



DEAR MEMBERS AND FRIENDS:

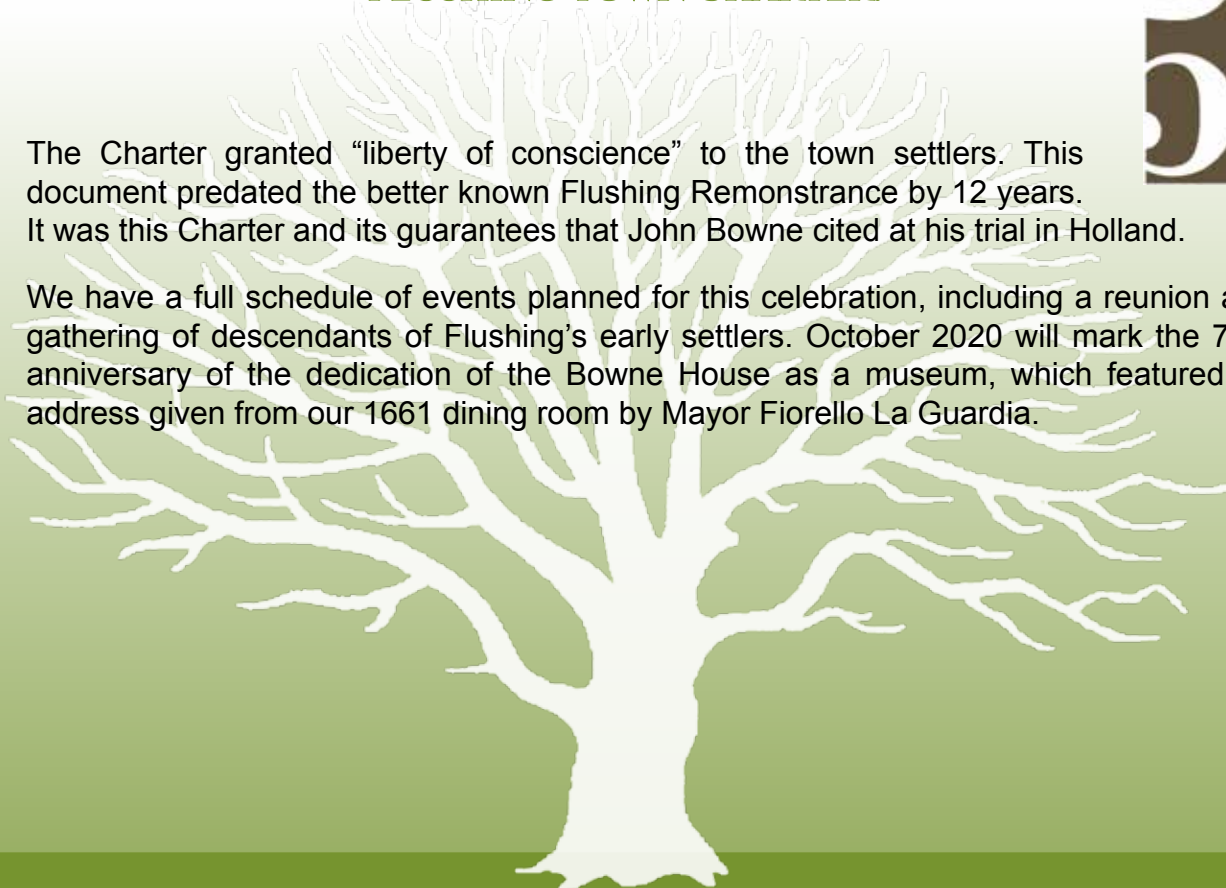
We wanted to let you know about a very special celebration
we're planning for 2020.

**LIBERTY 2020 FESTIVITIES
WILL COMMEMORATE
THE 375TH ANNIVERSARY OF THE 1645
FLUSHING TOWN CHARTER.**



The Charter granted “liberty of conscience” to the town settlers. This document predated the better known Flushing Remonstrance by 12 years. It was this Charter and its guarantees that John Bowne cited at his trial in Holland.

We have a full schedule of events planned for this celebration, including a reunion and gathering of descendants of Flushing’s early settlers. October 2020 will mark the 75th anniversary of the dedication of the Bowne House as a museum, which featured an address given from our 1661 dining room by Mayor Fiorello La Guardia.



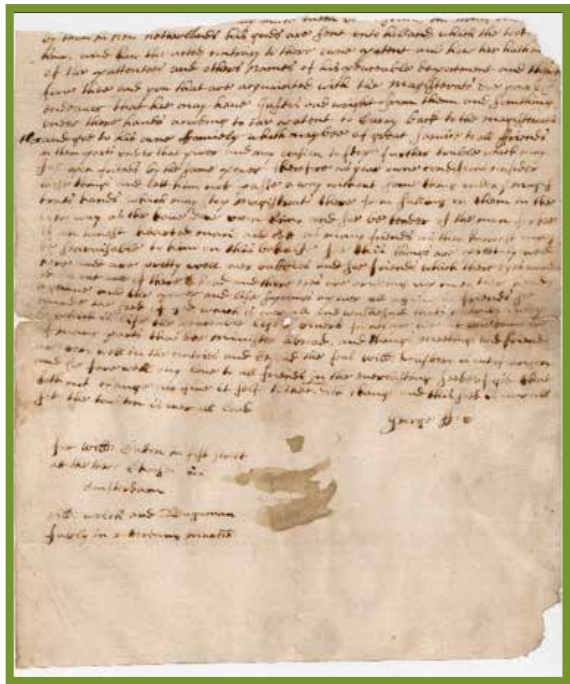
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GEORGE FOX ON JOHN BOWNE AND THE FLUSHING CHARTER

