

Thomas Bartow II (1737-1793)

Who was the mother of Thomas Bartow II, born in Perth Amboy, New Jersey, on 26 Jan. 1737?

My great great great great grandfather (5x GG) Thomas Bartow II was born on 26 January 1737² in Perth Amboy, New Jersey, the son of Thomas Bartow I (1709-1782) and an unknown mother. Thomas Bartow II married Sarah Benezet (1747-1818)³ on 23 June 1768, in Philadelphia, Pennsylvania. They had 10 children in 20 years. He died on 26 January 1793, in Philadelphia at age 56 and was buried there in the Moravian Cemetery.⁴ Thomas and Sarah were members of a Protestant denomination known as Moravians or the Unity of the Brethren, an affiliation that was important in their lives.



The portrait of Thomas Bartow II at age 23 was painted in Bethlehem, Pennsylvania in August 1760 by John Valentine Haidt, a leading Moravian painter and clergyman.⁵ The book is probably a ledger, signaling to the viewer that the subject was an accountant.

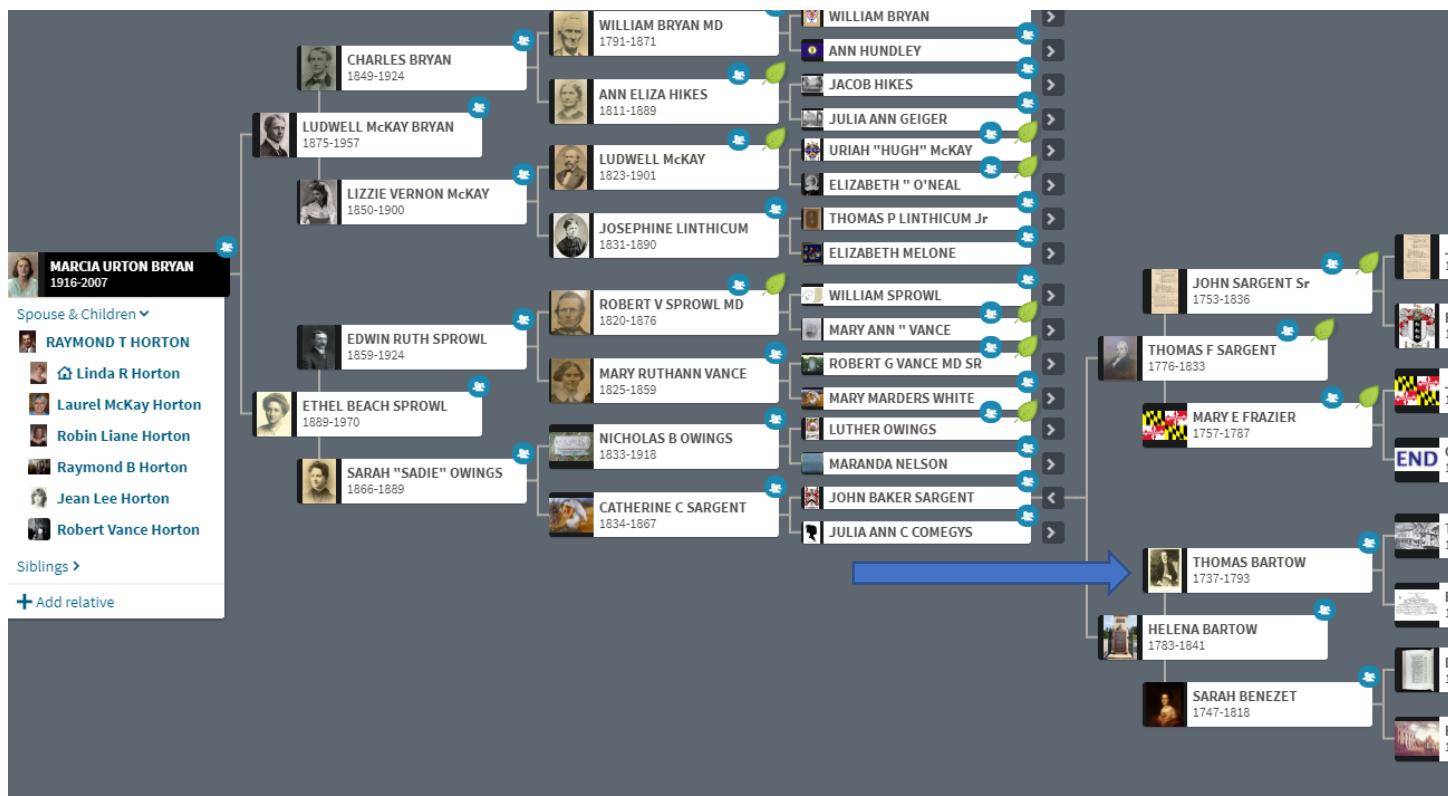
The subject has dark brown hair and amber-brown eyes. He wears a brown coat, golden cream colored waistcoat with buttons of the same material, and white shirt fastened at wrists with small red buttons. At right is a light brown book with green edged pages. Reddish brown background and a green structure ...at left below which is a brown panel.⁶

Sarah's portrait was painted by Charles W. Peale in 1772, when she was 25 and married to Thomas II. It is owned by the Woodmere Art Museum in Philadelphia.⁷ Peale was fond of painting miniatures and sometimes included images of them in his portraits.⁸ In the painting of Sarah Benezet Bartow, "we see the slender black cord that held the pendant, forming a romantic line from throat to bosom, where the little picture lies hidden." The contrast between the paintings is observable: Haidt was a self-trained folk artist, while Peale had more formal training and was known for stylish and sentimental paintings.

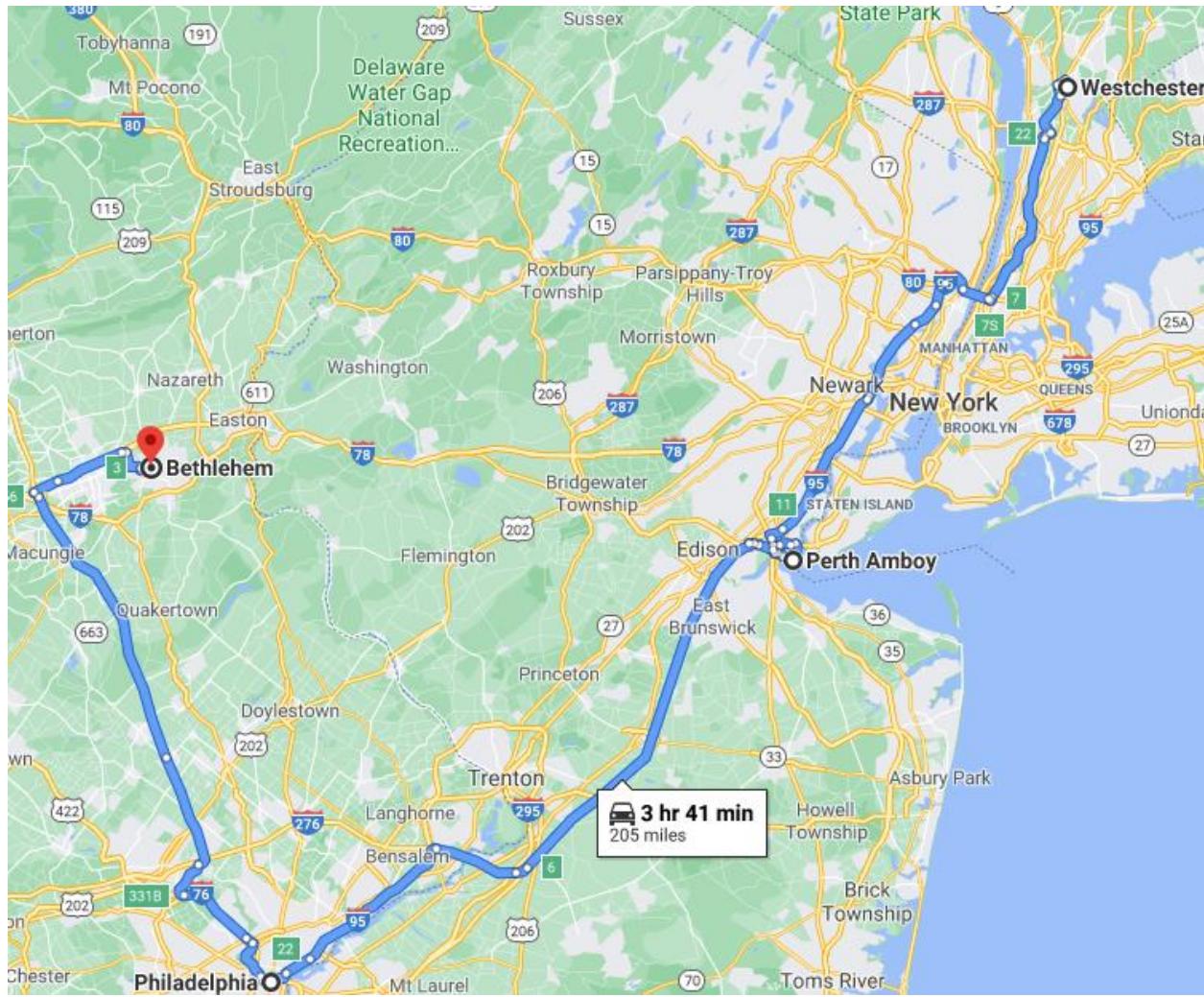
Thomas Bartow I and II on the Family Tree and on a Map

Thomas Bartow II and Sarah Benezet are maternal ancestors, great great grandparents of my mother Marcia Bryan's grandmother, Sarah Owings. They are in the branch of my family tree that might be called "the Philadelphians," ancestors who were religious seekers living in what was then our new nation's capital during the tumultuous Revolutionary era. Due to the prominence of the Bartow and Benezet families, they were well-documented, *except* as to the identity of my six times great grandmother who gave birth to Thomas Bartow II. Genealogies just skip over the fact that he, like everyone, had a mother. Here is one example:⁹

Thomas Bartow, only child of Thomas Bartow, of Perth Amboy, [was] born in Perth Amboy in 1736, and settled in Philadelphia, where he married June 30, 1768, Sarah Benezet, "a most exemplary woman of the Moravian Church" by whom he had four sons and six daughters. Mr. Bartow was a leading member of the Moravian Church, one of the Standing Committee, and "Secretary and General Accountant" of the church. Ritter, in his "History of the Moravian Church in Philadelphia,"¹⁰ mentions the very large three-story brick mansion and residence of Thomas Bartow, a very respectable merchant of his day. This house when it was erected was one of the wonders of the town, and its proprietor lived in great wealth and magnificence for the Quaker City.



Of course, any effort to identify the mother of Thomas Bartow II requires examination of the life history of his father. The map on the next page shows locations relevant to that history. In the 1700s, the principal mode of transportation would often be by boat. A trip from Perth Amboy to Philadelphia might have involved a clockwise circuit on the Atlantic Ocean, around the eastern and southern coasts of New Jersey. For transport of barges of goods, the Lehigh River, flowing through Bethlehem to Easton, and there joining the Delaware River, provided an important waterway to Trenton and Philadelphia. People also traveled the 55-miles between Bethlehem and Philadelphia on foot or horseback.



Westchester, New York is where Thomas Bartow I was born in 1709, the second child and eldest son of the Rev. John Bartow (1673-1727) and Helena Reid (1681-1759). John had migrated to Westchester in 1698 from Crediton, Devon, England, near Exeter.¹¹ The Rev. John Bartow was an Anglican clergyman who received a calling to be the first rector of St. Peter's church in Westchester and a missionary to Long Island and northern New Jersey. In Perth Amboy he met Helena, whose father was John Reid (1656-1723). Reid had been gardener at a castle in Scotland. After migrating to New Jersey for religious reasons, as he had become a Quaker and New Jersey was a haven for Scottish Quakers, his skillset was put to work when he became the surveyor-general of New Jersey colony—and acquired substantial land holdings. John and Helena married and settled in Westchester.

