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# Colonial Roots

## Henry Jacobs Falkinburg



**Colonial Roots** introduces the establishment of our Falkenburg family in the Delaware colony of New Sweden in the third quarter of the seventeenth century. Paterfamilias Henry Jacobs Falkinburg became an envoy to the native Lenape people and negotiated the purchase of lands for William Penn's Quaker colony. Henry moved to the coast of New Jersey around 1700. You will meet his son Jacob Henry Falkinburg (often called Henry, jr.) Jacob married Penelope Stout, who has a very interesting story associated with her Dutch ancestry. The first two generations of the Falkenburgs were strongly influenced by their faith as Quakers.

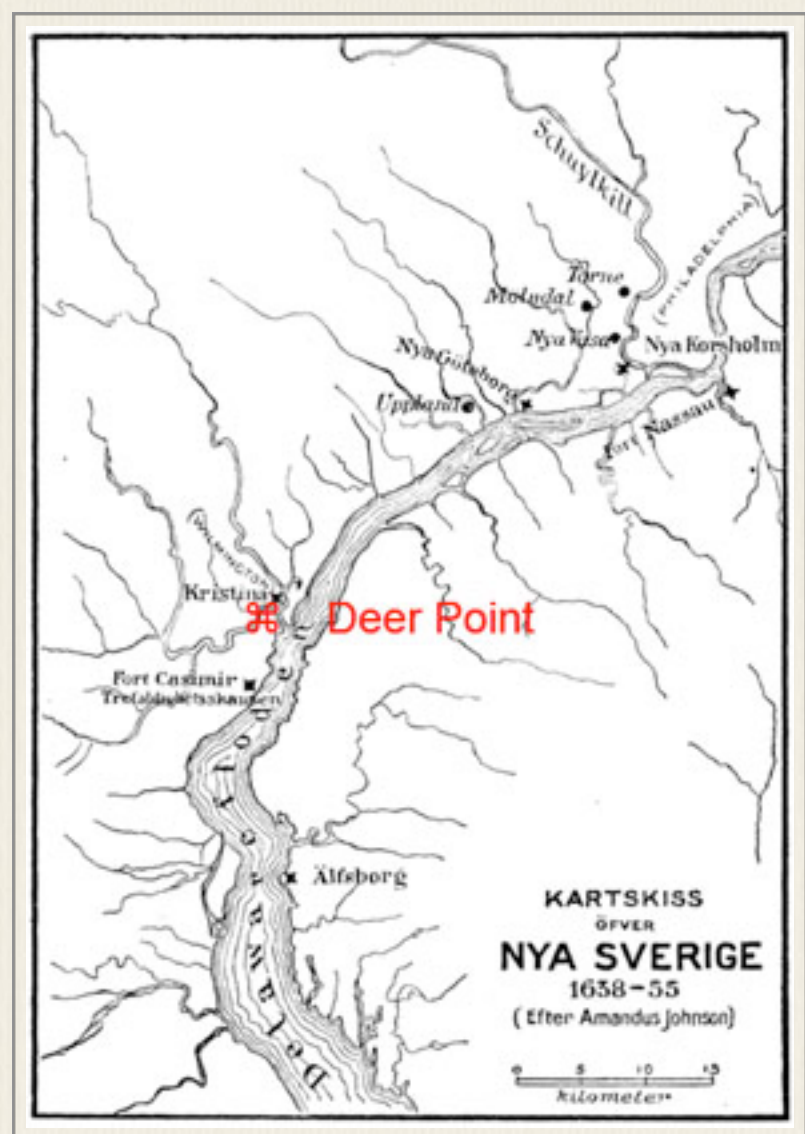


# The Delaware Colonies

The roots of the Falkenburg family in America were planted before the founding of the United States. The story begins in the Colony of New Sweden along the banks of the Delaware River in the latter part of the seventeenth century. Henry Jacobs Falkinburg appears in early colonial documents of this region. He did not take on the family name Falkinburg until the period of English rule. As with most northern Europeans, the use of surnames was not customary and Henry's name was likely a patronymic designation Henry, son of Jacob.

The most complete description of Henry Jacobs Falkinburg is found in the writings of Leah Blackman. Henry Jacobs Falkinburg was known by several names. Among them are Henric Jacobson Falconbre [2.1], Henry Jacob Falkenberg [2.2], and Jacob Hendricks [2.3]. The most common name attributed to our ancestor is Henry Jacobs Falkinburg.

Dr. Peter Stebbins Craig <sup>2-1</sup> states that Henry Jacobs Falkinburg came to the Delaware in 1663 or 1664, a period during which farmers from northern European nations were recruited to settle the colony. [2.4] There is a record of a Jacob Hendrics <sup>2-2</sup> aboard the *Rooseboom* which sailed from Amsterdam 24 MAR 1663 [2.5]. The first documentation of Henry is in the 1671 Census of the Delaware [2.6]. The census was taken to assure



Map Showing the Delaware Colonies in 1638

**2-1** Craig is Fellow, American Society of Genealogists, Fellow of the Genealogical Society of Pennsylvania and former Historian of the Swedish Colonial Society.

**2-2** This could be our ancestor. He is listed as traveling with his uncle Adrian Lammertsen, and his family (wife and six children).



*Sweden began its colonization of North America with an expedition which left Göthenberg in 1637 under the leadership of Peter Minuit. The expedition entered the Bay of the Delaware River, known to the indigenous population as Lenapehanna, and established a settlement at what is present day Wilmington, which they named Fort Christina after their queen. Lenapehanna derives from the name of the tribe native to this area (the Lenape), and hanna which means river in the native language. Although the Dutch colony of New Netherlands was centered in New Amsterdam and along the Hudson River, the Dutch had a presence on the Delaware as well. The Swedish colonists were permitted to settle on the west bank of the River. The colony prospered and expanded upstream to an area south and west of current day Philadelphia. In 1655 the rivalry between the Swedes and the Dutch climaxed when a Dutch force led by Peter Stuyvesant of New Netherlands captured the Swedish settlements. Although Sweden gave up its colonial presence in North America, the Dutch permitted the population of Swedes, Finns and Germanic peoples who had settled along the Delaware a degree of self rule and cultural identity. The period of Dutch rule was brief, for in 1664 the region was claimed by the Duke of York expanding British colonial rule in the new world colonies. The British changed the name of the river and the emerging colony to Delaware to honor Sir Thomas West (Lord de la Warr, first governor of the Virginia Company). The colonial establishment also redesigned the Lenape as the Delaware indians.*

that the government of the Duke of York (located on Manhattan Island) received proper taxes from the landholders on the Delaware River. The census shows that Henry lived with his wife, a daughter of Sinnick Broer. Broer “arrived in New Sweden... and in 1671 was residing in Deer Point with his two sons and a daughter married to a Holsteiner, Hendrick Jacobs, who later took the surname Falkenberg” [2.7]. Deer Point<sup>2-3</sup> was located near Fort Christina. Today this is in the city of Wilmington, DE. The Broer family, natives of Finland, set sail from Göteborg, Sweden in November 1655 on the ship *Mercurius*, bound for the colony of New Sweden. When the *Mercurius* arrived at Fort Casimir (New Castle, DE) in 1656, the Dutch were in control and refused to let the Swedish ship discharge its passengers. During the night Swedish colonists along with friendly Lenape indians secretly boarded the *Mercurius* and ordered the captain to sail upriver to Tinicum Island, where anxious passengers disembarked. After the English took control of the region, Sinnick Broer was granted a patent to the

**2-3** *Deer Point is near Fort Christina Park and the Old Swedes Church in Wilmington.*



land at Deer Point by the English governor [2.7]. The sea chest shown on the left was brought by Sinnick Broer and his family aboard the *Mercurius* to New Sweden. This colonial artifact now resides in the American Swedish Museum in Philadelphia.



