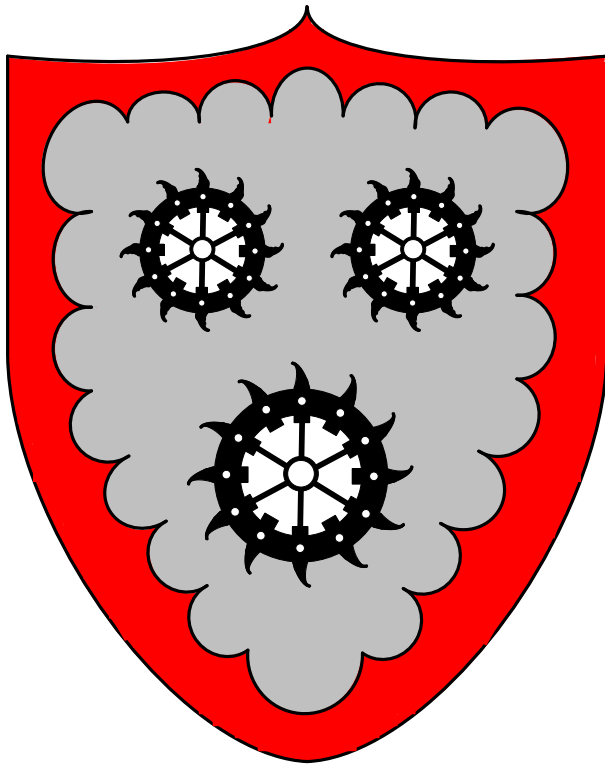


DOROTHY'S DREAM

Scott



A Biography of Dorothy Scott Gotherson Hogben
Bruce D. Despain

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Preface

Many years ago I read about my presumptive ancestor Dorothy Hogben in a publication of the Salem County, New Jersey, Historical Society. The word then was that her noble lineage was specious and the documentation incredible – even fraudulent. My inclination was to set it aside, allow it to await a riper time when concentrated efforts could be devoted to the issues involved. Over the years documents continued to appear. Piece by piece conflicts that once seemed insurmountable were resolved and some of the most disturbing issues put to rest.

Details fall together. Excitement aroused by the snug fitting puzzle pieces in the genealogical compilation motivated steps to publish an account of Dorothy's life. As a professional genealogist it was a short step to compose a research report outlining the findings. Let the grand picture be seen in its details. With the advent of computer technology in the field of genealogy the time was ripening.

Quaker silence. Thorough research requires peer review. A Quaker friend and close colleague in the professional community seemed a natural person to apply to. But after several months the paper was returned with no response. What could be the matter? It was double-spaced, full footnotes and source citations. The form was impeccable. It must have been the substance. There was something about Dorothy's Quakerism that does not speak to the modern Friend who worships in social silence.

The Internet arrives. The once puzzling picture could rest no longer in silence. Internet connectivity was open to the news and views of all dreamers. Genealogy quickly became the principle interest of Internet users. Exhibitionists and enthusiasts were anxious to show their beautiful displays – pedigrees without end. Handiworks of all kinds soon appeared. It was now possible for my personality to express itself on its own individual website limited only by the paucity of its own meager creative skills.

Lineage accepted. Dorothy's story was expanded from the genealogical account to fuller biography. The story touched the heart of a distant cousin whose web searches had uncovered it there. Finally her own hopes were gratified and her own conviction of noble ancestry vindicated. This needed acceptance in the genealogy community. Such lineages are a primary interest of Walter Lee Sheppard, Jr., of the New England Historic Genealogical Society, who, when she brought the work to his attention, recognized it as valid. Approval from a better, more respected authority could hardly have been hoped for.

Publication at last. After a validation I was more determined than ever to get my work published. This was made possible through the vanity press available on the Internet. The editing capabilities they provided left somewhat to be desired, but since the cost was on a per page basis, I set most of the pages in a camera-ready state and got me a copy of *Dorothy's Delusion*. It is possible that others have purchased the rather pricy book, but I know of only one relative who was so taken as to invest in a copy. This book is still available from Blurb.

Back to the Internet. Interest seems to remain, but not from such cognoscenti as desire their own publication. *Dorothy's Dream* is intended to make the evidences and arguments for the descent of Americans from Dorothy (Scott) (Gotherson) Hogben more available to anyone connected to the Internet and able to follow the logic as outlined in the rudiments of the English language. Many of the errors in *Dorothy's Delusion* have been rectified and some significant new material added. The sources are gathered together here as on the web version rather than in their respective chapters.

Acknowledgements. Thanks to the encouragement of Frank Davis, and more recently Douglas Richardson and David Loertscher, this publication has been enlarged upon and made available to a larger audience.

B.D.D.

Introduction

The life of Dorothy Scott Gotherson Hogben (1629–1688) has three strong themes, which must have eventually become sources of deep internal conflict. These may be summed up together and then viewed as different ways in which it is possible to be deceived:

1. she participated with others of her social rank in taking pride in her noble origins;
2. she sought to be guided by the Spirit of God;
3. she tended towards a trusting nature leading to an ill-fated investment in an impossible dream.

The first two aspects seem to work against each other, which conflict seems to lead to the third. It is natural for us to think that the Spirit would promote humility and ameliorate pride. The Spirit would promote concern for others and reserve judgment and hypocrisy.

Conspiracy of the times. From our perspective her times seem to have conspired to make life particularly challenging for Dorothy. She witnessed an apex of change in the social order. The general disintegration of trust in the influence of the aristocracy on social justice is what had motivated her grandfather Thomas Scott to publish a book which pleaded for readers to return those of noble birth to a place of respect and honor. Their social class was being displaced by an expanding and inexorably rising middle class. His own generation saw the ascendancy of Protestantism as the established religion in England. This movement of independence from Rome opened the way for Puritanism and other forms of dissension to find approval in that class of society. In Scotland it was a Presbyterian form of church government that was establishing itself. Each expression of reform attempted to exclude other more extreme forms.

It was not long, before the Church lost the greater part of its influence in the lives of the population. But salvation was still an important commodity and leaders continued in their political power-brokerage among the noble and royal classes. It

was especially among these classes that wantonness and corruption were on the increase. In the midst of such turmoil, Cromwell's revolution in 1650 evidences the vulnerability of the royal houses, making further inroads on the influence of the nobility as it had been handed down from ancient times. Knowing about such social conditions helps in an understanding of much of Dorothy's behavior.

It was Dorothy's social status and associations that brought her into contact with a gentleman from Long Island in America. He was a distant relative by the name of John Scott, a dreamer, even charlatan, who succeeded in separating her and her husband from a good part of their erstwhile quite respectable estate. They even entrusted their oldest son to his care, whom he was so desperate as to sell into servitude in America.

Amid the rise of independent thought and the turmoil of social disruption Dorothy became a devout Quaker. The teachings of this sect fell into accord with her deep felt convictions and she became outspoken in defense of this new understanding of truth and proper behavior.

Possible modern fraud. It is easy to underestimate the work involved in putting together Dorothy's biography. One might suppose that the sheer number of documents available would make it less daunting, and indeed in some ways it is. For many years it has been impossible to document any events relating to her after about 1680. In 1967 the lack of evidence was rectified, all too conveniently according to some, by a newly discovered family record, written on the pages of a bible published in 1754. Amid cries of forgery, it became my goal to sift the accurate statements of fact from the surmises and assumptions of claimed descendants, some clearly more zealous than responsible, no doubt too strongly desiring to demonstrate their right to noble roots.

Without the bible record, numerous documents paint an extra-ordinarily detailed picture of Dorothy's life up to near its end. It is clear enough that there was ample traditional evidence in the eighteenth century, yet attempts to chain it together credibly, have often allowed errors and misunderstandings to creep in. The

tendency for genealogists has been to throw up the hands. Some of them, for a time myself included, found themselves throwing out the whole tub of dirty water – baby and all.

Sources. Abbreviations in the endnotes of each chapter are associated with a full citation and extract in Part II in alphabetical order. Each appears on the page indicated in the table of contents. There is usually a reference to a page or other more precise place in the source, when there are multiple extracts from the same source. My own comments are kept to a minimum, but when present are printed in red. Otherwise there is the more traditional sort of comment and citation in the endnote. The intent is to include the most pertinent historical traces of Dorothy's life story to the full extent of our efforts to discover them at the present time. The reader should be warned that it is easy to become engrossed in many of the documents, but the detail usually adds to our understanding of much of her personality, outlook, and character. If the past is any indication of the future, there are documents as yet undiscovered that will no doubt still be found to illuminate answers to some of the questions remaining.

Biography

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Chapter 1

A Noble Birthright

Dorothy Scott was baptized on 30 Jan 1628/9 in the parish church of St. Alphage in Canterbury, daughter of Thomas Scott, the younger, gentleman, and of Judith (Thompson) Scott.¹ Her father died when she was a child of but three years, and her grandfather, also a Thomas Scott, two years later.² At this point her aunts tried to wrest the estate from her mother.³ The next year her mother remarried, and there was another attempt at law. It appears that her grandmother was guardian of her and the estate.

The foibles of youth. Dorothy says about her youth, that she was a child when she did “eat of the forbidden fruit and transgress God’s law.”⁴ Even before her conversion to Quakerism she had always had a natural desire to search out the truth among the religions of the day.

As an adult Dorothy was heir of a considerable estate bringing her an income of 500£ a year. Chief among the properties was the manor of Eggarton, Felborough Hundred, County Kent, in the parish of Godmersham, which her great-grandfather Charles Scott of Scot’s-Hall in the parish of Smeeth had purchased during the reign of Queen Elizabeth.⁵

Marriage to a businessman. On 24 Jun 1650 Dorothy was married in the parish church of St. Bartholomew-the-less in London by Mr. Tabour to Captain Daniel Gotherson.⁶ Daniel was the only surviving son of Nicholas and his second wife Joyce (Brooks) Gotherson, baptized on 22 Nov 1618, so would have been ten years Dorothy’s senior.⁷ It appears that Daniel had been married before, as two of his children, who were born previous to 1652, figured prominently in his will.⁸ His father had been a farmer in the parish of St. George-the-Martyr in Southwark, Surrey, and had died in 1636.⁹ Daniel was a partner with Francis Soane in Newington, doing business as chapmen and coptners, *i.e.*, merchants (traders, even

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speculators) in Southwark. Not long after his marriage to Dorothy the firm took out bankruptcy.¹⁰

Business goes bankrupt. When their petition for bankruptcy was granted in 1651, Daniel was called "Captain" and two years later "Major." In 1653, during the Commonwealth period (1650-1660) he petitioned the Council of State for some consideration for services rendered.¹¹ It seems likely that his captaincy would have been acquired during the political and social unrest and military activities that resulted in Cromwell's rise to power. Daniel was later a Royalist, among those politically inclined to promote the re-establishment of King Charles II to the throne in England. Dorothy claims to have supported the Royalists' cause for about ten years most likely counted before her conversion to Quakerism in 1657.¹² Her husband too may well have not been very supportive of the Protector's government at this time, though probably not openly, as he was later able to give information surreptitiously against those opposing the ascendancy of King Charles II.

Notes

1. Dorothy's baptism was recorded in the records of the Church of England kept in the parish of St. Alphage, Canterbury, Kent [SAC]. The "double date" makes use of a slash to remind us that the month was counted in the ecclesiastical calendar as coming in the last part of the year, whereas according to the civil calendar the month was in the beginning of the ensuing year. Her parents had been married in 1626 [CML]. Scull [GDS] has perpetuated a misidentification of her baptism as one in Godmersham in 1611 [SLG]. This incorrect identification has more recently been perpetuated by none other than the highly reputable *Oxford Dictionary of National Biography* [SCH]. Demographic considerations and the preponderance of evidence make the Dorothy of 1611 an aunt who would have been the child buried in 1614 [SAC]. The earliest published misidentification of Dorothy seems to have been in 1876 [JRS]. This book also calls her husband "Samuel Gotherson" instead of "Daniel." Judge Davis' recollection was that her age at death on April 10, 1688 was 58.2.8. This brings with it its own difficulties. It is possible to interpret "59th" as meaning 59 rather than 58 years. This supposition allows the genealogist to stretch

her calculated birth to February 2, 1629 [*cf.* Ch. 6, n. 2, SJD, p. 11]. One is forced to conclude that the judge was off by at least three days (“8” for “11”??), and possibly by a week (“8” for “18”?).

2. The younger Thomas died in Canterbury, Kent, in 1631/2 [SAC]. The Thomas buried there in 1635/6 would have been the brother born postmortem. The older Thomas had died at Eggarton Manor in Godmersham Parish, Kent, in 1635 [SLG].
3. At the time of her grandfather’s death Dorothy’s aunts tried to wrest the estate from her and her brother Thomas [CPI]. Then when her brother died in the next year, they entered a suit against Dorothy’s widowed mother in an attempt to take possession of her dower’s rights [CP]. A year later these aunts brought suit against Dorothy’s mother again, as she had remarried [CP]. The conjecture is that this latter suit asserted the grandmother’s rights of dower and guardianship over Dorothy and the estate till her marriage in 1650. It would be her grandmother’s burial that was recorded for "Widow Scot" in 1656 [SLG], who would have then been 80 years old.
4. From Dorothy’s own testimony as published in her book *Call To Repentance* [GDS, pp.6-8].
5. This corresponds to her own statement [GDS, pp. 25-30], answer to query three [GDS] stated again in the history of Kent [HK]: Dorothy’s father Thomas was grandson of Charles and Dorothy was heir to her brother Thomas who had died (as an infant) without an heir of his body.
6. The marriage was in the LDS Church’s controlled extraction (sealing 21 May 1987 JR [M151081-2743]) [SBL]. The recollection of Judge Davis was that it occurred in 1649 [*cf.* Ch 6, n. 2, SJD, p. 11].
7. St. Georges Southwark, *Parish Register* [by correspondence]. The author has personally confirmed this in a search of the records while in London, September 2007.
8. The children are the first mentioned in Daniel’s will in 1666 [GDS, p. 39-41]. Deborah was probably the eldest. It seems possible that another was Jane, who was

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already married to a Brymington and had a son. It is also possible that this woman's interest in the estate was simply as a large creditor, loans from whom the promise of land was security. Daniel Jr. was 17 in about 1669, and the oldest of six children [GDS p. 11].

