

# FRIENDS IN BURLINGTON.

BY

AMELIA MOTT GUMMERE.

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Meetings for the well ordering the Affairs of y<sup>r</sup> Church  
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accordingly it was done the 15<sup>th</sup> of y<sup>r</sup> 5<sup>th</sup> Mo<sup>th</sup> 1698

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*First Page of "Burlington Meeting Records"*



## FRIENDS IN BURLINGTON.

BY AMELIA MOTT GUMMERE.

The following pages are an attempt to fix certain recollections of a most worthy body of people settled in what has been a rather remarkable community. Burlington Monthly Meeting of Friends, at least in name, is familiar to many as one of the oldest in America. Its records date back to 1678, prior to any municipal government in the place, and only twenty-seven years after the first body of Friends in the colonies had settled in Massachusetts. The complete records of the meeting are preserved in eleven leather bound folios, the early volumes of which are replete with interest to the antiquarian or the relic hunter. The eloquent oration by Henry Armitt Brown, in 1877, has introduced the passengers of the "Kent." The present sketch is intended to give us a slight glimpse of their later history.

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About them seem'd but ruin and decay,  
Cheerless, forlorn, a rank autumnal fen  
Where no good plant might prosper, or again  
Put forth fresh leaves for those that fell away,  
Nor could they find a place wherein to pray  
For better things. In righteous anger then  
They turned; they fled the wilderness of men,  
And sought the wilderness of God. And day  
Rose upon day, while ever manfully  
Westward they battled with the ocean's might,  
Strong to endure whatever fate should be;  
And watching in the tempest and the night  
That one sure Pharos of the soul's dark sea,  
The constant beacon of the Inner Light.

March 11, 1883.

F. B. G.

### I.

"They were men of present valor, stalwart old iconoclasts,  
Unconvinced by axe or gibbet that all virtue was the Past's;  
But we make their truth our falsehood, thinking that hath made us free,  
Hoarding it in mouldy parchments, while our tender spirits flee  
The rude grasp of that great Impulse which drew them across the sea."

LOWELL.

James II., while Duke of York, received by a grant from his brother Charles possessions in America that included the

entire territory between the Delaware and Hudson rivers. Previous to that cession the land had been in the hands of the Dutch, from whom the "New Netherlands," including also this tract of wilderness, were conquered by the English. Lord Berkeley and Sir George Carteret, having (1664) purchased this portion from the Duke of York, held it during the many national disputes that followed, and also during the wars in which the "New Netherlands" were retaken by the Dutch, and again restored to the English.

Ten years later (1674) Lord Berkeley, then a very old man, determined to sell his portion of property in America, and made known the fact to those in England desirous of purchasing. Fabulous stories of the American Provinces had reached the ears of the persecuted Quakers, whose sturdy and dauntless evangelists, in preaching and proclaiming their doctrine, had explored even that distant land. Among the names of the travellers may be found those of William Edmundson, and also of George Fox, who (1672), in his journey from the New England States to the South, had passed on horseback through the spot afterward Burlington, and had reported the soil as good, and withal "a most brave country." Hardships at home, coupled with a possible future of comfort and peace away from England, determined two Friends to purchase the land; accordingly the sale was effected to John Fenwick and Edward Billynge for the sum of £1000. The details of a misunderstanding between these two pioneers need not here be repeated. It resulted in a division of the property, one tenth of which was retained by John Fenwick, who ultimately settled on the lower Delaware, at a point which, from the "delightsomeness of the land," he called *Salem*. The remaining nine-tenths, upon the complication of Edward Billynge in business troubles, were placed at his request in the hands of his three principal creditors, William Penn, and Gawen Lawrie, of London, and Nicholas Lucas, of Hertford, the former of whom had previously acted as arbitrator in the dispute between Billynge and Fenwick. Those three men discharged with exemplary care their task of settling the large estate; selling it chiefly

in small portions to enterprising Friends who were ready to try their fortunes in a new country.

In 1676 they had sent a letter<sup>1</sup> "to those proposing to settle in West Jersey," from which the following extracts are taken:—

"DEAR FRIENDS AND BRETHREN :

In the pure love and precious fellowship of our Lord Jesus Christ, we very dearly salute you. Forasmuch as there was a paper printed several months since, entitled *The description of New-West-Jersey*, in the which our names were mentioned as trustees for one undivided moiety of the said province; and because it is alledged that some, partly on this account, and others apprehending, that the paper by the manner of its expression came from the body of friends, as a religious society of people, and not from particulars, have through these mistakes weakly concluded that the said description in matter and form might be writ, printed and recommended on purpose to prompt and allure people to dissettle and transplant themselves, as it's also by some alledged . . . It truly laid hard upon us, to let friends know how the matter stands, which we shall endeavour to do with all clearness and fidelity."

They then proceed to give the transactions of the various owners since the King's grant, and the division of property then existing, with their position of trust, and a statement of their authority, the portions exposed for sale and the quantity of land, etc. They add:—

"And forasmuch as several friends are concerned as creditors, as well as others, and the disposal of so great a part of this country being in our hands, we did in real tenderness and regard as friends, and especially to the poor and necessitous, make friends the first offer. . . . This was the real and honest intent of our hearts, and not to prompt or allure any out of their places, either by the credit our names might have with our people throughout the nation, or by representing the matter otherwise than it is in itself:

"As for the printed paper some time since set forth by the creditors, as a description of that province, we say as to two passages in it, they are not so clearly and safely worded as ought to have been, particularly in serving to limit the *winter* season to so short a time; when on further informa-

<sup>1</sup> *New Jersey Archives*, vol. i. p. 231.

tion, we hear it is some time longer and some time shorter than therein expressed ; and the last clause relating to liberty of conscience, we would not have any to think that it is promised or intended to maintain the liberty of the exercise of religion by force and arms : though we shall never consent to any the least violence on conscience, yet it was never designed to encourage any to expect by force of arms to have liberty of conscience fenced against invaders thereof." . . .

(Signed)

WILLIAM PENN,  
GAWEN LAWRIE,  
NICHOLAS LUCAS.

This is clear evidence of the sincerity with which these Friends desired to guard against any misrepresentation or false understanding.

A recent writer<sup>1</sup> has alluded to the battle of privilege against prerogative as the "key-note to the reign of the first Charles." That it is true also of that of the second, though perhaps in a lesser degree, cannot be denied. History gives us heart-rending details of the sufferings of the Quakers, who came in for a large share of the horrors and trials of that strife ; and on whose unprotected and unresisting heads both church and state combined to pour out their vials of wrath. The untold misery of that time causes intense sympathy for them, even at the distance of two centuries ; and as if they had not suffered enough woe at the hands of men, they were called to endure greater trials from the terrors of nature. Especially was this true of London. If we consider the destruction of life occasioned by the terrible plague in 1665, when 1177 persons, out of London meeting alone, were buried in Bunhill Fields ;<sup>2</sup> the destruction of property belonging to survivors by the fire which swept over the city in the following year, together with the persecutions so rigorously pursued during the troublous periods of the protectorship and restoration, we cannot wonder at the desire of Friends to escape and seek liberty of conscience in a free

<sup>1</sup> William Stebbing, in *Littell's Living Age* for 1 mo. 10, 1880.

<sup>2</sup> The name of "Bunhill" is a corruption of *Bonehill*, which was given the place on account of the great number of hasty interments occurring there during the terrors of the plague.—See A. J. O. Hare's *Walks in London*.



land. How great the persecutions were in the early years of the society, and how far the government of England carried out its cruel policy, it is not the object of these pages to relate, further than to note their effect in those things which led to the removal of the small colony from England to the American Province of West Jersey.

Repeated efforts to move the heart of the King had signally failed. That easy-going monarch promised readily, and as readily let the matter slip. While Margaret Fell, afterward the wife of George Fox, lay imprisoned in Lancaster Castle (1664), her two daughters, Mary and Margaret, waited on Charles at Whitehall, and were pleasantly received by him. "The King," writes Mary,<sup>1</sup> "was very loving to me, and said he would take [my mother's case] into consideration, adding, 'they shall not have her estate from her.' He took me by the hand as soon as he came near me." At the very time that the words passed the lips of the King, who was amusing himself by hearing these and many other touching appeals, the Parliament of which he stood so greatly in awe was occupied in passing the Conventicle Act, by which not more than five persons were permitted to worship together otherwise than according to the established ritual of the Church of England. When Friends could not conscientiously comply with the requirements of this law, clergy and parliament united in handing them over to bitter persecution, the details of which form the darkest blot on the history of England at this time.

It is an evidence of the firm principle which actuated the Quakers of that day, that those who had become purchasers of the American lands, and contemplated planting the colony on the Delaware shore, had some hesitation in leaving England, fearing they might be endeavoring to escape too easily from ills which God had called upon them to endure. In the spring of 1677 (26 years after Friends first came to America, settling in Massachusetts), the "goode Shippe Kent," Gregory Marlowe master, sailed from London down

<sup>1</sup> *Fells of Swarthmoor Hall*, by Maria Webb.

the Thames, having on board 280 Quakers, bound for their new provinces in West Jersey. Of these, half were from London, half from Yorkshire. "The circumstance," says Bowden, "of so large a number of Friends emigrating in a body to America was a subject which attracted public attention. The King participated in this feeling; and meeting the ship whilst yachting on the Thames, 'asked if they were all Quakers, and gave them his blessing.'"

Feelings which naturally must have caused regret on leaving their native land were doubtless mingled with relief in escaping from the dangers of persecution, even if they were exchanging these for the perils and discomforts of a life in the wilderness. Two deaths on the voyage—those of John Wilkinson and William Perkins—gave added trouble to the uncertainties of the time. We are informed the voyage was long and tedious, further retarded at its close by the interference of Governor Andros, agent for the Duke of York in his territory in New York, who demanded evidence of the deed of transfer from his Grace to Lord Berkeley and the Quakers. Having come to an understanding with him<sup>1</sup> (the details of which Bowden fully sets forth in his *History of Friends in America*), they passed between the capes of Delaware, gradually making their way to the meadow land lying below the Assisconk Creek; this was at that time an island. Here they landed (6 mo. O. S. 1677), and, parcelling out<sup>2</sup> the

<sup>1</sup> See also *New Jersey Archives*, vol. ii. p. 239. Council Minute (New York): "Thomas Olive and Other Passengers of the Ship 'Kent,' ask for, and receive Permission to settle in West Jersey.—At a Councell Augt 4th 1677."

<sup>2</sup> "The deed for the lands between Rankokas creek and Timber Creek bears date the 10th Sept. 1677; that for the lands between Oldman's Creek and Timber Creek, 27th Sept. 1677; and that from Rankokas Creek to Assanpink, 10th Oct. 1677. By the consideration paid for lands between Oldman's Creek and Timber Creek, a judgment may be formed of the rest. It consisted of 30 matchcoats, 20 guns, 30 kettles, and one great one, 30 pair hose, 20 fathom of duffels, 30 petticoats, 30 narrow hoes, 30 bars of lead, 15 small barrels of powder, 70 knives, 30 Indian axes, 70 combs, 60 pair tobacco tongs, 60 scissors, 69 tinshaw looking-glasses, 120 awl-blades, 120 fish-hooks, 2 grasps red paint, 120 needles, 60 tobacco boxes, 120 pipes, 200 bells, 100 Jewsharps, 6 anchors rum."—Smith.

land further obtained by treaty with the Indians, gave one-half—the eastern portion—to the Yorkshire, the other, to the London Friends. Most interesting details of this division of property, together with the names of the “masters of families,” will be found in Smith’s *History of Nova Cæsaria, or New Jersey*. According to him, the settlement received the name of New Beverly, afterward changed to Bridlington, from the town of that name in Yorkshire, whence many of the settlers came. This was subsequently altered to Burlington. Prior to 1676, the site of Burlington was occupied by four Dutch families, one of whom kept an inn.

We can imagine the new aspect of things to these English people, accustomed to the narrow rivers, and green, highly cultivated fields of the mother country. The broad bay which received them must have seemed a noble entrance to their adopted Thames; and, as they pursued its winding course for 120 miles, the wild beauty of the western spring doubtless awakened feelings of thankfulness that their home was to be upon its shores. These were lined with the waving rushes peculiar to low-banked streams, while the occasional high bluffs were crowned with trees, among which many were hailed as old acquaintances. Some, however, were strange; and the water-fowl and fish which abounded are referred to with wonder and delight in the earliest letters extant to the home people. The following (from Smith), written two months after their landing, contains so much interesting matter, and conveys so clear an idea of the impressions of the settlers, that it is here inserted entire:—

“From BURLINGTON, in Delaware River, the 26th of 8 mo. 1677.

DEAR FRIEND:

Through the mercy of God we are safely arrived in New Jersey—my wife and mine are all well, and we have our healths rather better here than we had in England: indeed the country is so good, that I do not see how it can reasonably be found fault with; as far as I perceive, all the things we heard of it in England are very true; and I wish that many people (that are in straits) in England were here. There is good land enough lies void would serve many thou-

sands of families; and we think if they cannot live here, they can hardly live in any place in the world: but we do not desire to persuade any to come but such as are well satisfied in their own minds. A town lot is laid out for us in Burlington, which is a convenient place for trade; it is about one hundred and fifty miles up the river Delaware; the country and air seems to be very agreeable to our bodies, and we have very good stomachs to our victuals. There is plenty of provision in the country: plenty of fish and fowl, and good venison very plentiful, not to say but is full of gravy, like fat young beef. You that come after us need not fear the trouble that we have had, for now there is land ready divided against you come. The Indians are very loving to us, except here and there one, when they have gotten strong liquors in their heads, which they now greatly love. But for the country, in short, I like it very well; and I do believe that this river of Delaware is as good a river as most in the world. It exceeds the river of Thames by many degrees.

This is a town laid out in twenty proprietaries, and a straight line drawn from the river side up the land which is to be the main street and a market-place about the middle. The Yorkshire ten proprietors are to build on one side, and the London ten the other side; and they have ordered one street to be made along the river side which is not divided with the others, but in small lots by itself, and every one that hath any part in a property is to have his share in it. The town lots for any propriety will be about ten or eleven acres, which is only for a house, orchard, and gardens, and the corn and pasture grounds is to be laid out in great quantities.

I am thy loving friend,

JOHN CRIPS."

That the contrast between their present and former mode of life was great is especially true of many who had been accustomed to the comforts of pleasant English homes, for it was something other than poverty which drove the majority of these Friends to seek freedom from religious restraint in America. The neighborhood of the Raritan in the year 1663 had been settled by a few Puritans from New England. In the following year, according to Bancroft, one or two families of Friends sought refuge near the same place. Except for these, the Jerseys were then totally uncolonized by the English. Fenwick, as we have seen, brought in the "Griffin" the next Quaker colony, the first which could in

reality claim that name among Friends in West Jersey. Numerous settlers between 1663 and 1677 came under care of the provincial officers, they themselves in several instances bringing their families with them. Among the important colonial papers preserved by the New Jersey Historical Society, the following affidavit of a New York resident, as to the number of families in New Jersey on the arrival of Governor Carteret, is not deemed inappropriate in this place.<sup>1</sup> Philip Carteret was a distant relative of Sir George Carteret, and was appointed by him to the governorship in 1665.

*Affidavit of Silvester Salisbury.*

"Silvester Salisbury of New Yorke Gent. maketh oath that in or about the yeare 1665 ; he being then at New Yorke, there arrived Philip Carteret Esq<sup>r</sup>. at New Jersey in America in a Ship called the Philip w<sup>ch</sup> s<sup>d</sup> ship was 100 tuns & had then aboard her about 30 servants & severall goods of great value, proper for the first planting & settling of the Colony of New Jersey & this deponent sayeth that at the time of y<sup>e</sup> arrival of the s<sup>d</sup> ship there were about four families in New Jersey (except some few at New Sinks that went under the nomen of Quakers) and that y<sup>e</sup> s<sup>d</sup> Philip Carteret after his arrival there landed y<sup>e</sup> s<sup>d</sup> servants & goods & applied himselfe to y<sup>e</sup> planting and peopling of y<sup>e</sup> s<sup>d</sup> Colony & that he sent diverse persons into New England & other places to invite people to come & settle there, whereupon & within a years time, or thereabouts severall p<sup>r</sup>sons did come w<sup>th</sup> their families & settled there in severall townes; and this Deponent sayth that he believes there would be few or none have come thither if the s<sup>d</sup> Philip Carteret had not settled himselfe as afores<sup>d</sup> & brought such goodes & sent such Messengers as afores<sup>d</sup> and this Deponent sayeth that y<sup>e</sup> s<sup>d</sup> Ship remained there about six months, & then went to Virginia, England & other places & about a yeare or more after returned to New Jersey where she remained for several months; and this Deponent sayeth that the s<sup>d</sup> Philip Carteret at his arrival did declare & owne that the s<sup>d</sup> Ship servants & goods did belong to the Rt. Hon<sup>ble</sup> S<sup>r</sup> George Carteret & were sent by him for the beginning & encouragement of the peopling and planting of the s<sup>d</sup> country; and farther sayeth that the s<sup>d</sup> S<sup>r</sup> George Carteret did send severall other Vessells thither particularly

<sup>1</sup> From *New Jersey Archives*, vol. i. p. 183.

a Ketch whereof Peter Bennet was master Anno 1673 laden with wines and severall other English goods

SILVESTER SALISBURY."

Jurat 4<sup>o</sup> die ffeb' 1675 coram me en Cancellar Magester.

JO. COTT.

Indorsed on the back: "A writing of great concernment."

Between the years 1678 and 1681 no less than fourteen hundred persons, in five or six ships, had found their way to these western provinces, settling on the Delaware, either at Salem or Burlington. The general opinion seems to have been that of Mahlon Stacy (later, an influential colonial officer), who, in addressing his brother Revell, speaks thus:—

"This is a most brave place, whatever envy or evil spies may speak against it, I could wish you all here . . . I never repented my coming hither, nor yet remembered thy outcry and argument against New Jersey with regret. I live as well to my content, and in as great plenty as ever I did, and in a far more likely way to get an estate. Tho' I hear some have thought I was too large in my former, I affirm it to be true, having seen with my eyes more in this time since than ever as yet I wrote of.

26th 4th mo., 1680.

MAHLON STACY."

The names of John Crips and John Stacy appear on the first marriage certificate of Burlington Monthly Meeting, under date 6th of 8 mo., 1678. A rumor detrimental to the fair name of New Jersey as a desirable place of residence having been circulated in England, and reaching the ears of Friends on the Delaware, we find many protestations to the contrary in their letters. John Crips writes to his brother and sister:—

<sup>1</sup> Thomas Olive, an important man in the community as Justice of the Peace and Speaker of the West Jersey Assembly soon after, established, in 1680, a water-mill on his plantation near Rancocas Creek. Mahlon Stacy about the same time built one at Tronton, these two being the only grist-mills in the country for some years. The former inhabitants of West Jersey had either pounded their corn, or ground it in hand mills. Th. Olive died in 1692; much esteemed in his private and public capacities.

"I have received both your letters, wherein I understand your faith concerning this country is much shaken, through several false reports thereof, which may be proved false under the hands of several good Friends, I hope as worthy to be beleived as that reporter . . . and it's really my judgment that those people that cannot be contented with such a country and such land as this is, they are not worthy to come here; and this I can truly tell you, if I were in England with you (and which I should be very glad to see) yet if all I had in the world would but bring me hither, I would freely leave you and my native country and come to New Jersey again. . . . And whereas your letter saith to me 'several have come back from this country to England,' two or three, I suppose; these are lazy, idle persons that have done so; but on the other hand, there are several persons, men of estates, that have been here and gone back to England and sold their estates and returned with their whole families hither again which, methinks, should take many of these scruples out of the way, if nothing else were said or done in praise of this country. . . . As for the musketto fly, we are not troubled with them in this place."

The last-named insect, unfortunately, must have made its appearance later on in the experience of the Quaker settlers; for the "musketto fly" is not a stranger to the present inhabitants of Burlington. During the following winter the ship "Shield," which had ventured (in a previous voyage) into the waters of the upper Delaware, came up the river, and was moored to a buttonwood (or sycamore), that stood, and still stands, on Green Bank.<sup>1</sup> "The river was frozen so hard, that her passengers landed upon it, crossing to the shore on the ice"—a strange reception to the new-comers, with whom such a thing was unknown. While passing Coaquanock, the Indian name for the place where Philadelphia now stands, we learn that "part of the tackling struck the trees; whereupon some on board remarked that 'it was a fine spot for a town.'" The colony thus increased gradu-

<sup>1</sup> This venerable tree, or one of the same group to which it belonged (certainly within a few yards of the spot), is still the subject of much speculation. The youth of Burlington shudder before it as the old "witch tree;" and a splendid tradition asserts that Captain Kidd's treasure is buried beneath it! It is a noble old monument to the past.

ally by the coming of other Friends from England, who could not resist the inducements held out in the new country. After the landing of the "Shield's" passengers, during the following winter, one of their number, in writing of the productiveness of the soil, says to those at home: "Some people took their carts a peach-gathering. I could not but smile at the conceit of it. They are a very delicate fruit, and hang almost like our onions that are tied on ropes." Many others allude with gratification to the plenty of fruits and grain they enjoyed; and the general tone of their correspondence bore evidence to satisfaction in their new possessions.