Perth Amboy, then East New Jersey's capital, is where Thomas I moved as a young man after inheriting land there acquired originally by his maternal grandfather, John Reid. In Perth Amboy, Thomas I became a prominent citizen, and that was where his only child Thomas II was born. The fact that Thomas II was in Philadelphia when, in July 1776, fighting broke out in Perth Amboy between British troops and colonial soldiers, meant that the older Thomas had a place to go. He fled to his son's home in Philadelphia. A few words about this curiously named city: "Amboy" derives from the word for "place resembling a bowl" in the language of the Linni Lenape tribe who once lived there and who observed the harbor's round shape. English settlers called the port town "New Perth" in honor of James Drummond, 4th Earl Perth, an early proprietor of East Jersey. By then, however, "Amboy" was well-established and eventually the two names merged, becoming a British-American hybrid.¹²

Philadelphia was only briefly a haven. Then the capital of the new United States, the city was captured by British troops in mid-1777, only a year after the arrival there of Thomas I. A few weeks before the British takeover, Thomas I joined his son, daughter-in-law Sarah, and their children in seeking safety in **Bethlehem**, 60 miles northwest of Philadelphia. There, the sixth child of Sarah and Thomas Bartow II was born.

Bethlehem is where Thomas I stayed for the rest of his life, even after his son, Sarah, and their young family returned to Philadelphia in 1779. Thomas I wrote a Will in 1779¹³ and died in Bethlehem in 1782. He was buried in a Moravian Cemetery in Bethlehem, but in a grave off to the side, and easy to spot, due to his not having been a member of the Moravian church.



The prominence of Thomas Bartow I in Perth Amboy was described in several histories. The earlier¹⁴ work has this to say, and it should be borne in mind that Thomas II was born in 1737, so the official positions held by the older Thomas spanned a period starting when the son was three (1740) and continuing to the son's adulthood (in 1765, Thomas II was 28):

Thomas Bartow was a merchant at Perth Amboy and dealt largely in real estate. He held various public offices in the Province, being one of the recruiting officers in 1740; Clerk of the Assembly, 1745-1752; Clerk in Chancery, in 1746; Register of the East Jersey Proprietors, in 1747; and in 1756 was appointed Deputy Surveyor for East Jersey, by William Alexander. He was Register so late as 1765. He lived in a house standing on the southeast corner of Market street and the Square, in Perth Amboy, and was very fond of his books, they and a manservant being his only companions. His son, Thomas Bartow, jun., born at Perth Amboy, Jan. 27, 1737, was employed in a store in Bethlehem, Penn., in 1755; he joined the Moravians there, and married Sarah, daughter of Daniel and Elizabeth (North) Benezet, June 23, 1768. He was a prominent merchant of Philadelphia many years, but at the beginning of the Revolution went to Bethlehem, where he arrived May 7, 1776, with his wife and five children, and remained there more than three years. During the troublous times of the Revolution his father took refuge with him, and died about 1780, at Bethlehem.

A later history of Perth Amboy, excerpted at right, described Thomas Bartow I as one of the “great men” of the early city:¹⁵ The history is incorrect in saying that all ten of the children of the Rev. John Bartow and Helena Reid Bartow were boys; actually, their eldest was a girl, and Thomas I was the second child and the eldest of nine sons.

The quite detailed account of the life of Thomas I provides details about his parents, his grand home, and his many official posts.

THOMAS BARTOW

One of the great men of early Perth Amboy was Thomas Bartow. He was a descendant of General Bertaut who fled from Bratagne, France, to England about the time of the massacre on St. Bartholomew's Day, A. D. 1572.

The first of the Bartow family to come to America was the Rev. John Bartow, A. M. He was born at Crediton, England in 1672. His father was Thomas Bartow, M. D. Reverend John Bartow was graduated from Christ College, Cambridge in 1692. He was inducted Vicar of Pampriford, 28 May, 1697. He accepted a call from the residents of Westchester, N. Y. and was inducted Rector of St. Peter's Church, Westchester, which he founded, 1702. In addition to service in his own parish he preached as a missionary at St. Peter's, Perth Amboy; St. Peter's, Freehold; and Christ Church, Shrewsbury. He married Helena Reid, sister of John Reid of Perth Amboy. The Rev. John Bartow owned 1,000 acres in Monmouth County. He and Mrs. Bartow were the parents of ten children, all boys. Thomas Bartow, oldest son of the Rev. John Bartow was born in Westchester, N. Y. Oct. 22, 1709 and died December 3, 1782 at Bethlehem, Pa. There is no record of when he came to Perth Amboy. He was a lawyer, and a wealthy dealer in real estate. In 1730 at the age of 21 he built one of the largest and best houses in the Capital City. It still stands at 183-185 Market Street. (See Old Houses.) In 1735 he became clerk of the Supreme Court and clerk of the Court of Chancery. In 1740 at age of 31, he became clerk of the Provincial Assembly. In 1762 he was clerk in the office of the Surveyor General. For several years he was acting Surveyor General, and in 1740 he was Commissioner of Probate. He began to buy and sell land at an early age, and acquired considerable wealth.

Yet there is no reference to a marriage, and the son is mentioned only in the context of the elder Thomas's escape from Perth Amboy: "He went to Philadelphia to live with his son Thomas, and later to Bethlehem, Pa."



Above is a photograph of the Perth Amboy, New Jersey home of Thomas Bartow I, still standing and a place of interest in historic walking tours of the city.¹⁶ This home, built in 1730, was the likely birthplace six years later of Thomas II. The house and its owner were described in an 1889 publication,¹⁷ more than a century after his death:

On the southwest corner of Market street and the square, in 1752, lived Thomas Bartow... The house stood in the midst of an attractive garden filled with the choicest fruit of that time, and [William] Dunlap [1766-1839], the art historian, who while still a very small boy was Bartow's friend and daily companion, describes his person, dwelling and garden as being equally neat. He mentions him as being, some years later, a small, thin old man with straight gray hair, pale face, plain dark-colored clothes and stockings to suit. His well polished square-toed shoes were ornamented with little silver buckles, and his white cambric stock, neatly plaited, was fastened behind with a silver clasp.

A history of Perth Amboy, written in 1856,¹⁸ indicated that the life Thomas Bartow I lived in Perth Amboy

was reclusive. The most interesting discussion of Thomas Bartow I, found in *Historic Houses of New Jersey*, includes the intriguing statement that, "Tradition says that owing to some mystery in connection with the wrong [Thomas Bartow I] had done a woman in youth he lived in strict seclusion..."¹⁹

One cannot help but wonder whether this "wrong" has something to do with the mother of Thomas II, a possibility we shall discuss after reviewing the life of the younger Thomas Bartow.

Thomas Bartow was a supporter of the colonies in their trouble with the mother country, but ill health prevented his taking an active part. As the armed conflict came nearer Mr. Bartow would not attend St. Peter's Church where the Rector was Chaplain of the British Regiment. He went to Philadelphia to live with his son Thomas, and later to Bethlehem, Pa.

Thomas Bartow died Dec. 3, 1782 and is buried in the Moravian Cemetery in Bethlehem. His grave is apart from the others because he was not of the Moravian faith and there was no Episcopal Church in Bethlehem. In his will, written at Perth Amboy, he left "to William Dunlap the sum of fifty pounds computed in Spanish dollars at eight shillings each."

Sources of information on Thomas Bartow: *WHITEHEAD, History of Perth Amboy; Board of Proprietors of East Jersey; BARTOW, REV. EVELYN A. M., Bartow Geneology, 1868; and The Bartow Family in England, 1890.* Both of these booklets are owned by Francis Pierrepont Bartow of Woodbridge, N. J., descendant of Theophilus Bartow, brother of Thomas, the subject of this brief biographical sketch.

Moravians

The Moravian faith has deep roots in Europe, originating in what today is the Czech Republic among followers of the reformer Jan Hus (1369-1415). Persecuted in their homeland, Moravians were welcomed by Count Nicholaus von Zinzendorf of Saxony (1700-1760), a wealthy ruler who revitalized the denomination and undertook mission work in many parts of the world. German became the denomination's principal language.

Zinzendorf and other adherents who arrived in America in the mid 1700s, notably Augustus Spangenberg, founded communities in Pennsylvania they named Nazareth and Bethlehem, where Thomas joined the Moravians. They also had a presence in Philadelphia starting in 1762, where Sarah joined the Moravians, before her marriage to Thomas Bartow II, and where the couple lived after their marriage.

Thomas Bartow II in Bethlehem and New York

Although we know that Thomas Bartow II was born in Perth Amboy on 26 January 1737, we do not know where he spent the first ten years of his life. Other than genealogical works cited already, saying that he was born in Perth Amboy, there are no later or more official references to his presence there. As discussed, the older Thomas Bartow was busy with official duties and real estate matters. He may have arranged for a tutor for his son in his early years, and his ample library would have assisted with home schooling. But it is unsurprising that Thomas I, apparently a widower or otherwise a single father, would eventually seek suitable boarding-school arrangements for his only child.

What is certain is that, from age eleven in 1748 until 1762 when he was 25, Thomas II lived in the Moravian settlement in Bethlehem, with a training assignment for a few years in New York City as part of learning accountancy. It is unclear why Thomas Bartow I chose the Moravians to educate his son. Perhaps they were known to provide a solid education in a firm but nurturing environment. “To implement the Moravian aim of symmetrical development through soul, mind, and body, the schools’ curricula included three broad areas of education experiences: religious activities, intellectual pursuits and vocational training.”²⁰ Parents of other faiths often sought to place their children in Moravian faith communities, especially Bethlehem, where reading, writing, arithmetic, English and German were taught as well as practical trades and, of course, religion.²¹ Notably, Moravians educated the poor as well as the rich, black as well as white, and Native American as well as youth of European descent. Moravians were leaders in educating girls and women, albeit in programs separate from those for males.

Thomas Bartow I, the son of a pioneering Anglican clergyman, was himself a follower of his father’s faith, although biographers said he ceased attending worship at St. Peter’s in Perth Amboy due to the loyalist sentiments of the rector. But his mother was a Scot who had been raised Quaker, and therefore Thomas I would have been familiar with non-conforming Protestant alternatives to the established Church of England in which he was brought up. While no evidence was found of a Moravian presence in urbane Perth Amboy, a short boat ride away was Staten Island, New York which, starting in 1742, had a colony of Moravians.²² A man as erudite and well-read as Thomas Bartow I could readily have learned about the Moravians as a group who would raise his son to be educated, pious, and industrious.

Then and now, Bethlehem has served as the headquarters of the Moravian denomination in America. There he attended school, trained to be an accountant, and joined the Moravian faith. He also spent several years working in New York City for Hendrik van Vleck (1722-1782) a businessman of Dutch descent and member of the Moravian church, who served as New York agent for the Bethlehem community.²³ Thomas II thus acquired the expertise to run the store in Bethlehem, upon his return from New York City. The Strangers’ Store, as it was called, was founded in 1753 as the main instrument both for purchasing outside goods for the community and in selling Bethlehem goods to outsiders. Profitability of the store through sound management was necessary to fund the growth of Moravian mission work.²⁴ Later Thomas relocated to Philadelphia and there established a thriving business.

