

# SOME NOTES ON THE EARLY 'SUSSEX QUAKER REGISTERS.

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IN accordance with the Act of 3 & 4 Victoria, cap. 92, entitled "An Act for enabling Courts of Justice to admit Non-Parochial Registers as Evidence of Births or Baptisms, Deaths or Burials, and Marriages," all the registers of births, marriages, and burials in the possession of the Society of Friends for the whole of England and Wales, together with those of other non-conforming bodies, were handed over to the custody of the Registrar-General.

Before this surrender was made, and while the volumes were congregated together in London, the Society prepared, in duplicate, a digest of these records. One copy may be seen at Devonshire House, Bishopsgate Street, London, the Central Offices of the Society, where full facilities are given to searchers. The other is kept at the local depository of that part of the country to which it pertains; thus the records for the counties of Sussex and Surrey (excepting Southwark and the surrounding district south of the Thames, which were included with London) are kept at Brighton, together with other records, such as title deeds of the Society's holdings, minute books and other disciplinary documents, and accounts of the sufferings of the early Quakers.

These digests were made in specially designed books, ruled and printed to give certain particulars conforming to what was considered to be an ideal entry in the original. Thus, in the case of a birth, the child's name,

its parents' names and place of residence and the father's occupation, and the place and date of the child's birth, are provided for; in the marriage books the name, description, and place of abode of the parties (there is a separate entry for each), the names and place of residence of his or her parents,<sup>1</sup> and the place and date of marriage, form a full entry; and with deaths there are spaces for the name, description and place of residence, the dates of death and burial, the place of burial, and age at death of the deceased. In every case there is a column in which is entered the Somerset House number of the original volume and the folio on which the entry will be found, and in another column the Meeting in whose register the entry is recorded. The number and extent of the several Meetings in Sussex will be gathered later. The entries for Sussex and Surrey are arranged in a single list, letter by letter, roughly chronologically. Where entries occur more than once in the originals, which is often the case, if the records differ all are included; if they agree, all the book and folio references are appended to the digest entry.

It will already have been gathered that the Quaker registrars allowed themselves more latitude in their task than the contemporary recorder, whether incumbent, curate, or parish clerk, of the Established Church. More than this, though important data are often missing before 1700, such as the names of parents in the marriage books, there are many details given which the digest makers found it impossible or thought it superfluous to include. It was to discover exactly to what extent the original entries had been cut down that the writer undertook, with the consent of the Registrar-General, the examination of these records. A second motive was topographical, the idea being to reconstruct the distribution of Quakerism over the county in the early days of the Society, and to ascertain, as far as possible, where were the early meeting places and burial grounds. In

<sup>1</sup> The fathers' occupations are often given in the originals, but are never entered in the digests.

this direction information gathered from the registers is annotated from other sources, notably a MS. volume entitled *A Register of the Indentures of the Buryall-grounds and Meting-houses of Friends in Sussex, First Entred in the yeare 1679.*

The registers of the Society of Friends at Somerset House are grouped at the end of the official *Lists of Non-Parochial Registers and Records in the Custody of the Registrar-General*, published in 1859. Of these, the ten books dealing with the county of Sussex, and beginning before 1700, have been drawn upon for the purposes of this article, and will be taken in the order in which they are officially numbered.

#### 1107. BILLINGSHURST AND SHIPLEY.

Marriages: 1661-77.

Births: 1656-80.

Burials: 1661-82.

A small parchment covered paper book, the cover blank. Within: "The Maridges of or Selibreated at Shiply Meeting Recorded: Recorded heare." The full marriage entry consists of an introduction reciting the intention of the two parties to marry, in which they are more or less fully described; the statement that the requisite disciplinary measures have been taken, that is to say that permission to marry has been granted by the parties' respective Meetings; and the account of the actual ceremony: how at a certain place, on a certain day, the two parties stood up and made a solemn declaration, the words of which follow.<sup>2</sup> Then are appended the names of the parties, and those of witnesses to the ceremony. But more of these witnesses' names anon.

Marriages recorded in this book took place (the place is often omitted) at the house of John Shaw in

<sup>2</sup> For the full text of a marriage certificate, see *Some Special Studies in Genealogy*, Art. II., *The Quaker Records*, by Josiah Newman, p. 45. This article may be consulted with advantage on the general subject of the registers of the Society of Friends.

Shiple<sup>3</sup> (1668-88), the house of Richard Cheasmer [Chasemore] on Horsham Heath (1669), the house of James Mathews in Horsham (1668-9), the house of John Snashfold in Thakeham<sup>4</sup> (1677). One entry is preceded by the man's certificate of freedom to marry, dated three-and-a-half years before the wedding took place—a long engagement, one would imagine, among the peasantry at that period.

“The Bearths to the afore sayd meetinge hear Recorded” heads the next section. Some of the births, and all the marriages in this book, but not the certificate of freedom, are also entered in Book 1118, which is treated of next.

“A Record of the Bodys interred in the Buring ground belonging to Shipl<sup>y</sup> meeting lying at ninnyhurst in ye parish of chiltington in Sussex” is the title of the burial register. Two entries are worthy of notice: Arter Emerson of Petworth, buried in 1670, was “sarvant to ye leat Earle of North thomberland,”<sup>5</sup> and James Albery of Curford [? Kirdford] died a prisoner in Horsham gaol (so much is recorded in the digest) “for not paying a preist six shilling for tithes . . . ye addishon to a long imprisonment of an allwayes weak consumptive tender man & was buried . . . in ye buring ground in Chiltington aforesaid, & this marcyless preist . . .” Here the entry breaks off.

