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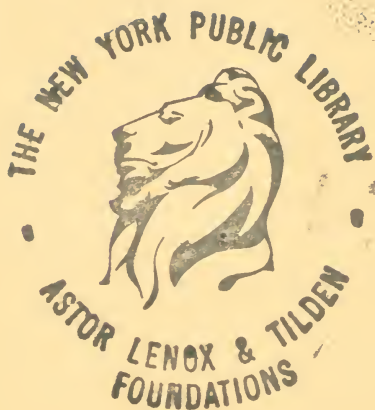
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In the parish and town of Kirkbride, 12 miles west of Carlisle, Cumberland county, England, in the 17th century, dwelt Matthew and Magdalene Kirkbride. From whence they came we have no definite information, but the family is supposed to have been of Scottish origin. The quaint little town, with its parish worship house, built in the days of "William the Norman," and its one and a half story cut stone houses, with 4 by 6 inch window panes and straw roofs, bear evidence of the great antiquity of the settlement.

Matthew and his young bride had become united with the Society of Friends, early after its rise in 1652; and between the years 1659 and 1668 their five children, viz: John, Matthew, Joseph, Sarah and Thomas, were born. William Penn invited his fellow professors to come away from the scenes of persecution for their religious belief, to sustain which unsullied, they had so severely suffered at the hands of priests and magistrates—also those who longed for an outlet for enterprise, which the pent-up channels of custom, altogether restrained at home—and those who sighed for more political liberty than could even be hoped for under the regal government, to join him in seeking an asylum in the then newly-acquired Province of Pennsylvania; of these large numbers were found ready to leave the scenes of home and life long associations, to encounter the perils of a voy-

age across the Atlantic, and the hardships of a settlement yet to be made in the unbroken forest. The people of Cumberland entered largely into the enterprise. Many of them had long looked out from their hillside homes and moorland dwellings, upon the western sea, and thought over the reports which came to them from those who had visited "the good land" on the other side of the wild expanse of waters. The "Province of Pennsylvania" had already become a household word, and when the invitation came to join the expedition then fitting out at Bristol, many of them at once bid adieu to home and friends of childhood, and the cherished associations of more mature years, and proceeded to join the ship to go over as settlers. Among these was Joseph Kirkbride, an apprenticed youth of 19 years of age, who, without making such arrangements as strict justice would require, left the service of his master, and with his little bundle of clothing and a *flail* which he carried with him as his "stock in trade" from Cumberland, took passage in the vessel "Bristol Factor," and arrived safely in the Delaware the 29th of 7th month, 1682.

Joseph was soon heard of in the proprietor's employ at Pennsbury, but his stay here was not of long duration. The settlements in West Jersey (or Nova Cesarea, as it was then called), lured this adventurer from the comforts of the Manor house, to seek a settlement for himself in that province. During his sojourn in Pennsylvania, his feelings had become enlisted with those of Phebe, daughter of Randall Blackshaw, who resided at the spot where the Newtown

leaves the Attleborough road, $\frac{1}{2}$ mile west of Fallsington, and was the owner of a large tract of land in that vicinity. In 1687, in compliance with the good order of the religious society of which they were both members, Joseph and Phebe appeared at a Monthly Meeting for discipline held at Falls, and publicly declared their intentions of marriage with each other. In that day it was the practice among Friends thus publicly to announce their intentions before two successive Monthly Meetings, ere they could have liberty to proceed in accomplishing their marriage. The minute of the meeting made on the occasion of their first offering of proposals, says,—“as Joseph has mostly resided in Jarsey, he is required to bring a certificate of his clearness from similar engagements, &c.” In due course of time Joseph re-appeared, bringing with him the required certificate from the Jersey Friends, and the parties were united in marriage on the 14th of 1st month, 1688. They settled on a part of the Blackshaw estate at Fallsington. Phebe Kirkbride survived but a few years, leaving several young children, named Joseph, Martha, Phebe, Hannah and Jane. Her husband again found a companion for himself, and care-taker for his little ones, in Sarah, a daughter of Mahlon and Rebecca Stacy. Mahlon was at that time a prominent man in the affairs of New Jersey. This connection, like the other, was destined to be of short duration. Sarah Kirkbride was taken sick a few days after the birth of her son, whom she named for her father, (Mahlon) and after lingering three weeks, was removed at the

age of 29, to reap the reward of her short, but well-spent life. Falls Monthly Meeting issued its testimony of commendation of her worth, in which they say,—“during the time of her sickness she uttered many living expressions, saying,—‘I have not been afraid of death these many years; death has no terror for me, my God has taken away its sting;’ encouraging her husband to give her up; ‘if it please the Lord to strip thee of thy helpmeet again, my God will be thy rock; He hath been thy stay hitherto, and He will never leave thee. The Lord will bring my soul to His holy hill and I shall praise Him upon Mount Zion with saints and holy angels; I shall praise Thee, O my God, and my Christ, world without end.’ In answer to the inquiry ‘how she did?’ she replied,—‘I am sweetly comforted in my affliction; the Lord is exceeding good to my soul; He hath filled me with his love; but my bodily weakness is such that I cannot praise Him as I wish to do.’ A little before she died, she said,—‘My God, my God, I come, I come,’ and soon after departed this life.” Her little boy had four aunts, sisters to his mother, with whom, and in part under his father’s care, he grew to manhood, early giving promise of usefulness in religious and civil society. Three of Mahlon Stacy’s daughters married and settled in Bucks county. Sarah we have just accounted for; of the other two, one was married to Abel Janney, and the other to Reuben Pownall, whose descendants are still amongst us.