We have detailed information about Thomas’s youth in Bethlehem because Moravian communities kept diaries of their activities, originally hand-written and in German. These diaries have been transcribed,



The Moravian settlement of Bethlehem served as a base for followers as they expanded their faith and mission work. (Wikimedia Commons)

translated into English and, since 2019, made accessible on the Moravian Archives' website. The first diary entry about Thomas II in Bethlehem records his arrival there on 8 June 1748 at age eleven:

June 8, we had a very blissful Sabbath today; our Choir Quarter Hour was conducted by Br. Cammerhoff. 2) In the evening a single Negro named Robert came here from Brunswick for a visit, he loves the Brethren very much and would like to be baptized. *Also there came a boy named Thomas Bartus, son of the secretary of Amboy, here on trial and is to enter the school.* ...after all preparations, our entire choir went around in Bethlehem with music and singing, finally we went up on the framework of our New House, and sang: "This House shall become, etc." with very happy and courageous hearts, and at last the *Hole in the side* remained our best spot, there we laid ourselves to rest [emphases added].²⁵

Young Thomas may have experienced culture shock if this was his first encounter with Moravians. People would have been speaking and singing in German, a language he was unlikely to have learned if he spent his boyhood in Perth Amboy. Most 11-year-olds would love the experience of marching around a town with music and singing, and then climbing to the rafters of a house still being built, even if unfamiliar with the local language. Some peculiarities of the Moravian faith, such as the devotion to "the hole in the side," may have seemed bizarre if young Thomas's earlier religious training had been in the Church of England. Later diary entries depicted Thomas II participating fully in the Moravian community's religious and cultural activities. The next diary reference to Thomas, following his arrival in 1748, involved celebration of his thirteenth birthday in 1750, and later there was mention of his sixteenth birthday in 1753. In each case, the means of celebration was a "lovefeast."²⁶

"Lovefeast" might bring to mind many risqué images, but it needs to be understood as a wholesome feature of Moravian Christianity since 1727. My short version is that a lovefeast appears to involve singing, praising the Lord, and consuming food and drink, all in the same event. Anyone whose stomach has growled during a long sermon can appreciate a religion in which refreshments during worship were provided, and a sermon was optional. Here are Moravians' explanations of the lovefeast:

Lovefeast - A service instituted by the Moravian Church in 1727. It has come to represent the New Testament agape [the Greek word for love]. In the middle of the eighteenth century it served both as a social gathering and as a happy religious service, offering the members of the Bethlehem congregation one of the few opportunities for relaxation. A Lovefeast could be observed by groups within the church fellowship...²⁷

Lovefeasts originated in the first gathering of Christians after Pentecost. The early believers met and broke bread together, thereby signifying their union and equality. These meals of the church family were associated with the celebration of the Lord's Supper, which followed them. They were called agape, from the Greek word for love, that is, for the highest type of spiritual love. The lovefeast is primarily a song service, opened with prayer. Often there is no address; the hymns in the ode, or order of service, furnish the subject matter for devotional thoughts. If many

"Hole in the Side"

The reference to "the Hole in the side" requires explanation:

Eighteenth-century Moravians were fascinated with Jesus's wounds, especially his "little side hole" (where a Roman soldier pierced him on the cross to confirm he was dead), which they described as "warm," "hot," "beautiful," "sweet," and "today still open." They wrote hymns about the side wound and created side-wound art—indeed, centered much of their devotional practice on it.

<https://artandtheology.org/2020/10/15/hidden-in-the-cleft-artful-devotion/>

visitors are present, the presiding minister often says a few words, explaining the purpose of the service, just before the congregation partakes of the bun and coffee, or whatever is served.²⁸

At right is the Single Brethren's Diary for 25 January 1750 indicating that a group referred to as the "Communion Boys" celebrated Thomas's thirteenth birthday with a lovefeast. Three years later, the diarist noted that,

Jan. 25. Communion Boys a lovefeast for Thomas Bartow's birthday.

Jan. 26. Br. Gottlieb Pezold returned from Christiansbrunn.

Trans 39, Moravian Archives, Bethlehem, PA. Translation by Grethe J. Goodwin, Courtesy of Historic Bethlehem Museums & Sites (www.historicbethlehem.org).

26. One of Boys' room had lovefeast in honor of Thom. Bartow's birthday.

The preceding year, when Thomas was 15, the Brethren's Diary stated that, on 27 March 1752, "The boy, Thomas Bartow, [was] placed with [Brother John] Brownfield to learn his work (accountant)...²⁹

Mar. 27. The boy, Thomas Bartow, placed with Br. Brownfield to learn his work (accountant) and little Joseph Müller took his place with Br. Otto in apothecary. Nelchoir Raap came from Christiansbrunn to work here a while as mason. Br. Lischer went to Philadelphia on business. Br. Huber and Br. Brownfield went to cut ice. Brn. Bezold and Joseph

This apprenticeship was short-lived, as John Brownfield died less than a month after Thomas began his apprenticeship. The diary does not record who replaced Brownfield as Thomas's mentor. On 31 August 1754,³⁰ an all-day event celebrated the young men's promotion to the men's group. Thomas was 17 years old when he became a Brethren in the Moravian Church.

During Lovefeast Br. Christ. Seidel sang a solo composed for occasion, from Choir loft. At close of Choir Lovefeast nine Big Boys were received as Single Brethren by the Brn. Nathanael, Chr. Seidel and Gottl. Hoffmann. Their names are: Heinrich Benn, Thomas Bartow, Adam Weidel, Joh. Rank, Pet. Stoz, Ben. Steiner, John Rimonds, Christ-oph Demuth and Melch. Christ.

A mysterious entry appeared in the Single Brethren's Diary for 24 August 1760:

Aug. 24. Momar Bartow, here for several days' visit from New York, returned there.

The identity of this "Momar" Bartow is unknown. "Momar" does not appear to be a word or name in German or English.³¹ It is tempting to suggest that the visitor might have been the mother ("Momma") of Thomas Bartow II. More likely, the entry contains a transcription error and should have read, "Aug. 24. Thomas Bartow, here for several days' visit from New York, returned there" especially considering the next entry mentioning Thomas, seven months later.

This diary entry dated 28 March 1761 indicated that Thomas had been in New York "for several years" and was returning to Bethlehem "again to live in the [House for Single Brethren] and to look after our store, with several people from town[, and] is to be in charge of purchasing."

Mar. 28 Thomas Bartow, having learned merchant's business with Mr. Van Vleck in New York for several years, came here again to live in Choir House, is to look after our stove with several people from town, is to be in charge of purchasing. Also brought along letters from Suriname, which contained unplea-

The return to Bethlehem of Thomas Bartow II coincided with the 2 April 1761 decision of the Bethlehem community's board of directors to replace the socialistic economy in place since its founding with a market-based economy.³² No doubt the training that Thomas received in New York City under the tutelage of Henrik Van Vleck proved useful in the transition that ensued from this decision.

A diary entry the following year, on 2 March 1762, said that a single brother from New York named John Hertlu and Henrik Van Vleck had visited Bethlehem and that the two of them, accompanied by Thomas Bartow, would travel with him to Philadelphia before the two New Yorkers returned home.³³

Mar. 1 Henr. Bonn on private business to Oley.

" 2 John Hertlu, single Brother from New York, on visit here with Henr. Van Vleck, also of New York, in company of Thom. Bartow to Philadelphia from where first two will leave for New York.

Thomas Bartow II in Philadelphia

The March 1762 diary entry appears to mark the move of Thomas Bartow II from Bethlehem to Philadelphia, where he settled, while his colleagues continued their return journey to New York. Certainly, Thomas II was in Philadelphia by 1768, when he married Sarah Benezet.

There he established a successful business. Historical publications alluded to his wealth. The source quoted on page 2 described "the very large three-story brick mansion and residence of Thomas Bartow, ...one of the wonders of the town," and said that "its proprietor lived in great wealth and magnificence for the Quaker City." The training in accountancy that Thomas II received in Bethlehem, as well as his practical business experience in New York City and Bethlehem, no doubt contributed to the young man's success in Philadelphia. It is possible also that Thomas Bartow I provided seed money for his son's business ventures in Philadelphia. The elder Thomas had benefited from inheritance of properties in Perth Amboy that had been acquired by a grandfather, so he certainly had first-hand knowledge of how helpful such assistance from older family members can be to a young person starting out.

The children of Thomas Bartow II and Sarah Benezet³⁴ were:

1. Elizabeth, born in Philadelphia 24 March 1769, married Johan Christian Reich, died in Bethlehem 3 April 1799; no issue.
2. Mary, born in Philadelphia 16 June 1770, married George Peter, died in Philadelphia 2 February 1848; five children.
3. Thomas Bartow III, born in Philadelphia 4 July 1771, died 13 September 1801; no issue.
4. Sarah Bartow, born in Philadelphia 1 July 1773, married William Geddes Latimer 4 Nov 1794, died in Philadelphia 25 August 1817; eight children.
5. Susanna Bartow, born in Philadelphia 10 January 1775, married Johnathan Schaeffer then John David, died 25 October 1843; one child.
6. Daniel Bartow, born in Bethlehem, died in Philadelphia 20 June 1840; no issue.
7. Ann Bartow, born in Philadelphia 14 May 1779, married Joseph D. Drinker 20 April 1795, died 1819 in Burlington, New Jersey; nine children.
8. Helena Bartow, born in Bethlehem on 22 June 1783, married the Reverend Thomas Frazier Sargent 26 June 1804, died Cincinnati, Ohio on 1 Dec 1841; 13 children, including John Baker Sargent, the author's great great grandfather.
9. John Benezet Bartow, born in Philadelphia 16 August 1787, died young in Philadelphia.
10. Benjamin Bartow, born in Philadelphia 23 April 1789, died in Philadelphia 1790.

Thomas stayed in touch with relatives in New York: "In his visits to New York, he would proceed as far as Pelham and Eastchester, to visit his cousins, John Bartow and Mrs. Reid."³⁵ Thomas's cousin, John Bartow, was the son of one of the brothers of Thomas Bartow I, namely Theophilus Bartow. "Mrs. Reid" was probably his great aunt Jean Reid (1688-1778), the wife of John Reid (1686-1777), the brother of Thomas's grandmother, Helena Reid Bartow.

While living in Philadelphia, Thomas Bartow II continued to be an active leader in the Moravian church. He was a member of the Standing Committee from 1785 until his death in 1792, serving as its secretary and accountant.³⁶ On 28 December 1786, Thomas Bartow II was one of a group of church members who were instrumental in the purchase of a lot in Philadelphia to serve as the Moravian burial ground.³⁷

It was in the Moravian church shown at right³⁸ that Thomas and Sarah Bartow and their children worshipped during their time in Philadelphia. The church had been founded in 1741 and its building completed in 1742. It was located on the southeast corner of Moravian Alley (now called Bread Street) and Race Street.³⁹ In 1819, this building was torn down and a new Moravian Church was built in its place.⁴⁰ As of 2021, the Drexel University College of Medicine currently owns the property on this corner.



The Final Days and Death of Thomas Bartow II

On 29 August 1789, Thomas Bartow II wrote a Will that was probated 1 February 1793 following his death on 26 January 1793. The settlement of his estate involved litigation that stretched over several years, including a matter that was not resolved until 1808 and that involved efforts of the estate's executors to collect money owed Thomas by a debtor in North Carolina (a location of a Moravian settlement).⁴¹ The text of Thomas's Will was printed in full in a leading Bartow genealogy:⁴²

WILL OF THOMAS BARTOW.

