

We Have a New Home!

Kennett Underground Railroad Center...Finally Regains a Center

Several members of the KURC leadership sat around a large table on August 14, 2019, in the house shown to the right, 120 North Union Street. We were signing seven sets of rental documents that put an end to seven years of “wandering in the wilderness,” as well as a standing complaint and jest: that the Kennett Underground Railroad Center had no “center.” When the last paper was signed and checks were handed over, KURC finally had regained a home.

This home has historic significance to the local story of the UGRR and is in the heart of Kennett Square, a block from the juncture of State Street and Union. It is a four-minute walk from the New Garden Memorial UAME Church on East Linden and a four-minute walk from Kennett Friends Meeting house on W Sickle Street. Truly, our organization has come home.

KURC was founded in 1998 by Mary Dugan and Frances Cloud Taylor, among others, and in April 2001 it acquired a very appropriate home: a railroad station south of State Street that was set up as a museum--the History Station. It entertained many visitors, including school classes. While none of the current board members were part of the organization at that site, we know that, in addition to the Board, there were almost forty docents available to greet people and give tours there. It was an ideal situation--until PennDot (now the East Penn RR) decided they wanted the station back in 2006.

Mary Dugan then negotiated with the Brandywine Valley Tourist Bureau and Longwood Gardens to move the KURC museum to the building right outside the Gardens. Those who have taken our tours understand how apt this location was. It was originally the home of the Longwood Progressive Meeting of Friends, founded by ardent advocates of the UGRR in Chester County, in reaction to the reluctance of other local Quaker meetings to discuss and endorse the underground railroad. In the mid-19th C, LPMF became a major hub of agitation for not only abolition but also women’s suffrage, penal and child labor reform, temperance, and other progressive causes. Again, KURC had a perfect location--until the Tourist Bureau decided, in 2012, that they needed the entire building for office space.

For the last seven years there have been promising possible sites for a KURC home: the home of Eusebius and Sarah Barnard, a well-documented UGRR station in Pocopson; and “the Pines,” a large home in Kennett Township a mile or so from Kennett Square, home of Bartholomew Fussell and other stationmasters of the UGRR. Both had been in



poor repair; each was in the process of rehabilitation; each was supervised by a local government that seemed ready to welcome KURC as a partial tenant--until they didn't.

But at least for the next several years, KURC has given up its homeless status, and we look forward to welcoming visitors from near and far to hear our stories, to view our materials, and to answer their questions.

Asked about the challenges of having this new home, KURC President John O'Neal said, “We’re going to have to expand our active membership in order to do similarly what we did in the History Station, which is to have docents to welcome visitors and discuss the people who were active in the UGRR locally. We have discovered through the research of Michele Sullivan, there were many black families and black individuals who were active. We don’t have much information on them, but we will get more.

“The second challenge, which will be a major one, is to get the financing needed for the rent and the upkeep of the building, which everyone knows takes [a lot]; so fund-raising, along with an increase in membership.

“A third challenge will be to gather all those things that have been scattered over the last ten years, the items that we have collected for display, and get them all into this building, inventory them, get the stories behind them, and display them.”

We look forward to accepting these challenges.

Delaware State Professor Robin Krawitz Discusses 19th C Delaware Law for African Americans, Exhorts Young Scholars to Continue Research

In the Seventh of Hadley-KURC Lecture Series, Krawitz Gives Perhaps Her Final Talk in this Region Before Moving to Atlanta

On May 18, 2019, Professor Robin Krawitz of Delaware State University delivered a lecture at the New Garden UAME church in Kennett Square. Her topic was Delaware law during the 19th C. concerning slavery, kidnapping of free African Americans, and the prosecution of persons who did “knowingly entice, persuade, encourage, aid or abet any negro or mulatto slave or indented servant, to leave the service of his or her master or mistress.”

In addition, Krawitz, throughout her talk, detailed the means and resources by which she had accomplished her research and pointed out directions for future researchers.

Krawitz spent some time reviewing the background of slavery in Delaware; for example, that even by 1800, the majority of African Americans in Delaware were free, and that the Delaware legislature had enacted laws that prohibited the sale of enslaved Delawareans out of the state. She cited examples of successful suits for their freedom by free blacks kidnapped and sold farther south, among whom was Aaron Cooper, who was able to rejoin his family in 1814. Also, there was the “presumption of Free Status. Status as an enslaved person had to be proven,” in court.

