

Quakerism in Friedrichstadt

THIS subject was presented in the *Journal* for 1947 (xxxix, 49-53) by Anna Corder. She based her summary on the Friedrichstadt minute books in the Library at Friends House. I have never seen these books but if they are, as I suppose, in Dutch script they would be of little meaning to me. William I. Hull had included Friedrichstadt in his monumental study of Dutch Quakerism, since the city and the Quaker community on the Eider were prevailingly Dutch. Dr. Hull's study was subsequently reworked for publication in monographs: but he died before the monograph on Western Germany could be prepared and published. His original summary on Friedrichstadt and on a few of the members there survives in manuscript at Swarthmore College. His sources were the information in meeting records and personal correspondence and in the accounts of those who visited the city. A brief chapter on Friedrichstadt was included by Wilhelm Hubben, *Die Quäker in der deutschen Vergangenheit* (1929, pp. 102-105), and quite recently Anna Corder has retold the story in *Friends Intelligencer* for Fifth Month 12, 1951.

The purpose of the present notice is to call attention to some material already in print which should be consulted and included before a definitive account is undertaken. It apparently was not known to any of the three writers that I have mentioned.

1. In 1905 Dr. Peter Thomsen, a church historian and teacher at Dresden, published a transcript or summary of some documents that he had received from his grandfather of the same name (1807-87).¹ The manuscript, which had lost some leaves, contained a copy of sundry Quaker records in Latin or Dutch which were printed verbatim. The record of births and deaths is arranged by families. This list is so fundamental that it may well be presented again

¹ "Die Quäkergemeinde in Friedrichstadt" in *Schriften des Vereins für Schleswig-Holsteinische Kirchengeschichte*, II. Reihe, III. Band. 4. Heft (Kiel, 1905), 435-465.

here. Many details in the list are omitted and no effort has been made to regularize spelling.

- I. Jacob Jacobs (d. 1677).
- II. Abram Jans (d. 1679) m. 1668 Martje (d. 1674).
- III. Jacob Giesberts (d. 1691).
- IV. Jacob Cornelissen (d. 1679) m. 1679 Janneke Andreis (d. 1680).
- V. Hans Brunss m. 1675 Catharina Dreyerin.
- VI. Hendrick Siemens (d. 1679).
- VII. Paul Pauls m. 1678 Mary Teyler (d. 1697), (widow of I.).
- VIII. Willem Pauls (d. 1708).
- IX. Siemon Warner of London, m. 1694 Anna Jacobs (daughter of III).
- X. Grietje Harlops.
- XI. Goske Detleffs m. Liesbet Jacobs.
- XII. Michel Wittenbergs.
- XIII. Philip Philips de Veer from Danzig (d. 1713) m. 1692 Maria Paulsen (d. 1725).
- XIV. Jan Haegen (d. 1712) m. 1697 Grietje Hendricks (daughter of VI).
- XV. Jeronymus Hagen (d. 1713) m. 1699 Giertje Hendricks (daughter of VI).
- XVI. Giesbert Outerloo (d. 1727) m. 1701 Eliesbet Dell of Uxbridge, England.
- XVII. Jan Siemens' son Jacob Jans.
- XVIII. Cornels de Veer.
- XIX. Christoffer Volckmann m. 1715 Margret Hinners.
- XX. Jan van Kamp m. 1705 Judith, daughter of Christian Mahl.
- XXI. Eggert Folckmann (d. 1708) m. 1707 Elsche Berents (daughter of XXII).
- XXII. Berent Classen (d. 1716) m. Liesbet Berens (d. 1722).
- XXIII. Jürgen Dieckmann, from Bremen.
- XXIV. Lieder Dallderp, from Bremen (d. 1713) m. 1705 Seyke, daughter of Willem Jans.
- XXV. Henrick Stacklet, from near Lübeck (d. 1715).

Included, beside the usual data, are various other matters, like marriage certificates with names of witnesses. Other documents follow, some Quaker and some from the

officials evidently in connection with the persecution of Friends. Records of the slow reduction of the Quaker group by death, defection or emigration are given.

The learned Dr. Thomsen supplied notes to this truncated document identifying some of the persons who are otherwise known in church history and he compiled from various sources an investigation of the history of the group. An excursus listed the bibliography known to him on German Quakerism in general. In an appendix he copied from Fox's *Journal* the account of his visit to Friedrichstadt, and his letter about persecution of Quakers there to the Duke of Holstein.