*Sea chest brought by Sinnick Broer to New Sweden aboard the Mercurius in 1656*

In the 13 MAR 1678 record of the Upland Court (which administered justice for the colonial Swedes now living under English colonial rule) Henry made petition and received approval for improving a parcel of land.

*“Upon the Peticon of hendrik Jacobs desiering a grant to take up one hundred acres of Land, The Court doe grant the Peticon his Request hee seating & Improoveing said Land, according to Larwe Regulacons and orders;” [2.8]*

Another early account of Henry Jacobs Falkenburg is found in the *Journal of a Voyage to New York and a Tour of Several American Colonies in 1679-80* by Jasper Danckaerts (alternate spelling: Dankers) and Peter Sluyter. The mission of the voyage was to find a location to establish a religious colony dedicated to the beliefs of Jean de Labadie.<sup>2-4</sup> While the sect shared some common beliefs with the Quakers (who at this time inhabited this section of the river) the communal lifestyle and ascetic character of the Labadists eventually caused the sect to wither and die. We are left, however, with a marvelous journal depicting life in the colonies along the Delaware and elsewhere in English America.

**2-4** *Labadie, a Jesuit priest, became disaffected with his order and became a Calvinist. The reformed church did not meet his vision of a church guided by an unfolding truth revealed through the Holy Spirit. He and his followers moved around Europe from the Netherlands, Geneva, and back to Holland. When the Dutch ceded New Amsterdam to the English, Suriname on the coast of South America became a colony of the Netherlands. The Labadists, who did not find favor in Europe, decided to move to this South American colony. Jasper Danckaerts and Peter Sluyter led a small group of followers to this new Eden. Pestilence and disease wrecked the sect's settlement in Suriname. Looking for another presence in the New World, Danckaerts and Sluyter set out to scout an area within the English colonies that might be appropriate for their followers. The Labadists ended up with a patent for land in Maryland at the foot of the Chesapeake Bay.*

Of particular interest to Danckaerts and Sluyter were the Quakers, who also sought religious freedom in America. The first migration of Quakers arrived along the Delaware in 1675. On June 1, 1680 William Penn formally petitioned King Charles II for a land grant on the west bank of the Delaware River to become a holy experiment for the Friends. The king thought this might be a reasonable way to rid England of this heretical cult, and he granted Penn's request in 1681. The entry by Danckaerts in his diary is the first reference connecting Henry Jacobs Falkenburg with the Quakers, which we will later see was important in the history of our family.

The text is a rather "folksy" description of the colonial landscape and its people. One of the persons we meet in Danckaerts' account is Jacob Hendricks (Henry Jacobs Falkenburg). He is living on the east bank of the Delaware River, upstream of the current city of Burlington, in the Colony of New Jersey.

*"Before arriving at this village [Burlington], we stopped at the house of one Jacob Hendricks, from Holstein, living on this side.... The house, although not much larger than where we were the last night, was somewhat better and tighter, being made according to the Swedish mode, and as they usually build their houses here, which are block-houses, being nothing else than entire trees, split through the middle, or squared out of the rough, and placed in the form of a square, upon each other, as high as they wish to have the house; the ends of these timbers are let into each other, about a foot from the ends, half of one into half of the other. The whole structure is thus made, without a nail or a spike. The ceiling and roof do not exhibit much finer work, except among the most careful people, who have the ceiling planked and a glass window. The doors are wide enough, but very low, so that you have to stoop in entering. These houses are quite tight and warm; but the chimney is placed in a corner. My comrade and myself had some deer skins, spread upon the floor to lie on, and we were, therefore, quite well off, and could get some rest. It rained hard during the night, and snowed and froze, and continued so until ... Sunday, and for a considerable part of the day, affording little prospect of our leaving. At noon the weather improved, and ... we accompanied [Jacob Hendricks to Burlington]*



*Old World Origin of  
Henry Jacobs Falkenburg*



*in the boat. We went into the meeting of the Quakers, who went to work very unceremoniously and loosely. What they uttered was mostly in one tone, and the same thing, and so it continued, until we were tired out, and went away. We tasted here, for the first time, peach brandy, or spirits, which was very good, but would have been better if it had been more carefully made."* [2.9]

In Danckaerts' account, Henry Jacobs Falkinburg (Jacob Hendricks) is living near the village of Burlington.<sup>2-5</sup> This was about twenty miles upriver from Deer Point, the location reported in the 1671 Census of the Delaware. It appears that Henry is already actively engaged with the Quaker community at the time the journal was recorded (1679).

The birthplace of Henry Jacobs Falkinburg is established in the the Journal of Jasper Danckaerts. Danckaerts reports, Falkinburg was an acquaintance of fellow Labadist, Ephraim Hermans; *"Jacob Hendricks, from Holstein, living on this side"*. Others have indicated that Henry was of either Dutch or Swedish extraction. These reports likely arise from the fact that Henry Jacobs Falkinburg resided in New Sweden which was ceded to the Dutch. The homeland of Henry Jacobs Falkinburg is sometimes sometimes listed as Denmark. Holstein is the area marked in yellow at the bottom of the Jutland Peninsula. Today, the yellow and orange areas form the German State of Schleswig-Holstein. Holstein at different times belonged completely to either Denmark or Sweden. At times it had been an independent duchy. We will stick with the statement that Henry Jacobs Falkinburg was a Holsteiner—today a part of modern Germany.

The map of Holstein on the the next page is dated 1790. Although it is later than the time when Henry lived, it shows the region in some detail. The river Elbe flows along the western boundary with an outlet to the North Sea. The area was a major route for emigration to the new world. The area outlined in black, when expanded, shows the town of Falkenberg (highlighted in yellow). In the introduction to the history of our family, I pointed out that in the evolution of the surname, Henry son of Jacob, from the town of Falkinburg might be Henry Jacobs Falkin-

**2-5** *Deed records indicate that Henry Jacobs Falkinburg had several properties near Burlington. According to Craig, "He.... formed a partnership with Pierre Jegou, a French Huguenot, and moved to "Lazy Point," north of present Burlington, New Jersey, where he operated an inn for travelers and native Indians. Becoming well versed in the language of the Lenape... As late as 1689 he was still listed as a member of the Swedish Church at Wicaco."* [2.11].



burg. Here is yet another hint that this is likely the true origin of our ancestor. So how did Falkenberg become Falkinburg? Actually, modern maps of the region, spell the name of this town Falkenburg. Falkinburg is also a close variant to both of these spellings.



