mother that all three would be sold together; therefore, without resistance she came to the block. Without warning, bidding began on the boy. Instantly the mother realized she had been deceived and with a cry of agony she fell unconscious, but immediately was whipped into consciousness.

That evening guests came and after supper all gathered about Nathan to ask what he as a northerner thought of slavery. Sensing trouble, he prayed silently for wisdom; then he told them he would give an honest answer. He explained first that all present honored the Bible whether Quakers or not. This book, he said, taught that "all nations of the earth are made of one blood"; hence they were holding their brothers in cruel bondage. They plied him with questions as to what he thought ought to be done to abolish slavery. Since he was a Quaker, he took the New Testament rule of non-resistance and replied that he thought that the slaves should be freed by peaceful legislation, that the marriage vow should be honored, and that children should not be sold away from their parents. It is said that the whole company cried out together, "Never while the sun shines." He then prophesied that emancipation would eventually come by the sword. As the evening wore on, Nathan realized that his candid statements foreboded trouble. The next morning, upon learning that he was liable to arrest on a trumped-up charge, he escaped the officers by riding for a long distance in the woods. In due time he returned to Indiana and then to Salem.

In disregard of the fugitive slave law the Friends of Salem continued to assist slaves to free-

dom. Sometime before the passage of that act, they divided into two groups on the question of slavery. The orthodox group, while opposed to slavery, were less aggressive than the liberal group. In spite of tolerance for others, which the Quakers taught, each group built its own meeting house.

In June, 1848, so the story goes, nine slaves left a plantation in Missouri for Salem. Being confident they had misled their pursuers, they continued traveling after sun-up. A mile south of the Salem settlement, seeing their masters approaching, they at once divided into two groups and found hiding places. The people of Salem put one old man and his grandson on a horse and helped them escape.

The Missourians, however, found some of the fugitives and started back to Missouri with them. Thereupon the Quakers demanded that the Missourians prove ownership. Court was convened in the meeting house of the liberal Quaker group. The justice of the peace decided the captors had insufficient evidence and therefore acquitted the negroes of being fugitive slaves. This enraged the Missourians, who sent back one of their members for reinforcements. Presently he returned with a number of men and a cannon. The cannon was set up opposite the Lewelling stone house where

the Missourians thought the slaves were in hiding, but the trouble was finally settled in court. The stone residence where North and South opposed each other still stands.

Historically, at least as far as the Underground Railroad is concerned, the Isaac Gibson house demands especial notice. It deserves preservation as one of the best examples of an Underground Station in Iowa if not in the middle west. Shaded by cedar trees, it stands on a side street a little distance from the highway at the east edge of town. In the dimness of the cellar light, several doors can be seen opening into separate cells on the north side. The doors themselves are stoutly made and strongly barred. With the aid of a flashlight the depths of the cell farthest to the left can be explored. Formerly it was a dry cylindrical passage, capable of holding several runaway slaves. The bowl has partially filled with water, but even so the masonry at the extreme west reveals a filling where formerly an underground tunnel led from the cell to the slaves' freedom without. Iron bars at the windows still remain as mute evidence of the protection given by the Friends of Salem.

CHARLES ARTHUR HAWLEY

Reuben Dorland

According to family tradition, in 1656, only twenty years after the founding of the Dutch Colony on Long Island, the Dorland family had established itself in the "Village of Brooklyn", then called Breuckelen. The Dorlands were Quakers who had sought a haven of peace among the Dutch. During the same year Quakers began to come into the Puritan colonies to the north. The Massachusetts colonists proved inhospitable or outright hostile, but the intolerant Peter Stuyvesant was willing to let the newcomers worship according to their own inner light. Since Elias Dorland lived till 1692, he saw the population of Brooklyn increase and spread northward along the Hudson. Friends very early found homes in what is now Dutchess County, and thither in course of time some of the Dorlands went.

