

An accumulated (but not complete) history of Deer Creek Friends Meeting from 1658 to 2022 for the 350th anniversary of Baltimore Yearly Meeting – with the assistance of members and attenders, compiled by Sue Hunter Woerthwein

1658- Josiah Cole and Thomas Thurston were the first Friends to visit Maryland.

They were banished from the colony on this trip but returned in 1669.

1672- George Fox met with other Quakers at West River. This marked the first session of Baltimore Yearly Meeting. For more than 100 years, the Yearly Meeting for Maryland held two sessions annually; one at West River (south of present day Annapolis) and the other at Tredhaven (now Easton).

1700- There were said to be 3,000 Quakers in Maryland making up what is believed to have been the largest single religious body in the colony at that time.

1709- In Baltimore County Court records, application was made for the recording of a house built by Aquila Paca for the use of Quakers near the mouth of Bynum's Run (Bush Meeting House). His was attended by early members of Deer Creek which became an outgrowth of Bush and finally its successor. Bush joined New Garden Monthly Meeting in 1721. It never became a Monthly Meeting itself.

1734- August court records of this year mention, "a Quaker Meeting House" was built on Nathan Rigbie's land on the north side of Deer Creek

1735 - The marriage of William Coale and Sarah Giles took place. Witnesses were Skipworth Coale, Nathan Rigbie, Jacob Giles, and Cassandra Coale.

1736-(4/9) At Nottingham Monthly Meeting, the Quarterly Meeting having granted the request of Deer Creek Friends were appointed to assist concerning the place of house, burying grounds etc. The committee reported next Meeting that they assisted the Friends of Deer Creek "and the place seemed settled both conveniently and to general satisfaction."

1737- Nathan Rigbie conveyed to people called Quakers 3½ acres of land for the sum of 78 pounds, current money of the province- part of a tract of land together with two houses, the benches, and other improvements thereon to have and to hold for a Public Meeting House forever. This deed was later considered invalid because it was made to the Society instead of to the Trustees.

1759- Copy of Quarterly Meeting Minutes 5/21- Deer Creek and Bush declared themselves subject to difficulties in attending Nottingham Monthly Meeting, "on account of their distance and the frequent danger of the River. Have views of Advantages to their Youth and otherwise signified their desire of having Toleration granted to hold Monthly Meeting amongst themselves at such time and place shall be thought suitable; The first request was turned down.

1760- Permission was granted for Deer Creek to hold their own Monthly Meeting (11/17/1760). The first session was held 3rd day (12/2/1760). William Cox was the clerk. Deer Creek had 228 members at this time.

1761-(6/2) The Meeting informs that a new House seems necessary "Preparative informs a New Meeting House seems Necessary to be built at Deer Creek, as the Old one is not sufficient to contain the Members and others who incline to frequent it and the old House Appears considerably decay'd. This Meeting appoints Joseph Hopkins; William Hopkins, Sam Hill; Wm Wilson, John Forwood, Joseph Hayward, William Coale, Sen, and William Coale Jr. to prepare a plan of the New house and propose subscriptions for the same, or if the Old house be capable of sufficient improvement. And they judge it best to enlarge and repair the same to proceed accordingly"

1761- Deer Creek and the whole Western Quarterly Meeting held at London Grove, were transferred to West River (now Baltimore) Quarterly Meeting.

1761- (9/29) n "Copys of several Minuts from Quarterly Meeting were received from Clerk advising to discourage the unbecoming of Sleeping in Meetings, And recommending Faithfulness in bearing a Testimony against Tythee". (this is copied from Deer Creek's minutes.)

1763- Fawn Grove asks to have a Meeting established. (8/15) Their Meeting House was not built until 1787.

1765 - Trouble is mentioned over members who had purchased slaves and contributed to a hiring minister, and a lack of love and unity to maintain the Discipline. It was also recorded that Joseph Hopkins was put in charge of building a new Meeting House

1767- In answer to an annual Query, it is mentioned that Deer Creek had built a Meeting House near the old one. (7/17) In the same year, The Quarterly Meeting accused Deer Creek of neglecting discipline on members who purchase slaves. (2/67)

1771- (5/20) Deer Creek requests liberty to hold a meeting of Ministers and Elders among themselves instead of only with Nottingham. This request was finally granted on 1787.