One might have the impression that Delaware was a fairly progressive state in these regards. However, that was not the case. Krawitz also listed some of the highly restrictive Delaware laws applying only to blacks; for example, in the early 19th C., it was “illegal for Free People of Color to Vote or Be Near A Polling Place, or for Free People of Color to Own Fire Arms or Assemble in Groups Without A White Person Present.”

Of even greater importance was the prosecution of persons accused and convicted of aiding and abetting enslaved persons’ escape. Krawitz cited the instances of the 1848 prosecution of Thomas Garrett of Wilmington Monthly Meeting and John Hunn of southern Delaware. In a trial in New Castle, Delaware, both were found guilty and were given very steep fines by the judge (who happened to be Chief Justice Roger B. Taney of the U. S. Supreme Court). However, a year earlier Samuel Burris, a well-educated black man, the son of a land-owner, was charged with the same crime. His sentence was far harsher; he was given a term in jail, a heavy fine, and then was to be sold as a slave for seven years. Then that cycle would be repeated. No one tried to enslave the white Quakers Garrett and Hunn!

From jail he wrote a detailed and poignant letter to Wm. Lloyd Garrison’s anti-slavery newspaper *The Liberator*.



Krawitz at New Garden UAME Church on May 18, 2019

Happily, Burris was “purchased” by Quaker Isaac Flint, pretending to be a slave-owner. After a short while, Burris and his family moved to California, where he died in 1863.

Krawitz’s lecture detailed with great particularity the various Delaware “enticement and abetting” prosecutions over the decades of the 1830s-1860, breaking them down by decade and by county. This article will not attempt to replicate those details; she summarized them by stating “75% of those prosecuted and 100% of those convicted under the law that Samuel D. Burris was convicted under were African American....Also, in the later period, fines were paid to the enslaver, not the state, contrary to the law.”

Professor Krawitz, who had been the President of the Underground Railroad Coalition of Delaware, may have been giving her final talk in this Delaware/Chester County area. She retired from Delaware State this summer and has taken a new position with the National Park Service in Atlanta, Georgia. While she expects to continue research in this area of study, she urged others, especially younger people, to take up the challenge of finding new stories, gleaned from...

- * “ the surviving UGRR station records with William Still in Philadelphia and Sydney Howard Gay in New York...;
- * research through census and tax records of individuals found;
- * research of abolitionist newspapers, such as the *Blue Hen’s Chicken*.

In supporting Professor Krawitz’s urging, KURC Board member **Darlene Amobi** recommends the following:

The Delaware Archives, in Dover, Delaware, is the State storage facility for documents and records. Legislative Petitions are available at this location. Information about Petitions can be found in the reference

Quaker Role in African American Education in Delaware: Professor Emeritus Bradley Skelcher Concludes the Hadley-KURC Series

Expressing his delight at being at such an historic Quaker meeting, Professor Emeritus Bradley Skelcher, on last June 8, at Kennett Friends Meeting, explained that it was “Quakers who laid the foundation for public education for African Americans in Delaware--and for white Americans, for that matter.”

Skelcher was the last of the eight speakers in the series co-sponsored by Hadley and the Kennett Underground Railroad Center. Recently retired as Associate Provost and founding Dean of the Delaware State College of Arts, Humanities, and Social Sciences, he has received numerous awards and honors for his work on African American history.

From the earliest British settlement in North America, there existed, Skelcher explained, a basic conflict between the impulse to extend Christian faith to enslaved people from Africa and Native America, and slave owners’ reluctance to have subject people learning to read the Bible. For most Protestant religions, understanding of the Bible was essential to sustaining Christian faith; however, many slave masters were aware of large portions of that the Bible that might engender rebellious thoughts--Exodus, for instance. In Barbados, enslaved people outnumbered whites by ten to one, and the example of Moses was a scary prospect for whites.

Quakers, however, led by the initial teachings of George Fox in the mid-17th C, believed that the “inner light” provided a direct connection to God. Literacy was not essential for conversion; however, believing as they did in the basic equality of all men and women, the Society of Friends felt that education was critical to people living a life of fruitful independence.