Joseph Kirkbride appears to have had sufficient education to qualify him for an active business life,

and he speedily became noted, and much looked up to by his neighbors. He was early a minister of the gospel of Christ, in the religious Society of Friends. Proud, the historian, says,—“He is an instance of advancement from low beginnings to rank of eminence and esteem, through industry and a virtuous, prudent conduct; he was many years in the Magistracy, and frequently in the Assembly.” In 1699 he informed his friends of the general meeting of a concern that attended his mind to pay a religious visit to Friends in England, but was delayed by informal proceedings in his Monthly Meeting. At the subsequent general meeting the way was made clear, and he furnished with a certificate of the unity of his Friends in America. Anthony Morris, writing to England, says,—“I send this by my friend, Joseph Kirkbride, whom I hope the Lord will attend with His good presence, and keep him near to Himself, and within His own protection, and if it be His good pleasure, return him safe to his family.” Samuel Carpenter, in a letter, says,—“This is intended to be sent by our dear friend Joseph Kirkbride, who is gone down towards the ship; they are to be at Salem to-morrow, and take their departure from Elsinborough.” Whilst in England, he traveled quite extensively, enjoying the confidence of Friends there, as he endeavored to fill up the measure of duty called for at his hands—among which, while in Cumberland, one was to re-visit his old master, whose employ he had so unceremoniously left in past years, and make him satisfaction for the time of service of which he had been unjustly

deprived. He returned to America in 1704, having traveled 5365 miles in England and held 425 meetings. After his return, he continued diligent in the prosecution of his religious engagements, though they were sometimes inconveniently and unprofitably interfered with by his many public civil appointments; he was often employed in important services in the Yearly Meeting, and frequently wrote the epistles issued by that body, particularly those addressed to the Yearly Meeting in London. Proud says,—“he is said to have been an exemplary and zealous promoter of the religion of his profession, and a very serviceable person in divers respects and capacities.” Smith says,—“he finished his course in the unity of his brethren, in which he lived nearly fifty years.”

When William Penn was about to leave the country for England, Pennsbury was to be left in charge of his steward, John Satcher, and the stewardess, Mary Loftis. As these were already betrothed for marriage, the Proprietor urged a speedy consummation of their prospects, for his own satisfaction, before taking his departure from his fondly cherished home on the Delaware; accordingly at the next Monthly Meeting the parties published their intentions of marriage, and the meeting *adjourned* to that day week, at which time they made a second avowal of their intentions. A public meeting was appointed to be held the succeeding day, at which time the marriage was accomplished, and the Governor immediately consigned his domestic affairs to the care of him whom he styles in after times “Worthy John Satcher.” In course of time Mahlon

Kirkbride, (now arrived at the age of 21 years,) was united in marriage with their daughter Mary, and from their numerous family the larger part of those who now bear the family name of Kirkbride are descended, as well as many families who derive their consanguinity from the female line. Mahlon Kirkbride settled in Lower Makefield, and in 1730 built a stone house on his farm, which stood in good order until removed by his great-grandson, Mahlon Kirkbride, in 1853, to make way for a more modern structure. The old domicile, for more than a century, was an ever-welcome sojourning place for friends who traveled in the ministry, or passed to and fro on other occasions, while under his care and that of his son Jonathan, who succeeded him in the homestead.

We now turn from these days to earlier times, and introduce testimony from the other side of the Delaware respecting the state of the country, and give a glimpse of primitive life among our ancestors: Lord Berkley having sold to Edward Billinge the right which he held from the Duke of York to the western half of New Jersey, and Billinge finding a load of debt increasing upon him, conveyed to certain of his creditors nine-tenths of the province in satisfaction of their claims. Mahlon Stacy, a tanner of Handsworth in Yorkshire, was one of these; and thus, without any particular desire of his own, became a large landed proprietor in America. He, with four others of his fellow members, had one-tenth of West Jersey assigned to them in payment of debts amounting to £3500, and by an agreement signed "the third day of 3rd month, one thou-

sand six hundred and seventy six, the said Friends of Yorkshire shall have free liberty to make choice of any one tenth they please." The Commissioners of the Yorkshire Friends chose the land "from the Falls of Delaware downward." The town of Burlington was laid out, one-half belonging to the Yorkshire Friends, and the other half to a company of Friends in London, who had purchased another tenth of the Province.

In the 8th month, 1678, (10th month, N. S.,) with his wife and family, and several men and women servants, Mahlon Stacy sailed from Hull in the ship "Shield," Captain Daniel Towes, and had a favorable voyage to the Delaware river; as they passed up the river by Coaquanock (now Philadelphia,) the tops of the trees growing on the bank brushed into the riggings; it was some time in the 10th month, O. S., when the "Shield" dropped anchor and moored to a tree in front of the village of Burlington, being the first sea-going vessel that had passed so far up the river; the night was intensely cold, and the next morning the ice was so strong that they passed over it from the vessel to the shore.