1775- A large Quarterly Meeting Committee is appointed to visit Deer Creek in the painful Instance of want of love and unity.

1775- The committee to visit those holding slaves report there is a better disposition respecting their freedom and that there is a comfortable prospect of the listening of Truth against the practice of Slavery evidently increasing in the minds of many though there are many still unwilling to release their slaves. (11th month)

1778- A statement from Baltimore Yearly Meeting called for the expulsin of all owners of slaves from the Society without unnecessary delay."

1780- A committee on Negroes reported there were in the territory of Deer Creek Meeting 26 families and upwards of 40 single and married persons of various ages. There was an indication that special Meetings arranged for them were well attended.

1784- (2/16) Deer Creek Monthly Meeting requested advice of the Quarterly Meeting respecting the rebuilding of the Meeting House, "it being lately burned". Hunter Sutherland and others mention that Friends opposition to slavery may have led to the burning of the Meeting House.

1785 (5th Month) Quarterly Meeting Committee recommended that subscriptions be entered into and the various Monthly Meetings were asked to raise a total of 64 pounds to be applied toward a new Meeting House. Money was directed to be paid to Philip Coale. At the end of the year, 42 pounds, 3 shillings, and 6 pence had been collected. Slack handed Meetings who had not contributed appear to have been Nottingham and Sadsbury.

1788- (9th Month) "The Meeting House report most of them met since last month and that the House appears to be finished and the former committee are continued to endeavor for a renewal of the deed for the Lot on which the Meeting House stands"

1789- (5/25) James Rigbie, oldest and remaining son of Nathan Rigbie, (deceased) gave a confirmatory deed to James Warner, Hugh Ely, Jacob Balderston, and Isaiah Balderston as trustees for the people called Quakers.



1789 (11/16) The Western Quarter (Philadelphia) expressed brotherly regard for our friends of Deer Creek who are separated from us. Deer Creek was now joined to Baltimore Quarterly (Yearly?) Meeting.

1790- It was reported that members of the Society of *Friends* included in Baltimore Yearly Meeting had no slaves.

1801- (11/26) A letter in the minutes from Wm. Cox Jr. read as follows: "Whereas I have a birthright amongst friends and did so far deviate from the principle of our profession as to partake in a dance, also have since attended the consummation of a marriage accomplish'd contrary to the order of establish'd among friends for which conduct, I am

Sorry if friends will pass it by. I hope to be more guarded in the future." These apologies as well as disownings of those who fail to see their "errors" are very common in the Monthly Meeting minutes.

1802- Deer Creek considered improvement of their mode of dis

1802- Deer Creek considered improvement of their mode of disowning. They are advised to be short-consisting chiefly of the charge against the offender. At that time the Monthly Meeting paid \$25 to the Yearly Meeting in the first 6 months and \$50 in the remainder of the year. It was reported that "All our Meetings are kept up and attended by a considerable number on First Days other days continue small the hour nearly observed. Love and Unity in a good degree maintained by a considerable number."

1808- Monthly Meeting minutes mentioned an act of the late legislature of Maryland that "it is understood to exonerate the members of the Society from militia exercise"

1818- Deer Creek was withdrawn from Baltimore Quarterly Meeting and added to Little Britain and Nottingham to form Nottingham Quarterly Meeting.

/1826- Bush Meeting. **was laid** down.

-1823- (6/6) Issac Massey sold for \$40 paid by Joshua Husband, James Coale, William McCoy, Aquila Massey, trustees, one acre and forty perches of land beginning at a stone by the side of the road leading from Deer Creek Meetinghouse to Stafford Bridge. (an addition to the burying ground)

1828- Baltimore Yearly Meeting separates into Hicksite and Orthodox branches.

1829-(5/23) Samuel Hopkins, Elisha Cook, Thomas Worthington, and Samuel Worthington paid Ephraim Hopkins the sum of \$1. for a parcel of land for the purpose of building a Meeting House on ½ acre of land which was part of a tract called: "Elberton"

1830- (8/7) John Galbreath sold an acre and 6 perches of land to David O. McCoy and Silas Warner in the neighborhood of Broad Creek for the sum of \$31.12½ cents. Broad Creek was an indulged Meeting as early as 1828. The Meeting House itself was built in 1833.