9. The will of Nicholas Gotherson dated August 8, 1636, and registered at the Prerogative Court of Canterbury.

10. The dates are those extracted from the documents by Mr. Scull [GDS, p. 37]

11. The document of Mr. Scull [GDS, p. 37].

Chapter 2

Conversion to God

Dorothy writes of a period of personal turmoil during her early years. Because she saw plainly that swearing and drunkenness, whoredom, idle jesting, vain sports and theatrics, were not important, she was largely preserved from temptation.¹ She would often tell herself that when the opportunity was right and when she had found and could choose a better religion than that practiced in the name of the established church, she would remain undenominationalized. She lived some years in what she called a “miserable state,” being continually afraid of life, and more particularly of the prospect of dying. In that century the ordeal of childbirth was one very real danger to the life of the mother. It is quite possible that her own widowed grandmother had been present to help her with the birthing process, previous to 1656, but in that year she passed away.² Her step-daughter, Deborah Gotherson, who was likely a young girl at the time, was presumably of some assistance, as she seems, at least in 1688, to have been engaged in the care of expectant women.³

Great turmoil. Without a strong faith focused through sound doctrine it was indeed difficult for Dorothy to withstand “the many great trials” and to carry the crosses that the Lord (as she supposed) continued to afflict her with and repeatedly impose upon her. She attempted to find solace in the fashions and riches of the world, but soon began to weary in them, and to enter a period of depression. She continued to fear death, her conscience telling her that she had not acted responsibly, and she felt that something was missing in her life — that there was no one in a position to give her counsel. At this point she heard about a people that were willing to lay down their lives for one another and that were of one heart and mind. She confirmed this story when she gave ear to their preachers. They spoke of experiences she herself had wrestled with. They spoke of a personal transformation the beginnings of which fit her circumstance precisely. She saw all the deeds of her

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life pass before her eyes in a new light. She came to know God ineffably – in such a manner as she could not express.⁴

The great debate. The next few years brought with them great growth for Dorothy as she experienced some of the conflicts and persecution directed towards the Quakers. The County of Kent became a hotbed of disputes between ministers of the different churches. Dorothy's disdain for certain of the customary behavior of worldly society became an example for pious emulation or a topic of gross pettiness. On the 12th to 14th of April 1659, a debate was held in Sandwich, Kent, between the Rev. Thomas Danson and three Quakers: Samuel Fisher, George Whitehead, and Richard Hubberthorne. Mr. Hubberthorne published an account of the affair. Then in July Rev. Danson published his view of the affair in a work he entitled, "The Quaker's Folly."⁵ One such "folly" was the behavior of Dorothy, when he attempted to greet her with a kiss, as was then the commonly accepted practice. She refused to oblige, whereupon he first got her to admit that scripture being the word of God may justify our actions. He then cited Romans 16 and Corinthians that enjoin Christians to greet one another with a holy kiss. Rev. Danson then retells a story of Dorothy's reaction when her brother-in-law, possibly William Fisher,⁶ offered to greet her in this way at her home on April 12, 1659. She took two or three steps back saying, "I have renounced the Devil and the flesh long since. Prithee forbear that custom of the world."

In December 1659 Dorothy wrote, and in January 1660 published, her own little book containing eleven "Epistles" or revelations of the Spirit directed to various of her antagonists.⁷ In Epistle six she attacked Rev. Danson for his pettiness and total disrespect for her actions. She disparaged this man, who though schooled at Oxford, failed to learn real manners. She betrayed a certain amount of pride when she alluded to her own birth and parentage, well supposing that the Reverend was envious of her for it. She then defends the character of Samuel Fisher, whom he had disparaged. Samuel was a well educated minister, recently converted to Quakerism from the Baptist faith. He was soon to go on a mission through Europe to Rome.⁸

In the meantime Mr. Whitehead published his own reply to Rev. Danson, and Rev. Danson published a vindication in return. Samuel Fisher would not be left out and in 1660 published a very large volume whose title in Latin translates to: "*Simple*

Farmers Against a Scholar,” which included a defense of Dorothy with no small degree of rhetorical verbiage.⁸

Notes

1. Her own statements are reworded here [GDS, pp.6–8].
2. The burial is on record at Godmersham on October 25 [SLG]. Dorothy might well have been already pregnant with a daughter to be born seven months later.
3. Deborah’s age is based on her being old enough to act as an executor of her father’s will in 1666. This would also attest to her general competence. Her involvement with midwifery is documented by a 1688 deposition she gave in a case of malpractice on the part of the male midwife who first practiced the use of forceps in the birthing process. She had witnessed the final treatments given to Mrs. Phoebe Willmer, the wife of John Willmer of Friday Street in London, which treatments were given from November 19 to 28, 1687, when Phoebe died [CMF].
4. As may be evident to the reader from my paraphrase of Dorothy’s testimony, I am of the opinion that her conversion was associated with what we today call “a near-death experience” (NDE). This could well have included a full life review and an ineffable vision of her Lord full of love and truth. Indeed she had a baby girl, baptized at Godmersham on 5 May 1657, named Dorothy [SLG]. Since she had a daughter with this name in 1661, it appears that the earlier child of the same name had died [*cf.* Ch. 6, n. 2, SJD, p. 11]. The child was possibly premature. Perhaps this birthing in 1657 (her statement says she was twenty-eight years old at the time [GDS, pp. 6–8]) was the occasion of the NDE that gave birth in her of such a strong desire to find the truth. As an only child in her father’s family she likely came to develop a controlling personality, and having had an NDE would have a testimony that might be beyond the doctrinal pettiness of many of the then extant religious denominations.

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It is also fascinating to speculate about whether the conversion of Richard Scott, a kinsman of Dorothy's, living in Providence R. I., might have influenced her, or *vice versa*. In 1658 his wife went to Boston, but was apprehended as a Quaker [RLB, p. 9fn.]. In June 1659, his 11 year old daughter, Patience, walked all the way to Boston, professing herself to be a Quaker, only to be put in jail [RLB, p. 9f.].

5. Mr. Scull extracted relevant portions of this work [GDS, pp. 48ff.], which I condense in the comments that follow.

6. Dorothy had no siblings and as Daniel had three sisters, it seems likely that one of them is meant here. My suggestion is that the primary executor of Daniel Gotherson's will, William Fisher, silk throster of London, was married to one of them [GDS, pp. 39ff.].

7. My comments are based on Mr. Scull's reproduction of her work, *An Alarm*, which he ascribes to Daniel [GDS, pp. 41ff.]. Indeed, it is Daniel's name that is printed on the title page, and the reports therein are written presumably with him in first person. However, the words and phraseology are those of Dorothy, as may be seen by a critical comparison of them to those in her later book, *Call to Repentance*, in which she bemoans the fact that books written by women are seldom read.

8. Stated in his biographical sketch as published in the *Dictionary of National Biography*.

9. Just over two pages in Scull's book [GDS, pp. 49ff.].

Chapter 3

Dorothy's Dream

The return of Charles II to the throne of Great Britain marked the beginning of even greater trials for Dorothy. It was on the occasion of a reception for the King at his palace in Whitehall, London, that she was introduced to one John Scott, of Oyster Bay, Long Island, New York, who claimed to be of the same family of Scot's-Hall as Dorothy. He managed to identify some common ancestors, to whose pictures Dorothy thought he bore a striking resemblance. One of these could well have been a copy of the picture of Brian Tuke, first postmaster of England, painted a century before by Holbein.¹ He told her sad stories of his unfortunate youth that explained his residence in such an unlikely spot, all of which she might later deem designed to gain her confidence.²

John Scott of Oyster Bay. In subsequent meetings Scott told Dorothy and Daniel about some land he had purchased from the Indians at Oyster Bay, many hundreds of acres of which he was willing to sell them. They had no idea at the time that on March 22, 1664, the King would grant his brother, the Duke of York and Albany a good part of the English interests in America and that in 1665 his governor Col. Richard Nicholls would create a new Yorkshire out of Long Island, Staten Island, and Westchester. Daniel, planning to go there to live, arranged with Scott to have two houses built on the land.³ Daniel would then need some cattle, some more land for pasture, and his investments were multiplied.

Plans to emigrate. It appears that Dorothy had become a minister to her own group of Quakers, "Scott's congregation," who met in a hall in London somewhere near the hermitage, "near the two great Brew houses."⁴ It was her idea to sponsor the settlement of her whole congregation of about 120 people on Long Island.⁵

Investments listed. Dorothy' estate invested with Scott derived from an income of 500£ per year, which they mortgaged paying 2200£ for the following:⁶

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- 1) 3,109 board feet of lumber purchased from John Leverett, Governor of Boston,
- 2) 182£ 4s. cash paid for cattle that were on Long Island,
- 3) a great sum of money in 1663 for a power of attorney to allow Daniel to buy 20,000 acres there, which Scott had purchased from the Indians,⁷
- 4) a valuable consideration in 1663 for a deed from Scott for 100 acres of meadow and 15 acres of pasture near the Horseneck on Long Island,
- 5) so many hundred pounds for 1600 acres of land on Long-Island,
- 6) 200£ worth of jewelry.

Another transaction in 1663 was for ten acres of land in Oyster Bay, but no consideration is mentioned.⁸

Education traded for servitude. More expensive than money was Scott's failure to keep a number of his additional agreements. To secure the second item listed above Daniel executed an order on September 15, 1663 to be carried to Long Island by one of the managers of his estates in Kent, Matthew Prior, to enable him to take possession of the milch cows and wheat that Scott had at his residence at "Sidilicott."⁹ On the strength of this document Captain John Platt (also a Quaker) agreed to take him and Matthew with his young family on board his ship bound for New York.¹⁰ The total 40£ cost of passage was never paid. Included also was a crew of carpenters who were to build two houses in the colony at Oyster Bay.

On this trip to America Scott took two boys into his charge, a certain Hallelujah Fisher (probably the son of William Fisher) and Daniel's only son, Daniel Jr., who was just eleven years old. Scott was to educate them as befit their social status. Once there, however, he was forced to sell Hallelujah into the service of one Thomas Owen of the colony of Maryland and Daniel into service to one Herringman in the colony of New Haven, in Connecticut.¹¹ The houses were also built, but once the government's acknowledged land owners came around, they had to be demolished, set up elsewhere, and then presented to Scott's wife, whom he had abandoned.

Notes

1. Dorothy's answer in 1679 in response to Samuel Pepys' queries 1 and 2 [GDS, pp. 25-30].
2. John was apparently living on the fact that in 1641 his father had sold an estate of £ 2200 per year so as to lend the King £14,300. He then lost his life in the service. John was arrested and after paying £500 was sent to New England in the service of Downing. He then lived on Long Island, one third of which he purchased from the Indians. His petition to the King in 1663 was unsuccessful, so he immediately set about to become Governor of the Island but was imprisoned [WHW].
3. Dorothy's answer in 1679 in response to Samuel Pepys' queries 5 and 10 [GDS, pp. 25-30].
4. Thomas Lovelace's deposition to Samuel Pepys dated abt. 1669 [GDS, p. 6].
5. Mention of Power of Attorney to Governor Francis Lovelace, Nov. 2, 1667 from Thomas Lovelace's Deposition to Samuel Pepys [GDS, pp. 9ff.]. This makes it clear that Dorothy's plan was used to induce Gov. Lovelace to take up her cause in 1667. It is not as clear that she had had the idea earlier. Yet, considering her conviction and devotion to God, it is hard to imagine that Scott's offers would have been appealing to her solely for their potential for profit, as they might have been to Daniel. For her it probably featured as a bonus in the plan.
6. From a list of documents provided to Samuel Pepys by Col. Thomas Lovelace dated May 5, 1680 [GDS, pp. 17-19]. John Scott's agreement with Thomas Owen of Maryland and Hallelujah Fisher's signed consent to the transaction are on record in Oyster Bay [OB1 p. 17].
7. This letter was sealed using a seal of Scotts of Scots-Hall quartered with that of the Tuke family [GDS, p. 58]. Hence, it appears likely that Scott got the jewelry early

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on in the transactions. Remember that Dorothy had given up many of the things of this world.

8. Quoted in the Power of Attorney that Dorothy granted to Governor Lovelace [GDS, p. 31]. Scull has the year as 1633, and bends his story to fit it. Daniel was born in 1618.

9. "Sidilicutt" is Setauket or Cromwell Bay which today is in the town of Brookhaven, 40 miles west of Southold.

10. Warrant or order dated September 15, 1663, received by Matthew Prior from Major Daniel and carried by him to Long Island [GDS, pp. 55f.] I conclude that John Platt was a trusting Quaker by the fact that his "sworn" testimony was "affirmed" [GDS, pp. 56f.]

11. From a list of documents provided to Samuel Pepys by Col. Thomas Lovelace dated May 5, 1780 [GDS, pp. 17-19]. John Scott's other activities in New York in which he managed to squander the funds entrusted to him are documented in the history of "John Scott's Rebellion" by which he became president of Long Island for a few days in March 1663/4. He was seized at his manor at Setauket, taken to Hartford, Connecticut, and in May convicted of treason. In July he escaped to Brooklyn in New Amsterdam and recruited a force to support an invasion by Colonel Richard Nicholls. [Cf. Lilian T. Mowrer, *The Indomitable John Scott: Citizen of Long Island* (New York: Farrar, Straus and Cudahy, 1960). A sketch appears in the *Dictionary of National Biography* [JAD]. Another even shorter sketch by Molly McCarthy appears on one of Newsday's websites. In 1665 in consolidating and trying to recover his Long Island holdings he sold Hallelujah into servitude [OB1, p. 17].

Chapter 4

Life in Town & Country

Daniel was a staunch Royalist, even to the point of giving evidence to the government against others if they were to exhibit behavior in any way negative toward the King. In August 1663 he wrote a letter from Hunsden-house, London, addressed to Lord Arlington concerning some worries he had about certain dissenters considered belligerent men in the neighborhood.¹ He enclosed lists of names with addresses and comments about each one. He volunteered to give evidence if they were ever to start anything. There was a second letter written a few months later from Eggarton expressing concern about rebellious Presbyterians.²

Hard times for Londoners. London was a city of more than 500,000 people, by far the largest in Europe at the time. Overcrowding and unsanitary conditions spread even the least outbreak of plague into a serious danger of death for all. The “Great Plague” began in the autumn of 1664 and by December of 1665 some precincts of the city had become entirely deserted. 75,000 had died and many more had fled. Then on September 2, 1666 came the worst fire in London’s history lasting four days till only the northeastern and extreme western parts remained.³ It was on August 25 just before the fire that Daniel, while at his residence in Eggarton, in the parish of Godmersham, expressed by word of mouth his last will and testament.⁴ He probably died rather soon, but the will was not proved in court until the later part of September.

