

Richard Irwin, *A History: The Religious Society of Friends of Randolph Township [NJ]*, A.R.B.O.R., American Revolution Bicentennial Observance Randolph [NJ], 1973 is a study of the Mendham/Randolph Quaker community and includes a great deal of information of interest to both historians and genealogists. Of particular interest to genealogists will be the material in the appendices.

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Richard Irwin is historiographer of the Friends Meeting House and Cemetery Association of Randolph Township, New Jersey. This copy of the manuscript is posted with permission of the author.

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A.R.B.O.R., American Revolution Bicentennial Observance Randolph, 1973.

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A History:
The Religious Society of Friends of Randolph Township, New Jersey

By:
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A.R.B.O.R.
AMERICAN REVOLUTION BICENTENNIAL OBSERVANCE
RANDOLPH TOWNSHIP
1973

PREFACE

This historical report on the Randolph Friends Meeting derived from several influences. The Morris County Historical Society, in conjunction with the State of New Jersey and the League of Historical Societies, was involved in an inventory of county historic sites. It had also been appointed by the Board of Chosen Freeholders to be the official agent for the 1976 National Bicentennial. As a member, I was to encourage interest in other societies and in Bicentennial committees to participate.

As a result of these efforts, Harriet Meeker of the Roxbury Twp. Historical Society invited me to a society meeting at the Randolph Friends Meeting house. I was impressed in my very first visit. Then, James C. Anderson, Randolph Twp. Bicentennial representative, urged that I conduct historical research into the heritage of Randolph Township.

Guilt had its effect also. I resided at the time in an apartment complex on the site of the revered Brotherton house and farm. It seemed only too appropriate that I concentrate on this subject before other changes could alter the heritage that remained.

The research was hampered by the lack of local records at the Meeting house. Mr. and Mrs. Seth Goodyear, Mrs. Ercel Francis, Mrs. Marion Irving of Friends Meeting; the Friends Historical Library and Haviland Records Room of New York Yearly Meeting; and many local citizens gave much invaluable assistance.

The Monthly Meeting records were available from the Friends Historical Library at Swarthmore; the Preparative Meeting records were found from 1790 at the Haviland Records Room in New York; the Preparative Meeting records from 1826 were in the possession of the Brotherton family; the Kingwood Monthly and Rahway-Plainfield Monthly Meetings records were found in scattered published sources. Deeds were traced from the Morris County Hall of Records in Morristown, the Archives Bureau of the New Jersey State Library in Trenton, and those still held in private hands.

Mr. Eugene Cooper of Dover, Leslie Toye of Summit and those mentioned above were very helpful regarding the Meeting and also Millbrook. Mr. James Brotherton of Freehold was enormously helpful on the Brotherton family. The Morris County Free Library, the Morristown - Morris Twp. Public Library, and the Summit Public Library each aided in locating useful source material.

While the records are rather clear and some evidence remains, much of the interest in the Randolph Friends Meeting derives from legends and stories. The origin of the Meeting, its impact on local development, the families uniting in preservation, the stop on the Underground Railroad, and the cemetery provide interesting topics for discussion and further study. The cemetery is an example. The records show that there were more interments than the number of stones present. One local resident said that work had been done which removed some older tomb stones. This story was

corroborated by Mr. Cooper and Mr. Elling, but Mr. Brotherton was present and did not see such happenings. Mr. Nordberg denies that this happened, but that only poison ivy was removed and the stones set upright. Photographs in the Library of Congress do not show any stones on one side or in the front of the building, as was said, and these photographs all date fifteen years before work was done. A story and mystery still exist whether the stones from 1758 to 1855 did disappear, or whether they are now buried just beneath the surface. Probably this story like others retold in this report reflect only partial historical fact mixed with wishful thinking.

Nonetheless, whether the facts and conclusions expressed in this report are complete and satisfactory, this can be established only by the reader. What has been established beyond factual doubt is that the Randolph Friends Meeting house is an incredible surviving testament to early life in Randolph Township, and it is a most important and valuable historic landmark worthy of the interest and appreciation of all citizens.

1973

Richard T. Irwin

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A tradition is a reflection of that which once was, and within itself contains partial elements of historical truth and wishful thinking. Tradition incorporates in oral forms or activities a cultural continuity of beliefs and values from one generation to another without written instructions.

The Randolph Friends Meeting house reflects such a tradition to the Quaker settlement of Morris County, New Jersey, and a satisfactory appreciation of its antiquity.

The Religious Society of Friends, commonly called Quakers, was founded in England in the 17th century, and in 1684 came to Pennsylvania and the provinces of East Jersey and West Jersey. The settlement in West Jersey was at Salem and Burlington, and in East Jersey at Shrewsbury and Woodbridge.

In the 18th century, according to tradition, some English Quaker families from Woodbridge moved west into Morris County. Their numbers included two brothers, Henry and James Brotherton, and it was the Brotherton family which has been closely identified with the history and preservation of the meeting house. Appreciation and preservation of the building rests with three recent generations, Richard (d. 1865), James (d. 1910) and Charles (d. 1962). It is the Brotherton tradition which is so well known today.

Richard Brotherton told others that several generations of his family lived in their house, while the area was variously called Burlington County, Hunterdon County, Morris County, Mend-

ham Township, and Randolph Township. His belief was that as the number of Quaker families increased, they requested permission to hold meetings in the homes of Friends, which was more convenient than the long trip to Woodbridge. Meetings were held in 1740 in the home of William Schooley, and in 1748 a meeting house was built near Millbrook near the Lamson farm. In 1758 it was^{moved} to the present meeting house lot a short distance away.¹ This tradition has persisted, even after the regular meetings ceased in 1865, a few short months before the death of Richard Brotherton.

And the Brotherton tradition reflects the family experience in America and in Quaker life. Henry Brotherton sr. came to the colony of East Jersey about 1710, married Ann Shotwell, and was persuaded to the Friends faith. It was his sons who moved to Morris County, and they raised the families which provided many members to the Meeting. Richard Brotherton was a great-grandson of Henry sr., was caretaker of the meeting house for many years, and was succeeded in his custody by his son and grandson in turn.

Reference to ancient records may provide necessary documentation, but such examinations often produce more questions than those answered. And having stated the tradition, it is necessary to examine the principal elements and discard those lacking documentary support. Some of this tradition is not at all supported by extant records.

The structural organization of the Society of Friends was developed by its founder, George Fox, who recognized that while

the Friend may not require the leadership or assistance of a trained clergy to learn the Truth of God, cohesion was needed to maintain the faith of Friends in a healthy condition. The central units of the structure were to be the Monthly Meeting, in which records were to be kept. The monthly meeting was to superintend the affairs of local preparative meetings, and report matters which might not be resolved on to the Quarterly Meeting or of more general concern, such as military duty in the local militia, to the Yearly Meeting. And in turn, the Monthly meeting referred messages to the preparative meetings from the Quarterly and Yearly Meetings. No message or decision could become binding on the local meeting unless all Friends united (no majority vote) in the Truth of God relating to that question.²

Another point to recall about Quaker records is that one who is born to a Quaker parent, practising or not, possesses a birth right to membership which is distinguished from membership by persuasion. Thus it is necessary to maintain birth, marriage, transfer and death records of members in order to protect their rights within the Society.

Record of the Mendham (Randolph) meeting can be found in the Woodbridge (now Rahway-Plainfield) Monthly meeting, but its history is connected to the Kingwood Monthly meeting through the Hardwick preparative meeting in Hunterdon.³ From within these meetings sufficient data exists to determine the origin of the Mendham meeting.

At Woodbridge Monthly Meeting 3rd month, 15th day, 1740, "Sum friends in Morris County request of this meeting to grant them the liberty of holding a meeting once in three months at the house of William Schooley in the county aforesaid, which request is granted"⁴ The numbers of Friends so increased that they were allowed to keep a meeting at the same place once a week (1746), and then week-day meetings were permitted (1756).⁵ At this point they became a preparative meeting of Rahway-Plainfield Monthly Meeting and of the Philadelphia Yearly Meeting.

Affairs so prospered that a central meeting house was constructed on an acre of land in Mendham in 1758. It was a small, square meeting house painted white, and it has retained its charm and antiquity to this present day. The dimensions would be twenty-five by twenty-six feet, and the entire frame structure was pegged, even in the floor boards where one expects to find nails. Wide wood clabboards cover the exterior walls and insulation is provided by a thick layer of plaster. To heat during winter cold, a fire was built in a pit reached by trap door in the floor, and later a wood stove and the current small oil heater modernized the process.

The interior is marked by a gallery, partitions for dividing the men's meeting from the women's meetings, and oaken benches in each area to remind members of the hard religious duty expected of Friends. Most meeting houses are characterized by two separate entrances along one facade, but the Randolph Meeting house has one entrance on the south and one on the east through which men and

women might join their respective worship without disturbing the others. The partitions dividing the interior were called "shutters" and consisted of two panels hinged to overhead beams and extending to the floor, which when unlatched and lowered created the division, or raised to permit a united worship.⁶

This original structure was built in 1758 at a cost of £78 and was repaired in 1792 for £19, and again in 1828 for \$179.⁷ The integrity of the structure has been preserved, except for the addition of a detached wing on the northeast corner and removal of horse stalls on the north facade. These changes were made in the twentieth century and purposely did not involve the structure. There is also a chimney in the center of the roof which is believed to remain from the wood stove.

The monthly meeting at Rahway-Plainfield again reports on the building of the meeting house in Mendham. "At our Monthly Meeting held at Woodbridge the 4th month, 19th day, 1758 ... it is requested that a meeting house be built at Mendam and it is proposed that it set on land belonging to Robert Schooley. John Vail, Samuel Marsh, Abraham Shotwell, Hartshorn FitzRandolph, Robert Schooley and Jacob Laing are appointed to conclude on the size of ye house, the manner of building it, the quantity of land and when to be erected, and compute the cost and promote the subscriptions and leigh it before the succeeding Monthly Meeting."⁸

Two months later it was reported that "they think it proper it should be twenty-six foot wide and twenty-five foot long, and that it should cost £73 or sumthing over...James Brotherton and Jacob Laing are appointed to take a deed for the land...and to have oversight of the building of said house."9

The record established several interesting facts, at the same time a portion of the tradition was destroyed. In 1740 permission was granted to hold meetings at the house of William Schooley in Morris County; membership did increase with an increase in the frequency of meetings; a meeting house was built in 1758; and the Brotherton family did participate. Most important is the lack of substantive evidence of an earlier meeting house in 1748, and the disturbing fact that it was Friends in Morris County who met at Schooley's house, without it being identified as Mendham.

This hurts the tradition, but helps the historiography.

Whereas the Rahway-Plainfield records do not identify Schooley with Mendham, it may not have been an oversight. Reference to the Kingwood Monthly meeting records, and to its preparative meeting at Hardwick, might be instructive.

The original Schooley to come to New Jersey came with other English Quakers to Burlington in West Jersey, and was a tailor. New land beckoned, and they pushed north to the falls at Trenton, into Hunterdon and Sussex counties. In 1729, Samuel Schooley and others request permission to hold meetings at Bethlehem, now Quakertown. Amwell meeting at Lambertville was established in 1727; Bethlehem became Kingwood meeting in 1731; which also

developed a meeting at the Great Meadows, near Allamuchy, in 1740.¹⁰ Samuel Schooley again is mentioned in 1752 in regard to the construction of a meeting house at Hardwick, near Allamuchy, in Sussex County.¹¹

The Schooley family came from West Jersey, assisted in the creation of Friends meetings at Bethlehem (Kingwood) and the Great Meadows (Hardwick), and in proximity to Hardwick, owned land at Schooley's Mountain in western Morris County. Perhaps William pushed east from Schooley's Mountain into Mendham in 1740, or because there were numerous Friends in Morris County as well as near the Great Meadows, duplicate application was made to Kingwood and to Woodbridge so that respective members would have permission to hold local meetings "in the house of William Schooley."

This would appear to be correct. The records for Rahway-Plainfield list no membership data for William Schooley nor for his family. Reference to land records reveal no lands in Mendham purchased by William Schooley. Rather, it is for his son, Robert Schooley, that we find deeds transferring land in Mendham.