"In the Name of God Amen I Thomas Bartow of the City of Philadelphia Merchant being in good bodily health and of sound and disposing mind memory

and understanding praised be the Lord for the same Do hereby make my last Will and testament in manner following that is to say, FIRST I will that all my just debts and funeral expenses shall be duly paid and satisfied For which and other purposes hereinafter declared I do hereby Nominate and appoint my dear wife Sarah **Bartow**, her Father Daniel Benezet Esqr and my trusty friend Godfrey Haga of the said City Merchant Executors of this my testament. ITEM I give unto my said Wife All my household goods, furniture beds & bedding (except the Beds Bedding and Bedsteads in the use of my children which I will have considered as their peculiar property) my house and table linnen plate, china, glass pewter copper, Iron &c And all the stock of provisions and materials which shall be on hand at the time of my decease being purchased or got for the use of the family. ITEM I give to my son Daniel my wearing apparel watch and buttons. ITEM I will and devise that all my stock in trade and other moveables not hereinbefore disposed of and all my messuages Lands and Tenements in Pennsylvania and New Jersey shall from time to time be sold and disposed of by my said executors whenever they shall think it proper and most conducive to the advantage of my estate so that with respect of my lands it be done within the space of three years next after my decease. And I do hereby empower my said Executors Sarah **Bartow**, Daniel Benezet, and Godfrey Haga and the survivors and survivor of them and the executors of such survivor from time to time to contract for the sale and to grant bargain and sell all and every or any of my said lands and tenements for such price or consideration as in their discretion they shall think proper. And upon the actual receipt of the stipulated price or good and sufficient security for the payment thereof to grant convey and assure unto the purchaser thereof their heirs and assigns the lands tenements and premises so sold to them as aforesaid by such Deeds, Conveyances and Assurances in the Law as they or any of them the said purchasers or their counsel learned in the law shall reasonably advise or require. ITEM I will and devise that all and every the sum and sums of money which from time to time shall come to the hands of my said Executors or be received by them in collecting any outstanding debts by the sale of my goods, wares and Merchandizes, Lands and Tenements by the Rents and profits of my real estate and the interest and increase of my monies and other credits or by any other ways or means whatsoever shall after payment of my just debts be kept managed accounted for paid and distributed by my said Executors to and among and for my said wife and ten Children Namely—Elizabeth, Mary, Thomas, Sarah, Susanna, Daniel, Ann, Helena, John Benezet, and Benjamin or such of them as shall survive me, in even and equal portions in such manner as is hereinafter directed, that is to say the one equal share of my said wife of all monies principal and interest actually received to be paid to her from time to time on Demand And the Equal share of all my children to be let at interest or laid out in the purchase of some good Bank Stock And that the yearly interest of the one equal share of my said son Thomas **Bartow** shall be paid to him yearly until he shall arrive at the age of Thirty five years. And the principal with all the increase thereof when he shall arrive at the

aforesaid age of thirty five years. And that the interest of the shares of my other children or so much thereof as shall be thought necessary shall be laid out for their maintenance and liberal education and the rest of the same interest be added to and consolidated with the principal of their respective shares and to be paid to them when they successively shall arrive at the age of twenty-one years. And when any of my said children shall die in his or her minority, without issue, I will and devise that the share or shares of him or her or them so dying shall accrue to and be divided between my surviving children in equal parts and to be paid to them at the same time when their primitive shares are. At the first carving of my estate is to be paid to each of them respectively agreeably to the directions herein before given touching the same, that is to say to my said son Thomas when he shall arrive at the age of thirty-five years and to my other children when they successively shall arrive at the age of twenty-one years. PROVIDED always and I do hereby will and devise that the specific Legacies hereinbefore given to my said wife and her part in all my real and personal estate equal to the part of any of my children is given to her in lieu and full satisfaction of her dower and all other claims and demands she may have or claim in and to all my real and personal estate whatsoever and wheresoever and not otherwise. LASTLY I do hereby revoke all former wills and testaments by me heretofore made and published, declaring this to be my last will and testament only. In witness whereof I have hereunto set my hand and seal the twenty-ninth day of August, in the year of our Lord one thousand seven hundred and eighty-nine.

(Signed) " THOMAS BARTOW." [SEAL]

Witnesses: Norton Pryor, Frederick Boller, John Jordan.

The will was probated, Philadelphia, February 1, 1793.*

The story of the last days and the death of Thomas Bartow II was the subject of a letter⁴³ written in 1793 by his daughter, Sarah (1773-1817). She was the third of the ten children of Thomas II and his wife Sarah Benezet Bartow. In 1794, she married William Geddes Latimer (1771-1810).

My dear Friend and the Friend of my dear Father.

You have doubtless by this Time heard of Our dear Papa's infinite gain and our irreparable Loss. Yes on the 26th of January, being His Birth Day, his happy Spirit was called to those Blissful Regions, where Joys unceasing flow without alloy and has left us behind to struggle a little longer in this miserable World—

It were a thing impossible not to mourn for the Loss we have sustained, but when I consider the Pain and Trouble we undergo in this wretched Existence and on the contrary the infinite Happiness that the Lord has promised to his Children, when He says "I go to prepare a Place for You," I can no longer murmur nor repine, but must say, Blessed be the Name of the Lord!

You as his particular friend will probable wish to have some Account communicated to you concerning his Sickness which I will endeavor to give You—regularity You must not expect from a female Pen and I trust Your Goodness will excuse any Errors.

Our dear Parent had been undisposed a long time—that Pain, which he had in his Thumb, two Year ago, the Doctor says, was the gout and ought to have been left to take its own Course—but as our dear Papa did not know what it was and thought it too trifling to apply to a Physician, he every morning had cold Water pump't on it and frequently bathed with Vinegar, which drove the Gout into his Blood and occasioned those cold Limbs and swelling in his Ancles—Tho' he went but once into the Water at the Sea Shore yet it seems as if that had drove the Disorder into his left Side, for it was after his Return from thence that we first perceived a Lameness in his left Foot and Hand—In the beginning of August I went with him to Lancaster, Lititz, Reading and round to Bethlehem—whenever he stept into the Chair if he happened to put his left Foot first: he always fell and so in getting out—he then had an Impression that he should not live long for during the Journey his chief Conversation was about dying—Once in particular he said "Sally I am Sure I shall not live two Year longer." I replied "O Papa You should not think so." He answered "I fell that my whole Constitution is undergoing a Change which it is impossible for me to recover"—He would frequently say "Sally I think this is the last Journey we shall go together"—When at Lititz my sister Reich and Molly (who spent the Summer with Sister Reich) remarked how very poorly Papa appeared—after he had retired to his [Lodging] I related to them all that Papa had said—we could not contain Ourselves, but cryed and lamented as if our dear Parent were already dead—

When we came home he went into the Store as usual as he was always cheerful and complained only of a Weakness in his left Side, our fears were quite subsided—About the middle of October he went to Reading with Mr. Dundas of that Place—he returned with a violent Pain in his Head, which never left him until within three Days of his Death. He told us that when he came in the Evening to the Tavern, he was in a free perspiration, he pulled off his Boots, and put on cold Slippers, he afterwards found they were damp. Soon after he had a violent Chill, and next the Headache—all the Disorder must then have settled in his Head for the swelling in his ankles disappeared and nothing among the Variety of things that were applied to the Soles of his feet, could ever after bring them to perspire. About the middle of December his Appetite failed him, we thought that a Change of Air might be of Service to him. Accordingly I went with him to Uncle Benezet's in Jersey ten miles from Cape May—but he only grew worse and it was with Difficulty that we returned—for he was so weak and the Pain in his Head so violent, that every jolt affected Him.

The Evening we came home, he had a fainting fit as we were all crying round him, he said to Mama "O my dear you should not weep" time and chance happeneth to all Men"

New Years day he was first confined to his Chamber and it was but a few Days before, that he consented to have a Physician, merely to satisfy Us.

When I saw the resignation with which my dear Papa bore Sickness and met Death, the Words of Dr. Young seemed to be verified when he says.

The Chamber where the good Man meets his fate.

*To priviledg'd beyond the common walk
Of Virtuous Life, quite in the Verge of Heav'n.*

A friend that came to see him when he was ill said, "I hope soon to see You better" to which he replied "The Lord's Will be done"—He would often repeat Verses and Texts of Scripture with the greatest Devotion. That Verse in particular "How Sweet dost Thou appear to me, with thy five gaping Wounds," during his whole sickness we never heard him once repine—his countenance always wore a Smile, and when we asked him how he did, he would often to please Us say "a little better"—The 18 January he desired to have the Watch Word read, it was "I will gird the weak with Strength," upon which he said, Yes, I experience it—For one Week, he grew so much better that he could walk about the Room without any support. Our hopes were greatly raised—Papa himself believed he would recover, for he said to a Friend "I have been very ill, I thought the Days of my Pilgrimage were drawing to a close, but it seems as if the Lord would spare me a little longer, His Will Be Done"—the next day he was worse and continued to grow weaker and weaker—he was perfectly sensible that his Dissolution was approaching and several Mornings gave Us to understand that he thought that Day would be his Last—he always spoke in an indirect manner for he found it hurt us too much when he spoke plain. The last Day that [Thomas's five year old son] John was taken up to see him, John said "Papa how does You do? He replied "I am very sick. You see my Child the Sun rises and then it must set"—our aching Hearts understood the meaning alas, too well, tho' the poor Child did not. To a Lady he said, "Never before this Sickness did I so sensibly feel the Comfort of an Assurance of my Salvation, and His Name shall be called Jesus for he is the Saviour of the People"—The last Words he said were "I long to go," which was fourteen hours before his Departure—

O may I be enabled to follow his Precepts and to walk in his foot Steps! And may I one day be counted worthy to meet him there where his Presence can't increase my Bliss—

Sarah Bartow

Thomas Bartow II died on 26 January 1793 and was buried in the Moravian Cemetery in Philadelphia. Sarah, his widow, lived another 25 years but moved from the grand house that Thomas had built into a smaller dwelling.

Unknown Mother of Thomas Bartow II

It would seem that the identity of the wife or other partner of such a prominent citizen as Thomas Bartow I would be known, yet biographical accounts omit mention of her name. As noted earlier, a book entitled *Historic Houses of New Jersey* comes closest to offering a clue:

Tradition says that owing to some mystery in connection with the wrong [Thomas Bartow I] had done a woman in youth he lived in strict seclusion...⁴⁴

There are at least four theories concerning the mother of Thomas Bartow II.