Initially, Quakers were not opposed to slavery; many owned slaves and even participated in the slave trade. However, in a printed exhortation in 1693, George Keith

urged his fellow Quakers to purchase slaves only to free them immediately or after a short time of service. While in their charge, Friends were to provide African Americans with a Christian education.

Professor Skelcher enumerated the stages by which Friends urged their members to embrace manumission and restitution for “services rendered” by their former charges. He spoke of the influence of Philadelphia Quaker abolitionists John Woolman and Anthony Benezet, the latter of whom began a school for black children and left his entire estate for that purpose. Quakers decided to exclude from any leadership positions any Friends recalcitrant in freeing slaves. They influenced the Delaware legislature to bar the importation of any additional slaves and even to consider (and nearly pass) legislation banning slavery altogether.

One might think that the leadership on efforts to free African Americans and offer restitution came from the northern Delaware Quakers. Skelcher, however, points to the profound influence of Quaker meetings in central Delaware--Duck Creek, Little Creek, and Murtherkill Meetings--particularly under the energetic and dedicated guidance of Warner Mifflin. Large scale manumissions occurred in this area, along with restitution and the beginnings of education for African American children. Indeed, education was considered to be one of the most important



book Race and Slavery Petitions Project at the University of Delaware in the Media Room (basement) of the Morris Library as well as other places of historical academia in the State. Many of the Petitions date back to the 1700s. The Hockessin Friends Meeting House, in the farming village of Hockessin, Delaware, was a place where Quakers and other community members met with abolitionists Dr. Bartholomew Fussell, James Fulton, Jr, and C.C. Burleigh, an abolitionist who spoke on the subject of eliminating slavery around the 1840s in this area. It was during this period a Legislative Petition was signed and sent to Dover. The University of Delaware has a collec-

*“Skelcher,” continued on p. 7
tion of the Legislative Petitions, most signed by the participants of the Quaker Meeting asking the State for the immediate end to slavery. Professor Krawitz mentioned Judge Samuel Harrington and his reports of the General Assembly.*

The census records are a notable contribution to Underground Railroad research. Tax and land records are also good references to help find slave owners and might provide a “paper trail” to slaves.

Professor Krawitz suggested that we need to encourage more people to join the ranks of UGRR researchers. We should continue with our efforts to find more information about slavery in America.

Dr. Isaac Johnson, Abolitionist and Agent of the Underground Railroad: His Life and His Kennett Square Homes

by D. Lynn Sinclair, whose sources were *Historic Homes and Institutions and Genealogical and Personal Memoirs of Chester and Delaware Counties, Pennsylvania, Volume 2*, by Gilbert Cope and Henry G. Ashmead, Higginson Book Co., 1904, Chester Cty, PA; and *Ancestry.Com*.



Photo of Dr. Isaac Johnson courtesy of Lynn Powell, a descendant of Dr. Johnson

Isaac D. Johnson was born in Elkview, Chester County, PA on 10 August 1827. His parents were Hanna and John Johnson. John was a shoemaker by trade and a constable but developed a bad habit of drink, which turned his children against the use of alcohol of any kind. He squandered what little money the family had, making the county public school the only option for his eleven children.

When Isaac finished public school, he was apprenticed to a cabinetmaker for a year and then learned the trade of mechanic. By 1847, he had saved enough money to enroll in Whitestown Seminary in Oneida, New York. He attended classes during the winter months and labored on local farms during the summer. Isaac became interested in medicine when he and fellow student Joseph Brosius helped care for patients during a typhoid outbreak. In 1850, upon finishing

Whitestown, Isaac read medicine with Dr. Caleb Harlan of Wilmington, DE and graduated from Homeopathic Medical College in 1852.

He practiced medicine for one year in Jennersville, PA. He then married Susanna Walton on 17 March 1853 at Sadsbury Meeting. They lived in Wilmington for a year before moving into the home of Esther Hayes in Kennett Square (200 N. Union Street). Susanna had graduated from Whitestown Seminary in 1853 and taught geography before being married. They had two daughters, Laura and Maude.

Esther Hayes sold her house to the Johnsons on 19 May 1858. It is said she sold her house to pay for her adopted daughter's medical school education. When Hettie Kersey Painter graduated, she went as a nurse to the Union army in Virginia, and Esther went along with her.

The Johnsons bought the three-story brick house at 116 N. Union St., on 2 April 1866. The seller of the 1 acre 3 perch property was John D. Yerkes and his wife, Elizabeth Walter Yerkes. John Dull Yerkes was a brother of Samuel Pennock's wife, Deborah Ann Yerkes of New Garden Township.