1853- A school report to the Yearly Meeting stated that there were 103 children of school age under the care of Deer Creek Meeting. There was no school under the care of the Meeting at that time, but several public schools were taught by Friends.

1860- It was reported that Deer Creek had 228 Hicksite Friends. In 1876, it had 58 Orthodox Friends.

1877- (4/24) An act of incorporation was signed by trustees Joseph Edge, George L. Scott, William A. Cook, N. Newling Smith, and Thomas King.

1877 (4/25)-Joseph and Marie Hopkins sold to Joseph and Tacy Jewett additional land From "Elberton" for \$150. Part of the deed stated; "that the said... Deer Creek Monthly Meeting of Friends and their successors and assigns will construct and always maintain and keep up a good and substantial fence of the lines of the lands hereby conveyed which bind on and adjoin the land now owned and in possession of the said Joseph R. Hopkins, and will never use or suffer to be used any part of the said premises hereby conveyed as cemetery or place for burying the dead. In the same year, the new Orthodox Meeting House was built for \$4000.

1888- **The Meeting** House was restored by Hugh Jewett. An account in the Friends Intelligencer, dated 2/16/1889 gives one anonymous person's account of the restoration, "The Jewetts had a large family. The children scattered to different parts of the country. One son, after an absence of many years, returned to Deer Creek and bought his old and improved the place by remodeling the house. Then he visited the old meeting-house and graveyard where his worthy parents lay resting. He requested permission to do as he wished; he had all the inside of the meeting-house taken out, and now it is all new with the exception of the partitions and benches. The house is built of stone, and it has been 'pointed' so that it looks like a new house. The ceiling and wainscoating is oiled and varnished. It is certainly both beautiful and neat, and we do most assuredly appreciate his kindness. Then he had the graveyard cleaned and a fence put around it and the meeting-house. It shows what a kind, generous heart Hugh J. Jewett has.

**Annette's notes from meeting with Mara Walter and Jim Pickard on
3/18/2022**

Early history (per Jim Pickard):

In about 1732 Friends began meeting in different people's houses. They bought 2 ½ acres of land from Nathan Rigbie for £28. The land they bought included a house, where they met, and an outbuilding. Over time these buildings deteriorated so the Friends built meetinghouse, which was later burned by an arsonist.

The Friends kept applying to Nottingham Quarterly meeting, which they belonged to, to be moved because crossing the Susquehanna River was a problem.

In December 1760 the meeting, joined by Bush meeting (both had been "preparative"), was granted monthly meeting status.

William Cox, who was from England, was the first clerk. Later his son also became clerk. William Cox was prominent in an English meeting at Pardmoor Hall. Cox married Rachel Goldhawk (an Anglican who converted to Friends) in England and the story is that she wore her wedding gown as she disembarked from the ship.

By 1800, slavery was eliminated among Friends, purportedly, however, William Cox did have a slave woman who may have been a cook.

The first overseers of Deer Creek Meeting were William Cox, Joseph Hopkins, and John Talbot.

In those days "disownment" was a punishment for various things, but an apology could get one back into the meeting.

1828 was the Orthodox—Hicksite split. There were two Deer Creek meetings, one on Old Quaker Road that was the Orthodox meeting, and the other Hicksite meeting in the current location.

Later, among Friends in general, an arch-conservative group "Primitive" split off from the Orthodox. The Orthodox had several splits over the years because they couldn't agree on dogma.

In our meeting the first post-split "mixed marriage" was between Beulah A. Ellicott (Hicksite) and C. Louis Ellicott (Orthodox). The Silver and Hopkins families were Orthodox. Peace committees between the two groups began to meet together as one between 1910 and 1920. Chester Holloway joined the meeting in 1943.