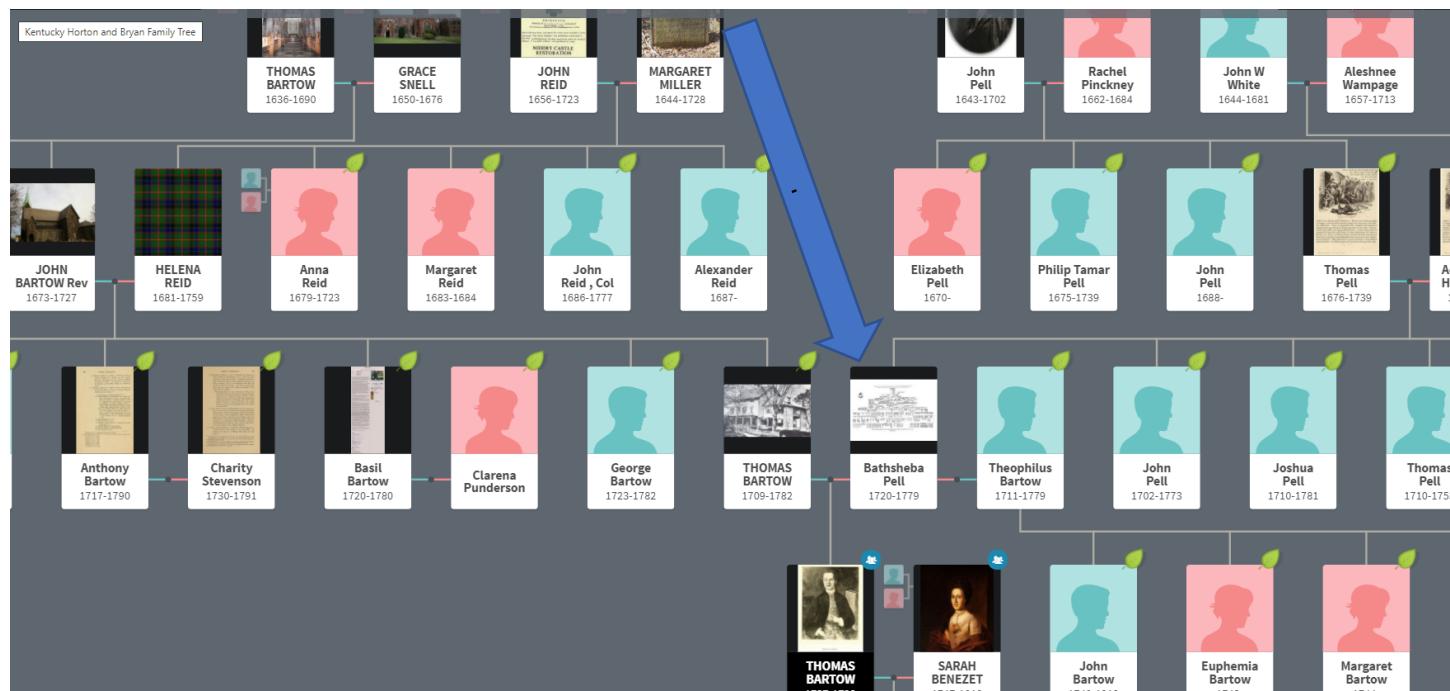
1. **The Ann Hook theory:** Several trees on Ancestry.com show "Ann Hook" as the wife of Thomas I. This information is unsourced. It happens that the name "Ann Hook," spelled as "Anhooke," was an alias of the Native American man, Wampage, who murdered Anne Hutchinson in Westchester County. Anne Hutchinson was "a prophet, spiritual adviser, mother of fifteen, and

important participant in a fierce religious controversy that shook the infant Massachusetts Bay Colony from 1636 to 1638" and resulted in her banishment from Massachusetts and resettlement in New Netherland, the Dutch colony comprising much of today's New York City. Wampage's tribe had a custom of a warrior taking the name of a notable person personally killed, so Wampage's alias, Anhooke, was a direct reference to his killing of Anne Hutchinson.⁴⁵ Adding to the confusion, Anne Hutchinson's home was located at a place called "Anne's Hoeck." That location, now known as Pelham Neck due to its association with the Pell family, is near New Rochelle, New York. As discussed below, the Pell family intermarried with the Bartows.

To the extent anyone believes that the mother of Thomas Bartow II was a Native American, I would respond that the image of Thomas Bartow II on the first page does not appear to be that of a man who is half Native American.

2. **The Bathsheba Pell theory.** Another theory is that the mother of Thomas Bartow, II was Bathsheba Pell, and that this birth took place prior to her marriage to Thomas Bartow I's brother Theophilus. The marriage of Theophilus Bartow and Bathsheba Pell was one of several marriages between the Bartow family and the Pell family, as evidenced by a historical home in Westchester County known as the Bartow-Pell mansion.⁴⁶

For a time, the theory that Bathsheba was the mother of Thomas Bartow II was posted on my family tree on Ancestry.com, the Kentucky Horton and Bryan Family Tree, as shown below, marked as speculative:⁴⁷ The reasoning behind this speculation was that several Ancestry trees which showed Ann Hook as a wife of Thomas Bartow I, and the mother of Thomas, II, also showed Bathsheba as a second wife. My posting of Bathsheba Pell as not only a wife of Thomas Bartow I but also as the mother of Thomas II was preposterous, intended only to elicit information from other family history researchers. Not wanting to perpetrate a fraud, however, I have deleted from my tree the speculation that Bathsheba Pell was the mother of Thomas II. The likelihood that Theophilus Bartow would have been interested in marrying Bathsheba Pell if she had already had a child with his brother Thomas is vanishingly small.



Before we leave behind the theory of Bathsheba Pell as the mother of Thomas Bartow II, I should mention two things. First, every genealogy I have seen stated that Bathsheba's mother was a Native American named Altje Beek, the granddaughter of the Wampage who killed Anne

Hutchinson. As to the mother of Bathsheba Pell, some family history researchers give as alternative first names Antje, Aeltie, Aaltje, Anna, and Anne and as alternative last names Beek, Hook, Van der Beek, Beck, Wampage, Ninham, and White. So, here we have once again a woman named “Ann Hook” as a variant of Altje Beek, not as a wife of Thomas Bartow I and mother of his son, but rather as the mother of his sister-in-law. If Bathsheba Pell’s mother was named Altje Beek aka “Ann Hook,” it seems very unlikely that the mother of Thomas Bartow II was also a woman named Ann Hook. (And Altje Beek Pell was too old to have been the mother of Thomas Bartow II.) Second, the Will of Thomas Bartow I includes many bequests for Bathsheba Pell Bartow and her children before leaving the residue of his estate to his son Thomas II, who is named as executor. See the Appendix to this document, at pages 17-18.

3. **The theory that the baby’s mother was someone that Thomas I would not or could not marry.** The third theory, and more likely than the first two, was that Thomas Bartow II was illegitimate. Perhaps Thomas Bartow I took advantage of a servant girl or got involved with a married woman whose husband was away. If the girl was single, perhaps Thomas I did not marry her because she was of a social class or an ethnicity or a religion that made him unwilling to marry her. Although Thomas I from many accounts did not mind being considered eccentric, as a young government official on his way up in the world, he may have had a public image to uphold. Even if Thomas II was born out of wedlock, the older Thomas may have been willing to give his son his name,⁴⁸ while placing him at age 11 in Bethlehem, far away from Perth Amboy, so the son was not around when approaching adolescence.
4. **A wife who died young, perhaps in or after childbirth.** For a variety of reasons, a marriage record recording the union of Thomas Bartow I and a wife may not have survived to the present day. Over the years, many courthouses burned and their records with them. Other records repositories may have flooded, particularly in a port city such as Perth Amboy, a part of North America that is subject to hurricane damage. Interestingly, Thomas I was actually in charge of government records in Perth Amboy, so if anyone wanted a record destroyed, he was the one who could have done it. He may have been apprehensive about the pending arrival of British troops and, just before he left, he may have destroyed or taken with him to Pennsylvania records that could be used against the colonies’ cause. For example, the British troops may have been interested in identifying young men who could be conscripted into service in the royal army. Just knowing the identity of family members could facilitate kidnappings and extortion attempts. In sum, records disappear for a wide range of issues, including disposal by careless guardians unaware of their value. All ideas put forth in this paragraph are speculative, yet plausible.

It is worth reiterating the intriguing statement in the book, *Historic Houses of New Jersey*:

“Tradition says that owing to some mystery in connection with the wrong [Thomas Bartow I] had done a woman in youth he lived in strict seclusion...”⁴⁹

It is possible that Thomas met, fell in love with, wooed, and married a young woman who died giving birth to his namesake son. Thomas I may have been bereft after the death of his love and may have felt guilty that his marrying the woman and getting her with child resulted in her death.

Under this theory, “the wrong he had done a woman in his youth” may mean the wrong of causing the death of a young woman in the prime of life, by the act of loving and wanting her.

We may never know the identity of the mother of Thomas Bartow, II. There may be additional resources the Moravian Archives that could identify the mother of Thomas Bartow II, since he was a prominent

Moravian. On 12 March 2018 I visited the Moravian Archives in Bethlehem, finding several documents—treasures, really—about Bartow ancestors who were members of this denomination. Most notably, I found and transcribed the letter by Sarah Bartow, daughter of Thomas Bartow II, describing his piety and last days. I include the daughter's letter as evidence that this ancestor, while distant, is worthy of the attention given him. In addition, there may also be archives and other resources in New Jersey. It may be necessary to hire a genealogist with relevant expertise, local presence, or both. This story would be helpful to future researchers, in any case.

Alas, no resource found to date has helped answer the question most on my mind: the identity of the mother of Thomas Bartow II.

Appendix: Will of Thomas Bartow I, 12 May 1779⁵⁰

WILL OF THOMAS BARTOW.

" In the Name of God. Amen. I, Thomas Bartow, of the City of Perth Amboy, in New Jersey, being weak in body, but of sound mind and memory, resigning myself to the mercy of the Almighty, which I humbly implore in the name of our Lord Jesus Christ the Mediator, do make this my last will and testament. Imprimis, I order that my funeral charges and what debts I may owe at the time of my decease be paid. Item, I give my wearing apparel, linnen and woolen, to Theophilus Bartow, son of my brother Theophilus. Item, I give to Euphame White, daughter of my said brother, a sett of curtains, being the only white curtains I have. Item, I give to her sister, Margaret Pell, my two silver tablespoons, six teaspoons, and a tea tongs, with tea chests and canisters. Item, I give to my brother John my watch and cane, and to Anthony my silver buckles, and to Basil a gold ring of the value of a guinea. Item, I give to Bathsheba, the widow of my brother Theophilus, my riding chair and harness, in case she has not got one, and if she has, then to which of her children she shall think proper. Item, all my household goods, furniture, utensils and other things which I left at John Toans, in South Amboy, and a desk at Thomas Potter's, on the seashore, I give and bequeath to the daughters of my brother Theophilus, to be divided among them in such manner and proportions as their mother shall think fit, in case she be living, and if not, then equally. Item, I give and bequeath the sum of one hundred pounds in Spanish mill'd dollars, at eight shillings each, or money of equal value, to be paid into the hands of my niece, Theodosia Prevost, for the use of her children, but if she should die before me, then, to the use of her said children equally, to such responsible person as may have the care of them. Item, I give and bequeath to all the daughters of my brother Theophilus, and to his son Theophilus, the sum of fifty pounds money aforesaid to each of them, and if any of them shall be dead before me, then the legacy of the deceased shall be paid to the children of such deceased, if any, or to the next of kin, if no children according to law. Item, I give and bequeath what shall be due to me on the bond for one hundred pounds from Thomas Bartow, son of brother Anthony, to my said brother, to be disposed of as he shall see fit, but if he should die before me, then I give fifty pounds thereof to

* New Jersey Archives, vol. viii. part 2, p. 172.

† Ibid., vol. xvi. p. 89.

his daughter, Hannah Tucker, and the remainder thereof to the said Thomas Bartow. Item, I give to my friend, William Burnet, a gold ring for remembrance, of the value of a guinea. Item, all the rest and residue of my estate, both real and personal, I give and bequeath to my son, Thomas Bartow, of the city of Philadelphia, merchant, to be and remain to him, his heirs and assigns forever, and I do appoint him sole executor of this my last will and testament.

"In witness whereof I have wrote this with my own hand and sign, seal and publish the same in due form of law as my last will and testament this twelfth day of May in the year of our Lord one thousand seven hundred and seventy nine.

(Signed) "THOMAS BARTOW." [SEAL]

Witnesses: Henry Van Vleck, Christⁿ Lewis Benzie, and Henry Van Vleck, Jr.