For some time after their landing, the Friends held meetings under the sail of the "Kent," which was turned into a tent for the purpose. Here also, it is said, was solemnized the marriage of James Browne and Honour Clayton. We can fancy these solemn assemblies gathered under the broad shadow of the canvas, with the soft wind of early summer stealing by, and the peaceful Delaware flowing unruffled at their very side! The picture is all the more vivid to us, since we know almost the exact spot at which the ships landed.

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## II.

"Whose armour is his honest thought,  
And simple truth his utmost skill."

SIR HENRY WOTTON.

"Since, by the good providence of God, many Friends with their families have transported themselves into this province of West Jersey, the said Friends in these upper parts have found it needful, according to the practice in the place we came from, to suite Monthly Meetings for the well-ordering of the affairs of the church: it was agreed that accordingly it should be done, and accordingly it was done, the 15<sup>th</sup> of 5 mo. 1678." So runs the earliest minute on record among the valuable manuscripts of Burlington



**Monthly Meeting.** It will be seen that within a year after their arrival the Friends set to work to establish a meeting "according to" their "custom in the place they came from." The handwriting is beautifully clear, but no intimation is given of the clerk's name. The marriages taking place soon after their landing (there appear to have been thirteen couples in the first three years) necessitated the establishment of a meeting to inquire into clearness, &c. It is evident there was some difficulty in bringing about the proper understanding with London Yearly Meeting in regard to certificates, many arriving without them, in some instances causing great delay in having them properly drawn up and forwarded. Cases are also recorded where false representations were made by new-comers, who were either outlawed by their own meeting in England, or else had no connection with the Society, simply coming to America to escape ignominy at home. They seem to have been summarily dealt with upon the truth coming to light. The second minute under date 18 of 6 mo. 1678 is for a collection of money for the benefit of the poor, and "such other necessary uses as may occur," among which was the proper fencing in of the burial ground. The exact location is not known; Smith alludes to it as having since become a street. The first death<sup>1</sup> in the new town was that of John Kinsey, who was interred in the ground referred to: the second, that of the old Indian King "Ockanickon," a chief among the "Five Nations," and well known in Burlington's earliest history. He became converted to Christianity, and on his death was buried in Friends' ground, many of the Friends attending his funeral. An Indian village bearing his name is known to have existed: but the location

<sup>1</sup> First recorded Death: "John Kinsey alias Kelsey Latte of Hadnam in Hartfortsheere being taken w<sup>th</sup> a violent feavor & Payne in his Bowles about 8 days Passed out of y<sup>e</sup> Body y<sup>e</sup> 11<sup>th</sup> of y<sup>e</sup> 8<sup>th</sup> mo<sup>th</sup> & was Layd in y<sup>e</sup> ground y<sup>e</sup> 14<sup>th</sup> of y<sup>e</sup> same 1677."

First recorded Birth: "Elizabeth Powell Daughter of Robert & Prudence Powell was Borne in Burlington the 7<sup>th</sup> Seauenth of the 7<sup>th</sup> mo<sup>th</sup> 1677 Latte of London Chandlar. Witnesses then p'sent: Ellen Harding, Mary Cripps, Ann Peachee."

at this distance of time is forgotten. Among early minutes are the following:—

1) "At y<sup>e</sup> Monthly Meeting in Burlington, y<sup>e</sup> 5<sup>th</sup> day of y<sup>e</sup> 7<sup>th</sup> month, 1678: Friends took into consideration y<sup>e</sup> piling in of the burial ground.

Thomas Leeds proposed his intention of taking Margaret Colier to be his wife, desireing y<sup>e</sup> approbation of said meeting therein."

2) "At y<sup>e</sup> Monthly Meeting at Burlington the 3<sup>rd</sup> day of y<sup>e</sup> 8 mo. 1678.

Thomas Leeds proposed his intention y<sup>e</sup> second time of taking Margaret Colier to be his wife and y<sup>e</sup> Meeting gave their consent."

Their marriage certificate is the first in the old book of marriages, births, and deaths. It is curious as showing the ancient form of that document, the names of the parties most concerned not being signed. Those whose names do appear are the prominent citizens of the place. On the books of the Meeting are the names of Robert Zane and Alice Alday, the latter said to have been an Indian girl. Frequent mention is made of the presence of savages about the country, sometimes evincing hostile intentions. The peace policy, however, of William Penn, who about this time was gaining their friendship on the west of the river in Pennsylvania, was also pursued by Friends in West Jersey in their negotiations with the various tribes, generally with entire success. The neighboring colony of East Jersey was purchased in 2 mo. 1681, from Lady Elizabeth, widow of Sir Geo. Carteret, and settled by Quakers and Scotch; the governor appointed being the widely know and now famous "Robert Barclay of Urie."<sup>1</sup> All the region of the Jerseys seems to have been growing in popularity and importance during the early years

<sup>1</sup> *New Jersey Archives*, vol. i. p. 366.

"Lease from Elizabeth, Widow of Sir George Carteret, and His Trustees, to the First Twelve Proprietors of East Jersey." Also (same vol. p. 519) an "Agreement Between the Governors of East and West Jersey to Submit the Dividing Line of the Provinces to Arbitration." (Robert Barclay, Governor and (part) Proprietor of East Jersey; Edward Byllynge, Governor and (part) Proprietor of West Jersey.) Dated 14<sup>th</sup> Sept. 1686.

George Keith was at this time Surveyor-General of the Province of East Jersey, having been chosen by the Scotch Proprietors. His acquaintance

of its settlement. A few hostile French and Indians gave occasional trouble to the colonists, involving some of their young men whose ardent spirits got the better of them. Several received a reprimand for carrying arms for defence during an alarm of threatened attack; which proving false, they had no occasion to use them.

Quarterly and Yearly Meetings were soon established in Burlington, the first annual gathering being on the 28<sup>th</sup> of 6 mo. 1681, at the house of Thomas Gardiner, where the meeting continued to be held for some time, until the erection of a proper house. Th. Gardiner died in 1694; the exact location of his house is not known. Burlington Monthly Meeting comprised the particular meetings held at Shackamaxon and Chester (Pa.), Rancocas, and Friends settled about the Falls, Hoarkills, and New Castle; also Friends on Long Island, who, in 1681, desired to be considered members of this Monthly Meeting. The Quarterly Meeting was for a long time held at William Biddle's home (frequently written Beedle), probably until about 1711, when, from that date to 1827, it met alternately at Burlington and Chesterfield.

Wm. Biddle's house was at Mount Hope, near what is now Kinkora; and Friends from widely separated sections of country resorted thither. He and his wife Sarah, in 1681, had removed to West Jersey from their home in Bishopsgate Street, London. The Chesterfield meeting-house at the time of the separation passed into other hands, since which time the sole meeting place has been at Burlington. The transactions of the first Quarterly Meeting are recorded with the following preamble:—

with Barclay, of which this appointment is said to have been the consequence, began probably from the fact that in 1683 he was master of a school at Theobalds attended by a son of Robert Barclay. The result of the Arbitration was set forth in the following:—

"Award . . . wee do hereby declare that [the line] shall runn from y<sup>e</sup> north side of y<sup>e</sup> mouth or Inlett of y<sup>e</sup> beach of little Egg Harbor on a streight lyne to Delaware river north north west and fifty minutes more westerly according to naturall position & not according to y<sup>e</sup> magnet whose variation is nine degrees westward.

Witness our hands this Eight day of January 1684 John Reid William Emley."

"Whereas, the Yearly Meeting saw it necessary y<sup>t</sup> there should be Quarterly Meetings kept in several places in this Province of West New Jersey; and y<sup>t</sup> this Quarterly Meeting of Friends for Burlington and y<sup>e</sup> Falls should be held at the house of William Beedle in Mansfield (being pretty near y<sup>e</sup> middle of Friends belonging to it) at y<sup>e</sup> times hereafter mentioned, viz., upon the last second day of the 9 mo.; last second day of y<sup>e</sup> 12 mo.; last second day of y<sup>e</sup> 3 mo. and y<sup>e</sup> last second day of y<sup>e</sup> 6 mo. and to begin at y<sup>e</sup> 10<sup>th</sup> hour, which said conclusion of y<sup>e</sup> Yearly Meeting y<sup>e</sup> Friends of this meeting are satisfied with.

29 of 9 mo. 1681."

John Curtiss was their first clerk. The Yearly Meeting at the date before mentioned occupied four days with its business, and was then adjourned to meet in 7 mo. of the following year. It opened under the title "A General Yearly Meeting held for Friends of Pennsylvania, East and West Jerseys, and of the adjacent Provinces."

In 1680 Burlington Monthly Meeting addressed an epistle to London Yearly Meeting on behalf of Friends removing to Burlington from that place, and requiring certificates. Bowden states this communication to have been the earliest received by London Y. M. from any meeting in America. Although he has given it in full in his interesting *History*, it belongs in this place, as having been entered on the books of Burlington Meeting. The ancient form is retained.

"Dear Friends and Bretheren whom God hath honoured w<sup>th</sup> his heavenly Presence and crowned with Life & Dominion as some of us have been Eye witnesses (& in our measures p'takers w<sup>th</sup> you) in these solemn Annual Assemblies in y<sup>e</sup> Remembrance of w<sup>ch</sup> our hearts and souls are Consolated & do bow before y<sup>e</sup> Lord w<sup>th</sup> Reverent acknowledgments to him to whom it belongs forever.

And Dear friends being fully satisfied of yo<sup>r</sup> Love care and zeall for y<sup>e</sup> Lord & his Truth & yo<sup>r</sup> Travill & desire for y<sup>e</sup> p motion of it: hath given us Encouragement to address ourselves to you & Request your assistance in these following particulars being sensible of y<sup>e</sup> need of itt & believing y<sup>t</sup> itt will conduce to y<sup>e</sup> honnour of God & benefit of his people for y<sup>e</sup> Lord having by an overruling Providence cast our Lots in this remote pt of y<sup>e</sup> world, our care & Desire is y<sup>t</sup> he may be honoured in us and through us, & his Dear truth

which we profess may be had in good Repute & Esteem by those y<sup>t</sup> are yet Strangers to itt.

Dear friends our first Request to you is y<sup>t</sup> in your severall countyes & meetings out of which any may transport themselves into this place, y<sup>t</sup> you will be pleased to take care y<sup>t</sup> we may have Certifycates concerning them for here are severall honest Innocent People y<sup>t</sup> brought no Certificates w<sup>th</sup> them from y<sup>e</sup> Respective Monthly Meetings not foreseeing y<sup>e</sup> Service of y<sup>m</sup> and so never Desired any which for y<sup>e</sup> future of such defect do Intreat you y<sup>t</sup> are sensible of y<sup>e</sup> need of Certificates to put y<sup>m</sup> in mind of y<sup>m</sup> for in some Caces where Certificates are Required & y<sup>t</sup> have none itt ocations a great and tedious delay before they can be had from England besides y<sup>e</sup> Hazzard of Letters Miscarrying which is very Necessary to y<sup>e</sup> Parties imediately concerned & no wayes gratefull to Us yet in some cases necessity urgeth it or we must Act very Unsafely and p ticularly in cases of Marriage in which we are often Concearned so if y<sup>e</sup> parties y<sup>t</sup> come are single & Marriageable att their Coming away we Desire to be Cirtified of their cleanness or uncleanness from other pties & what else you think meet for us to Know, and if they have parents whether they will commit y<sup>m</sup> to y<sup>e</sup> Care of Friends in Generall in y<sup>e</sup> matter or appoint any p ticular whome they can trust & if any do incline to come that p fess truth & yet walk disorderly & so become dishonourable to Truth and y<sup>e</sup> p fession they have made of it we do desire to be Certified of y<sup>m</sup> & it by some other hand (as there is frequent opportunities from London of doing itt) for we are sensible y<sup>t</sup> here are severall y<sup>t</sup> left no good Savour in y<sup>r</sup> native Land from whence they came & it may be probable y<sup>t</sup> more of y<sup>t</sup> Kind may come thinking to be Absconded in y<sup>s</sup> obscure place. but blessed be y<sup>e</sup> Lord he hath a pple here whom he hath provoked to a Zealous affection for y<sup>e</sup> Glory of his name & are desirous y<sup>t</sup> y<sup>e</sup> hidden things of Easau may be brought to Light & in it be condemned for w<sup>ch</sup> cause we thus Request your assistance as an advantage & Furtherance to y<sup>t</sup> Work for though some have not thought it necessary either to bring Certificates themselves or Require any Concerning others we are not of y<sup>t</sup> mind and do leave itt to y<sup>e</sup> wise in heart to Judge whence it doth proceed for though we Desire this as an additionall help to us, yet not as some have surmised y<sup>t</sup> we wholly build upon it without exercising our own Imediate sence as God shall Guide us some we know y<sup>t</sup> have been other wise deserving but have Unadvisedly denied this Impartial right of a certificate & very hardly could obtain itt, merely through y<sup>e</sup> dislike of some to y<sup>e</sup> undertakings

in their coming hether which we believe to be an injury & though we would not that any should reject any sound advice or council in y<sup>e</sup> matter yet we do believe y<sup>t</sup> all y<sup>e</sup> faithfull ought to be Left to God's Direction in y<sup>e</sup> matter most certainly knowing by y<sup>e</sup> Shurest Evedence y<sup>t</sup> God hath a hand in y<sup>e</sup> Removall of some into this Place w<sup>ch</sup> we desire y<sup>t</sup> all y<sup>t</sup> are inclined to come heither who know god may be carefull to know before they attempt itt at least their Tryals become unsupportable unto them but if this they know they need not fear for y<sup>e</sup> Lord is known by Sea & Land y<sup>e</sup> Sheild & Strenth of y<sup>m</sup> y<sup>t</sup> fear him.

And Dear freinds one thing more we think needfull to Intimate to you to warn & advise all y<sup>t</sup> come p fessing truth y<sup>t</sup> they be carefull & Circumspect in their passage for itt is well known to some of you y<sup>t</sup> such as are imployed in sea affairs are commonly men of y<sup>e</sup> Vilest sort & many of y<sup>m</sup> use Great Diligence to betray y<sup>e</sup> Simple ones which if they can do they triumph in itt & spread it from nation to nation to defame truth theirfore Let all be warned of it especially Young Women that they behave themselves modestly & chastly y<sup>t</sup> they may not be corrupted in mind & so drawn to gratify y<sup>e</sup> wanton Luxurious inclination of any for many temptations may be mett with some Times through short or Straight allowance for y<sup>e</sup> Enlargement of w<sup>ch</sup> some have complied w<sup>th</sup> that w<sup>ch</sup> hath Dishonoured God & greived his people & though we Know y<sup>t</sup> true friends are never enabled y<sup>m</sup> to submit to any unrighteousness to gratify so mean an End yet all y<sup>e</sup> Professors of Truth are not of y<sup>t</sup> Growth & for their sakes it is intended y<sup>t</sup> all may be preserved & grow in truths Dominion.

So Dear ffriends this w<sup>th</sup> what further you may apprehend may tend to truths p motion in this Place we desire your assistance which will be very kindly & gladly Received by us who are Desirous of an Amicable Correspondency w<sup>th</sup> you & do claim a part w<sup>th</sup> you in y<sup>t</sup> holy Body & Eternall Union which y<sup>e</sup> bond of Life is y<sup>e</sup> Strength of in w<sup>ch</sup> God preserve you & us who are your fids & Brethren.

Thomas Budd  
Will<sup>m</sup> Peachee  
W<sup>m</sup> Brightwen  
Tho. Gardiner  
Rob<sup>t</sup> Stacy  
John Hollingshead  
Rob<sup>t</sup> Powell  
Jno. Burton  
Sam<sup>l</sup> Jennings

Jno. Woolston  
Daniell Leeds  
John Butcher  
Henry Grubb  
W<sup>m</sup> Butcher  
Seth Smith  
Water Pumphrey  
Tho. Ellis  
James Saterthwate.

Several friends not being present at y<sup>e</sup> s<sup>d</sup> meeting have since as a Testimony of y<sup>r</sup> Unity w<sup>th</sup> y<sup>e</sup> thing subscribed their names.

Mahlon Stacy  
Tho. Lambert  
Jno. Kinsey  
Sam<sup>l</sup> Cleft  
Will<sup>m</sup> Cooper  
Jno. Shinn  
Will<sup>m</sup> Biles  
Tho. Harding  
Will<sup>m</sup> Hulings

Rich<sup>d</sup> Arnold  
Jno. Woolman  
Jno. Stacy  
Abra. Hulings  
Peter Fretwell  
Tho. Eves  
Jno. Payne  
Jno. Crippe.

From our mens monthly meeting in Burlington in West Jersey y<sup>e</sup> 7<sup>th</sup> of y<sup>e</sup> 12<sup>th</sup> mo. 1680.

To our Dear Friends & Brethren of y<sup>e</sup> Yearly Meeting of London."

In the next year (1681) the record of Births and Deaths began to be kept, and at the same time we have notice of the establishment of a women's Meeting. That all was not perfect harmony and mutual understanding the records bear evidence, for cases came forward where great falling off from correct habits occurred, over which the meeting had cause to lament. In the main, however, the stern and upright characters of the heads of the meeting kept their testimony to the Truth unharmed; and it is to them and those like them in the early and unsettled condition of the Society that we owe the unbending will and firm recognition of duty that has so strongly characterized the Society. Arbitration was the invariable resort upon any dispute coming to light among Friends; and in very rare instances did the verdict of the arbitrators, who were prominent Elders, fail to give satisfaction to the parties concerned. By this timely and peaceable dealing, many cases were ended which must otherwise have gone to law—a resort which Friends have always desired to avoid.

### III.

"Unsung

"By poets, and by senators unpraised."

COWPER.

About this time, when the "masters of families" and those with them had their properties fairly under successful cultivation, and had overcome the first difficulties incidental to settling a wilderness, the question of building a meeting-house began to be considered. The meeting had out-grown the capacity of any private house. The amount of subscription raised during the next five months was £182 16s.,<sup>1</sup> and Francis Collings was contractor for the new building.

"5 of 12 mo. 1682. Friends took it into consideration of what service it might be to visit such Friends y<sup>t</sup> are newly come over and are unsettled to advise w<sup>h</sup> them and understand what their intent is, either to take up land or follow some other imploy and to y<sup>e</sup> utmost endeavor to assist them in their intention.

It is ordered that a meeting-house be built according to a draught of six square building of forty foot square from out

<sup>1</sup> For list of subscribers and amounts paid by each, see p. 47, Book A, Burl. Mo. Mtg.





Friends' Meeting House, Burlington, N. J.  
1633-1787.



to out for which he is to have 160£, which y<sup>e</sup> meeting engageth to see y<sup>e</sup> Persons paid that shall disburst y<sup>e</sup> same to Francis Collings."

There is a note in the minute of 2/11, 1684, "when the meeting engageth to pay the under money lent out of the first money received to buy boards for the meeting-house." This was later on. During its rather slow building, Friends met in private houses. In this interval they issued several documents of advice to their members, and were also in frequent communication with London. The minute of 5th of 9th mo. 1682, advises those who do not require them to guard against the admission of servants into their houses, especially such as do not "profess the same truth with us." The next contains the following:—

"Friends; to you who may be concerned this is written for y<sup>e</sup> Truth's sake by way of advice from y<sup>e</sup> Generall Meeting, that male and female both old and young who make mention of y<sup>e</sup> name of y<sup>e</sup> Lord, may all take heed that they be not found in, nor wearing of, Superfluity of Apparel nor Immoderate nor unseemly taking of Tobacco, also selling of needless things whereby any may take offence justly: but y<sup>t</sup> we may be found to be kept within y<sup>e</sup> bounds of moderation, & within y<sup>e</sup> limits of y<sup>e</sup> Spirit of Truth & may be known to be governed by y<sup>e</sup> Truth in all Concerns. So shall we be to the Glory of God & y<sup>e</sup> comfort of one another, which is y<sup>e</sup> desire of

Your Friends & Brethren."<sup>1</sup>

An entry showing the influence and importance of Wm. Penn's testimony against war occurs soon after and runs as follows:—

<sup>1</sup> The advice of Dublin Friends to those in America in 1681 had been more straight than this. They were admonished to refrain from the use of "costly attire, foolish Dresses, and new Fashions, ruffling Periwigs, needless Buttons, wide Skirts and long flap-sleeved coats," to "keep up their testimony against Stip'd and Flower'd Stuffs," and to avoid adorning their kitchens "with flourishing needless Pewter and Brass." "Let all young Men and others in Riding to or going from Meetings or other occasions refrain from Galloping and Riding after an avery flurting manner, but let your moderation and gravity appear," &c.

(Signed)

WILLIAM EDMUNDSON,  
ABRAHAM FULLER,  
AMOS STRETTTELL.

Dublin Half-year's meeting,  
9<sup>th</sup>, 10<sup>th</sup> & 11<sup>th</sup> of 9 mo. 1681.