The deed for the meeting house lot was taken and reads, "To all Christian people to whom these presents shall come, greeting. Know ye that I, Robert Schooley, of Mendham in Morris County and in the western division of the province of New Jersey, yoman for and in consideration of the sum of four pounds current money...to me in hand paid before the ensealing and delivery hereof by Jacob Laing and James Brotherton...amounting

to one acre. Bounded east upon the land of Robert Schooley and north upon the land of Robert Schooley and south upon the Great Road. Dated 5th day, 8th month, 1758."¹²

Earliest deeds can be traced to the proprietors. When the English succeeded the Dutch for control of New Jersey in 1664, East Jersey had two proprietors by royal grant, Berkley and Cartaret, and West Jersey had several proprietors. What is so important for this topic is that William Penn purchased proprietary shares in West Jersey and also later in East Jersey, and this gave an additional area for Quaker settlement other than Pennsylvania.

The early proprietors for the area around the Randolph Friends Meeting were William Penn, who purchased 3750 acres of the Reading survey in 1715, and Joseph Kirkbride, who purchased 4520 acres of the Bass survey in 1718. Each was a Quaker and each resided in Pennsylvania. Upon their deaths the land was passed to their heirs.

The heirs of William Penn were Richard and Thomas Penn, and they instructed their agents to dispose of their property at the best price possible. Early purchasers from the Penns were Robert Schooley in 1757 (Book B3-19) and 1758 (Book B3-22), Thomas Young in 1751 (Book S3-173), and Robert Young in 1757 (Book I2-325) and 1759 (Book I2-329). These dates indicate a much later period than 1740, and while Penn may have allowed them to live on the land, it requires additional research to show that he permitted these Quakers to live on his land for ten to fifteen years.

The Kirkbride sales reveal a pattern similar to the Penn deeds, and indicate a later date. Joseph Kirkbride was succeeded by Mahlon Kirkbride and others in 1746. Land was purchased by James Brotherton in 1754 (Book B-74), Henry Brotherton in 1757, and Hartshorn FitzRandolph in 1763 (Book A3-114), after he bought the Jackson forge in 1761,¹³ which dated from 1722 and the Reading survey.

From the deeds it can be seen that when the meeting house lot was to be purchased in 1758, Robert Schooley was in Mendham along with the two Brothertons. FitzRandolph was appointed to the committee, and arrived three years later. But William Schooley is not mentioned, even though a map drawn by Silas Dell after 1832 shows his purchase of land from Penn instead of his son, Robert.

And the tradition from Brotherton that Schooley was in Mendham persists. It may be partially explained from the Rahway-Plainfield records which show a definite relationship of William Schooley to Henry and James Brotherton.

The Rahway-Plainfield Monthly Meeting marriage records show Morris County marriages from 1743 to 1754. Sarah Schooley was married to Michael Liken in 1743; Robert Schooley married Elizabeth Young in 1747; and Mercy Schooley was married to Henry Brotherton in 1752. Richard Dell married Elizabeth Schooley in Morris County in 1754, but a few months later, James Brotherton married in Mendham to Alice Schooley. Additional marriages in Mendham for the Schooley family were recorded in 1760. Jacob Bonnel married Mary Schooley, and William Schooley married Elizabeth Dell on the same day.¹⁴

Therefore, it appears that the available records establish that there were meetings in Morris County, perhaps near Schooley's Mountain, and that Quaker settlement in Mendham dates after 1750. The Brotherton tradition has many elements of the history of the meeting, but the marriage records and deeds show their relation to the Schooley family and settlement of a later period in Mendham.

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3. --- "Historical Records Survey," Works Progress Admin. 1938.
4. A.M. Shotwell, Our Quaker Forefathers, 1895.
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8. Shotwell.
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10. J.E. Pomfret, The Province of West New Jersey, 1956.
11. J.W. Moore, Records of the Kingwood Monthly Meeting, 1900.
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PART TWO.

The Mendham Preparative Meeting is created by several of the families joining with fellow Christians in a spiritual community which, when its beliefs are examined, can be understood in relation to developments within Quaker history and within the small microcosm of Mendham.

The faith of the Quaker is fundamentally subjective and only secondarily objective. For many Christians, the historical personality of Jesus is central to faith. However, the Quaker believes that his God is imminent, in-dwelling and not exclusively represented to man in the historical Christ. They are not dependent upon sacraments, nor upon the intercession of learned clergy.

The Quaker faith has four tenets. First, the divine element exists in each man or woman, and that if the worshipper waits in silence, the presence of God's truth may be made known to him. Thus God becomes a present reality and guide rather than a historical figure, and his counsel and comfort is felt by the worshipper. From this the principle of community is derived, where all men are interdependent upon one another and share, even to the poor and weak, to the alleviation of social evil.

Secondly, the grace of God is available and shared universally, and even if it is not called upon by everyone, it is a power to resist evil and to do good works. From this the principle of equality is derived, where all men and women have equal worth in the sight of God, even if they may be unequal in ability.

Thirdly, there is a desire on the part of the individual Quaker to strive toward perfection. This derives from an essential religious basis as it affects attitudes toward social change. The individual may not attain perfection, but when his moral conscience detects wrong, he can join with Friends in other meetings to express this concern and seek reform. The principle of harmony is shown in this, that each must search for truth and justice, and live the highest moral values possible.

Finally, the Quaker believes in a continuing revelation, that God is present and available within them, and that if His will is understood and followed, it is possible for progress toward perfection. He sees himself as a temple of the living God. From this is derived the principle of simplicity, that in speech, dress and behavior, anything which is superfluous may obscure the understanding of the will of God. Also, that which is indulged without moderation may cause the individual to overlook his duty and responsibility.¹

These tenets and principles are not easily separable, and in respect to Mendham Preparative Meeting, are shown to be entwined in the actions recorded and the community development as a whole. And the record is not entirely clear, nor the personalities and motives understood fully.

For the meeting is a group of people who convene to wait upon God, and the minutes which they keep are a spiritual diary as much as it is a chronicle of social action and concern. Members are welcome if they understand the Quaker concepts, either by persuasion or sponsorship of a parent by birthright.

The meeting is a place where truth is revealed. It may be that having sat quietly, a Friend becomes aware of God's truth, and he may speak upon the subject. But it was early recognized that some by experience or wisdom could provide leadership at a meeting. Such people are called Elders, and are responsible for the good order of the meeting. The religious opinions of all are respected, so should a Friend object on an opinion and not remove his objection, the meeting would not join together on that matter. But if one has less experience or objects frequently, the stability of the Elder to curb excess or encourage the timid to speak can be very useful to the well-being of a meeting.²

The belief that each has worth in the sight of God, though not ability, is shown in this respect. The minority view may avoid the meeting from taking too hasty a step, or with additional discussion the minority view may have truth revealed to it, and then remove its objection. The effect of this is that the interval discussion is not recorded in the minutes, but only the activity approved by the meeting. And a further benefit is that a majority vote is not exercised against a minority, and the meeting may continue intact.

The exception to this rule was the tragic Hicksite separation in 1828, when the Orthodox leaders in Philadelphia blocked the selection of a Liberal for clerk of the Philadelphia Yearly Meeting, and Elias Hicks withdrew the Liberal faction. This dispute reflected egalitarian pressures in Jacksonian America, because the aristocratic Orthodox Quaker believed God's grace was shown

in his wealth and secular activities, while the Hicksite Liberal believed in the original concept of revealed grace through the "inner Light" rather than secular accomplishment. This split is vividly demonstrated in the only available list of members for Mendham (Randolph), where the rural Hicksite influence predominates, and only a handful were Orthodox. In fact, this was fortunate, because the split had the effect of destroying completely some meetings,³ but it is uncertain how the Hicksite concepts exerted influence within the Mendham (Randolph) meeting.

In addition to the Elders having pastoral care for the spiritual life of the meeting, other officials of a meeting might include a minister. Selected for experience, knowledge and concern, a minister would receive his training and vocation from life. Upon feeling a need, a minister would request permission to visit Friends of the meeting, or other meetings, and with the consent of Friends would set out with a companion. Richard Dell exercised this function in the Mendham meeting, going on a trip to Bucks County (Penna.) and Hammonton as early as 1801, but the records are unclear on the impact of this man.⁴

Not without a lack of knowledge, the record is very clear on John Woolman of Mount Holly. The impact of this minister will be discussed later. It is sufficient to state that his journal reflects the learning he experienced on his travels, as a result of which he came to express strong concerns about social evil in 18th century America and stimulated reform by Quakers.

The meeting has a clerk to take the minutes, a recorder to inscribe the births, deaths, marriages and removals, and a treasurer to keep the finances in order. As no vote is taken, neither is a collection taken at meeting. When the meeting has need of funds, members are assessed according to ability to pay, and each responds according to his conscience. These funds may be required by the overseers, or be subscribed by the Quarterly or Yearly meeting for a general fund.

The overseers are as responsible as are the Elders, except that their pastoral duties involve moral behavior. Two men and two women would serve as overseers, and would care for the poor of the meeting, attend weddings and burials, and report infractions of behavior. If serious violations of discipline were reported to a meeting, the member could be disowned by the meeting. This does not happen very frequently any more, but did happen when one participated in militia drills, married with the help of clergy, used profanity or drank to excess. The overseer had the responsibility to bring the deviate behavior to the members attention, seek a correction or change, and if there was no change, to report to the meeting.

Mendham Preparative was a creature of both the Woodbridge (Rahway-Plainfield) and Kingwood Monthly meetings in 1758, and records for the period 1758-1790 are not known to exist. Some marriage, birth and death data is incorporated in Rahway-Plainfield records, but is not shown in respect to activities in the preparative meeting as is shown for 1790-1826 and 1826-1865.

The year 1797 is very significant in the development and vitality of Mendham preparative meeting. It is a watershed in the history of the meeting as much as typical of patterns in Quaker history. For example, the early period of George Fox, 1640-1690, represents the apostolic or founders period. When Fox and the others have passed away, leadership falls to many others of various abilities from 1700-1800, and they provide the cultural patterns of plainness in dress, speech and behavior synonymous with Quakerism. After 1800, this era begins a pattern of decline for Quakerism, certainly not the least aggravated in the Hicksite Separation.⁵ For the Mendham meeting, the founders period begins in 1758 with the Brothertons, who are dead by 1797. Their successors witness the growth of the area, and try to address the challenge. Between 1797 and 1830, there is vitality in the meeting, due to its association with Hardwick in 1797 into Hardwick-Mendham Monthly Meeting. But due to economics or other factors, members are removed to other meetings in New York, Pennsylvania and Canada, or leave to join other denominations, that the strength of the meeting declines, and it is laid down in 1865.

Actually the Mendham meeting might not have survived 1797, "...four of the Friends appointed to attend the general meeting of Mendham, report they attended thereto, and were of the opinion it might be proper for that meeting to be discontinued, which this meeting taking under consideration agree to adopt said report...."⁶

The meeting at Mendham must not have had a large membership, and the death of the Brothertons and some others further

Missing Page

In regard to the four principles of Quakerism, namely those of community, equality, harmony and simplicity, the records do reveal a response in this direction. They were responding to the revealed Truth of their God, with an understanding that not all kept the faith, but that being reminded and attentive, they all might witness the truth of their faith.

In respect to harmony and simplicity, should a Friend take too much care for business or other pursuits that he becomes less attentive to his responsibilities to his family and the community, then he may be encouraged to reduce these exertions that separate him from a knowledge of his God. Only by close attention to the truth of God revealed to him through prayer and grace could a Friend know his true responsibilities, and thus guard against those distractions that could jeopardize the well-being of his faith.

In 1795, "...there is a hardness got in among some members, and as there is no case mentioned to have been taken by the Quarterly Meeting in order to put a stop to this Evil, it is essentially recommended to Friends that they immediately exert themselves and use every endeavor to remove such a blot...."⁹ James Brotherton, Hartshorn FitzRandolph and John Brotherton were a committee appointed to inquire with the overseers into a "hardness" among Friends at Mendham, and two months later they reported the matter resolved to satisfaction. The overseers were important in the matter, because they were charged with the inspection of members' behavior, as well as attendance at funerals and marriages. The committee with the knowledge of, and in company with, the overseers would have visited Friends who evi-

lenced such hardness, and after the offender was appraised of his errant ways and had changed his habits, the matter would have been resolved with satisfaction. It may be assumed that either this was what happened, or after conference with the overseers, it was judged that no hardness existed at Mendham.

Some would consider this to be a righteous invasion of personal privacy, but in fact it was evidence that each Friend cared for the spiritual well-being of other Friends. There was a sense of interdependence among Friends, that the individual was not strong enough to do the job himself, unless he was attentive to Truth. And there were many pitfalls to compromise the conduct of Friends.

