



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

MEMOIRS
OF THE
HISTORICAL SOCIETY
OF
PENNSYLVANIA.

VOL. II.



PHILADELPHIA:
CAREY, LEA & CAREY—CHESNUT STREET.

1827.

com. Sept.
N.Y. State Lib.
5-17-28

CONTENTS OF THE SECOND VOLUME.

PART FIRST.

Advertisement.	- - - - -	3
Anniversary Discourse delivered before the Historical Society of Pennsylvania, on January 1, 1827. By Roberts Vaux, Esq.	- - - - -	7
Communication from Roberts Vaux, Esq. on the subject of Two Medals struck in Philadelphia, in 1757.	- - - - -	57
A Narrative of an Embassy to the Western Indians, from the original manuscript of Hendrick Aupaumut, with Prefatory Remarks by Dr. B. H. Coates.	- - - - -	61
An Account of the Settlement of the Dunkers at Ephrata, in Lancaster County, Pennsylvania. By Redmond Conyng- ham, Esq. of Carlisle; to which is added a short History of that Religious Society. By the late Rev. Christian Endress, of Lancaster.	- - - - -	133
History of the Introduction of Anthracite Coal into Phila- delphia. By Erskine Hazard, Esq. Communicated to the Society, Feb. 5th, 1827; and a Letter from Jesse Fell, Esq. of Wilkesbarre, on the discovery and first use of Anthracite in the Valley of Wyoming.	- - - - -	155
Sketches of the History of Byberry, in the County of Phila- delphia, with Biographical Notices of some of the First Settlers, and other distinguished Inhabitants of the neigh- bourhood. By Isaac Comly.	- - - - -	165
An Historical Anecdote of Mr. John Harris, sen. who was the first person of European origin that settled on the spot where now stands the Town of Harrisburg, the Seat of Government of Pennsylvania. By Samuel Breck, Esq.	- - - - -	205
Instructions given by William Penn, in the year 1681, to his Commissioners for Settling the Colony. Transcribed from the Original, by Joshua F. Fisher, Esq.	- - - - -	213

A List of the Instructions, Letters, &c. from Thomas and Richard Penn, Proprietaries and Governors of Pennsylvania, to James Hamilton, Esq. By Joshua F. Fisher.	223
Letters of William Penn to King Charles II. and to the Earl of Sunderland, from authenticated copies obtained in London. By John R. Coates, Esq.	239

SKETCHES
OF THE
HISTORY OF BYBERRY,
IN THE
COUNTY OF PHILADELPHIA,
WITH
BIOGRAPHICAL NOTICES
OF
SOME OF THE FIRST SETTLERS,
AND OTHER
DISTINGUISHED INHABITANTS OF THE NEIGHBOURHOOD.
BY
ISAAC COMLY.

Presented to the Council, May 23d, 1827.

SKETCHES, &c.

BYBERRY TOWNSHIP lies in the north-east end of the county of Philadelphia, distant from the city between thirteen and sixteen miles. It is bounded by the Manor of Mooreland, and the Townships of Lower Dublin, Bensalem, and Southampton. Its length is about five miles, its breadth variable, at most about three miles. It contains five thousand nine hundred and sixty-six acres; one hundred and forty-six dwelling houses, and in 1820, eight hundred and sixty-eight inhabitants. In the census of 1810, the number of inhabitants was stated to be seven hundred and sixty-seven, of whom three hundred and sixty were males, three hundred and seventy-four females, and thirty-three blacks.

We are told that the family of the Waltons, who were among the first settlers, gave it the name of Byberry, in reference to a place of that name where they dwelt in England.

The face of the country possesses an agreeable distribution of inequalities, and there are some fine rising grounds, particularly in the upper section of the Township. Edge hill crosses the northern corner, near to which is the source of Poquesink creek: this stream forms the line between the counties of Philadelphia and Bucks, and empties into the Delaware half a mile below White sheet bay. Poquesink and its western branches, water most of the farms in Byberry.

The geological features of the township are not striking. Dr. Troost in his survey observes, "we are still here in the gneiss formation containing a subsoil of blue loam. The amphibolic rocks project above the ground to the west of Smithfield, and going more north we meet in the northern part of Byberry Township near the commencement of the Poquesink creek, the mica slate."

The soil for cultivation is a sandy loam from six to eight inches deep, lying on a stiff loamy subsoil, of from four to six feet deep.

In the neighbourhood of Townsend's mill, where the Poquesink winds between two stony ridges, there is the singular appearance of two natural abutments of rock opposite each other, as if Nature had intended to lend her aid in the construction of a bridge over the stream. Whether these rocks, so similar in all respects, and the apparent broken ends so nearly corresponding with each other, have ever been one solid body, and separated by some convulsion of nature, or the effect been gradually produced by the constant attrition of the water, we must leave others to conjecture.

About three quarters of a mile further down the creek near the road to Dunk's ferry, a point six or eight perches in breadth appears to have once projected from the western bank, twelve or fifteen perches into the valley. It is supposed that the Poquesink formerly passed round it; but that the current striking directly against its base, the forcible attacks of large freshets at length undermined the hill, and a passage from the creek was opened through it. This aperture is three or four perches in width, and the point of the hill near twenty feet in height, and of the dimensions of half an acre, detached from the adjacent promontory, is left standing in the valley alone.

In a rock on Aaron Walton's land is a representation of

the print of a man's foot. This and a similar appearance in a rock near the mouth of Poquesink, have long been considered as natural curiosities.

It is observable that the water-courses in Byberry are much inclined to the western side of the vallies—that the grounds on this side are most prominent—and generally found to contain the best stone for building. It is rare to find a good quarry on the eastern side of the vallies, or in any of the level lands.

The timber most natural to the soil, is—hickory; black, white, red, and Spanish oak; poplar, chestnut, maple, sas-safras, beech, dog-wood, red cedar, gum, persimmon, wild cherry, and in one place, pine.

There are three grist-mills in the township, two saw-mills, several retail stores, and shops for mechanics of different kinds; but no factory, nor tavern. The inhabitants generally are farmers, and a majority are members or professors with the Society of Friends. There are a few Episcopalians, Baptists, and Presbyterians, and some that make little profession with any religious denomination. The Friends' meeting house is near the centre of the township.

Byberry was settled early after the arrival of William Penn, in 1682. When the white people first came here, we are informed they found but few large trees standing, though plenty of saplings and underbrush; and in some places, particularly in Mooreland, the ground was covered with coarse grass that grew as high as a man's head. Indian darts made of flint, have often been found, and sometimes stone axes and other curious implements of Indian manufacture.

A tradition says, that the first persons who settled here were Giles Knight and Josiah Ellis. By the ancient records of the meeting and other documents, it appears, the

following named persons settled in and near Byberry, in 1683-84, and 85. Giles Knight, John Hart, John Carver, Nathaniel Walton, Walter Forrest, Daniel Walton, William Walton, William Hibbs, Henry English, John Gilbert, Thomas Knight, William Nichols, William Rush, Samuel Ellis, Thomas Walton, Richard Collett, and Joseph English. Nearly all of them members of the Society of Friends.

In the 5th mo. 1683, at a Quarterly Meeting of Friends in Philadelphia, "it was then and there agreed and concluded, "that there be established a first day meeting of Friends at "Tookany and Poetquesink, and that these two make one "monthly meeting, men and women, for the ordering of "the affairs of the church." The monthly meeting was accordingly held first at Oxford, then at John Hart's house, and so alternately. The following certificate issued by this body, is preserved for its antiquity.