And from the 1970's to the present:

DCFM has always held a special place in my heart, from childhood to adulthood. The children's Sunday School lessons (taught by various adults), the annual Christmas plays, the fellowship, food & support by all the members & attenders were a part of my youth that meant so much. Now to raise our children at DCFM, where they have had the same experiences, has been a joy. They look forward to the annual Christmas plays which are always well received and give the children the confidence to "perform" without being judged on their skill level (or ability to memorize lines!). Additionally, our family has enjoyed participating in the Annual Blueberry Festival that originated years ago as a fundraiser to pay for the addition (what year??) and then has continued forward as a fundraiser to support local charities. Over the years (pre-pandemic), there was often a discussion following the conclusion of the festival of whether it was the last one. Upon hearing it may not continue, the younger generations spoke up. "What do you mean the blueberry festival may not continue?" So, the children were a contributing factor in motivating their parents to continue the tradition & gently take the reins from the older generation so they could enjoy the festival with undue stress. Regardless of weather, the festival has been a wonderful community outreach & a time to bring folks together in fellowship & fun! Finally, due to the Covid-19 pandemic, the Blueberry Festival & Christmas plays were cancelled for 2020. In an effort to boost the Meeting and community spirit, the younger generation decided a drive-thru live nativity would be a safe and uplifting event to be shared with all. As such, the Meeting grounds were transformed into the story

of the birth of Christ. Luminaries of milk jugs with candles guided vehicles along the story route, passing Cesar Augustus (who was declaring everyone must return to the home of their birth to be counted), then onto the Innkeeper who declared there was no room at the inn. As the cars traveled forward they were greeted by carolers singing in joyful voice while wayward stately, Wisemen passed by pulling their cardboard "camels" attached to wagons on their way to see Jesus. (These esteemed Wisemen demonstrated their swift skills, when speeding around the back of the Meetinghouse (out of sight of the drive-thru) in order to return to the front and repeat their traipsing along the route at a more dignified rate for the visitors. Sometimes the elegant hats became a bit skewed and a camel had to be "carried", but nonetheless it worked. The carriage shed was the perfect background for the manger scene; complete with live animals and young families full-filling the roles of Mary, Joseph, and Jesus. Car riders were given paper tree ornaments of along with candy canes. It brought the Meeting together during a time of uncertainty and stress. Members & attenders of all generations & friends from various religious associations pitched in to make the event touching & memorable to all.

Other snippets of the past: luncheons & teas held to support various charities, Sunday school picnics, collecting money for UNICEF, decorating the Christmas tree with mittens, wrapping Christmas gifts for local families in need, hanging swags at Christmas time (swags were provided by Sue Hunter's Heartwood Nursery ... some years members made the swags under the direction of Sue!), planting trees and flowers, playing dodgeball, kick ball, wiffleball & "what time is it Mr. Fox" outside, reminding the youth that the Meetinghouse is not a gym, finding a dead mouse in the bottom of a vase being used in the Christmas play, wondering how we ever got by without the addition, they were rare, but enjoying the marriage ceremonies in the Meetinghouse, worshipping as one during memorial services after the loss of a friend, going with my Mom to pick up the orange colored (but I was told it was a rust colored) cushions on the benches years ago ... & they are still used today, trying to not laugh during Meeting for Worship when a cousin started to giggle, hearing some folks gently snore during worship, as a child remembering a member giving me anti-nuclear information, a member turning off the light during worship to save on electricity (but, it was hard on the eyesight to read in the dim light!), tasting some unusual dishes at potlucks, washing dishes in the kitchen after a meal, going with our parents to Friendly Eights, swimming at the Gregory's swimming pool, singing along with the organ or piano - knowing full well that Aunt Harriett & Aunt Barbara were the reason the singing sounded respectable, helping

David Scarborough set-up & take down tents for the blueberry festival, mopping the floors with my Mom & wondering if we were actually making a difference, pushing through the crowds to get to the DCFM Quaker Baker table at the Darlington Apple Festival, remembering when a member brought a dog to Meeting (& the dog was a bit smelly & in need of a bath), picking blueberries at the Derr's for the blueberry festival (eating as many as we picked), memorizing lines for the Christmas plays, being reminded to speak loudly & distinctly during the Christmas plays so my grandfather on the back row could hear us, watching the clock slowly, slowly tick until it was finally time for the two adults on the front bench to shake hands, hearing some amazing lessons & discussions during both adult or children's Sunday school, visiting the Allen sisters, looking forward to Meeting to see my cousins, wondering if I would ever be as deep & philosophical as some members/attenders, memorizing the books of the Bible, going on a trip to Baltimore after visiting Stony Run, visiting Philadelphia, ... and so much more!
~ Mary Maccarelli

Finally, and most personal, here's what young Friend Grace Maccarelli wrote to capture answering the question of

When did the most people ever gather in your meetinghouse? What was the occasion?