Nearby the meeting house were other persons not of the faith of the Quakers, and they were active in the use of the apples some of the Quakers grew on their farms. Apples were crushed for their juice which was hardened in to cider, which in turn was distilled into Jersey Lightning, or applejack brandy. The use of this product was not in itself considered harmful by Quakers, but rather an excessive use that distracted the user from his earthly responsibilities and worship of God. If a Friend's mind was not "clear" of other thoughts or disturbed by the use of spiritous liquors, he was less able to perceive the Truth of God revealed to him.

In 1797, it was reported, "...that one member has been in the practice of retailing spiritous liquors, and some make use of it in hay and harvest; also, one Friend is in the practice of having cider distilled for his own use. And in the account of Friends sufferings it appears that their accounts can not be given in...."¹⁰

In 1805, a committee reported "...that they find no distillers nor retailers, but that the number has increased since last year who dispose of their fruits for distillation notwithstanding the labor that has been bestowed from time to time in order to dissuade from the corrupt effects thereof."¹¹ Again in 1811, "... a considerable number of our members are in the practice of selling their apples to the distillers. We know of none who have distilleries of their own, or deal in spirits; but are sorry to add that there among us some that make unnecessary use thereof. Some are clear at times to dissuade the use therefrom."¹²

In addition to the principles of harmony and simplicity, the Friends exercised the principles of community and equality. The corruption of excessive liquor was a continuous problem not only for Quakers, as not everyone in the Hardwick and Mendham area was clear of the corruption. The reports given above show that after fourteen years some satisfaction was derived from a reduction in the distillers and retailers, but that others required continual labor to dissuade the sale of apples to distillers, perhaps the only local market. Later in the 1820's, Quakers would aid the Temperance movement, which was absorbed by the Abolitionist crusade and lost impact.¹³

When a man became intoxicated, he lost a sense of his responsibility to his family and community duties. This might also occur from illness or economic loss. To respond to these calamities all Friends were encouraged to contribute. Because each Friend in need was a part of the whole, the funds for Sufferings or the poor were distributed by the committee for sufferings both to provide temporary relief from distress and to indemnify the family to wholeness

within the Society, within themselves, and within the community. Disbursements were made in confidence, in the belief that when able, that Friend would make contributions to the relief of others from their evil. For if this evil continued, its handmaidens may have been greater distress for the community as a whole.

The overseers for Hardwick were George Lundy and Israel Bunting, and the overseers for Mendham were John and William Brotherton. In 1798, the women in the meeting requested and were permitted to have a fund for the relief of women Friends, with their own treasurer.

But many Friends move from Mendham after 1799, for what reason is unknown, and removal certificates were issued for Henry Moore, James Moore, John Marsh, Joseph Hill, and William Shotwell. Thus in 1804, due to the "smallness of our numbers" the following were appointed elders: Levi Lundy, Jacob Lundy, Daniel Lundy and John Brotherton; and "this meeting being informed that two of the Friends appointed to the care of the poor are removed out of the limits of this meeting, William Brotherton is appointed to that service."¹⁴

In 1806, Levi and Daniel Lundy, and William and John Brotherton were appointed to consider the funds necessary for the ensuing year for the relief of the poor in the meeting, and what part of the fund was to be paid by Mendham and what part by Hardwick. They needed £24. Hardwick was to contribute 2/3 and Mendham 1/3 of the sum. In 1809, \$100 was required, but a considerable part was uncollected "due to the backwardness of some Friends in paying their proportions."¹⁵ After this time, Joshua Mott, William Mott, Daniel Lundy and Samuel Laing were overseers for the poor of the monthly meeting.

The Society of Friends at Mendham were also active in their social responsibilities in another way. That there was considerable evil in the world did not lessen their intent to work to the elimination of the evils distressing mankind. The truth of God as revealed to them in worship needed additional fortification the rest of the week, ^{other} than first day (Sunday) meeting. Efforts to build and operate a Quaker school at Mendham began as early as 1792. Funds were subscribed for a school in this year, followed in 1793 with the purchase of a lot from John Brotherton below the meeting house on which to build the school, and the rent obtained from the use of the land defrayed costs. By 1813, the school had been discontinued.¹⁶

The minutes of the preparative meeting from 1790 disclose that in 1792 the sum of £6 was subscribed for a school; in 1793 a lot below the meeting house was available from John Brotherton for £30; within three months the sum was raised; William and John Brotherton were to decide in 1795 on the need for a schoolhouse, and in 1797 on the size of the building; rents of the school lot were to defray costs; the sum of £20 was raised in 1798, and the Brothertons were to supply the materials; in 1801 the workmen were owed £4.5s.10p. and still it was completed, because William Shotwell sent his son, Elijah, to Westbury Monthly Meeting to become an apprentice; in 1808 money was raised for use of the school, by then in operation; the school was repaired for £1. 8s. in 1811, so it might be used during the summer; but, in 1813, was rented to Richard Brotherton for 36 and sold in 1821 for \$87.50.¹⁷ The records for the children who attended the school, its exact location, and the period of its full operation are not determined in the available sources.

The desire to build a school was a development late in the 18th century to provide education for the young, and to keep that educational effort within the prescribed area which the family, and in this case, the Society of Friends, felt was necessary to retain the moral precepts they considered important.¹⁸ An increasingly changing world confronted the New Jersey Quaker at this time, and whether migration to New York, Pennsylvania or Canadian frontiers was the proper answer, or whether the education in parochial schools provided the answer is difficult to say. From available evidence at Mendham, at Hardwick, and at other meetings, both of these methods were employed.

The challenge was undoubtably strongest for those who remained. After 1797, the area surrounding Millbrook, where the Mendham meeting house was located, became increasingly populated by families who would embrace the Baptist faith at the meeting house in Mount Freedom; the Presbyterian creed that would claim the Hance, Carrel, and Brotherton families at the churches in Mount Freedom, Dover, Rockaway and Succasunna; and the Methodists who would build near both the Mendham church in 1832 and the Hardwick church in 1828, and claim the Adams family of Tranouility.¹⁹

There were to be additional pressures. The road on which the Mendham meeting house stood had been termed "the Great Road" in 1758, and probably was the earliest link between East Jersey and Schooley's Mountain and the lands of Sussex beyond. This road was followed by several other roads during the turnpike era. The Sussex Turnpike went from Morristown via Mount Freedom to Succasunna and into Sussex in 1804, and was linked in 1809 by the Union

Turnpike from Morristown via Dover to Sparta, which in turn was linked between Dover and Rockaway by the Mount Pleasant Turnpike. These roads provided access to eastern markets, but were also an escape route into western New York and Pennsylvania. During this period, in 1804, the Paulinskill meeting in Sussex County was discontinued, whether in response to such contributing factors as these or for others is not certain. As time passed, new ideas and new methods came with the roads, the increasing population, and the missionaries of new sects, and in time these gave way in turn with the building through Dover of the Morris Canal in 1831 and the railroad in 1849.

The generation born between 1795 and 1815 were to experience the vitality of the new monthly meeting, grow within the rigors of its discipline, and learn within the school it founded. That generation would mature with a dedication to remain faithful to the Quaker heritage, and while its young was absorbed into other denominations, watch the decline and discontinuance of the meeting in April, 1865. Richard Brotherton was of that generation, and he died on December 31, 1865.

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5. E. Cady, John Woolman. 1965.
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Part Three

The foregoing has illustrated that the Quakers in Randolph Township both existed in fact and demonstrated a purpose in their lives. Of the century under review, 1758-1865, much may be unrecorded prior to 1797 and a decline have begun after 1830, but in the short period between those years, the Quakers made a very important contribution. The value of that contribution may only relate within the vitality of their meeting and the lives which they led, and it may now be obscured and irrelevant for the 20th century, but was significant in their time and place.

For example, the school existed for only a short while, was illustrative of the purpose the Quakers sought in their lives, was created at the height of the vitality in the meeting, and discontinued due to loss of students when the families emigrated more than any other reason. More than sixteen removal certificates were issued in the decade before 1810.¹

The educational policy of William Penn was that "...the prosperity and welfare of any people depend in great measure upon the good education of youth...in the principles of true religion and virtue...in writing and reading and learning of languages and useful arts and sciences. I recommend the useful parts of mathematics, building houses or ships, measuring, surveying, dialing, navigation; but agriculture is especially in my eye...industrious, healthy, honest..."²

There was evil in the world, and religious instruction in the Truth was desirable, as much as providing the individual with a livelihood that did not corrupt his mind and distract him from God.

They had relied upon apprenticeship training, as when Elijah Shotwell went to Westbury in 1801. Perhaps in 1740, both James (aged 14) and Henry Brotherton (age 16) were apprenticed to William Schooley of Schooley's Mountain, before they were established in Mendham in 1754. But the attention of a master to the welfare of the apprentice in such times of change may have been insufficient to prepare the youth. Or there was the thought that the meeting could provide equally well for all, and provide central administration from the meeting.

Nonetheless, it is inappropriate to accept the stereotype of the withdrawn, "quietist Quaker" in Randolph Township in that time. The image is derived from 1756, when Quaker hegemony in Pennsylvania politics was dissolved in a war with Indians on the frontier. The Quaker withdrew from leadership, although some remained, and their influence in government was reduced accordingly. However, in the efforts of John Woolman, and later others, the trade in Negro slavery was reduced; Quakers concentrated upon commerce, and those who were successful became the Orthodox elite challenged by the Liberal Hicksites; others concentrated upon developing institutions lasting in their influence.³ So that the school in Mendham and the continuance of the meeting more properly evidence an activism, industriousness and purpose far stronger than any retiring image could show. And the more proper thing to do is to look beyond the meeting house itself to test whether the Quaker at Mendham sat back, or whether he threw himself into his world with a capacity and industriousness to survive.

One needs only to look toward Millbrook. Millbrook was both an early center of industrial activity in Randolph Township, certainly more important than Dover before 1830, and it was also the name of the stream which was located south of the meeting house, flowed parallel to the "great road" and east until it merged with the Rockaway river. It derived its name from the early mills established along its banks which utilized its water power.

Obscured and nearly forgotten, Millbrook was known also as Mott's Hollow. Joshua Mott had come to Mendham in 1798 from Amwell Township, Hunterdon County, where he had had a mill. In 1799, Mott received a removal certificate from the Mendham Meeting, because he had "prospects at Rahway." However, he was back in Mendham the following year.

The surviving evidence of this activity at Millbrook is the old gristmill. Tradition says that Robert Schooley established the mill as early as the first settlement in 1740,⁴ but this is not clearly demonstrated. What is known is that in addition to the gristmill, there was a sawmill, a fulling and carding mill, a cooper, and an oil mill and tan yard in Mott's Hollow in 1815.

This was not the only activity by Quakers. Where Mott was a miller, other Quakers were engaged in other occupations associated with, or not with, agricultural interests. Issac Hance and Jesse Dell had farms, but also had interests in the iron mine at Succasunna. Silas Dell was a surveyor, and on one map of the area (in the New Jersey Historical Society library) was drawn a tan yard operated by John Brotherton, just east of Mine Hill along a stream that flows into Jackson's brook.

The most significant area was Millbrook. One new resident reportedly could have purchased all the land on which Dover now stands, but chose to purchase a smaller and more valuable parcel in Millbrook. Canfield and Losey had a slitting and iron mill near Dover, which had only four dwellings in 1792, but the land was a marshland considered without promise.⁵ When the Morris Canal came through Dover in 1831, and the railroad in 1849, the importance of Millbrook, as with the the Friends Meeting, began to decline.

But even in 1853, when the Shield's map of Morris County was drawn, Millbrook retained the Dickerson and Doughty forge, Mrs. Swain's cardofull mill, two sawmills and the gristmill.

Theodore Mott in 1915 composed a poem which poinantly describes how complete was the decline, and implicitly measures how great was Mott's Hollow. This poem is appended to the text.

The tax ratables for Randolph Township in 1809 show that in Millbrook, William Mott was taxed for a gristmill, Joshua Mott for a fulling mill, and John Searing for a sawmill. In 1812, John Mott was taxed for an oil mill, which was additional to the interests shown above.

Prior to 1806, Randolph Township was a part of Mendham Township. The tax ratable records for Mendham are available from 1778 to 1822. Those Quakers identified on the 1778 tax rolls include the Brotherton, Bunnel, Dell, Hance, Simcock, and Young families. In 1779, FitzRandolph had 1/3 interest in a forge, and Hance had interests in a sawmill and gristmill. Since these did not change in 1780, and both had houses near Mine Hill, it may be that Millbrook began its development with Mott.