"To Friends of y^e monthly meeting about the Falls of Delaware in y^e county of Bucks.

"Whereas James Morris and Eliz. Buzby who formerly "belonged to our meeting did in the seventh month appear "at our monthly meeting and declare their intentions of "marriage, and they did produce certificates and testimony "sufficient to satisfy us of their clearness, and after deliberation and enquiry we did permit them to proceed to accomplish their marriage. But so y^t they have been "from us absent, we are informed y^t they belong to your "meeting and now they desired a certificate from us.

"These are to certify that thus far they have proceeded "and we have not any thing against y^m to obstruct y^m to "your meeting in order to y^e accomplishing their marriage, "and we remain your friends and Bretheren. At our "monthly meeting at John Hart's house on Poetquesin

"creek in y^e county of Philada. y^e 2d of y^e 4th mo.
"1684.

"JOHN CARVER	WALTER FORREST
"GILES KNIGHT	RICH ^d TOWNSEND
"JOHN HART	WILL ^m PRESTON
"HENRY WADDY	SAM ^l HART
"SAM ^l ELLIS	
"JOSEPH ENGLISH	ANN SESSIONS
"THO: KITCHIN	ANN TOWNSEND
"RICH ^d DUNGWORTH	DOROTHY DUNGWORTH."

It is probable that Friends about Byberry first held their meetings for worship at John Hart's house,* and afterwards at Giles Knight's;† but on the first of 4th mo. 1685, the monthly meeting "ordered that the meeting "which of late hath been kept at Giles Knight's, be re-
"moved to the house of John Hart," and 26th of 11th mo. 1686, the record says, "it was agreed that there be a meet-
"ing at the house of Henry English once a month—first
"days."

A minute of the monthly meeting, 28th of 5th mo. 1685, says, "Friends did freely accept of ten acres of
• "land, given by Walter Forrest for a burying ground for
"the service of Friends near Poetquesink creek; and it is
"left to the trust and care of Joseph Fisher, John Hart,
"Samuel Ellis, and Giles Knight, to get the ground sur-
"veyed, and a deed of conveyance to be made from Wal-
"ter Forrest to themselves, for the only use and behoof of
"Friends forever, and that from henceforth it shall be made
"use of for the service aforesaid." No further account ap-
pears respecting this business. Whether Friends ever oc-
cupied said ground is uncertain, and it is not now known

* Where Francis Ingraham, Jun. now lives.

† Where David Comfort lives.

where it was to be located. Walter Forrest's last will is dated "y^e 18th of y^e 1st month 1691-2." In it, he bequeaths a mill and lands in Byberry, one half to his wife, and the other half to three persons of the name of Albertson. It is probable his decease took place soon after the date of his will.

We are told that before any burial ground was provided by Friends, Giles Knight lost two of his children, and they were interred on his own land, near Poquesink, not far from where Knight's mill-dam now is. Soon after, the records mention "burials at John Hart's, on the creek "Poequesy." This ground appears to have been used by Friends as a place of interment from 1683 to the Keithian separation. Aurelia Rush, wife of William, was buried there in 1683; Joseph English in 1686; and William Rush* in 1688. After the separation, it was used by the Keithians and others. This ancient cemetery, containing one acre, was bequeathed in 1786 by one of John Hart's heirs, to the township of Byberry, for a burying place for the inhabitants for ever.

In temporal concerns, the first settlers had much difficulty

* William Rush and his wife Aurelia Rush, were ancestors of Dr. • Rush. John Rush, the father of William, commanded a troop of horse in Cromwell's army. After the war, he married Susannah Lucas at Hartan in Oxfordshire, June 8th, 1648. He embraced the principles of the Quakers in 1660, and came to Pennsylvania in 1683, with seven children and several grandchildren, and settled in Byberry, thirteen miles from Philadelphia. In 1691 he and his whole family became Keithians, and in 1697 most of them became Baptists. He died in 1699. His sword is in the possession of James Rush, M. D. as is also his watch. He had issue seven sons and three daughters, as appears from his own handwriting in his family Bible, now in the possession of the family. The Rush family owned a farm, (now Jona. Parry's,) on the west branch of Poquesink, in the lower end of Byberry. Dr. Rush, and his brother Judge Rush, were born at this place. In Hart's burying ground is a tomb stone, with an inscription in memory of James Rush, who died March 26, 1726-7, aged forty-eight years and ten months.

to encounter, particularly in regard to a supply of provisions. The Indians near them treated them with kindness: they occasionally furnished such eatables as they could spare, and instructed the new comers to raise corn, beans, and pumpkins. Giles Knight and Josiah Ellis, once went five miles to procure beans of the Indians, and obtained half a bushel. Bread and meat were very scarce. Some horses, cows, sheep, and hogs had been brought into the province, but the settlers were not generally able to obtain a sufficient stock for several years. When they travelled, they had to go on foot; and as to meat, very little could be had, except a precarious supply of venison or bear meat, which with wild pigeons, fish, and beans, pumpkins or boiled corn, were thought good enough for a feast. The first wheat sowed in these parts, was brought from near Old Chester by two men on their shoulders—each carried about half a bushel. It is said one of these persons was John Carver: his wife, child, and a small boy were left at home, upon what he thought a sufficient supply of provision for their support till his return; but some unforeseen hindrances kept him longer on the journey than was expected, and unfortunately the only cow they had, and upon whose milk they made much calculation for sustenance, got into the swamp and died. The poor woman by this accident was reduced to great difficulty, and concluded she must apply to some Indians not far distant, for assistance; she accordingly took the children, and went to their settlement. The Indians treated her with much kindness, furnished her and the children with victuals, and taking off the little boy's trowsers, they filled them with corn for her to carry home for their further supply.

The dwelling houses first erected were small, rough, log buildings, and generally situated convenient to a spring of water. Giles Knight dwelt about six weeks by the side of an old log, near the banks of Poquesink. The Indians then

instructed him in the erection of a wigwam, in which he resided till he raised a small log house, about half a mile south-east of the present meeting house. William Nichols was so poor, that in 1684 the meeting at Poetquesink "allowed him four shillings per week," on account of his "being in penury."

Great hardships were endured by the settlers for several years; but they were industrious and economical, and kind and obliging one to another. Their situation gradually improved, and brighter prospects were continually opening. Harmony prevailed among them, and religious unity was maintained in general, till 1691, when the disturbances raised by George Keith reached them. The controversy was carried on so sharply amongst the members of the meeting of Poetquesink, that a division took place. John Hart, Nathaniel Walton, and divers others in the southern part of the neighbourhood, adopted the Keithian profession and creed, and kept possession of the meeting.* John Carver, Giles Knight, Daniel Walton, Henry English, and some others, whose residence was nearer the centre of Byberry, withdrew from the Keithians, and held their meetings at Henry English's house, which stood in Walmsley old orchard, near half a mile south-east of the present meeting house.

The meeting of the Keithians soon vanished. Some of them turned Episcopalians, and are said to have been concerned in founding All Saints church in Lower Dublin. Others attached themselves to a Keithian meeting in Southampton. Most of these afterwards turned Baptists. John Hart was one of them. Edwards, in his *Materials towards a History of the Baptists*, gives the following sketch of his life and character:—

* It is said Friends had a meeting house near John Hart's; but of this the records give no account.