Reuben Dorland, the founder of Dorland Seminary in Salem, Iowa, was a direct descendant of Elias. When the family moved from the "Village of Brooklyn" upstate is not known, but, like many other Quaker pioneers, they seem to have had a desire to follow the frontier. Seburn, Reuben's father, was born about 1790 when the family was liv-

ing at or near Beekman, a pioneer Quaker settlement not far from Arthursburg in Dutchess County. His father's name has not been found. Another Dorland, Enoch, active in the Friends Meeting at Arthursburg, seems to have been an uncle. Jonathan Dorland, another active worker in the same meeting, was probably an uncle. The family gave to Quakerism several preachers. The Arthursburg meeting has long since been abandoned since many Friends felt the urge to "go west". In 1816, however, it flourished as a local Meeting. United with two or more nearby Meetings as a Preparative Meeting, it in turn became part of the Monthly Meeting at Poughkeepsie, twelve miles distant. The Quarterly Meeting was also held at Poughkeepsie, but for the Yearly Meeting they journeyed down the Hudson to New York.

Seburn Dorland met at one of these meetings Miss Sarah Carpenter, as zealous as he about the Quaker way of life. They were married and on July 18, 1816, their second child, Reuben, was born. It is not known whether Reuben's parents were living at Beekman or Arthursburg at this time, but his birthplace was in the vicinity of these two flourishing Quaker settlements.

Reuben's early education was limited, as the time and environment did not offer much in the

way of "schooling". He is said, however, to have been a precocious boy, and at all times to have "embraced every available opportunity for study". When a small boy, he attended a school taught by his elder sister, Lydia. Following the earliest teachings of George Fox and William Penn, these New York Friends early sought to educate their children and made every sacrifice to that end. The school taught by Lydia Dorland was probably a subscription school. Later Reuben attended Nine Partners Boarding School, located at Millbrook, a school which earned much fame in its day.

The Nine Partners Boarding School had been established by the New York Yearly Meeting of Friends in 1796. It was situated in Dutchess County about one mile from what is now the village of Millbrook in the town of Washington. Recent investigation has unearthed a single catalogue of the school for the year 1844 and in that year Reuben Dorland was listed as one of the teachers. How long he had been teaching can not be ascertained. This was his last year in New York, since he came to Iowa in 1845. The Nine Partners School is still in existence but its name has been changed to Oakwood School. In 1858 it was moved to Union Springs, New York, and called Oakwood Seminary. In 1920 it was relocated about four miles south of Poughkeepsie.

As a boy at home, Reuben, the second in a family of eight children, "always saw the humorous side of a situation, keeping his brothers and sisters constantly alert to parry his jokes". He seems from all accounts to have been the flower of the family. In their early years the children grew to have a horror of slavery as a social condition inconsistent with the religion of the New Testament. They also grew up with a sense of personal responsibility to the Indians. The Quaker settlements on the frontier kept peace between the Indians and the colonists. The Arthursburg Meeting was later known as the Oswego Monthly Meeting, perhaps to emphasize its interest in the Indians by that name. Later, in Iowa, Reuben Dorland made full use of these humanitarian ideals learned as a boy back in Dutchess County.

In 1845 the family began to feel the call of the frontier again. In the meantime, on June 2, 1841, Reuben had married Mary Bedell, also of good Quaker stock. She was born October 29, 1821, and died April 3, 1884. Before they left for Iowa, a son, Edwin H., was born on March 31, 1842. They had four other children: Seburn P., Alfred R., Melissa Jane, and Mary Elizabeth. Alfred was killed in a tornado when he was twelve years old.

In 1845 Reuben Dorland with his family, his

two brothers, their wives and children, and his elder sister, Lydia, set out for Iowa. Lydia in the meantime had married a man by the name of Brice. The company traveled up the Hudson to Albany, went by way of the Erie Canal to Buffalo, thence crossed to the Ohio and completed their journey on the Mississippi River. At last they reached Fort Madison, twenty-eight miles from the Friends colony at Salem.

Salem, founded ten years before, was in need of an academy. The Friends Church had been organized in 1838 and had opened subscription schools. By 1842 there were 304 children receiving some education. The church building, "a double hewed log house each room 22 feet square," at the south edge of town, was used as a schoolhouse.

When Reuben reached Salem in 1845 he saw at once the "need of higher education to prepare teachers for this new country". At once he set about organizing a "Seminary course" in the log church. This move had "the approval and support" of the membership of the church which in 1845 numbered "some 200 although not all located near Salem". Later, Dorland built "at his own expense a stone house 40 x 60 feet with two rooms in the basement at the north-east of town". The new school prospered, and as families moved

farther from Salem, they sent their children back to Dorland's Seminary. By 1852 the roster included 335 students. At this early day, he had a much more advanced idea of religious education than the average church leader of the time. He organized a Normal Bible Class in the church school during the regular hour for teaching. At the end of six months he held examinations and recommended certain persons as teachers.