Susanna Walton Johnson died on 2 December 1895 and was buried in Longwood Cemetery. A few years later, the widower commenced building a smaller (but not small) stone house to the north of his brick house, on his large lot. On 23 August, 1901, Dr. Johnson sold the large house to Dr. Conrad and Clara Reynolds. Isaac moved into his new home at 120 N. Union Street [the new home of the Kennett Underground Railroad Center!]. His daughter, Laura, who never married and worked as a reporter for several papers, lived in her father's home her whole life.

Dr. Isaac Johnson wrote several widely circulated medical books and held patents of several devices that were never produced. He died on 30 January 1911 and was buried in Longwood Cemetery. His estate went to his daughters. Laura died 1933 and her estate went to her sister, Maude, wife of William Davis. Maud Johnson Davis died in 1952. Both sisters joined their parents in Longwood Cemetery.

Many friends of KURC know the story of the injured Freedom Seeker Johnson Hayes Walker. (see p. 5). His accident would have occurred between 1855 and 1858. Johnson moved to Kennett in 1855, and Esther Hayes sold Dr. Johnson her house (200 N. Union Street) in 1858.

Last Scheduled KURC Heritage Bus Tour for 2019

This two-hour bus tour occurs October 27 starting at the Brandywine Valley Tourism office on 300 Greenwood Road, outside Longwood Gardens, at 2:30 P.M. To register using Eventbrite, please visit the Events Section of our Facebook page or our website (kennettundergroundrr.org). Registration can also be made via email or voicemail. Contact us by phone (484)-544-5070, or email info@kennettundergroundrr.org.

The Story of Johnson Hayes Walker as retold by Christopher Densmore

Chris Densmore, recently retired as the Curator of Friends Historical Library, collected information from six sources to piece together the story of Johnson Hayes Walker. This is a summary of what those sources seem to agree on--and what they don't.

In 1855, a young man, probably named Henry Brown, escaped from enslavement in Maryland. He had been smuggled onto a train heading to Wilmington, Delaware. The engineer, or a conductor, was an abolitionist. However, he was told he needed to get off the train before Wilmington for fear of being discovered. In doing so, he severely injured his foot, possibly by the train wheels. A porter was instructed to use a wheelbarrow to take him to safety, and later he was secretly transported to the Kennett Square home of black abolitionist James Walker, who lived on 303 South Union Street.

Walker sought help from abolitionist Dr. Isaac Johnson for the injured freedom seeker. Johnson had to amputate part of the injured foot. For many weeks the fugitive was cared for at Walker's home by Dr. Johnson and nursed by ardent abolitionist Esther Hayes, both of whom lived on N. Union. When word came that the man's master was in Kennett looking for him, Samuel Pennock and his son Jesse, UGRR agents who lived nearby, took the injured man on a wagon, and Jesse continued on a terrible winter night, trying to get him to a safe station farther north. Eventually he was brought to the home of Graceanna Lewis and her sisters in Kimberton, north of Downingtown, well-known for their support of the UGRR. There he remained for some time, until he was brought to Philadelphia and the office of William Still, a major stationmaster and author of the first book on the UGRR, 1872.

From Philadelphia Brown was moved to New York

City, where he is recorded in Sydney Gay's *Record of the Fugitives*, one of the few accounts that was kept while the UGRR was active. Eventually, he was moved further on to Boston. There it was decided that his maimed limb could not be saved and was amputated. He was supplied with a wooden leg at the cost of \$100, which was raised by contributions from almost twenty local Bostonians.

Hereafter the story has various turns, according to the different sources. W.L. Garrison's *Liberator* advertised in 1858 for employment for a worthy but crippled young black man, who fit Brown's description. Other sources indicate that he returned to Chester County to work for the Lewis sisters and after two years went to Haiti, or Jamaica, dying of consumption but two years later, "the waste from his injuries having induced that disease." (Smedley).

An alternative but unsubstantiated ending is from Frances Taylor by way of Walter Grayson's 1955 *History of Chester County*. "Several years later, while Dr. Johnson was sitting in his office, he was visited by a well-dressed Negro man who asked the doctor if he knew him. ... Thereupon the man introduced himself as the slave that the doctor had visited so many times in the dark attic at 303 South Union Street a number of years before. ... He had come back to thank those who had done so much to help him secure his freedom. He went by the name of Johnson Hayes Walker, taking his name from his three benefactors." (Taylor, pp. 25-26.)