"John Hart was born Nov. 16, 1651, at Whitney, in Oxfordshire, came to this country early, and preached among the Quakers to 1691, at which time he separated with George Keith, and was one of the forty-eight who signed the reasons of that separation. From the separation in 1691 he preached to a society of Keithians meeting at the house of John Swift in Southampton, Bucks county. About 1697, he, and some of the society, embraced the principles of the Baptists. The ordinance was administered to them by one Thomas Rutter. In 1702, he and the society joined Pennepac, where he was assistant minister. Hart was not ordained; but was reckoned a good preacher and a most pious Christian. The last words he uttered were, 'now I know to a demonstration that Christ died to save me.' His wife's name was Susanna Rush, by whom he had children, John, Joseph, Thomas, Josiah, and Mary. These formed alliances with the Crispin, Miles, Paulin, and Dungan families, and have raised him upwards of twenty grandchildren"

Nathaniel Walton married Martha Bownel of Philadelphia, in 1685, and had several children. In a letter which he wrote to his brother William, dated, "Bibury ye 7th of October 1713," he says he paid for William's passage to this country, £5 sterling; that he laboured hard for this money in Old England at a groat a day; that the principal and compound interest which he had forborne thirty years and upwards, had almost come to £200 old currency; that William had got him nothing, but might see he had made a man of him to that very day; and that he most certainly expected him to pay some way or other to his content; not, he adds, because he could not do without it, for, he blessed God, he had plenty of every thing, but because it was his due, and William was able to pay it.

Edwards, in his account of the Keithian Quakers, says, "They soon declined. Their head deserted them and went

"over to the Episcopalians. Some followed him thither. Some returned to the Penn Quakers, and some went to other societies. Nevertheless, many persisted in the separation. These by resigning themselves to the guidance of Scripture, began to find water in the commission, Matt. 28—19. Bread and wine in the command, Matt. 26—26, 30. Community of goods, love feast, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples feet, in other texts—Acts 2—41, 47. Jude 12. Rom. 16—16. Gal. 2—2. Joh. 13. Jam. 5—14, 16."

Again, the same author tells us, "The Keithian Quakers ended in a kind of transformation into Keithian Baptists. They were called Quaker Baptists, because they still retained the language, dress and manners of the Quakers. The Keithian or Quaker Baptists, ended in another kind of transformation into Seventh day Baptists, though some went among the First day Baptists and other societies. However, these were the beginning of the Sabbatarians in this province."

The meeting of Friends at Byberry having survived the wreck of discord and controversy, the 2d of 1st mo. 1694, Henry English gave one acre of ground for its use, to John Carver and Daniel Walton as trustees. The deed specifies that the said one acre is for "the use of the people of God called Quakers, who are, or shall be and continue in unity and religious fellowship with Friends of truth, and shall belong unto the monthly meeting of the said people, for whose use the said piece of ground is intended to be employed as a burying place, and to no other use or service whatsoever, provided always, and it is the true intent and meaning of the parties hereunto, that no person or persons who shall be declared by the members of the monthly or quarterly meeting whereunto he or they shall belong, to be out of unity with them, shall have any right

"or interest in the said piece of ground hereby granted, while he or they shall remain out of unity and church fellowship with those people to whom he or they did so belong unto."

Shortly after this, a log building was erected on the lot for a meeting-house, and a burying ground was enclosed. The meeting-house stood in the northern quarter of the present grave-yard. In 1714, Friends erected, a few feet further eastward, a commodious stone meeting-house, about thirty by fifty feet, with galleries above stairs. For the completion of this building they borrowed £ 50 of James Kooper on interest, which was paid off by the assistance of the monthly meeting in 1723.

The number of Friends in the neighbourhood gradually increased. About 1690, John Brock settled near Smithfield. In 1697, Henry Comly purchased the manor house and a part of Moore's tract in Mooreland, and about the same time we find John Dunkin, William Beale, and Abel Hinkson settled in the adjoining part of Bensalem. Soon after, Thomas Groom settled in the upper end of the township, and Everard Bolton in Southampton. About 1713, Thomas Walmsley settled near the middle of Byberry, and Samuel Scott in Bensalem. The monthly meeting was held for some years alternately at Byberry, Oxford, and Cheltenham. In 1702 it was held at Abington,* and finally settled there. Byberry continued attached to it till 1782.

27 of 4 mo. 1692, The records mention that there was read in the meeting "a paper of condemnation given forth by a meeting of public friends at Philadelphia, against George Keith and his separate company." In the latter end of the same year, they notice the reception and reading of three other papers on the same subject—from Bridge-

* Abington meeting was originally held in the old brick house, now John Liversey's, in Lower Dublin.

town six weeks meeting in Barbadoes, the yearly meeting at Tredaven in Maryland, and William Richardson, of West River. Some years after a few individuals are noticed, who returned to the society, after having "gone out in the separation with George Keith."

26 of 10 mo. 1698. The records say "there hath been a complaint against Wm. Hibbs, concerning his disorderly behaviour in keeping on his hat when William Walton was at prayer in their meeting." At the next monthly meeting, it is said, "Wm. Hibbs being sorry for his disorderly behaviour, promiseth to do so no more."

27 of 6 mo. 1716. "At this meeting Thomas Walton appeared, and seemed to be somewhat sorry that he had indulged his children, and that for the future he hopes to be more careful, and desires friends to pass it by."

31 of 1 mo. 1718. "Whereas, friends of Byberry have made complaint that friends children do frequent shooting matches, being a practice that tends to the corruption of youth, and being dealt with some about it, viz. John Brock and his brother Oddy, who have acknowledged their fault and given the meeting satisfaction, as also for being in other vain practices."

Very early after the settlement of Byberry meeting, Friends manifested a concern to promote good order, and especially to inculcate the necessity of it amongst their young people. In 2nd mo. 1695, John Carver was "appointed to take care of the youth, concerning their orderly walking as becomes the truth they make profession of;" and in 12th mo. same year, John Carver and John Brock were "appointed to put in practice the counsel of the yearly meeting, to admonish those that profess God's truth and do not walk answerable thereto." This appears to have been the origin of the appointment of overseers. Those who were chosen to attend to this service in succession from this time to 1740, were John Brock, Abel Hink-

son, William Beale, Thomas Groom, John Carver, Everard Bolton, John Dunkin, Henry Comly, John Carver 2d. Thomas Knight, son of Giles, Edmond Dunkin, Thomas Walton, William Dunkin, George James, Jonathan Knight, Joseph Gilbert, Evan Thomas.

Giles Knight, the patriarch of the Knight family in this neighbourhood, was from Gloucestershire, and came with his wife Mary and son Joseph, in company with William Penn, in 1682. On the passage, Mary was extremely sick, so that her survival to the end of the voyage was very doubtful. On their arrival up the Delaware, she was carried ashore in a blanket and laid on the bank: she then observed that she had been fully persuaded in her mind she should not die till she saw America; but now she had landed here, she could not tell how it would go with her. She recovered, and afterwards had twelve children. Giles was one of the heads of Byberry meeting. He died in 1726, in his seventy-fourth year, and Mary in 1732, in her seventy-seventh year.

The following certificate for Giles Knight to go to England, furnishes some idea of his circumstances and character.