Provisions of Daniel’s will. Daniel made the following provisions in his will:

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- 1) that William Fysher, the silk throster of London, should, together with his own oldest daughter Deborah Gotherson supervise the disposition of all his property in Kent in order to pay his debts and support his wife Dorothy and their children;
- 2) his house and marshland in Rumney Marsh, Kent, however, was not to be sold so that the rents might support his wife and children;
- 3) his lands in Long Island were to be disposed of as follows: 3,000 acres to William Fisher, 3,000 acres to his daughter Deborah, 3,000 acres to Jane Brymington and her son, 3,000 acres, and the rest to his wife and children including the child that she was "enseint" with,⁵
- 4) to William Fisher and Elizabeth Craydon of St. Martins in the Fields, spinster, the four tenements of freehold in Three Tunne Alley in Southwark, Surrey;
- 5) to them also what remained of a lease of a tenement in Kennington, Lambeth, Surrey, together with its orchard and garden, (he executed two deeds of gift to secure these last two bequests).
- 6) William Fisher and his daughter Deborah Gotherson were to act as the executors.

It is apparent that Daniel did not know that John Scott had lost his claim to land on Long Island and had made a desperate bid for power in 1664.

Notes

1. Letter to government from Daniel Gotherson concerning movement of dissenters in Kent, August 6, 1663 [GDS, pp.37f.].

2. Letter to government from Daniel Gotherson concerning movement of Presbyterians in Kent, October 2, 1663 [GDS, pp.38f.].

3. Brian Watson Spencer, "Tudor and Early Stuart London" (1532-1666) in "London," *i.e.*, B. History, D. in *Encyclopædia Britannica*, 1971, v. 14, p. 271f. and Thomas Fiddian Reddaway, "Reconstruction after the Great Fire" in "London," *i.e.*, B. History, E. Later Stuart and Hanoverian London (1666-1800) in *ibid.*, p. 272.

4. Nuncupative will of Daniel Gotherson, August 25, 1666 [GDS, pp. 39-41; PCC Mico fol. 135]. The probate occurred on September 24, 1666, nineteen days after the fire. Judge Davis's recollection was that Daniel was executed on September 29, 1666. [cf. Ch. 6, n. 2, SJD, p. 11]. Perhaps his reading of an earlier document was faulty in two respects, reading an original "4" as a "9" and that he was "executed" instead of his will being probated for execution. Perhaps the story of Dorothy's great-great-grandfather Thomas Wyatt, the rebel, being executed for treason on Tower Hill on April 11, 1534, was the source of Judge Davis' confusion.

5. Today the expression "enseint" is a bit obscure. It is always spelled with an "s," but according to the *Oxford English Dictionary* should be spelled "enceinte" deriving from the Latin *incingere*, *i.e.*, "to put on a girdle," or "to cause to remove a girdle." This word was a euphemism for "to be pregnant" or "to make pregnant."

Chapter 5

Financial Woes

With Daniel's death and no one to deal with creditors as he had done, and with the estate in debt to the amount of 6,000£, all the rents of about 500£ per year were siphoned off. Dorothy tried desperately to clear up the uncertainties that surrounded her property on Long Island and perhaps receive some sort of compensation.¹ Perhaps William Fisher went there to find his son, whom Scott had sold into servitude in Maryland. Perhaps Jane Brymington and her son went there to claim their 3,000 acres. In any case Matthew Prior may well have sent word that the houses and cattle were nowhere to be found. Among these conjectures one demonstrable fact is that in the following March Matthew Prior took possession of land that was on record in Daniel's own name at Oyster Bay.²

Hope springs eternal. Dorothy contacted John Scott, who was busy in another scam working for the government in Holland, but his promises were empty. On November 2, 1667, Dorothy, upon the appointment of Francis Lovelace as Governor of New York, gave him a power of attorney to discover what could be gotten of John Scott's property there.³ She promised them to sponsor the settlement of a small colony of Quakers, if he could find them a place there. When he arrived in New York he deputed a commission of three men (all captains) to investigate.⁴ They found that during Col. Nicholls' term as governor he had given the materials of the houses that were removed from the land to Katherine, John Scott's wife, whom he had abandoned there.⁵ Thomas Lovelace, the governor's brother, was going to New York in 1668, and promised to return for his family in the same year, so Dorothy asked him to make inquiry about the status of the land. (In those days the common year did not end till March 24.) In February Dorothy went to London to await his arrival from New York. She sent inquiry at Butcher's Arms every day by means of her daughter to see if he had arrived, but after three weeks she could wait no longer. She left a letter for him and returned home to Eggarton.⁶

An appeal to the King. With the news of what had happened under Gov. Nicholls, in May, 1669, Dorothy gained an audience with King Charles II.⁷ She explained the matter to him in a petition which he read and they discussed her plight for about half an hour. The King told her that it would not be proper for him to address the governor in writing and referred her to the Duke of York (his brother), who was just then passing through the drawing room, just adjacent to the King's chamber. The Duke suggested that since Col. Lovelace was on his way to New York, he could handle her case, and told his secretary to draft a letter of introduction to the governor. The king's secretary told Dorothy that it would be a good idea for her to spell out the details of her case in her own handwriting.

Gov. Francis Lovelace's options. There were two things Dorothy thought the governor could do:

- 1) see about what could be had for the 100£ that had been given Richbell for his deed, and
- 2) let her know about the between 200£ and 300£ debt (to Daniel Gotherson from a certain Scott, that the government had hanged) that had been assigned to the governor to support the education of Daniel Jr. in New York.

The Duke's secretary didn't want this to reflect badly on the governor. They thought things would have been handled long ago if they had only known about it. So now that they knew about the situation, they might be able to allow her something. Dorothy replied to the question from the King's secretary about possible collusion with John Scott by assuring him that she had not seen Scott for nearly six years, since the time he returned from New York in 1664 with the news that the boys were safely delivered there.⁸

Thomas Lovelace's kindness. In June when Col. Thomas Lovelace was taking his family to New York, he took with him the papers in Dorothy's case to deliver to his brother, the Governor of New York. He had:

- 1) the letter of introduction from the King's secretary,
- 2) a copy of her petition to the King,
- 3) the letter explaining her desires.

Upon his arrival in New York he inquired concerning the fate of Daniel, Jr., whom he finally traced to New Haven, where he was in servitude to an innkeeper, rubbing horses' heels and performing other drudgery in the yard. He paid 7£ to set the boy free, newly clothed him, and put him in school in New York.⁹ After all the investigations were complete, Thomas Lovelace's conclusion was to quote from an old proverb: "Where nothing is to be had, the King must lose his right."

Dorothy's second marriage. Dorothy married again before 1674 to a man with the surname of "Hogben."¹⁰ It is possible that he too was a widower with growing children, but this is speculation.¹¹

Final review of the case. In 1678 a certain London magistrate was murdered. John Scott was in London at the time, going about disguised as a Jesuit priest. The Duke of York immediately suspected him and so Samuel Pepys (say *Peeps*), who was then Secretary to the Admiralty, tried to have him arrested. For this his enemies (probably taken in by some of Scott's shrewd deals) succeeded in providing evidence enough to have Pepys committed to the Tower on May 22, 1679. While there the secretary used his time to collect all the evidence he could against the scoundrel.¹² The documents collected include a good number of the documents cited by Mr. Scull in his 1883 biography of Dorothy.¹³

Pepys in the Tower. During his time in the tower on January 6, 1679/80, Pepys had one of his agents deliver thirteen queries to Dorothy for more details in her dealings with John Scott. She mentioned that she saw him only once in the last 16 years (once in the summer of 1678).¹⁵ She had not emigrated in the meantime because of her children, her health, and besides not being able to afford transportation to carry out her plan to settle there, she could not be sure what would be awaiting her in that country. She had also discovered that her son, after being freed from servitude, had been stranded (beached on some shore) on a ship returning (to New York) from the Barbados.¹⁶

Notes

1. As stated in her letter of introduction to Gov. Lovelace dated March 9, 1668/9 to be carried by Thomas Lovelace on his return to New York in June 1669 [GDS, p. 13].
2. Deed of Jonas Holstead to Mathew Pryer [OB1, pp. 27f.]
3. Mention of power of attorney to Governor Frances Lovelace, Nov. 2, 1667 from Thomas Lovelace's deposition to Samuel Pepys [GDS, pp. 9f.].
4. Governor Frances Lovelace's activities after his arrival in New York, what his brother Thomas did when he arrived, and what Thomas learned from Colonel Nicolls as related in Thomas Lovelace's deposition to Samuel Pepys [GDS, pp. 10f.].
5. Thomas Lovelace's deposition to Samuel Pepys [GDS, p. 12]. That Scott was in Holland was stated in Dorothy's letter to Col. Thomas Lovelace dated March 9, 1668/9, written to apprise him of her need to contact Gov. Lovelace [GDS, p. 13].
6. Letter dated June 15, 1669, to Col. Thomas Lovelace from Dorothea Gotherson to explain matters to his brother Gov. Francis Lovelace [GDS, pp. 14-16].
7. *Idem*
8. What governor Frances Lovelace's brother Thomas did when he arrived, from his deposition to Samuel Pepys in 1679 [GDS, pp. 10f.].
9. The boy's fate is expanded on in Thomas Lovelace's summary report [GDS, p. 19].
10. So reads one of the signatures on a marriage certificate [EKMM, No. 715]. See also n. 12. This is one of the Kentish surnames that appears at Godmersham [SLG].
11. There is also an interesting note concerning a Hogben friend, who was in the older generation so might conceivably have been the father of Dorothy's new

husband [EKMM, No. 717, p. 11]. The wife of John Davis, a grandson of Dorothy, in New Jersey is said to have been one Eleanor Hogben.

12. Samuel Pepys kept a diary from January 1, 1660 to May 31, 1669, which has been translated (it was in his own style of shorthand) and published since in a number of editions. This book is a good read for those interested in the life of upper class society in the London of that time. Pepys discontinued his careful diary-keeping because of his failing eyesight [SAB].

13. Scull probably had at his disposal: J. Smith, *Life, Journals and Correspondence of Samuel Pepys*, 2 vol. (1841), and H. B. Wheatley, *Samuel Pepys and the World He Lived In* (1880). Since his time much more has been published about him including: J. R. Tanner, ed., *Private Correspondence of . . . Samuel Pepys, 1679-1703*, 2 vol., 1926, and *Further Correspondence of Samuel Pepys, 1662-1679* (1929).

14. Answer to queries seven and eleven in Samuel Pepys' letter to his secretary Samuel Pett containing 1) queries to be made to Mrs. Hogben and 2) Samuel Pett's cover letter with her response enclosed [GDS, pp. 25-30].

15. Answer to query ten in Samuel Pepys, *ibid.*

16. Answer to query twelve in Samuel Pepys, *ibid.*

Chapter 6

The Move to New York

In 1680 the estate at Eggarton was sold.¹ Scull appears to infer that the sale would have supplied Dorothy with sufficient funds to emigrate. It appears that Dorothy had already sent her surviving children to America for her daughter is said to have married in August of that year. On February 8, 1680/1 she arrived at Oyster Bay, Long Island.² Scull thought that the land they had gotten from John Richbell in 1663 would have been available to them and indeed it seems possible that Matthew Prior, their former employee also being a Quaker, might well have allowed them to settle there.

Another possibility comes under consideration when we learn that Dorothy had another Scott relative in the Colonies living on Rhode Island, Richard Scott. This gentleman's wife was able to afford more than one trip back and forth from England in the cause of the Quakers.³

Singing Quakers. Already on August 5, 1680, one of Dorothy's daughters, also named Dorothy, who was born in 1661, married John Davis, who seems to have arrived about the same time from Scotland or possibly Wales.⁴ He appears to have been one of the sect called "singing Quakers," but it is not clear which group of immigrants he arrived with. Perhaps he married Dorothy's daughter in England and traveled to America with them. There were a number of "sweet singers" whom the Duke of York in 1681 had banished to his colony.⁵ Their religion was characterized by their "renouncing the use of arms," and being "for burning every book except the bible." They were "taken prisoner by a party of the kings forces while they were a worshipping after their own manner," brought to Edinburgh and then put into Bridewell in London. When they were examined by the Duke before the privy council, they utterly renounced the use of arms or any weapon other than prayer. Not being condemned they dispensed with a trial. However, since a certain Capt. Lockhart had a ship bound for America, the government ordered him to go to

the house where the people were being kept, and find out whether they would board voluntarily. Most of them agreed to it, but any that didn't were put on board anyway.

Marriage out of unity. The marriage of John Davis to Dorothy Gotherson in 1680 seems to have been performed presumably by an ordained minister, a Rev. Nicholson. Their association with Quakers suggests, however, that despite the title this man could possibly have been Joseph Nicholson, who was a Quaker activist and non-conformist, who had been on Long Island in 1676 afterwards settling on Rhode Island. The singing Quakers on Long Island, sometimes referred to as "Case's crew," were considered trouble makers and did not abide the set form of the Friends.⁶ There are some near contemporary accounts that support this. Preparative meetings were often held at John Feke's house at Matinicock.⁷ Writing of the marriage of John's daughter there in 1698, a noted minister present recalled, "I met with some of the people called 'Ranters,' who disturbed our meeting." Again in 1699 at the same place, another visitor present said "the 'ranters' kept pretty still most of the time, save one old man who hooted like an owl making a ridiculous noise as their manner is and stood up and bore testimony against Friend's set forms of marriage."⁸ It is tempting to conjecture that John Davis and the sweet singers were still singing. Case's crew died down about 1700 and around 1705 John and Dorothy (Gotherson) Davis moved to Pilesgrove, Salem County, New Jersey, where he died in 1708 and she in 1709.⁹ Their son John appears to have married a girl named Hogben.¹⁰

There is indirect evidence that another daughter of Dorothy's may have married a man with the Kentish surname of Cousins (or Cozzins).¹¹ Perhaps this family had accompanied Dorothy to Long Island. They seem to have moved to Rhode Island.¹²

Dorothy's death. Preparative meetings of the Friends were often held at Matthew Prior's house.¹³ Maybe Dorothy met there, but this again is no more than speculation. Her absence from the records and her general outspoken nature imply a probable complicity with if not a joining in with the Ranters. In any case it appears that she died at Oyster Bay on April 10, 1688.¹⁴

Notes

1. GDS, p. 31. The year is not given in Hasted's history of Eggarton [HK, pp. 325-7].
2. Sample from family record of Judge David Davis, written in bible printed 1754, Thomas Baskett, Oxford, England. The date is traditional as the judge remembered it [SJD, p. 11]. We assume that it was old style with February being the 12th month (hence the "1680/1" indicating the civil year after the slash), but it could be that we (and Scull) are a year off with respect to the sale of Eggarton. In any event the migration of Quakers to America in the latter part of the 17th century was considerable [MAWQ, p. 1].
3. Richard Scott, a son of Edward Scott of Glemsford, Suffolk, of the younger branch of the family of Scot's Hall in Smeeth par., Kent. had come to New England in 1634 and eventually settled in Providence, R. I., where in about 1658 his family joined the Friends [RLB, pp. 1-27; There seems to be a possibility that Dorothy's move was underwritten by his estate as he died in 1679/80 [RLB, p. 8f.]
4. Sample from family record of Judge David Davis, written in bible printed 1754, Thomas Baskett, Oxford, England [SJD, p. 11]. That John Davis had come from Wales is stated by Scull [GDS, p. 31] as traditional in the family, and this is what is published in the history by Shourds [TS, pp. 70f.]. This may well be based on the most common origin of people with the Davis surname, it being a Welsh patronymic form of "David." It is tempting to entertain the possibility that he was in Scotland because a group of Gibbites, called "Sweet Singers of Israel" had been transported to New Jersey from Edinburgh, but this was just after 1681 [MHE, pp. 155ff.].
5. Letter of Governor Hunter to the Lords of Trade, October 2, 1716 [LD, p. 478f., New York entries; J:465]. Even after this group came many others. A couple of groups of Scots came in 1684 and 1685 settling in Matawan (New Aberdeen), Monmouth Co., New Jersey [NA, p. 26]. Unlike the singing Quakers, these seem to have been Covenanters, and may be documented in Wodrow's *Scottish Church*.