Christmas plays

Soft, warm light filters through the wood paned windows. The gentle chords of "simple gifts" break the silence and all rise as one. Raw, unrestrained voices rise and fall with each note. As the melody fades out, one youth leader welcomes everyone--offering up this year's play premise.

In the background, frantic murmurs erupt behind a hung linen sheet. Children turn script papers and haphazardly set themselves in stage order. The audience chuckles as the first act features angels with sassy attitudes and Mary with a basketball Jesus. Then cooing begins as small children prance across stage -- adorned in white robes and wings. Laughter returns with the dancing wisemen: burger king crowns rest upon their noble heads as they boogie their way up to Jesus.

And when the magic does finally come to an end, the room quiets as each child reads a page of the Christmas story.

Old friends and new friends smile fondly with care. Each child returns to their parents and we breathe deeply for prayer.

Silence fills the remainder, no one's itching to run.. we may live different lives, yet we sit here as one.

~ Grace Maccarelli

File: DEER CREEK MONTHLY MEETING HIGHLIGHTS (Marie Hopkins)

	2010
Second Month, 2010	The Meeting was reminded that Friendly 8s will be held on February 26 th .
Third Month 2010	A proposal was presented for a trip to England featuring the area of George Fox's birth and the roots of Quakerism.
Sixth Month 2010	<u>Peace and Social Justice</u> has invited a student, Ahmed, to speak this year. <u>Ministry and Oversight</u> listed many accomplishments this year including initiation of singing as a spiritual aspect of Sunday School sessions.
Ninth Month 2010	Deer Creek participated in the Darlington Apple Festival. Apples were donated and the Sunday School children decorated pebbles that expressed Quaker thoughts and positive ideas.
	2011
Second Month 2011	The Pizza Social and Pete Seeger movie held on February 13 th was well attended and enjoyed by everyone present.
Third Month 2011	Harford Friend School (because of moving) will not be holding a Blueberry Festival this summer. It was discussed whether the meeting would want to sponsor one instead.
Fifth Month 2011	Under "Old Business" It was noted that all the "problems and thorny issues" identified earlier in the year have been addressed except for the question about the benches.
Eleventh Month 2011	On December 2 nd several members will be going to Washington DC to visit an exhibit of the 400 th Anniversary of the King James Bible.
Twelfth Month 2011	<u>Advance and Outreach</u> recommended a meeting wide discussion on various topics: No. 1 the benches.
	2012
Forth Month 2012	The children hid eggs on Easter for an "adult Easter egg hunt". On April 22 nd a group
Seventh Month 2012	<u>Ministry and Oversight</u> reported that the Blueberry Festival held on seventh month fourteenth was successful in many ways: the opportunity for the community and friends of the Meeting in a day of fun.

	2013
Seventh Month 2012	<p><u>Advancement & Outreach</u> is hosting a Book Exchange & Luncheon Saturday, February 2nd, Kids Movie night is February 22nd, the Progressive Dinner is March 1st and a community night is April 19th.</p> <p><u>Peace and Social Justice</u>: Ahmed Tarik, from Iraq (student at Goucher) and his adopted grandmother gave a presentation on his experience in the United States.</p> <p><u>House and Hospitality</u> is still working on putting together a committee to review needs and concerns regarding the seating in the worship room.</p>
Fifth Month 2013	<u>House & Hospitality</u> : The outcome from a group gathered to discuss issues with the wooden benches identified stability as the top priority.
Ninth Month 2013	The meeting shall host a “Quaker Sing”. This type of gathering is popular among Friends who will travel from other areas and meetings to join in the fun.
	2014
Third Month 2014	Deer Creek was given a stone model of the Meeting House. This model will be on display at this year’s Blueberry Festival in July for the community to view.
Sixth Month 2014	Sunday, September 14 th , 2014, there will be a bring-a-friend potluck here at the Meeting. Friends are reminded to donate for the Blueberry Festival; Auction, White Elephant table, and Book table.
	2015
Third Month 2015	<u>Advancement and Outreach</u> : The International Luncheon on February 28 th raised funds for the Emarti School in Kenya.
Forth Month :2015	<p><u>Unity with Nature</u>: A member reported on the designated area to be planted for the new Audobon-certified Sanctuary. Planting shall begin later this spring. A spring clean-up of the grounds is scheduled for May 31st.</p> <p>A member has offered to donate funds to tune the Meeting piano.</p>
Sixth Month 2015	<u>Ministry and Oversight</u> : the weaving loom that has been sitting in the foyer since last year has been sold to a Quaker lady living in Sea Isle City, NJ, who majored in textile arts.