"In behalf of Truth and y<sup>e</sup> Blessed Name of y<sup>e</sup> Lord y<sup>e</sup> which we make a profession of, thought meet to write to our friends of the Monthly Meeting of Upland and Marcus Hook y<sup>t</sup> they, together with Wm. Penn, would be pleased to give this meeting an account Concerning y<sup>e</sup> report of y<sup>e</sup> preparation for War, which God in his mercy hath given us a testimony against, y<sup>t</sup> we may know what satisfaction they can give y<sup>e</sup> Meeting therein, Samuel Jennings & Robert Stacy to draw up a paper to y<sup>e</sup> Meeting concerning it."

It does not appear whether the report was read. There follows close upon this, mention of a letter received from George Fox; and Christopher Taylor and Samuel Jennings were appointed to draw up a paper in answer to it; it was "concerning the state of your meeting, and how many ye have and in what order." The reply was written "and left with Samuel Jennings to send it safe to G. F., and was directed to John Bringhurst at y<sup>e</sup> Book in Gracious Street,"<sup>1</sup> London.

Subsequently, several other epistles from Geo. Fox were received. Three of the original documents are still preserved, dated respectively, 1675, 1677, 1682. (The copy of the first was sent to America after being circulated in England for two years, and was full of general advice.) The three were addressed to Thos. Olive, Wm. Peachy, and Wm. Cooper, "to be dispurst abroad among Friends." They were to those in America, with messages for Barbadoes and West Jersey. The immense labors of Geo. Fox may be better conceived when we recollect that reports of the condition of meetings throughout the entire extent of the Society were sent him; in each case eliciting a special reply of advice or approval.

The meeting at Burlington and in the immediate neighborhood grew so rapidly at this time that the government of church affairs began to be an important power, veeted in the hands of Friends who were aware of the grave duty resting upon them, and to whose careful supervision the entries bear abundant witness. Among other things, the publication by Daniel Leeds of an "Allmanack" containing various state-

<sup>1</sup> Gracious Street, now Grace Church Street.—Harc.

ments evincing, as they thought, a "forward spirit," drew from those in authority, a remonstrance which ended in Leeds making an acknowledgment for the matter published. Soon after we find "John Day is ordered to speak to D. L. that he send nothing to the press before it be perused by this meeting." This was an early testimony against "pernicious reading."

"At our men's monthly meeting held at Thomas Gardner's" (1685).

"Peter Woolcott was willing to make graves, and to look to y<sup>e</sup> Fences of y<sup>e</sup> burying-ground, and Friends are willing to see him paid an old English shilling for such mens or womens graves y<sup>t</sup> may not be paid for by y<sup>e</sup> persons y<sup>t</sup> employ him."

Just about the same date is an order for a hearse "or carriage to be built for the use of such as are to be laid in y<sup>e</sup> ground." Bernard Davenish, in 1689, and James Satterthwaite, in 1695, succeeded to the position of sexton. Peter Woolcott, for his service in "opening and shutting y<sup>e</sup> Door," received 15s. quarterly.

The cause of some delay in completing the meeting-house creates an involuntary smile, the contractor's private enterprise of his own in getting married for the second time having absorbed his attention. The meeting "thought fit that John Budd should oversee the working of the meeting-house which belongs to Francis Collings to be performed." On F. Collings's marriage with Mary Gosling, the building proceeded without further hindrance, and in 1691 (6 of 2 mo.) the minute states:—

"This day it is ordered that our First day meetings at Burlington shall begin in the morning at the 9<sup>th</sup> hour, and at the 2<sup>d</sup> hour in the afternoon; and be held both morning and evening in the meeting-house."

The accompanying picture of this hexagonal structure is from a drawing presented to the artist, a native of Burlington, by Samuel Emlen. The court for a short time held session in

this building; but in 3 mo, 1691, it was ordered that Bernard Davenish "should not suffer the Court to be kept in our meeting house any more." At the Quarterly Meeting held at Wm. Biddle's, 8 of 9 mo. 1691,

"It was thought good and therefore ordered that what marriages for time to come shall pass Friends' Monthly Meeting and have unity and consent of Friends, shall be solemnized at the usual meeting place."

A charge of 9s. due Anthony Weston is recorded for "colouring y<sup>e</sup> meeting house." At this time Friends appear to have become finally settled in their new building, which, however, was not capable of being warmed during the winter season until the new brick addition was put up several years later, when proper heating arrangements were made. During inclement weather, when it was impossible for delicate persons to sit in a cold room, they met again at private houses. Foot-stoves, which are now almost forgotten, or kept as heir-looms only, were then the constant companions of our ancestors, and all that rendered their stay in meetings possible. The next few minutes record, five years later, the erection of the "new meeting house;" which was in reality the addition just referred to, forming part of the old hexagonal house and built back of it, the roofs joining.

"8 mo. 4<sup>th</sup> 1696. It was proposed at this meeting the building of a winter meeting house. It was agreed that it should be done as followeth, viz.: a Brick house of Brick and half thick after it is raised a foot and a half from the ground, which is to be done with good sound stone and the wall to be built of equal height with the old meeting-house and the roof to be covered with cedar and join on the other roof, the breadth to be equal with one of the old house and the length 80 feet. To be plastered with lime and Hair, and lined below with slit deal 4 ft. high from the seats—with 2 good pine floors, one of them to be grooved. Divers necessary things omitted here are left to be agreed for by the workmen by Samuel Jennings, Robt. Hudson, Jr., Jno. Hollingshead, Tho. Raper, Sam<sup>l</sup> Furnis, and Henry Grubb, whom this meeting appoints to take care of the same and to agree with a workman or workmen, any 4 of the 6 mentioned agreeing provided they all be consulted about it."

"9 mo. 1696. Whereas the former subscriptions concerning the building of the winter meeting house falling short, it is ordered that Henry Grubb and Christopher Wetherill do get subscriptions for defraying the charge that remains."

"8 of 8 mo. 1697. Whereas there is a gate made at the west end of the burying ground by James Satterthwaite, it is ordered that Friends dwelling on the back side of the town shall have the use of said gate in meeting time, they paying the charges of the iron-work and making the said gate."

This occupied the same relative position as the present Wood St. entrance, although not on precisely the same spot, and was a part of the old wood fence. 14 of 8 mo. 1698, "posts and rails" were ordered to be put before the meeting house ground. 10 of 4 mo. 1698, the "new burying ground" was ordered fenced.

There occurs about this time notice of John Tomlinson and wife and the people from their plantation being "visited because not attending meeting." Reason given: "they were offended at women's speaking in public, but for the future they should be more diligent."

The Quarterly Meeting minutes of a rather earlier date than the above (81 of 12 mo. 1686) record the interesting fact of a meeting with the Indians:—

"Tho. Budd and Robt. Stacy are appt'd to give the Indians timely notice that Friends intend to visit them on the account of Truth, and also to desire the Indian interpreters to be there at that time to interpret between them and Friends."

29 of 6th mo. 1698, the same minutes record:—

"Women Friends acquaint this meeting of several Friends that are under sufferings in New England and in great distress by reason of y<sup>e</sup> Indians by whom they are in danger to be killed if they stir abroad to work for food."

Burlington promptly responded. These two meetings, it will be remembered, were held at Wm. Biddle's house. Meetings "for the instruction of Youth" were held from 1697 to 1798 four times yearly, viz.: Chesterfield, 9 mo.; Burlington, 12 mo.; Chesterfield, 8 mo.; Burlington, 6 mo.

In the *Archives* of New Jersey<sup>1</sup> the following interesting census of West Jersey in 1699 is given, with a note subjoined by Wm. Dockwra,<sup>2</sup> who presented the statement to the Lords of Trade on the 21 of 8 mo. 1701. The tenor of his remarks will show that no love was lost by the Provincial Government for the Quakers. The almanac quoted from by Dockwra is that of our friend Daniel Leeds, whose publications, as we have seen, had been suppressed by his meeting.

"Account of the Inhabitants of West New Jersey, as taken in the year 1699. Presented to the Board by Mr Dockwra.

Daniel Leeds in his Almanack for the year 1701 in the page of Nov<sup>br</sup> gives the following acct.

In Sep<sup>br</sup> 1699 The Freeholders in West Jersey were computed as follows

Burlington County . . . . .	302
Gloster County . . . . .	134
Salem County . . . . .	326
Cape May County . . . . .	070
<hr/>	
In all . . . . .	832
Whereof Quakers . . . . .	266
<hr/>	
In all more Christians . . . . .	566

NOTE.—The Quakers are more numerous in Burlington County than in all the other Countys. Salem County has two to one for Gloster and 58 over. Tho the Quakers will have the latter double the number in the Assembly to that of Salem; Contrary to Justice and Equity. Wherefore Salem will not Send Members till they have equall with Gloster, They paying double the Tax and more than Gloster."

The Monthly Meeting records of 4 of 2 mo. 1698 state that "Isaac Mariott is appointed with Benjamin Wheat to provide a pine table for the use of this meeting against the next meeting." This pine table is still in use; it is of an unusually graceful shape and finish. Originally the clerk's

<sup>1</sup> Vol. ii. p. 305.

<sup>2</sup> William Dockwra was Receiver-General of the Province in 1688. In 1686 one thousand acres of land had been granted him under the title "Merchant of the Parish of St. Andrew Undershaft, London." He has been somewhat famous as having started the penny post in that city. His death occurred in 1717.



desk, it is now employed to receive the marriage certificate signatures, and is a cherished relic.

"3 of 1 mo. 1700. This meeting orders y<sup>e</sup> Receiver of y<sup>e</sup> Collections to pay Jno. Day 8lb 8.. 2.. it being the Remainder of Bridget Guy's Interest money during her life, taking up the bond & bring it to next meeting."

There is reason to suppose that Bridget Guy originally owned at least a portion of the land where the meeting-house stood. Her name occurs occasionally in such a connexion as the above, she evidently having some claim on the meeting for money due her. The minutes do not make any direct statement to that effect, but confirm the impression of some of the present members that Bridget Guy was an original owner of the property. Richard Guy, whose widow she was, came over in Fenwicke's colony and settled at Salem, removing in 1690 to Burlington, where they both died.

The Friends scattered about in neighboring villages gradually built for themselves meeting-houses, and established Particular and Preparative Meetings, with the permission and aid of Burlington Monthly Meeting. The dates of their erection are given as follows:—

Springfield, 1694; completed 1699; "on the hither side of Mattocopy Bridge" (Copenay now, 1881).

Rancocas, 1702 . . . . .	New meeting house, 1712.	
	{ 1st " "	1715.
Mt. Holly, called first Bridgetown . . . . .	{ 2d " "	1762.
	{ 3d " "	1837.
Shrewsbury . . . . .		1722.
Trenton (originally Trent-town) . . . . .		1741.
Crosswicks . . . . .		1713.

Mount Holly's meeting-house of 1762 was built of the materials from the first "old meeting house and stable out town," being removed to the centre of the village, which had grown up at a short distance from the original home.

28 of 6 mo. 1699, Burlington and Chesterfield appoint a suitable Friend to accompany travelling Friends to East Jersey and New York, "this provision to be constant." (From Quarterly Mtg. Rec.)

We are now come to the end of an eventful 23 years, and of the 17th century. The persecuted Quakers were become an independent and prosperous community of Friends. The exchange of Old England for Young America had brought them many more blessings than it had deprived them of. Civil and religious<sup>1</sup> liberty were enjoyed, and they had fairly entered on Burlington's most prosperous epoch, when, in the next four years, that place was to become an important centre of trade,<sup>2</sup> sending its vessels to Calcutta and the West Indies. Indeed, for a very short time, Burlington enjoyed more commerce than her younger sister, Philadelphia, which, however, soon sprang into flourishing existence, and cast into the shade the town twenty miles above. The 18th century was in the main prosperous and peaceful until the war of the Revolution threw confusion among the quiet dwellers on the Delaware, and disturbed the community to its foundations.

Of course by this time many had arrived who were not Friends

<sup>1</sup> "Item, That noe person qualified as aforesaid within the said Province at any time shall be any waies molested punished disquieted or called in Question for any difference in opinion or practice in matters of Religious concernements, who doe not actually disturbe the civill Peace of the said Province, but that all and every such person and persons may from time to time and at all times truly and fully have and enjoy his and their Judgments and Conciences in matters of Religion throughout all the said Province: They behaving themselves peaceably and quietly and not using this liberty to Licentiousness, nor to the civill injury or outward disturbance of others, any Law, Statute or clause conteyned or to be contained usage or custome of this Realme of England to the contrary thereof in any wise notwithstanding."—From the "Concessions and Agreements of the Lords Proprietors of the Province of New Cesarea or New Jersey to and with all and every the Adventurers and all such as shall plant or settle there." (*New Jersey Archives*, First series, vol. i. p. 30.)

<sup>2</sup> "IV. That the Port of Perth-Amboy, in East Jersey, and the Ports of Burlington and Cohanzie in West Jersey, may be established Ports of these respective Provinces for ever: and that no Ships bound to any of these Places shall be obliged to enter at any other port; nor any Ships to be laden there shall be obliged to clear at any other port."—From Memorial to the King by the Proprietors of the Jerseys, relative to the Surrender of their Governments to the Crown. (*New Jersey Archives*, vol. ii. p. 405.)

—chiefly of the Church of England. The parish of St. Mary's was established by the Rev. John Talbot, the corner-stone of the old church, founded by Queen Anne, being laid 25, 4 mo. 1703; the building is still in excellent preservation. Some intercourse existed between the members of the two denominations, but the "steeple-house" was regarded as a dangerous attraction by the older Friends. With these, and the later establishment of other churches, we have nothing to do directly. Our story confines itself entirely to the doings of Friends, and their life and work in the old town. Of one of the English clergy, the first rector Talbot, mentioned above, we must, however, speak further, since the Friends had considerable trouble at his hands. This man was very bitter in his denunciations of the Quakers, calling them in a report to the Secretary of the "Society for Propagating the Gospel in Foreign Parts" "these anti-christians who are worse than the Turks." The town at the time comprised few out of the two sects, of which much the larger portion were Friends. The clergy viewed them with an intolerance truly surprising, considering the harmlessness of their conduct. This was further evidenced by their declining to appear in a public meeting held in the town-house (8<sup>th</sup> of 11 mo., O. S., 1702) to answer the hot attacks made against their doctrines by the above-named gentlemen and George Keith. This latter was originally a member of Friends. In 1691 he caused a controversy among them by an attack on their doctrine, in which he alleged that those Friends who were in office in Philadelphia had executed laws against malefactors in a manner inconsistent with their tenets, and also affirmed that Friends preached more allegory than practical Christianity. 4 mo. (O. S.) 1692 he was disowned by Phila. Mo. Mtg. of Friends. A number were drawn off in sympathy with him. Afterward joining the Church of England, he was returned by the Society for Propagating the Gospel, as their first American missionary, and helped the Rev. John Talbot in attacking Friends. These men

<sup>1</sup> Proud's *History of Pennsylvania*, vol. i. p. 363.

were too fresh from scenes of Quaker persecution in England not to feel an antagonism to their growing prosperity in the Jerseys; and, although good and Christian men in other respects, they shared that intolerant spirit common to the age which found an outlet in most unrestrained language, wherein the name of Quaker was made symbolical of everything heretic, heathen, and unchristian. Their preaching was said to have been "of cursing and Lyes, poisoning the souls of the people with damnable errors and heresies." An instance, quoted from a late church history,<sup>1</sup> will serve to show the meek and unresisting spirit which distinguished the Friends of that day. Although they were immovable in defence of law and justice, as was shown by their determination in resisting the oppression of Lord Cornbury and others, they were willing rather to suffer than give offence.

"Mr. Sharpe was very jealous to bring y<sup>e</sup> Quakers to stand a tryal: he carried one of y<sup>e</sup> 'Bombs' [an attack published at the time] into their meeting and read a new challenge I had sent them to answer what they had printed: but all in vain. Samuel Jennings stood up and said, 'Friends, let's call upon God.' Then they went to prayer, and so their meeting broke up." (Letter from J. Talbot to G. Keith, dated New York, Oct. 20, 1705.)

Later (1718) the General Assembly, with Col. Robert Hunter, Governor of the Province, passed an act,

"That the solemn affirmation and Declaration of the People called Quakers shall be accepted and taken instead of an oath in the usual form, and for qualifying and enabling the said people to act as Jurors, and to execute any office of trust and profit in this Province."

This occasioned a petition of remonstrance to "Her Majesty [Queen Anne], to prevent the giving her Royal Assent to so mischievous an Act"—a petition, however, of no avail; and the churchmen were forced to be "disgraced" by seeing Friends in the Jury-boxes and Law Courts.

<sup>1</sup> *History of the Church in Burlington*, by Dr. Hills, 1876.

## IV.

"The victory is most sure  
For him, who, seeking Faith by Virtue, strives  
To yield entire submission to the law  
Of Conscience."

WORDSWORTH.

The name of Samuel Jennings has been frequently mentioned. Those familiar with State history will have made his acquaintance before. He was very influential, not only because at one time Governor of the Province, but also in a private way among the citizens, and in the meetings of Friends. His coming to America was occasioned by Edward Byllinge claiming the right to govern West Jersey after having sold a large portion of the land. The Friends who were the actual owners, not caring at the time to cause a contest, submitted quietly, and Samuel Jennings came out as his deputy from his home ("Colleshill") in Buckinghamshire, 8 mo. 1680.<sup>1</sup> The remainder of his life was spent in Burlington, at his residence "Greenhill," a short distance from the town; his office stood near the corner of Pearl and Main streets. We shall have occasion to refer to it again. His death occurred in 1709, before which Friends had become independent of any deputy in his capacity. His will, after providing for his family, leaves a bequest to a very eminent member of the Society in England; it runs:—

"I give and bequeath unto my long-acquainted, worthy and endeared friend, Thomas Ellwood, of Hungerhill near Amer-sham in y<sup>e</sup> county of Bucks, in Great Britain, the sum of twenty pounds sterling money, to be paid out of my effects there to buy him a gelding, or otherwise, as he shall think fit."

Horses are also left to the trustees. The witnesses are Thomas Gardiner, Thos. Rapier, and Daniel Smith. Richard Hill, at one time Mayor of Philadelphia, is a trustee. Isaac

<sup>1</sup> See letter of Saml. Jennings to Wm. Penn on the arrival of the former in the Delaware.—*Smith's History*, p. 124.

Pennington, Samuel Jennings's eldest grandson, was grandson also of Isaac Pennington, half-brother of Gulielma Maria Springett, wife of Wm. Penn. The three families of Pennington, Stevenson, and Smith now represent the Jennings (or Jenings) family.<sup>1</sup>

There is much interesting matter yet to be gathered concerning the oldest Burlington families. These have only been in part published in the very entertaining histories of the *Hill Family*, by John Jay Smith, and the *Burlington Smiths*, by R. Morris Smith. The Journals also of Grellet and Woolman, with other biographical sketches, have made us familiar with the various important events in the lives of their subjects. This account, therefore, because not meaning to serve as a complete record of individuals, does not pretend to go into much detail, or family history, beyond what is immediately required. It aims rather to consider Burlington Meeting as a whole, and to present its doings. The inhabitants of the Quaker part of the community are already in a certain degree familiar to the local reader. Main facts are all that claim attention here, beyond such anecdotes as are unfamiliar, or may best illustrate character.

Let us for a moment imagine ourselves among those going to attend service at 8 o'clock (the hour for worship at this time on First Day eve), in the early years of the last century. Drab is, at least, with the men, the universal color. "Small clothes," low, silver-buckled shoes, broad-brim hat, and heavy cane, constitute the style of dress. Their wives come in short-waisted gowns, coal-scuttle bonnets, elbow-sleeves, fitting tightly to the arm, and mits reaching far enough up to join the sleeves. Handkerchiefs as white as snow are folded across the breast, and quiet and demure the tones in which greetings are exchanged as they enter the meeting-house yard. An occasional carriage, much on the pattern of a chest on wheels, with venetian doors, and drawn by a friendly-looking horse, discharges its freight at the gate. More frequently, the

<sup>1</sup> R. M. Smith, in *Burlington Smiths*. For official acts of Samuel Jennings see *New Jersey Archives*; also, *Smith's History*.

country Friends arrive on horseback, the wife on a pillion behind her husband, who shakes his head, as some youth, in whom young blood will stir itself, canters gaily past. The gate on the main street in front of the hexagonal meeting house was the spot at which those who did not walk were obliged to dismount. A row of stables stood along the north wall; there was no side-entrance until the erection of the present building in 1784. Friends, as we have seen, were obliged to travel long distances. There is a notice of ten men from Burlington and ten from Salem having shortly before been appointed to clear a public road at the people's expense.<sup>1</sup>

Frequent mention occurs in the minutes of "our meeting house on Broad St." This was an ordinary dwelling, purchased and used by Friends as a meeting-house. It stood on a lot situated just above Stacy, on the north side of Broad Street, adjoining that on which the Baptist church now stands. References are confusing in the various minutes. A piece of ground next above was afterward (1784) bought by Friends, and the whole sold (1792), when it became needful to erect a new school-house for the Preparative Meeting.<sup>2</sup> In regard to Main Street, there is a reference to the "great" or "new" meeting house in 6 mo. 5, 1706, when the floor was ordered mended, and a committee appointed to "get convenient seats in gallery for the Yearly Meeting, and also get a little gallery for the public women friends made before the General Meeting." This hexagonal structure stood probably some feet below the present house, and back of it. In digging a recent grave the workmen disclosed portion of a thick foundation wall, near the brick one on the north side of the graveyard; this is supposed to have been part of the original meeting-house. The magnificent twin sycamores (or button-woods) which are known to be fully two hundred years old, and are yet standing in a green old age just behind the present house, stood then with their branches close to the quaint little steep-roofed, six-sided affair, which in our eyes, at this

<sup>1</sup> Smith.