"To our well beloved friends and Bretheren in the truth,
"at Nailsworte in Glosester shier, or elsewhere, we send
"Greetinge:

"Signifieing that our Ancient friend Giles Knight hauing
"some occasion to see his natie Cuntrey, and his outward
"business requireing his personall appearance, doth induce
"him as well as affection to undertake his vyage to see his
"old friends, now hauing made aplication to our Mo. met-
"ting in order to have a certificate, and persons apointed to
"make Enquiry how he leaues his family, And withall if
"the Ship could not stay vntill our next monthly meetting
"he mought have a Certificate sign'd by the perticulare
"meetg where he belongs: to witt, Bibery.

"These may Certifie that Enquiry being made, And noe

"objection found, wee recommend him as An Elder and one
 "well Esteemed by vs for many yeares, hauing Left his
 "family with a great deal of Loue; he has had that great
 "comfort in haue sober and well Inclined Children; And
 "the Lord has blest him with outward substance, which we
 "hope may be well disposed to his hopeful offspring. We
 "hartily wish the Lord may spare his life to see his friends
 "and family agayne, hauing left vs in unity and Loue.
 "We wish and pray for his preservation in the truth with
 "all the faythful throughout the wholle world. We salute
 "you and bid you farewell in the Lord Jesus Christ.

"Signed at Bibery y^e 8th 7 mo. 1717 by order of Ab-
 "ington mo. mett'g.

"JAMES COOPER	WILLIAM WALTON
"HENRY COMLY	THO. WALTON
"JAMES DUNKAN	THOMAS KNIGHT
"JOHN CARVER	HENRY ENGLISH
"JAMES CARVER	GEORGE JAMES
"EDMUND DUNKAN	EVERARD BOLTON
"JOHN BROCK	ALEXANDER MODE
"JOSEPH GILBERT	THOMAS MARTIN'
"THOMAS KNIGHT	
"DANIEL KNIGHT	
"JONATHAN KNIGHT	

William Walton was the youngest of four brothers, who settled in and near Byberry. He married Sarah Howell, in 1689, and had ten children, viz. Rachel, Isaac, Jeremiah, Jacob, Sarah, William, Abel, Job, Hannah, and Mary. He was a long time at the head of Byberry meeting, being esteemed as a valuable minister of the Gospel, for upwards of forty years. In 1721, accompanied by Richard Buzby, he performed a "visit in the service of "truth, in Virginia, Maryland, and Carolina," and produced on his return "several certificates signifying their, "(friends,) great satisfaction and unity in their visit of

"love." In 1723, in company with Henry Comly, he made a family visit to the members of Byberry meeting. He died the 9th of 12th mo. 1736-7.

John Carver, from Hertfordshire, maltster, and Mary his wife, came over with William Penn, in 1682. Their daughter Mary, who married Isaac Knight, of Abington, is stated to have been "one of the first children born of English parents in Pennsylvania." Her birth is dated 28 of 8 mo. 1682, which is four days after Penn's landing at Chester. In a printed memorial concerning her, it is said, "she was born in or near Philadelphia." John and Mary Carver had four other children, John, Ann, James, and Richard. John possessed a large landed property in Byberry, and continued his occupation of maltster after his settlement here. He was a valuable member of religious society. His decease was about 1714. A succession of John Carvers to the sixth, have resided on the same farm to the present time.

Henry English married Hannah West, in 1686; after her decease, he married Hannah Hibbs, widow of William, 1712. Previous to the last marriage, he conveyed to his said intended wife one hundred and twenty-four acres of land, by deed dated 27 of March, 1711, expressing therein that it was "in consideration of the love and good will and affection which he had and did bear towards his loving friend Hannah Hibbs." We are told Henry English had no children. He died about 1723.

Thomas Walton settled in Mooreland back of Edge hill. He married Priscilla Hume, of Philadelphia, about 1689, and had several children. He died in 1758, aged near one hundred years!

Daniel Walton married Mary Lamb in 1688—his children were, Nathan, Benjamin, Joshua, Joseph, Daniel, Samuel, and Mary. He died in 1719.

Henry Comly was a native of Bedminster, in Somers-

setshire, and came to Pennsylvania with his parents, Henry and Joan Comly, in 1682. The family first settled in Bucks County, but the father died within two years after. In 1695 Henry married Agnes Heaton. They had eleven children—Alice, Mary, Henry, Robert, John, Joseph, Walter, Agnes, James, Isaac, and Grace. Henry was prosperous in his business, and was considered a useful member of religious society. He died 16th of 1st mo. 1726-7, at the age of fifty-three.

Thomas Walmsley and his brother, Henry Walmsley, were brought to this country by their parents, the one nine, and the other seven years old, with a younger sister, and landed in Burlington, N. Jersey, in 1682. Their father, Thomas Walmsley,* had conceived the idea of possessing

* We happen to have at hand a copy of a certificate from Settle monthly meeting, Yorkshire, (the original of which is now in the possession of Robert Waln, Esq.) which we append, as it confirms the correctness of this part of the "Sketches," and is worthy of preservation for its antiquity. We may further add, on the authority of the above named gentleman, that this party of Friends came to this country in the ship *Welcome*, with William Penn. The discrepancy in the number of children may perhaps be accounted for by deaths on the passage, as it is known that above thirty persons died of the small-pox during the voyage.

COPY.

"From Settle Monthly Meeting, the 7th of the 4th month, 1682.

"These are to certifie all whom it may concern that it is manifested
 "to us that a necessity is layd upon severall friends belonging this
 "monthly meeting to remove into Pensilvania and particularly our
 "dear friend Cuthbert Hayhurst, (his wife and family,) who has been
 "and is a labourer in the truth for whose welfare and prosperity we
 "are unanimously concerned, and also for our friends Thomas Wrights-
 "worth, and also his wife; Thomas Walmsley, Elizabeth his wife and
 "six children; Thomas Chroasdale, Agnes his wife and six children;
 "Thomas Stackhouse, and Marjory his wife; Nicholas Waln, his wife
 "and three children; Ellen Cowgill and her family; who we believe
 "are faithfull friends in their measures and single in their intentions

himself of lands and water power in this country, and had purchased a tract of land on the Neshamony creek, in Bucks county, before he left England. He also brought with him such machinery as he thought could not be procured here, to facilitate the erection of mills, &c.; but being seized with the dysentery, died within a fortnight after his arrival, aged forty years, and the young children were consequently left under the care of their mother. Thomas when grown up, first settled in Bucks County, and married Mary Paxson, daughter of Wm. Paxson. He had two sons, Thomas and William, and seven or eight daughters. He possessed a large landed estate, in and near Byberry, and was esteemed as a man of wealth and respectability. He lived to the age of near eighty, and died 1754. Mary died in 1755, aged about seventy nine. Their son Thomas Walmsley, Jun. deceased 30th of 6th mo. 1728—his death was occasioned by being thrown off his horse in descending a short steep hill near Clayton's on the Horsham road. He had been married a short time before, and left no male issue.

In 1728 died Everard Bolton. The monthly meeting

“to remove into y^e aforesaid Pensilvania in America, there to inhabit
 “if y^e Lord permit, and we do certifie unity with their said intentions
 “and desire their prosperity in y^e Lord, and hopes what is done by
 “them will lead to y^e advancement of the truth in which we are una-
 “nimously concerned with them.