The Ninnyhurst burial ground (is the name a variant of Coneyhurst?) is an enclosure of about thirty rods,

<sup>3</sup> It must be remembered that, from the nature of these registers, places of meeting are only mentioned as places of marriage. It must not be presumed, therefore, that the naming of a house in this or any of the following lists is a statement that it was used for regular Quaker worship. Though there is no doubt that some of the houses mentioned were used for this purpose for any period up to fifty years, others may have been utilized for the performance of one marriage and never again. The dates are those at which they are noted in the register books or elsewhere, the first and last years being added where there are more than one reference. It is probable that most houses were used at earlier dates than appear here.

<sup>4</sup> He left Thakeham in 1682, and his house being sold to one who was not a Friend, the meeting usually held there was transferred to the houses of William Penn at Warminghurst, and John Shaw at Shiple<sup>y</sup>, on alternate Sundays, which arrangement continued until the “Blue Idol” at Thakeham was acquired in 1691.—*The Early Friends in Surrey and Sussex*, T. W. Marsh, 1886.

<sup>5</sup> The fourth Earl of the 1557 creation died in 1668, and the fifth Earl in 1670.

parcel of Flishers, on the opposite, the west, side of the lane in which the old Thakeham meeting house, the "Blue Idol," is situated, and lies about a hundred yards back from the road. A footpath leads to it, this being a diversion, made in 1886, of a right of way given in 1692 by Richard Greenfield of West Chiltington, yeoman, the lessor, and owner of the intervening land. It was granted to the Society<sup>6</sup> on a thousand year lease from 1667 at a rent of 4d. per annum, but, in common with most Quaker properties, was used first and acquired after. The mounds over the graves were levelled almost, if not quite, within living memory.

This volume, in common with all the others, originally had records of the "Sufferings" of members of the Meeting, which are duly indexed under the names of the persecuted parties. These sections of the books were taken out when the volumes were surrendered, and given back to the Society, those relating to Sussex being deposited at Brighton. These were drawn upon by William Figg for an article in an early volume of these *Collections*.<sup>7</sup> There are also manuscript collections of "Sufferings" at Devonshire House, pertaining to the whole of England, which were used by Joseph Besse for the compilation of his *Collection of the Sufferings of the People called Quakers*, 1753. These records, besides being of the greatest value to the Quaker historian and genealogist, have also an outside interest as giving names of parsons, impropiators, and churchwardens; justices, headboroughs, constables and gaolers; spies and informers; and the various other persons whose position or inclination gave them the power to persecute members of the sect in its early days.

<sup>6</sup> It must be understood in every case that these properties were leased to trustees for the Society, the number of trustees varying from three to fifteen, they being the most substantial Quakers of the locality and period. New trustees were appointed when the number was reduced to three or sometimes less, by a new trust deed. The lessors were usually Quakers themselves, and in some cases purchased the land, probably with assistance (as indicated on p. 91 in the case of Lewes), in order to lease it to the Society.

<sup>7</sup> S.A.C., Vol. XVI., "Extracts from Documents Illustrative of the Sufferings of the Quakers in Lewes," by William Figg, F.S.A.

In the compass of this Meeting of Billingshurst and Shipley were the parishes of Chiltington, Thakeham, Rudgwick, Itchingfield, and Curford [? Kirdford]. With the exception of "Battellhurst near Petworth," in Kirdford, only names of parishes are given. The burial entry, recorded in the Steyning book, of one John Barber, "in his own ground in Shipley" in 1672, should, perhaps, be mentioned here.

## 1118. IFIELD AND SHIPLEY.

Marriages :	1661-1765
Births :	1655-1774
Burials :	1659-1775

A small folio, parchment covered. This and all the following books are of uniform size. On the cover: "A Register of the Marriage, Births, Burialls and Sufferings of Friends Belongeing to the Meeting at Ifield in the County of Sussex and the precinct thereof." This book, as already stated, comprises much of the last. The parishes in the compass of the Meeting were: Warminghurst, Thakeham, Chiltington, Billingshurst, Shipley and Wisborough Green; Horsham, Lower Beeding (Baybush), Nuthurst, Cowfold, Bolney, Slaugham and Cuckfield; Rusper, Crawley, Ifield, Worth and East Grinstead<sup>8</sup>; and the Surrey parishes of Elstead, Newdigate, Ewhurst, Charlwood and Horley.

Places of meeting in Sussex are the houses of Arthur Stanbridge in Ifield (1665-6), John Steer in Rusper (1667-8), Thomas Parsons, jr., in Cowfold (1673 [-97]), Richard Dunton in Ifield (1673), William Garton<sup>9</sup> in Ifield (1674-5), William Wood in Shipley (1678), James Woodman in East Grinstead (1679 [-80]), William Penn<sup>10</sup>

<sup>8</sup> East Grinstead was a Meeting in 1668. There was also a "Forest Meeting," which ceased to exist at about this period, probably at Forest Row, where a Quaker, Thomas Turner, chirurgeon, was resident in 1664.

<sup>9</sup> Supposed to be "Bonwick's Place," but is this consistent with the fact that Garton was a water miller?