<sup>2</sup> See page 373.

later date, will suggest a "steeple house" in spite of ourselves. Friends had not quite freed themselves from the idea that a house for God's worship must have a higher roof than those about it. Hence the first meeting-house in Burlington boasted a superstructure that, whether they called it "observatory," "ventilator," or "chimney," must at least to the "world's people" have suggested a steeple.

"Ye 7 of y<sup>e</sup> 7 mo. 1701. This meeting taking into consideration y<sup>e</sup> late Riott of breaking up y<sup>e</sup> prison doors in y<sup>e</sup> doing of which were severall y<sup>t</sup> goos under y<sup>e</sup> denomination of Quakers, whereby a scandal is brought upon our Holy Profession, therefore y<sup>e</sup> meeting orders y<sup>e</sup> Friends appointed by y<sup>e</sup> particular meeting to inspect into disorders y<sup>t</sup> they speak to every ofender they know y<sup>t</sup> belongs to their meeting in order y<sup>t</sup> they give satisfaction to y<sup>e</sup> Governor and Friends."

This was in consequence of a riot caused by some dissatisfied people who, refusing to pay the taxes levied by the Government, and paid by the majority of loyal citizens, created a disturbance on the 18th of 3 mo. (1701), when some eighty rioters forced open the prison doors, and rescued two of their number, who were under confinement for refusing to find surety for their good behavior in future. The number of Quakers in the town, in a petition to King William III., is referred to as being the reason that the disturbance was not more promptly suppressed—"many of the Inhabitants of that Towne are such whose Religious Perswasions will not suffer them to bear Armes."<sup>1</sup>

Here follows an extract from the Quarterly Meeting minutes which is of much historical interest. It will explain itself. The following acknowledgment was sent, as appears, to Philadelphia Monthly Meeting, then belonging to Burlington Quarter:—

"At y<sup>e</sup> Quarterly Meeting of Friends held at the house of William Beedle y<sup>e</sup> 22 of y<sup>e</sup> 12 mo. 1702. . . . .  
This day a paper of acknowledgment signed by James Logan was read in this meeting & was thought convenient to be recorded here.

<sup>1</sup> *New Jersey Archives*, vol. ii. p. 379.



To Friends of the Monthly Meeting met at Philadelphia, this 25 of y<sup>e</sup> 10 mo. 1702. Whereas, upon provocation given by Daniel Cooper of West Jersey injuriously (as was judged) to our proprietary's right and contrary to authority, invading in the 5 mo. last one of the reed Islands of Delaware over against this city, I undertook to go over to y<sup>e</sup> said Island to divert him from proceeding in his design accompanied with the Sheriffe of Philadelphia who hearing of an opposition designed, took with him some other persons with fire-arms for the greater awe of such as should attempt to oppose. And whereas occasion has been, or may be, taken from the said arms being carried in my company to reflect not only upon me as concerned for the Proprietary but also upon the profession of God's truth owned by and amongst us, I do therefore in a true sense of the inconveniences that have naturally ensued from the said action and its contrariety to the said Profession heartily regret my complying with or being in any wise concerned in that method which ministers such occasion and do in sincerity declare that could I have foreseen the ill consequences of it I should have by no means have engaged in it. Hoping and earnestly desiring that it may Please God the author of all good counsel and direction so to enlighten my understanding by his spirit that I may avoid not only all such occasions, but all others that by being contrary to his divine will may minister offence for the future.

JAMES LOGAN."

The records of Burlington Monthly Meeting, 6 of 8 mo. 1703, contain this statement:—

"John Humphiers complains on John Woolman for not making up his fence whereby he is damaged on cretuers [creatures] on his corn. John Woolman promises to make up his fence as soon as conveniently he can, and to pay what damages his neighbors shall award him."

This John Woolman was an ancestor of the famous minister of that name.

In the following year, all public meeting-houses were ordered recorded in the archives of the Province. They were carefully named by the meetings where they were owned, and on the 28 of 6 mo., same year, a full account of deceased Friends since the settlement of Burlington was forwarded to the Yearly Meeting, whose minutes, however, fail to give

the list. It seems that the Yearly Meeting of London requested those in America to forward the names of deceased Friends, and the action of Burlington Yearly Meeting was in response to that request.

23 of 11 mo. 1704. "Friends: whereas I was charged in the face of the meeting by Restore Lippincott that I pulled off my hat when John Langstaff was buried is not true. I have many witnesses to the contrary. . . . Thomas Atkinson."

Further on we find (6 of 6 mo. 1705):—

"Whereas some time since there was a paper sent in by Tho. Atkinson that Restore Lippincott charged him falsely in the face of the meeting with pulling off his hat att the time of John Langstaff's funeral whilst the priest was speaking for which at our last meeting some Friends were to speak to Restore Lippincott to be at our last Monthly Meeting to answer to itt for himself, and he making it appear by several evidences to be true, it is this meeting's Judgment that Restore Lippincott did not accuse Tho. Atkinson falsely."

In 1704-5 Friends held their meetings for Springfield at the house of Restore Lippincott during the cold weather, the meeting considering the "badness of the way" in going to the usual house.

11 mo. 24, 1704 (adjourned from previous day). Four young men (Joseph Endecote, Wm. Petty, Jr., Richard Eayre, and Jacob Lamb) make an acknowledgment for carrying arms, upon a rumor reaching them that the French were at Cohacksink: they proved to be Spanish and Indian runaways from a vessel on the river. The young men declared,

"That it seemed best for those that had guns, to take them, not with a design to hurt, much less to kill, man, woman or child; but we thought that if we could meet these runaways, the sight of the guns might fear them."

"From our Monthly Meeting held at Burlington y<sup>e</sup> 1<sup>st</sup> of y<sup>e</sup> 11 mo. 1704, and continued by adjournment til y<sup>e</sup> 25 of y<sup>e</sup> same.

To all captains and other military officers concerned—  
whereas:

*For Burlington.*

Peter Tretwell,  
 Tho. Gardiner,  
 Tho. Raper,  
 William Gabitas,  
 Sam'l Furniss,  
 Isaac Mariott,  
 Peter Hearon,  
 Daniel Smith,  
 Thos. Scattergood,  
 Tho. Smith, Jr.  
 John Smith,  
 Francis Smith,  
 Natth. Pope,

John Carlyle,  
 Sam'l Lovett,  
 Joshua Tomkins,  
 Richard Cowgill,  
 Henry Wilson,  
 James Sarterthwaite,  
 Isaac De Cou,  
 Nathan Allen,  
 Benj. Furniss,  
 Edward Hardman,  
 Jonathan Lovett,  
 Barnet Laine,  
 Tho. Wetherill,

Robt. Tullis,  
 Jno. Petty,  
 Tho. Framton,  
 Sam'l Mariot,  
 John Barten,  
 Solomon Smith  
 Benj. Woolcott,  
 Tho. Fenton,  
 Tho. Chipman,  
 George Parker,  
 Sam'l Smith,  
 Joseph Smith.

*For Wellingborrou.*

John Fenimore,  
 Robt. Lucass,  
 Richard Fenimore,  
 John Simons,  
 Tho. Lippincott,

Samuel Eves,  
 Benj. Eves,  
 Isaac Evans,  
 John Harvey,  
 Daniel Eves,

Tho. Eves,  
 Natt. Paine,  
 Joseph Fenimore,  
 Charles French.

*For Northampton.*

John Antrim,  
 William Stevenson,  
 Natt. Cripps,  
 Henry Burr,  
 Robert Harvey,  
 Josiah Southwick,  
 Joseph Parker,  
 Edward Gaskill,  
 John Antrim, Jr.  
 John Powell,  
 Josiah Gaskill,  
 Sam'l Lippincott,  
 Richard Browne,  
 Tho. Briant, Sen.,  
 James Lippincott,

James Antrim, Jr.  
 Isaac Horner,  
 Tho. Briant, Jr.  
 Tho. Garwood,  
 Richard Eayre,  
 Tho. Furniss,  
 James Shinn,  
 Matthew Worick,  
 Thos. Bishop,  
 John Wills,  
 Joshua Humphries,  
 John Woolman,  
 William Haines,  
 John Harvey, Shoemaker,  
 Tho. Stoaks, Jun.

Richard Pearce,  
 Joseph Endecott,  
 Sam'l Gaskill,  
 Restore Lippincott,  
 Sam'l Lippincott,  
 Wm. Parker,  
 William Petty,  
 Joseph Davenish,  
 Tho. Haines,  
 Robert Hunt,  
 Jacob Lamb,  
 Zach. Roswell,  
 James Buchanan,

*For Mancefield.*

John Brown,  
 William Pancoast,  
 James Antrim,  
 Edward Barton,  
 Robert Ganeton,  
 Robert Smith,  
 Joseph Jones,

Michael Buffin,  
 Jonathan Woolston,  
 Daniel Hall,  
 Sam'l Gibson,  
 James Jilkes,  
 John Smith,

Isaac Gibbs,  
 Sam'l Woolstone,  
 Benj. Scattergood,  
 Joshua Smith,  
 William Foster,  
 Edward Baulton.

For Chester and Eversham.

John Hollinshead,	John Eves,	Tho. Paine,
William Hollinshead,	John Hackny,	William Hackny.
John Gosling,	Anthony Fryer,	

Did att our last Monthly Meeting appear declaring that they were of y<sup>e</sup> Society of y<sup>e</sup> people called Quakers & that for conscience sake they could not bear nor use arms to y<sup>e</sup> destruction of y<sup>e</sup> lives of men, and being willing to receive y<sup>e</sup> benefit of y<sup>e</sup> favor expressed to y<sup>e</sup> said People in an Act of Assembly lately made & published att Burlington entituled an Act for settling the Militia of this Province; pursuant to the requirings of y<sup>e</sup> said Act, they do request of us that we would certifie that they were of the People called Quakers: and though most of them were well known to us, yet that we might act with more care and caution therein, we did appoint certain persons to make particular enquiry into their Behaviour & uppon such Enquiry made, we do not find any Reason to Deny them their request as aforesaid.

These are therefore to certifie that the persons above named are of y<sup>e</sup> Society of y<sup>e</sup> People called Quakers, & were so at y<sup>e</sup> time of y<sup>e</sup> making of y<sup>e</sup> said act.

Signed in, & by order of, y<sup>e</sup> said meeting.

For Burlington, by

John Brown,	Joshua Humphrey,	Tho. Eves,
Sam'l Furniss,	Samuel Jennings,	John Butcher.

For Springfield, by

Samuel Jennings,	Peter Fretwell,	John Brown,
Joshua Humphrey,	Thomas Eves,	Thos. Gardiner.

For Willingborrou, by

Samuel Jennings,	Dan'l Smith,	Joshua Humphrey,
Tho. Gardiner,	Peter Fretwell,	Tho. Raper.

For Northampton, by

Sam'l Jennings,	Tho. Eves,	Tho. Raper,
Peter Fretwell,	Tho. Gardiner,	Daniel Smith.

For Mancefield, by

Sam'l Jennings,	Tho. Eves,	Tho. Raper,
Peter Fretwell,	Tho. Gardiner,	Joshua Humphrey.

For Chester and Eversham, by

Sam'l Jennings,	John Brown,	Joshua Humphrey,
Tho. Gardiner,	Peter Fretwell,	John Butcher."

The above minute appears without further explanation than that which it contains in itself. There must have been ample cause for such action in the condition of the Province and the occasional presence of the much-dreaded French. As it was, more than one Friend was obliged to confess having "taken up arms" for one cause or another.

We now come to the first mention of a school kept in Burlington. It occurs in minute of 7th of 11 mo. 1705:—

"It is the request of some Friends of Burlington to this meeting that they may have the privilege of allowing a school to be kept in this meeting-house in Burlington, which request is answered by this meeting."

There is no evidence of the master's name, nor where the majority of scholars came from, though there was evidently a large number of families in Burlington; in fact, as before stated, it was almost altogether a Quaker settlement.

In 1706 several young men "hear the priest."

In 1709 Jonathan Lovett determines to join the church, and is "sprinkled."

In 1711 (17 of 3 mo.) money was raised to help Boston Friends build their meeting house. Friends from each particular meeting were appointed to receive subscriptions, and the same was ordered forwarded to Samuel Carpenter, 6 of 6 mo.

In 1711 there began to be a movement toward changing the Yearly Meeting to Philadelphia, which, with its growing prosperity, numbered many Friends among its inhabitants and claimed the right of holding the annual assembly within its own limits. The time had not yet come however, and the record speaks for itself:—

"At our Monthly Meeting y<sup>e</sup> 7<sup>th</sup> of the 11 mo. 1711. The minute of the Yearly Meeting was read at this meeting in Relation to Removing of y<sup>e</sup> Yearly Meeting to Philadelphia, which this meeting are all in general against, but would have it kept in its common course as it hath been used & in y<sup>e</sup> same plans and y<sup>e</sup> same time both as to worship & Business & with the same authority as formerly."

1 mo. 5, 1716-17, a minute states that a subscription paper was started at that meeting to build a new house for the ser-

vice of the Yearly Meeting. The Committee appointed continued a year and nine months, when, 4 of 9 mo. 1717, the amount raised was reported in the following list, chiefly valuable as showing the comparative size of the meetings:—

	£	s.	d.
Burlington . . . . .	84	8	9
Springfield . . . . .	21	4	0
Northampton . . . . .	10	10	0
Mount Holly . . . . .	10	14	0
	£126	16	9

There is no very clear statement of the fact that a meeting house was finally built at that time, but the following minute from the Quarterly Meeting of 2 mo. 27, 1792, would seem to have been so interpreted by Bowden. Sixteen years before (in 1700) the Monthly Meeting records speak of a meeting house on Broad Street, which we incline to believe was not originally built by Friends, but adapted to their use.<sup>1</sup> The minute is as follows:—

“In respect to the Meeting house and Ground on the North side of Broad Street, in Burlington.

We find that Thomas Wetherill by Deed dated the 16<sup>th</sup> of the 3<sup>d</sup> Month 1716, in Consideration of the Sum of Ten Pounds, conveyed to Four Friends the said Lot, being 60 Feet square to hold &c . . . without pointing out any particular use.

And it appears by a report last Quarter, that in 1779, liberty was given to the Preparative Meeting of Burlington to repair the House on the said Lot for the use of a School to be kept up by them conformable with the Recommendation of the Yearly Meeting; and in 1780, further liberty was given to make two Lodging Rooms in the chamber; all of which has been done by that Preparative Meeting at a very considerable Expence, and used to accommodate a School-Master.

Committee to investigate { JOHN HOSKINS,  
DANL SMITH,  
JOHN COX, JUNR.”

During this time, it must be remembered, the inclination was varying in regard to a permanent transfer of the Yearly

<sup>1</sup> See page 366.

Meeting to Philadelphia. This was finally done in 9 mo. 1760; for many years before, it was held at the two places alternately. From 1685 until 1760—a period of 75 years—this had continued uninterruptedly. The change from 6th to 9th month took place in 1755; from this to the 4th month (which is the present time) in 1798.

1 of 2 mo. 1723, a subscription paper was started to aid Friends who had suffered “great loss by fire in Bristol.”

23, 11 mo. 1725, a charitable contribution was recommended for John Hanson, whose wife, four children, and servant were taken captives by Indians in New England. £11. 4s. were collected toward their ransom.

4 of 9 mo. 1728, William Foster was disowned for “killing his neighbor’s tame deer, concealing the fact, and putting it to his own use.”

Friends were also at the same time desired to examine into the “remarkable passages of our Friend Tho. Wilson, who travelled among us in Truth’s service.”

In 1723 it was “considered how the little meeting house might be enlarged,” the book of discipline was ordered distributed, and “read twice yearly” (in meetings). A General Meeting for worship was held Yearly at Egg Harbor. Established in 1726, it was for some years held regularly at that place.

There was an astonishing number of marriages during these early years of the Monthly Meeting. The minutes are monotonous in their continuous recital of couples who went through the trying ordeal of “passing meeting” twice before they could accomplish their object. They were required to inform the meeting of their intention on the first of these occasions, and on the second to declare themselves “still of the same mind,” and desire Friends’ consent. The second of these appearances is now no longer required, and the information may be given in writing.

The Quarterly Meeting minutes state that in 1729 a Petition was sent to the Assembly concerning the bad effect of Fairs, and desiring a remedy. These Fairs were among the

important occurrences in Burlington's annual history.<sup>1</sup> They were held four times a year in the town, when people from far and near not only came to do their purchasing of what wearing apparel they did not make themselves, and of household articles, but to learn the news. There was comparing of notes about Provincial matters, and the Governor's administration; the crops and trade; the compounding of recipes, and preparation of "simples:" who was born, and who dead; whose son had taken up arms and was "training;" and whose daughter had married out of meeting and joined the "world's people." So great an affair was this annual trading-time, that, when Monthly Meeting fell on that day, for a number of years it was invariably adjourned until the Fair was over; the young Friends were particularly enjoined to observe great discretion in regard to behavior and apparel, remembering the Profession which they made as Quakers before the world. The first minute in regard to the matter is under an early date:—

"At our Mens Monthly Meeting held att our Meeting House Burlington, y<sup>e</sup> 4<sup>th</sup> of y<sup>e</sup> 8 mo. 1697. Ordered at this meeting that our next Monthly Meeting be deferred one week longer than the usual Day because the fair falling on that Day the Meeting should be."

Later, 1 of 9 mo. 1714:—

"And by reson the publick faire being this day and many friends having much business so as they cannot well attend the Meeting. It was thought necessary to ajorn y<sup>e</sup> said Meeting to the next second day following being the 8<sup>th</sup> day of this Instant."

" . . . that the Proprietors of West Jersey may hold . . . Markets in every Week, for ever on Monday, Wednesday and Friday at Burlington in West Jersey, and four Fairs in every Year, these to begin the [ ] Monday in the Months of [ ] and each Fair to continue Six Days."—"Memorial" to the King, dated "August 12th, 1701."—*N. J. Archives*, vol. ii. p. 406.

The Proprietaries in 1683 instructed Gawen Lawrie to appoint Fairs "as soon as may be," and in the year 1686 "Wednesday in the week" was made market day by the Assembly. The semi-annual Fairs were held in 5th and 10th months. In 1718 there were two market days in the year, a custom continued in a general way until the Revolution.



The Quarterly Meeting of Burlington having desired information of Philadelphia on the subject, that Yearly Meeting advises none of its members, in marrying, "to approach nearer in kindred than what is agreed on and restricted by the church of England, as appears published in print in a table inserted in divers Bibles."

"Att our Monthly Meeting at Burlington y<sup>e</sup> 7<sup>th</sup> of y<sup>e</sup> 12<sup>th</sup> mo. 1731. The Friends appointed to attend the Quarterly Meeting are Daniel Smith Matthew Champian and Thomas Scattergood Edward Bartin, William Coate and Nathaniel Cripps, which Friends are to report y<sup>e</sup> state of this Meeting: that Friends are in love & unity and that meetings are generally kept to and the Discipline is put in practice in good degree. And as to the ministry, those that appear amongst us in publick are generally well received, Their Testimony being sound & edifying & are in love and Unity one with another & diligent in attending meetings."

At this date, and for many years after, as many as thirty or thirty-five Representatives were usually sent from Burlington Quarterly Meeting to attend the Yearly Meeting.

## V.

"The very garments of a Quaker seem incapable of receiving a soil; and cleanliness in them to be something more than the absence of its contrary. Every Quakeress is a Lily: and when they come up in bands to their Whitsun conferences, whitening the easterly streets of the Metropolis, from all parts of the United Kingdom, they show like troops of the Shining Ones."—LAMB.

On the quiet evening of almost any summer's day one might have strolled down the main street of Burlington and seen many of these Quaker "Lilies" presiding at the tea-table, which, according to the custom of that early day, was spread on the front piazza, if, indeed, the house boasted porch or stoop, and, wanting that, beneath some shade tree before the door. How must we mourn the death of that ancient, hospitable custom; when the "Lord of the Manor," as well as the most humble householder in town, sat in the open air, chatting with his neighbor, as each sipped his English tea, over which, as yet, no Boston parties had been held. Then they did not slink into dingy, back, north-side dining-rooms, and turn away the beggar from the door; but one could even run across the way at tea-time and exchange a bit of gossip, which only needed the stimulus of the mistress's voice to set it going down the street; and few souls, at that hour at least, could go hungry away from the door. True, there may have been some inconveniences about all this; but we cling with a certain loving reverence and fond indulgence to the manners and customs of our ancestors.