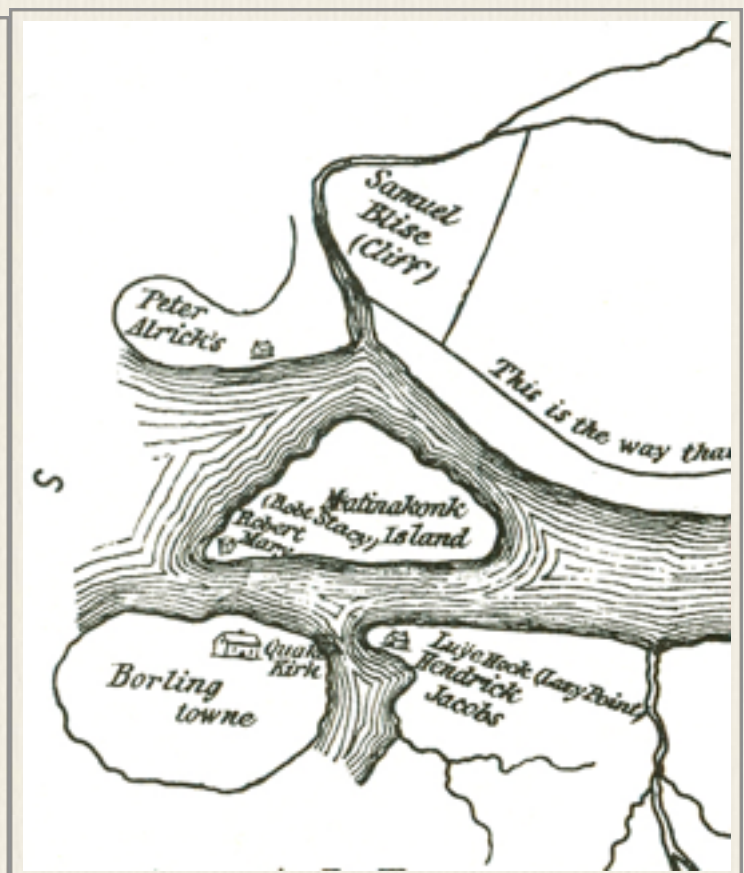
*Holstein and the town of Falkenberg (from the David Rumsey Map Collection [2.10])*



*After he moved to the region of Burlington, Henry Jacobs Falkenburg lived at Lazy Point. From the map in Jasper Danckaerts' diary this was located across from Matennecunk Island, today known as Burlington Island. In his native Dutch, Danckaerts lists the location as Lüye Hook. Today, Lazy point is the location of Curtin's wharf and marina. The location is about halfway between modern-day Philadelphia and Trenton. It is located where Assiscunk Creek joins the Delaware River. When we read in Danckaerts' account: "we accompanied [Jacob Hendricks to Burlington] in the boat [to] the meeting of the Quakers", this was a trip across Assiscunk Creek from Lazy Point to Burlington.*



*Lazy Point Today*



*Lazy Point Home of  
Henry Jacobs Falkenburg*





Henry Jacobs Falkinburg was successful as an Indian interpreter and gained the respect of the indigenous inhabitants along the Delaware. He was sought by the arriving Quakers to negotiate land purchases from the natives. The role that Henry Jacobs Falkinburg played in the Quaker community is documented in Samuel Smith's History of Nova Caesarea published in 1797. Here we read:



*Historic Marker Ockanickon's Grave*

*[The Quaker Commissioners] "applied to the Swedes for interpreters between them and the Indians...they got Henric Jacobson Falconbre, and purchased land [from the indians between] Rankokas Creek [and] Assunpink."* [2.12]

The purchase from the Lenape was made in 1676 and may well be the date at which Henry moved to the area near Burlington. The deed, to which the Indian chieftains Katanas, Sokappie, Enequato, Rennowighwan, and Jackickon affixed their marks, was signed by the Quaker Commissioners.<sup>2-6</sup> Here we see yet another spelling of the name of our ancestor. At this point in time Henry had likely begun using the the surname Falkinburg and Falconbre is likely ei-

ther a phonetic spelling based on what a recorder heard, or an anglicized form of the name. Many names were either latinized (Henricus) or anglicized (Henrie or Henry).

Tradition suggests that Henry Jacobs Falkinburg was the preeminent intermediary between the Quakers and the Lenape along this stretch of the Delaware River. While history records little regard by Europeans in dealing with native peo-

**2-6** *In consideration of this agreement the Lenape received: "Thirty blankets, 150 pounds of powder, thirty 'gunns,' thirty kettles, 7 anchors of brandy, 36 rings, 100 fish hooks, 1 gross of pipes, 10 spoonfuls of paint, 30 each of small bows, bells, knives, bracelets, tobacco 'touns', flints, looking glasses, Jews harps, and awl; thirty pair of stockings, thirty pair of 'sissurs' and 46 fordone and Duffelds."*

ple, the Quakers, by dint of their faith, believed they should treat all persons fairly. Henry, in particular, seems to have developed a special relationship with the Lenape. In one story we read that in 1681 the great Chief Ockanickon died in the home of Henry Jacobs Falkinburg. That fact alone points to a level of mutual respect between the sachem<sup>2-7</sup> and the interpreter. In participating in the act of dying, Falkinburg along with a small band of Quakers became witness to the transfer of power from Ockanikon to his nephew Jahcourse. [2.14] The author provides interesting commentary on the cultural differences between the Europeans and the natives as they may have interpreted the events. Although Ockanikon did not convert to the faith of the Quakers, he was buried near a large Sycamore tree behind the Friends Meeting House. The last words of this friend of the Quakers were: *“Be plain and fair to all, both Indian and Christian, as I have been.”*

Dr. Peter S. Craig, states that “By his first marriage to Sinnick's daughter, Hendrick had at least one son, Henry Falkenberg, who was living in Cecil County, Maryland, by 1710. He later moved with his several sons to Orange (now Frederick) County, Virginia, and then moved to Bladen County, North Carolina, by 1746. His descendants use the surnames of Faulkenberry and Fortenberry.” [2.11]

## Little Egg Harbor

Henry Jacobs Falkinburg moved from the Delaware River to the Coast of New Jersey and settled in Little Egg Harbor. He is said to be the first white settler in this region, and brought with him the skills of communicating and negotiating with the indigenous population. Leah Blackman wrote *The History of Little Egg Harbor Township, Burlington Co. N.J.* [2.15], the definitive history of this area. Blackman refers to the writings of the Honorable Edwin Salter which have been preserved in the Proceedings of the New Jersey Historical Society.

*"The Falkenberg families of Ocean county are said to have descended from Henry Jacob Falkenberg, who came from Holstein, a little province adjoining Denmark. He acted as interpreter between the English and the Indians, near Trenton, in 1677. He removed his residence from Burlington about 1698 to Little Egg Harbor, settling a short distance below Tuckerton."* [2.16]

**2-7** A sachem is the trusted spokesman of his village



The rare map shown below is in the collection of the New Jersey State Archives. It was published about 1677 and was the first printed map of New Jersey after the province was split into East New Jersey and West New Jersey in 1676. In the 1677 New Jersey map, the large bay toward the bottom of the coast is New York harbor. (Note: the map is presented with North aligned to the right). The Delaware River is in the upper left, and the inlet to Little Egg Harbor is at the left of the second barrier island (moving down the coast from New York--up and to the left on this map).



*New Jersey circa 1677 (from njarchives.org)*

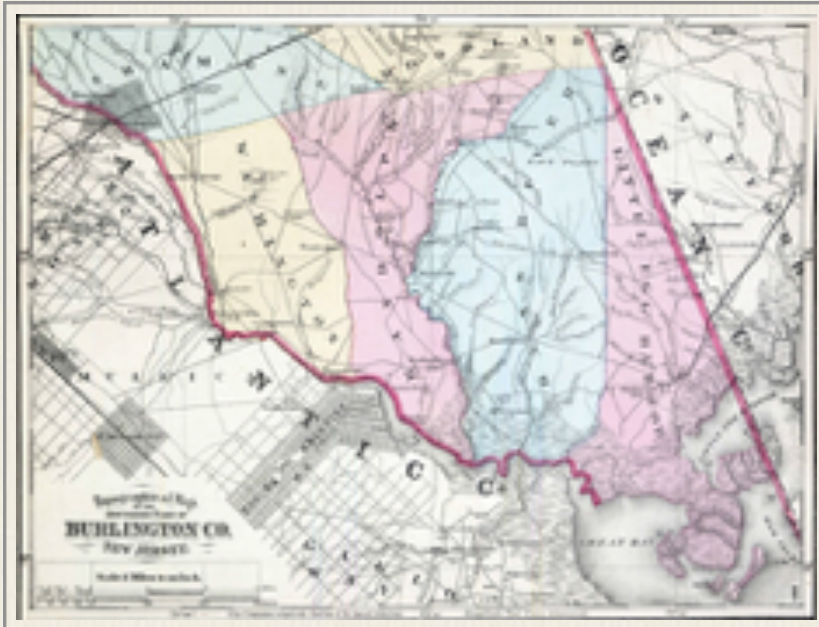
Blackman describes the earliest record of Europeans in Little Egg Harbor.