<sup>10</sup> "Warminghurst Place," which Penn bought in 1677, and occupied until 1697. The property was purchased early in the next century by James Butler of Amberley Castle, who built a new house to the south-east, and converted the old one into the farm building that is still standing. A conventional sketch of the house, as it was in Penn's time, is in the British Museum, *Add. MS.*

in Warminghurst (1686 [-93]), Thomas Wickersham in Bolney (1689), and Thomas Curtis in Horsham (1690). A public meeting place in Horsham is implied in 1671, though there is no record of a special building until 1693.<sup>11</sup>

Shipley (rightly Thakeham) meeting house, the "Blue Idol," still in use, a house and about an acre and a quarter of land, at Little Slatter, parcel of Slatter's Farm, near Coneyhurst, was bought for £20 of John Shaw of Shipley, yeoman, in 1691, on a lease of 990 years, and altered to suit the requirements of a public meeting house.

Ifield meeting house, still in use, was built in 1675 on a site, a messuage, etc., with barn, outhouses and shop and two closes, called Clerksham, the whole amounting to four acres, acquired on a thousand year lease in 1674 at a peppercorn rent, of Robert Robinson of Ifield, blacksmith, for £34.

Patchgate Meeting is first mentioned in 1719<sup>12</sup>; it disappeared soon after 1760. There is no record of Quaker property there.

The birth records contain little of interest. To the entry of Thomas Messer, Billingshurst, 1699, two witnesses' names are appended; and to that of Springett Penn the second, son of William Penn, jr., born at Warminghurst in 1700, seven names, including father, nurse and midwife. The birth of Hanna Brown at Ifield, in 1717, was recorded "contrary to ye mind of the meeting," which implies that one or both parents had been disowned for no light offence.

Burials at Crawley are registered from 1659, at Ifield from the same year, and at Charlwood from 1660. The earliest Horsham burial is in 1697, and Thakeham 1712. There is mention of the latter ground being used, elsewhere, in 1690.

<sup>11</sup> The predecessor of the present house, which was built in 1786 close to the site of the old one. For a short time both buildings were standing. The land is held on a 2000 year lease from 1693.

<sup>12</sup> But George Fox visited the Meeting at Patchgate in 1680, passing on to Warminghurst, Blatchington, Horsham and Ifield.

At the end of the book is a note on the Quaker calendar:—

Memorandum: That ye Names of ye Months mention'd in this Book does Hold like correspondency with the Other Months Named after ye Manner of ye world as they are distinguisht hereafter followeing vizt

The First Month is called by ye world	March
„ Second „ „ „	April
„ Third „ „ „	May, etc. etc.

And Note that by the Acct in this Book the year is (to be understood) to Begin the First day of the First Month comonly called March Whereas in the worlds Accompt it begins not till ye 25th day of the said Month.

## 1121. HORSHAM.

Marriages : 1691-1760.

On the cover, “The Marridg Sirtificates,” and, in a later hand, “A Register of Marriage Certificates of the People called Quakers belonging to the Monthly Meeting of Horsham in the County of Sussex.” This book covers the same district as the last, and contains nothing of value not already noted, except the mention of Balcombe as the home of a Quaker family. Before leaving this part of the county, however, some note should be made of the important part it played in the introduction of Quakerism into Sussex. The faith was first preached “about the third month [May] of the year 1655 at the towne of Horsham where they [John Slee, Thomas Lawson and Thomas Laycock] Declared the Truth in the open market.” On the same day “they came to the house of Bryan Wilkason [Wilkinson], who lived in a park at Sigwick Lodge, in Nutthurst parish . . he being Indeed the first man that gave enterance as well to their persons as to their testimoney.” The next day being a Sunday, a meeting was held at his house, and on the Sunday following at the house of Richard Bonwick, a weaver at Ifield, “and from that time was settled a meeting on every first-day.”<sup>13</sup> George Fox and Alexander Parker also

<sup>13</sup> *The First Publishers of Truth*, ed. Norman Penney, 1907, pp. 233-8.

visited Bryan Wilkinson, on which occasion Matthew Caffyn (1628-1714), the Horsham Baptist, was present and opposed their doctrine.<sup>14</sup> On the same day they had a meeting at Ninian Brockett's house at Beeding, and then passed on to Richard Bonwick's at Ifield. Here Thomas Patching, of "Bonwick's Place," in Ifield, invited George Fox to hold a meeting at his house, and "there was settled the first Monthly Meeting of the County on the last sixth-day in every month." On the removal of Thomas Patching, however, this Meeting was transferred to Capel.

### 1126. CHICHESTER AND ARUNDEL.

Marriages :	1659-1775
Births :	1651-1775
Burials :	1657-1773

The cover is new. On a fly-leaf is a note :—

1719 July 1st Then recd from ye Quakr meet. att Chichester ye following Breifs :

For Barnwell	1 . 2
For Willcoll & c	0 . 6
p Wm: Shaw	<u>1 . 8</u>

The title page is elaborately and carefully penned :—

A / Register / For / The Devission of Chichester In the / County of Sussex / where in / is kept an accmpt / of / Mariages, Births, & Burials / Of our Christian Freinds ; And / Freinds Children : Commonly & / As Scornfully By the Wicked / World called / Quakers / commencing the Yeare / 1651 //

Then follow verses ii. to vi. of the 87th Psalm, a singularly apposite quotation for the register of a body that looked upon itself as the chosen people, and after that :

The 2d day of ye 5 month 1663 Then written by John Smith.