Sources: Boston Vigilance Committee. Accounts kept by Francis Jackson, 1850-1860. [Facsimile of original account book kept by Francis Jackson, Treasurer, given to the Library of the Bostonian Society in 1924]; Sydney Howard Gay, *The Record of the Fugitives*, entry 1856; William Lloyd Garrison's *The Liberator*, Nov 19, 1858; Robert Smedley, *History of the Underground Railroad in Chester and Neighboring Counties....*1883; William Sill, *The Underground Railroad....*, 1872; Frances Cloud Taylor, *The Trackless Trail*, 1976.

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Andrew Delbanco's *The War Before the War*--an Account of the Era and the Issues Regarding Slavery and Fugitives from Slavery in Early 19th C. America.

In each new Lantern, we hope to review a current work that deals with the issues and historical time period that is the focus of the Kennett Underground Railroad Center. This is the first.

In many regards, *The War Before the War: Fugitive Slaves and the Struggle for America's Soul from the Revolution to the Civil War* (New York, Penguin Press, 2018) is a remarkable book. Writing as someone who had begun studying antebellum American and the political issues more than fifty years ago, and has read fairly extensively since then, I learned from this work many important details I hadn't yet known; more importantly, it contains whole perspectives that were new to me.

The Alexander Hamilton Professor of American Studies at Columbia and a colleague and friend of the great Eric Foner, also of Columbia, Delbanco combines extraordinary and exhaustive research with a elegance and facility of language that makes reading this book a pleasure. He structures the work in a way that compels the reader's interest almost as if it were a novel, (and a thriller at that!) His scholarship in matters of history is impressive; for example, his delineation of the major political characters in the debate concerning the Great Compromise of 1850--Calhoun, Clay, Webster, Stephen Douglass--shows great attention not just to the speeches they gave at that time, but also to their evolution as political thinkers. His characterization of them shows that he is a student of literature as well as of history. A compelling thread of *The War Before the War* is the way in which the major literary figures of this time period--Whitman, Emerson, Hawthorne, and especially Melville--reacted to the major political issues of the time. Delbanco's field, after all, is American Studies, not just American history. He makes the case that Melville's portrait of Captain Ahab in *Moby-Dick* could well have been drawn from the angry and eloquent John C. Calhoun. He follows Emerson's gradual movement from relative indifference on matters of slavery to a strong abolitionist stance.

One of Delbanco's most important themes is the idea that even more than slavery itself, the issue of *fugitive slaves* drove the North and South irreversibly toward Civil War. He points out that the numbers of successful freedom-seekers was paltry as a portion of the total slave population: possibly 100,000 over many decades compared to four million enslaved persons at the start of the Civil War. Yet that there were *any* so enraged Southern slave owners that they grew increasingly paranoid, feeling certain that a Northern conspiracy existed to end slavery and their way of life.

In fact, paranoia, as Delbanco contends, became the pervasive mood of the country in the generation before the Civil War. As Southerners were convinced of a Northern conspiracy, so those of the North were convinced that the

South was trying to overthrow any restraints on the expansion of slavery, including --in the Dredd Scott decision of 1857--the idea that any state could itself ban slavery. Both Northern abolitionists and the Southern aristocracy looked at the Constitution as too flawed to continue. He quotes Ohio abolitionist Harmon Kingsbury, who in 1855 wrote, "As long as slavery exists, and the Union continues, we are in fact abettors of that crime." (p. 316)

From the opening to the closing of his book, Delbanco draws parallels between the division of our country in the first half of the 19th C and the polarization within our current politics. *The War Before the War* details at length the gradual political creation of the Compromise of 1850, by which the spread of slavery was to be halted but the South would be compensated by the rigors of the Fugitive Slave Act. The author feels that the compromise in fact hastened the rupture. "It converted erstwhile conservatives in the North from Websterism to abolitionism....It helped push the South toward a final break and 'prepared the way for Northern acceptance of the Civil War.' As a key element of the so-called compromise of 1850, it discredited the very idea of compromise until the very word became toxic....By the 1850s, to credit someone with the will to compromise was to condemn him." (pp. 346-47).