As a teacher and counsellor he was immensely popular. He wrote marriage certificates for his pupils, and "they were greatly prized" because he had written them. "He was described by those who knew him personally as a Christian Gentleman in all the contacts of life". He was assisted in his work by Philip Strahl and others, but the task proved too great for his health and in 1851 he heard again the call of the frontier.

In addition to his school work Dorland had spent much time and energy on the problem of slavery. He had early in life adopted the abolitionist's point of view; this conviction he had brought from Dutchess County to Salem, and from it he never swerved. Soon after his arrival in Salem he advocated mass meetings to acquaint the people with what he considered the great sin against humanity. According to an old record his name is on a subscription list for money to get an

anti-slavery supporter to talk at a big mass meeting.

Another story of his activity is vividly remembered by the oldest settlers. On the occasion when the fugitive slaves were seized near Salem in 1848, Reuben Dorland joined the crowd around the Lewelling house. In the midst of the excitement, when violence seemed imminent, he stood up on a pile of boards and proposed that the dispute should be settled by a justice of the peace. If the negroes proved to be slaves, their claimants should be allowed to take them. To this solution of the problem both the Quakers and Missourians agreed. But the slave catchers were foiled.

In his endeavor to establish societies to agitate for the abolition of the slave traffic, Dorland followed the example of the influential Quaker, Benjamin Lundy. When Dorland was twelve years of age, Lundy as a "public friend" traveled through New York and New England lecturing at all Quaker meetings and wherever else he could get a hearing. Dorland certainly heard him. Later Lundy published pamphlets and newspapers enlisting William L. Garrison and John Greenleaf Whittier as his aids. After 1839 Lundy made his home in Illinois. Possibly Dorland's desire to come west was inspired by Lundy.

In the meantime Salem as well as the rest of

Iowa had been following with interest the Mexican War. When peace was concluded on February 2, 1848, many pioneers began to think of California. Already Dana's *Two Years Before the Mast* had aroused interest in the Spanish territory which still had the romance of adventure about it. Dana's popular narrative, based on fact and published in 1840, appealed to the Friends. Dana, too, was interested in the slavery question and "took the right side". Then, too, a fortnight before the treaty of peace at Guadalupe Hidalgo, gold had been discovered in California. Reuben Dorland began to think of California.

Pioneers by the thousand started for the new territory. Emigrants, unaccustomed to the Great Desert of the southwest, left the bones of men and animals along the trail. Some adventurers went the long distance around Cape Horn as portrayed by Dana, but for the majority that journey demanded too long a time. Others went by sea to the Isthmus of Panama, crossed it, and then continued by boat up the coast to California. Bayard Taylor's *Eldorado* told the story of his trip to California by this route. His vivid description of the journey and of California, and mention of the "Iowa Rangers", was published in 1850 and turned the eyes of many toward the Far West.

Among those who determined to go to Califor-

nia was Reuben Dorland, the principal of Dorland Seminary. In 1851, Reuben and his brother Henry together with Anselm Stanley and some others set out for the new Eldorado of California. Reuben Dorland went primarily on account of his health. He had done the work of several men since the founding of his Seminary in 1846. He knew that he must have a rest. Since he was too ill to try the overland route, after careful consideration, he chose the way described by Bayard Taylor. On the 15th of December the party set out. An entry from the diary of Anselm Stanley tells the tale:

"John H. Pickering and wife, John Smith wife and babe, Reuben Dorland, Henry Dorland, James Mace, and Anselm Stanley, left Salem 12-15-1851 for California, by way of New Orleans and Panama. Reuben Dorland died of Panama fever on board the Brig Orleans, 3-4-1852, and was buried in the Pacific Ocean, Latitude 15° 50′ Longitude 103° west. The remainder of the party arrived in San Francisco 3-27-1852."

Thus came to an end the life of a true pioneer and a good teacher, Reuben Dorland, particularly notable for introducing teacher training and religious education into Henry County.