This John Smith's pretty caligraphy is to be found in several of the other books, which were apparently

<sup>14</sup> See the article on Caffyn in the *Dictionary of National Biography* and the authorities cited therein. From this it appears that the discussion, begun "in a Quakers' Meeting near Crawley," was continued on the 5th September following "at Caffyn's own house near Southwater."

provided together, and written up at the same time (1667) from earlier books that have disappeared, or from rough notes.

The book begins with three entries of a disciplinary nature, headed respectively :—

Anthony Smith his Acknowledgment of his error In Being married by A Priest of the Nation Chichester 1668.

John King his Acknowledgment of his error in his being married in a way contrarie to Truth 1668.

Richard and Alice Lambol (late of Arundel but now of Chichester) their paper of condemnation for their lying together as husband & wife some months before they were married whereby a child was born some months before otherwise it would have been if they had observed ye order of ye Gospell & Rule of Friends. 1670/1.

In addition to the City itself, the parishes of Rumboldswyke, Hunston, Earnley, Boxgrove, Cocking and Petworth contributed to the numbers of this Meeting. Nutbourn (in Westbourne) is also mentioned as a place of residence.

Places of meeting are "the highred house of John Smith in St. Pancras without the East Gate, Chichester" (1668), and the house of Margery Wilkinson in Chichester (1669). In 1668 there was a Meeting at Birdham Green, but this is not mentioned in the registers. An entry in the Arundel book implies a public meeting house in Chichester in 1687, and Besse has a reference under 1683. The present house in Priory Street, however, was not bought till about 1700. There is no record of the purchase. It is still the Society's property, but not in Quaker occupation.

Some early burials took place in St. Andrew's churchyard, or, in the Quaker terminology of the time, "Andrewes Steeple house yard," and also in the churchyards of St. Pancras and Rumboldswyke. A burying place "called Michaell's Lighten in Pancras parish" was used some time before 1686, in which year the ground at the Hornet, in Rumboldswyke, is first mentioned. This plot, however, now a builder's yard, 40 ft. by 33 ft., had been acquired in 1673 on a thousand year lease, at 4d.

per annum, William Cooper of Rumboldswyke, yeoman, being the vendor. A "piece of ground by the Meeting House" was used for a burial in 1738.

#### 1127. ARUNDEL.

Marriages : 1664-1768

Births : 1645-1776

Burials : 1645-1772

The cover bears the single word "Marriges." The title page :—

A / Register / for the / Meeting of Aroundel / in the / County of Sussex / where in / is kept an accompt / of the / Mariages, Births / Sufferings & Burials / of our Christians Frinds and Frinds / Childrens who are in scorne called / Quakers // commencing the yeare / 1650 / Writen & kept by John Martin.//

#### On a fly leaf :—

At a Quarterly Meeting at Paine's Place [Cuckfield] the 29th of the first Month 1680 It was agreed on in a deep sence of Gods Truth that Leads to decency and good order and out of Care for Gods Glorey That Friends in their severall monthley meetings take especial Care yt all undue and irregular proceeding in Marriage be imediateley stopt & judged and peticularley all hasty letting forth of the affections towards Mariage after the decease of Husband or Wife which is unseemely Irreverent & unnaturall & Judged of the Truth, being below that decency of the men of ye World, A Cobby thereof is ordered to be sent to each Respective Monthly Meeting with a desire that they nominate two honest grave friends to take care therein & returne & Account of their proceeding therein to the nex Quarterly Meeting.

The Meeting at Arundel, in addition to the many in the town, served scattered Quakers in the parishes of Petworth, Tortington, Goring, Barlavington, Lurgashall and Sidlesham, besides overlapping, as in other cases, the neighbouring Meetings.

An early Meeting (in 1655) in the compass of Arundel was held at the house of William Penfold and Daniel Gittons at Binsted, where were convinced Nicholas Rickman, Edward Hamper, William Turner, Tristram Martin and John Ludgater.<sup>15</sup> "Soon after" this a Meeting is recorded at the house of Nicholas Rickman in Arundel, and this was the regular meeting place there until the

<sup>15</sup> *The First Publishers of Truth*, quoted before.

malt-house, stable, mill-house, orchard and garden at the corner of Tarrant Street and Arun Street were leased to the Society in 1675 by the above-named Edward Hamper of Arundel, maltster, for 1000 years at £8 per annum, for a meeting-house and certain charitable purposes, 8 rods at the north-east corner of the site, abutting on Tarrant Street, being allotted for a burial ground.<sup>16</sup> This is now a private garden. One gravestone is standing in it, that of Robert Horne of Swanbourne Mill, who was killed by his water wheel in 1813.

Some time after 1867 the meeting-house, which stood on the Arun Street frontage, was pulled down and a Baptist chapel built on the spot. A Meeting "held near Petworth" is recorded in 1675, and the public meeting place at Petworth in 1683, but there is no trace of property at Petworth ever in the Society's possession.

Several births are recorded of children born before their parents' conviction, in the families of Ludgater, Martin, Cooke, Penfold, Rickman and Hamper, some of them already mentioned. Three of these Rickman children have baptisms recorded in the parish register in 1651, 1654 and 1657 respectively, and doubtless some of the others also. Two pre-Quakerism deaths are recorded which took place in 1645. No places of burial are mentioned until 1708. The Steyning book records the burial of Ninian Brockett in 1661 "in his own garden at Arundell." We have met him before at Lower Beeding, but at death he was of Wiston, a substantial yeoman. His Arundel house was the Lower Brew House, in Tarrant Street.

