

## Almost everything I know about Thomas Linthicum, Sr., Our Quaker Ancestor during his time as a member of the Society of Friends

In almost all accounts of my immigrant ancestor, Thomas Linscomb, who came to the Maryland Colony before June 1658, he is described in as being a member of the Society of Friends or a Quaker up to a point in time where he and the Friends decided to part company. After what I would call a great deal of amateur research, investigation of various theories and the study of other's works, I still do not know when or where Thomas became a Quaker. The early family studies speculate that Thomas married "Jane"<sup>1</sup> within the church but in all the Quaker records investigated to date, there seems to be no record of this marriage or the birth of any of the children of Thomas and Jane.

The best evidence we have that Thomas was a member of the Society of Friends comes from the accounts of his intolerance of some of the Friends' practices and the Society's allegations of his "Un-Friendly" behavior toward some of his peers and the Quakers as a whole. This is the sort of thing that every good family historian could not help but recount. This is one early published account from Maryland History Magazine<sup>2</sup> as then retold by Newman in his *Anne Arundel Gentry*<sup>3</sup>

*"Thomas Lincecomb during one of the men's monthly Quaker meetings at the dwelling of Thomas Hooker stated that they were 'like a jury meeting,' whereupon he was tried and censured. He and his wife had previously contributed 1,000 pounds of tobacco to the church. His wrath over the censure prompted him to demand the return of his tobacco which was paid 4 Dec 1784<sup>4</sup> [1684] from the tobacco barn of William Richardson."*

Corrections/amplifications of Focke's article were offered by Francis B Culver<sup>5</sup>, 27 Sept. 1930 printed in a subsequent issue of Maryland History Magazine:

*"Thomas Linthicum, the immigrant, evidently was an intransigent and troublesome member of the Society of Friends. According to the "Third Haven Meeting" (Talbot Co) records, it appears that at a Quarterly Meeting held at John Edmonson's on the 24 day of the fourth month 1681 (old style)<sup>6</sup>, it was determined to discipline Thomas Linthicum, following the receipt of "a full and certain account from the Man's Meeting at the Western Shore concerning the unworthy and disorderly carriage and behavior of Thos. Lincicomb to Thos. Everdon in particular and Friends in general", notwithstanding the previous efforts of Friends to compose the matter at issue".*

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<sup>1</sup> Whose maiden name has also never been revealed beyond the one advanced in unproven family histories.

<sup>2</sup> Focke, Ferdinand B., compiler. "The Linthicum Family." *Maryland Historical Magazine* Vol XXV No., 3, Sept. 1930: 275-383. *Maryland Historical Society Online*.

<sup>3</sup> Newman, Harry Wright. *Anne Arundel Gentry; a Genealogical History of Twenty-two Pioneers of Anne Arundel County, Md., and Their Descendants*. Baltimore, MD: Lord Baltimore, 1933. Digital Reproduction of original print copy in the Sutro Library as found at HertiageQuest Online.

<sup>4</sup> The incorrect date\* above was also corrected by Mr. Culver.

<sup>5</sup> Mr. Culver was apparently just an avid family historian with possible family ties with a low tolerance, himself, for sloppy family histories.

<sup>6</sup> I have recently found a digital copy of this record which at first glance seems to have been summarized adequately but there must be other records to gain the "full story" as related. [Link to Quaker Third Haven records with Thomas Linscomb's expulsion from the Quaker church](#). It is not the easiest thing to read and it appears that there are more records to find to see the matter of the fury over the 1000# of tobacco play out.

There are other references to Thomas' being a Quaker which are exciting to find but add little to our knowledge:

In 1677, Thomas Linscomb's [Linscoms in one version] at South River is identified as one place where Quaker notable, John Boweter met with the Friends in Maryland.<sup>7</sup>

The following is found on p190 of Harry Wright Newman's *Anne Arundel Gentry*, Vol I<sup>8</sup>. At a Man's Meeting at Thomas Hooker on November 2, 1680, the following appears upon the minutes of the meeting:<sup>9</sup> "Thomas Hooker and Tho Lyncicum Returns an Answer to the Meeting that they according to the last men's Meeting Ordered and delivered the answer to Henry Perpoint's pamphlet and it was Read in a Publique meeting of their by his Consent"---<sup>10</sup>

In another instance of individuals struggling to find harmony with the Friends, Thomas Linthicum appears in a footnote in a scholarly article by Kenneth Carroll<sup>11</sup>: 26. *Ibid.*, I, 4. At this same meeting [Herring Creek Quarterly Meeting] (Third Month 1, 1683), it was noted that Searson and Wagstaff had refused to sign a paper of condemnation for Margaret Lynam and that John Lynam had refused to sign one for Thomas Lyncecom [Linthicum]. All three of these were judged guilty of being possessed by an evil spirit which "seeks to make rents & divisions in the body of Friends." There is little doubt of Thomas' standing at this time.

The author above, Kenneth Carroll<sup>12</sup>, has to be one of the preeminent researchers of early Quakerism in Maryland. Skimming through his many articles on Maryland Quakerism that can be found online and studying his footnotes and bibliographies, there are countless references to Meeting minutes and records. Obviously, the easily found records do not hold the additional information we would like to know but though the task seems enormous, there is hope that the desired records just might be found.

For those wishing to further the research, I am posting a random collection of notes and references on Thomas and the Society of Friends in Maryland [at this link](#).

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February 14, 2017

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<sup>7</sup> Bowden, James. *The History of the Society of Friends in America: By James Bowden*. London: Charles Gilpin, 5, Bishopsgate Street Without, 1850. Print p382 [As found at Google Books](#)

<sup>8</sup> Newman, H. W. (1979). *Anne Arundel gentry, Vol I: A genealogical history of some early families of Anne Arundel County, Maryland*. Annapolis, MD: Newman, [As found in Digital Copy at Family Seach.org](#)

<sup>9</sup> Newman includes the note that the microfilm copy of the minutes at the Hall of Records (now Maryland State Archives) is extremely difficult to read, with many words indecipherable. This has not encouraged me to follow this route but there may be few alternatives.

<sup>10</sup> The quote from the minutes continue on P 191. This is a portion of Newman's profile of Major General John Hammond (1643-1707) who was a Quaker until he was condemned by the Friends in 1683. In the limited context shown and lacking further knowledge, it is difficult to determine if Thomas Linthicum has entered his quarrelsome phase at this time.

<sup>11</sup> Carroll, Kenneth L. "THE ANATOMY OF A SEPARATION: THE LYNAM CONTROVERSY." *Quaker History*, vol. 55, no. 2, 1966, pp. 67-78. [www.jstor.org/stable/41946508](http://www.jstor.org/stable/41946508) ,p72

<sup>12</sup> Kenneth L. Carroll, Professor of Religion at Southern Methodist University, is the author of *Joseph Nichols and the Nicholites* (1962) and editor of *The Creative Centre of Quakerism* (1965).