When Dorland left for California the school was at its height of usefulness. Fortunately a

record of the school at the time of his leaving has been preserved. The year "ending third month, 28th, 1851" shows the following totals: Summer term 89 pupils; winter term (when the older boys were no longer needed to work on the farms) 202; chemical students 31, making a total of 322. The following curriculum was also given: Reading, McGuffey's Readers and the Bible; Spelling, Webster; Grammar, Goold Brown; Composition, Parker's Progressive Exercises; Geography, Olney and Pelton's outline maps; History, Willard; Astronomy, Burritt and Blake; Mechanical Philosophy, Olmsted and Comstock; Chemistry, Comstock and Draper; Physiology, Cutter; Intellectual Philosophy, Isaac Watts; Moral Philosophy, Dymond; Mineralogy, J. L. Comstock; Botany, Lincoln; Use of Globes, Guy and Keith; Mercantile Correspondence, B. F. Foster; Elocution, Bronson; Arithmetic, J. Ray; Algebra, Day and Ray; Geometry, Playfair; Surveying, Gummere; Mensuration, Bonycastle; Bookkeeping, Preston.

For the same year the list of officers was as follows: Principal, Reuben Dorland; Assistants, Philip Strahl, Robert King, Ruth Holaday; Librarian, Alfred Bedell; Trustees, Lewis Taylor, D. W. Henderson, A. H. Pickering, Joseph D. Hoag, J. W. Hiatt, Thomas Siveter, Eleazer Andrews, and Peter Hobson.

The trustees depended almost entirely on Reuben Dorland and when he was obliged to leave, the school immediately declined. The Seminary was its founder's chief joy. For it he sacrificed his money, and his life. This, however, he did gladly and when he left for California he hoped to return to build a greater school.

Following the lead of Dorland many other residents of Salem moved to California. The Salem group formed the nucleus of an early Friends Meeting near Los Angeles. This colony in time came to be known as Whittier, recalling the interest the abolitionist poet had taken in Salem and its fight against slavery. There, too, a college grew up like the one back in Iowa. The college also received the name of Whittier. Salem, the first Quaker Meeting west of the Mississippi, thus became the mother not only of settlements in the Mississippi Valley but also of the first on the Pacific Coast. And the leadership of Reuben Dorland contributed to the character of both.

CHARLES ARTHUR HAWLEY

The Coming of D. Sands Wright

In the summer of 1852, when word reached Salem of the death of Reuben Dorland, all felt that the Seminary must close. Dorland had been not only its principal and founder but also its guiding genius. At the time Dorland left, the Visiting Committee was made up of the following persons: John Hockett, Ellwood Ozbun, Thomas Stanley, Even Marshall, William Trueblood, Henry Dorland (left for California in 1852), David V. Davis, William Davis, Rachel Bond, Rachel Hockett, Cyntha Beezely, Martha N. Dorland, Lydia Hiatt, Lydia Ozbun, Content King, and Phebe Davis. Since this committee could do little to help the trustees without the necessary guidance of Dorland, the Seminary gradually expired.

The people of Salem and the Salem Monthly Meeting, however, true to the Quaker principle of the union of education with religion, determined to organize a new academy. The question how best to finance the new school caused the greatest anxiety. At last the people of the church voted to sell shares. It was found that three thousand dollars would be necessary to start the new school.

When thirty shares of one hundred dollars each were finally sold, the new college was assured. The work of raising this money had been quietly and efficiently done by the College Association. Since from the outset John Greenleaf Whittier had shown a decided interest in the project, and had made personal contributions toward the fund, the College Association decided to name the new college after Whittier rather than for Reuben Dorland as had been expected. Accordingly, on May 17, 1867, the Whittier College Association was incorporated.

Fortunately the original statement of the Association has been preserved in an early catalogue of Whittier College. It reads as follows:

> The Whittier College Association was incorporated the 17th of Fifth month, 1867, to establish and maintain at Salem, Henry County, Iowa an institution of learning with all the powers of an Academical character usually exercised by colleges, to be conducted according to the principles of the Society of Friends, and open alike to all who will conform to its rules and regulations.
>
> The school was opened for students on the 20th of the 4th month, 1868, under the charge of Professor John W. Woody and Mary C. Woody, his wife as principals. The admirable progress made by the students and the purity of the influence pervading the school have stimulated to greater effort those who have contributed from their limited means to make more complete its establishment. We

are now prepared to say the school is cleared of the debt accrued by preparing and furnishing the school building.