*"The first recorded account of a visit of Europeans to Little Egg Harbor is that of Captain Cornelius Jacobsen Mey, commander of the renowned ship "Fortune," which sailed into the harbor in the year 1614, reaching the harbor by the Old Inlet, which then flowed between Long and Short Beaches. This visit seems to have taken place during the season for birds's eggs, which must have been in the months of May or June, for in their explorations of the marshes, the crew of the "Fortune" found immense quantities of gulls' and other meadow birds' eggs, and the unusual abundance of those fair oval prizes induced the Dutch adventurers to name the place Eyre Haven, which, in their language, means Egg Harbor."*

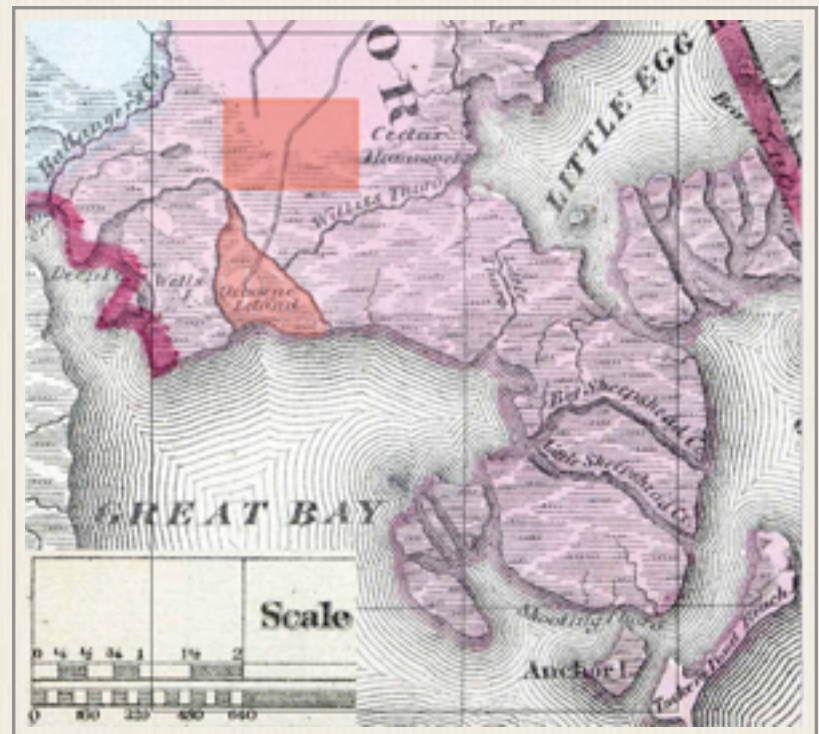
*'After the visit of Captain Mey there does not seem to have been much, if any, notice taken of the place until the year 1698, (a period of eighty-six years) when several persons from the upper sections of Burlington county, made various locations of land in the township. Among the proprietors of these surveys I have noticed the names of Heinz Jacobs or Henry Jacobs Falkenburg, Eleazer Fenton, Susannah Budd, Edward Andrews and his brother, Mordecai Andrews" [2.17].*



Falkinburg brought with him merchandise that would be attractive to the native population in executing land deals. Blackman quotes the record in Revell's Book of Surveys, folio 139, at Trenton, N.J. [2.18].



*Southern Burlington County, New Jersey 1872:  
Rutgers University Map Collection*



*The land purchased by Henry Jacobs Falkin-  
burg in Little Egg Harbor.  
(two parcels shaded orange)*

*"Henry Jacobs, 800 acres, February 7th, 1698. Per Daniel Leeds, surveyed them for Henry Jacobs in his own Indian purchase near Egg Harbor eight hundred acres in two parts: Begins at a pine tree and black oak for a corner back in the woods and runs thence in breadth sixty-three chains" [.79 miles] "west and by south to a small creek, from which two corners it runs south by two parallel lines one hundred and two chains" [1.28 miles] "to two stakes in ye meadows taking in 600 acres besides allowance for ways."*

*"Also 200 acres encompassing the two great islands in ye meadows lying in the form of a triangle taking in same meadow within ye said triangle, being in all eight hundred acres as above, besides allowances for high-ways."* **2-8**

The map on this page shows the southern part of Burlington County. Little Egg Harbor Township is shown boarding the Great Bay. The southern boundary of the township follows the Mullica River, which separated Burlington from Atlantic County. Little Egg Harbor Township also abuts Ocean County on the north. In 1891 the boundary between Burlington and Ocean Counties was changed and at that time Little Egg Harbor Township became a part of Ocean County.

**2-8** *The land deed was in the possession of the Osborn family until it was recently donated to the Tuckerton Historical Society.*



Blackman goes on to give us more information regarding the location of these lands. "...the lands now comprising the farms known as Osborn's Island, Wills' Island, and also the uplands constituting the Eayre Oliphant farm, the Elihu Mathis and the Joseph Parker farms." The map shown on the last page is an 1872 map of southern Burlington County. While we do not know where the pine and black oak were, I have converted the measurement in chains and laid out a best guess of the lands that Henry Jacobs Falkenburg purchased. Again, quoting Blackman:



Original survey of Little Egg Harbor Property (Tuckerton Historical Society)

*"After completing his treaty with the natives, [Henry Jacobs Falkenburg] dug a cave on his Down Shore tract... The cave was situated on the easterly side of a little stream... After completing his habitation he furnished it with a few really necessary articles of the rudest description. His table was a rude structure, yet it was loaded with fat venison, wild fowl, fish and oysters, the cooking of which he did himself. For a time he followed the varied occupations of hunter, fowler, fisherman, oysterman and house keeper--the latter being a branch of the business with which he became disgusted, and resolved on quitting the service, and going to look for one more competent for the housekeeping department. ... [H]e was Monarch of all he surveyed," and ... he sighed for "society, friendship and love," and one morning ere the sun had gilded the top of his cave, he arose from his rude couch, arrayed himself in his best home-made suit, partook of a hastily prepared breakfast, shouldered his musket, and set out on foot and alone for Swedesboro, N.J. This was a somewhat tedious and dangerous tramp through the wilderness infested with panthers, bears, wolves and wildcats, yet the pleasing reflection that he was about to meet with "society, friendship and love" served to keep up the courage of the solitary traveler. [2.19]"*

While there is no record of the death of Henry Jacobs Falkenburg's first wife, it is likely that she died before Henry left the Delaware River colonies, perhaps before he moved to the region near Burlington. She is not mentioned in Danckaerts Journal. Blackman's fanciful account of Henry's 'courting trip' to Swedesboro, is part of our family folklore. As the crow flies, it is almost exactly 50 miles from Lit-



*Henry Jacobs Falkinburg returned to the Delaware colonies in search of a wife.*

the Egg Harbor to Swedesboro. It is likely that Falkinburg took a canoe up the Mullica River which empties into the estuary near Monhunk Island. He likely would have gone as far as possible leaving his canoe with a friendly tribe of indians, proceeding on foot to Swedesboro. In all likelihood this would have been a good three to four-day journey.