#### 1134. STEYNING.

Marriages :	1650-1728
Births :	1651-1739
Burials :	1660-1734

On the cover "Sussex," and

A Register / of the / Marriages Births Burials / & Sufferings of  
Friends / belonging to the Meeting / at Steyning.

<sup>16</sup> The property lay near the Shipyard on the south, and adjoined the messuage known as the Lower Brew House on the east. Hamper had bought it of Mary Pellatt, one of the daughters of John Pellatt, late of Arundel.

On a fly-leaf:—

To make 2 Books: 3 qr pr book unruld and bound broad in sorril and part bordr against thr . . e faile nott.

On another fly-leaf:—

Steyning Register comenseth 1651.

This is one of the books written up by John Smith in 1667.

Within the compass of Steyning Meeting, besides the town, were Wiston, Upper Beeding and New Shoreham, of which Wiston had a Meeting of its own in 1668. The house of the widow Marner, apparently at Wiston, was a meeting-place in 1662. George Fox and Alexander Parker visited Steyning in 1655, and John Blackfan the Constable, who received them, allowed them to hold a meeting in the Market House. Blackfan became a Quaker, and his house was a meeting-place in 1664. The meeting-house at Town End is on the east side of the road to Horsham. The 1000 year lease was granted in 1678 by John Smith, husbandman, for £35, and the interior adapted for purposes of worship. It is now two cottages, but the gallery remains.

Burying places are many. A public ground is implied in 1660, and a burial at "Wissun" is recorded six years later. In 1672, John Blackfan was buried in his own burying place adjoining his dwelling-house at Steyning, and in the same year Ester Bennet "in her mother's own ground at Wiston." An infant, dying in 1675, was "the last that was buried in Will. Gearing's burying place by his house in Wickham," and another, three years later, was "the first that was buryed in the common burying place of frends prepared for that porpose at Stenning Towne End by the meeting hous."

Several burial entries have interesting additions. Henry Dixon, in 1685, died in prison, where he was committed by Quarter Sessions for refusing to pay a fine of three shillings and the clerk's fee upon the account for his not going to "ye pleas called ye Church at Steyning;" Joan Aps<sup>17</sup> of New Shoreham, widow, who died

<sup>17</sup> Her house was a place of meeting in 1676.—Besse.

in 1696, "was of ye stocke of ye Carvers<sup>18</sup> yt suffer martredum in queen Mary's days;" and William Parker, in 1724, was "drowned in ye Upar Mill Pond [Steyning] . . and buryed he was . . with great sollemnity. A good meeting their was, and ye people very sivill and sober." The people referred to would be the general public.

## 1135. HURSTPIERPOINT.

Marriages : 1630-1737  
 Births : 1659-1727  
 Burials : 1659-1732

A Register / of the / Marriages Births & Burials / and Sufferings of Friends / belonging to the Meeting / at Hurst.//

In the compass of Hurst Meeting were the Quakers of Twineham and Woodmancote; Bolney, Slaugham and Cuckfield; and Clayton and Keymer. Twineham saw the inception of the faith in this district, Thomas Lawson and Thomas Laycock visiting the house of Humphrey Killingbeck<sup>19</sup> there in May, 1655, and bringing conviction to John Grover the elder (of Twineham), William Ashfold (of Hurst, and Grover's brother-in-law) and Elizabeth Killingbeck the elder. The houses of John Grover, son of the above (1666-85), Thomas Luxford, formerly a Captain in the Parliamentary Army (1662-69), Francis Randall (1672) and Constance Best (1676)—all at Hurstpierpoint—are mentioned as places of meeting. The house of John Snashall, also at Hurst, was used for marriages in 1722 and 1727. In 1689 a licence for a meeting for worship at Hurstpierpoint was granted at Arundel Quarter Sessions.

The burials from 1659 were at Twineham in a plot of about 10 rods, parcel of the Chappell Croft, and leased for 999 years from 1675 of Humphrey Killingbeck of Bolney, yeoman, which lease was superseded in 1694 by

<sup>18</sup> Probably a near relation of Richard Carver, the Quaker seaman who carried Charles II. on his back from the fishing boat to the French shore after the flight from Worcester. For a full account of this incident see *Early Friends in Surrey and Sussex* (quoted before), pp. 71-4.

<sup>19</sup> Probably a grandson of Francis Killingbeck, Rector of Twineham 1590-1631, and the holder of several other livings.

a conveyance of the freehold. This ground now forms a corner of the parish churchyard, the extension of which southwards adjoins it on two sides: boundary stones show its extent. Joan Avery, however, in 1670, "desiered to bee buried att Hurst grafe yard by her children but denied ye priest and his bell and it was accordingly dun." Mary Snashfold is recorded at burial as "a harmeles sobar maiden." The birth date of John Snashall,<sup>20</sup> her father, is recorded at his burial. Elizabeth Beard, widow, "lived in Brighthelmston har plase of abroad but came to Hurst & departed thear being weak in body when shee came."

#### 1136. BRIGHTON.

Marriages :	1666-1774
Births :	1640-1773
Burials :	1659-1776

Brighton Meeting included Rottingdean, Newhaven and Denton; Falmer, Preston, Hove, West Blatchington and Shoreham. This Meeting and that of Lewes overlapped considerably.