"SUPPLEMENT TO MY WILL.

"I give and bequeath to William Dunlap, son of Samuel Dunlap, of Perth Amboy, in case he should remain in this Country and should have occasion of it, of which my son is to judge, the sum of fifty pounds, computed in Spanish dollars at eight shillings each, towards placing of him to a merchant or such other calling as his parents or guardians may think fit. Item, if Robert Fitzharding, who served his time with me, should come to this Country, I desire my executor to pay him the sum of thirty pounds, in such proportions as he may think fit, in current money, at eight shillings a dollar."

¹ The number 250 is the Ahnentafel number for Thomas Bartow II. This number was derived as follows: a list of Ahnentafel numbers that I prepared years ago goes back only to great great (3x great) grandparents. On that list, the Ahnentafel number of my 3x great grandfather John Baker Sargent is 62. His father's number then is 124 (Thomas Frazier Sargent), and that of his mother, Helena Bartow, is 125. The Ahnentafel number of Helena's father Thomas Bartow II is 250. The Ahnentafel number of his father Thomas Bartow I is 500, and the mystery woman who was the mother of the younger Thomas Bartow is 501.

² The date of birth of Thomas Bartow II was provided by his daughter Sarah in her memoir on pages 12-14. Moravian Archives, Bethlehem, Pennsylvania MC Phila I 223.3 Lebenslaufe (Memoirs). She wrote to a friend that her father died on his birthday, 26 January. That date also was given in this article in Collections of the New Jersey Historical Society-Volume 9 (1916), at page 26:

THOMAS BARTOW, 1st and 2d.

Thomas Bartow was the eldest son of Rev. John Bartow, the first rector of St. Peter's church, Westchester, New York, his mother being a Miss Reid, probably a sister of John Reid, of Perth Amboy. His parents were married in 1706. His grandfather was Gen. Bertaut, a French Protestant, who fled from France to England in 1685. Thomas Bartow was a merchant at Perth Amboy, and dealt largely in real estate. He held various public offices in the Province, being one of the recruiting officers in 1740; Clerk of the Assembly, 1745-1752; Clerk in Chancery, in 1746; Register of the East Jersey Proprietors, in 1747; and in 1756 was appointed Deputy Surveyor for East Jersey, by William Alexander. He was Register so late as 1765. He lived in a house standing on the southeast corner of Market street and the Square, in Perth Amboy, and was very fond of his books, they and a manservant being his only companions.

His son, Thomas Bartow, jun., born at Perth Amboy, Jan. 27, 1737, was employed in a store in Bethlehem, Penn., in 1755; he joined the Moravians there, and married Sarah, daughter of Daniel and Elizabeth (North) Benezet, June 23, 1768. He was a prominent merchant of Philadelphia many years, but at the beginning of the Revolution went to Bethlehem, where he arrived May 7, 1776, with his wife and five children, and remained there more than three years. During the troublous times of the Revolution his father took refuge with him, and died about 1780, at Bethlehem. Thomas Bartow, jun., d. Jan. 26, 1793.—*Whitehead's Perth Amboy*, 138; *N. J. Archives*, passim; *Pa. Mag.*, 12: 388.

<https://www.google.com/books/edition/Collections/JzEUAAAAYAAJ?hl=en&gbpv=1&dq=His+son,+Thomas+Bartow,+jun.,+born+at+Perth+Amboy,+Jan.+27,+1737,+was+employed+in+a+store+in+Bethlehem,+Penn.,+in+1755%3B+he+joined+the+Moravians+there&pg=PA26&printsec=frontcover> [accessed 21 April 2021]. In Sinclair's *A New Jersey Biographical Index*, the birthdate is given simply as 1737. Sinclair, Donald Arleigh. Baltimore, MD: Clearfield, 2002 (NJBioInd 1). Some genealogies such as the one quoted on page 2 stated incorrectly that Thomas Bartow II was born in 1736. See also *Colonial Families of the United States and Genealogical records of George Small, Philip Albright, Johann Daniel Dünckel, William Geddes Latimer, Thomas Bartow, John Reid, Daniel Benezet, Jean Crommelin, Joel Richardson*. Philadelphia: J.B. Lippincott Co., 1905 [hereinafter Small Genealogy], at page 179.

³ Sarah's grandparents were Huguenots who had immigrated in 1731 and joined the Moravian Society soon thereafter. Sarah's grandfather, Jean Etienne (John Stephen) Benezet (1683-1750) entertained von Zinzendorf when the count first arrived in Pennsylvania. Engel, Katharine Carte, *Religion and Profit: Moravians in Early America*, University of Pennsylvania Press, Inc., Philadelphia (2009), at 64. Sarah's father, Daniel Benezet (1724-1797), a Philadelphia businessman, was baptized in the Moravian faith. However, his marriage to Elizabeth North (1720-1797) took place in 1745 in Christ Church of Philadelphia, an Anglican church and, after their deaths, they were buried in its cemetery, section P, Plot XXXIII, in 1797.

<https://www.findagrave.com/memorial/11324627/bene>. In 1766, when Daniel and Elizabeth Benezet were middle-aged, they affiliated with the Moravian church in Philadelphia. Membership Catalog of Moravian Church 24-30 Jan 1766. MC Phila I 527. Accessed at Moravian Archives by Linda Horton on 12 Mar 2018. Daniel's brother Anthony Benezet, a famous abolitionist, also was Moravian, *id.*, until he married a Quaker and adopted her faith. Abolitionists opposed slavery. For a reference to Anthony Benezet as a Quaker, see, *e.g.*, *The Methodists and Revolutionary America, 1760-1800: The Shaping of an Evangelical Culture*, by Dee E. Andrews, © 2000 by Princeton University Press, Princeton, NJ 08540, at 46. Elizabeth North Benezet (1720-97), our six times great grandmother, was the second cousin of Deborah Read, Benjamin Franklin's common-law wife. This in-law relationship, coupled with Benjamin's social relationships with Benezet family members, is believed to have persuaded Benjamin to move from tolerance for slavery to abolitionist beliefs. Jackson, Maurice, *Let This Voice be Heard: Anthony Benezet, Father of American Abolitionism*. University of Pennsylvania: 2010, at 113.

⁴ Sources for 26 January 1793 as the date of death of Thomas Bartow II are the memoir, on pages 12-14 of this document, of his daughter, Sarah. See also the following from *History of the Moravian church in Philadelphia, from its foundation in 1749 to the present time*. Ritter, Abraham, 1795-1881. Philadelphia: Hayes & Zell, 1857 [hereinafter Ritter], at 166. Yellow fever was prevalent in Philadelphia in 1793, the year in which Thomas died.

Thomas Bartow, born in Perth Amboy, New Jersey. Departed January 26th, 1793; aged 56 years.

Scharf, John Thomas, and Westcott, Thompson. History of Philadelphia 1609-1884, Vol. II, L.L. Everts and Co., Philadelphia: 1884.

https://www.google.com/books/edition/History_of_Philadelphia_1609_1884/YsI4AQAAQAAJ?hl=en&gbpv=1&dq=the+original+moravian+church+of+philadelphia+built+1742&pg=PA1323&printsec=frontcover (accessed 5 May 2021).

⁵ https://en.wikipedia.org/wiki/John_Valentine_Haidt

⁶ According to Ritter, "The straight, unlapeled, dark-brown coat, the broad-brimmed, low-crowned hat, the knee-buckled small-clothes, the broad, round-toed shoes were consistent characteristics of the Moravian brother...."

The description was from the document shown below, prepared for the database of the Frick Library.

https://digitalcollections.frick.org/digico/?_ga=2.237115328.1779811470.1619182798-1133111111.1619182798

<https://arcade.nyarc.org/search~S6?Xbartow&searchscope=6&SORT=DZ/Xbartow&searchscope=6&SORT=DZ&extended=0&SUBKEY=bartow/1%2C40%2C40%2CB/frameset&FF=Xbartow&searchscope=6&SORT=DZ&6%2C6%2C>

121-7
B

DATE: (a) August 1760, in Bethlehem, Pennsylvania.

ENGRAVINGS:

REPRODUCTIONS: *TR, FARL 38407.

EXHIBITIONS:

COLLECTIONS: (a) James W. Latimer, York, Pennsylvania; bequeathed to his wife, Anne H. Latimer, (a and b), granddaughter of the subject; (a) Estate of Anne H. Latimer, (Mrs. James W. Latimer), York, Pa.

DESCRIPTION: (b) The subject has dark brown hair and amber-brown eyes. He wears a brown coat, golden cream colored waistcoat with buttons of the same material, and white shirt fastened at wrists with small red buttons. At right is a light brown book with green edged pages. Reddish brown background and a green structure (wall (?), building (?)) at left below which is a brown panel.
(c) Thomas Bartow (1736 - January 26, 1793), born at Perth Amboy, New Jersey, became a prosperous Philadelphia business man. His mansion was one of the finest in the city. He married on June 30, 1768, Sarah Beneset (February 23, 1747 - July 14, 1818), the daughter of Daniel Beneset (d) (December 26, 1723 - April 24, 1797) (c) a merchant, alderman and justice of Philadelphia. Her mother was Elizabeth North (d. April 25, 1797). The marriage of Thomas Bartow and Sarah Beneset united two distinguished Huguenot families. He died in Philadelphia.
(a) "A portrait of Thomas Bartow, painted in Bethlehem, Pennsylvania, in August, 1760, by Val Heidt, owned by the estate of J.W. Latimer, of York." (Samuel Small, Jr. 'Genealogical Records,' Philadelphia, 1905, p.179). Robert C. Latimer (son of Anne H. Latimer) does not know on what authority the above statement was made.
(b) The artist, Val Heidt, is the same as John Valentine Haidt (1700-1780) represented in the Frick Art Reference Library files.

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(a) Miss Emilie F. Latimer, daughter of Mrs. Anne H. Latimer, September 22, 1948 (MR); Robert C. Latimer, letters dated January 27, and February 26, 1949.
(b) FARL (MR), September 22, 1948.
(c) Sellers, "Portraits and Miniatures by Charles Willson Peale," 1952, p.28 (25).

⁷ <https://woodmereartmuseum.org/explore-online/collection/sarah-benezet-bartow> The painting is also listed in a Smithsonian database at https://npg.si.edu/object/npg_PA400022 “Charles Willson Peale was one of the most important American artists of the eighteenth and early nineteenth centuries. He helped found the first art academies in the United States and forged a uniquely American style of painting.”
<https://woodmereartmuseum.org/explore-online/collection/artist/charles-willson-peale>

⁸ Sellers, Charles Coleman, Portraits and Miniatures by Charles Willson Peale, *Transactions of the American Philosophical Society*, Vol. 42, No. 1 (1952), pp. 1-369, at 8. https://www.jstor.org/stable/1005692?read-now=1&refreqid=excelsior%3A330119233e9f27cfc00a62e226522fc0&seq=10#page_scan_tab_contents

BARTOW, MRS. THOMAS.

25, 52. Sarah, daughter of Daniel Benezet (1723-1797), merchant, alderman and justice of Philadelphia, was born Feb. 23, 1747. She married, June 30, 1768, Thomas Bartow, in a union of two distinguished Huguenot families. He, born at Perth Amboy, N. J., 1736, became a prosperous Philadelphia businessman, his mansion one of the finest in the city. He died there, Jan. 26, 1793. Mrs. Bartow died, July 14, 1818.

Her portrait was painted during Peale's Philadelphia visit in the summer of 1772, and at the same time as that of her younger sister, Mary [39, 51]. Both are signed with the same added flourish. The two pictures are also very similarly posed, Mrs. Bartow's, however, being matronly and dignified, the flowers at her bosom, rose and rosebuds, delicately representing, as was Peale's wont, her motherhood, while Mary's portrait is wholly that of a gay young maiden.