By Charlotte Jackson, Archival Consultant to the Bowne House

2018-2019 has been a banner year for the Bowne House Archives. Through the generosity of the Documentary Heritage Program of the New York State Archives, we received funding to catalog our rich collection of Colonial-era and 19th century manuscripts. We also mounted an exhibit at the Flushing Public Library — the most trafficked library branch in the country — entitled “I Sett My Hand and Seale: 350 Years of the Bowne House Archives.” As a microcosm of Bowne and New York history, this exhibit featured many documents never before seen by the public. As an outgrowth of these two projects, our growing team of researchers have embarked on a program of transcription and primary source research that almost daily deepens our understanding of the Bowne and Parsons stories and the larger context of their times. For instance, we discovered a letter John Bowne sent to his wife Hannah whilst jailed in New Amsterdam; this overlooked missive sheds light on Hannah’s home front responsibilities during their separation. Another example is the following letter from George Fox, founder of the Quaker religion, on behalf of John Bowne in exile; Fox even mentions the Patent or Charter of Flushing, a felicitous find as we prepare to celebrate the 375th anniversary of the signing.

“...be tender of the man, for he is an honest hearted man...”



George Fox famously visited the Bowne House in 1672 during his tour of the Colonies, preaching to a crowd of hundreds under the Fox Oaks outside, before reportedly resting on the Fox Daybed within. This was Fox’s only visit to America. However, the above letter suggests that Fox first met John Bowne years before, during the latter’s banishment from New Netherland. Fox’s admonition to “be tender of the man, for he is an honest hearted man,” suggests a letter of recommendation based on personal impressions. Their encounter likely happened between the 4th and the 23rd of the second month 1663 (April in Old Style reckoning,) when Bowne’s journal records his stay in Bow Street in London “near to Ger. Roberts,” Gerard Roberts being an associate of Fox’s known for aiding Quakers in trouble.

Although sadly fragmentary, the letter shows that Fox was involved enough in Bowne’s cause that he personally wrote to William Caton, a prominent member of the small Quaker community in Amsterdam, soliciting Caton’s assistance for Bowne’s appeal to the “magistrates” of the Dutch West India Company. Quakers were constantly in and out of prison — for context, 700 were imprisoned under Richard Cromwell alone, while 1,500 Friends were freed by the King’s religious amnesty of 1672. In fact, Fox’s letter goes on to mention that another Friend, William Dewsbury, had just been released from jail. Dewsbury was a member of the so-called Valiant Sixty or “Publishers of Truth,” as the earliest Quaker leaders were known. Yet the case of this obscure



(CONT'D)

colonist, John Bowne, still captured the attention of Fox himself, foremost among equals in the Quaker faith. (Intriguingly from an archivist's perspective, the letter is not in Fox's own distinctive, crude hand; it may be Caton's own copy from the original, given the penmanship matches a Dutch-language copy of Bowne's address to the Dutch West India Company also found in our archives.)

EXCERPT FROM GEORGE FOX'S LETTER TO WILLIAM CATON

"...by them in New Netherlands his goods are sent unto Holland which they took [MS torn] him, and how they acted contrary to their own Patent and how he hath [m____] of the Patentees, and others' names, of his peaceable deportment, and therefore thee and you that are acquainted with the magistrates do your best endeavor that he may have justice and right from them, and something under their hands according [to] the Patent to carry back to the magistrates there, and go to his own family, which may be of great service to all Friends in them parts under that power, and may occasion to stop further trouble which may fall upon Friends of the same power; therefore, as your own conditions consider these things and let him not pass away without something under the magistrates' hands which may stop magistrates there from falling on them in the like way as they have done upon him; and so be tender of the man, for he is an honest hearted man: and let as many Friends as thou knowest may be serviceable to him on his behalf for this..."

"...endeavor that he may have justice and right from them, and something under their hands according to the patent..."

Perhaps more remarkable than his interest in Bowne is Fox's mention — a threefold mention — of the Patent, or Charter of Flushing. The Kieft Patent issued in 1645 for the town of Vlissingen, or Flushing, contained a most unusual provision for the time and place: it guaranteed "liberty of conscience" to the residents, "after the manner of Holland." It is believed to be the first such guarantee in the New World, one which influenced later Charters in New Netherland, such as that of Gravesend, founded barely two months after Flushing. The English settlers cited their Charter in the Flushing Remonstrance of 1657 to protest Governor Stuyvesant's ban on Quakers, while John Bowne even carried a copy into exile with him, which he presented to the Dutch West India Co.

Why would the English leader of the Quaker faith, place such emphasis on a bureaucratic document governing an obscure foreign settlement? It seems the visionary Fox grasped the implications of the case: if the Patent was upheld by the Directors, their decision would create a legal precedent preventing the persecution of Quakers in areas of New Netherland protected by such guarantees. Bowne must get "something under their hands according [to] the Patent to carry back to the magistrates there," which "may be of great service to all Friends in them parts under that Power" and "stop Magistrates there falling up them in the like way." Bowne's appeal could transform the colony (or at least Flushing) into a sanctuary for his much-persecuted people: "... as your own conditions consider these things."