Separate from the ordinary births, which begin in 1656, there is here "A Register of several Children Born before their Parents were Convinced of the Truth." This contains eleven names: six children of Richard Webb of "Mouscomb in Patcham," born 1640-50; four of Nicholas Beard of Rottingdean, born 1650-55; and one of Richard Beard of the same parish, born in the last mentioned year.

Places of meeting in the Brighton district were the houses of the above named Nicholas Beard<sup>21</sup> at Rottingdean, 1660-86; of Richard and John Scrase at West

<sup>20</sup> He was born at Keymer in 1656, and convinced at a meeting at West Blatchington. The transition of Snashfold to Snashall occurs in these registers.

<sup>21</sup> Nicholas Beard, one of the most eminent of the early Quakers in devotion to his faith and the sufferings he endured for it, was also one of the very few persons of gentle blood who joined the sect in Sussex. By his will (*Arch. Lewes*, 1702), in bequeathing estate in Rottingdean to his fifteenth son and twentieth child Daniel, he required him "to entertain Friends in Truth and lett them have Meetings in my house as frely as in my life time to seeke and worship God." George Fox has a note on his convincement; one would like to know where the meeting was held: the incident took place on his journey between Steyning and

Blatchington, 1680-1700 (sometimes called "Blatchington House," and the residence of the widow Scrase in 1668); and of John Pearce at Brighton, in 1678. Elsewhere occurs the house of William Beard at Brighton as a place of meeting in 1678, and Besse mentions the house of William Gold there in 1658.

A public meeting-house in Brighton is implied in 1691. This may be the North Street meeting-house, a converted malt-house leased in 1700 for 1000 years for £105, the vendor being Thomas Parsons of Cowfold, who had bought it earlier in the same year of Thomas Beard of Denton and Anne his wife, probably acting for the Society, of which, as has been seen, he was a member. The property extended from North Street to Church Street, just to the eastward of the present but then non-existent New Road, and was part of the "Common lands called the West Laynes." The meeting house was at the North Street end, and a field, afterwards known as "Quakers' Croft," lay behind, the northern end of which, abutting on Church Street, was used as a burying ground. The whole property amounted to an acre and three roods. Of this, three roods in the middle were sold in 1797 for £235, and in 1811 the North Street end, including the meeting-house, were parted with for £2000, with which a site in Ship Street was bought and the present meeting-house built thereon, two houses being pulled down for the purpose. The remaining land—the burial ground in Church Street—was leased to the King in 1831 for 61 years, which lease became the property of the municipality on their purchase of the Pavilion, and the Corporation have since become the freeholders. The plot is now a covered yard.

Lewes. "There was a meeting appointed att a great mans house : & hee & his son went to fetch severall preists y<sup>t</sup> had threatned to come and dispute : butt when ye time came none of y<sup>m</sup> woulde come ye Lords power strucke y<sup>m</sup> : & a glorious meetinge wee had : & ye man of ye house & his son were vext because none of ye preists woulde come : soe ye heartes of people was opned by ye Spiritt of God & they was turned from ye hirelinges to Christ Jesus there shepherde whoe had purchased y<sup>m</sup> without money & woulde feed y<sup>m</sup> without money or price : & Nicholas Bearde & many others were convinct y<sup>t</sup> day y<sup>t</sup> came to heare ye dispute."—*George Fox's Journal*, ed. Norman Penney, 1911, I. 184.

The earliest place of burial for this Meeting was at Rottingdean, a rood of land fenced with a stone wall, part of certain lands called Challoners, and bounded on the west by the common or green of Rottingdean, bought by Nicholas Beard from Thomas Alderton in 1661. He leased it to the Society in 1675, for 999 years, for £20. The first burial is recorded in 1659; the last took place less than ten years ago.

### 1137. LEWES, BLATCHINGTON AND ROTTINGDEAN.

Marriages :	1666-1755
Births :	1656-1775
Burials :	1659-1775

On the cover :—

A Register of the Marriages Births Burials & Sufferings of Friends of the Meeting of Lewis Bletchington & Rottingdean.<sup>22</sup>

As regards the Rottingdean and Blatchington portions, this book duplicates the last. The Lewes records, however, are in no other book. Seven pre-Quakerism births are recorded in the Lewes district—three children of John Wenham of Kingston, 1650-55; three of Ambrose Galloway of All Hallows, Lewes, 1652-4; and one of William Holben of the same parish, in 1655.

This Ambrose Galloway and Elizabeth his wife, and Stephen Eager, were convinced at the house of John Russell in Southover, in May, 1655, by the teaching of Thomas Robertson. George Fox and Alexander Parker also visited this house, coming from Twineham. Besse mentions a meeting in Old Castle Green in 1658. A later meeting-place was John Wenham's house at Kingston, 1668. Marriages took place in the house of William Yokehurst at Firlle (1676); at Falmer, the house of Nicholas Beard (1679); and "Pain's Place," Cuckfield (1675-1710). This last house, in 1685, was the residence of Elizabeth Edwards, widow, who there and in that year married one of the Snashalls. In 1680 Henry Gates, an eminent minister and extensive sufferer,

<sup>22</sup> There were Meetings also at "Masfield forge" and "Buckstead" in 1668, but no records are extant.

lived there. A meeting was held at Barcombe in 1709. A public meeting-house in Lewes is implied in 1681, possibly at Puddlewharfe, formerly Archers, a stable and garden in All Saints, taken in 1678 on a 999 year lease for five shillings, and at a penny per annum. This was sold in 1783.