It is likely that Henry had acquaintances and real estate clients in the Swedesboro area. Returning, he hoped to find a wife who would leave the relatively gentrified Delaware colonies and return with him to the costal wilderness of Little Egg Harbor.

Henry Jacobs Falkinburg was successful in his quest. Mary of Swedesboro was a Quaker. Upon their return the new couple set out to prepare their wedding. Leah Blackman's marvelous description uses literary license to describe the event. While not an historical account of the festivities, it likely accurately portrays the close relationship between Henry and his Lenape friends.

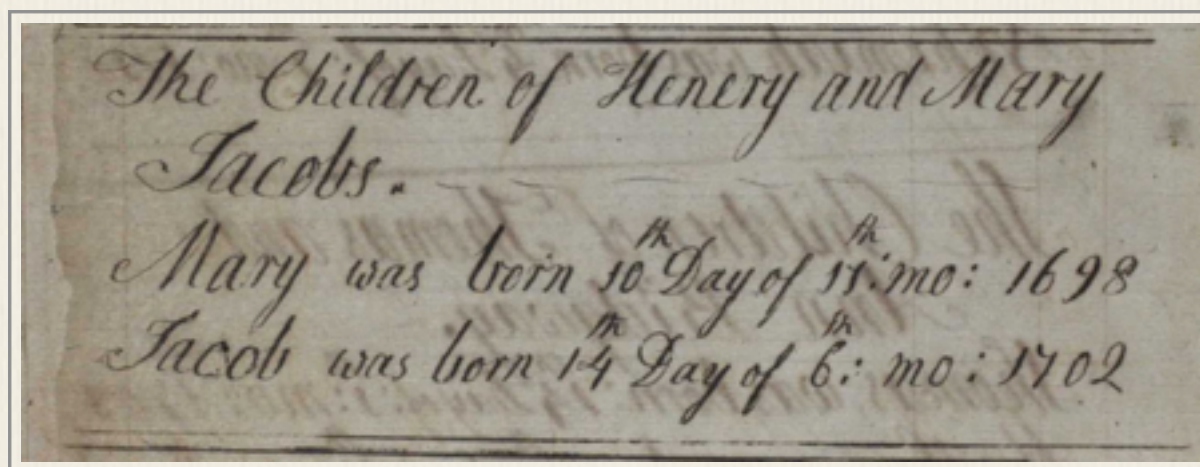
*"On his return to Egg Harbor he brought his intended wife with him, and soon after arriving at his primitive habitation, he set about making preparations for his wedding, and invitations were given to all his Indian acquaintances on Monhunk (Osborn's Island), Minicunk (Wills' Island), and in other sections of Egg Harbor, and when the guests had assembled he and his fair bride married themselves (according to Friends' ceremony) in the presence of the Indian Kings, Queens, ancient warriors and young braves, venerable squaws and black-eyed Indian maidens. The supposition is, that the marriage feast consisted of venison or wild goose, or fish, or oysters, or perhaps all of these good things combined. It is scarcely probable that there was any bread and butter or cake eaten at this primitive wedding feast, nor any cards or cake sent to absent acquaintances. [2.20]"*

History calls Henry's wife Mary Jacobs. It is most likely that she took the name Jacobs from her husband. The surname Falkinburg was likely used by Henry on legal documents and was not used by Mary. Leah Blackman reports that the first



white child born in Little Egg Harbor was a son born to Henry and Mary Falkinburg. However, the following excerpt transcribed from the records of the Quaker community in Little Egg Harbor indicates this may not have be the case.

These records are archived in the U.S., Quaker Meeting Records [\[2.21\]](#) If this record is correct,<sup>2-9</sup> then Henry and Mary had a daughter born on the tenth day of the eleventh month of 1698. The date is given according to the Old Style calendar used in British America. The birth would be in the month of January, 1699 in the New Style or Gregorian Calendar. Very few researchers report a Mary Jacobs, the daughter of Henry and Mary. We might ask if this birth is consistent with the story of Henry Jacobs Falkinburg as told by Leah Blackman? It is easy to get caught up in Blackman's description of a lonely Henry sitting in his cave, deciding one day to set out to find a bride. This story is likely based on oral tradition and should not be considered an historical account of fact. It seems plausible that Henry knew his intended bride before he left the Delaware colonies. The birth of daughter Mary would have occurred about eleven months after Henry completed his purchase of land from the Lenape. Thus, in my opinion, the birth of a child in 1698 (OS) to Henry Jacobs Falkinburg and Mary Jacobs is plausible. Again, it may be that Henry actually began construction of his home based on a verbal agreement with the Lenape, to be followed by a formal survey made by Daniel Leeds, who was obviously not a resident and would have to travel to this coastal



*The Children of Henry and Mary Jacobs as reported in the minutes of the Monthly Meeting of the Quakers at Little Egg Harbor, New Jersey*

**2-9** *The fist meeting of the Friends in Little Egg Harbor is believed to have been in 1704. Therefore, these records would have been recorded after the fact.*



community to do the survey. We will never have definitive proof, but I will assert that it is likely that there was a daughter born to this pioneering family.

### **Old Style Calendar**

“The “Old Style” calendar was superseded in 1752 by the Gregorian (New Style) calendar. By act of Parliament passed in 1750 the day following 2 September, 1752, was called 14 September. At the same time, the beginning of the legal year was changed from the 25th of March to the 1st of January... Because of the resulting confusion, it had become the custom in England and her colonies to give two dates for the period intervening between 1 January and 25 March, as [for example] 13 January 1709/10. The day following 24 March 1709/10 was 25 March 1710. The manner of dating in use among Friends, in which months were designated by numbers instead of by names, added to the confusion. January was the 11th month, February was the 12th, and all of March was called the first month although the new year did not begin until the 25th day of the month. Thus, the last day of the 12th month was followed by the first day of the first month of the same year, and the 24th day of the first month was followed by the 25th day of the first month of the succeeding year.” [\[2.22\]](#)

## Children of Light

In order to understand Falkinburg history, it is important to understand the religious beliefs of the Society of Friends. Both Henry Jacobs Falkinburg and his wife Mary Jacobs were Quakers. Both are buried in the Friends' Burying Ground in Little Egg Harbor. [\[2.23\]](#)

Quakerism began in the mid seventeenth century in England. The Protestant Reformation had occurred about a century earlier, but for some, the church in any of its emergent forms did not hold true to the tenets they believed were at the core of the Christian message. Quakers did not have a paid clergy; they felt that God was revealed within the hearts of individual believers, enabling all members of the community to preach and prophesy. There were no orders of clergy and laity, but a *fellowship of ministers*. Friends seek to be *Children of Light* ("For you are all the children of light and children of the day." *I Thessalonians 5:5*) in both personal and social moral-





*Painting of a Quaker meeting in London. The men are seated on the right while the women are on the left. Those called to preach are on the raised platform.*

ity. A modern-day website [\[2.24\]](#) describes Friends as calling "*for a radical, egalitarian, spirit-filled Christianity that would not be oppressive of people on account of race, sex, or class.*" As such it broke with tradition and allowed women to have equal roles within the fellowship as did men. Even today, some branches of the Christian Church maintain a separate status for women in the relationship between God and humankind; imagine how radical it was in the seventeenth century. William Smith, an Anglican priest in the colony of Pennsylvania in 1750 said "*Each Saint in Petticoats foretells our fate... and fain wou'd guide the giddy Helm of State.*" [\[2.25\]](#) Smith was referring to the undue influence of Quaker women over their husbands in the politics of the colony. While most colonial women stayed close to home, Quaker women who felt the call would go into public places and talk and preach to both men and women. It was common for women to travel great distances in their ministry. Ester Palmer of Flushing, Long Island and Susanna Freeborn of Newport, Rhode Island embarked on a journey of 3,230 miles across colonial America to preach to diverse peoples (indigenous North Americans, enslaved Africans, and European colonists) [\[2.26\]](#).