Mahlon Stacy selected the upper part of the Yorkshire purchase for his home, and fixed his residence in what is now South Trenton. Here he took up on his own account a tract of 800 acres, partly on the south, but in greater part on the north side of the Assanpink creek; he built a log residence for his family there, opposite the "Falls of Delaware," from which he dated his letters. In 1680 he built a log grist mill one and a-half stories high, on the Assanpink, the site of

which is now occupied by McCall's paper mill; this was the second mill built in the Province. In 1690 it was sold to William Trent, who took down the log mill, and rebuilt it with stone, two stories high; this mill stood until it was undermined by a flood in 1822, when about one half of it fell, and was carried away. In 1714 Mahlon Stacy, Jr., sold his tract of 800 acres to William Trent, of Philadelphia, who built the present mansion for his residence, near the site of grandfather Stacy's log cabin. He was the first Chief Justice of New Jersey, and died in 1724.

Revell Stacy forwarded to his brother some of the accounts disparaging both the Provinces of New Jersey and Pennsylvania, then industriously circulated in England. Mahlon Stacy replied, under date of 4th month, 26th, 1680,—“as to the strange reports you hear of us and our country, I affirm they are not true, but fear they are spoken from a spirit of envy. It is a country that produces all things for the sustenance of man in a plentiful manner, or I should be ashamed of what I have heretofore written, but having truth on my side, I can stand before the face of all the evil spies. I have traveled through most of the settled places, and some that are not, and find the country very apt to answer the expectations of the diligent; I have seen orchards laden with fruit to admiration, their very limbs torn to pieces with the weight, and most delicious to the taste, and lovely to behold; I have seen an apple tree from a pippin kernel yield a barrel of curious cider, and peaches in such plenty that some people took their carts a peach-gathering; I

could not but smile at the sight of it. They are a very delicate fruit, and hang almost like our onions that are tied on ropes. I have seen and known this summer, forty bushels of bold wheat harvested from one sown. We have from the time called May to Michaelmas, (9th month, 29th,) great store of very good wild fruits, as strawberries, cranberries and huckleberries, which are much like billberries in England, but far sweeter,—the cranberries much like cherries for color and bigness, which may be kept till fruit comes in again. An excellent sauce is made of them for venison, turkey and great fowl. They are better to make tarts than either cherries or gooseberries. The Indians bring them to our houses in great plenty. My brother, Robert Stacy, had as many cherries this year as would have loaded many carts. (He came over in 1677.) From what I have observed, it is my judgment that fruit trees in this country destroy themselves by the very weight of their fruit. As for venison and fowl, we have a great plenty; we have brought home to our houses by the Indians, seven or eight fat bucks of a day, and sometimes put by as many, having no occasion for them. My cousin Revell (Thomas Revell came with Mahlon Stacy in the "Shield,") and I, with some of my men, went last 3rd month (5th month, N. S.,) into the river to catch herrings, for at that time they came in great shoals onto the shallows. We had no net, but after the Indian fashion, made a round *pinfold* about two yards over and a foot high, but left a gap for the fish to go in at, and made a bush to lay in the gap to keep the fish in. When that was done, we took two long birches and

tied their tops together, and went about a stone's cast above our said pinfold ; then hauling these birch boughs down the stream, we drove thousands before us, and so many got into our trap as it would hold. Then we began to throw them on shore as fast as three or four of us could, by two or three at a time ; after this manner, in half an hour we could have filled a three bushel sack with as fine herrings as ever I saw." After getting through with the story of his fishing party, our good grandfather goes on to say,—"as to beef and pork, there is great plenty of it, and cheap ; also good sheep. The common grass of the country feeds beef very fat ; I have seen, last Fall, in Burlington, killed eight or nine fat oxen and cows on a market day, all very fat." Referring again to the fish in the Delaware, he says,—“ Though I have spoken only of herrings, (lest any should think we have little other sorts,) we have great plenty of most sorts of fish that I ever saw in England, besides several other sorts that are not known there, as rock, catfish, shad, sheeps-head, sturgeon ; and fowls as plenty, ducks, geese, turkeys, pheasants, partridges, and many other sorts. Indeed, the country, take it as a wilderness, is a brave country, though no place will please all. There is some barren land, and more wood than some would have upon their land. Neither will the country produce corn without labor ; nor is cattle to be got without something to buy them ; *nor bread with idleness* ; else it would be a brave country indeed, I question not, but all, then, would give it a good word. For my part I like it so well I never had the least thought of

returning to England, except on account of trade." Under the same date, he wrote to William Cook, of Sheffield, and others of his friends at home, — "This is a most brave place, whatever envy and evil spies may say of it; I could wish you all here; we have wanted nothing since we came hither, but the company of our good friends and acquaintances. All our people are very well, and in a hopeful way to live much better than ever they did; and not only so, but to provide well for their posterity. I know not one among the people that desires to be in England again since settled. I wonder at our Yorkshire people that they had rather live in servitude, work hard all the year, and not be three pence the better at the year's end, than to stir out of the chimney corner and transport themselves to a place where with the like pains, in two or three years, they might know better things. I live to my content, and in as great plenty as ever I did, and in a far more likely way to get an estate."