	2016
Second Month 2016	Friends are beginning to sign up for Friendly 8's.
Fourth Month 2016	<u>Advancement and Outreach</u> : A September 14, Wednesday trip is planned to Philadelphia to visit Quaker places of interest, including the Arch Street Meeting House.
Eleventh Month 2016	Plans for December include a Christmas play by the first day school children followed by a Christmas dinner.
	2017
Fifth Month 2016	A wonderful and delicious breakfast was served to mothers and ladies on Mother's Day. Many thanks to all the men who helped in organizing, preparing and cleaning up.
	2017
Eighth Month 2017	The cemetery sub-committee has met. The Meeting is requesting a Boy Scout to reset the stones. A date will be set for two cemetery volunteers to present their database of location, inscription, and condition of each stone to the Deer Creek cemetery.
Ninth Month 2017	A former member copied minutes stored at Swarthmore for about an 8-year period through 2009. There are copies of minutes from the 1700s also in the library.
	2018
Tenth Month 2018	It is recommended that the meeting go as a group to the Fire Department's breakfast as a courtesy for their support of the Blueberry Festival.
	2019
First Month 2019	A member has offered to start a nature journaling group/seminar. It would begin Wednesday, March 20, 2019 at 7:00 pm and continue every other Wednesday for 6 meetings. Meeting would have an introduction, followed by workshop time, then sharing.

And below, reminiscences, conversation and *word for word* oral history shared by members of Deer Creek Meeting on the third month, sixth day and thirteenth day, 2022. Notes compiled by Sue Hunter Woerthwein

- The first meetinghouse was torn down. The second meetinghouse was burned down due to meeting member's involvement with the underground railroad. "No one wanted it to be known that we were helping the slaves."
- Enslaved people would come through nearby Havre de Grace because of the Quakers.
- Abolitionists would then assist slaves on their journey by getting them onto a ferry.
- Deer Creek originated as a Hicksite meeting, named so for the physical proximity of the site to Deer Creek. The present meetinghouse was built in 1784 from local field stone. It is simple and traditionally rural in style. The original roof is slate from a local quarry. There are two chimneys and one existing fireplace that is presently not in use. At one time there was a stove in the center of the main meeting room used for heat that was vented by a pipe that went along the ceiling and vented to the outside of the building. (It was suggested by a member that there were originally two fireplaces since there are two original chimneys to the structure. The reasoning being that chimneys in the 1700s were built because there was a need for use and not for aesthetic purposes, and metal stoves for heat didn't exist at that time.) Some of the benches used in the meetinghouse have initials and dates carved into the wooden backs. It is not known whether this was done when the meetinghouse was used as a school or some other time. The clock that hangs on the wall in the meetingroom was made in 1873 by the Waterbury Clock Co. Penciled faintly on the back, one is able to discern the name 'John Hopkins – Darlington'. It is possible that the clock (which has been described as the heartbeat of Deer Creek) originally hung in the Orthodox meetinghouse on Old Quaker Rd.
- The carriage shed was built in the 1770's and rebuilt around 2015. New doors were put on a few years ago. Members were still coming to meeting by horse-drawn carriage in the early 1940s.
- A porch was at the end of the original meetinghouse in the 1930s-1940s. A small kitchen and bathroom replaced the porch a few years later.
- Both Fawn Grove Meeting and Broad Creek Meeting were under the care of Deer Creek Meeting. Broad Creek Cemetery remains under the care of Deer Creek Meeting. The cemetery on the grounds of Deer Creek meeting is the final resting place of many. It is thought that the plain slate stones belong to the enslaved.
- Known by many as a legendary Quaker hideout, a huge, low-branching boxwood tree in the cemetery has been a source of creative fun for the younger children for many years.