Burlington by this time had changed its aspect, and begun to wear an air of prosperity and comfort. The grassy streets were now broad, well-trodden highways; large mansions of

stone and brick had supplanted the early log huts of a half-century before; and the merchants of the place were sending vessels—those of four hundred tons burden being ample ships in those days—to the West Indies, with which our ancestors at one period drove a lively trade. Owing, of course, to the utter separation of the colony during its early years from all outside interests, there were many intermarriages among the people. Many of these old Burlington families are still on their native ground, though dwindling gradually away with the lapse of time. Among the old family mansions, with which Burlingtonians are familiar, is that built by Daniel Smith (whose name has already appeared in these pages) early in the eighteenth century, at the corner of Broad and High streets, now transformed into a store. The initials of Daniel and his wife Mary are in the gable end of the house [D.<sup>s</sup> M.] with date 1733, which we are told by one of the family is an error, the actual date being much earlier. It is, very likely, a bungling restoration of 1703. The residence of Samuel Jennings at “Green Hill,” three and a half miles out of town, also remains, being now used as a farm-house. His initials are cut on one of the doors. The house of Nathaniel Coleman, silversmith, on High Street, was altered in 1865. The weather-vane, which was then taken down, bore date 1722, and is now in possession of the Historical Society of Pennsylvania. The house on the corner of High and Union streets, occupied by the late William J. Allinson, is another old building, as the date (1731) on the gable testifies. Just opposite stood (until 1840) the old market-house in the middle of Union Street, built in 1794.

In regard, however, to the meeting in Burlington, we must allow the minutes to tell their own story. No one is now living who can cast any light on the causes or effects of the meeting’s action, beyond what we learn from their statements. There were no very stirring events at this time.

In 6 mo. of 1788 a committee was appointed to “get the meeting-house repaired, and also get the horse-block *repaired with a new one.*”

5<sup>th</sup> of 9 mo. 1739. "A motion being made that a lot of land in this town adjoining the burying-ground, belonging to Simon Smith, is to be sold, therefore this meeting appoints Ebenezer Large, Richard Smith, Sen., and Richard Smith, Junr., to inquire concerning the price, and likewise into this meeting's stock, to see if money can be spared to purchase the same, and report to next meeting."

3 of 10<sup>th</sup> mo. 1739. "The affair relating to the lot of land belonging to Simon Smith being resumed, the friends appointed to treat with Simon's attorney report, that they have treated with him about it, and have brought him to such terms as this meeting approves of, viz. as to the price of £37, and the same three Friends are desired to get it accomplished, and to get a deed made for it, to Richard Smith, Junr., Danl. Smith, Junr., Robert Smith, Joshua Raper, Joshua Barker, and Joseph Burr, in behalf of this Meeting, and the money to be paid out of this meeting's stock."

7 of 2 mo. 1740. "As Richard Smith and Thomas Scattergood were formerly appointed to take care of the meeting-house fences in Burlington, that appointment is now revived, and the said friends are desired to repair the fences as they shall from time to time see occasion, and endeavor to get the new purchased land made level."

This lot is now occupied by the horse-sheds, which are on what was Simon Smith's ground.

2<sup>d</sup> day of y<sup>e</sup> 4<sup>th</sup> mo. 1740. "A minute came from our last Quarterly Meeting to this purpose, that considerable progress is made toward the reparation of the meeting-house that was burned in Burlington, and that there is occasion that money be speedily raised to pay for the material and workmanship in order that the same may be completed."

What had been the cause of the accident we are left to conjecture; it is likely that the one on Broad Street is meant, although the Quarterly Meeting having so much care in the matter points toward the larger one on High Street, owned by that meeting. The close of the next month's transactions is one instance of their adjournment on Fair-day, alluded to before:—

"It being considered that the fair, which is usually a throng, hurrying time, falls out at the time that the next Monthly Meeting should be of course, therefore this Meeting adjourns till the second second day in next month."

5<sup>th</sup> day of 11 mo. 1740. "The Friends appointed to collect the money for the repair of the Meeting-house report, it is not quite finished. The further consideration of the divers things recommended by the Yearly Meeting is still referred, by reason this Meeting is very small and the weather extreme cold."

4<sup>th</sup> day of 8 mo. 1741, "Ebenezer Large offers to repair the Fences belonging to the Meeting's land adjoining the Great Meeting-house in Burlington and to pasture any travelling Friends' Horses there, and to give Twenty Shillings in Money on Consideration that he have the rest of the Pasturage for this Year for his own Creatures, and to have the Fences in repair, which this Meeting agrees to."

On the 5<sup>th</sup> day of 8 mo. 1741, meeting adjourned on account of the fair, which is the last instance of that occurrence on the records.

5<sup>th</sup> day of 2 mo. 1742. "William Petty is appointed to be grave-digger for friend's burying-ground in this city."

In 1744 Friends "impowered the overseers to give liberty for any corps to be interred in [their] burying-ground which they shall think proper."

6 of 4 mo. 1743. "This meeting lets the graveyard to Ebenezer Large for the remainder of the summer for 10 shillings."

2 of 2 mo. 1744. "The friends appointed to have the oversight of the Meeting held in a School-house near Caleb Shreve's for the winter quarter report that it hath been reputably attended."

For a number of years this winter meeting was continued for accommodation of Friends who found it too far to travel to Burlington in inclement weather. This small structure was of logs. This same building is referred to by a recent writer quoting from the journal of Ephraim Tomlinson, who says in an entry:—

"20<sup>th</sup> day of 6 mo. 1771, I was at the marriage of my son-in-law John Gardiner in the log meeting-house hard by Julytown."

4<sup>th</sup> of 12 mo. 1744. "Thomas Wetherill and Daniel Smith are desired to have the care of the Meeting's lot of

Now Juliustown, named from Julius Evans. (Barber and Howe.)

ground lying on Broad St. and to let the same for a term not exceeding seven years in the best manner they can for the advantage of this Meeting."

2<sup>d</sup> of 10 mo. 1745. "The clerk is desired to Inquire into the Number of Books belonging to this Meeting, viz., George Fox's Journal, Doctrinal Works, and other books and papers belonging to this or the Quarterly Meeting, receive them into his possession and report to next meeting."

The meeting for Sufferings in London had printed, in 1745, a "sett of Bookes" (what works does not appear) and the clerk of the Monthly Meeting was directed to secure copies for distribution in Burlington. The minutes from 3<sup>rd</sup> of 1<sup>st</sup> mo. 1745-6, to 7<sup>th</sup> of 5 mo., same year, are wanting.

In 1748 copies of the discipline were delivered to the overseer of each particular meeting, with directions to have them read at the close of some First day meeting, and retain them for use as occasion required. About the same time the "Fellowship" Fire Company gained permission to erect a small house or shed of frame on the Meeting's premises for the use of their engine. The building was to stand until the ground was required for other purposes, when they agreed to remove it. Tradition says this was on Wood Street, although nothing is positively known.

1 of 8 mo. 1750. "The friends appointed to read that part of the Discipline relating to Horse-racing, at the close of the several particular meetings belonging to this Monthly Meeting, mostly reported the service performed; and it is now ordered that the same friends do, at the close of their several First day meetings previous to our next Monthly Meeting, read the *whole book of Discipline*."

In 1751 the Yearly Meeting recommended Friends to consider the subject of establishing schools in the country. Burlington Monthly Meeting 1 of 5 mo. 1751, records:—

"The committee to consider that part of the Extracts relating to providing ways & means for the promotion of Schools among Friends reported that pursuant to their appointment most of them met and upon the whole are of opinion that tho' it is very probable measures may hereafter be fallen upon to effect this good purpose within the verge of

this Meeting, yet Friends are not fully prepared for it at present."

3 of 3 mo. 1753.<sup>1</sup> "The weighty affair of visiting Families having been often recommended by our Yearly Meeting, & some Friends of this meeting moving it here, it was considered of and at length concluded and desired that Josiah Foster, Peter Andrews, Joseph Burr, Sarah Haines, & Margaret Butcher do join in that Service and visit the families of this monthly meeting."

3 of 12, 1758. . . . "Monthly Meeting's Quota to Yearly Meeting £10 .. 12 .. 6. The Books printed at cost of the Yearly Meeting should be distributed among the particular meetings in proportion to the above Quota, viz: suppose 106 Books be distributed.

Burlington	.	.	.	.	.	.	.	.	34
Mt. Holly	.	.	.	.	.	.	.	.	27
Mansfield	.	.	.	.	.	.	.	.	14
Upper Springfield	.	.	.	.	.	.	.	.	10
[R] Ancocas	.	.	.	.	.	.	.	.	11
Old Springf'd	.	.	.	.	.	.	.	.	10 <sup>ns</sup>

The time for holding meetings was on First day, at nine in the morning, and at two in the afternoon, as an early minute states. Eight P. M., however, soon became the hour, when the afternoon meeting was dropped. In 1742 women Friends requested the meeting to resume the afternoon gatherings for the summer. The time after this varied from year to year, according to circumstances, but up to the year 1874 there was always a second meeting on First days.<sup>2</sup>

3 mo. 1<sup>st</sup>, 1756. "The Meeting being informed that the Grave-stones now standing in Burlington Burial Ground have given uneasiness to divers Friends, Joshua Raper & Joseph Noble are appointed to examine the Discipline in that respect and bring a copy thereof to next meeting."

<sup>1</sup> The change of style in reckoning time occurred after 2 of 9 mo. 1752, that being the last day of O. S. The following day was numbered 14th instead of 3d, and the legal year began on New Year's day instead of 25 of 3 mo. This must not be forgotten in referring to the minutes.

<sup>2</sup> Kingwood was for many years a part of Burlington Quarterly Meeting. In 1786 it was attached to Shrewsbury. The chief value of the above table is in showing the proportion of members in each place.

<sup>3</sup> In 1765, according to Smith, there were in Burlington County "fifteen places of worship owned by Quakers, two Episcopalian, one Baptist, one Presbyterian."

From the above, and the following, it seems that the gravestones, even though inconspicuous, gave trouble by their presence to some Friends. The subject seems to have received discussion at several monthly meetings. Finally it appears:—

5 mo. 3<sup>rd</sup>, 1756. "The Friends appointed relative to the removal of the grave-stones, reported that they are not yet all removed; they are therefore desired to continue their care. . . . This meeting now appoints a Meeting of Ministers and Elders to be held Quarterly at Burlington every Seventh day immediately before the Monthly Meeting next preceding each Quarterly Meeting; to begin at Two o'clock in the afternoon, agreeable to the advice of the Yearly Meeting."

6 of 11 mo. 1758. "It would be more generally agreeable to Friends of this meeting, if we were obliged to send particular answers to the Queries only once a year, and that to be to the Quarter next preceding the Yearly Meeting, and that then the answers be more explicit & particular than they usually have been. It is now agreed that this minute go up in our report, to be considered at the Quarterly Meeting."

5 of 10, 1761. "Joseph Noble & John Hoskins are desired to get a window put in the little meeting-house in Burlington, and the Treasurer is directed to pay the charge."

1 of 8 mo. 1763. "Our Friend John Woolman being returned from his visit to some religiously disposed Indians up Susquehannah, informed the last meeting that he was treated kindly and had had satisfaction in his visit."

7 of 12 mo. 1767. "A proposal [was made] to reprint the greater part of the works of Wm. Penn, . . . to consist of about 860 pages in folio."

6 of 2 mo. 1769. "Our Friend George Dillwyn having for some time past appeared in Public Testimony in our meetings, and it being now proposed to Recommend his having a gift in the Ministry . . . the meeting recommendeth him accordingly."

<sup>1</sup> First query directed to be read by Yearly Meeting, 1755. "Are all our religious meetings for worship and discipline duly attended? is the hour observed? and are Friends preserved from sleeping or any other indecent behavior, particularly from *chewing tobacco* and *taking snuff*?"

<sup>2</sup> In 1761 at an Indian town named Wehaloosing, two hundred miles above Philadelphia, he had a meeting with the Indians. The visit to Wyoming, etc., in 1763 is noticed at length in the *Journal* of J. Woolman, p. 185.



VI.

"O spirit of that early day,  
So pure and strong and true,  
Be with us in the narrow way,  
Our faithful fathers knew!"

WHITTIER.

An Indian conference was held at Burlington, 8 mo. 7th, 1758, in consequence of disturbances among the Mimicsinks and neighboring tribes.

In a second conference held at Easton, Pa., in 10th month of the same year, deeds were obtained by which the Indians, for the sum of £1000, surrendered all claims on lands in New Jersey, with the exception of a small reservation in Burlington County. This they held until 1832, when the Legislature bought the remnant of land for £2000. The citizens of New Jersey have thus reason for gratification that the claims of the original owners of the soil have been settled with justice.<sup>1</sup>

There existed at this time in a flourishing condition a society known as the "New Jersey Association for helping the Indians," the constitution of which had been drawn up by Samuel Smith in 1757. Persons not Friends were excluded.<sup>2</sup> It did effective service in a field which Friends have always taken as their especial province for philanthropic work in America. Samuel Smith, one of the leading spirits in this enterprise, is well known as the author of his now rare history, from which much information here set forth has been derived. It was printed in 1765. The press of James Parker, King's Printer, was brought from Wood-

<sup>1</sup> Barber and Howe's *Historical Collections of New Jersey*.

<sup>2</sup> The names of the original members are as follows: Daniel Smith, Samuel Smith, John Smith, Joshua Raper, Joseph Noble, Edward Cathrall, William Henlings, Elizabeth Smith, Richard Smith, Thomas Wetherill, Wm. Hartshorne, Jonathan Smith, John Hoskins, Hannah Hartshorne, Daniel Smith, Jr., Seamon Rodman, Samuel Rodman, Patience Clews, John Woolman. The tribe, to which the energies of the society were mainly devoted, was that of the Delaware (Lenni Lenape) Indians.

bridge to Burlington for the purpose, and set up in the office formerly belonging to Samuel Jennings on Main Street above Pearl; it was afterward taken back again. The little English-brick building, where the work of publishing was done, was the spot also where the first continental money for the Province of New Jersey was printed. It became later the office of Isaac Collins, who (1770) succeeded J. Parker as King's Printer. It was torn down in 1881. The story of his coming to Burlington is too well known to need repetition. John and Samuel Smith, to whose influence as members of the King's Council Isaac Collins was chiefly indebted for his preference to the above position, were prominent land owners of the town. The former married Hannah Logan, daughter of James Logan, Justice of Pennsylvania and secretary to William Penn. A curious acknowledgment of his has already appeared in a previous chapter. John Smith is also he of whom the story is related that he clapped his night-capped head out of the window and bought Franklin Park, Governor Franklin's country residence, in order to silence the bellman, who, in the early morning hours, disturbed his slumbers by clamorously advertising its sale. No doubt the idea was not a new one to him; but the story is vouched for by several authorities.

It is interesting to remember that the chief means of transportation from Philadelphia to New York was by way of Burlington, through which most of the Friends passed in travelling north and south.

Before 1675 (when the Legislature adopted regulations for the opening of highways) the only road laid out by Europeans in the limits of New Jersey was that used by the Dutch in their communications between New Amsterdam and the Delaware settlements.<sup>1</sup> This road ran from near Elizabethtown Point to the present site of New Brunswick. Forging the Raritan at that point, it continued direct to the Delaware above Trenton, and was known as the "Upper Road," to distinguish it from the "Lower Road," which

<sup>1</sup> Barber and Howe's *Historical Collections of New Jersey*.

branched off about five or six miles from the Raritan, made a sweep to the east, and struck the Delaware at what is now Burlington. So late as 1716, these highways were only passable for horsemen and pedestrians. Innkeepers at several points *en route* are referred to in 1695, and the sum of £10 annually was appropriated to the repair of this main avenue of communication between New Amsterdam and Pennsylvania. This "Lower Road" was the original Indian trail over which George Fox and George Whitehead travelled to the Delaware, crossing from Burlington to Bristol in a small canoe, and swimming their horses after them. All mails were at this time of course carried on horseback. Up to 1732 none were established south of Philadelphia, and for several years afterward Perth Amboy and Burlington were the only post-offices in New Jersey. From 1754 to 1773 Dr. Franklin was postmaster-general. Dismissed by the British government at the Revolution, he was speedily restored by the Continental Congress.

In the year 1707 a "waggion" ran fortnightly between Burlington and Amboy, with a fixed tariff of rates. There was some expression of dissatisfaction, as it was deemed a "monopoly of trade." Lord Cornbury, who had viewed the establishment of such a line with favor, replied to a remonstrance, saying, "The settling of this waggion is so far from being a monopoly, that by this means, and by no other, a Trade has been carried on between Philadelphia, Burlington, Amboy, and New York, which was never known before." In 1751 a boat was advertised to leave "Crooked Billet Wharf" in Philadelphia once a week for Burlington, whence a "stage wagon with a good awning" ran to Amboy, and passengers were "entertained" at the house of Obadiah Ayres. The boat possessed numerous attractions; among them a "commodious cabin, fitted up with a tea-table and sundry other conveniences." They claimed to make the journey through to Amboy in twenty-four or thirty hours less time than by any other line! Later (1765) a second line of stages was set up at Philadelphia, to start twice a week and go in three days at two pence per mile. A Jersey

wagon without springs constituted the charming vehicle in which one traversed the State. Another, rather more expeditious, ran in the following year, with higher rates. These affairs rather facetiously went by the name of "Flying Machines," and certainly may have been regarded as dangerously fast in times anterior to "rapid transit."

It was in this sort of fashion that our worthy Friend, John Woolman, made his journeys from his home near Burlington. At this period he was very actively engaged in the ministry. At twenty-three he was writing in favor of freedom for the blacks. Strictly pure in motive, honest in dealing, lowly and humble in his life, he thought it right to bear testimony against some things in which his friends felt themselves at liberty to indulge; while his integrity, and strict watch over his conversation led some to assert that John Woolman could not tell a lie. There is an anecdote related about him to the effect that two young men, who were in the same house where he was at one time visiting, laid a wager that they would catch John Woolman in a false statement. Both being therefore in the room with him, one of them retired to the outside door, and, immediately on John Woolman's rising to go, the other youth escaped by a back window unperceived. The first met Woolman at the door, and, on his inquiring if his friend were within, "He was," replied the Quaker, "when I was there." He says himself in his *Journal* that he could not, on going to Europe in the ministry with Samuel Emlen, take passage in the cabin of the vessel "Mary and Elizabeth," because of the "imagery and sundry sorts of carved work," and "superfluity of workmanship of several sorts," which he found there, and consequently shipped in the steerage. He would not use the post, because of the hardships at that time undergone in England by the post-boys, and also declined riding in stages in the same country as an evidence of the humility which ought to characterize the Christian. A letter of his exists, written to his friend Elizabeth Smith, in Burlington, relative to the furniture in his house, which he regarded as too gay for a Friend to indulge in. The following quotation is from the original

manuscript. After speaking of his affection toward his "beloved sister," he tells her:—

"Christ of old time taught the people as they were able to bear it, and I believe, my dear friend, there are lessons for thee and me yet to learn. Friends from the country and in the city are often at thy house, and when they behold amongst thy furniture which are not agreeable to the purity of Truth, the minds of some, I believe at times, are in danger of being diverted from so close an attention to the light of life as is necessary for us.

I believe, my dear friend, the Lord hath weaned thy mind in a great measure from all these things, and when I signed thy certificate, expressing thee to be exemplary, I had regard to the state of thy mind as it appeared to me; but many times since I signed it I felt a desire to open to thee a reserve which I then, and since, have often felt, as to the exemplariness of those things among thy furniture which are against the purity of our principles.

I trust the Great Friend and Helper is near thee, in whose love I remain thy Friend,

28<sup>th</sup> da. 4<sup>th</sup> mo. 1772.

JOHN WOOLMAN."

E. Smith, to whom the above was addressed, was a sister of Samuel Smith, the historian. She was an intimate friend of John Woolman and of Rebecca Jones, and died in Burlington the year in which the above was written, aged 48. The certificate (on parchment) referred to by Woolman is still carefully preserved, also a copy of the discipline transcribed for her and presented by her nephew, Joseph Smith, with a letter in which he speaks warmly of his attachment to Friends. Rebecca Jones lived in Philadelphia (No. 8 Drinker's Alley), and the following is related in her *Memoirs*, by William J. Allinson:—

"On the night succeeding the Select Quarterly Meeting day in the 2<sup>d</sup> mo., probably about the year 1762, a great fall of snow occurred, which was next morning piled by an eddy half way up the door and window of our friends in Drinker's Alley, who were apprehensive that they might not be able to make their way through the snow-drifts to Quarterly Meeting. R. Jones opened the door to sweep the snow from the step, and found to his surprise the pavement cleared, and a path made down the alley to Front Street. Whilst she

was preparing the morning repast, John Woolman entered, saying he thought he had earned his breakfast. Having spent the previous night at Reuben Haines's, he had risen early, and remembering the two lone sisters [Rebecca and Mary Jones] in their need, and ever ready for an appropriate labor of love, however humble, he took with him from his lodgings a snow-shovel, proceeded (wading through the deep snow from Second St. down) and cleared a path from R. Jones's to the Bank Meeting in Front St. near Mulberry. After breakfast he made a passage to Second St. for the benefit of [her] scholars."