(Sig'd)

“SAMUEL WATSON
 “GEORGE THOMSON
 “JAMES CONNANT
 “JOHN MOORE, JR.
 “GEORGE BLAND
 “JOHN HALL
 “NICHOLAS FRANKLAND
 “JOHN DRINDER
 “THOMAS RUDD
 “ANTHONY DROSEND
 “CH. JOHNSON.”

records state, he had "been a useful member near forty years."

Abel Hinkson* died in 11th month, 1747. He was one of the elders of Ryberry meeting about twenty-eight years, and appears to have supported the dignified character of a religious, upright, and consistent man. His daughter Susanna married George James in 1715, and had two children, Abel and Elizabeth. Abel James was born at the residence of his grandfather Hinkson on Poquesink creek—he married Thomas Chalkley's daughter, Rebecca, and established himself in an extensive mercantile concern in Philadelphia. He was much esteemed for his benevolence, and distinguished himself as an active member of the "Friendly association for regaining and preserving peace with the Indians by pacific measures," in 1757.

The children of the first settlers were generally on the stage of active life by the year 1720. They had been educated in habits of industry and rigid economy. But many of them had very little school learning, and some of them did not even know how to read, or write their own names. They were however possessed of health, strength, activity and vigour, and delighted in the exercises of chopping, grubbing, fencing, and farming—shooting wild turkies, and hunting bears and raccoons.

The land was productive, and large crops of wheat were raised. It was gathered with sickles, and commonly put up in stacks till threshed. Barns were not then projected upon the commodious scale of modern times. Such as they had were of simple construction—two log pens of about eight or ten feet high, with a threshing floor between them and thatched roof over the whole. Wagons for hauling were difficult to obtain. Sleds were first used to gather the grain from the fields, and when it was ready for the mar-

* Abel Hinkson resided at the place late Asa Knight's.

ket, it was carried to Pennepæ mills on horses. A tongue cart was afterwards brought into use, and was considered a great convenience and improvement among the utensils of a farm. Harness for ploughing, hauling, &c. was generally of home manufacture. Collars were made of straw, or the tops of calamus ingeniously plaited, and traces were tow or hemp ropes made sufficiently strong.

The timber by this time was grown to a good size, straight and handsome. We are told that Job Walton split 3600 rails in one week, the logs being cut off for him, and the wood of the best kind for working easy. With such expedition and plenty of timber, the ground that was cleared might soon be sufficiently fenced. It nevertheless was customary to ditch and plant privet hedges for enclosures. These hedges were probably introduced early on account of the scarcity of rail timber. When well grown they made a good barrier against the encroachments of horses, cattle, hogs, and wild beasts. They made a pleasing appearance to the eye when in blossom, and the berries served through the dreary part of the winter for sustenance to multitudes of wild pigeons. These hedges nearly all died a few years before the revolution.

Old people used to tell us that the winters formerly were more remarkable for cold weather, and that there was more snow than of latter time. In the hard winter of 1740, the snow covered the fences; and the crust on the top of it was so firm that it would bear sleds and horses, so that people could travel in any direction, without reference to roads. We are told also of a very moderate winter, the ground being so little frozen that they *could plough all winter with the exception of two or three days.*

The extraordinary wet harvest in 1719 was long remembered. A small quantity of wheat was secured before the rains commenced—much of it was in shock, and was so

damaged by the grain growing, that the shocks were all green with it. Even the heads of the standing wheat grew in like manner.

The earliest records extant of the preparative meeting of Friends at Byberry, bear date 18th of 2d mo. 1721. The first is "a superscription towards maintaining the poor." These records for many years relate chiefly to the pecuniary concerns of the society, being generally what are often termed "superscriptions begun" for relief of the poor, to pay persons for taking care of the meeting-house, and other occasions. The following are noted for their singularity.

6 of 1 mo. 1725. "A superscription to defraying y^e charges of a family of friends taken captive by the Indians at New England for their redemption."

22 of 3 mo. 1725. "A superscription for to defray the charges to the healing of a young man that broke his leg at Hosom."

23 of 4 mo. 1736. "A superscription begun to help Daniel Penington to make up part of his loss, being burnt out."

In 1740, William Duncan was chosen clerk of the meeting; the term *subscription* instead of *superscription* was afterwards used at the head of the collection paper. Duncan continued clerk till 1751, when he was succeeded by William Walmsley.

The contributors to the collections in 1721, were William Walton, Giles Knight, John Donkon, Abel Hingston, Joseph Gilbert, Henry Comly, Thomas Groom, William Carver, George James, Thomas Knight, John Carver, Thomas Knight, son of G. K., John Worthington, Thomas Walton, Edmond Donkon, Samuel Scott, Thomas Walton, jr. Jonathan Knight, Edward Parry, Ely Welding, Daniel Evans, Jno. Beale, Nathaniel Edgcom, William Carver, jr. James Carver, Stephen Townsend, Nicholas Williams, Ni-

cholas Tucker, Henry English, Daniel Walton, Daniel Knight, Ody Brock, Elizabeth Beale, Mary Walton, Margaret Esborn, Hannah Evans.*

About the time of the decease of William Walton, in 1737, another preacher appeared at Byberry meeting, named Samuel Jackson, but we have no definite account of his character, nor what became of him. His name occurs in the collection lists for about two years. Thomas Walton, jr. was also a preacher. It is said he generally spoke when no other preacher was present, and rarely otherwise. He was not a recommended minister, and was disowned in 1764, for want of punctuality in the discharge of his contracts.

In 1743, one William Knight distinguished himself by being "troublesome to Friends in presuming and taking "on himself to preach, &c. and his conversation and behaviour being scandalous," and not being "looked upon as "one of the society," Friends thought "proper to show "their dislike and disunion to him and his performances, "as having no unity therewith." A person once pulled him down when preaching—William told him he "need "not have done it, for if it was of Christ, he could not stop "it, and if it was not of Christ, it would die of itself."

In 1750, Walter and Ann Moore came from Fairfax to reside at Byberry; Ann Moore being a minister highly esteemed by Friends, and Walter sometimes attempted to preach. Sarah Bolton, daughter of Isaac Bolton, a member of Byberry meeting, was acknowledged as a minister in 1752, she being then about twenty-three years of age. In 1753, James Thornton settled here, being recommended by certificate from the Falls, "as a Friend whose conversation is exemplary, and with whose ministry they

* This list shows the principal members of Byberry Meeting at that time.

"had unity." In the same year, Abraham Griffith came recommended as a minister by certificate from Middletown. About this time, Mary Comly, wife of James Comly, Jacob Scott and Job Walton preached: so that there were then nine public Friends belonging to Byberry meeting, and four of them approved ministers. But shortly after we find this company was dispersed. Job Walton and Walter Moore were disowned for intemperance. Ann Moore removed to Gunpowder, in Maryland, in the latter end of 1753; Jacob Scott to the same place in 1756; Sarah Bolton married and went to Maryland; Mary Comly also removed there with her husband; so that, with the removal of Abraham Griffith, and the decline of Thomas Walton, in a few years no public Friend remained at Byberry, except James Thornton. He stood his ground to the time of his decease, in 1794. He was a native of Stony Stratford, in Buckinghamshire, and was generally esteemed by Friends as a great man and an eminent minister.