There are other indications that while activity at Millbrook dates from an early time, its development parallels the period when the Friends Meeting showed great vitality. A survey of road returns by the W.P.A. in the autumn of 1938 and spring of 1939 proves very interesting.

The Friends Meeting house is located on the "great road," which was a direct east-west route from the Succasunna mine near Mine Hill to the Franklin forge on the Rockaway river, and also a route to the Openaka and Shongum forges via a turn south at the Lampson house. This second ancient road from the Lampson house south to Shongum provided access to Morristown. A story in the Iron Era tells how General Washington came from Morristown to the house of Robert Young at Shongum, and due to a heavy storm, had to sleep that night in Young's house. A third ancient road goes south from the "great road" through Millbrook toward Mount Freedom. These three roads almost encircle the Millbrook area.

In 1776, a road was laid out (A-121) from the old road near Shongum, parallel to the route of the "great road," and went west past the house of Morgan Young, a blacksmith. This road intersected the old road from Morgan Young's to Schooley's mill, which is not specified as being in Millbrook, and coursed west toward Succasunna near the Dalrymple lands. Thus, this new road joined the old roads to Shongum and Millbrook. See the map on the next page.

In 1796, another new road was laid out in two parts (B-7 1st) (B-7 2nd), which went west from the Millbrook-Mt. Freedom road and paralleled the stream. This road was to open the way from the

Solomon Dalrymple lands on which an iron mine was developed into Millbrook. The first course went northeasterly along the Dalrymple line, intersected the road to Shongum laid in 1776, and ended at the Bell corner. The second course went from the end of B-7 1st, parallel to the stream and east into the Millbrook road. This road (B-7 2nd) passed the saw mill of John Searing, and also ended at the road that passed the William Shotwell gristmill.

This evidence would establish that Millbrook had the Searing saw mill and the Shotwell gristmill in 1796. Whether Shotwell obtained the mill from Schooley has not been shown. But the tax records show Joshua Mott having a grist and fulling mill, which trades he taught his sons, John and William. The removal certificate records show Shotwell leaving in 1803 for Canada, and there are deeds transferring between 1807 and 1810 six parcels totaling 160 acres from Shotwell to Mott. Most records in deeds do not give many details, but one four acre parcel (Book T2-262, allows Mott to develop the stream for the use of the waterworks and describes itself as the sawmill lot, "where the old sawmill formerly stood."

The records after 1810 clearly show considerable development at Millbrook involving the Motts. One transfer in 1811 (Book W6) describes land next to a fulling mill, the gristmill lot and the gristmill pond; this was amplified in 1812 (Book W8), when the "oil mill lot" and a bridge over the tail race of the oil mill was described; in 1813 (Book E2-504) the oil mill lot was said to have a corner with the tanyard lot; in 1816 (Book F2-433) the road in Millbrook from John Searing to the oil mill, which could be B-7 2nd road, and the road past the gristmill is described,

as well as the tail race of the fulling mill, the millrace and dam for the gristmill; in this same record there was an agreement that the owners of the gristmill reserve the privilege to keep open the tailrace of the gristmill and keep it in repair.

The Motts were not only purchasers of land; they sold also in Millbrook. In 1810, they sold land to Silas Young of the Shongum area for a mill lot, and perhaps another gristmill was built. Young was taxed in 1812 for a gristmill. But also in 1810, an agreement was made where John Mott and his heirs were not to build any gristmill, grind and manufacture flour and meal, nor hinder William Mott from drawing their gates and using the water (Book F2-431 & 439). Thus Young probably bought only a share in the mill and its profits.

In 1816, Joseph Moore operated the tanyard (Book G2-103 & 453), and David Sandford had an interest in the gristmill (Book G2-32). In 1822, William Searing reserved the lower portion of the house built for the carding machine to use in fulling, and he reserved the use of the water from Nov. 10th to March 10th every year (Book G2-333, S2-585).

The road return for the gristmill road laid out (C-155 2nd) in 1832 starts at the old Millbrook-Mt. Freedom road and goes parallel to the stream and east into the old road to Shongum. The only useful data it relates is that Joseph Moore's house is on the corner, near B-7 2nd, which could establish the location for the tanyard in Millbrook. If this is accurate, and B-7 2nd was the road from Searing to Millbrook, and also described as the road from Searing to the oil mill, which was also next to

the tanyard, then it may be said that the tanyard and the oil mill were located on the brook along B-7 2nd and west of the intersection with the Millbrook-Mt. Freedom road.

A deed in 1813 (Book G2-489) indicates another useful fact. It describes land in Millbrook as a school house lot. Since it is known that the Quaker school discontinued in 1813, and was rented to Richard Brotherton, then a second school appears to have been located in Millbrook, as it grew and developed the sawmill, gristmill, fulling and carding mills, oil mill and tanyard industrial activities which made the village important.

Although it has been stated that these activities declined, so that the sawmill, gristmill, the Dickerson-Doughty forge and Mrs. Swain's cardofull mill remained, these industries were not separate and distinct from the agricultural activities pursued in the area. The industries and agriculture were interdependent upon one another. The farmer produced the raw materials, and the mill operator converted these into products useful to the farm.

The necessary ingredient to combine successfully raw materials and mill operations was water. The stream running through Millbrook would satisfy requirements for water. But the problem was to furnish the water continuously to the mill in quantities sufficient to develop the power to run the machinery. This was to be sufficient during drought, freeze, and storm; the drought was overcome by reserve storage capacity; a freeze was controlled by the speed of water to move the mill machinery and reduce ice; storm water excess was to be moderated to protect mill structures. These needs were met by developing millponds and raceways.

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The mill pond was created by the construction of an earthen and stone dam across the stream. Sluice gates were employed to control the flow of water to the mill through a raceway, a path usually three feet by six feet, and the force of the passing water would turn a mill wheel, creating the power needed to operate the machinery. The water so concentrated would turn the wheel by the overshot method, of the force of falling water on the wheel, or by the undershot method, of the force of rushing water driving the wheel. The water thus used to move the wheel would exit from the mill by the tailrace, and continue its flow downstream.⁶

The Mott poem indicates three ponds along Millbrook. Obviously, the Searing saw mill required one mill pond. It was the most westerly situated of the mills. Whether the tanyard and oil mill used this pond as a water source is not clear. Rather, deed descriptions indicate an oil mill pond (Book G2-546) and a dam near the oil mill. This pond may have been the second pond, because the mills were located some distance from the saw mill and probably upstream from the gristmill. The gristmill did have its own mill pond, and from deed descriptions, this pond supplied power to the fulling mill (Book F2-433) and was near the cooper shop and carding machine (Book G2-453). Another saw mill later utilized the gristmill pond water.

Most people who reflect upon Millbrook do so in regard for the gristmill. Eugene Cooper of Dover possesses a deed from his father's legal records which shows Adams Davenport buying the mill in 1870 from David Tuttle, and tracing earlier owners

reveals Halmah Sisco, Jonathan Nixon, and William Mott. Mr. Cooper recalls from his childhood how the water turned the wheel, and corn brought to the miller was ground by the machinery into meal. He referred to it as the "Quaker gristmill." Wheat also was ground, and the weight of the wheat or corn delivered to the miller was exchanged for flour or meal ground from prior shipments. The miller received a share for the work performed.

Success and honesty are not always compatible, but the early Quaker millers must have been both successful and honest, as the mill and their memory has survived.

In addition to wheat and corn, the farmer supplied flax^{seed} to the oil mill. The flax fiber would be separated from the seeds; the fibers processed until they could be woven into cloth. The process required that the stalk of the flax be retted or rotted, braked, and the fibers separated. Then drawn and knotted, it was ready for spinning. One acre of flax produced enough cloth for summer clothing for a family of seven. Those seed not used for the next crop was crushed through rollers, and the juice or oil extracted was useful in making paints, or used as a feed when dried for cattle.⁷ The extractor rollers were water-powered.

Hemp could be used also, and the fibers used to make rope.

The tanyard was used in the making of leather products. In the autumn, skins from slaughtered cattle and sheep, which would supply winter meat, was brought by the farmer to the tanner. The skins would be washed in a stream, placed in lime-water vats to loosen hair on the skins, transferred to a "bate" vat of chicken and dog manure to remove the lime and soften the skin, and then "tanned" in a vat of tanbark and water. Various vegetable matter

when macerated in water yield an astringent substance called tannin or tannic acid. As the skins absorb the tannin, they are less soluble in water and resist decay as leather products. The process is reversed by adding powder of oakbark to the tannin, which creates an ooze. After six, twelve or eighteen months, the skins may have been thoroughly tanned, and they are removed from the vats, washed and cured. Most tanners also curried the leather. The heavy, tanned hides could be used for the soles of shoes, but uppers for boots, bookbinding, and harnesses had to be made more pliable for these uses.⁸

Oil from the oil mill, as well as cider from the distillery, was stored in wooden casks fashioned by the cooper of wood obtained at the sawmill. A deed described the cooper shop lot near the gristmill (Book G2-453).

The wood used in sawmill operations was obtained from local farmers or from woodlots owned by the sawyer. The sawmill relied upon water power to drive the saw machinery. The mechanism of a complete sawmill involved an up and downward moving saw, with sufficient water-caused power to move the log to meet the saw on its downward cutting motion; which would stop the log before it was cut all the way through; then draw the carriage with the log back, so to start a new cutting action. The sawmill was the advance agent of settlements with frame houses constructed of lumber, boards and shingles.⁹

The sawmill at Millbrook was not the first one in Mendham, as Henry Clark built a sawmill and gristmill south of Mount Freedom after 1730. But it was necessary to the development of the area.

The Dickerson and Doughty forge at Millbrook is a puzzle. Its existence is known, but the extent and duration of its operations is not. Whether it was more a blacksmith shop, or a forge, is uncertain. There is the likelihood that iron hoops for the cooper's casks and barrels, repair fittings for mill machinery, and work tools were fashioned there. However, the relationship of this activity to Millbrook is later than the Mott period, as no deeds make reference to it.

It is certain that the gristmill pond supplied sufficient power to the Mott fulling mill downstream from the gristmill. The fulling process consisted of beating newly-woven cloth vigorously with paddles and compressing it in water. Water supplied the power to raise and drop the beating paddles as well as the water used in the soaking. This caused a shrinkage. Thus by increasing the density of the cloth, the weight per yard was also increased, making the cloth more resistant to wear and weather. In this process, the cloth became close, thick, firm and smooth.¹⁰

The cloth delivered to the Mott fulling mill was developed in the carding and weaving of wool. Searing later bought the operation, and alternated between fulling and carding every six months. When the wool was sheared from the sheep on the farms, it was necessary to straighten the fibers, as with flax in the making of linen, before it could be woven into cloth. This was done on the carding machine.

The carding machine was a simple device with teeth that would separate and lengthen the wool fibers. When gathered into long skeins, it was possible for the women to weave the fibers into wool cloth on their home looms. But the problem was in the stren-

gth of the woven fabric. The weaving and carding processes did not provide for all the fibers to be uniform and bind well together; the fabric would be loose and unravel during wear. In order to increase the wearability of the clothes, fulling was needed to add density and thickness to the cloth.

The Quakers who came to Mendham were farmers who grew their own food, made their own apparel, built their homes, and gave worship to their God in their meeting house. The wheat and corn was ground at the gristmill; hemp and flax was spun into rope and linen, and the oil made paints; their cattle and sheep provided meat, and the hides were made into leather for shoes, hats and harness; the sheep gave wool that was carded, woven and fullled into long-wearing clothes; the wood in their woodlots provided fuel for heating and cooking, and was sawed into the lumber that built their homes and repaired the meeting house.

It was the Quakers who developed these industries along the Millbrook stream. Whether it was Schooley, Shotwell or Mott as the first gristmillers, they all were Quakers. The fulling mill did belong to Mott. Joseph Moore operated the tanyard. They were also Quakers.

While there were sawmills, forges, gristmills, and tanyards in other local areas, the development of these numerous activities along the Millbrook stream after 1800 illustrates the vitality and purposefulness of the Society of Friends in their meeting and in their members after 1800.

ote

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PART FOUR

The Quaker of the Philadelphia Yearly Meeting in 1790 was influenced in his social responsibility in much the same way as the Established Church used a catechism to structure response from its member. The Quaker's "discipline" reminded its hearer in the form of questions asked that there was evil in the world, and the answers solicited in the Meeting to the formalized Queries helped to mold social action by the Quaker.