In England the Quakers were persecuted by both the powerful Anglican establishment and the reformed churches. They came to North America and settled primarily in the middle colonies. The emigration began in 1674 with the purchase of West Jersey for a Quaker settlement <sup>2-10</sup> and continued when William Penn obtained a huge land grant for his "holy experiment"—a colony governed by Quaker principles. In the years 1675 to 1740 Quakers were the largest group to emigrate to the colonies from the mother country.

In addition to worship meetings, a system of meetings (monthly at the local level, quarterly at the regional level, and yearly at the national level) were established to attend to a variety of issues including: the recordings of births and deaths, authorization of marriages, and the disciplining of members who strayed from the beliefs of the society, and indeed the codification of conduct for members of the society. Without a paid clergy, this organization evolved as the governing mechanism for the Friends.

While Friends did not like the rules and regulations which placed restrictions on their activities in England and the colonies, they were firm believers in the words of Jesus “*Render unto Caesar the things which are Caesar’s, and unto God the things that are God’s*” . They strongly felt that violence and insurgency to solve problems was not Christian, and even though they abhorred the strictures of English law, the Philadelphia Yearly Meeting of 1775 rebuked the threat of rebellion in America. This caused problems within the colonial landscape as neighbor saw neighbor as unpatriotic to the common cause of freedom. It caused some to leave the Society, and caused others to be disowned by the Society of Friends. This strong stand on pacifism began the process of the decline of the Quakers in the colonies.

In her History of Little Egg Harbor, Leah Blackman states “*In 1715 there was a female minister by the name of Mary Jacobs who was then a resident of Egg Harbor, and I am strongly in the belief that this Mary Jacobs was the wife of Henry Jacobs Falkinburg, Sr...*” Blackman goes on to indicate that this Mary Jacobs along with Edward Andrews (who was responsible for establishing the Meetings in Little Egg Harbor) were the first ministers of the Community in Little Egg Harbor. In a recent book [2.27], Re-

**2-10**     *It was Henry Jacobs Falkinburg who negotiated land with the Native Americans for these settlements.*

becca Larson lists a Mary Jacobs from New Jersey as a woman minister in the Society of Friends.

There is another record of the Little Egg Harbor Friends that mentions Mary Jacobs. Meldrum reports "10th day, 6th mo, 1721. Mary Jacobs requests a certificate to Long Island." [2.28]. Although there is not a record of the acceptance of this transfer to Long Island, the Encyclopedia of American Quaker Genealogy, Vol. III reports a transfer of Mary Jacobs back from Long Island to New Jersey. "JACOBS, mary [granted certificate of transfer] to Little Egg Harbor 5 Mo. (July) 31, 1728". [2.29] The Mary Jacobs reported here was gone from Little Egg Harbor for a period of seven years. I have a strong suspicion that this Mary is the daughter of Mary Jacobs and Henry Jacobs Falkinburg.<sup>2-11</sup> Again, we will likely never have definitive proof.

## Family of Henry Jacobs Falkinburg

According to Blackman, the first child of European descent to be born in the community of Little Egg Harbor was the son of Henry Jacobs Falkinburg and Mary Jacobs. With the evidence presented earlier in this chapter, we will revise this to: Jacob Falkinburg was the first male child of European descent to be born in Little Egg Harbor. Eventually, son Jacob would take his father's name and be known as Henry Jacobs Falkinburg Jr. His birthdate is likely 14 AUG 1702 (OS) and Blackman states that he was born in the cave his father had built. At some point the family moved from the cave to a farm house on Wills' Island. Leah Blackman indicates that it is not certain if Henry Sr. or Jr. built the home, but she describes the home's solid mahogany door. "Such an exotic wood certainly would not come

**2-11** *It seems unlikely that Mary the wife of Henry would be gone from her family for a period of seven years. There is another interesting fact from the Larson reference I have already cited. In the table of women ministers, the death date of Mary Jacobs is listed as 1730. We know from the will of Henry Jacobs Falkinburg that his wife Mary was alive when the will was proved in 1743. I pose the question: was the daughter Mary also a minister in the Friends? Did she get ill while on Long Island return to Little Egg Harbor and die? I have found no records to confirm this. I state this only as a possibility.*



from the Pine Barrens of New Jersey, but must have come from a ship stranded along the Atlantic coast." [2.30]

<b>Henry Jacobs Falkinburg b: ~1650 d: 1743+ Mary of Swedesboro (m. ~1698) b. ~1679 d. after 1643.</b>	
(1)	Mary b. 10 JAN 1698 (OS) d. 1730
(2)	Jacob Henry (a.k.a. Henry Jacobs Falkinburg II) b. 14 AUG 1702 (OS); d. 1799

*Second Marriage of Henry Jacobs Falkinburg*

Henry Jr. (Jacob) married Penelope Stout of Shrewsbury New Jersey, and raised his family on the Down Shore farm. Again, we have data from the Minutes of the

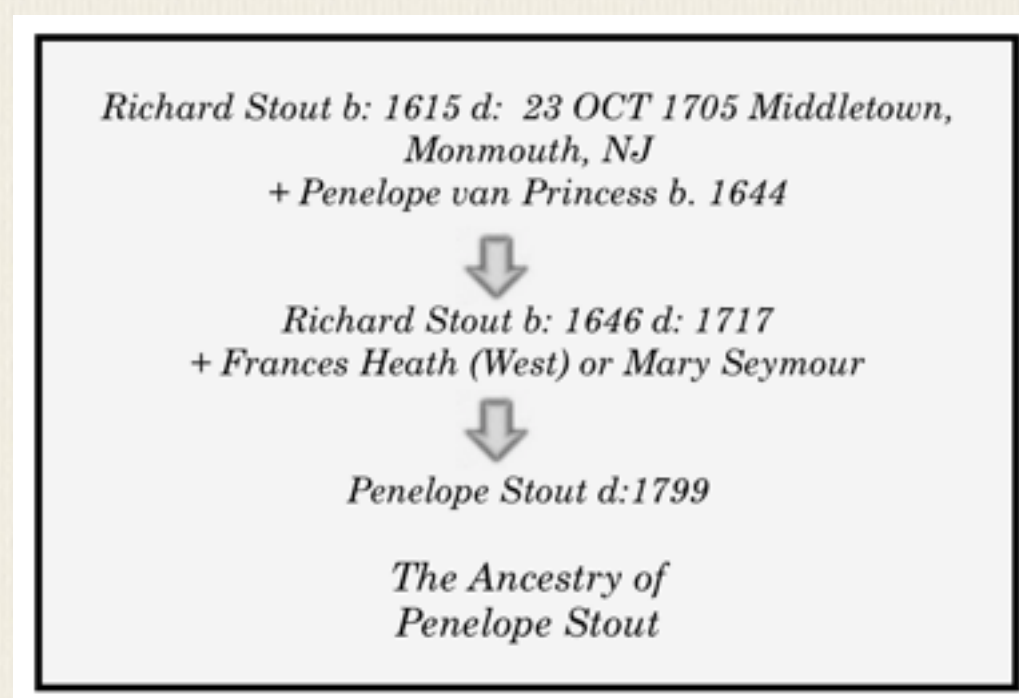
*"8th da, 2nd mo, 1731.\* Jacob Henry Falkinburg and Pennelope Stout to marry, with consent of parents." [2.31]*

Monthly Meeting documenting the intention of marriage. Penelope has an interesting heritage. The grandmother of Penelope Stout was born in Amsterdam about the year 1602. There is a story about this first Penelope.