Burlington Monthly Meeting, on his death, which occurred 1772, issued a testimony "the first day of the 8<sup>th</sup> month in the year of our Lord 1774 concerning our esteemed Friend John Woolman." It is too long for insertion, and has been published elsewhere.

The meeting at Burlington, about this date, knew the faces of Samuel Emlen, Sr.; George and Sarah Dillwyn, her sister Margaret, who married William Morris, and another sister, Milcah Martha Moore, wife of Dr. Moore; James Allinson, who married the niece of Rebecca Jones (Bernice Chatton); Samuel Smith and his various relatives, among them the popular sister Elizabeth, before named. One of the Smith family, Richard, earned the *sobriquet* of "Buttercap Dick" in consequence of having, during an early morning stroll, found some unusually fine butter at market, which, in default of a basket, he carried home in his freshly starched muslin cap! Those were the days of wigs and skirt coats, and gentlemen of the period usually breakfasted in cap and wrapper, making their full toilet later. Thus R. Smith's "constitutional" gave him an opportunity for carrying his butter, which is not quite so bad as it may at first sound.

We find here just now the names also of John Hoskins and of John Cox, intimate friends during their lives, and both prominent ministers. The latter married Ann, daughter of William Dillwyn, a brother of George, and lived at "Oxmead," near Greenhill, the home formerly of Samuel Jennings. Samuel Emlen, Junior, afterward married Susanna Dillwyn, another niece of George Dillwyn. There was no

lack of Friends in the ministry, and the meeting had probably reached its most prosperous time with respect to numbers and vitality. Frequent visits, on religious errands, to England and the continent made a break in their quiet existence; but they lived for the most part in an atmosphere of social ease and comfort, which was, however, very soon to be rudely disturbed by the exciting scenes of the Revolution. This, together with the building of the new meeting-house, when the hexagonal one grew too small, we leave for another chapter.

## VII.

"You are come to a quiet land, and liberty and authority are in your hands."—WILLIAM PENN.

"At a monthly meeting held at Burlington, the sixth day of the third month, 1775. An epistle from the meeting for sufferings at Philadelphia dated the 19th of 1 mo. last further recommending to friends a due care to adhere to their principles in these times of commotion and tenderly to admonish and deal with such who depart therefrom, etc., with a copy of the Yearly Meeting Minute of 1710 respecting persons in office, was read, and recommended to observation."

This is the first evidence in the Monthly Meeting minutes—which are still our main dependence in giving a true history of the meeting—of the disturbance in which everything was soon to share. Those of the Quarterly meeting held 24 of 11 mo., 1777, state that twenty-six Representatives from the preceding Quarterly Meeting of Ministers and Elders had been prevented from attending Yearly Meeting because "hindered from crossing the River by military men stopping the boats on this side, on account of the British Troops being in possession of the city of Philadelphia." This was upon the occupation of Germantown by General Howe, Philadelphia being taken possession of 9 mo. 26. At the same time the Friends at Trenton, N. J., were obliged to meet in private houses, their meeting-house being in the hands of the soldiery.

Private journals and correspondence of the time show how the subject of national independence was moving friends in this section, although it was hard to see clearly the gravity of their position, which speedily became a very trying one. Many young men yielded to the impulse (which also drew out some of these older members) to enlist in the cause of



freedom. Sympathizing epistles came from London; and during the struggle which followed, despite trials consequent on a position of neutrality among people alive with the spirit of warfare, they steadfastly maintained their principles and profession though at the expense of confiscations, in many instances, of goods and property. To all inquiries they replied, as their meeting stated in a special minute,—“we, the people called Quakers, ever since we were distinguished as a Society, have declared to the world our belief in the peaceable tendency of the Gospel of Christ, and that consistent therewith we could not bear arms, nor be concerned in war-like preparations.”

Committees were also appointed for a number of years, to “labor with those who still held Negroes in bondage.” In 8 mo. 1776, the minute states that they

“have the satisfaction to report a considerable number of those who hold Negroes have manumitted them by deeds duly executed, to take effect immediately, or when they come to the proper age, signifying an intention to take care in the meantime of their education; that several others show a good disposition to do the like, so that the number who hold back and neglect taking the advice of Friends are comparatively small, and that they have an encouraging hope that a continuance of labour as ability may be afforded will in time clear them of holding any of that Oppressed People as Slaves.”

Many meetings were held hereabouts for the Blacks.

Mount Holly meeting in 10 mo., 1776, was set off from Burlington, and established a monthly meeting of its own, remaining independent until 1827, when they were again consolidated. The numbers comprising Burlington Monthly meeting being computed, the record stood as below:—

**Burlington Monthly Meeting, 1776.**

	Over age.	Under age.	Total.
Burlington Particular Meeting . . . . .	109	84	193
Old Springfield . . . . .	42	64	106
Rancocas . . . . .	58	75	133
Upper Springfield . . . . .	1	4	5
Mansfield . . . . .	52	38	90
Mansfield Neck . . . . .	26	34	60
	<hr/> 288	<hr/> 299	<hr/> 587

At the same time "an account of the sufferings of Friends as advised by our late Yearly Meeting" was ordered prepared by a Committee of eleven Friends. Minutes respecting War and Fighting were read, and a conference was held for "the information, caution, and strengthening of each other in these Times of Commotion, and for our preservation through the many Tryals and from the many difficulties which now abound and are likely to increase, tending to be led into a violation of our Peaceable testimony and Principles and wound the purity thereof by betraying us into a conduct inconsistent with our religious profession."

In 2 mo., 1776, we find: "The clerk of the Meeting for Sufferings having sent to this Meeting a Report from the Committee of Sufferings held in Portsmouth the 13th 1 mo. last with a copy of a Letter from our Friend Moses Brown, dated Providence the 2d of the 1 mo. giving a Relation of the Proceedings of a Committee Appointed to distribute the Donations of Friends lately collected in this Province & Pennsylvania for the Relief of the distressed Poor of all Denominations in the Province of Mass. etc. Both of them were read and afforded Satisfaction; it appearing that upwards of 400 Families in necessitous Circumstances had been already Relieved, and that a Prudent care had been taken to make the distribution among such as were not Engaged in carrying on the present war."

Upon one occasion, at the gathering of the Monthly Meeting, it was discovered that the soldiery had been quartered in the Meeting-house during the night, and steps were taken to have a similar inconvenience prevented in future. Fences and ground were much out of repair, and the regiments stationed near the town had not scrupled to use anything about the "Quaker Church" which would serve for shelter or firewood. In this instance repairs cost them twenty pounds.

One of the friends has left in her Journal of the Revolution our most lively account of affairs in Burlington at this date. This is Margaret Morris, and it will be no digression to quote slightly from her own words. There was a pleasant intercourse among the families living on Green Bank, fronting the Delaware. Among these was that of Governor William Franklin, who in 1763 came in his official capacity to Burlington. Upon the outbreak of the war, he was seized

as a Tory, and suffered an imprisonment of a little over two years, afterwards being exchanged. Margaret Morris, who knew him well, as she did nearly every other personage of any importance in the place, bought his town house on the Bank when it was to be disposed of; and here it was that the Episcopal clergyman, Jonathan Odell, obtained the shelter that saved his life. The clergy of England being obliged to swear allegiance to the crown, those of them who remained firm were hunted down as Royalists and Tories. Jonathan Odell, true to his oath, after being paroled and confined to a radius of eight miles from Burlington Court House, was finally forced to fly; and M. Morris gives a lively relation of the danger both of them incurred, he as pursued, and she as being party to his escape. Their friendship was probably the greater because Odell, previous to his taking orders in the church, had practised medicine; and the low salary he received in America as a clergyman made him resort to this also as a further means of support for his family. He consequently became the family physician of M. Morris, when her own practised knowledge of medicine failed her, which was seldom. In 12 mo. 1776 she writes:—

“Great many soldiers in town to-day; another company took possession of the next house when the first left it. The inhabitants are much straightened for bread to supply the soldiers, and firewood to keep them warm. This seems to be only one of the many calamities of war.”

On the 14th occurs this entry, which shows the consternation of the family on an inquiry by the soldiers for their concealed friend, at that very moment in her own house, but supposed by the Americans to be in that of Colonel Coxe, her next neighbor, whose family being absent had placed the keys in her charge:—

“The name of Tory so near my own door seriously alarmed me; for a poor ‘refugee,’ dignified by that name, had claimed the shelter of my roof, and was at that very moment concealed like a thief in an auger-hole. I rang the bell violently, the signal agreed on if they came to search, and when I thought he had crept into the hole, I put on a very simple look and cried out, ‘Bless me, I hope you are not Hessians?’

‘Do we look like Hessians?’ asked one of them rudely. ‘Indeed I don’t know.’ ‘Did you ever see a Hessian?’ ‘No, never in my life; but they are men, and you are men, and may be Hessians for anything I know. But I’ll go with you to Colonel Coxe’s house.’ I marched at the head of them, opened the door, and searched everywhere—strange where he could be! We returned, they greatly disappointed, I pleased to think my house not suspected.”

The “auger-hole” was a secret chamber, entered from a room at the end of a long entry, through a closet, whose shelves had to be removed and the back pried open with a knife. Admission was then given into a chamber having no light save what crept through the chinks in roof and walls. The bell was hung in the room outside near the closet, communicating, by means of wires through the winding hall, with a knob just inside the front door. This bell, therefore, might be rung “violently” before opening the door, without alarming outsiders, giving the “refugee” time to conceal himself before the long entries could be traversed. Jonathan Odell finally escaped to England, where he remained a number of years before he dared return to his family. He had good occasion to say, “of all people the Quakers are most friendly to us.” M. Morris says in the next year, “we have some hopes that our refugee will be presented with a pair of lawn sleeves when dignities become cheap, and suppose he will then think himself too big to creep into his old auger-hole; but I shall remind him of the place, if I live to see him created first B——p of B——n!”

Margaret Morris’s sister Sarah, who has previously been referred to as the wife of George Dillwyn, was nearly as lively a writer as her sister. While in London, during their extended residence in that place, in 1784, she finds that city, as many continue to do, a “most sad place for spending money.” They were intimate with the painter West, who was a diligent visitor and correspondent, and was always known among them as “Benny” West. S. Dillwyn’s description of a young lady in London at the time is capital:—

“She had a quilled round hat of gause, white shade, and I think a cream-colored dress, not so bedezined as I’ve seen

some, and a little round hoop. The girls did not look tawdry. . . . They did not answer George Fox's description; he paints high."<sup>1</sup>

In the confusion about them, undeterred by inconveniences which others might have thought excused them in a measure from such steps, the subject of schools, strongly urged by the Yearly Meeting, was renewed among Friends at the meeting in Burlington with great vigor, finally resulting, 1779, in the establishment of a Preparative Meeting School. The house in Broad Street was fitted up for that use, since it was not needed for purposes of worship after that on Main Street was rendered suitable for all seasons of the year by an addition capable of being comfortably heated in cold weather. We find in the Preparation Meeting records of 11 mo. 25, 1779:—

"In pursuance of a concern lately revived among Friends for the benefit of the rising generation with respect to their school education, as recommended down by the Yearly Meeting: This Meeting apply'd to the last Quarterly Meeting for the privilege of using the Meeting-house in Broad St. for a school under prudent teachers of our Society, and obtained liberty to fit up the said meeting-house for that purpose at our expense, and to occupy the same with the lot belonging to it accordingly, until that Meeting shall give further advice and direction therein. Whereupon a subscription was entered into by the members of this Meeting, and a school opened therein; and it appearing necessary to this Meeting that the same should be under the care of a standing committee, the following Friends, vizt., John Hoskins, Daniel Smith, Geo. Dillwyn, Geo. Bowne, Saml. Allinson, James Verree, are appointed to that service under the name of 'Trustees of Friends' School in Burlington.' And it is unanimously concluded that the Said Trustees and their successors shall have the direction of said school or any other that may be set up under the care of this Meeting, that they keep the said House or any others which they may provide for schools & residence of the teachers in good repair, make provision for the comfortable support of said Teachers, order the necessary expenditures, when they have cash in hand for those purposes; when otherwise they are to lay before this Meeting on account of the sum wanted and the

<sup>1</sup> *The Hill Family*, by John Jay Smith.

occasion, and receive our direction therein: to Employ Teachers, and for sufficient cause to them appearing, to dismiss them, admit scholars and discharge those who misbehave, and make such rules for these and other purposes tending to the good government of the schools as they may judge necessary, provided the same be not repugnant to the fundamental plan. They are to visit said schools once in every month; examine the progress made by the scholars in their learning and see that good order and decorum is preserved. Any 4 of the Trustees for the time being are to be sufficient to transact any business within their appointment. The Trustees for the time being shall appoint a Treasurer, to whom by his proper name donations and bequests may be made for the benefit of the school. . . . They, the Trustees, are to lay before the Preparative Meeting in 7 mo. yearly [their report] for approbation, and are desired to transcribe this minute as our foundation of their proceedings." . . .

(Signed) SAMUEL ALLINSON,  
*Clerk.*

Geo. Bowne was made clerk, and Daniel Smith Treasurer, by the six Friends of the Committee. Until 1792 the school was continued in the Broad St. building, with the addition, in 1780, of two lodging rooms for the accommodation of the school-master and the purchase of the lot of ground adjoining, for which the deed was executed 1 of 11 mo. 1784. In the year above named (1792) the Preparative Meeting Minutes of 7 mo. 2d state that their meeting,

"having agreed with a committee of the Quarterly Meeting for the purchase of the old meeting-house and lot on Broad Street, requests the Monthly Meeting to direct the Committee to whom a deed was made in 1784 for the adjoining lot, to take the deed for this house and lot also, in behalf of the said Preparative Meeting."

This was done. By another of the same day:—

"The Trustees of the school belonging to the Preparative Meeting of Burlington, having been directed by the said meeting to dispose of the lot and building on Broad Street, lately purchased of the Quarterly Meeting, together with a part or the whole of the adjoining lot, in order to enable us to erect a new school-house."

It seems that they desired to get rid of the unnecessary and inconvenient building on Broad Street, illy suited to their wants. Returning to the school minutes, we find (7 mo. 21, 1792):—

“A lot on York St. containing one acre three quarters and thirteen perches having been purchased of Ralph Smith and wife by deed dated the 14th instant for the sum of £. 80, it was now agreed to build a Brick School House thereon at the distance of forty feet from, and at right angles with the street; forty feet long and twenty ft. deep. One Door in front and one at each end. The story to be 10 ft. high. Two windows in front and back, twenty-four lights each  $9 \times 11$ ; and two at each end  $9 \times 11$ , eighteen lights each. All the windows so framed and hung as to slide up and down. The cellar to be dug four feet deep from the surface of the ground; the stone wall six feet and a half, the brick wall to be 14 in. back and front and 9 in. at each end. Geo. Dillwyn, John Hoskins, Danl. Smith, & Jas. Verree, & Joseph Smith are appointed to stake out the ground, purchase the quantity of stones and brick, engage a Mason, & employ workmen to dig the cellar without delay; and they are authorized to draw upon the Treasurer for money as there may be occasion.”

It is not generally known that the building mentioned previously in these pages as the former office of Samuel Jennings, and afterward the printing office of Isaac Collins, was, during the period of building the school house on York Street, used by the Preparative Meeting for their school, the master residing there also.

It will be necessary, in order to understand the action of the school trustees, to go back a moment to the Monthly Meeting records, by which it appears that, before the building of a school-house was undertaken, subscriptions had been started for the erection of a larger meeting house, the Quarterly Meeting having out-grown its quarters in the little hexagonal one. In the year 1773 the meeting made an agreement with Chesterfield, by which, in consideration of aid in building their meeting house in that place, Chesterfield Friends were to respond in a similar service for Burlington, whenever the latter found it necessary to build, provided, further, that it be

done before the year 1787, as stipulated in a minute at Burlington. The work was not actively entered upon until ten years later, when the building was completed in 1784, having been begun the previous year. The clerk has in his hands the original document containing the signatures of subscribers and the sums donated. This building is the present substantial house on Main St., and it was often uncomfortably filled during its early years. It is somewhat farther south than its predecessor and nearer the street, standing, as we gather from the records, in front of the old house, which was not demolished until 1792. Thus, in a school minute dated 7 mo. 28 of that year, we learn:—

“Labourers are employed to take down the old Building back of the new meeting house, some time since purchased of the Quarterly Meetings committee.”

We understand that the present neat school-house on York St., still good for another century, contains part of the material from that quaint little structure of which we are very fortunate to possess any drawings. The school-house externally, with the exception of a porch over the door, has remained almost unchanged. The children were always brought to meeting on Fifth days, and the Women's Meeting records state the appointment of three Friends quarterly to “sit among the children” and preserve order. 1802 has the first notice of this custom, in the handwriting of Susan Emlen, clerk.

In 9 mo., 1781, the clerk of the Quarterly Meeting presented to the Monthly Meeting a copy of a minute which runs as follows:—

“A remark in the reports from 2 of the monthly meetings of a prevailing custom of working on first days in the time of hay and harvest was taken under the weighty consideration of the meeting; and it appearing to deserve the notice of this meeting that it may be discouraged, friends in the several monthly meetings where this practice has prevailed, are desired to labor against it.”

In 1782 Friends lost £. 484 1 s. 4 d. in the Monthly Meeting, “principally on account of taxes to carry on war-



like measures ; some part on acc't of Court Fines, and a small part for repairing bridges" (destroyed by the militia).

1 mo. 2nd, 1786. "John Hoskins and Robert Smith, excur's of Martha Noble, state that she bequeaths the sum of £. 40 to be applied toward building a wall in front of the meeting-house lot, or in support of a fence round the yard as shall be found best."

"1st day of 12 mo. 1788. Friends are admonished to exercise care who are concerned in importing distilled spirituous liquors from the West India Islands or other places, either on their own accounts or as agents for others."

In 1795 there were twelve distilleries owned by members of the Quarterly Meeting, and four were retailers. These figures are now alarming.

25, 5 mo. 1789. "A number of Proposals for reprinting by subscription a Quarto Edition of the Old and New Testament with the Apochrypha and Marginal Notes were now produced and distributed in order that the Work may be encouraged by Friends within this Quarter, agreeable to the Recommendation of the Meeting for Sufferings expressed in their Minute annexed to the said Proposals."

This Bible, as the clerk states in a note, was the Quarto Edition printed by Isaac Collins in New York. The amount of subscription in 8 mo. was—

Burlington Mo. Mt'g	.	.	.	£32
Upper Springfield (particular).	.	.	.	7
				<hr/> £39

The next meeting reported a total of £88, exclusive of £10 from J. Bullock and £1 from Daniel Smith.

In 1790 the stables were found to be in an unsafe condition. These stood on the north side of the Friends' burying-ground. It was agreed to build new ones, on "the northerly side of our lot adjoining the burying ground, on the lot facing Broad St."; shed to be 200 ft. long, 18 deep, with stables at each end 20 ft. in front. In 1792 the committee on stables reported "there was no way of obtaining any ground from the adjacent lots in order to open a way from the meeting-house yard to the lot in which the stables are to be built," and advised opening a passage through the grave-yard, which was

done; upon which the building and grounds stood as they have ever since remained.

A committee was appointed, 1st mo. 1796, to collect subscriptions for the benefit of the native Indians. John Smith was made Treasurer of the Committee. In three months he had received £146 2. 9. which were given over for that use. 10 mo., 1796, a lot of ground in the county of Tryon, State of New York, was conveyed to six Friends as Grantees in Trust for the building of a meeting-house thereon, and a burying ground, whenever a meeting should be established in that county. This Monthly Meeting was to exercise care over the property until it should be required at their hands for the purpose designed. This was the case two or three years later. In that year (1796) the proposition of a boarding school under charge of Philadelphia Yearly Meeting was made and widely united with. Wm. Allinson was appointed to receive and forward subscriptions, which amounted to \$76.83, the sum being paid into the hands of Thomas Stewardson, Treasurer of the Westtown school fund.

2 mo. 5, 1798, a committee was appointed to consider how, in future, disturbance caused at meetings for discipline might be avoided. They reported that it seemed best to name door-keepers who should prevent those from entering who were not members of our Society; and that the men and women went in separate apartments. Partitions with double shutters, when single ones were found insufficient to drown the sound of voices, were put up in 1800 (cost of erection £25 19 s. 10½ d.). About the same time the practice of reading acknowledgments in public meetings for worship was relinquished, as productive of ill results.

The Preparative Meeting records have in one or two instances been referred to, but it is proper to state here that such minutes as are given have been taken from those of the school, monthly meeting, etc., and were in such cases therein recorded in consequence of an order from the meeting in authority. Up to the year 1847, no regular record of the men's Preparative Meeting exists. In this year the records were copied and preserved. Many Friends deemed it best to de-

stroy the proceedings of a meeting which was only preparatory, and without any power in itself, all important actions of which would be duly mended by the Monthly Meeting. Hence, while the Monthly Meeting records fill eleven volumes, there are comparatively none belonging to Preparative Meeting, beyond the volume named, of 1847, and that now in use. The minutes of the Women's Meeting date back to 1800, Mary Allinson and Susan Emlen being the first clerks. There may be another volume of Minutes of this meeting either lost or mislaid, but they are of comparatively small value.