William Caton (1636-1665), the recipient of Fox's letter, proves an interesting figure in his own right: a former secretary and family tutor for "Mother of Quakers" Margaret Fell, he arrived at Amsterdam in 1657, where he preached, organized Meetings throughout the Low Countries, wrote and operated a printing press, in English and later in Dutch. He participated in efforts to convert the Jews of Amsterdam, and to translate Quaker writings into Hebrew. These activities put him in contact with the budding philosopher Spinoza, among others. We know from the Journal of John Bowne that Caton did indeed accompany Bowne to his hearings and interpret for him, even escorting him aboard ship in Rotterdam afterward. Bowne refers to him as "Dear Will Caton" or "Dear w:c:" and corresponds with him on his return voyage. On the other hand, Caton does not mention Bowne at all in his own Journal for the period. Perhaps he did not share Fox's outlook on the importance of the Patent or legal precedent; perhaps by the time he penned his memoirs, the fall of New Netherland had rendered the matter moot in his eyes.

Ironically, although he won his case, Bowne never did get an order from the magistrates to carry home. However, he did not need one; the Directors rebuked Stuyvesant in a letter: "... although we heartily desire, that these and other sectarians remained away from there...we doubt very much, whether we can proceed against them rigorously without diminishing the population and stopping immigration." In another ironic turn, New Netherland fell to the English within a year of Bowne's return to Flushing. However, yet a final twist saw the English administration maintain the status quo regarding "liberty of conscience," and the Quakers of Western Long Island in fact remained largely unmolested. Arguably, the Patent did set a lasting precedent after all.

Thanks to Kate Lynch for assistance with transcription.

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THREE CENTURIES OF BOWNE AND PARSONS' ACTIVISM AT THE BOWNE FARM: NEW DEVELOPMENTS

by Ellen Spindler—Collection Volunteer,
with Special Thanks to Charlotte Jackson— Archival Consultant, Kate Lynch,
and Brandon Loo, Eric Haviland, Amanda Chen, and Sanford Lu



The Bowne House (formerly Bowne Farm) was constructed and occupied since at least 1661 by nine generations of one family, the Bownes and Parsons. During that time, the Bowne House and Farm had an admirable history of civic engagement and activism by its occupants and generations of descendants consistent with its original owners John and Hannah Bowne's values and Quaker beliefs. These beliefs remain highly relevant today — freedom of conscience, religious tolerance, human dignity and equality, and education and opportunity for the disadvantaged.

Initially, the Bowne House and its occupants had a prominent role in the establishment of religious freedom in New Netherland because of the 1662 arrest and imprisonment of John Bowne by Peter Stuyvesant for allowing Quaker meetings to be held in the house. Bowne's successful appeal of his banishment to the Dutch West India Company in the Netherlands resulted in the guarantee of liberty. John's first wife Hannah Feake pioneering contribution to the Quaker movement in those early days is also now coming further to light. The Bowne House also has an emerging significant history of anti-slavery activism, including its occupants' involvement in the Abolitionist movement, the New York Manumission Society, and the Underground Railroad in New York City and beyond.

The Bowne House has operated as a museum since 1947 when the two remaining Parsons sisters agreed to sell the House and its furnishings to the Bowne House Historical Society. The House has undergone an exterior stabilization and numerous other investigative and preservation efforts, and is waiting for an interior restoration and construction of an education center on site.

Recently, a large portion of the furniture in the Collections has been reinstalled and, as a result, there are now three rooms fully furnished and on view to the public: the original 1661 Hall; the 1669 room (also known as the parlor); and the kitchen (added in the 1700's). The 1661 room has been furnished primarily with 17th and 18th century pieces; the kitchen has been furnished with furniture from all three centuries of the House's occupancy; and the 1669 parlor is mostly furnished with 19th century pieces, with a particular emphasis on furniture owned by one prominent descendant, Mayor Walter Bowne, circa 1820-40.

We can now invite our visitors to imagine life in each of these rooms and on the farm itself by reconstructing what we know about the family from the Collection's archives and our ongoing research into the historical context of events at the time. This past year, there have been some exciting new developments showing an even more extensive history of activism in the Bowne and Parsons' families, from the mid-nineteenth century going back to John and Hannah Bowne. We can now demonstrate to visitors, students, and scholars, three centuries of both civic engagement and activism by Bowne and Parsons' families in some of the most controversial issues of the day.



THE BOWNE AND PARSONS FAMILIES' INVOLVEMENT IN THE ABOLITIONIST MOVEMENT AND THE UNDERGROUND RAILROAD

We previously reported that the founder of the renowned Bowne and Co. Printers, Robert Bowne, was one of the founders of the Manumission Society of New York that eventually opened the African Free School in 1787. We have now discovered in the "Register of manumissions of slaves in N.Y.C. June 18, 1816 – May 28, 1818," an entry of a Robert Bowne freeing an adult male slave named Anthony on Nov. 20, 1816.ⁱⁱ We are looking into whether this is the same Robert Bowne, or possibly his son, and if so, the circumstances of the slave being freed.

We have also discovered that another descendant, Samuel Bowne, was involved with the Manumission Society, as well as serving as the Chair of Trustees of the African Free School in 1799, overseeing finances. He might have been a great-great grandson to John Bowne through his son Samuel Bowne's line of the family. We are conducting further research as to his activities as well.ⁱⁱⁱ

This activist tradition continued in the Parsons family. Samuel Parsons was a Quaker minister who married Mary Bowne, great-great granddaughter of John Bowne, beginning the Bowne-Parsons family. Mary passed her share of the Bowne House to the Parsons on her death, ensuring that eventually they would inherit the entire property.