The Queries to which the Quaker gave personal response were concerned with punctuality in one's attendance at Meeting; a proper education of youth toward plainness in speech, readings, and behavior; all avoidance of taverns, consumption of liquor, and intoxication; the care extended toward poor Friends; all avoidance of military service, taking oaths, employing hireling priests, and gambling; one's care to be honest and modest in business pursuits; a prompt attention and rendering justice toward, Friends in offense of this Discipline; and the remaining clear of holding any slaves, and dealing with kindness to those gaining their freedom.

It has been seen how the Quakers at Mendham erected a school after 1803, took pains to dissuade others from distilling apples into spiritous liquors, gave increasing amounts to the care of poor members, and developed industries necessary to convert local agricultural goods into useful products. Love and unity among members was promoted when the Meeting was informed of a "hardness among some Friends," which received prompt attention and concern.

The Queries asked at Meeting were a reminder that one had a duty to God and to confront evil in the world. Gambling, liquor, avarice in business, giving an oath to any others but God, vanity in dress, affectation in speech, and "new ideas" which cast doubt upon the existence of God, or of His relation to mankind, these were all evils which threatened to distract the worshipper from the revealed truth of his God's wisdom.

While the Queries remained much the same from 1765 to 1790, and thereafter, there was change in one important respect. The seventh query was revised to reflect the changing Quaker attitude toward slavery, and it reflects not only a moral position, but signals activism by 18th century Quakers to change the rules regarding slavery. This activism was more and more inclined to insist upon abolition.

The man regarded as most symbolic of the Quaker change in attitude toward slavery was John Woolman (1720-1772) of Mount Holly. Whereas George Fox had aroused controversy in opposing slavery at Barbados in 1671, and whereas Benjamin Lay had been appallingly dramatic at Burlington in 1731,¹ it was the person of John Woolman who consistently opposed slavery and worked to remove the "peculiar institution" from the lives of Friends.

The doctrines of John Woolman, so vigorously and convincingly presented, won many of the Society of Friends to the opposition of slavery.² In his Journal, Woolman relates how he was ill at ease to visit Friends who lived a life of leisure upon the labor of the slave, and only less satisfied when slave and master shared the burden.³ Woolman both trembled at his boldness in speaking out at

meeting in Mount Holly, but felt his "concern" was a just one, although not ready for its time. In 1754, he presented his first text on the topic of slavery, entitled "Some Considerations on the Keeping of Negroes," and in 1762, completed the second part of the text.⁴ The result of this effort was additional travel by Woolman to visit Friends to convince them to manumit their slaves.

Woolman was not unknown to the Quakers in northern New Jersey. He had visited Friends at the Great Meadows in 1751, before the meeting house was built; at Woodbridge in 1760; and at Hardwick in 1762, after the meeting house was finished.⁵ His journal does not mention Mendham, but the visits to Hardwick do appear to have been as a result of his own membership in the same Quarterly Meeting. Nonetheless, Woolman had his effect at the Mendham meeting. In 1775, it was reported that Adam Miller had freed two slaves, and that only one member continued the practice at that time, it being suggested that member had been disowned.⁶

Because it was a contradiction for Quakers to labor without slaves while others prospered by continuing the practice, many saw a need for complete abolition. The Philadelphia Yearly Meeting advised all Friends in 1758 to set their slaves free, and in 1776 refused membership to any who kept slaves.⁷ Burlington Quakers petitioned the Legislature in November, 1775, to abolish slavery in New Jersey. Governor William Livingston replied,

"Respecting the slavery of negroes, I have the pleasure to be entirely of your sentiments and I sent a message to the Assem-

bly the very last session, to lay the foundation for their manumission; but the House thinking us in too critical a position to enter into consideration of it at that time, desired me to withdraw the message."⁸

Matters of the Revolution prevented action at that time.

After the Revolution, Livingston was still governor of New Jersey, and a petition in 1785 for gradual abolition and release from security in manumission resulted in a law in 1786 that prohibited importation of slaves and manumission without security. The former owner had to post bond for the future financial freedom of his slave when he set him free, so that the slave would not become a ward under the overseers of the poor. Liberalization of this provision permitted those families who had a marginal existence to free their slaves without additional penalty.

Another law in 1788 required masters to teach their slaves to read and write before age twenty-one. This followed the pattern of the Quakers who prepared their slaves for eventual freedom through education.⁹ Also, it reveals considerable optimism that abolition was not too distant in the future.

In order to hasten the process of abolition, many Quakers joined the New Jersey Society for Promoting the Abolition of Slavery in 1786. A formal constitution was adopted at Burlington in 1793.¹⁰ The reason the Society was so successful was that it sought gradual abolition.¹¹ Legal residence was granted to blacks in 1798, and some voting privileges were granted in 1794,¹² but the highest achievement was gained in 1804, when the State

Legislature passed a law that freed all slaves when they reach the age of majority. Those born to a slave woman after July 4th of that year were free, but could remain servants to the master. The master had to maintain mother and child for one year, but too many were abandoned to the overseers of the poor, that the loophole was closed in later revision. Thus the free negro was free under law, although remaining a servant for many years thereafter.¹³

It had been fifty years from the Woolman text of 1754 until the law of 1804 that gave freedom to blacks born in slavery in New Jersey. The importance of Woolman arousing concern among Friends can not be overlooked, nor the consistent efforts the Quakers made through the Abolition Society. But the issue had not been completely resolved, and would not be resolved even in the new Constitution of 1844. Excesses were still occurring, and efforts to remove the evil, even in other states, occupied much attention. With a law in 1846, slavery as a name and as an institution was finally abolished.¹⁴

The records of the New Jersey Society for Promoting the Abolition of Slavery are scant. Carl Sherzer of Morristown, a local historian with interest on this topic, called attention to the Quakers in Morris County who actively supported the movement. The constitution of the Society lists three Quakers on the Morris County committee, including Hartshorn FitzRandolph, Isaac Hance, and Henry Moore. It is also interesting to note the Lundy, Ryerson and Schmuck names for Hardwick on the Sussex committee for the Society.

The abolition movement hit a dry spell after 1804. Those who were involved apparently shared, especially the Quakers, a dislike for intoxicating beverages. A prohibition society was organized in the 1820's, and those who were prohibitionist were also abolitionist.¹⁵ The strength of the two movements was carried in the state and county societies, and there is little evidence that very much occurred in Morris County.

In 1839, the New Jersey Abolition Society was formed, and those active in temperance appear to have joined. The Congress did not act according to their preferences, and they formed the Liberty Party to express their views. But in 1840, the movement was not united, having split the American Anti-Slavery Society into the Garrison and the New York factions. The group following Garrison elected several females as officers. Those who could not serve with the women formed the American and Foreign Antislavery Society for men only.¹⁶

Confronted with difficulties as well as the evil of slavery, the abolitionists persevered. They did not influence the 1840 election, but hoped to do better in 1844. There was not much belief that they could win, but they saw the issue of the annexation of Texas as the issue whether slavery would be extended into new territories. They opposed candidate Polk on this issue, and were not enthused toward candidate Clay because he was a slaveholder.

They organized in 1844 in New Jersey and in Morris County. The newspaper, New Jersey Freeman, was begun in this year at Boonton by the abolitionist, Dr. John Grimes. The newspaper was

designed to unite those abolitionists in the area with news from the county, state and nation, and to provide more strength for the movement. It ran long narratives of exploitation by masters of slaves, how slaves had escaped, and how friends of antislavery had been successful or met defeat. It ran the complete orations of principal leaders for the education of the readership.

In January, 1845, the newspaper ran a report of the sixth annual convention of the New Jersey Anti-Slavery Society. It was said that an employee-agent had been active from May to August in Morris, Sussex and Warren counties to develop interest, and his efforts succeeded in the formation of a county society in Warren. But his efforts were suspended due to a lack of funds.

In February, 1845, the newspaper carried a report of a meeting in Whippany to form the Morris County Washington Benevolent Temperance Society, and along with the several warnings carried in every edition of the paper on the evils of alcohol, the same individuals who were abolitionist leaders were also temperance leaders in Morris County. This was John Grimes.

One of the five vice-presidents of the temperance society was Jacob Lundy Brotherton. The previous summer, Brotherton had been the agent described for Morris, Sussex and Warren. Along with Dr. Grimes, he served on the business committee of the Antislavery Society. Neither he nor Grimes were active candidates for office under the Liberty Party, but both James Grimes and William Brotherton were candidates to the New Jersey Assembly for the party.¹⁷ For the number of members, the Liberty Party did very poorly in the county and state.

The report on Jacob Lundy Brotherton's activities disclosed that he had tried to hold antislavery meetings in Morris and Warren counties. A meeting was scheduled for July 5, 1844, at the Millbrook Methodist Church, but when the time for the meeting arrived, the key had been "abducted." However, a private house was opened and a good meeting held. Another meeting scheduled in Flanders at the school house was disrupted by a mob throwing stones and eggs, firing guns, halloing and shouting. A large meeting at Allamuchy in August, at the house of Jesse Adams, a Quaker, probably was the successful meeting that developed the Warren county society mentioned above.¹⁸

All that could be done by Brotherton was done in small congregations meeting at private homes, school houses, and sometimes under the trees. The "churches were invariably closed against him, and he received no encouragement from the clergy."¹⁹

This charge is oft-repeated. Stephen Foster wrote in 1843, that the clergy were corrupt, and that he sought to awaken a sense of guilt in them. His charges that they were the apologists of the slaveholders met with violence at the hands of mobs, who broke up antislavery meetings. He thought the Methodists more corrupt²⁰ and the ministers reputations were defended by drunken and murderous mobs. This charge when examined with events at Millbrook and Flanders adds a twist to a topic not well-researched in Morris County.

However, the importance of these developments is less the moral activity of individual Quakers and of their Discipline, but to explore the legend that the Randolph meeting house aided slaves on

the Underground Railroad.

The current popular story states that fugitive slaves on the way from Southern plantations to freedom in Canada would stop to rest at the Richard Brotherton house, a station on the Underground Railroad. To protect these unfortunate persons from the search by authorities, a secret passage from the Brotherton house to the Quaker meeting house existed. And should the authorities enter the meeting house itself, with or without regard for the sanctuary, fugitive slaves could be concealed in the gallery with the "shutters" closed, or in a space under the seat where the elders sat.

No fugitive slave ever was reportedly recovered, and in fact the number of slaves entertained remained unknown, at the Brotherton or meeting house.

The story is derived from Richard Brotherton, and was later repeated in a Newark News feature story. All other sources fail to describe this factor, which does not infer that it may be untrue. Rather, the story combines several important facts, from which this story may originate. First, Richard Brotherton died at the end of 1865 and the end of the Civil War. Secondly, the Quakers had been actively opposed to slavery. Jacob Brotherton, and his brother William, were cousins to Richard, and were active in the Antislavery Society in 1844. Thirdly, there was close relations to Quakers and abolitionists in the Hardwick area, where Jacob had organized a county society. Finally, it is possible that a route from Bucks County, Pennsylvania, through Quaker meetings at Randolph and perhaps Hardwick connected New York and Canada routes through the associates of Grimes at Boonton.

The main route from the South to New York, and involving New Jersey, was from Philadelphia, across the Delaware river to Camden, then to Burlington, Bordentown, Princeton, New Brunswick, Perth Amboy or Rahway, to Jersey City and New York. This route had two other branches feeding into it. One went from Salem to Evesham Mount and connected at Bordentown; the other went from Dover, Delaware, to Greenwich, Swedesboro and Evesham Mount into the main route.²¹ This route used Quakers as guides, and many towns along the route had Quaker populations. Whether a route from Pennsylvania through Morris County did in fact exist needs further study, but if abolitionist sympathy and Quaker interest were important to the Underground Railroad in New Jersey, then the role played by Richard Brotherton and the Randolph meeting house in this activity could be more important.

What is demonstrated is a continuing commitment to Quaker principles in their religious Discipline with a personal commitment in the social activism that sought to remove the evil of human slavery. And there is the indication that beyond efforts in the Antislavery Society, a significant and dangerous attempt to aid fugitive slaves involved them personally, as well as the Randolph Friends Meeting house.

Notes:

1. E. Cady, John Woolman, 1965.
2. F.B. Lee, New Jersey as a Colony and as a State, 1902.
3. T.S. Kepler, The Journal of John Woolman, 1954.
4. Cady.
5. Kepler.