Joseph Knight was two years old when his parents, Giles and Mary Knight, brought him to this country. He married in 1717 and settled in Jersey, but returned to Byberry in 1729. He had two children, Giles and Mary. He and his wife Abigail were remarkable for their economical habits. We have frequently heard of a coat the old man wore, which had been so abundantly darned that it was difficult to ascertain its original texture. We have heard of the pound of candles purchased by the old woman for her winter's stock, and having one thrown into the bargain by a generous neighbour, the overplus candle was used all winter, and the pound complete was sold in the spring. Abigail, in the summer time, made cheeses for sale, Joseph took them to Philadelphia: his practice was to go afoot, and carry his shoes till he came near the town; he put them on to go into it, but dispensed with them when he got out again—he thus saved his shoe leather on the

road, and supported his credit in the city. He owned a valuable farm, but does not appear to have accumulated a great deal of money. At the time of his decease, it is said, there was scarcely a whole rail in his fences; they were composed chiefly of broken pieces of old rails, assorted into pannels according to their length. He cut but little live timber; dead trees, broken branches, and old stuff picked up in the woods, furnished his fire-wood. Joseph died in 1762, aged eighty-two years. Abigail died two years after, at about the same age.

It is hoped the reader will have the charity to believe that Joseph Knight was not a miser. His uncommon disposition to suffer nothing to be wasted or lost, was probably the result of his situation in early life, and the circumstances of his education. For he was brought up under all the privations of a new settled country, and very likely was often pinched for the necessary provisions and clothing; and when more prosperous times arrived, his habits had become settled, so that he was content with a little, and travelled comfortably through time in his old way, without hankering after expensive accommodations, or a style of living for which his resources were inadequate. His neighbours respected him as an honest, inoffensive man, and his pilgrimage was closed in peace.

Thomas Knight, brother of Joseph, was a man of more vigorous intellect, not quite so abstemious, but more energetic in regard to business. He married Sarah Clifton, and had one child, that died young. In 1732 he went with Thomas Chalkley to Barbadoes: his residence at that time was on a place in Jersey, owned by Titan Leeds, the almanac maker; he soon after returned to Byberry, where he owned two farms, on which he resided alternately; at each of these places he had a spot selected where he wished to be buried. He died in 1774, aged eighty-eight years and five months.

Daniel Knight, another brother, married Elizabeth Walker in 1719; a few years after, while Daniel was at meeting, Elizabeth left her two young children in the house alone, and hung herself in the stable. As no person had discovered before that she was uneasy with her situation; Daniel felt anxious to know the cause of an act so extraordinary, and for several evenings afterwards he sat alone in the stable where she was found, in hopes that something might present to explain this mystery. At length he said he was satisfied, but never would give any person the least information by what means he became so. In 1728 he married Esther Walton, widow of Joseph Walton, by whom he had six children. He is spoken of as a man of good understanding and sound judgment. He died in 1782, at the age of eighty-five years.

Joseph Gilbert endeavoured to maintain a strict moral discipline in his family; he was rigidly temperate, and bore such a faithful testimony against the slavery of the negroes, that Benjamin Lay could consider him as his intimate friend, and put up at his house when he came to this neighbourhood.* He also protested against the use of spirituous liquors, especially by abstaining altogether from them himself. He diligently attended religious meetings, and encouraged his family to a regular observance of the same practice. Even the workmen he occasionally employed, were left at liberty to go to meeting with him in the middle of the week: but in case they did not incline to do so, he enjoined them to suspend their labours till he returned. His bodily and mental powers retained their strength and vigor to old age. He generally led his reapers in the harvest: he drank nothing but water, and that from the running brook, kept in a jug in the sunshine; but he provided beer

* Benjamin Lay would not shake hands with a person who kept slaves.

for his workmen. He was one of the elders of Byberry meeting. After the decease of Abel Hinkson, he occupied the head seat, and gave the signal for closing the meeting as long as he was able to attend it. He died in 1765, aged near ninety years.

Thomas Townsend and Sarah his wife, with their two sons, Thomas and John, their daughter Sarah, and her husband Silas Titus, from Westbury on Long Island, removed to Pennsylvania. It is said the old man died in Chester county; the remainder of the family came to Byberry and settled, in 1735. Sarah Townsend afterwards married George James. Silas Titus was a valuable member of religious society. He died in 1752, leaving two sons, who both died with the small-pox in 1757.

William Walmsley, son of Thomas Walmsley before mentioned, was born in 1709. At the age of twenty-six, he married Sarah Titus, of Long Island; at the death of his father he became his principal heir; amongst other property were a number of slaves, which he was early in emancipating after the subject of African slavery began to attract the attention of Friends. Some of the older negroes, however, chose to remain in the family, and were provided for. He had three sons, Thomas, Silas, and William, and two daughters. He was a man of strong mind, wrote a good hand, was very correct in his method of transacting business, and supported an excellent character. At the age of thirty-nine he was chosen an elder of Byberry meeting, and was several years one of its overseers. He died in 1773, aged sixty-four years. The following is a copy of a certificate furnished him on account of marriage.

"Y^e 24th of 9 mo. 1735. From our monthly meeting
"of friends of Abington In Philad^a County and prouince
"of Pensilvaniah vnto y^e monthly meeting of friends of
"Westbury on Long Island, sendth Greeting.

"Dear friends—Whereas ovr friend William Walmsly

“having acquainted vs of his Intention of marrig wiht a
 “ffriend within the verges of your meting and Request a
 “few Lins of vs By way of Sertificate for that purpose;
 “and wee hauing it vnder our Consideration, has apointed
 “friends to make Enquire In his Conuersacion, who re-
 “ports he was of a sober and orderly Behauer a frequainter
 “of our meetings and is in good Eunity with vs Is clear
 “of all women hereaway on the account of marrige as far
 “as we can find, soe wee Recomend him to your farther
 “Care In their accomplishing their Intend marrige. And
 “soe we shall Conclud with the Salutation of Dear Loue
 “and Bid you ffairwell—Signed In Behalf & by order of
 “our meeting, By—

“John Cadwallader, Wm. Walton, Evan Lloyd, Morris
 “Morris, Tho^s Wood, Peter Shoemaker, John Cadwallader
 “Jun^r, Abel Hingston, Rynier Tyson Sen^r, Tho. Fitzwa-
 “ter, Jonathan Knight, George James, John Williams,
 “John Phipps, John Cunrod, Dan^l Thomas, James Paul,
 “Alex. Seaton, John Carver.”

Notwithstanding there were some individuals of the second generation, who were men of tolerable information, there was much ignorance amongst the common people, and many superstitious notions were prevalent. Marvellous accounts of witchcraft, apparitions, ominous sights, and strange occurrences, were afloat; and often were made the subjects of conversation at the fire side in long winter evenings. At these and other times of leisure, when neighbours met to amuse themselves by social conference, the cider mug went round freely; many a romantic adventure in pursuit of bears, raccoons, turkies, and wild pigeons, was related; and many an interesting detail given of prodigious performances achieved at manual labour.

The people in those times were hearty in the cause of civil liberty, and ready to repel what they considered encroachments on their rights as citizens, by such means as

were consistent with their peaceable principles. They generally attended the elections, which were then held in Philadelphia, for this part of the county. Most of the Byberry people belonged to the assembly party in opposition to the proprietors. At the time of the mob on the election ground, in 1742, some persons from this neighbourhood were driven off, with many others. As they passed along the street, a cooper who had plenty of hoop poles, chopped them into convenient lengths for clubs, with which they armed themselves, and turning upon the mob, beat and bruised them without much mercy. Several of them were knocked down, and some supposed to be killed. One person from Byberry, relinquished his quaker principles on the occasion, and played the cudgel with his utmost dexterity upon the enemy.