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That ranters were at Oyster Bay by 1680 can be shown from the account of one of the Quaker missionaries [AHR, p. 221].

6. Extract from "Opposition to Organization" in Worrell's history of Quakerism in the Northeast in the colonial period [AJW, pp. 65f.]. There is also contemporary reference to their gaining a stronghold there in the period before 1702 [AHR, p. 222]. Indeed, such opposition to set forms was present there as early as 1672 [FL, p. 83]. The movement of these people to New Jersey seems to have begun in 1699 [PCA, pp. 73-5].

7. Preparatory Meetings near Oyster Bay [HGCF, p. 10]. Also mentioned in Ambrose M. Shotwell, *Annals of Our Colonial Ancestors*, . . . Lansing, Michigan, 1897, p. 135 [FHL 528771]; Thomas Chalkley account [HGCF, p. 17].

8. Thomas Story account [HGCF, p. 18].

9. Sample from family record of Judge David Davis, *op. cit.* [SJD, p. 11].

10. The tradition among more than one branch of the Davis family has John, the son of John and Dorothy born around 1689 and married to an Eleanor Hogben.

11. Jacob Davis, son of Judge David Davis, stated that the prominent Quaker woman figured in his *mother's* ancestry, *i.e.*, ancestress of Dorothy Cousins, the judge's wife [GDS, p. 32fn].

12. There were Cousins of Rhode Island that married into the family of Robert Feaks (b. 1683), son of John. Thomas Powell, *Long Island Genealogies* (Albany, 1895), p. 203 [FHL 1035730].

13. Preparatory Meetings near Oyster Bay [HGCF, p. 10].

14. Sample from family record of Judge David Davis, *op. cit.* The date is traditional, apparently as the judge remembered it [SJD, p. 11].

Sources

- AHR** Benson J. Lossing, ed., *The American Historical Record, and Repertory of Notes and Queries*. Philadelphia, Pennsylvania, 1872.
- AJW** Arthur J. Worrall, *Quakers in the Colonial Northeast*. University Press of New England, 1980.
- CMF** J. H. Aveling, *The Chamberlens and the Midwifery Forceps*. Churchill, London, 1882.
- CML** Joseph Meadows Cowper, ed., *Canterbury Marriage Licenses, Second Series*. Canterbury, 1896.
- CP** 1) *Chancery Proceedings, Town Depositions, 1534–1853, C24/616/7*; 2) *Chancery Proceedings, Country Depositions, Series I, Elizabeth I to Charles I, C21/S16/15*; 3) *Ibid. C21/B77/19*, British Public Record Office. Quoted in John F. Dorman, *Ancestors and Descendants of Francis Epes I of Virginia*, vol. 1, p. 67.
- CPI** *Chancery Proceedings, Bridges' Division, 1611–1714, A–C, Lists-Indexes*, vol. 39, p. 164.
- EKMM** East Kent Monthly Meeting, *Births, Marriages, Burials*, [FHL 812233]. Comprising weekly meetings at Dover, Canterbury, Wingham, Sandwich, Deale, and Nunington. Produced in retrospect in 1688.
- FL** William Evans, Thomas Evans, eds., *The Friends' Library: Comprising Journals, Doctrinal Treatises, and Other Writings*. Philadelphia, Pennsylvania, 1837.

- GDS** Gideon Delaplaine Scull, *Dorothea Scott, otherwise Gotherson and Hogben, of Egerton House, Kent 1611–1680*. Parker & Co., Oxford, 1883.
- HGCF** George William Cocks, *History and Genealogy of the Cock-Cocks-Cox Family, . . .* New York, 1912.
- HK** Edward Hasted, *The History and Topographical Survey of the County of Kent &c.* 2nd Ed. vol. 7. Canterbury, 1798.
- JAD** John Andrew Doyle, in Leslie Stephan & Sidney Lee, ed., *Dictionary of National Biography*. Oxford, 1885–1901[reprint 1993]. vol. 17, pp. 979–980.
- JRS** James Renat Scott, *Memorials of the Family of Scott of Scot's-Hall in the County of Kent. . .* London, 1876. [FHL Q929,242 Sco84sk]
- LD** London Documents XX, in E. B. O'Callaghan, ed., *Documents Relative to the Colonial History of the State of New York . . .* vol. 5. Albany, New York, 1855.
- MAWQ** Edward H. Milligan & Malcolm J. Thomas, *My Ancestors Were Quakers, . . .* Society of Genealogists, London, 1983.
- MHE** James Peller Malcolm, ed., *Miscellaneous Anecdotes Illustrative of the Manners and History of Europe during the reigns of Charles II, James II, William III, and Q. Anne*. London, 1811.
- OB1** John Cox, Jr., ed., *Oyster Bay Town Records, v. 1* New York, 1916. [FHL 974.7245/O2 N2o]
- PCA** Richard Webster, *A History of the Presbyterian Church in America, from the Origin until the Year 1760*. Philadelphia, Pennsylvania, 1857.
- PCC** Prerogative Court of Canterbury, *Register of Wills*, vol. Mico [FHL 092287]

- RLB** Richard LeBaron Bowen, "The Armes of Richard Scott" in *New England Historical and Genealogical Register*, vol. 96 (January 1942).
- SAB** Sir Arthur Bryant, "Samuel Pepys" in *Encyclopædia Britannica* (1971), vol. 17, pp. 589f.
- SAC** Joseph Meadows Cowper, ed., *The Regyster Booke of Chrystenynge, Maryages and Buryalls of the St. Alphaege in the Cyttye of Canterburye, 1558-1800*. Canterbury, 1889.
- SBL** William H. Challen Collection, vol. 52, *Registers of St. Bartholomew-the-less*. [FHL 0416744]
- SCH** Steven C. Harper, "Gotherson, Dorothea, 1611" in H. C. G. Matthews, Brian Howard Harrison, *Oxford Dictionary of National Biography; in Association with the British Academy*. Oxford Univ. Press, 2004.
- SJD** Catherine Soleman Chandler and Elmer Garfield Van Name, "Supplement to John Davis, His Wife, Dorothea (Gotherson) Davis, and Some of Their Descendants. . ." in *Salem County Historical Society Publications*. Salem, NJ, 1969, vol. 4 No. 1 [cf. SJDR].
- SJDR** *National Genealogical Society Quarterly* (1970).
- SLG** St. Lawrence, Godmersham, *Composite Registers 1600-1744*, Canterbury Cathedral Archives U3/117/1/1 [FHL 1010590]; "Godmersham Parish Registers" in *Kent Parish Registers*, pp. 69-86 [FHL 824240].
- TS** Thomas Shourds, *History and Genealogy of Fenwick's Colony*. Bridgeton, New Jersey, 1876.
- WHW** W. H. Whitmore, ed., *Heraldic Journal*. vol. 1 (1865), pp. 103-6. Boston, 1865.

AHR

Benson J. Lossing, ed., *The American Historical Record, and Repertory of Notes and Queries*. Philadelphia, Pennsylvania, 1872. Vol. 1. p. 221

1680. Joan Vokins says; "I came to Oysterbay where the Lord had a tender people; but the Ranters oppressed Friends for which my soul was in deep travail; and the night before the General Meeting, I was near unto death, and many Friends were with me, who did not expect my life, and I was so weak that two women Friends led me into the meeting and there was a great meeting of several sorts of people; and in a little time the God of life filled me with the word of his power, and I stood up in the strength thereof, and it was so prevailing over the meeting that Friends were very much comforted, and the power of darkness so chained that the opposing Ranters and apostates could not show their antic tricks, nor oppress Friends as they used to do."

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1702. *11th of the 6tyh mo.* Geo Keith, hoping to profit by the internal dissensions at Oysterbay, arrived there September 17th, 1702... . Tho's Story says: ... "... where we were kindly received and hospitably entertained ... " November 17th, Wed^y ... There had scarce been any profession of the christian religion among the people of that town. They had scarcely any notion of religion but Quakerism. The Quakers had formerly a meeting there; but many of them became followers of Tho's Case, and were called 'Case's Crew,' who set up a new sort of Quakerism, and among other vile principles, condemned marriage and said it was of the Devil, perverting that text of Scripture. 'The children of the resurrection neither marry nor are given in marriage,' and they said 'they were the children of the resurrection.' This mad sort of Quakerism held that 'they were come already to the resurrection and had their vile bodies already changed.'"

AJW

Arthur J. Worrall, *Quakers in the Colonial Northeast*. University Press of New England, 1980.

Extract from of ch. 4 *Institutions, Growth, and Worship*, § *Opposition to Organization*

pp. 65f.

Opposition from the disreputable “Case’s Crew” on Long Island lasted longer and did much more damage to the Society than had the brief separation in the 1680’s in Rhode Island. Opponents of Quakers like the Mathers focused on Thomas Case and his followers, at best a fringe group. Deliberately or otherwise, the Mathers confused them with Quakers. Friends were not able, despite published disownments, to dissociate themselves from Case. There was yet another difficulty with Case and his followers: they had a disturbing tendency not simply to separate but to return again and again to meetings, particularly the large yearly meetings for business or worship where their hectoring, singing, and physical demonstrations made it virtually impossible to carry on either worship or business. Indeed, opponents may have had an excuse for confusing Case with Quakers, for Case and his followers attended Quaker meetings and must have regarded themselves as Friends. Nor did Friends resort to civil authority to have them expelled, as they usually did in the eighteenth and nineteenth centuries when obstreperous outsiders prevented quiet worship. Many practices set Case and his group apart from Friends. In terms of doctrine and discipline, Case and company like early Ranters probably believed in individual perfectionism focusing on the individual’s own conviction of conversion. Such control as there was came through Case, who held the group in an hypnotic state, if the Mathers can be believed. For outward manifestations, as in doctrine, the historian has only the accounts of critics and our picture may therefore be distorted. Case’s Crew sang (no doubt they were the singing Quakers identified by governors of New York), danced, and, like the Ranters of the Puritan Revolution, did not subscribe to the usual standard of personal sexual morality.... The Mathers were happy to report that Case’s followers danced in the moonlight, sacrificed animals, and consorted with the devil. The possibility that opponents might use the behavior of Case’s Crew to link Friends to witchcraft made it necessary for the new business meetings to place Case and his followers at a distance.

CMF

J. H. Aveling, *The Chamberlens and the Midwifery Forceps*. Churchill, London, 1882.

pp. 140–145

Action of the College of Physicians of London ags^t Hugh Chamberlen, Sr.

March 30, 1688: Deposition of Mrs. Deborah Gotherson in case of malpractice against Mr. Hugh Chamberlen, Sr. of the parish of St. Clement's Danes, Westminster, who treated Mrs. Phoebe Willmer, the wife of John Willmer of Friday Street, London, November 19–28 [1687].

CML

Joseph Meadows Cowper, ed., *Canterbury Marriage Licenses, Second Series*. Canterbury, 1896.

28 Sep 1626 Thomas Scott & Judith Thomson

CP

Chancery Proceedings, Town Depositions, 1534–1853, C24/616/7; Quoted in John F. Dorman, *Ancestors and Descendants of Francis Epes I of Virginia*, vol. 1, p. 67.

Date: 1636

London depositions taken in the case of Thomas Clerke, and Katherine his wife and John Bragg gent. and Mary his wife vs. Judith Scott, widow. Re estate of Thomas Scott Esq., late father of plaintiffs Katherine and Mary.*

Susan Epps, wife of Humphrey Epps of Godmersham, Kent, husbandman, aged 45, deposes.

*NB: *Cf. sub* & SAC licet Stephen Thomas, clerke

Chancery Proceedings, Country Depositions, Series I, Elizabeth I to Charles I, C21/S16/15; 3) Ibid. C21/B77/19, British Public Record Office. Quoted in John F. Dorman, Ancestors and Descendants of Francis Epes I of Virginia, vol. 1, p. 67.

Date: 4 Oct 1638

Depositions taken at Canterbury in the case of Stephen Thomas and Katherine his wife, Henry Paramore and Anne his wife, and John Bragg and Mary his wife vs. John King gent. and Judeth his wife. Re estate of Thomas Scott Esq. of Egerton Hall, late husband of Judeth.

Susan Epps, wife of Humphrey Epps of Godmersham, Kent, husbandman, aged 48, deposes that, before making his will on 19 March 10 Chas. I, Thomas Scott sent her to a Mr. Hadde of Canterbury to write it for him.

CPI

Chancery Proceedings, Bridges' Division, 1611-1714, A-C, Lists-Indexes, vol. 39, p. 164.

Index entry: – DCb/J/J/58/169

Ecclesiastical cause papers

Date: 11 Feb 1635

Case: Test[ator] Tho[ma]s SCOTT sen[ior,] Godmersham.

Plaintiff: Mary SCOTT rel[ict] exix [*i.e.*, executrix]; *Defendant:* Ann PARAMOR al[ia]s S[cott], Cath[erine] S[cott] & Mary BRAGG al[ia]s S[cott] dau[ghter]s; Tho[ma]s & Dorothy S[cott] child[re]n of Thos S[cott,] jun[ior,] son[,] dec[ease]d;

EKMM

East Kent Monthly Meeting, Births, Marriages, Burials, [FHL 812233]. Comprising weekly meetings at Dover, Canterbury, Wingham, Sandwich, Deale, and Nunington. Produced in retrospect in 1688.