- In 1950, both the Orthodox Meeting and the Hicksite Meeting (our present building) were still meeting in their respective meetinghouses, but had also been meeting together before that. Older members recall how they as children growing up in the 1940s and 1950s didn't know the difference between the two meetings as everyone believed 'about the same thing'. It was decided that it was foolish to have two buildings, and in 1968, the two meetings became one.
- In 1998 Deer Creek held the first annual Blueberry Festival. Money raised from the first and subsequent Blueberry festivals, fundraisers (barn dances, 1998 and 1999) and individual monetary pledges were used to fund a new addition which was paid for in three years. The Blueberry Festival continues to be a favorite event in the Darlington community.
- With the children in mind, our much needed addition was completed in 2001 in less than one year. The addition consists of an open foyer with the original peg rack for hats and coats, two bathrooms, a kitchen, storage room, small library, and a spacious soft yellow gathering room with panels for an enclosed children's area. Diminutive children's chairs from the old Orthodox meeting are still in use.
- Further additions include a ramp, railing and recently, a handicap parking space.
- A perennial/pollinator garden was planted in the center of the driveway in 1988. A decaying stump from an old maple tree enriched the soil. In 2003, additional trees and shrubs were planted around the new addition and in the cemetery. In 2014, a native Black Gum tree was planted in the center of the garden. Shortly afterward, a Redbud grove and wildflower garden was planted next to the carriage shed. In April of 2019, an American Holly tree was planted in the cemetery in memory of Mary Corddy.
- Older members recall the following memories as children in First Day School during the 1940s ~ stringing buttons and rolling bandages for AFSC during WWII. ~Collecting buffalo nickels for BYM Indian Affairs Committee ~receiving pins for perfect attendance ~Sunday song service in a pavilion across the street ~ an 'indoor sand table' with play figures and acting out bible stories. ~ the BYM Executive Secretary would come to speak to the meeting.
- During the 1960s a friend demonstrated with the Freedom Walkers. The meeting supported protestors of the Vietnam war and Peace Walkers as they passed through Darlington on their way to Washington DC. The meeting supported conscientious objectors in the meeting.
- In an effort to impress the need for sensitivity in the community, a member started the Community Peace Committee, which became the origin of the Darlington 4th of July picnic and parade.

- Members and attenders also recall: ~collecting pennies for UNICEF ~ visiting different Churches and other meetings ~ attending picnics during quarterly meetings ~ the Darlington Community Breakfast ~ the Darlington Interfaith Thanksgiving Service ~ during Martin Luther King week in 2003 prior to the war in Iraq, writing a minute to BYM to oppose the war, although not everyone supported it. ~ supporting the Friends School of Harford ~participation of Friends in the Heifer project ~ 2011 summer trip to England that many in the meeting took part in ~Book groups ~interfaith First Day school presentations ~ 2012 International Book Exchange and Luncheon ~ a young friend who loved Catoctin Quaker camp so much he called home to ask if he could stay the entire summer ~ young friends who participate in local 4H clubs, camps and farm fairs ~Christmas swag making and the Deer Creek Swaggers – decorating the meetinghouse and the mitten tree – the tree always looked a lot smaller outside than it really was when we put it up having to “cut the top out of it every year to make it fit”

- And more recently: ~the Covid pandemic ~the meeting initiates Zoom for Meeting for Worship with a Concern for Business and committees, but not Meeting for Worship ~ In 2020, the Christmas drive-thru Nativity held in the meeting parking lot and carriage shed ~In 2021, a meaningful walk led by a member along the Pilgrims Pathway from Darlington along the Susquehanna into Pennsylvania ~ continued support of the local immediate community; Darlington Elementary School, the Lions Club, Hosanna School Museum, Darlington Fire Co. & Char Hope.

- Looking forward, we are grateful to a member who has committed to the children’s First day school program, a prospective Little Free Library/Pantry, continued support of the Darlington community and participating in BYM as individuals are led to.