The attempt of the mob to disturb the election, and deter the citizens from appearing at the poll, was considered such a flagrant outrage, that the party to whose interest the mob was attached, was unable, for many years afterwards, to raise itself so as to elect its own men to the assembly. At one election, an old man from Byberry was unable, owing to the crowd that was pressing to the poll, to throw in his vote—he came home, and went on purpose again next day.

The township elections were uniformly held at the Friends' school-house, except once, about the year 1760, when an attempt was made by the officers who had the charge of advertising it, to hold it at a sort of tavern, called "The three tuns," at the cross roads a mile above. The people were opposed to the contemplated change, not only because it was deviating from their usual custom, and relinquishing a central situation; but principally from a belief that the said tavern was a disadvantage to the neighbourhood, and an apprehension that holding the township election there, might introduce some into habits of in-

temperance. Accordingly, nobody attended, except two or three individuals, and the attempt was never repeated while the tavern was continued.

From about 1720, we find, divers of the most opulent persons in and near Byberry, and some of them distinguished members of the meeting, were concerned in the purchase of negroes brought to Philadelphia from the coast of Africa. The number of slaves appears to have increased till about 1758, when Friends issued a formidable protest against slavery. From that time the number rapidly decreased. It does not appear that more than two or three members of Byberry meeting persisted in holding slaves, so far as to suffer disownment. The negroes were generally liberated. Care was taken to provide for those set free, to assist them in procuring a livelihood, and to educate their children. By an assessment made in 1781, we find there were at that time but three slaves in Byberry. At present not only has slavery entirely vanished; but the whole race of those formerly held as slaves in this neighbourhood have vanished also.

The negroes were formerly buried in the orchards belonging to their masters. There was also a cemetery for them on lands late of William Walmsley, where it appears thirty or forty were interred. In 1780, Friends purchased a lot of Thomas Townsend, for a negro burying ground, and the practice of burying on private property was discontinued.

During the revolutionary war, the inhabitants of Byberry were often harassed by unprincipled collectors and lawless parties. Being generally Friends, and restrained by their religious principles from active agency in carrying on the sanguinary contest, they suffered the loss of much valuable property: their horses were taken, sometimes even from the plough; their cattle and hogs were driven off; their corn, wheat, and provender, carried away for the use of

the army, and sometimes their persons seized and conducted to head quarters. The 6th of March 1778, a company called "Lacey's men," set fire to some stacks of wheat near the river; burnt a barn at White Sheet Bay, and two others in the lower end of Byberry. They pretended to do it "by the orders of his excellency," to prevent the grain falling into the hands of the enemy. The company appeared disposed to extend their destructive measures further, but they were prevailed on to desist, by a spirited remonstrance made by James Thornton, who threatened to represent their misconduct to General Washington.

Notwithstanding the great losses sustained by many in the time of the war, we are told that only one instance of failure occurred amongst those that suffered. But several persons who acted in the capacity of military collectors, and took advantage of the times in distressing their neighbours unnecessarily, became extremely poor afterwards.

The captivity of Benjamin Gilbert and his family by the Indians on the frontiers in 1780, produced much excitement in Byberry. He was born here in 1711—and this was the principal place of his residence till 1775, when he settled on Mahoning creek in Northampton county, within a few miles of Mauch Chunk. In Byberry several of his children were comfortably settled, and in this place he had many connexions and friends. These were no strangers to the doleful details of Indian cruelty; and the consideration that their near relatives and intimate friends were in all probability doomed to the utmost extremity of human suffering, involved a gloomy and pensive melancholy. After the return of the family in 1782, an account of their many sufferings and difficulties was verbally given by them, which being reduced to writing by William Walton, was published by Jos. Cruikshank in 1784.

Benjamin Gilbert was an author. He published a treatise against war, in answer to Gilbert Tennent, in 1748. He

published two other volumes in 1769 and 1770, containing about two hundred and fifty pages, duodecimo. The first, entitled "A discourse showing that there can be no salvation to that soul who doth not know a being made perfect in this life—Also a discourse on universal redemption, wherein it is proved, (by scripture and reason,) that it is impossible." The second is—"A further discourse upon perfection and universal redemption. Also a discourse upon what is called original sin, showing where original sin is; and a discourse upon election and reprobation, showing wherein they each stand."

We have no account of any person in Byberry holding a commission as justice of the peace till Alexander Edwards: he was a man of good understanding, and acted well in his official capacity. He was an elder of the Baptist society of Pennepac, and died in 1777. His son Doctor Enoch Edwards was designed by his father for a minister, and was accordingly placed under the tuition of Dr. Jones of Pennepac; but having little relish for the profession, he quit the study of divinity, and applied himself to medicine under the instruction of Dr. Rush. After finishing his studies he set up as a practitioner of physic in Byberry. In 1776 he was chosen a member of the famous provincial conference of committees held at Carpenter's hall, whose resolutions paved the way for the introduction of a republican form of government in Pennsylvania. He was afterwards aid to Gen. Sterling: he was accidentally taken by a party of British near Bustleton in 1777, and conducted to Philadelphia, but was soon after released on parole. After the war he was several years in the commission of the peace; in which capacity the acuteness of his judgment and the correctness of his decisions gained universal respect, and his endeavours to preserve order amongst the lower class of people made him a terror to evil doers. He was a member of the convention which

formed the constitution of the State of Pennsylvania, and afterwards presiding judge of the court of Quarter sessions and Common pleas for the county of Philadelphia. In 1792 he sold his farm in Byberry and removed to Frankford. He died there in 1802, aged fifty-two years. Dr. Edwards wrote some valuable observations relating to agriculture, which were published in the American Museum. One of his charges to the grand jury was published in the same work. Both these productions show that he treated his subjects with the dexterity of a skilful master.

Giles Knight, son of Joseph Knight before mentioned, was several years a member of the provincial assembly. He was an able politician of the old school; much respected for the depth and soundness of his judgment; and for the dignified character which he sustained. He died in 1799, at the age of about eighty years.

In 1788 the Hessian fly was first noticed in the wheat at Byberry. The crop being much injured; many farmers afterwards sowed rye; and rye bread, which was little used here before that time, became customary on the tables of some that were considered wealthy. It was not long before a discovery was made that manure was one of the most effectual remedies against the fly: much pains were taken to increase the quantity of it, and it was found advantageous to sow wheat later in the season than had been customary.

Previous to this time, the chief dependance for hay was on "bottom meadows," the borders of which in some instances were rendered very productive by irrigation. About 1791, plaster of Paris was used on Indian corn and found advantageous. It was also tried on the meadows; but had little effect, except on the upland part of them. Red clover was next introduced into the fields, and the plaster was found to have an astonishing effect by increasing the quantity at least double, and in some instances fourfold. The

practice of mowing the uplands became customary—and the old meadows, excepting those that were watered, were pretty much abandoned, or used only for pasture.