6. A.M. Shotwell, Our Quaker Forefathers, 1895.
7. H.S. Cooley, A Study of Slavery in New Jersey, 1896.
8. T. Sedgwick, Life of William Livingston, 1833.
9. A. Zilversmit, "Liberty and Property" NJH, 1970.
W.A. Cooper, "Attitude of the Society of Friends toward Slavery," Camden History.
10. Lee.
11. D.H. Gardner, "The Emancipation of Slaves in New Jersey," NJHS
12. R.J. Gough, "Black Men and the Early New Jersey Militia," NJH, 1970.
13. A.Q. Keasbey, "Slavery in New Jersey," NJHS.
14. Cooley.
15. D.B. Chidsey, On and Off the Wagon, 1969.
16. C. Griffin, Their Brothers Keeper, 1960.
17. New Jersey Freeman, (Oct. 1, 1844).
18. New Jersey Freeman, (July 25, 1844).
19. New Jersey Freeman, (Jan. 31, 1845).
20. L. Ruchames, The Abolitionists, 1963.
21. W.H. Siebert, The Underground Railroad from Slavery to Freedom, 1898.

PART FIVE

On December 29, 1865, Richard Brotherton died at his home from a throat cancer, that prevented him ingesting nourishment. He was 79 years old, and the third generation of the Brotherton family who settled in Randolph in 1754. For many years he had been custodian for the Randolph Friends Meeting house, and in later years was the only one to worship at the Quaker church. A few short months prior to his death, he presided when the Randolph Meeting was laid down and discontinued.

Richard Brotherton was knowledgeable on local history, and in his obituary, was described as the town oracle. He was possessed of a good memory; his mind was such that he recalled all that he had read, heard or seen. Fond of reading, he was said to favor reflection more, so that which came to his understanding was considered and digested. Not a literate person, he did relate his knowledge in oral discourse, and it is from his acquaintance with the Presbyterian pastor, B.C. Megie, that much of his story-telling comes down.

This friend described Richard Brotherton as one unsurpassed in personal kindness, honesty, consistency and piety. Brotherton often was lenient to debtors, and would forsake temporary profits if it jeopardized the welfare of his neighbors. Successful as a farmer and butcher, he did not leave as large an estate as some imagined, because he had a kind heart and would cancel a debt rather than cause distress. The week of his death he had a food basket sent to a destitute family with his assurances that he had not forgotten them in their need.

In his relation to the Friends Meeting house, Richard Brotherton was a regular representative from Randolph preparative meeting to the monthly meeting. The records show that from 1827 to 1839, and from 1845 to 1850, he was paid for the care of the meeting house. During the period 1840 to 1844, Jacob Lundy Brotherton had care of the meeting house, perhaps using it for abolitionist functions. The records show that in 1848 there was concern about continuing the meeting due to "smallness" of numbers. No further reference to the care of the meeting house is given, except in 1855, when Richard was again mentioned. Then in 1855, the Hardwick Meeting was laid down, and the Warren County Quakers came a long distance to the Randolph meeting house. The records change in the period from 1855 to 1865, reflecting combination of the men's and women's meetings, and Richard Brotherton was a regular delegate to Quarterly Meetings until 1860, and then frequently a delegate until 1865.

At a meeting at the house of Richard Brotherton on April 3, 1865, "owing to our truly small numbers and the inability (due to protracted illness of some of our members) to attend, we feel unable longer to sustain ourselves in the capacity of a meeting; under which circumstances we feel justified in presenting our case to the Monthly Meeting for their consideration and advice."

After more than one hundred years, the Randolph Friends Meeting was closed.

It was not forgotten. James Brotherton and Rachel Brotherton Vail continued to be concerned that the meeting house and

cemetery would be preserved. Their concern was shared by others whose families were interred and had been long associated with the meeting.

About the year 1870, John Hance, Isaac Alward, John Elwood Vail and others contributed toward the construction of a wall enclosing the grounds. In 1881, monies were subscribed for an iron fence in front of the meeting house. Edward Dell left \$500 from his estate in 1887 that would be held in trust toward the care of the grounds.

Rachel Vail and James Brotherton realized that they were the last of the Quakers who had worshipped at the meeting house, and a more permanent arrangement for the preservation of the building and grounds was needed. On October 14, 1897, they obtained lawful title to the property, as trustees of the Friends Meeting House and Cemetery Association of Randolph Township.

James and Rachel died in 1910. The Association continued their preservation interests. Although Rachel's only child did not survive her, Charles Brotherton succeeded his father as a trustee in the Association. At a meeting in 1914, the trustees included Charles Brotherton, Elias B. Mott, Marcus Wheeler Corwin (wife was a Dell), William H. Baker (descended of the Fitz-Randolph family), Fred Hance; while admitted to membership was Dr. A.L.L. Baker, Ellen Baker, Phebe Corwin, Laura Alwood (of the Hance family) and Charlotte Meeker (of the Hance family). Charles continued his active interest, and during the Depression when the W.P.A. conducted the Historic American Buildings Survey (HABS), he had the Friends Meeting recorded. These

papers, photographs and architectural drawings not only preserved the training of skilled persons through the W.P.A. program, but they record forever in the Library of Congress what the Randolph Friends Meeting house is, has been, and perhaps may continue to be...a landmark of the past and of the heritage of what we are as a people.

Notes:

1. Minutes of the Preparative Meeting at Randolph 1826-1865.

Randolph Meeting
Society of Friends
Dover, New Jersey

POETRY ON THE HISTORY OF MILLBROOK
by Theodore F. Mott
1915-1916

"Uncle George of Old Millbrook"

To old Millbrook came Uncle George
A hundred years ago;
An old-time shoemaker was he
And worked for Uncle Joe.
Whose shop stood near the wool'n Mill pond
And right where three roads meet....

And where the old-time shoe shop stood
The site is bleak and bare;
There's not a stick or splinter left
To show 'twas ever there.
The wool'n mill pond ceased to exist
A long, long time ago....

"A Vanished Village"

Remember you the long rope walk
The race, the flume, the big stone mill,
The three mill ponds where the frogs would talk
When night fell down and the night was still?

Remember you the old shoe shop
Hard by the pond where three roads meet,
And the little old man (whose name we'll drop)
Who cobbled shoes for his neighbors feet?

Remember you the old-time forge....

The old-time schoolhouse by the brook....

The old-time saw mill up the stream....

The old bark, whose ponderous beams....

A tan yard lay! Today it seems a patch
of land where wild things grow....

So vanish in the shadowy past
The old landmarks we used to see,
And, though we're living still, at last
The same will happen to you and me.

exerpts from Mott poems
to his friend, Tuttle.

Randolph Meeting
Society of Friends
Dover, New Jersey

MEMBERS OF THE MEETING

Adult Males
Joshua MOTT
William MOTT
Joseph MOTT
Thomas DELL
Silas DELL
Jesse DELL
John DELL
Richard BROTHERTON
Elijah BROTHERTON
Sylvanus HANCE
Samuel PATTERSON
John MANN
John MILLS

Minors- 20

those acknowledge as orthodox Friends
Charles SAMMIS
Anna SAMMIS
Catherine FOREDICE

Minors- 2

Adult Females
Mary MOTT
Mary DELL
Mary J. DELL
Jane DELL
Anna DELL
Mary BROTHERTON
Grace BROTHERTON
Rebecca BROTHERTON
Esther BROTHERTON
Margaret BROTHERTON
Rachel BROTHERTON
Rachel MOORE
Anna HANCE
Lucy PATTERSON
Charlotte ALWARD
Phebe MANN

records at
Friends Historical
Library
Swarthmore, Penna.

Randolph Meeting
Society of Friends
Dover, New Jersey

1765 - THE QUERIES

- 1st - Are all Meetings for Religious Worship and Discipline duly attended, the hour observed; and are Friends preserved from Sleeping, or other unbecoming behavior therein?
- 2nd - Is Love and Unity maintained amongst you, as becomes the followers of Christ; are Tale-bearers, Back-biting and evil Reports discouraged, and where any Differences arise, are endeavors used speedily to end them?
- 3rd - Are Friends careful to bring up those under their direction in plainness of speech, Behavior and Apparel; in frequent reading of the Holy Scriptures, to restrain them from reading pernicious Books, and the corrupt conversation of the World?
- 4th - Are Friends careful to discourage the unnecessary Distillation, or use of Spiritous Liquors, frequenting of Taverns, and places of diversion; and to keep in true Moderation and temperance on the account of Births, Marriages, Burials, and other occasions?
- 5th - Are Poor Friends' necessities duly inspected; they relieved, or assisted in such Business as they are capable of; Do their Children freely partake of Learning to fit them for Business, & are they and other Friends' Children placed amongst Friends?
- 6th - Do you maintain a faithful Testimony against Oaths, Hireling Ministry, bearing arms, Training or Military service being concerned in any fraudulent or Clandestine Trade; Buying, or lending Goods so imported, or prize Goods; and against encouraging Lotteries of any kind?
- 7th - Are Friends clear of Importing, purchasing, disposing of or holding Mankind as Slaves; and do they use those well who are set free and necessarily under their care; and not in Circumstances through nonage or incapacity to minister to their own necessities, & are they careful to educate & encourage them in a Religious & virtuous Life?

records at
Friends Historical Library
Swarthmore,

1765 - THE QUERIES

- 8th - Are Friends careful to live within the bounds of their circumstances, and to avoid launching into a Trade or Business beyond their ability to manage? are they punctual to their promises, and just in the payment of their Debts, and are such as give reasonable ground for fear on these accounts, timely laboured with for their preservation or recovery?
- 9th - Do you take due care regularly to deal with all offenders in the Spirit of meekness and Wisdom; without partiality or unnecessary delays: in order that where any continue obstinate, Judgment according to the nature of the case may be placed upon them in the Authority of Truth?

records at
Friends Historical
Library
Swarthmore, Pa.

MEMBERSHIP - HARDWICK MEETING

(The minutes of the meetings for both are together.)

Adult Males

John SCHMUCK
Samuel LAING
C. LAING
J. LAING
George LUNDY
Israel BUNTING
Levi LUNDY
John LUNDY
Abner WILLSON
Christian SCHMUCK
Enoch WILLSON
James WILLSON
David WILLSON
Jonathan WILLSON
John DENNIS
Samuel ADAMS
Jacob ADAMS
Amos ADAMS
Aaron LUNDY
Henry WILLSON
Jesse LUNDY
Jesse ADAMS
William RYERSON
Edward WARBUSH
Joseph SCHOOLEY
John HILLMAN

Minors - 56

Orthodox Friends

John STEVENSON
Rhoda WILLSON
Anna Stevenson WILLSON

Minors - 6

Adult Females

Martha SCHMUCK
Sarah SCHMUCK
Esther LUNDY
Edith LUNDY
Edith LAING
Edna LAING
Elizabeth BUNTING
Sarah LUNDY
Amy ADAMS
Betsy ADAMS
Mary ADAMS
Edith ADAMS
Miriam LUNDY
Anna HEATON
Rachel HEATON
Rebecca LUNDY
Martha LUNDY
Elizabeth WILLSON
Elizabeth SCHMUCK
Grace WILLSON
Anna WILLSON
Amy WILLSON
Christiana WILLSON
Elizabeth HEADING
Elizabeth LUNDY
Elizabeth WILLSON
May DENNIS
Nelly LUNDY
Christiana ANGLE
Anna HALL
Bathsheba SHOTWELL
Margaret WILLSON
Sarah WILLSON
Sarah LUNDY
Elizabeth ATKINSON
Martha HEATON
Sarah ATKINSON
Susanna SCHOOLEY
Martha PANKIRK
Sarah HOWEY
Mercy SCHOOLEY
Matilda ANGLE
Phebe WRIGHT
Jane COX
Martha DENNIS
Sarah ROSE

MENDHAM MEETING -- EXERPTS

"Records of Rahway and Plainfield Monthly Meeting," New York
Genealogical and Biographical Record, Vols, 8-11.