Samuel refused to own slaves and served as clerk of the New York Meeting. In 1834, he wrote a letter to a Joseph Talcott advising that the New York Meeting had raised over \$1000 dollars to move up north free Southern blacks who were being threatened with a return to slavery.^{iv} Samuel also signed as clerk a long denunciation of slavery issued by the New York Yearly Meeting in June 1837.^v He wrote about his anti-slavery views in his letters and had friends and colleagues who were abolitionists.

While Samuel and Mary were ardent abolitionists, their sons were more directly involved with the Underground Railroad. We previously reported on a letter in the archives documenting their youngest son William B. Parsons' involvement as an Underground Railroad conductor in 1850 (while he resided at the House) after he received a letter from Simeon Jocelyn requesting his assistance in hiding a fugitive slave in the neighborhood.

Another son Samuel Bowne Parsons, Sr. travelled with an internationally known Quaker minister abolitionist Joseph John Gurney (and friend of his father Samuel Parsons) to the West Indies at a young age to observe the effects on emancipation.^{vi} Samuel B. Parsons' obituary in the Brooklyn Daily Eagle stated that he "was a strong abolitionist and it was his boast that he assisted more slaves to freedom than any man in Queens County," while the one in the New-York Tribune wrote that "Chauncey M. Depew, Horace Greeley, Henry Ward Beecher, George William Curtis and Bayard Taylor were numbered among Mr. Parsons's intimate friends" — many of these people were prominent abolitionists.^{vii}

We have now also confirmed a letter in the Archives of Queens Library Central from William Harned to another brother Robert Bowne Parsons dated July 28th, 1849, asking Parsons on behalf of himself and Charles B. Ray to provide "aid and comfort" to a man they had selected named Robert Edmund and to assist him in his fundraising efforts among "your villagers" and "those sympathetic with the slave" in "adjacent towns & neighborhoods".^{viii}



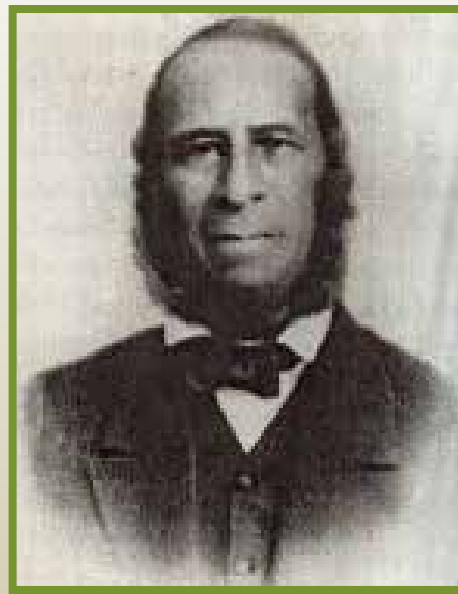
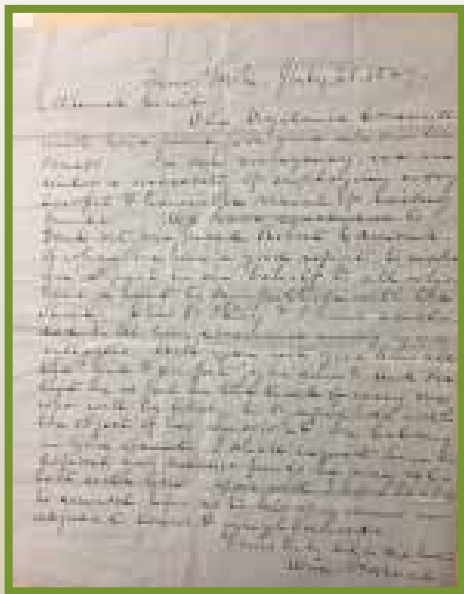
Transcript of Letter from Will Harned to Robert B. Parsons, dated July 28th 1849

New York, July 28. 1849.

Esteemed friend,

Our Vigilance Committee must have money, or give up our business. In our emergency, we are under a necessity of employing every lawful & honorable means of raising funds. We have concluded to send out our friend Robert Edmund, of whom we hear a good report, to make an appeal in our behalf to all who have a heart to sympathize with the slave. Chas (Charles) B. Ray & I have concluded to let him commence among your villagers. Will you not give him all the "aid & comfort" you can? And see that he is put on the track of every one who will be likely to sympathize with the object of his mission? In laboring in your vicinity, I shall request him to deposit any surplus funds he may collect with you. You will, I hope be able to counsel him as to his operations in adjacent towns & neighborhoods.