2. The following year the same author published some supplementary material,¹ this time from governmental sources. These include: a list of references to the Quakers from the Police records in an alphabetically arranged analysis for the first century of the city's history in a manuscript in the University Library at Kiel. The extracts under Quakerism are given in order from 1673-1728.

There are also printed in full various complaints against the Quakers by the local clergy or citizens addressed to the Duke of Holstein or to the King of Denmark. They date from 1673 to 1708 and came from the Royal Prussian State Archives in Schleswig or the Archives of the General Superintendency of Holstein. In the local Royal Library, Professor Thomsen found a printed Order of banishment against sectaries and fanatics dated in 1711, which he believed was also directed against the Quakers. Some additional bibliographical references were given.

3. In 1919 Dr. Harry Schmidt in the second part of his publication of the selection of the Police Protocols of Friedrichstadt, printed under the rubric Quaker (Quäcker) the same collection of extracts which is mentioned under 2.² He had access to alternative manuscripts and provides an improved text.

¹ "Nochmals die Quäkergemeinde in Friedrichstadt," *loc. cit.*, IV. Band, 1. Heft (Kiel, 1906), 49-60.

² *Quellen und Forschungen zur Geschichte Schleswig-Holsteins* (published by Gesellschaft für Schleswig-Holsteinische Geschichte, vol. VII. (Leipzig, 1919), pp. 80-82. Cf. VI, pp. 298, 313.

Combining these materials with the Quaker sources will provide a fascinating task. Of great importance is the list of Quaker families given in summary above. The first two persons named (I and II) are the authors of a controversial Dutch pamphlet in reply to L. Hendricks Eppenhof.¹ Simeon Warner (IX) took his wife back to London, where they lived in St. Magdalen's Parish, Bermondsey, Southwark. The London and Middlesex Friends records supply the birth dates and names of their numerous children. A few of the other names (III, XIII, XVI) reappear in the accounts of English visitors to the city, and also Jacob Hagen (father of XIV and XV). Wouter Outerloo (father of XVI) and Hendrick Simons (VI) are mentioned in Friends' records in connection with the building of the meeting house. When in 1715 Thomas Story refers to the seven widows among the Friends there whose husbands had died in an epidemic some time before, one can pretty well identify them from the necrology of these records, as also the marriage that he mentions (XIX). Non-Quaker features of his and Fox's accounts of visits, like the latter's mention of the statue of Rantzau and of the Jews he met in Friedrichstadt, can be identified from such local sources.

Though these details are all to be worked out, the resulting picture will not prove very different from what our Quaker historians have suggested. Dr. Schmidt, already mentioned, who had access to all these materials, sums up the Quaker story in a popular booklet for the tercentenary of the city's founding as follows :

All their good sides do, however, not protect them from the zeal of the Lutheran clergy. Frederick Fabricius, reputedly a mild man, pastor of the local Lutheran community, did everything to drive them away from Friedrichstadt where they had been residents for many years, as the church records show. But let us have him speak for himself. In the Lutheran Church minutes of 1673 Fabricius has made the following entry : " Soon after that, in the month of August, the ' Quäcker ' began to conduct themselves so arrogantly in this place that they made a woman perform (or appear) to demonstrate disrespect to the holy office of ministry. She, in

¹ Joseph Smith, *Bibliotheca Anti-Quakeriana*, 1873, p. 168.

the presence of people flocking to her, preached publicly before all nations of this town and in that way attracted some people. But since the pastor of the Lutheran community learned of this, he travelled to the court on August 4 with a petition listing these fitting measures . . . receiving thereupon immediately an order to the mayor and council to remove without delay the Quakers and their followers. . .” Duke Christian Albrecht decreed at once to the magistrate that the Quakers had to leave the city. The police records of the 8th report the receiving of the order. On the 13th the magistrate presents a petition on behalf of the Quakers for extending the date. The Duke yields and permits the Quakers to stay on for the winter season. But even then the order expelling them was not executed. For in 1678 it is said that they have built and dedicated a church in Friedrichstadt, and in 1680 they are accused of “having given offence.” In 1695, at the Convocation at the Court for Duke Frederick IV, successor of Christian Albrecht, they promised their loyalty in writing to the Duke. In 1706 they received, like the Jews, the permission to practice their religion freely. In 1728 they transferred the property of the meeting house to the London community which had loaned them the money for the buying of the house. The last mention of the Quakers in literary sources occurs in 1770. Without doubt they owe their continued residence to the Remonstrant magistrate who again and again intervened and delayed the matter.¹

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¹ Harry Schmidt, *Bilder aus der Geschichte der Stadt Friedrichstadt a.d. Eider*, Friedrichstadt, 1921, pp. 28 f.