MAHLON STACY.

From the Falls of Delaware, in West Jersey, the 26th of 4th month, 1680.

Mahlon Stacy was a man of large property, enterprise, and abilities superior to most, which gave him a large share of public employment. A heavy responsibility rested on him as Commissioner for setting and regulating lands; as a member of the Assembly, Counsellor, Justice of the Peace, &c. While thus much rested on him for the good of the community and welfare of the Province, he did not lose sight of his own, particularly keeping in view the necessity of knowing

his own "calling and election, made sure by faith in, and obedience to the Lord Jesus Christ," of whose gospel he was never ashamed. He occupied the station of a minister among Friends. In 1683, Philadelphia Yearly Meeting appointed a committee of its most influential members, (of which Mahlon Stacy was one,) to see if arrangements could be made to gather all the Friends on the American continent into one General Yearly Meeting. The prospect was never consummated. It was his very frequent practice to paddle his own canoe across the Delaware, below the falls, and walk to Fallsington, on meeting days, to mingle with his brethren at that place in their public worship, which practice, and that of signing the many marriage certificates issued by that meeting, he continued in to near the close of his earnest, active, and dedicated life. His death took place the 3rd of 2nd month, 1704.

One son survived him, named Mahlon, who, it is supposed, never married, as by his will, dated 7th month, 22nd, 1734, he distributed his property, amounting to 6000 acres of land, and £1200, (as it is ascertained by Queen Anne's Royal Proclamation,) among five sisters, named in the will, as follows, viz: Mary Pownall, Ruth Atkinson, (formerly Beaks,) Rebeckah Wright, Elizabeth Janney, and Sarah Kirkbride. Beside the above-named bequests, his executors, Mahlon Kirkbride and Stacy Beaks, were directed to sell certain houses and lots to enable them to pay debts, expenses, &c. His residence at the time of his decease, was near the present Moorestown, Burlington

county, New Jersey, but little is now known of him, either in a domestic or public capacity. His brother-in-law, Joseph Kirkbride, appears to have been a man more after the father's own heart. Their fellowship was close. Both were in the station of ministers in the Religious Society of Friends. They often sat side by side in religious meetings, waiting for the arising of the secret springs of life, that they might be enabled to "worship the Father in spirit and in truth," and should "a word" be put "into the heart and into the mouth" for the people, first one and then the other would convey from Him, in whose cause they labored, to the expectant assemblage. Tamanend, the Delaware Indian King, who was so much confided in by Wm. Penn for his tried virtues and integrity, at times sat these meetings with Friends, and, if not a convert to the doctrines, was, at least, one who practiced what they preached, walking very much "by the same rule and minding the same thing" that governed them in their intercourse with mankind. Tamanend died in a cabin in Buckingham, Bucks county, Penn'a., and a white neighbor who found the corpse, performed the last kind office of interment to his remains. Joseph Kirkbride was an active land surveyor, whose operations were extended far and wide, affording him facilities for business observations on the value of different sections of the country, and opportunities for purchasing lands that met his views as they came into the market, until he became the owner of 13,439 acres, which he held at the time of his decease. These lands were scattered here and there from Suckasunning, in Morris

county, to Woodbridge, on Staten Island Sound; and to Salem and "the head of Morris river, in New Jersey;" from New Britain and Plumstead to the town of Bristol, in Bucks county; and on the river Schuylkill, in Philadelphia; which he distributed by will among his family, besides a farm to each of his sons Joseph, Mahlon, and John. Legacies were also given amounting to about £2000—"money of New Jersey at 8 shillings to the ounce." To his son Joseph, he gave his "three nigero boys, Isaac, Cuffe, and Ishmael," a stain on his otherwise fair reputation we are unable to wipe out, but over which action, so far as may be in our power, we draw the mantle of charity, as having been transacted in a day when the light of truth and a just regard for human rights had not so fully dawned on men's minds as has since been the case. He also gave small legacies in money to his "cousins Thomas Kirkbride and Joseph Kirkbride, both of whom must have been of Cumberland origin, and emigrants, like himself. His brother, Matthew Kirkbride, came to America. His name is found on many of the early marriage certificates as one of the witnesses. In 1704 he married Mary, widow of Enoch Yardley, who was a daughter of Robert Fletcher, of Philadelphia. Nothing further can now be found respecting him, except the record of his death, which occurred 2nd month, 1705, aged 46 years.

Joseph Kirkbride, the 2d, a son by the Blackshaw marriage, was a man of more quiet temperament than his father, finding his sphere of usefulness very much in private life and domestic engagements, though he

submitted to serve as a Representative in the Assembly a few times, and also occupied the position of a Justice of the Peace, but the records of the Monthly Meeting go to show his greater interest lay in the well being of religious society, and the consistent walking of his fellow-members, among whom he filled the station of an elder in the church. In 1724, being a widower, he married Sarah, daughter of Robert Fletcher, of Abington, Montgomery county, Pennsylvania. The accumulation of acres upon acres was not his chief concern, and at his death, which occurred in 1748, he only had to bequeath to his widow and son Joseph (then a minor) his "Farm and nigeros," and to his five daughters, viz: "Phebe, Hannah, Mary, Elizabeth, and Sarah, the residue and remainder" of his estate, without reference to where it was to be found, or in what it consisted.