The benefits derived from the increase of manure, the use of plaster, the introduction of red clover, timothy, and herd grass, together with various improved methods of farming, and the increasing demand for surplus produce, had a stimulating effect. The quality of the soil improved, wealth seemed accumulating, new houses and barns were erected, and the country assumed the appearance of rapid prosperity.

The cultivation of potatoes as an article of profit, had been little attended to previous to 1790. By manuring the ground well, and paying proper attention to the crop, 200 bushels and often more were produced to the acre. Broom corn began to be cultivated near the same time, the manufacturing of which as a business was first attempted by Benjamin Atkinson, whose success was so encouraging, that many other persons afterwards adopted the same business, and for a number of years past it is computed that fifty or sixty thousand brooms have been turned into the market from Byberry annually.

Until about the year 1791, it had for a number of years been the custom for a part of a tribe of Indians from Edgepeleck in New Jersey, to the number of twelve or fifteen, to visit Byberry every spring, where they were allowed by Thomas Walmsley to occupy one of his orchards. On their arrival they immediately employed themselves in erecting new wigwams, or repairing the old ones, and settled themselves comfortably for the summer. Their habits, although they nearly all spoke broken English, were far from those of civilized life; and they retained much of the indolence for which they are noticed, when settled on the borders of the white population in times of peace. They nevertheless occupied a part of their time in

making wooden trays, barn shovels, bowls, ladles, &c. of white poplar, and in fabricating baskets of different descriptions and sizes. The smaller ones were made with great skill and neatness, and the splits of maple or black ash, of which they were constructed, were dyed with brilliant and lasting colours—purple, red, yellow, &c. were the prevailing colours. These dyes were entirely prepared from the vegetable kingdom. Their natural taste for hunting had not been much diminished by their intercourse with the whites, and much of the time of the men was passed in roaming through the woods, fields, and about the hedges, with their guns, or bows and arrows, in search of game; the latter instrument they used with great dexterity. They were also fond of angling; but not contented with the usual sports of the field and brook, they furthermore made a most destructive and unsportsman-like attack upon the unoffending land-tortoises of the neighbourhood, which, after capture, were, without mercy, uniformly condemned to be burnt alive: their mode of cooking them being to cover them with hot coals and embers; and when sufficiently roasted, they were eaten with a small portion of salt, and were equally delicious to their unsophisticated taste, and as highly valued as a luxury by them as the terrapin is by the more refined epicure of civilized life. It is not many years since the remains of the shells of these tortoises disappeared in the orchard.

This little colony, although without recognised laws or regulations, were not without an implied leader. The eldest appeared to be the patriarch, and old Indian Caleb, as he was familiarly called, stood at the head of the little community, and exercised his influence over it with apparent mildness, but at the same time with much of that dignity, so uniformly observed in the aboriginal sons of our forests.

This company consisted of men, women, and children, and were for several seasons remarkable for their general

sobriety and inoffensive demeanour. But the last summer they quartered here, several of them were intemperate, and when intoxicated were quarrelsome with one another. They frequently cut timber without licence from the owner, under a plea which prevailed amongst them, that when the country was sold to William Penn, the Indians reserved the privilege of cutting basket stuff where they chose.

The township records relating to paupers, commence in 1753. From that time to 1810, about twenty individuals appear to have been supported chiefly at the public expense, viz:—

A man and his wife in advanced life, nearly fifteen years.

Two old men for a short time.

One idiot from a child to the age of twenty-six.

Seven aged widows—one thirteen, and another twenty-five years—the others a short time.

Five unmarried women, most of them unfortunate characters—one of them has been on the township from 1784, another from 1797.

The annual average of poor tax has been as follows:—

From 1761 to 1779	\$ 123 00
1782 to 1799	142 25
1803 to 1809	164 96

Some of the children of the first settlers at Byberry, as we have already observed, had little opportunity of learning to read, write, or cipher. But it is probable that endeavours were used, as early as circumstances admitted, to support a school. A log building was erected for the purpose, near the meeting-house, and a school was generally kept in it till about 1772, when it was pulled down. The school was continued in one end of the meeting-house till 1789. At this time a stone building was erected for its accommodation. The teachers, or such of whom we have an account, were—

Richard Brockden	1711
William Davis	1717
John Watmore	about 1730
Roger Bragg	1736
Josiah Ellis	
John Pear	1748
Walter Moore	1750 to 1753
Thomas Horner	
Patrick Kelly	
Joseph Walton	15 years.
Isaac Carver	1771
Benjamin Gilbert, Jun.	1772
John Pear again	1773
Mahlon Carver	
Thomas Marshall	1776
Benjamin Kite	1776 to 1784
Christopher Smith	1784 to 1789
Watson Atkinson	1789 to 1794
John Comly	1794 to 1801
Thomas Walton	1801 to 1803
John Comly again	1803 to 1804
Ethan Comly	1804
Benjamin Moore	1805
Joshua Gilbert, Jun.	1806
Isaac Moore	1807
Robert Parry	1807 to 1811
Charles Hamton	1811
Eber Hoopes	1811 to 1813
Job Lippincott	1814
Eber Hoopes again	1815
Nathaniel Pettitt	1815
Mardon Wilson	1816
John Maule	1816
John Dickenson	1816 to 1823

Charles Atherton	1823 to 1825
Joshua V. Buckman	1825 to
present time	1827

Since the year 1750, this school has been regularly continued, except one summer when re-building the school-house. Its regularity and permanency may be principally attributed to the circumstance of its having been under the care of directors appointed by Byberry preparative meeting, who devoted certain stated periods to its superintendence.

"Until the year 1794, an English education only, had been given to the scholars of Byberry school: the lower branches of mathematics, English grammar, and geography had been taught by few of the previous masters. But in 1794 John Comly took charge of the school, when the Latin and Greek languages, and the higher branches of the mathematics were taught by him. This gentleman has since been advantageously known as the author of a concise and excellent treatise on English grammar, which has in very many seminaries supplanted the more voluminous work of Murray, and has passed to the fifteenth edition.*

About the year 1792, some young men in the neighbourhood formed an association for mutual benefit in the acquisition of useful knowledge. In their investigations and inquiries, the want of a more extensive supply of books than they possessed individually appears to have been felt. After the association closed, divers individuals, whose thirst for an increase of information was lively, exerted their influence to establish a public library, in which they succeed-

* I am indebted to my friend William M. Walmsley for this paragraph, for one a few pages back relating to the Indians, and some others.

ed, near the close of 1794. The principal promoters of this institution were Ezra Townsend, John Comly, Benjamin Walmsley, Asa Walmsley, James Walton, and Thomas Townsend. Especial care was taken by a conspicuous article of their constitution to guard against the introduction of works having an irreligious or immoral character: all atheistical and deistical books, all novels, plays and romances were forever excluded; and every other that had a manifest tendency to corrupt the morals of mankind, or that might be prejudicial to the Christian religion. The company at first consisted of twenty-two members; each paid four dollars, and the library was opened with sixty-three volumes, exclusive of books loaned by divers of the members. It now contains about seven hundred volumes, and the company consists of thirty-five members.

In 1797 a school-house was built in the upper part of Byberry, near Smithfield—another about the year 1800, on a lot of ground given for that purpose by Edward Duffield and Silas Walton, on the Mooreland line. In 1811 a school was established near the meeting-house, for girls, and taught by a mistress. In 1816 a school-house was erected by Friends near James Walton's. Most of these schools are regularly kept up, and reputably conducted.