Yours truly, but in mine Haste Will Harned

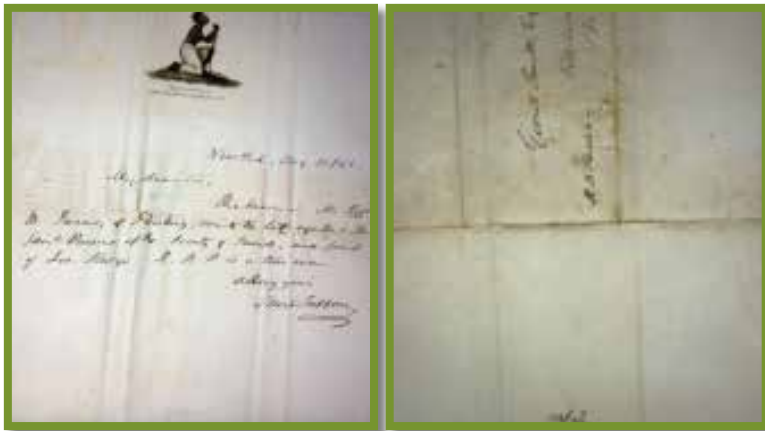


Charles B. Ray was a well-known Congregationalist minister and abolitionist at the time and the leader of the New York City Vigilance Committee. ^{ix} He was also the editor of the *Colored American*. The Vigilance Committee of New York engaged in numerous abolitionist activities, including publicizing missing persons, assisting fugitive slaves, and raising funds for the legal defense of those in need. They are believed to have had about 100 members who made regular contributions. The Committee has been described as the hinge upon which the Underground Railroad turned in New York. ^x

The organization is said to have been run primarily by African-Americans, but funds were solicited both from blacks and wealthy sympathetic whites who were able to make significant contributions. William Harned was an associate of Lewis Tappan, a wealthy abolitionist renowned for helping fugitives. This letter from Harned referring to Ray and the Vigilance committee seems to imply that Robert Bowne Parsons (also a Congregationalist) may have been a primary contact for them in Queens in their fundraising efforts.

Charles B. Ray is reported to have held gatherings in his home that included some of the most influential abolitionists of the day, including Lewis Tappan, Simeon Jocelyn (the sender of the 1850 letter to William B. Parsons requesting his help in hiding a fugitive slave), and Joseph Sturge, the famous English Quaker, abolitionist and activist who founded the British and Foreign Anti-Slavery Society. ^{xi}

The Parsons papers in the Archives also include a letter written by Lewis Tappan in 1842 to Gerrit Smith, a powerful and influential abolitionist in Peterboro, New York, introducing Robert Bowne Parsons as the son of the “late excellent Samuel Parsons”, a “tru man”, and friend of Jes. or Jos. Sturge (possibly Joseph Sturge, the famous English Quaker, abolitionist and activist described above) and asking for help. ^{xii}



Peterboro now has the National Abolition Hall of Fame. ^{xiii} It is a notable historic location near Lake Ontario and the Canadian border, as the first meeting of the New York State Anti-Slavery Society took place in the Smithfield Presbyterian church there in 1835. Lewis Tappan and Gerrit Smith are inductees into the Hall of Fame. ^{xiv} Robert Bowne Parson’s letter of introduction includes the above letterhead

with a kneeling slave engraved by Patrick Reason, one of the first African American engravers. This letter also appears quite important in establishing Robert Bowne Parsons’ statewide contacts linked to the Underground Railroad with some of the wealthiest donors involved.

THE PARSONS NURSERY COMMENCEMENT AT THE TIME OF THE UNDERGROUND RAILROAD

We believe Samuel Parsons, the Quaker minister who married Mary Bowne in 1806, may have first had the idea of a nursery due to a note in his diary that he was purchasing trees on land near the House for two of his sons to run a nursery. ^{xv} Parsons and his wife Mary Bowne owned land north and east of the Bowne House near the current site of the Bowne High School at the time as depicted in a newly discovered 1841 map. ^{xvi} This 1841 map (the same year of his death) shows a small nursery and garden immediately north of the House (where the Weeping Beech Park now is), directly across from the Parsons’ residence.

Their second-eldest son Samuel B. Parsons, Sr. later built a large house north of what was then Broadway (now Northern Boulevard) on the same site as his father's house. ^{xvii} An 1843 newspaper article described his house as having 6-8 acres sloping to the west so that it afforded sweeping island views, as well as views of the Bay and the Sound. ^{xviii}

The same 1843 newspaper article refers to the nursery as having commenced operations in 1837. It describes the nursery and garden near the Flushing steamboat landing as comprised of more than 30 acres on a 250-acre estate inherited in a direct line from John Bowne, one of the earliest settlers of Long Island. An 1852 map of the Parsons Nursery shown at the top of this article portrays it as located immediately north of the Bowne House and east of Parsons' house and also directly east of the Bowne House at that time. ^{xix}

Later, Samuel Bowne Parsons, Sr. boasted in his own journal dated 1880 of having established the Parsons Nursery some 40 years earlier. ^{xx} He refers to a \$5000 loan "we" borrowed from a bank to "hire our land" for a nursery. His reference to "we" was undoubtedly his brother Robert Bowne Parsons with whom he ran the nursery as he also specifically refers to Robert's reluctance to further extend their credit.

The economics of the Parsons Nursery is intriguing as there was a Panic of 1837 (with a slight recovery in 1838) that went on for seven more years during which many businesses failed and bank credit was hard to obtain. ^{xxi} Yet, the Parsons Nursery was apparently able to obtain financing and commence operations around the same time, perhaps due to Samuel Parsons' standing in the community and his landholdings. Still, it is noteworthy that the three brothers most actively involved in the nursery (Samuel, Robert and William) have been documented as involved in the Underground Railroad. Intriguingly, the Bowne house had a security alarm installed circa 1858, certainly uncommon for those times, a possible indication of cash, valuables, or confidential documents inside.