RECORD OF MARRIAGES

Michael Liken m. Sarah Schooley	8/20/1743	W	b-MC
Adam Miller m. Mary Young	9/ 6/1746	MC	b-MC
Robert Schooley m. Elizabeth Young	8/14/1747	W	b-MC
Henry Brotherton m. Mercy Schooley	8/21/1752	W	f-MC
Richard Dell m. Elizabeth Schooley	2/28/1754	M	b-MC
James Brotherton m. Alice Schooley	6/27/1754	M	b-M
William Schooley m. Elizabeth Dell	11/27/1760	W	b-M
Jacob Bonnel m. Mary Schooley	11/27/1760	M	b-M
Randall Dell m. Anna Liken	2/24/1763	M	b-M
Isaac Hance m. Catharine Miller	11/12/1772	M	f-M
Joseph Wills m. Sarah Likeh	11/25/1773	M	b-M
John Hance m. Elizabeth Miller	1/ 1/1778	M	b-MC
Robert Miller m. Katharine Fitz-Randolph	5/27/1778	P	m-MC
David Shotwell m. Elizabeth Fitz-Randolph	6/24/1779	M	f-MC
Benjamin Nichols m. Mary Brotherton	5/24/1787	M	f-M *
John Ross m. Catharine Jelf	5/29/1788	M	f-MC
Gabriel Willson m. Grace Brotherton	5/29/1788	M	f-M *
Jesse Willson m. Hannah Dell	5/27/1791	M	f-MC *
Benjamin Nichols m. Margaret Vaid	8/24/1796	P	m-M
Henry Brotherton m. Esther Pound	1/25/1797	P	m-M
Hugh Townsend m. Mary Dell	1/26/1797	M	f-MC

NOTE:

The record of marriages shows the date and place of marriage, as well as giving limited biographical information about one or both partners.

W = Woodbridge	m = male
MC = Morris County	f = female
M = Mendham	b = both
P = Plainfield	

* indicates that male came from Hardwick Meeting

Randolph Meeting
Society of Friends
Dever, New Jersey

RECORD OF MARRIAGES

Joseph HILL	to Grace BROTHERTON	9-13-1798	(M)
Marmaduke HUNT	to Jane DELL	2- 6-1800	(M)
Robert WILLSON	to Rhoda DELL	5- 8-1800	(M)
Elijah POUND	to Sarah BROTHERTON	11- 5-1801	(M)
Jonathan SMITH	to Elizabeth BROTHERTON	22-11-1802	(M)
John HANCE	to Ann PATTERSON	11-20-1805	(H)
William MOTT	to Mary ADAMS	1- 8-1806	(H)
Thomas BROTHERTON	to Lydia LUNDY	8-12-1807	(H)
Sylvanus HANCE	to Sarah PATTERSON	7-12-1810	(R)
Charles SAMMIS	to Anna BROTHERTON	7- 9-1812	(R)
Richard BROTHERTON	to Mary WILLSON	5-11-1814	(H)
David WILLSON	to Mary BROTHERTON	4-11-1816	(R)
Jesse DELL	to Anna LUNDY	6- 9-1819	(H)
Samuel PATTERSON	to Lucy WILLIAMS	4-13-1820	(R)
Sylvanus HANCE	to Hojah Ann SAMMIS	10-13-1828	(R)
Henry WILLSON	to Elizabeth HANCE	1-10-1833	(R)
John Elwood VAIL	to Rachel BROTHERTON	6- 8-1848	*

(H) at Hardwick Meeting
(M) at Mendham Meeting
(R) at Randolph Meeting (1805)
(*) at home of Brotherton

records at
Friends Historical
Library
Swarthmore, Penna.

RECORD OF BIRTHS

children of

John and Rebecca BROTHERTON

Enoch	12-29-1792
	d.3-10-1793
Elizabeth M	2-14-1794
Catherine	2-18-1796
James	10-30-1797
John	7-6-1800
Enoch	10-27-1802
Amos	6-21-1805

William and Sarah BROTHERTON

Mercy	3-7-1799
Henry	3-4-1801
Jane	4-5-1803
	d.4-23-1806
Rebecca	5-5-1806

Thomas and Mary DELL

Silas	11-29-1788
Jesse	4-3-1792
Thomas	8-14-1796
Richard	9-23-1798
Mary	10-20-1800
Jane	10-20-1800
John	2-29-1804

Henry and Ester BROTHERTON

Elijah	2-26-1798
Margaret	9-6-1800
Rachel	3-20-1803

Sylvanus and Sarah HANCE

Elizabeth	6-19-1812
Catherine	9-8-1814
Mary M	11-13-1816
Amy L	2-14-1819

children of

Richard and Mary BROTHERTON

Gabriel	3-12-1815
	d.11-29-1815
Hannah	9-27-1816
	d.5-2-1818
William	12-28-1819
	d.3-8-1824
Sarah	10-22-1821
Anna	3-26-1824

Thomas and Lydia BROTHERTON

Amy	6-22-1808
	d.1-10-1810
Jacob L	8-14-1810
William	4-11-1812
John S	5-2-1814

Charles and Anna SAMMIS

Mary	8-15-1813
Martha	8-15-1813
William B	2-7-1816
Ebenezer	1-20-1819
	d.3-26-1819
Pheley	5-28-1824
	d.8-8-1824

William and Mary Adams MOTT

Alexander	9-10-1806
grandson of	
Elexander Adams	

Henry and Mercy BROTHERTON

William	11-5-1754
	d.10-26-1812

records at
Friends Historic
Library
Swarthmore, Penn

Randolph Meeting
Society of Friends
Dover, New Jersey

RECORD OF BURIALS

Hartshorne FITZ-RANDOLPH	9- 5-1806	age 84
Thomas VEAL	5-26-1807	age 87
Henry BROTHERTON	11-26-1807	age 50
Nathan SIMCOCK	8- 9-1808	age 84
Alexander MOTT	10-23-1808	age 2
Catarene HANCE	12-11-1810	age 60
Mary WILLIAMS	4- 1-1811	age 34
Mercy Brotherton SCHOOLEY	12- -1810	age 80
Rebecca WILLS	5-12-1811	age 77
Elizabeth NAP	12- 1-1810	age 22
Mary WILLS	12-10-1813	
Issac HANCE	10- 9-1818	age 70
Catherine MOORE (dau. Issac Hance)	6- 9-1820	age 35
Sarah BROTHERTON (widow of William)	1-30-1821	
Charity SIMCOCK (widow of Nathan)	6-24-1821	age 84
Jane HUNT (dau. Richard Dell, dec.)	1823	
Content TONE	3- 9-1825	age 82
Anna DELL (widow of Richard)	3-23-1825	age 81
Joseph DENNIS	8-11-1854	age 46
Dianna DELL (dau. Thomas Dell)	12-22-1795	
Jane DELL (dau. Thomas Dell)	2-11-1847	
Mary DELL (wife of Thomas)	12-31-1848	
Thomas DELL (son of Richard)	2-25-1850	

records at
Friends Historical
Library
Swarthmore, Penna.

Randolph Meeting
Society of Friends
Dover, New Jersey

MENDHAM MEETING -- EXERPTS

"Death Records of the Rahway-Plainfield Meeting,"
Genealogical Magazine of New Jersey

BURIALS:

Sarah Schooley Liken, wf. Michael	11-26-1757
Elizabeth Dell Schooley, wf. William	1-27-1761
Pircila FitzRandolph, ch. Hartshorn	1-30-1769
Mary FitzRandolph, ch. Hartshorn	11-17-1768
Edward FitzRandolph, ch. Hartshorn	1-27-1770
Ruith FitzRandolph, wf. Hartshorn	3-10-1770
John Brotherton, ch. Henry	1-04-1791
Margaret Brotherton, wf. Henry	10-06-1793
Henry Brotherton	3-29-1794
James Brotherton	12-28-1795

Randolph Meeting
Friends Society
Dover, New Jersey

BURIALS RECORDED ON HEADSTONES

ALWARD

Harriet	6-9-1814	12-27-1893	
Issac	7-18-1823	9-22-1881	
infant dau.		9-2-1864	
Harriet L.	11-10-1837	3-2-1914	
Henry	age 85	2-22-1872	
Charlotte	age 49	1834	maiden; Hance
Thomas T.	1816	1837	
Elizabeth	1818	1823	
C. Maria	10-11-1811	2-9-1872	married Kilpatrick

BROTHERTON

Charles H.	1885	1956	
Mary D;	7-24-1886	9-20-1933	wife of Charles
Leonora T.	1888	1962	
R. Wilbur	1874	1933	
Margaret M.	1878	1956	
Margaret		3-18-1818	daughter, Henry & Esther
Anna	3-28-1823	11-11-1894	
Clara	2-4-1770	6-13-1846	
James W.	6-11-1835	4-6-1910	son, Richard & Mary
Etta M.	4-15-1842	2-8-1924	
Mary Gail	age 6	6-18-1881	daughter, James & Etta M.
Richard	age 78	1865	
Mary	age 82	1874	
Jacob	8-14-1810	1-23-1887	
Sarah	1-9-1833	9-17-1892	maiden, Bunting
Elijah	1833		
Rebecca	age 86	11-24-1891	

BYERS

--	1825	1888	wife of Thomas
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CARRELL

Daniel			
Margaret Young			
Daniel Jr.	8-30-1745	10-19-1839	
Jane Chilton	3-13-1765	2-22-1843	

CRANE

Ada L.	1876	1900	
George	age 73		
Job	11-16-1816	3-9-1902	
Catherine	4-21-1822	4-15-1889	wife of Job; maiden name, Losey

Randolph Meeting
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Dover, New Jersey

BURIALS RECORDED ON HEADSTONES

DELL

Anna	age 64	3-6-1863
Edward	6-6-1823	3-29-1891
Jesse	age 73	10-29-1869

DOLAND

John	age 77	1-11-1907	Co. E, 4th N.J. Vol.
Jane	1881	1910	wife of John
J. Edward	1854	1884	
Frank V.	1856	1901	
Belle	1869	1902	
Emma	1851	1881	

EVERS

Thomas	2-9-1818	8-10-1880	
Rachel W.		4-3-1862	wife, Thomas; dau. Henry & Esther Brotherton
James Henry			

GREY

Willie	6-3-1851	6-24-1851
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HANCE

Issac	age 64	12-19-1842
Issac, Jr.		6-29-1851

HEWITT

--	age 37	12-15-1869
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LAVES

Phebe H.		5-21-1870
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MASSAKER

A.D.		Co.C, 6th N.Y.Vol.
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MILLS

John W.	age 65	12-5-1903	Co.K, 1st N.Y.Vol.
Sarah Isabelle	72	11-5-1906	wife of John

MOORE

Farrington P.	age 73	7-10-1910	Co. B, 27th N.J.Vol.
Charles F.R.	10-25-1823	8-23-1895	
A.E.Maloy	11-4-1830	1-18-1885	wife of Charles
Josephine A.	11-6-1855	12-17-1884	daughter Charles & A.E.
George Maloy	8-25-1864	8-2-1865	son of Charles
Julia Elma	6-24-1873	11-12-1880	daughter of Charles
Joseph	4-10-1785	3-19-1875	
Julia Elma	10-9-1804	7-3-1872	
Susan		10-13-1851	

Randolph Meeting
Society of Friends
Dover, New Jersey

BURIALS RECORDED ON HEADSTONES

MOTT

William	age 75	9-5-1855	
Mary Adams	12-11-1780	3-29-1878	
Alexander L.	8-31-1836	5-10-1919	
Margaret	6-23-1812	4-23-1895	maiden, Kilburn; wife of Jose

POWERS

Phebe	age 38	4-21-1846	
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SAMMIS

Charles A.	11-22-1849	9-30-1886	
William B.	2-7-1816	6-20-1883	
Anna M.	8-31-1850	9-6-1872	dau., John and Mary Brotherton Sammis
John	age 33	4-25-1855	

THOMPSON

Sarah B.
Charles

VAIL

William B.	3-20-1857	3-16-1889	
John Elwood	5-12-1824	2-22-1896	
Rachel B.	9-18-1827	2-27-1910	wife, John Elwood Vail dau., Richard Brotherton

The above list is incomplete because some of the headstones are indecipherable. Other recorded interments are not reflected in the above list as some Quakers did not mark their graves by custom, and others have disappeared entirely.

Randolph Meeting
Society of Friends
Dover, New Jersey

MENDHAM MEETING -- EXERPTS

"Records of Rahway and Plainfield Monthly Meeting," New York
Genealogical and Biographical Record, Vols. 8-11.