No. 715 [*marriages*]

Certificate October 23, 1674 at Canterbury for Richard Mugould of Canterbury, Gardiner, and Martha Atterton, same place, spinster, signed by witnesses:

. . . Dorothy Hogben, . . .

No. 717 [*deaths & burials*]

p. 11

Dec 1667 John Hogben an ancient man was buried at Dover, of 73 years of Age, who had six years before suffered cruel Imprisonment in Dover Castle with other Friends as in Booke of Sufferings folio 26

[Thomas Everden is noted as leaving from Canterbury to settle in Virginia in the summer of 1680.]

FL

William Evans, Thomas Evans, eds., *The Friends' Library: Comprising Journals, Doctinal Treatises, and Other Writings*. Philadelphia, Pennsylvania, 1837.

vol. 1. *p.* 83 [*Memoir of George Fox*]

...But through the protecting care and providence of the Lord they travelled safely, and reached Oyster bay on Long Island, in time for the Half-year's Meeting held there. Here he was instrumental in correcting some abuses which had been introduced by the Ranters, a wild fanatical people who were a great trouble to Friends. Respecting these he remarks: "The Half-year's Meeting began next day, which lasted four days. [*entries of 1672*] The first and second [Sunday and Monday]

days we had public meetings for worship, to which people of all sorts might and did come. On third-day [Tuesday] were the men's and women's meetings, wherein the affairs of the church were taken care of. Here we met with some bad spirits, who were run out from Truth into prejudice, contention, and opposition to the order of Truth, and to Friends therein. These had been very troublesome to Friends in their meetings there and thereabouts formerly, and it is likely would have been so now; but I would not suffer the service of our men's and women's meetings to be interrupted and hindered by their cavils. I let them know, 'if they had any thing to object against the order of Truth which we were in, we would give them a meeting another day on purpose.' And indeed I laboured the more, and travelled the harder to get to this meeting, where it was expected many of these contentious people would be; because I understood they had reflected much upon me when I was far from them. The men's and women's meetings being over, on the fourth day [Wednesday] we had a meeting with those discontented people, to which as many of them as would, did come, and as many Friends as had a desire were present also; and the Lord's power broke forth gloriously, to the confounding of the gainsayers. Then some that had been chief in the mischievous work of contention and opposition against the Truth, began to fawn upon me, and cast the blame upon others; but the deceitful spirit was judged down and condemned, and the glorious Truth of God was exalted and set over all; and they were all brought down and bowed under. Which was of great service to Truth and great satisfaction and comfort to Friends: glory to the Lord for ever!"

[It may be of some interest that George Fox then proceeded to Rhode Island, where one of the challenges he addressed was the desire of some groups of Friends to hire a minister. In 1672 other Quaker missionaries were active in Rhode Island. This was one place where John Burnyeat met up with people (non-Quakers) he called Ranters.]

vol. 11 (1847). p. 148 [*The Life of John Burnyeat, Chapter V.*]

... we came away strait to Rhode Island, and there we met with George Fox who was preparing to go westward towards Long Island; ... John Stubbs and I were left at Rhode Island: ... we had a meeting at Warwick, where none had been before: and several were convinced, and did own the truth. And there we had to do with one Gorton and his company, who were by other people there called Gortonians, but they called themselves Generalists; they were of opinion all should be saved. But

they were in reality Ranters: for in our discourse they would maintain and say, no creaturely actions could be sin, and would have no drunkenness, nor the like, to be sin, but what was spiritual; the outward action was but creaturely. Thus in their filthy, unclean spirits, like the old Ranters, they made merry over the reproof of God's Spirit.

GDS

Gideon Delaplaine Scull, *Dorothea Scott, otherwise Gotherson and Hogben, of Egerton House, Kent 1611–1680. Parker & Co., Oxford, 1883.*

p. 6

From Thomas Lovelace's deposition to Samuel Pepys dated abt. 1679

This Mrs. Gotherson had long been a great Quaker, and she had a particular congregation some where about y^e hermitage, near y^e two great Brew houses, which went under her maiden name of "Scott's congregation," where he has heard her himself preach.

p. 6–8

Dorothea's conversion (in cal. 1657) from her book A Call To Repentance, London, 1661

when I came first from my mother's womb, I was as all are in that state, an heir of heaven; but my parents, who were of the Protestant church, so called, would have me brought up within that pale or compass, not thinking me a sufficient Christian; as I was created in the image of God therefore they did intend to make me one by that way and form of the Protestant Church so called. Then a Minister of that Church did say he did baptize me in the Name of the Father, Son, and Holy Ghost, but if he had known the name of the Father and baptized me into his Spirit, he would not then have said I was regenerated and born again by his throwing water upon my face. . . . yet notwithstanding they said I was regenerated, I was not in twenty-eight years after, in which space death passed over me: and in my child-hood I eat of the forbidden fruit, and by it transgressed God's law, and would none of his counsel, because I did not know him; but a desire I had to finde him out among professors of Religion in my childhood. I sought him but could not finde him amongst them, neither had I any food for my soul, whilst I was in their way. Then one with the Royalists, so called, was I accounted above ten

years, where I beheld much wickedness, though not in so high places, or with such fair colours and large covers as the professors had: and by this sort was I not like to be snared or deceived because I saw plainly, that swearing and drunkenness and whoredom, and idle jesting and vain sports and shews, I did believe all such and many more to be naught, and so was kept from that sort of sinning in great measure, and would say often I had my religion to chuse, and until I could finde a better then y^e I had found, I would be of none. So in this miserable state I lived some years, being afraid of I knew not what continually, but more especially of death then any other thing. Yet the Lord did all my lifetime afflict me, and many great trials and crosses I had in the world, which since I have seen plainly was to draw me nearer to himself and to make me to know myself, that so I might deny myself and exalt him alone, being much perplext and filled with troubles in the world; and having failed in all my expectations and promises which it made me, of contentment in perishing things, I began to be weary of my life, and still afraid to die, my conscience accusing me that I had not done as I ought to do, though I was all my life in great measure kept from acting what I knew to be sin, neither did I know what I had omitted: so in this blinde state I durst not die. Then being miserable, and poor, and blind, and naked, and having no helper in the earth, the Lord's time was then to direct me by the mouth of his Prophets to a light which was placed in darknesse, but darknesse could not comprehend it; but before I ever had heard any of them, or saw any of them, I heard they were a people could lay down their lives one for another, that they were of one heart and one minde: which hearing raised such a power in me which wrought by love that I quickly found the report to be true, and then I was unsatisfied continually till I had heard some of them: and after I had heard I never had one word to speak, or durst think one thought of evil of any of them; for they had directed me to that in my own particular, which did shew me all that ever I had done. Then began I to be led by the Spirit of God out of darkness into his marvellous light, but whither his hand hath led me since and where I have known him most, is too hard to be uttered, or by you to be born.

pp. 9f.

Mention of Power of Attorney to Governor Frances Lovelace, Nov. 2, 1667 from Thomas Lovelace's Deposition to Samuel Pepys

The chief inducement to Governor Lovelace to take upon himselfe y^e Trouble of Mrs. Gotherson's business at New-York, was a promise shee made him at his going, that if shee could make any money by the sale of her Land in Kent,

40 DOROTHY'S DREAM

which had been mortgaged by her husband in his lifetime, shee would herself goe over to New-Yorke and carry an hundred and twenty Families with her to y^e great advantage of y^e Place.

pp. 10f.

Governor Frances Lovelace's Activities After His Arrival In New York, What His Brother Thomas Did When He Arrived, And What Thomas Learned From Colonel Nicolls: From Thomas Lovelace's Deposition To Samuel Pepys

hee did by a Commission grounded upon y^e said Letter of Attorney, depute this Informant together with Captaine Mattheue Nicolls, Captaine Morris (brother of Colonell Morris y^e great Quaker at y^e Barbadoes, now living at New-York), and one Captaine Van Broog, as Commissioners to enquire after y^e said Lands, which they laboured with all Industry to doe, but could not find any such Lands ever belonging to said Scott. Whereof this Informant advising y^e said Dorothea Gotherson at his return into England, within y^e same yeare, shee presented a petition to the King, and obtained by his mediation a letter from Mr. Wren in y^e name of His Royal Highness, his Master recommending her case to this Informant's said Brother, Governour Lovelace. The originall of which Letter and a Copy of y^e said Petition under her owne hand shee enclosed in a Letter to the said Governour, and sent by this informant at his return to New-York with his Family about June, 1669. The originall of which Letter and y^e other two papers this Informant has delivered into y^e hands of M^r. Pepys for his fuller Information and satisfaction in y^e Truth hereof. That his Brother, Governour Lovelace, was likewise desired by y^e said Dorothea Gotherson to make enquiry after an onely son of hers, who (among other young men whom the said Scott was said to have tempted along with him out of England upon Promise of Preferment, and afterwards sold as ordinary servants there) was intrusted to y^e said Scott by her said Husband and herselfe, upon Scott's promise of advancing him in his fortune. But without any account to that day ever given her of the condition her said Son was put into more than that y^e said Scott returning into England had left him behind him there. Upon which this Informant after his arrivall at New-York, making his enquiries after y^e said young man, found him at New Haven in New England in y^e service of one Herringman, an Inn-keeper, where his Employment was to rubb Horses' heels and doe y^e Drudgery of y^e yard, From which service hee, this Informant, redeemed him by paying a summe of money (seven pounds as hee remembers) for the remainder of the time for which Scott had sold him to the said Inn-keeper.

(cf. also p. 76 for the testimony of Capt. Matthew Nicolls)

pp. 11f

Petition to King Charles II [dated abt. 1669]

[*endorsement:*] A Coppey of what I writt to y^e King

y^e king read it all in my hearing, and
 after a quarter of an hour's discourse
 about it, he said he would writ to Coll.
 Lovelasse, and I might be assured what he
 could give me ther He would, and he
 seemed, and I am sure did, pittie my case
 very much.

Lett it please the king to know

that I formerly Dorothea Scott being heire to the yoonger
 house of Scotts Hall in Kent did match with Daniell
 Gotherson to whom I brought y^e estate of neer 500^l perannum
 which estate being all morgaged by my husband and since
 his death all extended for debt soe y^e my selfe and six
 children craue y^e kings clemency in the case following

A great part of my husbands debts being contracted by his
 disbursing near 2000^l to one John Scott for land and houses
 in Long Island which land is all disposed of and y^e houses
 pulled downe and sett up in other places and my son for
 whome y^e land was bought exposed to work for bread y^e 2 or 3
 years last past who is not yett full 17 years of age

Lett it please y^e king therefore to giue his Royall Letter of order
 to y^e now debuty governour Francis Lovelasse to examine my
 prefektions and doe iustlie and if it appear I have noe interest in land ther I
 haue none elswhere yett blessed be his name who oblige me to wish y^e kings
 eternall wellfare as my owne and many more such vnfeigned true subiects as

Dorothea Gotherson

pp. 12

Thomas Lovelace's Deposition to Samuel Pepys Continued

That the said Daniel Gotherson did send over Carpenters and Materialls
 with Scott, to build two houses upon two lotts of the Lands hee had bought of
 him, which houses were by Scott accordingly built, and after his being driven
 to fly y^e country, and the lands proveing to bee none of his, they were taken
 downe, removed, and sett up againe at Seatalcott, and given by Colonel
 Nicolls, the former Governour, to the wife of y^e said Scott for her support, after

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her Husband's deserting her, By which meanes the said Gotherson and his Family had neither Lands for his Money, nor y^e Houses that were built upon the said Lands with his Money.

pp. 13

Letter To Col. Thomas Lovelace Dated March 9, 1668/9 To Make Him Aware of Her Business With His Brother.

My Friend, — . . . be pleased to give me notice by my Daughter when thou intends to depart from England, that soe I may repaire to London againe a little before that time: I have bin at London neer three weeks waiting thy coming, because thou tould me thy intentions were to be heer in February. I have sent every week to the Butcher's Arms since to inquire of thy coming, and they send me word every weeke, they look for thee, but since i see thee not nescetity calls me home, but if the Lord prevent me not I shall return one notice, and I hope by that time John scott will be returned from holland, he wrot me too letters (but i have not seene him) professing me any kindnesse that lay in his power. Now if thou art pleased to give me to understand what good he can doe me for the gaining of the land, which cost my husband soe much mony, and I beleeve what lieth in this power he will doe: if I loose that land ther, I loose all, for all is extended in England, for my husband died neer 6000£ in debt, soe that I have not reseaved any rent since he died, but have bin put to greate straits, and have and doe live in hopes to see all sould heere, and then, and not till then, will it be determind what will be afforded me and my six children, but naked we must returne, and still blesse his name whose protection I committ thee unto, and remaine thy trew friend, and could serve thee if it were in my power. I am knowne to thee by the name of

Dorothea Gotherson

March, or called y^e ninth day

pp. 14

Letter of Introduction Dated May 19, 1669 From Mr. Wren (Sec. To the Duke of York) For Dorothea Gotherson

St. James, 19th May, 1669

Sir, — This Gentlewoman Mrs. Dorothy Gotherson having complained to his Royal Highness of some hard usage she hath mett with in some Business of hers at New York, His Royal highness hath thereupon commanded mee to write unto

you that you will cause her Pretensions to be examined and doe her Right in her affaires.

I am your most humble servant,

M. Wren

pp. 14-16

Letter Dated June 15, [1669] To Col. Thomas Lovelace From Dorothea Gotherson To Explain Matters To His Brother Gov. Francis Lovelace.