The zeal and determination manifested by the teachers, patrons and friends are taken as satisfactory evidence that it will continue to be self-sustaining. In the past we have been much favored by receiving donations for the Library and Cabinet from our friends John G. Whittier, Wm. P. Wood, John Harvy, J. H. Pickering, Reuben Johnson, and others.

It is our purpose, with the continued favor of Divine Providence, to do in the future as we have done in the past — make each succeeding term more profitable and attractive to the student, and keep pace with the growth of general intelligence.

Those who may desire to aid the Institution in its struggle for means to increase its usefulness, can do so in the following ways: By sending us students; by sending us contributions for our Cabinet; by direct donations; by legacies; by circulating our catalogues and diffusing information concerning the school; but above all, by their *prayers* that we may be kept faithful to the teachings of Jesus Christ.

This important preamble gives a picture of the Quaker builders of Iowa; it shows the motives of the pioneer educators on the frontier. It portrays vividly the genuine piety and sacrificial endeavors of the Iowa pioneers in their search for the good life.

"Whittier College", explained the prospectus, "is handsomely situated in the suburbs of the town

of Salem, Henry County, Iowa, and is approached by railroad *via* Mt. Pleasant, the county seat; thence by daily coach, ten miles south; and is one of the most moral temperate and healthy towns in the state, and is surrounded by a community of like character."

On the subject of Course of Study the "Board, having in view the wants of their patrons, propose two Departments — the Normal and Business Departments." The first principal, John W. Woody, in addition to his administrative duties taught the following subjects: Greek, mathematics, theory and practice of teaching, and school government. Other studies were divided among his assistants. John Chawner had charge of moral science and elocution; Mrs. Woody of Latin and English literature; Clarkson C. Pickett of natural science and elocution. The common branches were under the tutelage of Annie Packer, B. T. Trueblood, and Anna J. Frazier.

The tuition in the Normal Department for the first year was eight dollars per term, for the second, third, and fourth years nine dollars. In the Business Department the tuition was ten dollars per term for the entire course. Board cost from two to three dollars per week.

In the catalogue for 1872 there appears an announcement that "the repeated calls for the

study of German have induced us to make arrangements for the accommodation of all those wishing to study this language. The pronunciation will be taught on *strictly phonetic* principles, thus enabling the pupil to pronounce with ease, fluency, and correctness, in the shortest possible time". Pursuant with this demand the college in the fall of 1873 welcomed C. Fred Wahrer as the first teacher of German in Whittier College, and, it should be noted, one of the earliest in Iowa.

The year 1872 is also notable for the coming of D. Sands Wright to the college as associate principal with Clarkson C. Pickett. The leadership of these two men created an influential Quaker center of education west of the Mississippi. Among the older people in Salem, they are to this day mentioned with deep affection.

D. S. Wright was born on December 7, 1848, in a Quaker settlement at Samantha, Ohio. His father and paternal grandfather were Quaker preachers who built their lives into the frontier settlements, and on the maternal side his ancestors, the Cowgills, had followed the anti-slavery movement of Friends from Virginia to Ohio. In this Quaker home the young boy read avidly the books on his father's shelf. Of these the Bible, *Paradise Lost, Pilgrim's Progress,* and some Quaker sermons held the most important place; and with

these and the McGuffey Readers, filled as they were with masterpieces of literature, he enriched his mind, and on these he built his literary style. Throughout his life he wove phrases from these pages into his chapel talks and sermons.

After making the most of the educational opportunities in Ohio, as finances allowed, he alternately taught rural schools and attended the Old National Normal at Lebanon, Ohio, now merged with Wilmington College in Ohio. In 1872 he was teaching a rural school in Ohio. During this period he kept a diary which gives a vivid picture of his leaving Ohio and of his first days among the Quakers of Salem.