In his introduction Delbanco cites Richard Hofstadter's definition of comity, "the ineffable sense of shared values by which a society sustains itself." (p. 13). At the same time Delbanco denotes the many ways in which our national life of the last decade or so reflects the divisions of the mid-19th C., leading to a dissolution of comity. "The moral problem of how to reconcile irreconcilable values is a timeless one that, sooner or later confront us all." (p. 14).

That moral problem seems to be confronting us now.



Above: New KURC Board Members Adrian and Debbie Burston, Crystal Crampton, and new administrator Lynn Sinclair

Coming soon: a Membership Program for the Kennett Underground Railroad Center

KURC Board members have often been asked, particularly in the last year during the Hadley-KURC speaker series, whether we have a membership program. Each fall, we send out an annual appeal to help support the organization. This year it will include a detailed explanation of our new membership program, devised by our Marketing Committee, chaired by Mary Ellen Wilson. Unfortunately, Mary Ellen has had to leave the Board recently for personal reasons, but this program is part of a valuable legacy she leaves us.

By joining KURC, you would be supporting the rich history of the Kennett region and its role in the Underground Railroad. So often the stories of the Underground Railroad seems to be myth, but the Kennett area's role in the network to freedom is well documented, particularly in the accounts of William Still, R. M. Smedley, and fugitive slave narratives. William Still, the Philadelphia-based African American abolitionist, said Kennett was a "hot-bed" of abolition. Living on the borderland of slave states Delaware and Maryland, Kennett's residents included many Quakers who held strong antislavery beliefs, as well as a vital African American population active in assisting freedom seekers to safety.

Your membership donation will help ensure the advancement of KURC's mission to "preserve the heritage and engage the public about the historic abolitionists and freedom seekers of this area and beyond." KURC depends on private donations and volunteer efforts to fulfill its mission. We offer a variety of free events and programs, as well as public and private bus tours for a nominal fee, throughout the year. Your assistance funds our work on programming, research, and tours. In particular, our need for financial support has grown because we now have--at long last!--a true Center, as described on page 1 of *The Lantern*. We will also be looking for volunteers to act as docents at our site.

More details will follow in the subsequent mailing coming your way this fall, including categories of membership.

Please note: KURC will never share your contact information with outside organizations. The Kennett Underground Railroad Center (KURC) is a tax-exempt 501(c)(3) organization.

"Skelcher," continued from p. 3

aspects of "restitution." Central Delaware Quakers Samuel Fisher, Daniel Cowgill, and Warner's son Jonathan Mifflin contributed \$1000, \$800, and \$900 respectively to the support of the education of children of color; such efforts were especially important considering that, in 1829, the Delaware General Assembly established public education for the first time--but deliberately excluded African American children. Fisher also insisted that the Little Creek meeting-supported school have an African American teacher.

In Wilmington in the early 19th C., under the leadership of Wilmington Monthly Meeting members, black children were enabled to attend the African School Society and the Female African School Society, which met every Monday to teach the basics of reading, writing and "ciphering." These groups met until the end of the Civil War. By the start of the Civil War, 250 black students were enrolled in seven schools around the state; Skelcher stated that "Most likely all but one of them was organized by the Society of Friends." One of those schools was actually integrated, probably the first in Delaware and the only one for almost 90 years.

After the Civil War, a multidenominational group, including Friends, established the Delaware Association for the Moral and Educational Improvement for Colored People and took over those schools. At first there seemed to be progress. A graduate of what is now Cheyney University became head of a school in Dover that eventually became Delaware State. Black families insisted on the right to

be taxed--an amazing fact, considering current attitudes about taxation-- in order to have the state create and support schools for their children. Post-Civil War optimism bloomed regarding education for African American children, thanks in large part to the Quaker efforts over the previous century and earlier. There was general belief that "Schools are the great levelers of the many inequalities that exist among men."

Yet Dr. Skelcher outlined the many ways in which those hopes dimmed over the last thirty years of the 19th C. Tax collectors, for one thing, evaded collection from black families: Skelcher told the amusing story of some black families breaking down the door of a tax collector and "by gunpoint forcing him to collect their taxes!" The lack of tax collection also led to the disenfranchisement of African Americans, after the General Assembly passed a law stating that those not paying taxes would forfeit the right to vote! They also passed literacy requirements--while making it more difficult for the emerging black population to achieve literacy. The imposition of Jim Crow laws and attitudes solidified the idea of segregated school, which was codified in the new 1897 Constitution Convention for Delaware.