Signed, lower left: “Chas. Wn. Peale/Pinx. 1772. Canvas,

30 x 25. Half length.

Dark hair dressed with pearls and brought down over left shoulder. Dark eyes. Pearl necklace. Very pale lilac-pink dress, with red diamond-shaped buttons set in gold.

Pink rose, rosebuds and small white flowers at bosom.
Russet silk scarf. Background very dark green.

Estate of Anne H. Latimer, York, Penna. (Desc.)

Id. 28. Below is Charles Willson Peale's 1772 painting, described above, of Sarah's younger sister, Mary (1755-1808), also a Moravian and then unmarried. Is her simple necklace awaiting a locket with the image of a future love? The portrait is in the Pennsylvania Museum of Art, Philadelphia, Pennsylvania.



<http://www.philamuseum.org/collections/permanent/58809.html> Mary Benezet was married twice, the first time to a Joseph Wood, whom she married a year after the portrait was painted and with whom she had one son, and the second time to a noted Methodist clergyman, the Rev. Joseph Pilmore. Like John Wesley, Pilmore studied Moravian practices. Pilmore hosted the first Methodist lovefeast at the Historic St George's Methodist Church in Philadelphia, https://www.thearda.com/timeline/persons/person_78.asp, where his portrait is on display.

<https://www.tiki-toki.com/timeline/entry/1533671/Historic-St.-Georges-United-Methodist-Church/>

<http://philawalk.org/paul> The Moravian Church had a significant impact on John Wesley and the practices of the Moravian Church. https://en.wikipedia.org/wiki/Moravian_Church_in_North_America (accessed 5 May 2021).
<https://www.umnews.org/en/news/a-little-known-big-influence-on-john-wesley> (accessed 5 May 2021).

⁹ *Bartow Genealogy: Containing Every One of the Name of Bartow Descended from Doctor Thomas Bartow who was Living at Crediton in England, A.D. 1672 with References to the Books where Any of the Name is Mentioned, Volume 1.* https://archive.org/details/bartowgenealogyc00bart_0, by Evelyn Bartow, 1878, 53-54. [hereinafter Bartow Genealogy]. Another leading source is Small Genealogy, *supra*, note 2.

¹⁰ Ritter, Robinson, Martha K. "Moravians," in *The Encyclopedia of Greater Philadelphia*.

<https://philadelphiaencyclopedia.org/archive/moravians/> [accessed 20 April 2021]. Reichel, Levin Theodore, "The Early History of the Church of the United Brethren, (Unitas Fratrum) Commonly Called Moravians, in North America, A.D. 1734-1748," *Transactions of the Moravian Historical Society*, Vol. 3 (1888), pp. 1-241 (239 pages).

<https://www.jstor.org/stable/41179576> https://www.jstor.org/stable/41179576?seq=1#metadata_info_tab_contents

¹¹ John Bartow's great great grandfather Peter Bertaut, a Huguenot, migrated from Brittany after the 1572 Massacre of St. Bartholomew.

¹² Wikipedia, Perth Amboy. https://en.wikipedia.org/wiki/Perth_Amboy,_New_Jersey

¹³ See the Appendix to this document at pages 17-18 for the Will of Thomas Bartow, reprinted from Small Genealogy, *supra* note 2, at 178-179.

¹⁴ See note 2 above. The various biographical sketches of Thomas Bartow I varied in the descriptions of when he served in various posts in colonial Perth Amboy. For example, Whitehead stated that Thomas I was, "in 1735, Clerk of the Supreme and Chancery Courts; in 1741, of the Assembly; in 1762, of the Surveyor-General's office, and, during the absence in England of Wm. Alexander, Surveyor-General for some years subsequent to 1756, he acted as Surveyor-General of the Eastern Division [and that in] 1740 he also held the appointment of Commissioner of Probate...." Whitehead, William A. *Contributions to the Early History of Perth Amboy*.

"Contributions to the early history of Perth Amboy and adjoining country: with sketches of men and events in New Jersey during the provincial era," New York: D. Appleton and Co, 1856 [hereinafter Whitehead's Perth Amboy], at 138-140.

¹⁵ McGinnis, William Carroll, *History of Perth Amboy, New Jersey, 1651-1958*. Perth Amboy, N.J.: American Publishing Co., 1951-1962. Chapter 1, page 1.

¹⁶ <https://www.mycentraljersey.com/story/news/local/new-jersey/jersey-history/2018/06/28/walking-guide-perth-amboys-colonial-revolutionary-war-history/735404002/>

¹⁷ "The story of an old farm; or Life in New Jersey in the eighteenth century," by Andrew D. Mellick II, 1889, at 209. https://archive.org/stream/storyofoldfarmor00mellic/storyofoldfarmor00mellic_djvu.txt William Dunlap (1766-1839) was the first historian of American art as well as a historian and critic of the American theater.

https://en.wikipedia.org/wiki/William_Dunlap He also was active as a painter and playwright.

<https://www.nga.gov/collection/artist-info.5521.html>

¹⁸ Whitehead's Perth Amboy, at 138-140; N. J. Archives, *passim*; Pa. Mag., 12: 388. The following appears on pages 138-140 under a heading, "THOMAS BARTOW:"

In the house standing on the south-west corner of Market street and the Square... resided, prior to the Revolution, an old and solitary man, who, by feebleness and rheumatic affections, was prevented from any active participation in the proceedings of the colonists, although their cause had been by him warmly espoused. Consequently, when collision with the mother country could no longer be avoided — when the storm of war burst upon the country, and the fair fields of New Jersey were about to become the possession of British troops — he left his home, and sought, with a son in Philadelphia, that shelter and [page 139] protection of which his declining years stood so much in need.¹¹⁴

This lone individual was Thomas Bartow, and, as he was unconnected with any of the political events of the day, whether general or local in their nature — the only individual of the name, with one exception, whose residence in the ancient Capital has come to my knowledge, and one with the events of whose life I have but a slight acquaintance — the introduction of his name with any particular notice in these pages would hardly be looked far. But the recollection of youthful exploits, and of the scenes which were their theatre, — remembering with a gratification which time will not lessen, the delight which in my boyhood I ever found in the house I have referred to, — I was induced first to inquire after, and inquiry has led me to esteem, the amiable, quiet old gentleman, who, seventy years ago, was the proprietor and occupier of the premises,¹¹⁵ He was the grandson of General Bertaut, a French Protestant, who fled from France to England in 1685; his father being the Rev. John Bartow, the first Rector of St. Peter's Church, Westchester, New York, and his mother, a Miss Read, or Reid, a Scotch lady, who had a brother residing in New Jersey.¹¹⁶ He was their eldest son.

Mr. Bartow had no other inmates of his mansion than his housekeeper and a male assistant. The only companion for whose society he appeared to look was the late William Dunlap, to whom reference has several times been made — then a child from six to ten years of age — and to him the old man laid open the stores of his own mind, while he kindly directed the opening faculties of the boy in his first essays for the acquirement of knowledge." Thus," says Mr. Dunlap, in a letter to the author, " commenced my acquaintance with [page 140] Homer in his English dress, with Pope, with Milton, with Troy, Greece, and Rome. I learned to love books and pictures, and my love for them has continued." With a just estimation of the benefits he in this way derived from his communion with the recluse, the author of the "History of the American Theatre," and of the "Arts of Design," has introduced Mr. Bartow's name into those works, with an acknowledgment of his indebtedness, creditable alike to pupil and preceptor.

Thomas Bartow was a small, thin man, whose pale and time-worn countenance was rendered highly impressive by long, gray locks, which, divided from his forehead to the crown of his head, hung down on either side " in comely guise." Rheumatism had affected his walk, age had enfeebled his frame, and these, with mildness of expression and demeanor, his hoary head, and neatness of person, for which he was remarkable, made him strikingly venerable in appearance. His books were the principal source of his amusement, and, apparently, his only company, excepting the youthful visitor who has been named. With him the neighboring villages were occasionally visited in a one-horse chaise in summer,¹¹⁷ and a sleigh in winter, and these excursions were the extent of the old man's travelling. His property had been accumulated through a long series of years by speculation in land, and by the employment of his pen in different clerkships: having been, in 1735, Clerk of the Supreme and Chancery Courts; in 1741, of the Assembly; in 1762, of the Surveyor-General's office, and, during the absence in England of Wm. Alexander, Surveyor- General for some years subsequent to 1756, he acted as Surveyor-General of the Eastern Division. In 1740 he also held the appointment of Commissioner of Probate with John Bartow — presumed to have been a brother.

His son — with whom Mr. Bartow took refuge from the tur- [page 141] bulence of the times — married a daughter of Anthony Benezet, He was a Moravian by religious profession, and it is probable

that Mr. Bartow was himself a dissenter from the established church; for, although his Bible was read at home, he attended not the ministrations of "Parson Preston" in public. He owned no slaves, which in those days, when all the menial offices were filled by negroes, was a singular circumstance, and his was the only dwelling in Amboy where a black face was not to be seen.

Here leave we this worthy old man, in doubt as to his subsequent career, save that he died at Bethlehem, Pa., about 1780, never having revisited his peaceful residence in Amboy. [Footnotes 114-116 from original follow.]

114 Such was the emigration into New Jersey from New York on account of the expected invasion of the British in 1776, that the Provincial Congress, doubting the cause, passed an ordinance to repress it, obliging those capable of bearing arms to return to the defence of places threatened with an attack, unless authorized to remove by the Committees.

115 Mr. Bartow built the house.

116 They were married in 1705.

<https://archive.org/details/contributionsto00whit> [accessed 21 Apr 2021].

¹⁹ "The Bartow House--Perth Amboy: Where the art historian William Dunlap did his first drawings," in *Historic Houses of New Jersey*, by W. Jay Mills, 1902. <http://www.getnj.com/historichouses/bartow.shtml> Edited by GET NJ © 2002.

²⁰ Haller, Mabel, "Early Moravian Education in Pennsylvania," in *Transactions of the Moravian Historical Society* Vol 15 (1953), at 215. https://www.jstor.org/stable/pdf/41179327.pdf?seq=1#metadata_info_tab_contents

²¹ Id at 52, 177. The Moravians were, however, concerned that children conceived and raised elsewhere may not fit into the Moravian community. Erbe, Hellmuth, "Bethlehem, Pa.: A Communistic Herrnhut Colony of the 18th Century" (1929), in *Publications of the German Foreign Institute of Stuttgart, Cultural Historical Series*/Volume 24, published by Commission of the Scientific Council of Privy Counsellor Professor Dr. Walter Goetz et al. Engl. Translation by Elisabeth Bahnsen: *Eine kommunistische Herrnhuter Kolonie des 18 Jahrhunderts*, 1959, 190 pp <https://www.moravianchurcharchives.org/research/translations/> (hereinafter Erbe), at 41.

²² Reincke, Abraham, and Reichel, William C. "A Register of Members of the Moravian Church, and of Persons Attached to Said Church in this Country and Abroad, between 1727 and 1754," *Transactions of the Moravian Historical Society*, Vol. 1, No. 7/9 (1873) (hereinafter Reincke and Reichel), at 420-421.

https://www.jstor.org/stable/41179549?seq=1#metadata_info_tab_contents

²³ Hendrik Van Vleck (1722-1785), a merchant, was born in New York of a Dutch Reformed family. He joined the Brethren in 1748 and became their New York City agent. Reincke and Reichel, at 422. See also https://www.findagrave.com/memorial/68523068/henry-van_vleck He and his sons were witnesses of the Will of Thomas Bartow I.