The present property in Friars' Walk was leased in 1697 for 1000 years of John Newnham of Barcombe, husbandman, who had bought the land of Herbert Stiles of Lewes, cooper. The property, one rood fifteen perches, was one-quarter of a parcel of land called Boygates.

Early Lewes burials took place at Rottingdean. William Holben was buried in "his own garden at Willington" in 1662. Margaret, wife of William Robinson, who died in March, 1697-8, "was the first buried in friends burying ground att Lewis" (except a still-born child of which no notice was taken). There is another mention of this ground in the entry of the death of "that Memorable and Able Minister of the Lord's," Anthony Tompkins of the Cliffe, who died in 1699, and was buried in the Lewes ground "towards the Buying of which . . . about two years before he was a Chief Incourager, and advanced a considerable sum of money towards the same." A veteran of early Quakerism receives special notice in Elizabeth Killingbeck of Boleyn, widow, who died in 1684, "beeing very Aged, and having for many years, even from the first breaking forth of Truth in these parts, continued in the same, and for it patiently suffered what the Lord pleased shee should sustain from the hands of Persecutors, in the Loosing her Goods." Elizabeth, wife of Ambrose Galloway, died in 1683, "having faithfully lived in the possession of God's Blessed Truth ever since the year 1655." Her son, Ambrose Galloway the second,<sup>23</sup> who died in 1718 "att his Dwelling house att the bridge

<sup>23</sup> Ambrose Galloway the third, who died in 1738, was an energetic Tory at a time when Quakers as a rule were Whigs, and was a violent partisan at the 1733 election. For a reference to the Galloways' house at the Bridge Foot, see *S.A.C.*, XIII., 33.

foot," was "a sterner assenter of that Holy profession wch he was brought up in amongst the people call'd Quakers, and in which he lived to the last day of his Life."

#### 1138. WARBLETON.

Marriages :	1662-1758
Births :	1663-1783
Burials :	1659-1789

Cover : "A Register of the Marriages Births Burials & Sufferings of Friends of the Meeting of Warbleton."

Meeting-places were the houses of Abraham Crutten-den in Warbleton (1662) ; of John Ellis at Rushlake Green, in the same parish (1671-3) ; and of Elias Ellis, his son, and doubtless the same house (1680). The "meeting place" at Warbleton is mentioned in 1684, and probably refers to this house. In 1687 a marriage took place at the house of John Brook near Litellington.

George Fox visited Warbleton in 1655 from Lewes, but Quakerism does not appear to have flourished in East Sussex, and in 1726 the Friends of this Meeting, then a few families living at or near Gardiner Street, and meeting there, were united to Lewes. The Gardiner Street meeting-house, now in use, was leased of John Hands, mentioned hereafter, for 1000 years from 1740, part being copyhold of the Manor of Hurstmonceux but since enfranchised. There was some sort of meeting-place there, however, in 1713, and a new house was built in 1734, doubtless the present property, but considerable alterations have been made.

Burials began here in 1737. Two entries are curious : John Rickman of Hurstmonceux, in 1709, "dyed on the road coming from Hasting nere the White Rock and was buried in the Steepell house at Hasting." The death of a child, another Rickman, in 1754, was "by falling Accidentally in to a Pit of water As the Jury's opinion thereof."

By a fancy of the registrar, some marriages here recorded are preceded by the birth certificates of the

contracting parties, and spaces were left for recording the names of children after the marriage entries of their parents. In the case of the children of John Hands, a surgeon, the midwife's name is given: in 1723, at Brighton, Forster, and at Hurstmonceaux, Jarrett, 1725-8, and Clever, 1730-33, and in every case it is stated that neighbours were also present at the births. Elizabeth, daughter of John and Margaret Rickman of Hurstmonceaux, was born in the Cliffe in 1698, and is registered in the parish register, we are told. The children of one James Baker, unregistered at birth, were recorded in a family Bible, and the entries copied into the register, Friends "not knowing but it may bee of sum futer servis to sume of the children for time to come [to] have an account of there father and mothers marriage and of there severall ages."

Early Warbleton burials took place at Rushlake Green,<sup>24</sup> where was buried John Ellis of Warbleton, yeoman, in 1685, "in a peece of Ground that hee gave to Friends to Bury there dead in." This was half a quarter of an acre, sometime parcel of Pollards, bounded on the east by the road from Rushlake Green to Burwash Town, and the grant was for 1000 years at one penny per annum. This was sold in 1833, and in 1902 belonged to Miss Darby, and was used as a kitchen garden, but the boundary hedges were intact.

A burial ground at Boreham Street was used until 1765, being six rods, parcel of Chapel Croft *alias* Addams Croft, on the south side of the road from Gardiner Street to Standers Hill. This was given on a 1000 year lease by Thomas Wilson of Wartling, shoemaker, in 1675, at a peppercorn rent, the elm trees near the hedge next the highway being reserved, and the property was sold in 1851 to Robert Edmunds of Wartling, miller. There was an early Meeting at

<sup>24</sup> Some burials of Quakers here are recorded in the parish register. In Heathfield churchyard was buried in 1672 "the pretended wife of William Tysehurst (Quaker)" (*Par. Reg.*). The adjective is scarcely justified in face of the fact that the Archer Judgment of 1661 had declared the legality of the Quaker marriage, but the Ecclesiastical Courts were prosecuting Quakers for cohabiting together "unmarried" in 1673 (Besse).