*" [H]er father's name was Vanprincis ; she and her first husband, (whose name is not known,) sailed for New York, (then New Amsterdam,) about the year 1620 ; the vessel was stranded at Sandy Hook; the crew got ashore, and marched towards the said New York; but Penelope's (for that was her name) husband being hurt in the wreck, could not march with them; therefore, he and the wife tarried in the woods; they had not been long in the place, before the Indians killed them both, (as they thought) and stripped them to the skin; however, Penelope came to, though her skull was fractured, and her left shoulder so hacked, that she could never use that arm like the other; she was also cut across the abdomen, so that her bowels appeared; these she kept in with her hand; she continued in this situation for seven days, taking shelter in a hollow tree, and eating the excrescence of it; the seventh day she saw a deer passing by with arrows sticking in it, and soon after two Indians appeared, whom she was glad to see, in hope they would put her out of her misery ; accordingly, one made towards her to knock her on the head; but the other, who was an elderly man, prevented him; and, throwing his matchcoat about her, carried her to his wigwam, and cured her of her wounds and bruises; after that he took her to New York, and made a present of her to her countrymen, viz. an Indian present, expecting ten times the value in return. It was in New York, that one Richard Stout married her: he was a native of England, and of a good family; she was now in her 22d year, and he in his 40th. She bore him seven sons and three daughters...[She] lived to the age of 110, and saw her offspring multiplied into 502, in about 88 years." [2.32]*

Another version of the Penelope Stout story can be found in Frank R. Stocton's 1896 *Stories of New Jersey*. [2.35]

Almost all histories describe Penelope, wife of Henry Jacobs Falkinburg II as the grandchild of the original Penelope who was accosted by the natives on Long Island. The genealogy shown in the diagram below is taken from *Stout and Allied Families*, 1951 by Harold Stout, and lists Penelope, daughter of Richard Stout, as the Penelope who married Henry Falkinburg. [2.36]

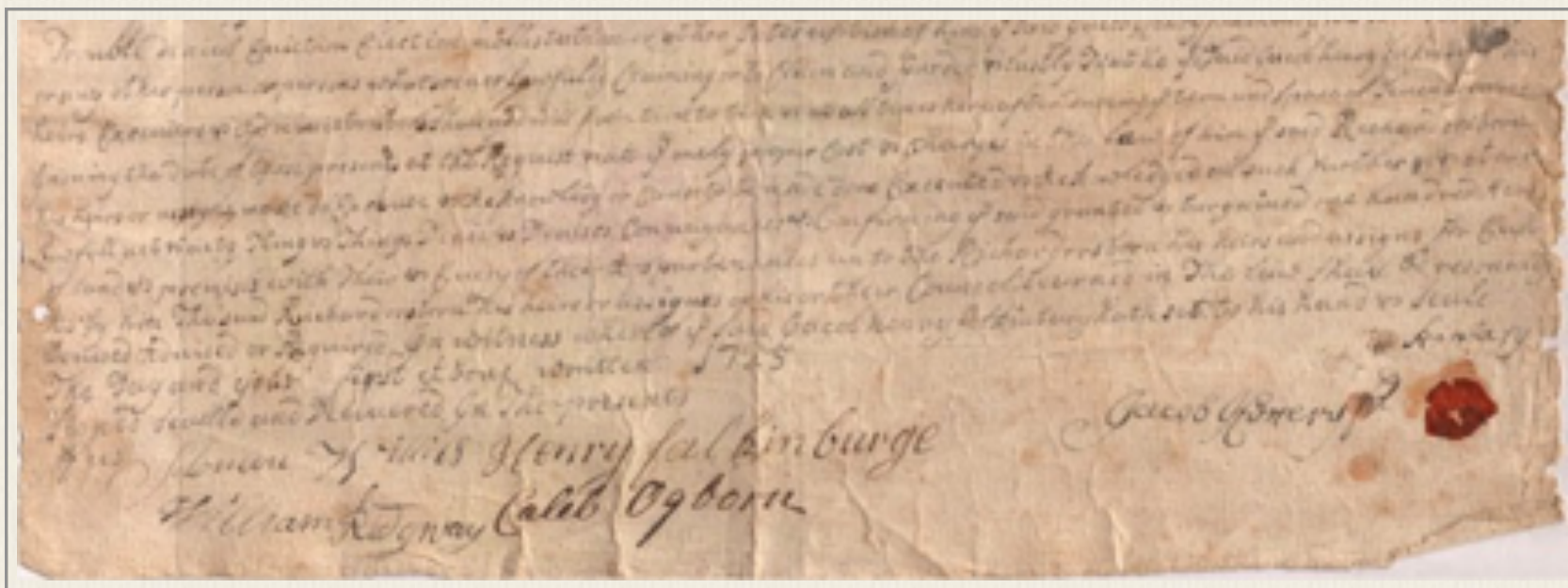


*Commemorative medallion [2.33] depicting the rescue of Penelope by the chief.*

The little community of Little Egg Harbor was growing. Henry Jacobs Falkinburg sold land to Richard Osborn, Joseph Parker, Elihu Mathis, and Thomas Ridgeway, Jr. The Tuckerton Historical Society has a copy of 1725 Indenture in which Henry Jacobs Falkinburg sold one hundred acres of his indian purchases to Richard Osborn for fifty pounds. The document spells Henry's name as Jacob Henry Folkinbury, and he signs the document as Henry Falkinburge. [2.37]

We have a record of the will of Henry Jacobs Falkinburg preserved in the documents of the New Jersey Historical Society. [2.38] The will indicates that Henry





*1725 document of sale by Henry Jacobs Falkinburg (Tuckerton Historical Society)*

died in 1743. His heirs were his son Jacob (subsequently known as Henry Jacobs Falkinburg II) and his wife Mary.

**1740, 1st day, 4th mo., June. Falkenburg, Heinrich Jacobys, of Little Eggharbour; will of. Son Jacob (minor). Real and personal estate. Wife Mary, sole executrix with friends Edward Andrews and John Wills to assist her. Witnesses—John Woolman, George Bliss, John Wills. Proved June 16, 1743. Lib. 4, p. 362.**

*The will of Henry Jacobs Falkinburg*

Leah Blackman [2.39] lists six children for Henry Jacobs Falkinburg II and Penelope Stout: Henry, Jacob, David, John, Hannah and Mary. Our family line descends from John Falkinburg, the fourth son of Henry Jacobs Falkinburg Jr. and Penelope Stout. According to Blackman, John owned and lived on the Elihu Mathis farm, and about the year 1785 sold it, and moved his family to Pennsylvania. Jacob Falkinburg married Phebe Southard. The descendants of Jacob and Phebe settled to the south in Ocean County, New Jersey. David Falkinburg married Faith Cook of upper Burlington county. He built the first tavern in the developing town of Tuckerton, northeast of the family homestead. The tavern was built before the start of the Revolutionary war. David sold the tavern to Solomon Rockhill of Moorestown and moved west. Hannah married Richard Buffin of upper Burlington county in 1769 [2.40].