²⁴ Wikipedia, Moravian Church in North America, https://en.wikipedia.org/wiki/Moravian_Church_in_North_America (accessed 5 May 2021).

²⁵ <https://www.moravianchurcharchives.org/wp-content/uploads/2019/02/Trans-34.pdf>

June 8

We had a very blissful Sabbath today, our Choir Quarter Hour was conducted by Br. Cammerhoff. 2) In the evening a single Negro named Robert came here from Brunswick for a visit, he loves the Brethren very much and would like to be baptized. Also there came a boy named Thomas Bartus, son of the secretary of Amboy, here on trial and is to enter the school. Alexander Felix a single chap from New York also came here to visit his acquaintances after all preparations our entire choir went around in Bethlehem with music and singing, finally we went up on the framework of our New House, and sang: "This House shall become, etc." with very happy and courageous hearts, and at last the Hole in the side remained our best spot. there we laid ourselves to rest.

²⁶ In 1750, the date on which the thirteenth birthday of Thomas II was celebrated was 25 January while in 1753 his sixteenth birthday was celebrated on his actual birthday, 26 January. Then, as now, birthdays were not always celebrated on the precise anniversary of one's birth. Because Thomas was at the time of his sixteenth birthday apprenticed to an Accountant, he may have participated in a festival four days later, described in the excerpt below, in honor of "The Big Boys and Youths approaching manhood."

<https://www.moravianchurcharchives.org/wp-content/uploads/2019/02/Trans-39.pdf>

30. The Big Boys and Youths approaching manhood had their Festival. Early at usual time they were awakened by music, then went to congregational morning prayer in

ans 39, Moravian Archives, Bethlehem, PA. Translation by Grethe J. Goodwin, Courtesy of Historic Bethlehem Museums & Sites (www.historicbethlehem.org)

p.

Church Chapel, where they sat on front benches with their Overseers. Morning Prayer was conducted by Brother Mathews Hehl. Early after 8 o'clock the Christiansbrunn boys arrived with their Overseers. The entire Choir, consisting of 31 members, were individually interviewed by Brother Christ. Seidel, after which he also conducted their classes.

In the evening at the usual meal time they had their lovefeast in Brother Gottlieb Pezold's room which had been simply yet gracefully decorated with green branches, with here and there an appropriate verse. Above the bench of the Workers there were three green wreaths, a verse fastened inside each one. Lovefeast honored by presence of Brethren Töltzschig and Mathews, who spoke with each boy there. After the lovefeast Brother Mathews conducted their Choir 1/4 hour. Finally they closed this day with their Choir Evening Prayer, conducted by Brother Christ. Seidel. After which they went to bed.

²⁷ http://bdhp.moravian.edu/addl_resources/glossary.html

²⁸ <https://www.moravian.org/2018/11/the-lovefeast/>

²⁹ Single Brethren's Diary, 2 December 1751-5 June 1752.

<https://www.moravianchurcharchives.org/wp-content/uploads/2019/02/Trans-39.pdf>

John Brownfield was born in 1714 in Greenwich, England and died in Bethlehem on 23 April 1752. Brownfield accompanied General Oglethorpe from London to Georgia colony and from there migrated in 1745 with other Moravians to Bethlehem.

http://moravianlives.org/scripto/?scripto_action=transcribe&scripto_doc_id=10020&scripto_doc_page_id=20198
http://bdhp.moravian.edu/community_records/register/deaths/brownfield/brownfield.html

³⁰ The ceremony celebrating the promotion of Thomas and his peers to Brethren status is described in great detail in the Single Brethren's Diary, as excerpted below. 1 January -31 December 1754, at 14.
<https://www.moravianchurcharchives.org/wp-content/uploads/2019/02/Trans-39.pdf>

p.14

SINGLE BRETHREN'S DL
JANUARY 1ST - DECEMBER 31ST. 1754

Aug. 31 Single Brethren of Christiansbrunn arrived, were brought in by
(Contd.) Brn.Eberhardt and Jac Losch and received with the music of trembones
from Single Brethren's House and welcomed.
After they had rested a little all the Brethren met in our Chapel.
Br.Christian S. sang a hymn of blessing and joy for us for the day.
We fell on our knees, Br.Seidel continuing to sing. When we stood
up he wished us a blessed day, then showed us where our Choir Meetings
would occur today, in proper order. Thereupon Br.Nathanael interviewed
the Gnadenhütten Single Brethren and Br.Christ.Seidel those Big Boys
who would be received into Single Brethren's Choir today. At noon,
during Sabbath Agape (Lovefeast) of Congregation, Br.Mattheus sang an
Aria solo congratulating Choir on its Festival. Then Br.Joseph spoke
on today's text. After the Lovefeast Br.Joseph conducted Glasses for
the entire Choir in Single Brethren's House. In afternoon towards
five o'clock, trembones played for our Choir 1/2 hour in Church Chapel,
and for first time in Bethlehem with a Choir of trembones, which sounded
all over the entire congregation. Br.Joseph announced that Savior had
appointed Br.Nathanael as Choir Disciple on our Choir Festival Day, and
sang for him, also said that on such a blessed day he did not feel
inclined to do much speaking, more for meditation. Then followed quite
a dissertation on what was to be Brethren's attitude towards Savior.
By 6 o'clock trembones played for our Choir Lovefeast. Guests were
Br.Mattheus, Father Nitschmann and the Brn.Lawatsch, Schrepp, Bechtal
and Behner.
During Lovefeast Br.Christ.Seidel sang a solo composed for occasion,
from Choir loft. At close of Choir Lovefeast nine Big Boys were
received as Single Brethren by the Brn.Nathanael, Chr.Seidel and
Gottl.Hoffmann. Their names are: Heinrich Benn, Thomas Bartow,
Adam Weidel, Joh.Rank, Pet.Stez, Ren.Steiner, John Edmonds, Christ-
oph Demuth and Melch.Christ.
At half-past seven the Liturgy for Single Brethren was conducted in
Church Chapel by Br.Nathanael with the Te Logen. Then towards 9
o'clock we went to the church service held by Br.Mattheus; the
Evening Blessing was given out at the same time.
After all the church services we had a blessed Foot-washing (Pedi-
lavium) in our house. Before that Brn.Nathanael and Chr.Seidel gave
absolution to the Brethren by laying on of hands, and consecrated for
their future walk in grace.
After this Acta Br.Christ.Seidel announced that Brethren were now
washed by blood of Jesus. We were clean, should blissfully go to
sleep.

³¹ 24 Aug 1760, Single Brethren's Diary. <https://www.moravianchurcharchives.org/wp-content/uploads/2019/02/Trans-39.pdf>

³² Erbe, at 124-125.

³³ Single Brethren's Diary 1762 1 Jan-5 April. 28 March 1761; Single Brethren's Diary Single Brethren's' Diary 1762 1 Jan-5 April, at page 2, 2 March 1762.
<https://www.moravianchurcharchives.org/wp-content/uploads/2019/02/Trans-39.pdf>

³⁴ Bartow Genealogy, at 20.

³⁵ Bartow Genealogy, at 53 - 54

³⁶ Ritter at 163.

³⁷ Ritter at 47.

³⁸ Quoted in History of Philadelphia,

https://www.google.com/books/edition/History_of_Philadelphia_1609_1884/YsI4AQAAQAAJ?hl=en&gbpv=1&dq=the+original+moravian+church+of+philadelphia+built+1742&pg=PA1323&printsec=frontcover (accessed 5 May 2021). Lithograph by Herline & Hensel, Philadelphia.
<https://digital.librarycompany.org/islandora/object/digitool%3A64306>

³⁹ Ritter at 234.

⁴⁰ Scharf, John Thomas, and Westcott, Thompson. History of Philadelphia 1609-1884, Vol. II, L.L. Everts and Co., Philadelphia: 1884, at 1328.

https://www.google.com/books/edition/History_of_Philadelphia_1609_1884/YsI4AQAAQAAJ?hl=en&gbpv=1&dq=the+original+moravian+church+of+philadelphia+built+1742&pg=PA1323&printsec=frontcover (accessed 5 May 2021).

⁴¹ *Stevelie v Read*, 2 Wash. 274: 1808 (opinion by Bushrod Washington, Associate Justice of the Supreme Court of the United States and a nephew of George Washington).

https://www.google.com/books/edition/The_Federal_Cases/K9ZGAQAAQAAJ?q=Thomas+Bartow&gbpv=1&bq=Thomas+Bartow#f=false

⁴² Small Genealogy, *supra* note 2, at 179-181. Plainly, Thomas had concerns about the maturity of his son, Thomas III. The Will provided that this son not be given his share of the estate until age 35. The other children received their shares at age 21. Not much is known about Thomas III other than the fact he died at age 30 and was buried in Bethlehem. Cause of death is unknown.

⁴³ Moravian Archives, Bethlehem, Pennsylvania MC Phila I 223.3 Lebenslaufe (Memoirs), transcribed by Linda Horton on 12 Mar 2018.

⁴⁴ "The Bartow House--Perth Amboy: Where the art historian William Dunlap did his first drawings," in Historic Houses of New Jersey, by W. Jay Mills, 1902. Edited by GET NJ, © 2002.
<http://www.getnj.com/historichouses/bartow.shtml>

⁴⁵ <https://en.wikipedia.org/wiki/Wampage>

⁴⁶ The complex history of the property is recounted at <https://www.bartowpellmansionmuseum.org/about/history/>

⁴⁷ <https://www.ancestry.com/family-tree/tree/31832383/family?cfpid=18131913357>

⁴⁸ A well-known example of a prominent citizen of Revolutionary America having a child out of wedlock involved the inimitable Benjamin Franklin. The provincial governor of New Jersey from 1763-1776 was William Franklin (1730-1814), Benjamin's out-of-wedlock son. Benjamin Franklin acknowledged and raised his son, without ever disclosing the identity of the boy's mother. Benjamin even arranged the gubernatorial appointment for his son, where William—based in Perth Amboy—no doubt was acquainted with prominent local officials such

as Thomas Bartow I. Later Benjamin and his son vehemently disagreed on the question of independence for the American colonies. Although an Anglophile, Benjamin had become a supporter of independence. William Franklin, a loyalist through and through, relocated to Britain after the Revolutionary War where he died and was buried. The point of this long diversionary discussion is to point out that, in the colonial period, it was not unheard of for a prominent citizen such as Benjamin Franklin to father and acknowledge a child born out of wedlock, and give the child his name, without marrying the child's mother. Thomas Bartow I may likewise have fathered a son out-of-wedlock, acknowledged the child, granted the use of his surname, and supported him.

⁴⁹ "The Bartow House--Perth Amboy: Where the art historian William Dunlap did his first drawings," in *Historic Houses of New Jersey*, by W. Jay Mills, 1902. <http://www.getnj.com/historichouses/bartow.shtml> Edited by GET NJ © 2002.

⁵⁰ Clearly Thomas I was close to his nieces, also including Theodosia Bartow Prevost, who later married Aaron Burr. <https://www.womenhistoryblog.com/2011/01/theodosia-prevost-burr.html> The ill-fated romance of Theodosia and Aaron Burr—and Burr's affection for their daughter Theodosia Burr—was immortalized in two songs in the hit musical, *Hamilton!*, by Lin Manuel Miranda. The songs are "Wait for it" <https://www.youtube.com/watch?v=pqGGmfDZsWU> and "Dear Theodosia." https://www.youtube.com/watch?v=GgxPJRN_LVI