This son Joseph, the 3d, who was born 6th month, 13th, 1731, caught the spirit of Republican enthusiasm, which was agitating the Colonies, and when the Revolution became fairly inaugurated, joined the American army, and was soon promoted to the rank of a Colonel. Much duty belonging to the service of raising troops and funds in Bucks and Philadelphia counties, was assigned to him. After the close of the war he resided for a time on his farm in Penn's Manor, nearly opposite Bordentown, and subsequently removed to Bordentown, where he died in 1803, and was buried in the Borden family burying ground. A broad marble slab now covers his earthly remains in that place.

Mahlon Kirkbride, the son by Joseph Kirkbride's second marriage, (with Sarah Stacy,) partook more of the activity of his father and grandfather Stacy. Early in life his name appears on Friends' records as one interested in the affairs of the society, and he was placed in the station of an elder in the church, to watch over the state of the ministry, for the encouragement of the fearful and timid ones; and clothed with authority to suppress unruly spirits, and those in whose communications no savor of the "Holy unction," (which is the life of all true gospel ministry,) could be found. He served in the Assembly, the Magistracy, and many other civil appointments were from time to time allotted to him. From his will, made in the time of health, (1776,) we extract the bequest to his widow, as a fair specimen of the tenor of wills made in that day, the minute manner of their details, and the constant fear of widows forming second connections in marriage, was one of the marked features of the times: "I give and bequeath unto my beloved wife, Mary, two of my best beds, and the furniture to them belonging; also my best case of drawers, six of my best chairs, and my arm chair with rockers; my walnut stool and its fixtures; all my silver spoons; all my pewter; the tea stand; tea kettle; tea cups and saucers, with the tongs and spoons thereto belonging; also two looking glasses; a dressing table; my warming pan; one iron pot and brass kettle; fire shovel and tongs; pot hook and pot racking; one of my best cows, and my mare Bonny; my riding chair and the harness thereto belonging; the great Bible; Thos. Chalkley's Journal, and Piety Promoted; one

thousand pounds, current money of the Province ; with privileges while she remains my widow, viz : The parlor where we lodge, and the great chamber over the common room, with free liberty to use the pump, milk-house, kitchen, smoke-house, cellar and garden ; liberty to get apples in my orchard for eating, baking, and making cider ; pasture in summer, and hay in winter for her two creatures, during her widowhood, together with the use of the clock, desk, table, and cupboard, in the room where we lodge ; and fire-wood cut and brought to the door, during all the time of her widowhood ; and the use of the family carriage, as she may have occasion, to go to meeting or elsewhere, while she remains my widow." At the time of his decease he distributed property amounting to £3000, and 4000 acres of land, among his children and grandchildren, mostly in New Jersey and Virginia—the latter to the ancestors of the 'Taylors', now residing in Loudon county, in that State. Property had accumulated on his hands, the result of untiring industry. He had seen the companions of youth, and friendships of more mature years, rise, flourish for a season, and be gathered to the harvest of death. A large family had grown up beneath the paternal roof, under the guidance of both the parents, whose first concern for their offspring was, that they themselves might be enabled to direct their footsteps into those paths which "lead to the mansions of everlasting rest." One by one they had married and left the old hearthstone, where the cheerful wood fire used to blaze far up the wide throat of the ancient chimney during the long winter evenings,

affording ample light for the girls to ply the social knitting work, or hum the busy wheels. The end of the back log afforded a seat for a boy or two, while a "tallow dip" in the window lent its aid to the others, who strove to "get their lessons through," to be in readiness to meet their Irish schoolmaster in the morning, whose potent remedy for dull scholarship lay in the twigs of river birch. Nuts from the woods, apples from their own trees, doughnuts from the cupboard, pleasant converse with parents, and the solemn reading of "the quieting chapter," completed the evening round of this once large and united household. Days come and go, and seasons change; with them change the pursuits, the views, and the feelings of men. Seventy winters had been busy bleaching the locks of the patriarch, and arousing him to the fact that his days were fast drawing to a narrow span. Children's children played about his chair, and as they climbed his knee, prattled the startling word, "grandfather."

"Setting his house in order," he withdrew into retirement, and there awaited the coming of the summons from his Divine Master, whom he had long striven to serve in the obedience of faith, and three years after was "gathered from works to rewards," 11th month, 19th, 1776, aged 73 years. His beloved companion, Mary, the wife of his youth, the companion and fellow burden-bearer through a long life of usefulness, survived him about three years, when she, too, put off mortality, and we trust, while exchanging corruption for incorruption, was found worthy to receive a crown immortal, which will never fade away.