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### VIII.

" Old friends to talk !  
Ay ! bring those chosen few,  
The wise, the courtly, and the true,  
So rarely found."

MASSINGER.

From this point our history of the Burlington Friends will be brief. Not that it was in reality less important in events which are on record, or that inferior names appear in the Society of this town. But, were we to particularize, our account must be more of biography, and this has already made us familiar with the characters of Grellet, Griscom, etc. The condition of society at large was now much more settled; men had made great progress in the arts of civilization, and peace and prosperity bring in their train many comforts to which political strife is adverse. A history of prosperous times, if not dealing with the causes of such prosperity, naturally presents fewer scenes of stirring interest than when constant changes follow in rapid succession. Hence the last eighty-one years of this Monthly Meeting give us few incidents over which we care to linger long.

In the year 1800 Dr. John Griscom, then teacher in Friends' Preparative Meeting school on York Street, was a

young man just beginning his career, and starting a reading club for foreign journals, of which several eminent men were members. He assumed charge of the school in 1794, when, his biography states, he had but three pupils. On his departure in 1807 for new fields of labor in New York, the benches were overflowing. The public schools of the place owe their life to his experience and energy on returning thirty years after to end his days in Burlington. His great grandfather, Samuel Griscom, is said to have built the first meeting house in Philadelphia. The eminence of Dr. Griscom, and the great men he numbered among his friends, among whom Dickens, Irving, De Witt, Francis, Clinton, etc., appear, need not be dwelt on here.

During the early years of the new century came the war of 1812, which Friends passed through with far less suffering than the previous great struggle. The "sufferings of Friends" on account of Military Fines were carefully looked into, and stated in a book where all the losses consequent upon such demands are tabulated. Property of almost every description, from 6 teaspoons to several tons of hay, fell into the hands of the military, who claimed all they could get from the "Quakers." The record is quite bulky, and shows the name of each sufferer and the amount of loss incurred each year. In 6 mo., 1807, a wall was built in front of the meeting-house, costing £129, to meet which the £40 bequeathed by Martha Noble were taken, and the balance raised by subscription. 1816 saw the Wood St. wall erected, being set back six feet in order to straighten the line with the buildings thereon. In 1827 the "lobby" on the west was built. The building lots at the corner of Broad and Wood Streets, in 1838, were sold on perpetual ground-rent.

In 1827 came the great shock of the separation in the Society of Friends in America, and, although Burlington suffered much less diminution of numbers by the secession than many meetings, yet the minutes give evidence of the grief and anxiety of Friends in contemplating the alienation in feeling and belief that followed.

In this community of Friends some interesting and re-

markable characters were prominent. Many of the last generation finally recalled the family names of Barker, Smith, Allinson, Gaskill, Gummere, Coleman, Ridgway, Woolman, Pitfield, Hoskins, Cox, and others; and connected with each name some shining character has brightened the social atmosphere of the place, where years ago, a much higher order of society than the average was wont to mingle and enjoy pleasant intercourse. Stephen Grellet in 1823 had removed hither from Philadelphia. He was one whom all denominations made equally welcome and almost equally appreciated, over whom, on his death, Courtlandt Van Rensselaer preached a sermon, warm in loving and generous encomium. The stately form of Abigail Barker was familiar to the meanest urchin in the street; and John Hoskins was succeeded by John Cox at the head of the meeting.

William Allinson, though not a minister, was a member of the well-known family of that name, among whom Margaret Allinson (afterward Parker) was the only recorded minister. To William the Friends turned for advice and counsel on all topics. David Allinson, editor of the *Rural Visitor* (started in 1810), the printer, was one of those chosen to issue the first continental money of West New Jersey. Their brother James, as before stated, married Bernice Chatton, and his son William J. Allinson is one whose memory will be long esteemed. Susan R. Smith and Richard Mott are names which recall consecrated lives; and to the talented brothers, John and Samuel R. Gummere, Burlington owes yet a debt of gratitude for their able teaching and scholarship. Harrison Alderson, whose society was for so many years singularly acceptable, although not a native, belongs among the memories of the place; and who that has known Burlington during the last quarter-century, can separate from his recollections of the meeting the name of Eliza P. Gurney? We might indeed linger long and affectionately where we trace the steps of pleasant and instructive associations; but, with the mention of these names of comparatively recent members, we must close our account of Friends in Burlington.

## LONDON BRIDGE, BURLINGTON, NEW JERSEY.

By reference to the article entitled "Friends in Burlington," begun in a preceding number of this magazine, it will be seen that the old town of that name was settled by people from two districts of England, viz., London and Yorkshire. Very naturally, those who had been neighbors in their native country, desired to continue that pleasant relation in the new town which they immediately began to lay out on their arrival in the Jerseys in 1677. The settlers from London built together to the west of the main street, which ran directly up from the river, while those from Yorkshire took the land lying on the east of the division line. The memory of their choice is still preserved in the name of York Street.

Burlington at this period was made almost an island—quite so at high water—by a small stream flowing through the low, marshy meadows back of the town, and connecting the Assiscunk Creek with the Delaware. The richness of the alluvial soil, together with the protection from Indian surprises afforded by this comparative isolation, probably weighed with the colonists in their choice of a home. Each party built a bridge over the stream in its section of the new town, and these for many years were known respec-



Amelia M. Farnsworth

London Bridge  
Burlington, N.J.





tively as "London" and "York" bridges. The latter was situated in what is now the extension of Federal Street. There is no authentic record of its construction or appearance. Over it passed the road leading to Amboy and New York, and it remained in service until about 1800, when it was superseded by a solid causeway.

London bridge was a substantial piece of stone masonry, with a wide arch, on the main road to Salem and the southern settlements. The year of its construction is not known, but it was standing in 1700, and was probably built between 1680 and 1690. There is no tradition of any previous structure on the site. In 1856 it was widened some feet to accommodate the increased travel, and then was to all appearances as solid as on the day it was built. In 1867, however, the banks of the Silver Lakes, a series of artificial ponds for milling purposes, about a mile to the southward, covering some two hundred acres, suddenly gave way, owing to long-continued rains, and a sweeping torrent poured down toward the river. The opening of the bridge being quite inadequate to the sudden demand upon it, the foundations were quickly undermined, and a few hours sufficed for its complete destruction.

This old landmark has been replaced by a wooden bridge of no pretension to picturesqueness, but the spot is still known as "London Bridge" to every urchin of the neighborhood who dangles his fishing line in the stream.

A. M. G.



## APPENDIX.



## APPENDIX.

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“ BURLINGTON, y<sup>e</sup> 6<sup>th</sup> of y<sup>e</sup> 8<sup>th</sup> month, 1678.

“ Thomas Leeds of Neversinks Couper in East Garsey &  
 “ Margerit Collier of Markers hooke upon y<sup>e</sup> River Della-  
 “ ware having Declared their Intentions to Joyne in Mar-  
 “ riage at two severall monthly meetings of ffriends, & all  
 “ things being cleare thay have y<sup>e</sup> Day & yeare above Written  
 “ Joyned in Marriag at A Publicke Meeting of People of  
 “ God at Burlington in West Jarsey upon y<sup>e</sup> River Delaware  
 “ wheare y<sup>e</sup> said Thomas Leeds tooke the sd Margerit Collier  
 “ to be his wife, & y<sup>e</sup> sde Margerit Collier tooke y<sup>e</sup> sd Tho:  
 “ Leeds too be her husband & wee are witnesses of the same  
 “ whose names are under written.

(Signed) THOMAS OLIVE  
 ROBERT STACEY  
 W<sup>M</sup> CLAYTON Seni<sup>r</sup>  
 JOHN CRIPPS  
 JOHN WOOLLSTON  
 THOMAS HARDING  
 JOHN STACEY  
 W<sup>M</sup> CLAYTON Juni<sup>r</sup>  
 JOHN ROGERS  
 THOMAS EVES  
 ANN PEACHIE  
 PRUDENCE CLAYTON  
 MARY CRIPPS.”

CERTIFICATE OF REMOVAL FOR SAMUEL JENINGS FROM  
COLESHILL, ENG. TO BURLINGTON.

Whereas. Samuell Jenings late of Alisbury in y<sup>o</sup> county of Buck Salesman, hath Signified unto us that he hath an intention (if the Lord permit) to transport himselfe with his wife & children unto y<sup>o</sup> Plantation of West New Jersey in America and hath desired a testimoniall from this meeting for y<sup>o</sup> Satisfaction of ffriends theré or else where unto whome he may be outwardly unknowne; we therefore whose names are here underwritten doo hereby Certifie to all whome it may Concerno y<sup>t</sup> the s<sup>d</sup> Samuell Jenings & Anne his wife having Lived in these parts for many yeares have walked Conscientiously & honestly amongst us Agreeable to y<sup>o</sup> profession and testimony of Truth according to the best of our knowledge & observation of them in wittness whereof we have hereunto set our hands at our monthly meeting holden at Coleshill for y<sup>o</sup> upper side of y<sup>o</sup> County of Buck the 26<sup>th</sup> day of y<sup>o</sup> 8<sup>a</sup> mo: 1680.

(Signed) ROBERT JAMES	JOHN HEYWOOD
HENRY COSTARD	JOHN ARCHDALE
THOMAS DELL	JOHN COSTARD
ROB <sup>T</sup> WHITE	JOHN PUDDIVATT
W <sup>M</sup> SEDDINGTON	BRYAN DOILEY
EDWARD HOARE	RALPH TRUMPER
THOMAS OLLIFFE	RICHARD CLIPHAM
THOMAS ELLWOOD	NICHOLAS HIDMORE.

A List of Epistles of George Fox, copied in the Quarterly Meeting Records—also dates of London Epistles sent to Friends in the Jerseys, &c.

From George Fox; 1677—1677—1682—1689—1692—1699.

Also,--

“ A Testimony from the Brethren who are met together at London”—1687—1689—1690—(this reports 46 members of London Meeting then under imprisonment); 1692—1698—1696—1697—1699—1701.

There are beside two from Philadelphia, and one from Burlington, Yearly Meeting. Also, “a General testimony from y<sup>e</sup> People of God called Quakers against all uncleanness & unrighteousness of what kind soever.”

## MARRIAGES IN BURLINGTON MONTHLY MEETING UP TO 1750.

(Those marked \* are taken from the minutes—having been proposed the second time but not recorded.)

1678.

Thomas Leeds to Margaret Collier.  
Henry Reynolds to Prudence Clayton.

1679.

Robert Zane to Alice Alday.  
James Brown to Honour Clayton.  
John Ashton to Patience Taylor.  
\*William Beard to Katherine Murfin.

1680.

Freedom Lippincott to Mary Austin.  
John Rogers to Mary Scholey.  
William Hewlings to Dorathy Eves.  
Thomas Fairman to Elizabeth Kinsey.

1681.

John Woolston to Hannah Cooper.  
Isaac Marriott to Joyce Olive.  
George Haslewood to Margaret Butcher.  
William Surridge to Mary Witeliff.  
Thomas Burton to Ann Boorton.  
Richard Arnoll to Sarah Chamberlin.  
Daniel Leeds to Ann Stacey.  
\*John Brown to Ann Stancie.

1682.

John Snowden to Ann Barritt.  
John Antrom to Frances Butcher.  
Seth Smith to Mary Pancoast.  
John Wills to Hope Deleffoss (De La Fasse ?).  
John Pancoast to Ann Snowden.  
William Wood to Mary Parnell.  
\*John Pancoast to Ann Snowden.



1683.

Henry Grubb to Mary Perkins.  
Benjamin Scott to Hannah Kemble.

1684.

Thomas Gardner to Hannah Matthews.  
Lawrence Morris to Virgih Cripps.  
Henry Ballinger to Mary Harding.  
John Woolman to Elizabeth Boorton.  
John Harris to Esther Boorton.

1685.

Henry Burcham to Margaret Hains.  
William Shatterthwait to Ann Burcham.  
\*Bernard Littleton to Mary Chipman, 1 mo. 1, 1685-6.

1686.

William Atkinson to Elizabeth Curtis.  
John Shinn to Ellin Stacy.  
Edward Stanton to Amy Child.  
\*Thomas Schooly to Sarah Parker.  
John Crosby to Mary Shinn.  
\*William Stanley to Rebekkah Budd.

1687.

\*John Stacy to Alice Jones.  
Michael Buffin to Christian Chipman.  
Francis Collings to Mary Gosling.  
Thomas Brian to Elizabeth Scattergood.  
Joseph Adams to Mary Littlejohn.  
William Hunt to Margaret Pearson  
\*William Worth to Mary Smith.  
\*William Watson to Bridget Bingham.

1688.

Thomas Shinn (son of John) to Sarah Shawthorne.  
John Sharp to Elizabeth Paine.  
\*George Elkington to Mary Core.  
Simon Charles to Martha Fann.  
John Johnston to Priscilla Lane.  
\*John Chipman to Jane Curtis.

1689.

\*Thomas Hudd to Sarah Blantley.  
John Tomlinson to Margaret Mugglestone.  
John Gardiner to Sarah Ryden.

1690.

Thomas Raper to Abigail Perkins.  
 Samuel Harwood to Jane Gardiner.  
 \*Christopher Wetherill to Elizabeth Pope.  
 Richard Love to Priscilla Johnston.

1691.

Thomas Olive to Mary Wills.  
 George Shinn to Mary Thomson.  
 Matthew Champion to Catherine Beard.

1692.

Robert Wheeler to Rebekkah Kenner.  
 \*Francis Davenport to Rebekkah Decou.  
 \*Francis Hains to Elizabeth Austin.

1693.

\*Thomas Shinn to Mary Stockdon.  
 \*Thomas Harding to Elizabeth Nichols.  
 \*Richard French to Sarah Scattergood.  
 \*John Hollinshead to Agnes Hackney.  
 \*Benjamin Moor to Mary Stokes.  
 \*George Deacon to Martha Charles.

1694.

\*Thomas Curtis to Elizabeth Ellis.  
 Thomas Scattergood to Phebe Wetherill.

1695.

William Worth to Joan Woolcott.  
 Thomas Lambert to Margaret Scott.  
 \*Isaac Wood to Sarah French.  
 Abraham Bickley to Elizabeth Gardiner.  
 William Pancoast to Hannah Scattergood.  
 James Boyden to Miriam Ridley.  
 Richard Buzby to Hannah French.  
 Nicholas Buzby to Mary French.  
 \*William Hains to Sarah Pains.

1696.

Edward Bolton to Sarah Pancoast.  
 \*George Fox to Susannah Hackney.  
 John Hudson to Mary Stokes.  
 William Gabitas to Rachel Marshall.  
 Joseph Pancoast to Thomasin Scattergood.  
 \*Robert Ewer to Mary Olive.

1697.

- \*Joshua Owen to Martha Shinn.
- Daniel Hall to Jane French.
- \*James Shinn to Abigail Lippincott.
- Ralph Cowgill to Susannah Pancoast.
- John Scholey to Rebekkah Bennett.

1698.

- Thomas Bryan to Rebekkah Collins.
- \*Abraham Hardiman to Rebekkah Wilsford (or Wills).
- John Powel to Elizabeth Parker. \*

1699.

- William Borton to Hannah Cole.
- \*Phineas Pemberton to Alice Hodgson.
- \*Thomas Ridgua to Ann Farra (or Pharo).
- \*Edward Pennington to Sarah Jennings.
- \*William Stevenson to Ann Jennings.

1700.

- \*John Wetherill to Sarah Buradall (or Borradaill).
- \*John Edwards to Mary Ingram.

1701.

- William Gladin to Hope Lippincott.
- \*John Wills to Elizabeth Frampton.
- Thomas Sharp to Elizabeth Winn.
- \*Thomas Gardiner to Elizabeth Basnett.
- John Boradell (or Borradaill) to Sarah Frampton.
- George Guest to Elizabeth Marshall.

1702.

- \*John Stackhouse to Elizabeth Pearson.

1703.

- Thomas Wetherill to Ann Fearon.
- Samuel Lovit to Mary Giles.
- Robert Lewis to Elizabeth Scott.
- Nathaniel Pane to Elizabeth Woolman.
- \*Nathaniel Pope to Anna Basnett.

1704.

- \*Thomas Stevenson to Sarah Pennington.
- \*Josiah Gaskill to Rebekkah Lippincott.
- John Carlisle to Mary Glading.
- \*Joseph Barker to Hannah Wright.

- Richard Willits to Elizabeth Ridgua.  
 \*William Parker to Damaris Cole.  
 \*Thomas Stokes, Jr., to Deliverance Horner.

## 1705.

- \*Joshua Smith to Mary Buffin.  
 \*James Burchane to Elizabeth Woodhouse.  
 John Cirkuit to Hannah Woolston.  
 \*Christopher Wetherill to Mary Whirten.

## 1706.

- John Palmer to Rachel Marshall.  
 \*John Stevenson to Mary Jennings.  
 \*Jonathan Lovitt to Mary Howard.  
 Edward Barton to Sarah Day.  
 John Warren to Rebekkah Fretwell.  
 George Nicholson to Hannah Woolston.  
 \*William Vinicomb to Sarah Jones.  
 Samuel Smith to Dorothy Giles.  
 Richard Peart to Rachel Gibson.

## 1707.

- Benjamin Furniss to Elizabeth Gardiner.  
 Zachary Rossel to Mary Hilliard.  
 Edward Cowgill to Ann Osborne.  
 John Brown to Mary Brock.

## 1708.

- John Matlock to Hannah Horner.  
 Robert Hune to Elizabeth Paul.  
 Samuel Lippincott to Hope Wills, Junr.

## 1709.

- John Butcher to Mary Harvey.  
 James Lippincott to Anna Eves.  
 \*John Barton to Ann Butcher.  
 George Matlock to Mary Foster.  
 John Simmons to Hannah Mayo.

## 1710.

- \*John Kaign to Elizabeth Hill.  
 John Eves to Mary Hudson.  
 \*Isaac Pearson to Hannah Gardiner.

1711.

- Richard Fenimore to Mary Crosby.  
\*Tobias Griscom to Deborah Gabitas.  
\*Daniel Light to Elizabeth Nebb.  
Joshua Humphriss to Rachel Horner.  
\*Joseph Sreve to Hope Harding.  
Thomas Sreve to Elizabeth Allison.  
Robert Wright to Elizabeth Hierton.

1712.

- John Roberts to Mary Elkington, Jr.  
George Bliss to Elizabeth Wills.  
Richard Sands to Mary Grubb, Jr.  
John Sands to Mary Butcher.  
\*George Shinn to Elizabeth Lippincott.  
Abraham Brown to Phebe Adams.  
John Norcross to Mary Antrom.  
\*John Buffin to Ann Woolman.  
William Forster to Experience Whildon.

1713.

- Samuel Bunting, Jr. to Mary Woolston.  
Thomas Ballinger to Elizabeth Elkington.  
Thomas Butcher to Elizabeth Harvey.  
\*Robert Webb to Mary Gaunt.  
\*Calob Sreve, Jr. to Mary Hunt.  
Samuel Eves to Jane Wills.  
William Matlock to Anne Antrum.  
Joseph Elkington to Elizabeth Antrum.

1714.

- Zachariah Jesse to Rachel Lippincott.  
Jonas Cottle to Mary Pearse.  
Daniel Farnsworth to Rachel Pearce.  
Daniel Wills to Elizabeth Woolston.  
\*Peter Fearon to Susannah Marriott.  
\*Francis Smith to Rebekkah Woolston.  
Samuel Woolman to Elizabeth Burr, Jr.  
Richard Ridgua, Jr. to Mary Crispin.

1715.

- \*Solomon Smith to Mary Raper.  
\*William Dunn to Mary Wheat.  
\*Thomas Antrum to Sarah Zelley.  
Freedom Lippincott to Elizabeth Wells.

## 1716.

- \*Jacob Lippincott to Mary Burr.
- \*Joseph Reckless to Margaret Satterthwait.
- \*John Wood to Susannah Furniss.
- \*William Cranmer to Ruth Southwick.
- \*Robert Rockhill to Elizabeth Shinn.
- John Atkinson to Hannah Shinn.
- \*John Humphreys to Elizabeth Wells.
- \*Isaac Gibbs to Hannah Pope.

## 1717.

- Nehemiah Cowgill to Joyce Smith.
- John Sharp to Anne Hains.
- \*Henry Clothier to Abigail Ridgwa.

## 1718.

- Marmaduke Watson to Elizabeth Pancoast.
- \*James Mason to Lidia Buzbee.
- \*Caleb Sreve, Jr. to Mary Atkinson.
- \*John Harvey to Elizabeth Hunt.
- \*John Ballinger to Mary Ridgwa.
- Thomas Shinn to Martha Earl.

## 1719.

- \*Joseph Noble to Mary Smith.
- \*John Gibson to Sarah Hunt.
- \*Daniel Wills to Margret Eyre.
- \*Abraham Bickley to Dorothy Smith.
- Caleb Raper to Mary Coate.
- \*Daniel Haines to Elizabeth Bryan.
- \*Richard Smith, Jr. to Abigail Raper, Jr.
- Caleb Hains to Sarah Burr.
- \*Job Ridgwa to Rebekkah Butcher.