MAYOR WALTER BOWNE'S CIVIC ENGAGEMENT IN THE EARLY 19TH CENTURY

Mayor Walter Bowne is another prominent descendant known for his civic role. Mayor Bowne became the 59th mayor of New York City (before Brooklyn and Queens were included) in 1829-1833, after first serving as a NY State Senator from 1816-1822 and 1823-24. Mayor Bowne (a Democratic mayor) lived in Manhattan just a few blocks from City Hall, but he also had a summer house called Little City Hall in Clifton, north of Northern Boulevard at 155th and 159th between 29th and 32nd Avenue. Bowne Park now occupies the land where the house once stood.

The 1669 parlor is now furnished with several pieces belonging to him, including one table which may have come from Duncan Phyfe's workshop. Duncan Phyfe is a renowned Scottish craftsman who introduced neoclassicism, including the Empire style, to this country after he emigrated. Walter Bowne's great-grandson wrote on a sticker found underneath the table that it was from 33 Beekman Street, Bowne's apparent mayoral residence, that not coincidentally was about 2 blocks south east of City Hall and about 3 blocks north west of Duncan Phyfe's workshop at 35 Fulton Street (which was within a few blocks of the South Street Seaport). Gracie mansion was not yet used at this time as the mayoral residence.



Mayor Bowne was known for imposing a quarantine to try to prevent the spread of disease during the 1832 cholera epidemic. At that time, it was not understood that the disease was spread by contaminated water rather than by person to person contact. Other events which took place during his tenure as reported by Charles Haynes Haswell, an engineer, politician, and historian living at the time, were the widening of several downtown streets such as Ann, Pine, William and Cedar; renaming Marketfield to Battery Place; the opening of Jefferson Market at the corner of Sixth and Greenwich; the enlargement of Union Square Park; and construction on the New York and Harlem Railroad (now part of Metro-North) which began with the first car running between Prince and 14th Streets. [xxii](#)

Another aspect of Mayor Bowne's job, along with other New York City mayors in the early nineteenth century, was the acknowledgement of Manumission certificates. We are currently looking into the retrieval of one certificate brought to our attention by a descendant that Mayor Bowne may have signed for a family brought from the South to be freed in New York.

JOHN AND HANNAH BOWNE'S ACTIVISM IN THE 17TH CENTURY

One of the significant documents in the Collection we have been researching is a copy of John Bowne's journal which he kept from 1650-1694, including his early years in Boston after he emigrated from England and before he moved to Flushing and married his first wife Hannah Feake in 1656. [xxiii](#) He also maintained an Account book from 1649-1703 which we have been transcribing, including early visits he and Hannah made to Quaker Meetings in Shelter Island and Rhode Island once the House was completed circa 1661. [xxiv](#)

We know that sometime after the Flushing Remonstrance of 1657 and the Bowne House's completion, John and Hannah began holding Quaker meetings in their house. The Director General of the Dutch West India Company at the time, Peter Stuyvesant, sent sheriff Resolved Waldron to arrest John in August 1662. John sent Hannah a letter from jail in New Amsterdam in November, 1662, a recent new discovery in our Archives. [xxv](#)



Evidence of these initial meetings comes from John's journal, letters, and documents relating to his 1662 arrest. We have also recently confirmed a Quaker meeting held at the House in 1672 after John's successful appeal and return in 1664. Specifically, Swarthmore College has a digitized scan of a Quaker Meeting minute that states "1672 To be at Fflushing at Jn Bowns house 29th day of the 6th month." (August 29, 1672 using Quaker dating). [xxvi](#)

New research has emerged about Hannah Bowne. Hannah is believed to have been one of the first female American Quaker ministers. There is a letter showing that George Fox, the prominent English Quaker founder who visited Long Island earlier that summer in 1672, personally recommended her in 1675 to a "mary: e" whom we believe may have been Mary Elson, the wife of John Elson. [xxvii](#) This Quaker couple hosted meetings and acted as a Quaker clearing house at the Sign of the Peel, Clerkenwell, England. We know from John's journal, his letters, and eulogy at her memorial that Hannah took two trips abroad, with the first likely to be in late 1675.

We also know Hannah travelled to London in 1676 because John wrote her there care of John Elson.^{xxviii} We believe she may have travelled around England and Ireland doing mission work, perhaps to help establish women's meetings as George Fox was formalizing the Quaker movement. Hannah was later joined by John on this second trip, which included Holland and Germany. ^{xxix} She died prematurely at the Elson's in London in 1678. Even though John's journal, letters and other documents have survived, we have yet to come across any of Hannah's own writings, a common fate even for women of historical significance.

While it seems likely that Hannah was a Quaker before her marriage to John, we believe he was a Quaker at the time of his arrest for a few reasons: 1) he recorded the birth of his daughter Marie in January 1661 using Quaker dating; and 2) he refused to take off his hat to both the sheriff and the magistrate in New Amsterdam after his arrest, an action indicative of a Quaker. ^{xxx} As mentioned, we also know they attended Friends Meetings together outside of Flushing in 1661. There are conflicting stories of who converted John. The most plausible version by long standing oral tradition claims that Hannah first encouraged John to attend Friends meetings in 1661 when they were meeting in the woods. ^{xxxi}

We believe Bowne may have at least met George Fox in England after his arrest before he travelled to the Netherlands. We have a letter Fox wrote at that time to his colleague Will Caton in Amsterdam, referring to "the patent" and requesting his help with Bowne's appeal. ^{xxxii} Bowne did rely upon the 1645 Patent (Charter of Flushing) and its guarantee of "liberty of conscience" given by Kieft, the previous Director General of the Dutch West India Company, in both his written submissions and verbal arguments to the Dutch West India Company. Soon after his successful return to Flushing in March, 1664, Stuyvesant was forced out when the British assumed control of New Netherland in August and it became the British colony of New York.