Boreham Street, and in 1668 an instruction was given at a general meeting of Friends in Sussex "to enquire for a Shoemaker [probably the above-named Thomas Wilson] whither there be a meeting there & who are faithfull."

At Rye the Society held two properties. Four rods in the Wish Ward, adjoining the Salts or grounds belonging to the Corporation on the south and west, and the road leading from the wall of the town towards Strand Ferry on the north, were acquired for a burying place in 1694 on a 999 year lease at a penny per annum. In 1701, a meeting-house and another burial ground were bought, being a messuage, etc., in Middle Street, which it abutted on the north and east, and a piece of ground of ten rods, bounded on the south-west by a street leading from Middle Street to Watch Bell Street. This was on a 1000 year lease at a peppercorn rent, the price being £55, and Robert Brown of Rye, mariner, was the donor or vendor in both cases. This property was sold in 1753. The first burial recorded at Rye in extant registers was in 1704.

Udimer was a Meeting in 1668. There are no records of members nor of property there.

Alfriston was also a Meeting at that period, and the Society still owns the burial ground there. This is a piece of eight rods on the north side and near the east end of the twitten known as River Lane, and leading from the main street near the Market Cross down to the Cuckmere. This was bought of Thomas Banks of Alfriston, taylor, in 1674, for fifty shillings for a 1000 year term. There are no records of burials there. Any registers of the Meetings of Alfriston, Boreham Street, Udimer and Rye that there may have been are lost.

From the genealogical point of view the greatest value in these original records lies in the names of witnesses to marriages. These lists, some of which contain upwards of sixty names, have not been copied by the digest makers. The practice of recording these names

became less common with the eighteenth century, and eventually died out, but in these books there is at least one example as late as 1766.

The names of the contracting parties usually head the lists, and those of relations follow, their names often being ruled off from those of the general public. The exact relationship is sometimes stated, and fathers, mothers, brothers, sisters, uncles, aunts, and brothers-in-law may be found so described. The names of persons outside the Society are not met with to any extent in the earlier decades of Quakerism, but later on, as the unpopularity of the sect began to disappear, and the status of its members to rise with the decline of persecution, the names of their neighbours and fellow townsmen are to be found among those present.

Thus Henry and Rebecca Snooke, John Courthope<sup>25</sup> and John Tattersall were at the marriage of John Field of Southwark and Mary Akehurst of the Cliffe, at Lewes in 1687; Calvert Bristow,<sup>26</sup> William Boorer and Elizabeth Faulconer witnessed that of Henry Snashall and Elizabeth Nye, both of Crawley, at Ifield in 1687. Three years later at Horsham, as witnesses to the wedding of Sarah Cock of that town to Abraham Jones of Southampton, Walsingham and Rebecca Michell's names appear; and William Brett, John Colvill, Thomas Turle and Thomas Barton were present at the marriage of James West of Wartling to Ann Webb of Alfriston, at Lewes in 1701. In the same year John Bysse attended a wedding at Horsham, and seven years later the names of Cordelia Apsley, Anne Erelpha and Thomas Mantle are to be found in the list of witnesses to a marriage at Lewes. Peter Gott, David Polhill and John Spence, esquires, the first the late Member for Hastings and subsequently for the County and for Lewes, attended the wedding of John Snashall, the Hurstpierpoint surgeon, at Lewes in 1706. Sarah Courthope also was present.

<sup>25</sup> He may have been a Quaker, though his name does not appear in the Registers.

<sup>26</sup> He interfered on behalf of persecuted Quakers in 1689, and suffered considerably himself in consequence.—Besse, I, 731.

Another Lewes wedding, that of Thomas Rigg, son of the eminent minister Ambrose Rigg (whose sufferings for his faith were probably unequalled) to Elizabeth Courthope, in 1696, brought together a large concourse from without the ranks of the Society, of whom may be mentioned Geary Courthope, John and Susanna Colvill, Stephen Weller, Peake Elphick, John Henty, Edward Cripps, Sarah Byne, Mary Erredg, Robert Whitpain, and Elizabeth Springett. The Springett family, through their connection with William Penn, appear also on other occasions, Harbert Springett witnessing the marriage of his kinswoman Letitia, Penn's daughter, to William Aubrey, at the "Blue Idol," Thakeham, in 1702. Mary Pennington, whose mother was Sir William Springett's widow, was at an Arundel wedding in 1680, and members of Penn's family and household were present at eleven weddings, including six which the founder of Pennsylvania found time to attend himself.

In addition to the sources of information, both published and unpublished, indicated above, the following should be consulted on the question of early Sussex Quakerism:—*The Good Old Way and Truth*, 1669, a pamphlet; *Sufferers in and about the Town of Lewes*, no date, a pamphlet; *A Narrative of the late Proceedings of some Justices and others Pretending to put in Execution the late Act against Conventicles*, 1670, a pamphlet, Sir Thomas Nutt being the Justice against whom the tract was written, which, however, deals more with Independents than with Quakers; *Some Notes on the History of John Grover of Brighthelmstone*, by C. E. Clayton, S.A.C., XXXVI., 75; and various articles in the S.A.C. dealing with the Scrase family.

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