Saturdays and Sundays and Fourth Day were taken up with Friends Meetings. It is interesting to note that he often liked the women preachers better than the men. An entry in January revealed the difficulty of heating the schoolhouse. The building had been built in pioneer days and lacked all modern methods of heating. A trip to Hillsboro in February to buy gifts for the last day of school resulted in the purchase of a book which he wanted some pupils to read, *Swiss Family Robinson*. This trip consumed the whole of a Saturday and it was necessary to miss the Monthly Meeting.

Toward the end of February, Jane Jones began

to hold meetings at Oak Grove and was reported to be creating much interest. A new evangelical interest arose at this time among the Friends not only in Ohio but throughout the whole United States. Tract Meetings were often held in addition to the Local, Preparatory, Monthly, and Quarterly meetings. Mr. Wright frequently spent Saturday forenoons at the schoolhouse reading and writing Greek. He began in the spring of 1872 to read Dickens's *Tale of Two Cities,* but Dickens never became quite as popular as the Greek and Latin classics.

One day in May a letter came from a Friend at Lebanon by the name of C. C. Pickett. He told of a new college "in the west" called Whittier. As Mr. Wright read on he found that the letter contained a call for him to leave Ohio for the "prairie land" across the Mississippi. A catalogue of the college accompanied the letter, together with "an advertisement of it". All this interested the young teacher who had read of the west and all the adventure connected with it. Then, too, many in Ohio were heeding Greeley's "Go west, young man, go west". Against the prospect of personal advancement, however, he weighed the thought that he might be of greater service by remaining a rural school teacher.

Presently Mr. Wright went to Lebanon and

had a very satisfactory interview with Pickett, who described the rich prairie land of Henry County, the zeal of the Salem Friends, and their valiant "fight" against slavery. All this made a strong impression on the young Friend, who had already worked for the betterment of the negroes in Ohio. Before the end of May a letter of acceptance went to Pickett, and preparations began in the Wright home for the westward journey.

During the month of June he studied the Greek Testament diligently, since the classics had a prominent place in Whittier College. The new teacher, in addition to subjects in the "Business Department", was to teach Greek. This pleased him more than "business"; nevertheless the business courses had to be taught. After thinking it over he decided to write to a reputable business college for their best methods.

In June, David Hunt of Iowa began holding Meetings at Hardin's Creek. Hunt was probably a "public Friend". The term "public Friend" came from England with the earliest American pioneers. A public Friend went out as did the New Testament apostles carrying "the seed" of the true religion. He conducted "appointed meetings" which the communities considered of the utmost importance. On the occasion of Hunt's coming from Iowa, Wright dismissed his school at

three and went with "about half the children" to hear the afternoon address on "Repent for the Kingdom of Heaven is at hand". Entire families attended these meetings and on this afternoon of sixth month 19th day he noted that "the meeting was considerably disturbed by babies".

On August 10th and 11th Mr. Wright attended Monthly Meeting at Clear Creek, his home Meeting, for the last time. His father who sat in the ministers' gallery preached. Many good-byes were said and Clear Creek, Ohio, felt "kinship" with Salem, Iowa. On this same day a message came from Lebanon saying Pickett was to start for Iowa about "Third or Fourth day" of the following week. On Sunday evening at home after the Meeting the young man and his father and mother committed to Divine Providence the journey and the new work in "the west".

Early Monday morning he set out, arriving at Lebanon by noon. The next day he was in Cincinnati and reached Indianapolis by nine in the evening. There he obtained his "first glimpse of prairie land" by moonlight. But most of all he looked forward to seeing the Mississippi River, so romantically described all over the "east". "The view of the 'Father of Waters'," he wrote, "was obtained as we crossed the bridge above" at Burlington. "It was", he unqualifiedly declared, "the

finest sight that I ever saw." Mount Pleasant was reached that night, and early the next morning he was in Salem.

The new principal arranged to board with "Aunt" Martha Dorland, and in a few days he was comfortably settled. He was present at the final exercises at the August Commencement of 1872 which marked Principal Woody's last appearance. Annie Packer, Whittier's beloved teacher, gave the address.