My esteemed friend, Co^{ll}. Lovelace, —I should before this time have writ could I have given any satisfactory accompt, w^{ch} I have waited for longe with much patience, but such as I can give be pleased to accept of. My land is not yet sould, neither is it knowne what will be affoorded me. I am at their mercy to whom it is morgaged, who have stopt y^e rents from me and reseaved them ever since my husband died, soe y^e it hath bin very hard with me as yett, but I hope ther will be something left when y^e land is sould, which I shall not hastily dispose of, because I hope to convert it to the improvement of the interest I may have (by thy clemancy, favour and good will to me and mine) in long islland, w^{ch} without thy assistance I fear will be worth nothing to us, therefore I intreat thee to doe what lieth in thy power for thy Country people (viz.) my selfe and Children, and thyselve shall see if I am of abilty that I shall not be ungratefull; and seeing providence hath cast my sonne one thy care, I leave him wholly under God to thy ordering. I hope ther will be £100 had of Richbell, which he acknowledges he hath reseived in this deed, besides my husband turned over a debt which Scott y^e Secretary y^e was hanged, owed him of betweene 2 or 300£, which Richbell had allowed him by the Duke of York, which I hope thou will in part regaine and order it as thou please with my son, thy brother (my friend) did informe me it was necessary to have the king's letter to thyselve to doe me justice, w^{ch} he as willingly and freely granted as to any person, saying I should have justice and he wood writ. The first time I had near halfe and houres discourse with him, and he pitied me and children, he knowes my son is under thy charge, I spoake to him six severall daies after largely, for y^e Counsell did not count it soe proper for ye King to writ, as the Duke, being he was Governour, soe y^e King spoke to y^e Duke to writ to thee, and the Duke as he passed through the Drawing room next the King's chamber came to me, and tould me the business should be referred to Colonel Lovelace, and I shoold goe to his Secretary for a letter w^{ch} I have sent here inclosed wth a cobby of what I writ to y^e kinge, in w^{ch} I did not personate Co^{ll}. Nichols, yett it reflected soe y^e he interposed and did me all y^e mischeffe he could at first,

which proved noe at last; for then he acknowledged before the Duke to me that my case not being then known, could not in his time be examined, but now it was known it might, and I might have something allowed, though not considerable to what my husband disbursed. Ye Lord Orlington, y^e king's Secretary, wold have me give it under my hand (w^{ch} I did) that I did not deale underhand for Scott to make him any interest ther, w^{ch} suggestion I am sure was insinuated by Co^{ll}. Nichols, but proved of noe vallidity, for as I gave him to know under my hand, I have not seen John Scott neere six yeare. I intreat thee to read this ould writing, w^{ch} is an account of thy horses, and now at last i am straitened for time. Otherwise I should have new writ that particular--now my friend it is in my hert to stir up thy mind to doe good to all in thy place, as thou art a Minister of Justice, and to love and delight in mercy, for I am certain the time is begun againe that blood thirsty men and persecutors shall not live out halfe their daies. Dear friend, I speak by way of caution, not of accusation, for I hope thou art otherwise inclined, but fearing least at any time thou might be stirred up by y^e enemy of thy soule to doe his worke; this is what I have to writ, and I hope it will be reseaved in love and good will, as it is written by her who is known to thee by the name of

Dorothea Gotherson

y^e 15 of the moneth called June—London—.

pp. 17-19

Summary of Contents of Documents Provided to Samuel Pepys by Col. Thomas Lovelace.

[endorsement:] May 5th, 1680, an abstract of Papers this day put into Mr. Pepys' hands by Mr. Lovelace, relating to Colonel Scott.

Mrs. Dorothy Scott, heiress to 500£ per annum, of Scott's-hall, in y^e County of Kent, and relict of Major Daniel Gotherson the Elder of Egerton in the said County, havinge received many pretended kindnesses from one Titular Major John Scott of Long-Island in America, did intrust him with the whole concernes of her estate, which in the end proved fatall to her, as by this scedule here under written doth at large apeare.

Imprimis—by 3109: foot of timber sould to him by John Leverett, Governour of Boston in America, for which Mrs. Gotherson was forced to pay for, here in England, as under hir hand apeareth.

To an order in Court granted to Joseph Rayner and Richard Howell of all the Lands and goods whatsoever they could discover belonging to the said Cap^t.

Scot, for satisfaction of a considerable debt due to them, as by wrightings doth appeare.

To a fraud done by disposing of one Hallelujah Fisher, a boy intrusted to his charge, into Virginia by y^e records att Oyster Bay appeareth. . . .

To a letter from Captain Younge, Captain of Horse uppon Long-Island, sent to him, wherein hee chargeth him 28£ with the deplorable condition his wife was in for want of bread for herselfe and servants to eate, which moneys was never repaide to him againe.

To 182£ 4^s in hand, paid by Major Gotherson to Major Scott, to bee paid in Cattle att Long-Island, which was never done, as per a letter in 1663 appeares.

To a leter of attorney to treat for and buy 20,000 acres of Land, when hee had not one foot there, for which hee received a considerable sum of money.

To a deed bearinge date 1663, wherein hee sells to Major Gotherson 100 acres of meadow and 15 acres of pasture groundes, lyinge near the Horesenecke in To 1600 acres of land lyinge on Long-Island, sould to Major Gotherson for so many hundred poundes; the monies received, but no landes to be found.

To 200£ worth of Jewells fraudilently detained. Lastly, which is worst of all, for being intrusted with D. G. the younger, the only sonn of Dorothea G., to educate him according to his birth, did dispose of him, or suffer him to bee disposed of, to one Herringman of New Haven in New England, from whence Co^{ll}. Francis Lovelace was forced to redeem him, and pay a considerable sum of money for the remainder of his time, and new cloth him, and putt him to school to new Yorke, where hee much improoved himselfe.

All these unchristianlike actions being seriously considered in Charitie to herselfe and six children, shee was enforced to complain of this hard usage to his Sacred Majesty for reliefe herein, as by a Letter to Co^{ll}. F. Lovelace appeareth (who, in compassion to her deplorable condition,) ordered immediately His Royall Highness to lay his strict commandes on Co^{ll}. Francis Lovelace to doe her all the Justice and equity that might bee, who ordered Commissioners ther to inquire into the matter; and uppon strict inquiry made, the said Commissioners found the ould proverb verified, 'where nothings is to bee had, the Kinge must loose his right.'

So that, in the whole matter, shee hath been fraudilently deceived by him of 2200£, as to several persons shee hath declared.

pp. 25–30

Samuel Pepys Letter To His Secretary Samuel Pett Containing 1) Queries To Be Made To Mrs. Hogben and 2) Samuel Pett's Cover Letter With Her Response Enclosed.

York Buildings, January 6, 1679/80

Mr. Pett, —According to my Promise last night I doe herewith send you a paper of Enquiries touching y^e Business I then discoursed with you upon. W^{ch} I shall intreat you to Communicate in such a manner as you shall think best to y^e Gentlewoman at Canterbury, entreating her answer as fully and speedily as shee can. Your care and kindnesse wherein will bee of great use to Sir Anthony Deane and mee, and as such will bee acknowledged by

Your truly affectionate friend to serve you, S.P.

Quæries sent to Mistress Gotherson.

In order to y^e Discovering y^e Truth of what is universally reported touching y^e undue Practices of Col. John Scott, and particularly one relating to one Major Gotherson and his Family upon account of selling them a parcell of land on Long-Island in New-York, it is desired y^t Mrs. Gotherson, widow of y^e said Major, will communicate in writing what shee has knowne and can recollect of y^e Truth of that matter in relation to y^e Particular Enquiries following: —

1st. When and where her Husband's and her acquaintance begun with Scott and on what occasion? —

2nd. Whether Scott did not claime kindred of her upon pretence of his being of y^e family of y^e Scotts of Kent, and how neare hee pretended to bee related thereto? —

3rd. Whether Mrs. Gotherson herselfe bee not related to the Family of Scot's-hall in Kent and how? —

4th. What Lands Scott pretend to have Right to in Long-Island and by what Title? —

5th. What part thereof Scott sold to her Husband? Upon what Termes and what monies have at any time or times been paid to scott for or towards y^e same? —

6th. What part thereof her Husband or his Family ever did enjoy of those lands? —

7th. How Scott has justified their want of possession of any of y^e Lands by him soe sold to them? —

8th. What applications either y^e said Major, his wife or Family ever made for remedy against him either to His Majesty and Council by proceedings at Law or otherwise, and at what time or times y^e same have been made or done? —

9th. What effects shee or her Family had had of such applications and Proceedings, and how y^e Case stands at this day between her and Scott concerning it? —

10th. Whether she has any writings or Coppies of y^e writings formerly given them by Scott in relation to those Lands and where they are now? —

11th. When her Husband dyed and when shee last saw Scott? —

12th. Whether her husband or shee did ever committ a son of theirs to y^e Care of Scott and when, upon what Termes, what the issue of that was in reference to y^e Education of her son, and where that Son now is? —

13th. What profession Scott has to her knowledge made in Reference to Religion and particularly to that method thereof which is professed by y^e people commonly called Quakers? —

From Samuel Pett to the Hon^{ble} Samuel Pepys, Esq^e, humbly present. —

Hon^{ble} Sir, -- This comes only to give cover to the Enclosed, which is in returne to the severall queries I sent to Mrs. Dorithea Gotherson, alias Hogben. If their be anything further needfull from me in relation to this matter, or anything else be pleased to command,

An answer to 13 quearys relating to Coll. John Scott.

1st and 2nd. My being at white Hall about 18 years since [1661] with y^e King, in whose presence was John Scott, who toulde me his name was Scott, and of y^e same famely of Scott's Halle, wh^{ch} I was ready to beleeve, because some of our anchestors' pictures were very like him. —

3rd. I am heiresse to my brother Thomas Scott, my father Thomas Scott, my grandfather Thomas Scott, who lived like himselfe (onely one y^e estate which after thir decease was mine), who was parlement man and justice in Coram long: take my grandfather's owne writing one an occasion in 1630 my house Eggerton is a limbe of Scott's halle, and y^e nearest unto them as any of y^e name in the world. Sir Reynold Scott, who was grandfather to my selfe and Sir John Scott, late of Scott's halle, all our Parents are y^e same from y^e beginning of y^e world, or our name after Sir Raynold we are thus divided. —

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Sir John Scott's father was the onely sonne of Sir Raynold by his first wife Emlin, y^e daughter of Sir William Kemp, and my father was y^e eldest son of Sir Raynold by his second wife Margerry, y^e daughter of Sir Bryan Tuke. Sir John Scott is y^e son of Sir Raynold Scott's eldest Son by Elizabeth, the daughter of Sir John Baker, and I am y^e son of Sir Raynolds Scott's second son by Jean, y^e daughter of Sir Thomas Wiatt, and a great deale to this purpose, ther is of my grandfather's writing, to prolux to insert here.

8th. I made it my request to y^e King about 8 years since y^e hee would be pleased to write to y^e Deputy Governor Fransis Lovelace to examin my pretensions and doe me justice, he y^e King did ingage y^e Duke his brother soe to doe a great favour from soe Great a Prince to such a person as my selfe. y^e Deputy writt me a letter intimateing y^e he had received y^e Duke's letter one my behalfe, and he did advise me to come to Long-Island and prosecute y^e affaire my selfe, for he could not be prosecutor and judge himselfe, he gave me great incouragement to goe thyther, but my estate being all extended and taken from me one a mortgage for 6000£ I was not of abiletty to goe and build, plant in a straing contry one bare land for Co^{ll}. Nicholls, predessor to Francis Lovelasse, had pulled downe my housses and sould y^e materialls. I am satisfied I might have enjoyed y^e Indian and English interest if I had gone thyther, but haveing many children and not verry healthy my selfe, and w^{ch} was most of all not of abilletty to transport soe many persons as would accomplish such a consern, soe I never went.

11th. My husband died betweene y^e great fire and plague of London. I had not seen John Scott in 16 years till I mett him last sommer '78 in London. 3 after I came from thence and have not seen him since.

12th. My sonne was committed to y^e charge of Coll. Scott by my husband and selfe about 17 years since, and he had £40 with him, but when J. S. made escape he took y^e boy with him, a little way, but he was affraid to goe with him and ran into y^e woods, so J. S. left order at y^e place wher he was y^e they should looke after him and take him in; soe they did, and he was four years with them as a Servant, but now it is thought and I have long feared is cast away with Joseph Freeman's ship coming from y^e Barbadoes.

13th. I never heard him make any proffession of what religion his faith stood in (although we loged in one house great part of a year when my husband Gotherson was liveing) till last somer at London in y^e negative, he did say papacy was such a foolish religion he would never be a papist, because he would not be a foole, and much more to y^e purpose; he never proffessed himselfe

a Quaker, as I knew off, or ever heard off; and I think his deportment signifies as much to any y^e know him.

Do. H.

p. 31

From Power of Attorney Granted By Mrs. Gotherson to Governor Lovelace [Deed prob. 1663]

John Richbell, Merchant of Oyster Bay, sold the 28th August, 1633, to Daniel Gotherson, his two dividents of allotments of Land, containing together by estimaçon Ten acres, situated in Oyster Bay, late in the occupation of Mark Meggs and Walter Salter.

p. 32 fn.

Letter from Jacob Davis (d. 1820, son of David Davis and Dorothy Cousins, an English woman who lived to the age of 96) to Lydia Lippincott (dau. of his youngest dau. Esther and Joshua Lippincott, and who md. 1823 to David Scull) dated 1814.

As to my mother's ancestors I cannot remember any of them, but have heard her say that her grandmother was a very rich friend in England, whose name is gone out of my mind; and I think I was informed she was a widow, and that she or her daughter, my grandmother, married to a man who so far ran through her estate as that my mother had but very little portion of this world's property, but chose that good part which I believe never was taken from her, who was a pattern of moderation to all men, and even in that of bodily labour.

p. 37

[extracts not made of documents; also mention made in GLS to documents not published:]

From the commission of bankruptcy in the matter of Daniel Gotherson & Francis Soane, chapmen and coptners of Newington, Surry, doing business in Southwark, as partners, who had become bankrupt July, 1650, granted April 22, 1651

[Document dated March 10, 1651 refers to Daniel Gotherson as "Captain Gotherson"]

Petition for return for services rendered presented to Council of State referred to a committee of three for a report, October 31, 1653

[Document refers to Daniel Gotherson as "Major Gotherson"]

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pp. 37f.

Letter to government from Daniel Gotherson concerning movement of dissenters in Kent,
August 26, 1663

To Joseph Williamson, Secretary to Henry Bennet, Lord Arlington.

Hon^{ble} Sir, —Since I saw you last I have had some discourse with some persons that are able to head parties and contrive disturbances, and I find their Spirits very Bitter, but cannot understand or gather at present yett that there is anything possible for them to effect at present. I wold not give you the occasion to feare without sufficient cause, but answer that there cannot bee anything acted but I shall have timely notice of it, which that you may prevent it I have thought good to give you the names of some persons that I know to be active and dangerous, yett think it a better way to correspond with them then secure them with out something done by them which appearing obviously will make them for ever incapable of doing mischief. I shall waight on you very suddenly and fro what you please to command me and faithfully serve you to the death,
your very humble servant,

who am, Sir,

Daniel Gotherson

Hunsden-house, London,
August 26th, 1663.

[here follows a list of names, addresses, and notes of conduct relating to numerous London residents, including:]

Major Rober Hampson, . . . who raised the prodigie about the blood in a pond in Newington Green

Alderman Mat. Hardy, Lambeth, . . . was present, looking over St. James' Park wall, and said, "his heart leapt for joy when he saw the blow given to chop the King's head off."

[here follows a long list of names of officers in Kent whom Daniel perceived to be enemies of the government.]

pp. 38f.