In conclusion, Dr. Skelcher stated, "over two hundred years before the social scientists in *Brown v. Topeka* Board had to convince the Court that African Americans could learn if they had an equal opportunity, the Quakers had recognized" that fact. Education "was not necessary for conversion; it was a human right."

Missing Mary: in Memoriam-- Mary Starkweather-White-1951-2019

*Below are selections from an memorial essay by Sally Milbury-Steen. Mary was not a member of KURC but was a long-time supporter of our efforts. Moreover, she devoted her life to promoting peace, social justice, and equality, the very aims pursued by those who supported the original Underground Railroad and by **Pacem in Terris**, a Delaware organization devoted to those goals for over 50 years. Sally and Mary were leaders of **Pacem** for decades.*

Mary Starkweather-White, who was indefatigable in her volunteer leadership, service, and generosity to *Pacem in Terris* for over thirty years, passed away unexpectedly in the early morning of July 9, 2019, at the age of 67. At the time of her death she was serving as the Secretary of the *Pacem in Terris* Board, a role that she had filled during a number of terms since first joining the Board in the fall of 1997. Mary's ministry of minutes also extended to Delaware Citizens Opposed to the Death Penalty from 1992 to the present. Mary was also coordinating the Moving Forward program, a peer-support group for returning citizens, and the Baylor Peace Art program at the Baylor Women's Correctional Facility....

Mary served on the Alliance for the Restoration of Ex-Offenders, which was a joint project of *Pacem in Terris* and the Delaware Center for Justice that began in 1996. It was created partly in response to Gov. Ruth Ann Minner's belief that legislation to restore the vote was unnecessary, because felons who wanted to vote just needed to get a pardon after they completed their sentences. The Alliance... created two branches in 1998: The Ex-Felon Voting Rights Task Force and the Pardons Project. Mary, as a professional paralegal, found the Pardons Project a natural fit for her analytical mind, verbal talents, people skills, and legal understanding. The legislation to return the vote to former felons successfully passed in the Delaware General Assembly in 2000 and was signed into law ten years after it had first been introduced.

Mary was advising pardon-seekers about which courts they needed to go to in order to obtain their records, helping them with their chronologies, affidavits, helping them fill out the pardon application form, and mailing it off through certified mail. At every step of the way, through her kindness and compassion, she gave them the courage and confidence they needed to continue and grow through the process....

In 2002, Mary became the Coordinator of the Pardons Project, and her reputation for helping the Pardon Project's clients succeed began spreading in the community. In 2003 she helped 12 pardon-seekers go before the Board of Pardons. ...

The demand for pardons and for Mary's services grew exponentially after the passage of the Homeland Security

Act in 2002. It stipulated that anyone who had committed a felony within the past seven years or anyone who had been incarcerated during the past five years was prohibited from working at a port or an airport unless he or she received a pardon... Working at the Port of Wilmington had long been one of the few living-wage jobs open to returning citizens after they had completed their sentences. Consequently, many longshoremen and others started coming to the Pardons Project and asking Mary to give presentations about pardons to their union members and to hold pardon workshops for them.

In 2012 APEX [Advancement through Pardons and Expungements] was initiated in through the Department of Labor, and eventually it took over the work of the Pardons Project. It marked the first time that one of *Pacem's* programs became both a prototype and an on-going program of the state of Delaware. It was Mary Starkweather-White along with her volunteers and many successful pardon seekers who made this possible.

It is very difficult for those of us who depended upon Mary's minutes, as well as her volunteerism, generosity, goodwill, humor, friendship, and wisdom to fathom the depth of her loss...Mary was truly the Saint of Second Chances. Along with Bryan Stevenson, one of her heroes, she believed that "each one of us is more that the worst thing that we have ever done." She turned this conviction into life-changing opportunity, acceptance, and encouragement to each person whose life she touched. Her heart was limitless in its goodness, and our memories of her friendship and of her quiet, but endless service, will continue to give us the energy we need to carry on in her spirit.

Thank you, Mary. May you rest in peace.



Mary and husband Earl White, fellow activist and member of *Pacem in Terris*.