Among their little flock, "the twin boys," Jonathan and David, were objects of a general family interest, which did not altogether meet with a full reciprocation from them. Thrown together from the time of reason's earliest budding, their wants, their pursuits, and their enjoyments, were one; to such a degree, that at a very early age they set up a little republic of their own in the household, and disregarding even the dialect of those about them, presented the anomaly of having originated and used a language of their own, in which they found sufficient scope for communication with each other, and which the family was, in a measure, obliged to learn in order to know their needs, and what was "going on with them." Jonathan was a delicate boy, and as he grew to manhood, was much employed by his mother in domestic concerns, she teaching him, among other avocations, the useful arts of sewing and knitting, which contributed to afford much useful pastime in his advanced years. David was removed by death in 1764, at the age of 24 years—an almost irreparable loss to his brother Jonathan, who, in course of time, sought companionship with Elizabeth, daughter of Joseph and Ann Curtis, of Chesterfield, New Jersey. They were united in marriage 11th month, 18th, 1767, on which occasion, the bride's father's mill ceased its daily round of grinding, and was fitted up as a place for the nuptial reception and entertainment. Dwelling houses in that day were small, and the social habits of the people in all newly-settled countries, did not permit marriage connections to take place without old and

young coming together to partake of the bounteous rural repast, and pay their respects to the newly-married pair. Elizabeth Curtis Kirkbride was about the medium height of her sex, with dark complexion, black hair, and long silken lashes, shading bright hazel eyes. After the "home bringing" was fairly through with, she entered on the duties of her new situation, with the resolution to become a wife to be prized, and a member of the community to be entitled to respect, both of which enviable positions she long filled to the satisfaction of all about her, and when slow consumption, which was her allotment for seventeen years, completed its work, hope crowned her exit from the things of time, while the religious society of Friends, her family, and all who knew her, spoke her praise as of one they loved, whose place would not again be filled. Motherly to all who approached her; ever ready with "the pleasant word that cheers the soul;" her stores were freely dispensed to the sick and destitute, who, through her friendly intervention and care, often were enabled to come up from the bed of languishing "to call her blessed." She lived to see her children's children gather about her dwelling. Her quiet spirit rejoiced in their happiness, as she watched the unfolding of their innocent minds, until the summons came to leave the things of time and the associations of many years. "The inevitable messenger of death" found her with "the lamp trimmed and burning," ready to answer the call, and we doubt not she was found worthy before the judgment seat of Christ, to enter with Him into the Father's kingdom.

The confidence of Friends was, in a great degree, reposed in her, from the time of her first coming among them in Pennsylvania, to the day of her death. She filled the important station of an elder in the church, and that of an overseer of the flock, for many years, and for more than twenty years, that of clerk of the Women's Monthly Meeting. Her decease occurred 6th month, 4th, 1817, in the 73rd year of her age. Jonathan Kirkbride was, naturally, of an entirely different temperament from his quiet, meek-spirited wife : he was about five feet nine inches in height, square shouldered, light complexion, with flaxen hair, prominent nose and chin, small eyes set near together, which twinkled from beneath prominent brows, bearing evidence in their expression, of the nervous temperament that lurked within the man ; his step was quick, and his words, (though obstructed with a slight impediment of speech,) came forth sharp and to the point. Of an independent spirit from the beginning, it did not wholly leave him during the eighty-four years to which his life was prolonged. When he spoke, it was with a tone that looks not for contradiction ; but when it came his turn to yield an opinion, it was not always hastily acceded to, he only relinquishing his ground inch by inch, and from full conviction of mind. Of a naturally delicate constitution, and his parents not expecting to see him reach the age of maturity, he was much his mother's companion, and profited by her seasonable words of counsel and instruction, so that when the visitations of divine grace tendered his spirit with the call to dedication and duty, the ground was

found already prepared for the word of life, (the seed of truth,) to take root and flourish, to the praise of Him who forgets not the workmanship of his own hands, and who found Jonathan ready to surrender to the Holy call. A testimony was early given him to bear to the goodness, the mercy, and the reward in Christ, which all those experience who are willing, at His call, to come away from the fashions, the follies, and the pride of this life, to enlist under His banner, and receive fresh from His spirit, the words of life, and the promptings to each act of duty in their walks through an unregenerate world. His gift in the ministry was early recognized by his friends, as being accompanied with the evidences of divine origin, without which, all speaking (professedly though it be,) in the name of the Lord, is but as tinkling brass. Under the impressions of duty required at his hands, he frequently travelled to distant places, bearing the message of divine love to others, for whose souls' welfare, his spirit now yearned, and to whom he was often made a helpful instrument. On these occasions he went out mounted on a pacing horse, a pair of leather saddle-bags, containing his wardrobe, hung behind the saddle; a silk oil cloth cover for his hat, and an oil cloth cape over the shoulders, which came down nearly to the saddle, as a protection from storms. Stout courduroy overalls, with rows of buttons on the outside, to close them on, protected the breeches and stockings. A light walking stick did double duty, as a cane when on foot, and riding whip when mounted. Thus equipped, he went out on his religious errands without