During this time, John and Hannah may have still been living in the 1661 room with a loft above it for their children. Both he and Hannah may have read correspondence here from other Quakers in England, Barbados, and elsewhere in the Caribbean — letters now preserved in the Bowne House Archives — and written their own letters as well. Additionally, this unusual husband and wife team are likely to have sat at the trestle table — believed to be the oldest object in the Collection — eating meals and reading the Bible. This was also the room where the Quaker meetings were held and where John was arrested.



The 1669 parlor room was later added as John and Hannah had more children-eight in total, of which 7 survived. John married two more times and had additional children with those wives. John is also believed to have had his office in a small room off the 1661 room, adjacent to a 17th century door that still exists in the House leading to the current kitchen.

The House eventually included all three rooms on the ground floor by the time of the American Revolution, when John Bowne's great-grandson John occupied the House. This latter John Bowne received the 1776 letter previously reported from

his brother Robert, the Bowne and Co. printer, describing tense conditions for pacifist Quakers during the Revolution. The upstairs was added later circa 1825-40. Robert Bowne Parsons' son described his father's enlargement of the roof on the north side of the house to make fourteen rooms in total. xxxiii

The Bowne family owned extensive farmland surrounding the House even in the earliest days. Although the first federal census was not until 1790, there are earlier estate valuations which provide us with an inventory of the Bowne Farm in 1675, two years before Hannah's death. At that time, John Bowne had 20 acres of landes, and 30 acres of [madoes/meadows]. The Bowne House and Farm eventually grew to over 250 acres by the era of the Parsons Nursery, circa 1837. For over three centuries, the House and farm supported an admirable history of civic engagement and activism by its occupants and generations of descendants. This was consistent with the original Bowne values and Quaker beliefs.

CONCLUSION

The Bowne House is daily discovering new significant documents detailing the Bowne-Parsons' family's involvement in the Quaker movement and establishment of religious freedom in New Netherland, and the Anti-slavery and Abolitionist movement and Underground Railroad. These documents are finally providing us with an opportunity to begin extensive research into each of these important historic topics. This family has a proud legacy worthy of always being preserved, and the issues they engaged with and advocated for over the centuries and values they embody remain highly relevant to today's times.

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- ^{iv} Driscoll, J., Gray, D., Hourahan, R., and Velsor, K., ed. by Wini Warren, Angels of Deliverance, The Underground Railroad in Queens, Long Island and Beyond, published by the Queens Historical Society (1999), citing Joseph Talcott, The Memoirs of Joseph Talcott, Auburn New York: Miller, Urtom, and Mulligan, 1855, p. 117; and Samuel Parsons Papers, Vol. 2, p. 159, in fn.'s 23, 24, and 25
- ^v Angels of Deliverance, fn 26, citing No Author Listed. "Address to the Citizens of the United States of America on the Subject of Slavery from the Yearly Meeting of the Religious Society of Friends Held in New York," in The Friend, Volume X, Number 7, July 1837, p. 310. Note well: Samuel Parsons signed the article as Clerk of the Yearly Meeting.
- ^{vi} Angels of Deliverance, fn. 41 and 42, citing Joseph John Gurney. Familiar Letters to Henry Clay. New York: Mahlon Day and Company, 1840, p. 153 and Samuel Parsons, Vol. 2, p. 158
- ^{vii} Brooklyn Daily Eagle, January 4, 1906, page 3. https://bklyn.newspapers.com/clip/26524140/samuel_b_parsons_obit/; New-YorkTribune, January 5, 1906, page. <https://chroniclingamerica.loc.gov/lccn/sn83030214/1906-01-05/ed-1/seq-8/#date1=01%2F04%2F1906&index=1&date2=01%2F05%2F1906&searchType=advanced&language=&sequence=0&lccn=sn83030212&lccn=sn83030213&lccn=sn83030214&words=PARSONS+Parsons&proxdistance=5&rows=20&ortext=parsons&proxtext=&phrasertext=&andtext=&dateFilterType=range&page=1>
- ^{viii} Queens Library Archives, Robert B. Parsons Papers, Box 281H, Folder 7
- ^{ix} Life of Charles B. Ray, The Journal of Negro History, Association for the Study of Negro Life and History, Inc. (1919)
- ^x Bordewich, Ferguson M., Bound for Canaan, HarperCollins Publishers (2005), p.171
- ^{xi} Life of Charles B. Ray at p. 351
- ^{xii} Letter: Lewis Tappan to Gerrit Smith, Esq, re Robert Bowne Parsons, 1842, Written from NY as a letter of introduction. Written on stationary with letter of chained slave praying. "Engraved by P. Reason, A Colored Young Man of the City of New York, 1835", Box 1, AN #2008.578, Papers of the Bowne and Parsons family, the Bowne House Archives, Flushing, New York ("Bowne and Parsons family papers")