## 1720.

- Benjamin Acton to Mary Satterthwaite.
- \*Richard Brown to Elizabeth Powell.
- Isaac Williams to Mary Merriott.
- William Hunt to Mary Woolman.
- \*Josiah Wright to Elizabeth Brock.
- Edward Smith to Mary Deacon.
- William Norcross to Rebekkah Petty.
- Michael Atkinson to Hope Shinn.
- \*Jonathan Sreve to Hannah Hunt.
- Edmond Sands to Mary Coate.
- Jacob Garwood to Ellinor Ostler.

1721.

Joseph Allison to Elizabeth Scattergood.  
Richard Graves to Dorothy Satterthwaite.  
Samuel Fisher to Sarah Lane.  
John Wills to Hannah Cirkuit.  
\*Samuel Eves to Mary Shinn.  
\*Isaac Antrom to Jane Ridgwa.  
Thomas Rawlings to Anne Newbold.  
Joshua Lord to Sarah Wills.  
Bartholomew Horner to Elizabeth Wills.

1722.

Benjamin Crispen to Margaret Owen.

1723.

Zorobabel Gaskill to Anne Lippincott.  
Joseph Hains to Martha Burf.  
Samuel Shivers to Martha Deacon.  
\*Solomon Smith to Sarah Smith.  
John Watson to Hannah Merriott.  
Robert Smith to Elizabeth Wyatt.

1724.

Edward Mullin to Mary Stokes.  
\*Thomas Lambert to Mary Gardiner.  
\*Thomas Newbold to Edith Coate.  
Henry Cowgill to Mary Balton.  
John Brientnall to Hannah Sharpe.  
\*Jonathan Humphriss to Sarah Doughty.  
John Pancoast to Elizabeth Augborn.  
Edward Wilson to Sarah Bennet.

1725.

Robert Smith to Elizabeth Bacon.  
\*John Powell to Virgin Cripps.  
\*James Antoine, Jr., to Mary Newbould.  
Matthew Watson to Hannah Pancoast, Jr.  
\*John Craig to Elizabeth Parrott.  
\*Thomas Scattergood, Jr., to Ann Schooley.  
\*Daniel Zelly to Damaras Butcher.  
\*Samuel Sharp to Elizabeth Hains.

1726.

Enion Williams, Jr., to Mary Hugg.  
\*Isaac Cooper to Hannah Coate.  
\*John Deacon to Esther Wills.

Robert Hopkins to Dinah Thompson.  
 Nicholas Cassell to Deborah Satterthwaite.  
 Samuel Scattergood to Elizabeth Lovitt.  
 \*Thomas Hains to Rebekkah Forster.

## 1727.

Benjamin Jones, Jr., to Jane Atkinson.  
 \*William Coate to Rebekkah Sharp.  
 \*Christopher Scattergood to Rebekkah Powell.  
 \*Ebenezer Large to Dorothy Bickley.  
 \*Samuel Gaskill to Theophila Cripps.  
 \*Thomas Earle to Mary Crispin.  
 \*Isaac Johnstone to Elizabeth Wetherill.  
 \*Thomas Buzby to Margaret Hains.  
 \*Thomas Pryor to Mary Large.  
 \*Joseph Ridgua to Sarah Butcher.  
 \*Jacob Burtsall to Jane Buzby.

## 1728.

Peter Andrews to Esther Butcher.  
 Robert Ingle to Rachel Vinicomb.  
 Isaac Hutchinson to Mary Allison.  
 Samuel Garwood to Rebekkah Crosby.  
 Francis Smith to Rachel Zelly.  
 Abraham Bryan to Mary Fenimore.

## 1729.

\*Nathan Lovitt to Mary Wills.  
 \*Francis Shinn to Elizabeth Atkinson.  
 Francis Dawson to Rachel Jesse.  
 Restore Lippincott to Martha Owin.  
 John Gibs to Anna Lucas.  
 Joseph Fenimore to Elizabeth Humphreys.  
 Edward Weaver to Mary Staples.

## 1730.

\*Benjamin Marriott to Martha Owen.  
 John Dewell to Hannah Pearce.  
 Michael Newbould to Susanna Scholey.  
 Joshua Barker to Martha Raper.  
 Enion Williams to Elizabeth Hugg.  
 Thomas Evans to Rebekkah Owen.  
 \*Thomas Clifford to Anna Shires.  
 Joshua Owen to Mary Butcher.  
 Isaac Conrow to Elinor Wright.  
 Aaron Lovitt to Liddia Welch.  
 John Hugg to Mary Middleton.



1731.

- \*Thomas Lambert to Ann Stevenson.
- \*Robert Pond to Sarah Barton.
- Joseph Pancoast, Jr., to Mary Ougbourn.
- William Tomlinson to Rebekkah Wills.
- William Callender to Katharine Smith.

1732.

- \*John Adams to Rachel Burr.
- Thomas Lippincott to Nancy Hugg.
- \*William Hains to Francis Bonney.
- \*John Sanders to Rebekkah Carlisle.
- \*Jonathan Gaskil to Jane Shinn.
- \*Heron Bryan to Mary Eldridge.
- \*Jacob Lamb to Sarah Haine.
- Thomas Webster to Sarah Vinicomb.
- Obadiah Borton to Susannah Butcher.

1733.

- Francis Ellis to Elizabeth Hunt.
- \*John Buzby to Hannah Cripps.
- Isaac Decou, Jr., to Hannah Nicholson.

1734.

- \*Benjamin Cripps to Mary Hough.
- \*John Wetherill to Thomasine Scattergood.
- Benjamin Field to Mary Barton.
- \*Richard Willetts, Jr., to Patience Butcher.
- \*Hugh Copperthwait to Kezia Atkinson.

1735.

- William Watson to Mary Welch.
- William Davis, Jr., to Ann Vinicomb.
- \*John Crosher to Sarah Antrom.
- John Pole to Rachel Smith.
- \*Daniel Gaskin to Martha Shinn.

1736.

- John Osborne to Martha Antrom.
- \*Vincent Leeds to Hannah Stockdon.
- Robert Ridgua to Hannah Gant.
- \*Jeremiah Hains to Hannah Booy (or Bonet).
- Josiah Ridgua, Jr., to Rachel Brown.
- William Stogdon (Stockton ?) to Mary Bryan, Jr.

## 1737.

- Joseph Govett to Esther Welch.  
 \*James Southwick to Rachel Dawson.  
 John Hank to Rebekkah Bryant, Jr.  
 \*Josiah Gaskill to Amy Sreve.  
 \*Alexander Biel to Hannah Rogers.  
 Joshua Humphreys to Euclease Lippincott.  
 Isaac Ivins, Jr., to Mary Hopkins.  
 John Crosby to Elizabeth Wilson.  
 Joseph Ridgwa to Hannah Allen.

## 1738.

- Absalom Evans to Hannah Gaskin.  
 Joseph Moor to Patience Woolman.  
 Rowland Owen to Prudence Powell.  
 John Pancoast to Mary Crosher.  
 \*William Brown to Elizabeth Hains.  
 John Leverly to Sarah Gibson.  
 Hugh Clifton to Mary Wood.  
 Joseph Nicholson to Catharine Butcher.

## 1739.

- William Shaddock to Jane Hough.  
 Benjamin Walter to Phebe Plalke.  
 \*Francis Vinicomb to Rachel Lippincott.  
 Solomon Shinn to Mary Antrom.  
 Thomas Hilborne to Mary Shreve.  
 Nathaniel Hains to Mary Harvey.  
 Abraham Kelly to Rachel Atkinson.  
 \*Thomas Atkinson to Susanna Shinn.  
 \*Thomas Rodman to Elizabeth Pearson.  
 Isaac Gibbs, Jr., to Susannah Davis.  
 Henry Paxton, Jr., to Mary Shinn.  
 Samuel Hunt to Mary Gardner.  
 William Buzby to Mary Wells.  
 Job Ridgwa, Jr., to Hannah Bunting.

## 1740.

- Thomas Stevenson to Alice Shinn.  
 \*Jonathan Barton to Mary Schooly.  
 James Tyley to Elizabeth Sreve.  
 Joseph Hollinshead to Sarah Pearson.  
 Amos Shinn to Anna Carter.  
 \*John Stokes, Jr., to Hannah Stockdill.  
 Thomas Smith to Rebekkah Wood.

1741.

Hugh Hartshorne to Hannah Pattison.  
John Reeve to Rebecca Satterthwaite.  
Benjamin Pancoast to Sarah Hugg.  
John Mickle to Mary Stockdal.  
Benjamin Lippincott to Hope Wills.  
Daniel Bacon to Rebecca Borradail.  
\*Matthew Forsythe to Mercy Smith.  
\*Jacob Webber to Ann Crips.  
\*Thomas Moore to Miriam Ridgway.

1742.

David Jess to Ruth Silver.  
Joseph Hedges to Sarah Stevenson.  
James Smith to Sarah Lovett.  
Isaac Antrum to Ann Crusher.  
John Crusher to Rachel Antrum.

1743.

William Heulings to Esther Wright.  
Joseph Clowes to Patience Barker.  
Thomas Clifford to Ann Guest.  
Joseph Atkinson to Jennett Cowgill.  
John Antrum to Priscilla Hains.  
Daniel Matthews to Sophia Gaunt.  
Thomas Green to Hannah Arnal.  
\*Richard Dawson to Lydia Silver.  
\*Caleb Shreve to Ann Jess.  
\*Joshua Owen to Sarah Branson.

1744.

Thomas Lightfoot to Mary Smith.  
Charles Macklane to Hannah Clifford.  
\*John Carlile to Ann Smith.  
\*James Moore to Ann Bishop.  
\*Joseph Gaskill to Grace Powell.  
\*Samuel Cripps to Hannah Lawrie.  
\*John Shinn to Lydia Carter.  
Job Ridgway to Mary Tilton.

1745.

\*Joshua Delaplaine to Mary Bustill.  
\*Thomas Allinson to Mary Shinn.  
\*George Harris to Mary Verres.  
\*Andrew Conrow to Jane Antrim.  
\*Jonathan Branson to Alice Atkinson.

- \*Silas Crispin to Patience Haines.
- \*Samuel Gaskill to Margaret Enoch.
- \*Ezekiel Haines to Abigail Kemble.

1746.

- Aaron Ashbridge to Elizabeth Sullivan.
- Benjamin Jones, Jr., to Elizabeth Carter.
- \*Thomas Black to Mary Barton.
- \*David Carsleck to Mary Buffin.
- John Allen to Rebecca Gibbs.

1747.

- \*Samuel Wright to Elizabeth Haines.
- \*Joseph Wright to Rebecca Scholey.
- \*Thomas Richardson to Rebecca Gibbs.
- \*William Jones to Elizabeth Atkinson.
- \*Joseph Noble to Mary Ryan.
- \*Samuel Bevan to Susanna Carter.
- Solomon Ridgaway to Mary Burr.

1748.

- Thomas Burgess to Jane Large.
- \*Caleb Shreve to Abigail Antram.
- \*Thomas Conaro to Mary Antram.
- \*Josiah Gaskill to Mary Griffith.
- \*John Branson to Martha Osborn.

1749.

- \*Solomon Southwick to Ann Shreve.
- \*George Shinn to Sarah Owen.
- \*Aaron Gaskill to Susanna Marriott.
- \*Samuel Gaunt to Hannah Woolman.
- \*John Woolman to Sarah Ellis.
- \*Hezekiah Jones to Lavinia Shinn.
- \*Lyndall Branson to Rebecca Rogers.
- \*John Bacon to Rebecca Pearson.

1750.

- John Hoskins to Mary Raper.
- \*Samuel Brown to Ann Buffin.
- \*John Ware to Sarah Buffin.
- \*John Butcher to Margaret Barton.
- \*Jacob Ridgway to Isabel Schooley.
- \*Benjamin Brown to Elizabeth Ridgway.
- \*Aaron Barton to Bathsheba Antram.
- \*Moses Lippincott to Meribah Miller.
- \*Jonathan Eldridge to Abigail Atkinson.

- \*Jacob Lamb to Lydia Hains.
- \*Williams Jones to Elizabeth Powell.
- \*Zachariah Jess to Hannah Southwick.

Unrecorded marriages in Burlington Mo. Mtg. before									
1778	.	.	.	.	.	.	.	.	317
Recorded down to 1872	.	.	.	.	.	.	.	.	486
Total									808

The recorded marriages to 1781 number 285. Thus not half of those accomplished before that time had been placed on record. After this year they were all carefully recorded in consequence of the action of the Monthly Meeting. See Vol. IV. of Minutes, pp. 169 and 172.

Mention has been made of some missing Minutes in 3d and 4th Mo., 1777.

#### NUMBER OF MEMBERS IN BURLINGTON MONTHLY MEETING, 1880.

Burlington (adults)	.	.	.	.	.	75
“ (under 20)	.	.	.	.	.	39
						—114
Mount Holly (adults)	.	.	.	.	.	18
“ (under 20)	.	.	.	.	.	7
						— 25
Rancocas (adults)	.	.	.	.	.	68
“ (under 20)	.	.	.	.	.	19
						— 87
Total						228

Increase since 1870—11.

The following very interesting remarks stand appended to a minute of the Meeting of Ministers and Elders, of which John Woolman was clerk, under a list of Ministers and Elders belonging to Burlington and Chesterfield Monthly Meetings, and were written some five years before his death. The original record numbers sixty names, a few of which, being given in the preceding list, are here omitted. It has not been possible to tell which meeting claims most of the Friends here named, nor who are ministers and who elders; they are therefore all retained. The few earnest words which follow them were not recorded for general

perusal so much as to express the feelings which his work aroused in the mind of the writer. They cannot fail to have a charm for all who read them.

" JOHN SYKES	PATIENCE MIDDLETON
JOANNAH JONES	RACHEL CATHRALL
MARY BUNTING	ELIZ. WOOLMAN
SAM <sup>L</sup> SATTERTHWAITE	ELIZ. BORDEN
THOMAS BUZBY	KATH. KALENDER
DAN <sup>L</sup> SMITH	W <sup>M</sup> LOWRIE
JANE BURR	BENJ. FIELD
WILLIAM MORRIS	MARIBAH FOWLER
JACOB ANDREWS	ANTHONY SYKES
JOSIAH WHITE	MARY BUZBY
DAN <sup>L</sup> DOUGHTY	JOHN SLEEPER
EDITH DOUGHTY	KATHERINE WETHERILL
JOS. NOBLE	ESTHER WOOLMAN
EDW. CATHRALL	SARAH WOOLMAN
EDW. WHITECRAFT	MARY BROWN
ANTHONY BENEZET	JANE SMITH
JOYCE BENEZET	SARAH ENGLISH
SARAH NEWBOLD	AMOS MIDDLETON
HANNAH BICKERDIKE	SAM <sup>L</sup> WORTH
ELIZ. SHINN	JOS. HORNER
JOHN SMITH	SAM <sup>L</sup> GAUNT
PETER WORRAL	PETER HARVEY
SUSANNA WORREL	MARY HARVEY
BENJ. JONES	CALEB CARR
ELIZ. JONES	ASHER WOOLMAN
W <sup>M</sup> JONES	ESTHER ATKINSON
TH. MIDDLETON	ABNER WOOLMAN

"The 22, 2 mo. 1767 this list was entered in this Book and the persons above named are, I believe, now living. As, looking over the minutes made by persons who have put off this Body, hath sometimes revived in me a thought how ages pass away: so this list may possibly revive a like thought in some when I and the rest of the persons above named are entered in another state of Being. The Lord who was the guide of my Youth hath in Tender mercies helped me hitherto. He hath healed me of wounds! He hath helped me out of grievous entanglements! He remains to be the strength of my life, to whom I desire to devote myself in Time and Eternity.

JOHN WOOLMAN."<sup>1</sup>

<sup>1</sup> Published also in a Minute of Bur. Mo. M't'g of 1, 8 mo. 1774, respecting "our esteemed Friend, John Woolman, deceased." The minute is quoted in the appendix to J. G. Whittier's ed. John Woolman's Journal.

TEACHERS OF BURLINGTON PREPARATIVE MEETING SCHOOL;  
DATE OF APPOINTMENT.

1779. Joseph Clark.  
1781. Daniel Smith and son Benjamin.  
1783. Benjamin Smith.  
1785. Henry Atherton.  
1790. Joseph Pierce.  
1793. Benjamin Tucker.  
1794. John Griscom.

1807. Joseph Mifflin.  
1815. Stephen Pike.  
1826. James Taylor.  
1829. Mayberry McVaugh.  
1838. George B. Deacon.  
1831. George W. Taylor.  
1834. Abel Buzby.  
1836. Benjamin H. Deacon.  
1838. Jesse W. Haines.  
1839. George M. Glover.  
1840. Adaline Glover.  
1850. Mary and Martha Gummeré.  
1851. Louisa C. Landis.  
1852. Hannah C. Parry.  
1855. Charles Atherton.  
1860. Nathaniel Bull.  
1860. Eliza W. Hinchman.  
1861. Martha Allinson.  
1873. Mary C. Stokes.  
1875. Bernice Allinson.

A LIST OF MINISTERS IN BURLINGTON MONTHLY MEETING,  
AS NEARLY COMPLETE AS CAN BE OBTAINED.

Thomas Olive.		Died 1692.
William Peachee.		
Samuel Jennings.		" 1709.
William Cooper.		
Thomas Gardiner.		" 1694.
George Deacon.		" 1725.
Edward Barton.		" 1737.
Jane Seaton.		" 1738.
Elizabeth Day (wife of John Day).		
John Woolman.	Recommended 1743.	" 1774.
Mary Smith (widow of Daniel Smith).		" 1746.
Rebecca Brian.		" 1747.
Elizabeth Harvey.		" 1755.
Hannah Pancoast.		
Peter Andrews (died at Norwich, Eng.).		" 1756.
Abraham Farrington (died at London).		" 1758.
Ebenezer More.		" 1771.
George Dillwyn:	Recommended 1769.	" 1820.
Rebecca Wright.	" 1771.	
Mary Bunting.		
Peter Harvey.		" 1772.
Elizabeth Burdsall.		
Hannah Buzby.		
Benjamin Fenton.	" 1775.	
Mary Swett.		
Rachel Lippincott.	}	" 1776.
Elizabeth Atkinson.		
Hannah Andrews.	}	" 1778.
Benjamin Clark.		
Henry Widowfield.	"	1779.
Hannah Pryor.	"	1781.
Joshua Gibbs.	"	1782.
Martha Widowfield.	}	" 1783.
Lydia Hoskins.		



John Cox.	Recommended	1785.	Died 1847.
Mary West.	"	1786.	
Stephen Burdsall.	"	1787.	
Elizabeth Kerlin.	}	1788.	
Fretwell Wright.			
John Coombs.	"	1792.	
Mary Newbold, Jr.	"	1797.	
Samuel Atkinson.	"	1798.	" 1841.
Abigail Smith.	"	1803.	
Elizabeth Coleman.	}	1845.	
William Ridgway.			" 1833.
Hannah Smith.	"	1804.	" 1845.
Rebecca Burr.	"	1807.	
Margaret Allinson Parker.	}	1808.	" 1857.
Sarah King.			
Hannah Stokes.	}	1809.	" 1821.
Mercy English.			
Maria Milnor.	}	1810.	" 1840.
Sarah Taylor.			
Abigail Barker.	"	1814.	
Elizabeth Pitfield.	"	1816.	
Mercy Horner.	"	1818.	
Gardiner Chandler.	"	1819.	
R. Burdsall, Jr.	"	1821.	
Elizabeth Stockton.	"	1821.	
Andrew C. Ridgway.	"	1821.	
Abraham Tilton.	"	1826.	
Hannah Stevens.	"	1826.	
Hannah Hartshorne.	"	1844.	" 1844
Lydia Aarouson.	"	1844.	" 1877.
Elizabeth Craft.	"	1850.	" 1848.
Rebecca W. Allinson.	"	1850.	" 1878.
Granville Woolman.	"	1798.	" 1854.
Stephen Grellet.	"	1798.	" 1855.
Deliverance Bartlett.	"		" 1858.
Ann Bishop.	"		" 1864.
Sarah W. Dugdale.	"		" 1868.
Susannah R. Smith.	"	1808.	" 1876.
Sarah King.	"		" 1868.
Grace Buchanan.	"		" 1803.
Samuel Atkinson.	"		" 1841.
Elizabeth Smith.	"		" 1841.
Joseph Burr.	"		" 1828.
Mary Carr.	"		" 1852.
John Hoskins.	"		" 1814.

Samuel Gummere.	Died 1825.
Mary Stevenson.	" 1755.
Harrison Alderson.	" 1871.
Eliza P. Gurney.	" 1881.

## DATES NOT ASCERTAINED.

Mary Roscoe.  
Abigail Livezey.  
Reuben Hilliard.  
John Butcher.  
Sarah Haines.  
Margaret Butcher.  
Thomas Shreve.  
Rebecca Wright.