regard to wind or weather—very much in the same style of outfit that many valuable ministers of the gospel of that day went to and-fro doing their Heavenly Father's bidding. It was always his concern to "do what his hands found to do," and when the service was accomplished, to return as speedily as possible to his wife and family, for whose welfare, a constant travail of spirit was felt. Occupying the homestead of his fathers, and both he and his wife being widely known, their house—ever open to all—was often the resting place of many co-workers in the cause of truth, who, with others, always found the latch-string out, and a cordial welcome within. On one occasion—the parents both being absent at Yearly Meeting—Anna Lee, with her unorganized society of Shakers, in passing through Bucks county, rode up to the house in single file, nine or ten in number, and inquired if they could have accommodations for the night. The children, seeing a company of Friendly looking strangers, invited them in, as they had been taught to do, and showed the men where to dispose of their horses. Anna soon took possession of her chamber, and was seen no more by the family until ready to depart next morning. The other women took possession of the kitchen, where they made themselves entirely at home, and after a frugal meal of their own preparing, proceeded to iron a large lot of rough, dried clothing, emptied from their capacious saddle-bags. All went on well for a time, to the amusement of the children, who thought they had never seen quite such guests at the house, when, at a signal given by one of

the number, to the utter astonishment of their young hosts, everything was at once abandoned—clothes on the table, irons at the fire, all was left as they were—and, falling into rank, round and round they circled, with measured tread, chanting as they went :

“ As David danced before the Lord,

So will we, and so will we ;

And there was a woman sent from God ;

Her name was Anna Lee, and her name was Anna Lee.”

This exercise having been continued for some time, they again went to their work, and after a few more repetitions of the same scene, they retired for the night. Next morning they went off quietly, riding in single file. When the parents came home, the children made eager reports of the guests and their doings. The parents smiled at their adventures, and renewed the oft-repeated counsel, “ remember thy kindness to the stranger within thy gates.” During the war of the Revolution, Jonathan Kirkbride was brought into much exercise of mind, not on account of actual suffering from the depredations of the army, (for he and his property were treated with the greatest respect,) but because of the multiplied horrors of war, the destruction of human life, the souls of men hurried unbidden and unprepared into the presence of their Maker, and the devastations and wasting apparent on every side. Still his heart and hand were ever open to the warriors’ physical needs. At one time, his house was daily surrounded with armed men from the camp on his own farm, and when he saw his children amusing themselves by throwing his apples from the garret

windows, among their war-worn visitors, he enjoyed equally with the children, seeing their guests scrambling for the much-coveted fruit. The army passed away, leaving all his property undisturbed, while he, careful to offend in neither word or deed, strove to fill up the measure of duties as a citizen, without compromising any of the testimonies of truth as professed by Friends, and without taking part with either side in the contest. Still, public opinion allotted him a position, in which the Whigs respected, and the Tories feared, his influence. As years advanced, the quietude of the family circle afforded the greatest enjoyment for him, and the good old man, now nearly blind, and dull of hearing, seldom went from home, except to visit his married children, a few choice friends, and regularly to attend the different meetings of the society of which he was a member, and in which he was, till late in life, frequently engaged in gospel ministry. On these occasions he was careful not to attempt to minister until the warrant from the sanctuary was clearly manifest, and when he felt the gospel flow to cease, ceased his public declarations. While at home, (though never able for much active labor on the farm,) he loved to be among his business, and to indulge a particular fondness for domestic animals. His "feathered friends," (as he used to call them,)—black and white speckled chickens, and black turkeys—continued to afford matter of interest long after he had dispensed with business, and became a feeble old man. He used to wear a black beaver hat, with a broad brim, turned up at the sides, so as to form a point in front, and

rolled up behind ; a drab coat, with broad skirts reaching to the knee, with a low, standing collar ; a collarless waistcoat, bound at the neck, reaching beyond the hips, with broad pockets, and pocket flaps over them ; a white cravat served for a collar ; breeches with an opening a few inches above and below the knee, closed with a row of buttons and a silver buckle at the bottom ; ample silver buckles to fasten the shoes with ; fine yarn stockings, of his own knitting, completed the summer outfit. In winter, shoes gave place to high boots, reaching to the knee in front and cut lower behind to accommodate the limb. After the loss of both sight and hearing, in extreme age—he did not go from home—he now adopted pantaloons in place of small clothes, which, before this time, had very generally been discarded by both young and old. These, he said, he found more convenient for a blind man, but they felt “so slawney flapping about the ankles,” that he could never feel fully dressed with them on. He still found means to pass away the time pleasantly, engaged with his knitting, and thankful to the cherished memory of his mother, for her early care. He who had “nourished and brought up children,” now “gathered his sheaves” in the enjoyment of that untiring care which was bestowed on his closing years by his daughter Anna Taylor, and her daughters, which knew no lack until the day “the silver cord was loosened—the dust returned to the dust as it was, and the spirit unto God, who gave it.”

GENEALOGICAL.

No record is preserved of the marriage or decease of our ancestors, Matthew and Magdalene Kirkbride.

Their children were: John,—born 1656; Matthew,—1659; Joseph,—1662; Sarah,—1665; and Thomas,—1668.

Joseph, their third son, came to America in 1682. He married Phebe, daughter of Randall Blackshaw, of Fallsington, Pennsylvania, in 1688.

Their children were: Joseph,—Martha,—Phebe,—Hannah, and Sarah. No record is to be found of the dates of the births of these children, or the decease of their mother.

Joseph Kirkbride was married (the second time) to Sarah, daughter of Mahlon and Rebecca Stacy, the 17th of 10th month, 1702.