The fall term opened on September 24th. Meanwhile, the Iowa Yearly Meeting at Oskaloosa occupied Quaker attention. Several wagon loads of people went from Salem, the Whittier College teachers among them. One evening Mr. Wright with "several Friends" attended "a colored meeting" in Oskaloosa. He wanted to see what Iowa was doing for the negroes, since he had been a leader in work on their behalf in Ohio. Brotherhood seems to have been the central theme of this Yearly Meeting. The "two sittings" of each day were faithfully attended in addition to the sessions of the "Iowa Yearly Meeting College Association" to which the Report of Whittier College was presented. How so much could be packed into those nine days seems surely a "nine days wonder". Late on September 9th the meeting closed, and the principals of Whittier College

hurried home to prepare for the opening of the new term.

Such entries are typical of the serious purpose of the young man who gave four years of his life to Whittier College. On the recommendation of Lorenzo D. Lewelling, he began in 1876 a half century of service at the Iowa State Normal School where he continually contributed to the advancement of education and religion in the State of Iowa.

Other people, besides Reuben Dorland and D. Sands Wright, made a deep impression upon Whittier College and upon the young Quakers who attended the school. Fred Wahrer left many friends in Salem when he decided to quit teaching and study medicine. From Fort Madison, where he practiced for over forty years, he maintained his interest in this Quaker community. Annie Packer, an early alumna and later teacher at Whittier, contributed very valuable service to education in Iowa, serving as teacher, and as county superintendent of both Van Buren and Henry counties. Following these in point of time, Professor G. A. Walters also deeply affected the thinking of the people of Salem in his early teaching days before he, too, transferred his activities to Iowa State Teachers College. He was one of the distinguished speakers to be gladly welcomed

at the celebration of the Salem centennial in August of this year.

With the development of the public high schools and colleges in Iowa during the eighties and nineties, the need for private academies was no longer as imperative as it had been. Whittier College has long been closed, but its influence still lives in the conduct of its alumni and their descendants.

Now that the centenary has come and gone, the contribution of the Salem Quakers to the building of Iowa can be seen with a certain clear perspective. Against the background of the years, Reuben Dorland and his co-workers can be understood better than their contemporaries understood them. The same is true of the beginning of Whittier College, and of that body of men and women who endeavored to promulgate a religion of the spirit, and a hatred of slavery, and who earnestly desired to see religion and education join forces for the welfare of society.

CHARLES ARTHUR HAWLEY

Comment by the Editor

QUAKER SCHOOLS

Iowa is a commonwealth of colleges. Before the elementary school system was well established, the pioneers began to plan academies and collegiate institutes. In their zeal to plant the seeds of culture which would some day blossom into enlightened society, the early settlers founded schools for advanced study before students were ready for them. Men and women of high ideals had their eyes fixed on the character of the State that was to be. They were thinking more of the future than of the present. Their work was to lay broad and firm foundations fit for the magnificent edifice of civilization that would certainly be erected upon the bountiful prairies of Iowa.

Of all the kinds and classes of people who pioneered across the Mississippi, none contributed more to religious and educational advancement than the Quakers. They came well laden with their ideals of liberty, equality, and peace. Deep in the nature of these sturdy individualists the "inner light" of righteousness burned clearly. Their steadfast devotion to the democratic tenets of their faith was as prevailing as it was unwaver-

ing. Quaker communities were remarkably alike. And everywhere the promotion of education was a dominant concern.

Hardly had the Quakers settled in their Iowa homes at Salem before they appointed a committee to "endeavor to have schools put in operation". Two years later the committee reported that one hundred and eighty-five children were in schools taught by Friends and that no child was "growing up without education". So it was in the other Quaker settlements — at Springdale, Oskaloosa, and New Providence, in Marshall, Jasper, and Warren counties, among forty-five meetings of Friends by 1860. Thus the influence of a great purpose spread like the roots of a tree in the deep soil of the prairie.

At Salem the Dorland Seminary and Whittier College were typical expressions of the Quaker zeal for intellectual and spiritual training. Academies were established by many other Monthly and Quarterly Meetings — Springdale, Ackworth, Stanford, LeGrand, Pleasant Plain, New Providence, Earlham. The names are indicative of their character. Penn College, sponsored by the Iowa Yearly Meeting of Friends, was opened in 1872. In some respects the most remarkable school, located in the midst of the Salem settlement, was White's Iowa Manual Labor Institute, designed

for the education of "poor children, white, colored, and Indian".

Few people have had a more persistent and dynamic effect upon the trend of culture than the Friends of Iowa, particularly the mother community of Salem.

J. E. B.

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