RECORD OF BIRTHS

Adam and Mary MILLER (1746)

Conrad 6-2-1747
Catharine 11-3-1749
Ann 1-22-1751
John 12-20-1752
Robert 10-16-1754
Elizabeth 3-4-1757
James 10-12-1759
Margaret 7-21-1762
Conrad 5-29-1765
Thomas 12-5-1768

James and Alice BROTHERTON (1754)

John 3-25-1755
Henry 8-26-1757
Grace 8-16-1760
James 12-20-1761
Elizabeth 3-15-1765
William 3-4-1767

Robert and Elizabeth SCHOOLEY (1747)

Mary 10-7-1754
Elizabeth 4-25-1756
Richard 7-10-1758

Henry and Mercy BROTHERTON (1752)

Ann 9-7-1753
Elizabeth 11-23-1755
Mary 11-5-1757
William 11-5-1757
Sarah 12-8-1761
Grace 4-22-1766
Mercey 9-25-1772

Richard and Elizabeth DELL (1754)

Richard 7-20-1762
Hannah 11-6-1764
Lidia 10-10-1766
Elizabeth 9-30-1768
Mary 1-17-1771
Rohda 12-28-1773

Randall and Anna DELL (1763)

Sarah 11-23-1763
Joseph 3-17-1765
Ann 8-13-1771
James 9-25-1773
Jane 12-9-1776
William 1-20-1778

Jacob and Mary BONNEL (1760)

Henry 11-28-1767

David and Elizabeth SHOTWELL

(1779)
Charlotte 3-20-1780
Samuel Hartshorn 5-6-1782

Benjamin and Mary NICHOLS

(1787)
Charles 4-15-1788

Randolph Meeting
Society of Friends
Dover, New Jersey

REMOVAL CERTIFICATES -- HARDWICK-MENDHAM
MONTHLY MEETING

These names reflect people who received removal certificates when the Monthly Meeting was held at the Mendham (Randolph) Meeting House.

Margaret BROTHERTON (wife, Henry)	12-13-1792	rem. to: Rahway-Plainfield
Joshua MOTT	4-5-1798	" "
Henry MOORE	3-10-1799	" "
James MOORE	3-10-1799	" "
John MARSH	7-11-1799	" "
Jane HUNT	8-7-1800	" "
Daniel WILLSON	5-7-1801	Pelham, Upper Canad
William SMITH	4-1-1802	Wrightstown, Bucks Penna.
David POUND	6-3-1808	Saratoga, N.Y.
Mary HESTER (wife, Samuel)	2-3-1803	Kingwood
Mary PARKER (wife, Mahlon)	6-2-1803	Munsey, Penna.
John STEPHENSON	10-6-1803	Kingwood
William SHOTWELL	10-6-1803	Pelham, Upper Canad
Mary HOAG	6-7-1804	Farmington, N.Y.
John POUND	8-2-1804	Farmington, N.Y.
Mary SHOTWELL(Richard)	10-4-1804	Pelham, Upper Canad
Amy SHOTWELL	11-4-1804	" " "
Amos PARKER	12-6-1804	Muncy
John ATKINSON	8-1-1805	Rahway-Plainfield
Mercy MILLS	10-1-1807	Farmington
William HAMPTON Mary, wife	2-4-1808	"
Elizabeth VAIL	12-6-1821	Rahway-Plainfield
Anna PARKER	3-1-1810	Muncey
John LAING	3-5-1812	Farmington
Lydia WILLIAMS	6-3-1813	Sippio, Ohio
Asa WILLSON	9-7-1815	Buckingham, Penna.
Hannah BARCLAY	6-6-1817	Junius, N.Y.
Thomas SHOTWELL and wife	6-5-1817	Junius
Edna SHOTWELL	12-3-1818	"
Anna WILLSON	6-3-1819	Cincinnati, Ohio
Septimus HOUGH	6-3-1819	Buckingham
David WILLSON	6-7-1821	Farmington
Mercy BROTHERTON	6-7-1821	"
Martha BAKER (wife, Aaron)	6-7-1821	New York, N.Y.C.

REMOVAL CERTIFICATES -- HARDWICK-MENDHAM
MONTHLY MEETING

Charles SAMMIS	6-7-1821	rem. to: Conwell, N.Y.
wife, Anna; ch., Mary, Martha, William B.		
Mary PATTERSON	3-6-1823	Rahway-Plainfield
Ann MOORE	12-4-1823	Buckingham, Penna.
Jonathan PARKER	3-2-1826	Muncey, Penna.
Mary WILLSON	9-6-1827	Farmington, N.Y.
Elizabeth LUNDY	3-6-1828	Junius, N.Y.
Sarah L. SHOTWELL	12-4-1828	Rochester, N.Y.

All removals were recorded at Hardwick until the last removal was recorded for Edwin Schmuck on 8-5-1847. The minutes of the Hardwick-Randolph Monthly Meeting were recorded until 2-2-1854.

records at New York Yearly M

Randolph
Society of Friends
Dover, New Jersey

REMOVAL CERTIFICATES--RAHWAY & PLAINFIELD M.M.

Name	Date
Joshua MOTT	3-20-1800
Mary HOFFMAN	4-16-1800
Mary WILLSON	4-15-1801
Charlotte SHOTWELL	12-15-1802
John ATKINSON	9-18-1806
wife, Elizabeth	
Catharine MILLAR	7-21-1813
Jane HUNT	9-21-1815
Ann LAING	10-20-1819
Mary S. DELL	2-19-1823
Rachel MOORE	8-18-1824
Jacob BROTHERTON	7-18-1839
Jennette H. BORDEN	4-19-1847
Clarence WHITE (a minor)	10-15-1845
John Elwood VAIL	7-15-1852

records at
Records Room
New York Yearly Meeting
15 Rutherford Pl.

DEATH RECORDS -- RAHWAY & PLAINFIELD M.M.

Children of Hartshorn FitzRandolph

Pircilla	b.4-28-1768	d.1-30-1769
Edward	b.1-14-1770	d.1-27-1770
Mary	b.10-8-1751	d.11-17-1768

Henry BROTHERTON	B.7-17-1722	d.3-29-1794
James BROTHERTON	b.8-24-1726	d.12-28-1795

THE MOTT FAMILY

Joshua Mott

m. Mary Kitchen

descended from a French family named de la Motte came to America from England in 1719, to Baltimore, Joshua moved to Amwell Twp. in 1770, and to Millbrook in 1799

1. Rachel 5/05/1776
2. Samuel 11/05/1777
3. Gershom 10/08/1779
4. William 11/02/1780 d. 1855 m. Mary Adams
5. Joshua 5/28/1783
6. Margaret 8/11/1785
7. John 5/17/1787 d. 1860 m. Mary Briant
8. Lucy

Joshua was a skilled miller who taught the grist mill business to William, and the fulling mill business to John.

William Mott - Mary Adams

9. Alexander
10. Joseph m. Margaret Kilburn
11. Harrison d. 1887 in California
12. Alexander m. Frances Morrison

John Mott - Mary Briant

13. Samuel 1808 m. Phebe Nicholas
14. Vancleve m. Frances Shaw live in Newark
15. George m. Hattie Todd move to Newark
16. Theodore m. Laura Tuttle
17. George M.
18. Mamie
19. Harry
20. Elias (1843-1918) m. Lauretta Mott (1845-1927)
21. Alice
22. Elias B. m. Beatrice Lippmann
23. Elias jr.
24. John
25. Raymond b. 1877 m. Helen Chamberlain
26. C. Bertram
27. William C.
28. Elizabeth (1813-1830)
29. William (1810-1890) m, Elizabeth Robarts
30. Charles
31. Edward
32. William H.
33. Jennie
34. Anna
35. Alice
36. Lauretta m. Elias Mott (20)
37. Matilda

THE BROTHERTON FAMILY

Henry Brotherton d. 1728 m. (c.1712) Ann Shotwell
 he came to East Jersey from England about 1700
 and was persuaded to the Quaker faith.

1. John 11/14/1714
2. Mary 11/14/1716
3. Elizabeth 1/04/1717
4. Grace 6/02/1719 m. 1735 Enoch Moore
5. Ann 2/10/1721
6. Henry b. 3/16/1724 m. 1752 Mercy Schooley
 d. 3/29/1794
7. James b. 8/24/1726 m. 1754 Alice Schooley
 d. 12/28/1795

Henry Brotherton (1724-1794) - Mercy Schooley

8. Ann 9/07/1753 m. Nathaniel Bonnel
9. Elizabeth 11/23/1755 m. William Crohne
10. William b. 11/05/1757 m. Sarah Dell (1763-1821)
 d. 10/26/1812
11. Mary 11/26/1759 m. 1787 Benjamin Nicoll
12. Sarah 12/08/1761 m. Elijah Pound
13. Henry 3/19/1763
14. Grace 4/22/1766 m. Joseph Will
15. John 7/28/1768
16. Mercy 9/25/1772

James Brotherton (1726-1795) - Alice Schooley

17. Grace 10/29/1752 m. 1788 Gabriel Willson
18. John d. 10/06/1793 m. Margaret Wilson
19. Henry m. 1797 Esther Pound
 22. Rachel 3/20/1803 m. Thomas Evers
 23. Elijah 2/26/1798 m. Rebecca Brotherton
 24. Margaret 9/6/1800
20. Elizabeth
21. James

William Brotherton (1757-1812) - Sarah Dell (2 Henry, 1 Henry)

25. Thomas 2/16/1786 m. 1807 Lydia Lundy
26. Richard b. 8/31/1787 m. 1814 Mary Willson
 d. 12/31/1865
27. Mary 8/31/1789 m. David Willson
28. Elizabeth 7/11/1791 m. Jacob Knapp
29. Anna 5/12/1793 m. 1812 Charles Sammis
30. Grace b. 2/18/1795
 d. 7/14/1839
31. Sarah 3/20/1797 m. Joel Vail
32. Mercy 3/07/1799
33. Henry 3/04/1801
34. Jane b. 4/05/1803
 d. 4/23/1806
35. Rebecca b. 5/05/1806 m. Elijah Brotherton
 d. 1892

THE BROTHERTON FAMILY

Thomas Brotherton - Lydia Lundy (3 William, 2 Henry, 1 Henry)

- 36. Amy 6/22/1806
- 37. Jacob Lundy b. 8/14/1810
d. 1/23/1887
- 38. William 4/11/1812
- 39. John S. 5/02/1814

Richard Brotherton - Mary Willson (3 William, 2 Henry, 1 Henry)

- 40. Gabriel 3/12/1815 - 11/29/1815
- 41. Hannah 9/27/1816 - 5/02/1818
- 42. William 12/28/1819 - 3/08/1824
- 43. Sarah 10/22/1821 - 11/24/1850 m. Charles Thompson
- 44. Anna 3/26/1824 - 1894
- 45. Rachel 9/18/1827 - 2/23/1910 m. John E. Vail (1824-1895)
- 46. Richard 6/06/1830 - 3/24/1833
- 47. Lydia 5/11/1832 - 7/07/1891 m. Jesse Adams
- 48. James 6/11/1835 - 4/06/1910 m. Mary Etta Harris
- 49. Sarah 3/15/1870 - 10/26/1950 m. George Chad
- 50. Richard 6/10/1874 - 1933 m. Margaret Malcohns
- 51. Mary G. 1/10/1878 - 9/18/1884
- 52. Charles 9/16/1885 - 10/18/1956 m. Mary Dickerson
- 53. Mary 9/15/1913
- 54. Charles 5/10/1918
- 55. James 10/03/1919

THE SCHOOLEY FAMILY

- Thomas Schooley m. Sarah ---
1. Samuel d. 1761 elder Hardwick Meeting 1756
 wife, Avis, later lived in Paulinskill, Sussex Co.
 at home of son, Benjamin.
 2. William m. Elizabeth --
 3. Robert 6/9/1718 m. 1747 Elizabeth Young
 13. Mary 10/07/1754
 14. Elizabeth 4/25/1756
 15. Richard 10/07/1758
 4. Sarah 10/4/1720 m. 1743 Michael Liken
 5. Richard 1/23/1723
 6. Thomas 3/10/1725
 7. William unk. m. 1760 Elizabeth Dell
 moved to Hardwick in 1762
 8. Elizabeth 7/20/1729 m. 1754 Richard Dell
 16. Richard unk. m, Rachel Shotwell
 son, William, moved to New York State
 9. Mercy 7/7/1731 m. 1752 Henry Brotherton
 10. Isaac unk. m. out of Society of Friends
 11. Mary unk. m. 1760 Jacob Bonnel
 12. Alice unk. m. 1754 James Brotherton

The records of the Baptist Church at Mount Freedom after 1802 show that a Sarah Schooley was excuded in 1806 for an infraction, and that an Isaac Schooley was excluded from membership with no date nor explanation given. From what is known of Isaac Schooley it may be the son of William, who married out of the discipline of Friends, and was excluded. No other mention is given.

See:

- A.M. Shotwell, Our Quaker Forefathers, 1895.
 W.C. Armstrong, Descendants of Nathan Armstrong, 1895.

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