Their son Mahlon was born in 1703.

Sarah Kirkbride deceased 1703.

In 1704, Joseph Kirkbride was married (the third time) to Mary, widow of Enoch Yardley, and daughter of Robert Fletcher, of Philadelphia

Their children were: John,—born in 1707; Robert,—1708; Mary,—1712; Thomas,—1713; Sarah,—1714; Thomas —1716; and Jane,—1719.

Joseph Kirkbride, father of the above-named children, deceased the 1st of 1st month, 1738, aged 75 years and 6 months.

Joseph, son of Joseph and Phebe Kirkbride, married Hannah, daughter of John and Mary Satcher, the 26th of 8th month, 1720. In 1724, he was married the second time to Sarah, daughter of Robert Fletcher, of Abington, Montgomery county, Pennsylvania.

Their children were: Phebe,—Hannah,—Mary,—Elizabeth,—Sarah, and Joseph. Of these, Mary married Samuel Rogers, Eliza-

beth married Daniel Bunting, Sarah married Langhorn Biles, and Joseph married Mary Rogers, and died at Bordentown, in 1803.

Martha, daughter of Joseph and Phebe Kirkbride, married Thomas Marriott.

Phebe married John Hutchinson.

Sarah, daughter of Joseph first, and third wife, married Israel Pemberton, son of Israel, in 1737.

Jane married Samuel Smith, son of Richard Smith, in 1741.

Mahlon Kirkbride, son of Joseph first and Sarah Stacy Kirkbride, married Mary, daughter of John and Mary Satcher.

Their children were: Stacy,—born 1725; Hannah,—1726; Mary,—1727; Sarah,—1729; Rebecca,—1731; Ruth,—1732; Latitia,—1734; Mahlon,—1736; Robert,—1737; Jonathan and David,—1739; and Joseph, 1745. Of these, Mary married Bernard Taylor, in 1746; Letitia married Timothy Taylor, in 1752; Sarah married William Yardley, in 1756; Stacy married Frances Smith; Mahlon married Ann Rickey; Robert married Hannah, daughter of William Bidgood; he was married the second time to Hannah Wilson, in 1786. Jonathan Kirkbride married Elizabeth, daughter of Joseph and Ann Curtis, the 18th of 11th month, 1767.

The children of Stacy and Frances Kirkbride were: Mary, who married Joseph Potts; Prudence, married Edward Thomas; Sarah, born 1757, and married Jonathan Buckman; Joseph, born 1761, married Mary Paul.

The children of Robert and Hannah B. Kirkbride were: Mary,—born 1759; Esther,—1761, married John Longstreth, in 1779; Mahlon,—born 1765; Hannah,—born 1767, married Samuel Eastburn, 1788; Letitia,—born 1771, married Jonathan Good; Robert,—born 1773, married Mary Rogers; David,—born 1775, married Hannah Jones; Ann,—born 1778.

The children of Jonathan and Elizabeth Kirkbride were: Mary,—born 1769, died 1846; Letitia,—born 1771, died 1777; Mahlon,—born 1772, died 1851; Joseph,—born 1775, died 1821; John,—born 1777, died 1864; Anna,—born 1780, died 1863. Mary married Joseph Knowles, Anna married William Taylor, Jos-

eph married Eleanor Baldwin, John married Elizabeth Story, and Mahlon married Mary Warner.

The children of Joseph and Eleanor Kirkbride were: Jonathan, —Joseph Baldwin, and Margaret.

The children of Mahlon and Mary Kirkbride were: Ann,—born 1817, and Mahlon and Mary W., in 1819.

The children of John and Elizabeth Kirkbride were: Thomas Story,—born 1809; Mahlon Stacy,—1811; Mary,—1813; William,—1815; Elizabeth,—1817; Rachel Story,—1820; Rebecca Spencer,—1826; and Anna,—1829.

Jonathan Kirkbride, son of Joseph and Eleanor Kirkbride, married Mary W., daughter of Mahlon and Mary Kirkbride. Joseph B. Kirkbride, son of Joseph and Eleanor, married Sarah Yeomans.

Mahlon S., son of John and Elizabeth Kirkbride, married Phebe Ann, daughter of David and Anna Heston, 1837. Elizabeth, daughter of John and Elizabeth Kirkbride, married Joseph J., son of Abraham and Mercy Carlile, 1839. Thomas S., son of John and Elizabeth, married Ann W., daughter of Joseph R. and Ann Jenks, 1839; in 1866 he married Eliza Ogden, daughter of Benjamin and Harriet Butler. Rachel S., daughter of John and Elizabeth Kirkbride, married Samuel, son of Samuel and Mary Hulme, 1843.

Joseph Kirkbride, only son of Stacy and Frances Kirkbride, married Mary Paul, in 1788.

Their children were: Frances Maria, who married Dr. Nathan Shoemaker; John Paul, married Ann Eliza Gregg; Julia Ann, married David Clark; Joseph, died in infancy; Mary Ann, married Jonathan Williams; Harriet, married Asher Howell; Eliza P., married Joseph John Gurney; and Sarah Ann, married George Vaux Bacon.