Second letter to government concerning movement of Presbyterians in Kent, October 2, 1663
To Lord Arlington, Secretary of State

Honoured Sir, —Since I last was with you, I have proceeded to discover anything which might serve the end discussed of, to that end I have personally bin in company with the eminent dissenters in this County, and finding such a trusty hand to send to you as this Bearer, Captain Burchall, I thought it convenient to give you an account that I find an Implacable Bitter Spirit amongst men, but noe designe producing very little head of present action, unless amongst the Presbyterians, which I have cause to suspect, they being very Bold; and it doth very much concern you to have a watchful care after them to prevent them, I will proceed with all the vigilant care I can, and if I find anything materiall, I shall not faile to give you timely Notice, and I impart my discoveries unto you by Letter or in person, and take leave, Sir, to subscribe myselfe your most faithful Servant,

Daniel Gotherson

*Egerton-house in Godmersham,
October 2nd, 1663.*

pp. 39–41 [altered slightly so as to read as registered in PCC vol. Mico, fol. 135]

Nuncupative will of Daniel Gotherson, August 25, 1666

That on or about the five and Twentieth day of August one Thousand Six Hundred Sixty Six, Daniell Gotherson of the parish of Godmersham in the County of Kent Esquire being of perfect disposing mind and memory with a serious intention to make his last Will and Testament nuncupative or by word of mouth did utter and declare his last Will and Testament in these or the like words following, (*viz^t*) He desired M^r William Fysher, Silke Throwster and cittizen of London and Deborah Gotherson his eldest daughter to take and dispose of Lett or Sell for the best Advantage they could All his Estate both reall and personall lyeing in Godmersham or elsewhere in the said County of Kent for and to the use of Dorothy his wife and Children and payment of his debts But for house and Marshland lyeing in Rumney Marsh in the County of Kent he desired may be reserved unsould if possibly it may be for and to the use of his said wife and children And for his lands lying in Long Island neare New England beyond the seas he did dispose thereof as followeth (*viz^t*) Hee did give to the said M^r William Fisher and his heirs for ever Three Thousand Acres thereof And to his daughter Deborah and her heires for ever Three Thousand Acres thereof And to Jane Brymington and her sonne and their heires for ever Three Thousand Acres thereof And all the rest and residue of his said lands lying in the said Long-Island or elsewhere beyond the seas He did give and bequeath to his said wife and children as well that child wherewith she was Enseint as the rest, equally to be divided amongst them share and share alike and to their heires for ever; he did likewise give and confirme unto the said William Fisher and Elizabeth Graydon of St Martins in the Fields spinster and to their heires and assignes and either of them for ever All that his fower Messuages or Tenements of freehold scytuate and being in Three Tunne Alley in the Burrough of Southwarke in the County of Surrey According to his deed of guift in writing Dated the day of the date hereof And did likewise give and confirme unto the said Mr. W^m Fisher and Elizth Graydon their executo^{rs} administrato^{rs} and assignes The remainder

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of a Lease of a certaine Messuage, a Tenement scituate in Kennington in the parish of Lambeth, in the said County of Surrey Together with an Orchard and Garden thereto belonging according to his deed of giuft in writing likewise dated the day of the date hereof And did nominate and appoint the said William Fysher and his daughter Deborah Gotherson full and whole Executors of his said last will and Testament nuncupative And did desire them to see the same faithfully performed These words or the like in effect the said Daniel Gotherson did speake and declare in the hearing and presence of Samuell Bosworth and Elizabeth Golofore and diverse other Credible witnesses

Sam: Bosworth

Elizabeth Gollopher

Proved 24th September, 1666

pp. 41ff.

Extract from a part of a book called An alarm to all Priests, &c., probably authored by Dorothy but published under the name of Daniel Gotherson, 1660. It consists in three parts:

1) a preface of five pages dated "the 22 of the 10 month commonly called by the heathens, December, 1659," 2) a "preparative" of six pages in verse and double column signed "D. Gotherson" and dated "Egerton Anno 1660," and 3) eleven "Epistles" addressed to various individuals and classes of people. From the title page: The substance of most of this Discourse was by several Revelations from the Spirit of the Lord, given unto the author to be proclaimed: who is known unto many by the Name of Daniel Gotherson. Wherein Tho. Danson, a Priest in Sandwich is proved a Deceiver of Souls.

London: Printed by James Cottrel, 1660.

[from Epistle 6:]

Now having done with the deceit of these men at present, I must speak a few words in the vindications of a party who hath some calumnies cast upon her, by the scandalous pen of a lying Priest, one Thomas Danson, at Sandwich in Kent: it is on the behalf of one he calleth "Mrs. Dorothy Guderson," in his book called "The Quaker's folly opened" by him as he allegeth, upon his dispute at Sandwich with three Quakers, &c., Thomas Danson beginneth his Discourse of her thus, "I will tell thee a true Story, which may perhaps move thy laughter," just like a Jester in a play, rather than like a staid Fellow of a Colledge, wherein he condemneth her for denying to Kiss a Gentleman, and is ashamed to tell it was himself; for I being present the same time, perceived by his countenance, as far as one may judge or discover by outward appearance of another, that he was much disturbed that she refused him to salute her, and the passage was thus: He coming to salute her she put forth her hand to him and said, "That so far as God had made manifest to her any sin, or vain custome of the world she should [deny herself of it, and did deny] . . . herself in it, and that [greeting with a kiss] she did believe

to be one.” And verily he might have been so far judicious, after so many high compliments used to her, and his wife inviting her to his house, as to have forborn the putting her in print, just in the end of his Book, as much as in him lay, to make her ridiculous to her Friends, kindred and acquaintances when she said “she beileved it and he may know, that what is not of faith is sin.” [the dispute at Sandwich was] on the 12th, 13th, and 14th dayes of the month called April in y^e year 1659, wherein he styles himself Fellow of Magdalen College, Oxford; where he might, if he had made good use of his time, have learned more manners then to traduce a person so much above him by Birth and Parentage as she is, which thing he highly esteemeth and prizeth, although she denieth it, having so learned Christ, as to count all things but dross and dung, that she may be found in him, not having her own Righteousness which is by the Law, but having the Righteousness which is by Christ, through faith in his blood, and so expecting Justification by the Righteousness of Jesus Christ within her; and this I know is her whole desire, . . . and verily Thomas Danson did exceedingly wrest the Scriptures, And he fell to traducing in my presence Samuel Fisher, charging him with lies, in his book. To my own knowledge, Samuel Fisher is a babe in Christ, and truly endeavours to do his Master’s will in every way he believes it right so to do. He firmly opposes the Pope and popery, and I do verily think, that there is not a man in England more able to confute Errour and Heresie than Samuel Fisher is.

pp. 48f.

Extract from Thomas Danson, The Quaker’s folly &c., 60pp. (July 6, 1659) from A Narrative, p. 49.

And I had some private discourse with a Gentlewoman, a Quaker, and urging her (Mrs. Dorothy Guderson) with that Scripture, Mark 7, 13, ‘making the word of God of none effect,’ which is spoken of the 5th Commandment, vers 9, 12, (part of the written word) to prove that the Scripture calls itself by the name of the Word of God, and perceiving her at a losse, I pressed her for an answer, instead whereof she put me a question, ‘would’st thou not have me imitate the man Christ in all things?’ To which I answered, ‘Yes, in such things as are intended for our imitation;’ she replies, ‘the man Christ did not alwaies answer such cavilling questions as were asked him, neither will I answer thee.’ And when she was urged with those Scriptures, Romans 16 and other Epistles which enjoyn Salutations, she pretended that she, not being a Roman, nor Corinthian, what Paul wrote to them was nothing to her, unlesse the Spirit within her did prompt her to do the same things. And that thou maist see how great a stress they lay upon small matters, I will tell thee a true story (which perhaps may move thy laughter) that a kinsman by marriage of the same Gentlewoman, making offer to salute her at his own house April 12th, 1659, she went 2 or 3 steps back with these words, ‘I have renounced the Devil and

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the Flesh long since, prethee forbear that custom of the World.' These things, I thought good to add (at the desire of some worthy persons) which else I had omitted, that the world may take notice not onely of the wickednesse but of the absurdity of these people's Principles.

pp. 49f

Extract from Samuel Fisher's Rusticus ad Academicos &c. (1660, 3rd. Ed. 1664)

Thomas Danson, thou say'st that the reader may see how great a stress we lay upon small matters, thou wilt tell him a true story (which perhaps may move his Laughter) that a Kinsman of Dorothy Gotherson's offering to salute her, she went two or three steps back with these words, 'I have renounced the Devil and the flesh long since, prethee forbear the custome of the world,' and that these things thou thought'st good to add (at the desire of some worthy persons) that the world may take notice not only of the wickedness, but of the absurdity of these people's (the Quakers) principles. *Reply*. This last part of thy first Narrative is not a more true then strange story and as Ridiculously related, as it is a Ridiculous Relation; what if thy Kinswoman D. G. refused thy offer to salute her at thy house, because she could not conscientiously close with thee [fn. For *de te fabula*, "thou art the said (unkind) kinsman, thou tell'st this remarkable tale of."] in the carnall course of that customary complement which in the world itself weares out now too and begins to savour (so far is it from the Christian) plus Coloni, quam aulici, more of the Clown then of the Courtier. Must thou needs be so obstreperous in Print against her for it, and thou doest it to shew how great a stress we lay on small matter, but thou shewest indeed how bad a construction thou putttest upon the good Intentions of thy own kinsfolks, when they are (as thou Ironically terms it, (page 56)) of that perswasion of Quakerisme. Thou dost it to move thy Readers to Laughter at her and our wickednesse and Absurdity, but if he be one whose heart is not among the wise in the House of mourning, but among the Fools in the house of mirth, he will, with Laughter thereat take much more notice of thy own. Thou thoughtest good (though thy thoughts in it were not good) at the desire of some worthy friends to do it, a worthy piece of business indeed, like thyself and those worthy persons who desired thee so to do, to add at the end of thy Renowned Narrative of Remarkables, as it were to pin the Basket to bring up the Reare, and as some weighty substantiall matter, to add weight to the rest of that Windy, Frothy, Husky, Chaffy stuff, and matter of Story with which thy book is abundatly stored. Hadst thou been wise, thou mightst have learnt of thy kinswoman to do the same that was undertaken for thee long since *viz.*, to forsake the Devill and all his works, the vain pomp and Glories of the world, so as no more to follow, nor be led by them; but now in this thy printed publication and so Jack-Pudding like a passage at the very Tayl of all thy merry matters, and lying Tales of the Quakers, to move thy lewd, more risible, then Reasonable Animals to laughter at them, thou

hast rather vented thy own vanity to the advantage of the truth, thou treat'st against, then disparag'd it, having acted herein much below that Gentility, Civility, Courtesie, Common humanity and ingenuity that becomes one that calls himself a kinsman, and would be counted more then a Common Christian; but not so much finding a great fault where there is none at all, as a wrong rend'ring of that to the Reader, as some gross villin D. G. which he to whom Christ's Cross is not yet a Riddle, will read to be as great a good, as thou mak'st a gross evill of it. Of so slender credit is Truth among its foes, that if the least fault be among its friends, it shall be sooner found, then find forgiveness on confession: if it be but a weakness, or mistake of one man for another by night, its magnified into some impardonable wickedness or mighty mischief; if it be but a mole-hill that every wise man would step over, and none but blind Guides and their giddy guiled ones, who strein at the Saint's Gnats and swallow their own Camells, can well stumble at, it's made a mountain, which they can't see over; if but a mote, it's sooner seen in a Brother's eye, then a Beame by them in their own; if it be but some pitifull passage not fit to be Printed, a Narrative must be made of it, as of some Remarkable passage, that can't be omitted if but as Ridiculous a thing to Relate as Serious in itself, it must be rested to move Fools to Laughter at it; but wise men will laugh most at its Relator.

pp. 55f.

Warrant or order dated September 15, 1663, received by Matthew Prior from Major Daniel and carried by him to Long Island.

Theas are to authorize thee to order and manage my Estate at Long Island according to thy discretion, and I do desire thee to take of my loving kinsman, Colonel Scott, in Cattle at Sidilicott, milch cowes at 3£.10 shillings, at corne ther in Long Island, the money (in all 182£. 5s.) being payed certain persons here.

pp. 56

Declaration relating to warrant or order dated September 15, 1663, received by Matthew Prior from Major Daniel Gotherson

I, John Platt, afferme that aboord of our vessell coming from England, I see Mathew Prior shew these above written, and Mr. Scott owned that was there written, and promised to make payment when hee came to Long Island, all but the eight pounds to myselfe.

pp. 56f.

Letter to Col. Lovelace (Brother of the Governor of New York) from Matthew Prior (formerly bailiff for two estates in England for Major Daniel Gotherson)

March 31, 1668

Much honorable, —I have requested y^e bearer, Captain John Underhill, to present you with my articles of agreement with Major Gotherson, and a letter under his owne hand for y^e receipt of a sum of money for me empowering him before my departure out of England I intrested him for y^e recovery of 150£ Sterling money, and I received no other account of him for y^e whole sum then specified in his letter, nor did hee ever send mee a penny of y^e said sum, nor of 48£ I lent him in England. Sur, I humbly request y^e honnour's favour to consider my undone condition, y^e have withered here four years and odd months depending upon his service, to my great damage but no relief; but if you shall please to grant me an order to dispose of y^e seized lands at Oyster Bay, although of small value, yet may administer some relief to my necessitated family, and I shall ever remain your thankful servant to command,

M. Prior.

Killingworth.

p. 58

Letter of Attorney, 1663, for Daniel Gotherson to purchase land for John Scott; sealed using a [no doubt perloined] seal of Scotts of Scots-Hall quartered with that of the Tuke family

I, John Scott of Ashford, on Long Island, in the south part of New England, Esquire, doe authorize Daniell Gotherson, Esquire, of Egerton in Kent, my true and lawfull attorney for me, and in my name and for my use to treat for 20,000 acres of land lying and being on the South side of Long Island, and between Acombamook and y^e land of y^e aforesaid Daniell Gotherson, lying by Uncochuag one the south side of y^e marsh land of the said John Scott, on which it butts South, and therupon to conclude for such sum or summes of money as he in his prudence shall thinke a fitt consideration for y^e whole or any part of y^e said 20,000 acres so soull'd, I hereby promise to ratify and confirme under my hand and seale, if ther be any deficiency in y^e grants, granted by y^e said Daniell Gotherson, and to y^e performance of premises I bind myselfe, heirs, Executors, and assigns, &c. 1663.

p. 76

Testimony in writing (c. 1679) of Mathias Nicolls, secretary to Col. Richard Nichols, afterwards Governor of New York, who had investigated Scott in 1664 when on the King's

commission for regulating the affairs in the colonies remarking on Scott's document, cf. WHW.