- xiii National Abolition Hall of Fame, Pleasant Valley Road, Peterboro, NY 13035, *National Register Hall of Historic Places, National Park Service*, 2009-03-13.
- xiv Dann, Norman, ed. by McDowell, Brian L., *Practical Dreamer: Gerrit Smith & the Crusade for Social Reform*, Log Cabin Books (2009)
- xv Angels of Deliverance, citing Samuel Parsons Papers, Vol. 2, p. 82 at fn. 38
- xvi Smith, Elijah A. and F. Hayward Lith. (1841) *the village of Flushing, Queens County, L.I., nine miles east of the City of New York*: lat 40 deg 45'1"N, Lon. 73 deg, 09'58"W [Flushing? s.n.,?][Map excerpt]] Retrieved from the Library of Congress, [http://www.loc.gov/item/2008620796/
- xvii See fn.1
- xviii *American Agriculturist*, August 1843, Vol. 2, Issue 5, p.130
- xix See fn.1
- xx *Journal: brief memoir of the Parsons nursery*" by Samuel Bowne Parsons, 1880, Bowne and Parsons family papers, Box 3, AN#2009.112
- xxi See e.g., *Practical Dreamer: Gerrit Smith & the Crusade for Social Reform*, p. 282 (1837 Panic described as America's first great depression)
- xxii Haswell, Charles Haynes, *Reminiscences of an Octogenarian Living at the Time (1816-1860)* (1896)
- xxiii *Journal of John Bowne*, 1650-1794, transcribed and edited by Herbert F. Ricard, Friends of the Queensborough Community College Library and Pyanthos New Orleans (1975), copy in the Bowne House Archives, AN#1954.17.
- xxiv John Bowne's Account Book, 1649-1703, copy in Bowne and Parsons family papers; original at NYPL
- xxv Bowne and Parsons family papers, Folder 3, Document 1
- xxvi Excerpt from Minutes 1671-1793 of what became the Monthly Meeting of New York (Society of Friends:1671-1828: New York, N.Y.), call number RG2/NY/N452 1.1, Courtesy of Friends Historical Library Swarthmore College, and research provided by Kate Lynch
- xxvii Bowne and Parsons family papers, Folder 3, Document 5
- xxviii Bowne and Parsons family papers, Folder 3, Document 8
- xxix Yarnall, Charles, *John Bowne of Flushing 1627-1695, Bulletin of Friends' Historical Society of Philadelphia*, Vol.2, No. 2, (SIXTH MONTH, (JUNE) 1908, pp. 59-64
- xxx *Bowne Journal*, p. 18, 19, and 20
- xxxi *The Friend; a Religious and Literary Journal* (1827-1906); Philadelphia Vol. 3, Issue 31, (May15, 1830): 242
- xxxii Bowne and Parsons family papers, Folder 10, Series 2, Document 11 (letter from George Fox to William Caton in Amsterdam describing the plight of John Bowne in exile, no date, circa 1663)
- xxxiii Robert Bowne Parsons' son, *Descendant of Old Flushing Family Recalls Early History of Town at Barney's Market Cornerstone Laying 7-11-34*



OCTOBER



SECRETS AT THE BOWNE HOUSE

Saturday, October 26th 2019

5:00pm-7:00pm

Being one of the oldest buildings in New York, The Bowne House is awash with many voices from the past. Get into the Halloween Spirit with a visit to the old house.

\$10.00 per adult



CHILDREN'S COSTUME PARTY

Sunday, October 27th 2019

1:00pm-3:00pm

Celebrate Halloween with the Bowne House and its remarkable garden.

Prize for best costumes, Refreshments, Crafts, Bowne House Ghost stories

\$4.00 each child (one adult per family, each additional adult \$5.00)



DECEMBER

HOLIDAY HISTORIC HOUSE TOUR

Sunday, December 8th 2019

1:00pm-5:00pm

Celebrate the holidays with the Bowne House!

THE BOWNE HOUSE, the oldest house in Queens, was home to John Bowne and nine generations of the Bowne and Parsons family. The house has a remarkable collection of original furnishings, thanks to continual occupancy by one family. Tours include discussions of early holiday traditions and customs here and abroad, and demonstrations of Colonial crafts. For young visitors, and those young at heart, we will have a display of an early dollhouse with its own miniature furnishings. Refreshments will include a treat typical of those served in the region of the Bowne family's ancestral home in the English countryside. \$20 Advanced Purchase, \$25 At the Door, FREE Children Under 12 (Max 2 per family)

Please contact the museum for reservations and/or additional information.



**2019 - 2020 MEMBERSHIP DUES RENEWAL
THE BOWNE HOUSE HISTORICAL SOCIETY
37-01 Bowne Street, Flushing, NY 11354
789-359-0528**

Individual	\$25.00
Student (non-voting)	\$15.00
Family	\$50.00
Sustaining Membership	\$100.00
Corporate Membership	\$500.00
Life Membership (one time payment)	\$1,000.00

In addition to my dues, I would like to make a contribution in the amount
of \$ _____ .00

Signature _____

* Life Members may receive, if they wish, a complimentary framed hand painted Life Member Certificate, personalized with calligraphy. Please list your name as you wish to have it appear on the certificate.

Please print your name and address below as you would like them to appear on our mailing list, as well as email, fax and phone so that we can better communicate with you.

Referral names and contact information:

We welcome your suggestions of friends and family who like to hear about the Society. Please list names and contact information below.

The Bowne House
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Flushing, NY 11354

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Circa 1661