<b>Henry Jacobs Falkinburg II b. ~1702; d. 1799 + Penelope Stout<sup>2-12</sup> (m. 1731) b. 1710 Shrewsbury, Monmouth, NJ, d. 1799.</b>	
(1)	Henry Falkinburg b. ~1731
(2)	Jacob Falkinburg b. 22 JUL 1737; (m. Phoebe Southard) d. 1787
(3)	David Falkinburg b. ~ 1738 (m. Faith Cook)
(4)	John Falkinburg <sup>2-13</sup> b. 9 NOV 1739; (m. ~ 1760 Mary Somers) d.
(5)	Hannah Falkinburg <sup>2-14</sup> b. 15 JUL 1746 (m. 1769 Richard Buffin) d. 22 DEC 1831
(6)	Mary Falkinburg <sup>2-15</sup> b. ~1742 (m. 1769 David Antrim) d. 20 JAN 1771

*The family of Jacob Henry Falkinburg and Penelope Stout. Our line of descent indicated in yellow shading throughout the book.*

- 2-12** *There are conflicting records regarding the Ancestry of Penelope Stout. What is known with reasonable assurance is that she was the grand daughter of the Richard Stout and Penelope van Princess. Harold Stout [2.32] reports that the Penelope who married Henry Jacobs Falkinburg was the daughter of Richard Stout 2 (eldest son of Richard Stout and Penelope van Princess). This is corroborated in Leah Blackman's History of Little Egg Harbor [2.15]. Blackman states that this younger Penelope is the sister of Rebecca Stout, daughter of Richard Stout and Mary Seymour who married John Cranmer. Since Richard Stout remarried and we don't have an exact date, Penelope's mother could be Frances West. The birthdate generally reported for this Penelope is 1676. This would make her 55 years old when she married Henry. This is possible, but unlikely. In addition, the death date for Penelope (Stout) Falkinburg is often given as 1799. One may conclude that the birthdate is likely in error.*
- 2-13** *Meldrum p. 224 (from Little Egg Harbor Monthly Meeting) "13th da, 11th mo, 1760 John Folkenburg granted a certificate to marry." David Absalom states that John died in January 1786 shortly after moving from Little Egg Harbor to Pennsylvania and that an auction of his estate occurred in February.*
- 2-14** *Hannah Falkinburg married Richard Buffin [2.40]. Birthdate and the date of death are given in the Quaker records [2.44] as 5th mo, 15th da, 1746 (OS) and 12th mo, 22nd da, 1831 (assume recorded in NS calendar). The Buffin family, like the Falkinburgs, were some of the earliest residents of the colonial Delaware colonies. Richard Buffin's great-grandfather Michael Buffin was born in 1662 in Ten-terden, Kent, England. He emigrated to the region of the Colony of New Jersey near the Delaware River. As early as 1686 there is a record in Revel's Book of Surveys which refers to land owned by Michael Buffin in Springfield Township, Burlington, New Jersey. [2.45]*
- 2-15** *There are few records for Mary Falkinburg. In [2.46] there is a record that she married David Antrim, born 4 SEP 1743. This David married three times and Mary was his second wife.*



## Final Thoughts

Much of the story of the of Henry Jacobs Falkinburg is based on documentation in colonial records. Embellished by story tellers, our paterfamilias appears larger than life. He was a pioneer in the true sense of the word. He likely left his family in Holstein in his teens and made a new life for himself on the frontier of an emerging nation.

Henry Jacobs Falkinburg had a penchant for risk-taking. He embarked on a journey to the new world not to seek religious freedom, but as an adventure. Unlike many who surrounded themselves with the familiarity of their own culture, Henry learned the ways of the aboriginal people of this new land. He developed a special relationship with the Lenape, learning their language, and acting as interpreter for settlers moving to the Delaware colonies. Although we know that ultimately Native Americans and their culture were destroyed by the encroachment of Europeans on the new continent, it appears that Henry Jacobs Falkinburg lived a life in which he treated both European and native persons with respect.

Most of us would find life along the Delaware River in colonial times difficult and uncomfortable. Henry appears to have needed to leave this community and strike out to settle in the coastal wilderness away from the civilization of the Quaker colony. What drives an individual to seek solitude and self-reliance? Modern biology confirms that personality traits such as the willingness to take risks are indeed embedded in our genes. Was this trait passed down to other members of our early family?

As I wrote this story I tried to put myself into Henry's mind. How would I have acted? How could I undertake a trip into a wilderness in which I had to depend on myself for everything? All I know about my destination is what I have heard in stories told to me by my Lenape friends. What faces me as I begin this trek? Of course there were many explorers, but not many struck out into wilderness with no support from a larger troupe of adventurers. Henry Jacobs Falkinburg, founder of our family, was truly a remarkable individual.

# The Story Behind the Story

Sometime in the late 1950's or early 1960's my father was sent a copy of an article from the New Jersey Courier entitled Falkinburgs date from 1600's. It was a reprint of an article written by Edwin Salter which was originally published by the Courier 24 Jan 1878. I read this with both amazement and doubt that it could be about my family. In the latter part of the 1980's as a member of the computer information network CompuServe<sup>2-18</sup> I was contacted by a person doing research on the Falkinburg family named Nelson H. Van Wie. I actually still have a printout of his message. After a couple of messages, Nelson sent me a xerox copy of several pages from Leah Blackman's book *The History of Little Egg Harbor Township*. Now I was really fascinated. The story added more detail than did the brief article I had from the Courier, and to boot, here was a person who was able to make a connection to a branch of our family. At the time I was very busy with my career and did little more than file this information away. Years later after I retired I began to put the pieces of this puzzle together and about 2005 I wrote my first story about Henry Jacobs Falkinburg. I experimented with trying to tell it as a story as opposed to just a list of facts. I mixed historical facts about colonial America with the stories about our first ancestors. One of the things I set out to try to answer was the origin of this Hendrik Jacobs. Exploring the maps on the David Ramsey map website, I came across a 1790's map of Holstein on which I located the town of Falkenberg. It was at this time that I presented the possibility that this might be a clue to the origin of the surname that Henry assumed. I have tried repeatedly to trace our roots back to this region, but not surprisingly, I have come up empty handed.

The next important step in my documentation came after I discovered the work of Dr. Peter Craig, a Fellow of the American Society of Genealogists, Fellow of the Genealogical Society of Pennsylvania and Historian of the Swedish Colonial Society. I first came across his work through a recommendation made by Ran-

**2-18** This was an information sharing system that predated the internet. It was a subscription service that allowed access to information and a rudimentary email system.



dall Fortenberry, a descendent of the branch of the family which links to our line through a son born to Henry Jacobs Falkinburg and his first wife.

I had been struggling with discrepancies in dates found on public websites such as Ancestry.com as I documented births and deaths of the early Falkinburgs. Theresa Graham introduced me to the records of the Monthly Meeting of Quakers in Little Egg Harbor which were transcribed by Charlotte Meldrum in her book *Early Church Records of Burlington County*. Wow, there it was. Nothing is known with total certainty, however, as one of the records for Jacob (Henry II) son of Mary and Henry Jacobs is listed as being born in the 14th month—an obvious transcription error. Theresa also pointed out a very interesting record that showed that Henry and Mary had two children. The first born was a girl named Mary, after her mother. Now this fact is not commonly found in the genealogical literature. Leah Blackman, the author of the seminal historical record, says that there was a single male child born to Henry and Mary. I became fascinated by this potential new revelation. Theresa went on to ask the question: is it possible that the Mary Jacobs referred to as a minister in the Quaker community in Blackman's work could be Mary the daughter? I found another reference to Mary Jacobs as a Quaker minister and presented some logic to support this as a possibility. I went one step further asking if both mother and daughter could have been ministers in this community? As with many old and often conflicting records, we are likely never to really know the answer to this question.

As I wrote this *Story Behind the Story*, I was tempted to start the last paragraph with the words... the final revelation... I removed this because there simply is no final revelation as we work to uncover the stories of our past.

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