...as to Scott's Extract, instead of being heyre to Scott's-hall in Kent, hee was borne of very meane parentage at a place called Ashford [Kent], & whilst a boy was brought over by his mother into new England, who lived miserable poore in this Governm^t, a poor bankrupt miller's wife till very lately, even next unto want & beggary, scarcely ever looked at or acknowledged by her son in his Grandeur here, or ever remembered by him, that I have heard, by letter, token or recommendation."

HGCF

George William Cocks, *History and Genealogy of the Cock-Cocks-Cox Family*, . . . New York, 1912.

p. 10

[presumably from examination of the records of the Monthly Meetings]

Friends' Meetings were held and marriages performed at Killingworth in the houses of James Cock, Matthew Priar, John Underhill, Jr., and John Feke, as well as at Oyster Bay, where the house of Anthony Wright was spoken of as being "the usual place of meeting."

p. 17

The noted minister Thomas Chalkley, who signed this certificate as a witness, writes in his journal at this time, "We had a meeting at a place called 'Matinicock,' where I met with some of the people called 'Ranters,' who disturbed our meeting. I may say as the apostle Paul (only altering 'Ephesus' to 'Matinicock'), 'I fought with beasts there.'"

[A facsimile of the certificate is bound between pages 16 and 17. It is probably not likely that among the witnesses who signed any of the ranters names would be identifiable.]

p. 18

Thomas Story, a visiting Friend, had a Meeting at John Feake's house on the occasion of the marriage of his daughter to Henry Cock, "The Ranters Kept pretty still most of the time, save one old man who hooted like an Owl, making a ridiculous noise as their manner is and stood up and bore testimony against Friends' set forms of Marriage."

HK

Edward Hasted, *The History and Topographical Survey of the County of Kent &c.* 2nd Ed. vol. 7. Canterbury, 1798.

pp. 325-7 History of Eggarton

Eggarton is another manor, situated on the opposite side of the river, at the south-east boundaries of this parish, among the hills, near Crundal [abt a mile NNE from Godmersham church]. It was antiently the estate of the noble family of Valence, earls of Pembroke. Aymer de Valence, earl of Pembroke, held this manor at his death in the 17th year of king Edward II. He died *s. p.* and John, son of John de Hastings, by Isabel his wife, one of the earl's sisters, and John, son of John Comyn, of Badenagh, by Joane, another of his sisters, were found to be his coheirs; and upon the division of their estates, John de Hastings the son seems to have become wholly possessed of it. He died *s. p.* next year, leaving Joane, wife of David de Strabolgie, earl of Athol, and Elizabeth her sister, sisters and coheirs of John Comyn, of Badenagh, his next of kin. David de Strabolgie, earl of Athol, before-mentioned, died possessed of this manor, as appears by the inquisition taken after his death, in the 1st [*sic.* 6th] year of Edward III. leaving it to his son of the same name, who in the 7th year of Edward III. by deed settled it on his kinsman Sir Henry de Hills; which gift was confirmed by the countess his widow, in the 20th year of that reign. Gilbert de Hills, who lies buried in this church, with the marks of his figure in armour on his grave-stone, was a person of eminence in the age in which he flourished, and from him and Sir Henry de Hills, issued many worthy successors, who were proprietors of this manor till the reign of queen Elizabeth, when it was sold to

Charles Scott, esq. eldest son of Sir Reginald Scott, of Scotts-hall, by his second wife. His grandson Thomas Scott, esq. of Eggarton, left a son Thomas, who died *s. p.* and a daughter Dorothy, married to Mr. Daniel Gotherson, who in her right at length became possessed of this manor [fn. See pedigree of Scott, Vistn. co. Kent, 1619], though not without several contests at law my some collateral claimers to it. He afterwards sold it to Sir James Rushout, bart., who had been so created in 1661,....

CHARITIES

...Thomas Scott, esq. of Canterbury, by will in 1635, devised the house which he lately built in Godmersham, and ten perches of land adjoining to it, to such poor persons, born and living in Godmersham, as the heirs of his body, and for want of such heirs as the right heirs of his kinsman, Sir Edward Scott, K. B. should nominate from time to time, for ever. And if such heirs should neglect such nomination, for the space of three months, then that the churchwardens for the time being, should nominate in their room; and if they or he should fail to nominate, within one month, then that the archbishop of Canterbury should in such case nominate from time to time. And he willed one other house, with its appurtenances, which he had lately built in Godmersham, adjoining to that before limited, and 10 perches of land adjoining, in like manner as the other before-mentioned, with like nomination and limitation; and so from time to time for ever. This charity is now lost.

JAD

John Andrew Doyle, in Leslie Stephan & Sidney Lee, ed., *Dictionary of National Biography*. Oxford, 1885–1901[reprint 1993]. vol. 17, pp. 979–980.

SCOTT, JOHN (*fl.* 1654–1696), adventurer, first appeared on Long Island, New Netherlands, in 1654, when he was arrested by the Dutch authorities for treasonable practice with the neighbouring English. He represented himself as a disreputable boy who had got into trouble by annoying the parliamentary soldiers, and who had been transported to the plantations. In 1663 he was acting in England in conjunction with a number of respectable and influential New-Englanders, and with them petitioning the government to confirm a purchase of land made by them from the Narragansett Indians and disputed by the inhabitants of Rhode Island. Soon after

he writes from Hartford, New England, denouncing the Dutch as intruders on Long Island. After the conquest of New Netherlands, he persuaded some of the English settlers on Long Island to form a provisional government pending a settlement by the Duke of York, with Scott himself for president, and he made some ineffectual attempts to exercise authority over the Dutch settlements on Long Island. In 1664 he was imprisoned by the government of Connecticut, and in the next year he engaged in a dispute with them as to the proprietary rights over certain lands on Long Island. Soon after Richard Nicolls, governor of New York, denounced Scott as 'born to work mischief,' and as having brought about the dismemberment of New York through the grant to Berkeley and Carteret of the lands on the Delaware. In 1667 he told Williamson, Arlington's secretary, a string of lies about New England. According to him, the antinomian disturbances in Massachusetts were caused by Sir Henry Vane and his two mistresses, Mrs. Hutchinson and Mrs. Dyer.

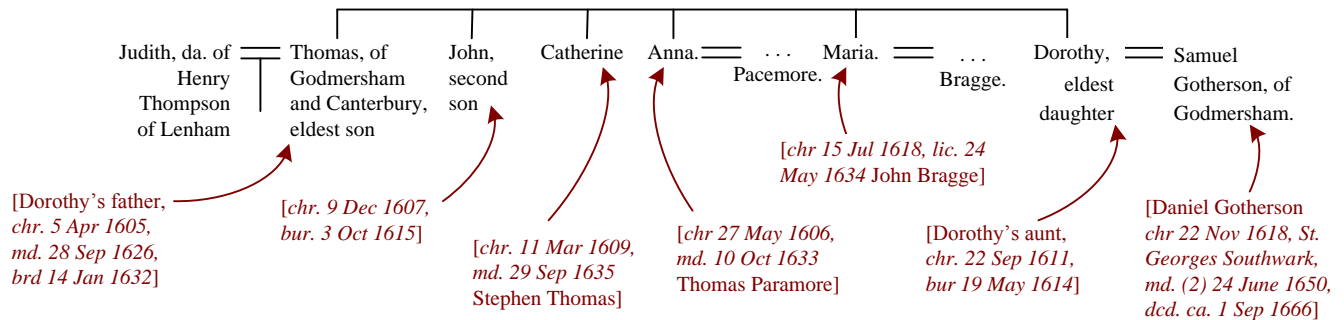
About this time Scott succeeded in imposing on an unhappy widow, Dorothea Gotherson, a landholder on Long Island. Her maiden name was Scott, and John Scott seems to have persuaded her that they were akin, and to have swindled her out of a large sum. He then returned to London. In 1677 he made common cause with Titus Oates, and charged Pepys and his colleague, Sir Anthony Deane, with betraying the secrets of the admiralty to the French, a charge which was no doubt intended to strike at Pepys's superior, the Duke of York. Pepys and Deane were committed for trial. Fortunately an inquiry into Scott's character disclosed so many iniquities – not only the frauds connected with land already mentioned, but also kidnapping and theft of jewels – that the prosecution was abandoned. Among Scott's other crimes, he is said to have swindled the Dutch government out of 7,000*l.*, and to have been hanged in effigy at the Hague, an honour which he also enjoyed at the hands of his regiment, whose cashbox he carried off. He likewise offered the French court information which should enable them to destroy our fleet. In this case, however, it is said that he played the part of a double traitor, since the information was worthless. In 1681 he killed a hackney coachman and fled the kingdom, but was seen again in a seaman's disguise and reported to Pepys in 1696. After this we hear no more of him. *State Papers (Col. Ser.)*, ed. Sainsbury; *Broadhead's History of New York*; *Scott's Dorothea Scott*; *Pepys's Diary*.

JRS

James Renat Scott, *Memorials of the Family of Scott of Scot's-Hall in the County of Kent*. . . London, 1876. [FHL Q929,242 Sco84sk] p. 185

Scott.

Thomas, of Egerton, son and heir, died 1635 & 2ndly, Maria, or Jane, da. of John Knatchbull, of Mersham, Esq.



LD

London Documents XX, in E. B. O'Callaghan, ed., *Documents Relative to the Colonial History of the State of New York* . . . vol. 5. Albany, New York, 1855.

pp. 478f. [New York entries; J:465]

Letter of Governor Hunter to the Lords of Trade, October 2, 1716

I most humbly thank your Lordships for his Majestys condescension, in supplying the vacancies in Council here in y^e manner I recommended I assure you that in these and all other recommendations of that nature I have never had any other view than the publick service M^r David Jamison is the same person mentioned in the extracts of the Earl of Bellomonts letter to your Board, tho' much different in his character and conduct from what he is represented there to be, whither a mistaken piece of gratitude to his benefactor colonel Fletcher made him enter into any measures of

associated himself to any party of men which were not agreeable to the Earl of Bellomont, or whether some persons who believed they had too small a share in the countenance and favour of the former Governor, made their Court to y^e latter at the expence of the reputation of those employ'd by the former, I shall not determine; but I'll venture to affirm, and offer to make it appear undeniably that the Earl of Bellomont has been most grosely imposed upon in the character of M^r Jamison. The real truth is this M^r Jamison after a liberal education at schools and Colleges in Scotland from some discontent, the prejudice of education or the folly and heat of youth, or all of them together, took occasion to join himself to that multitude which in the end of King Charles y^e seconds reign, were called by the name of sweet singers, and were then distinguished from the rest of that distracted party by their renouncing the use of arms, and who were for burning every book except the bible as every body knows, who knows any thing of the history of that time and that sect. He was in company with others of that sort when taken prisoner by a party of the Kings forces while they were a worshipping after their own manner brought to Edenburgh and with them put into Bridewell when examined before the Privy Council where the Duke of York presided, they utterly renounced all use of Arms or any other weapons than prayer, so far were they from being condemned, that they never had any Tryal, but one Lockhart who had a ship boun[d] for America was ordered by the Govern^t to go to the house were they were kept, and know of them whether they would voluntary go on board with him for America, most of them agreed to't, and such as did not however were put on Board with the rest, being arrived here the minister of the Fort M^r Clarke paid M^r Jamisons passage, and the chief men in the place reimbursed M^r Clarke and set him to teach a lattin school, which he attended for some time with great industry & success, but finding that incouragement by small, he entered himself into the Secretary's office, and afterwards farmed it of M^r Clarkson the Provincial secretary during that time he apply'd himself to the studdy of the law, in which he acquir'd so considerable knowledge that he is in the opinion of all men inferior to none on this side, and has acquired a considerable estate, it is notoriously false that he had two wives at the same time, that woman said to be his first wife dyed here the other day, and never affirmed she was otherwise his wife than before god as she phrased it having had a child by him in his wild days, he his y^e greatest man I ever knew, and I think of the most unblemished life and conversation of any of his rank in these parts; to his zeal for religion, & his art and management it is that we owe chiefly any legal

establishment we have here for the church of England, as the present Rector hath frequently averred in his letters to the late Bishop of London amongst others, I humbly ask your Lordships pardon for taking up so much of your time with this narration but it is what I find my self obliged to, or lye under the imputation of having recommended a man to a seat in Council who was unfit or unworthy of it. I'll make every tittle of what I have said good against those who attack his reputation, under the pain of the forfeiture of my own, he knew nothing of my recommendation, and is far from coveting more trouble than what I have already given him.

I shall conclude this matter with this observation, that if all who were engaged in the distractions under King Charles the second, especially such as were then under age as he was, who were rebels 'tis true (as President of the Scotch Council said) but it is as true that they were forced to be so, I say if all had been excluded from employments since the revolution many who have distinguished themselves in the defence & service of their country since that time had lived useless and dyed in obscurity.

MAWQ

Edward H. Milligan & Malcolm J. Thomas, *My Ancestors Were Quakers, . . .*
Society of Genealogists, London, 1983.

p. 1

17th Century America:

Between 1655 and 1662 about 60 Quaker missionaries arrived in the new world, where they made converts and established meetings. Their main centres of activity were New England (particularly Rhode Island), New Amsterdam (later New York) and Long Island, Maryland, Virginia, and the West Indies. A number of Friends developed financial interests in East and West New Jersey, and in 1682 William Penn's constitution for Pennsylvania was adopted. Emigration to America in the latter part of the 17th and in the early 18th centuries was on a considerable scale.

MHE

James Peller Malcolm, ed., *Miscellaneous Anecdotes Illustrative of the Manners and History of Europe during the reigns of Charles II, James II, William III, and Q. Anne.* London, 1811.

pp. 155*f.* The Sweet Singers of Israel

Religion is acknowledged to have assumed as great a variety of forms as the celebrated Proteus. A modern author, sensible of this fact, has taken the trouble to sketch the history of every sect which has obtained celebrity in the United Kingdoms. Whether "The Sweet Singer of Israel" grace the list, and contribute to *harmonise* the heterogeneous catalogue, is unknown to the Editor of this Work; he will therefore venture to introduce these holy Musicians, who sung most melodiously themselves, and yet attempted to disturb the harmony of others.

Their Concerts had disconcerted and ruffled the tempers of many well-disposed persons; their frantic actions induced the Police to interrupt their Religious orgies, which were considered quite repugnant to the mild and benign effusions of genuine devotion; and several "Sweet Singers" were committed to prison. The Author of "The Currant Intelligence" for May 14, 1681, introduces them thus to its Readers:

"Edinburgh, May 5th. As some of our Lords were returning yesterday from Council, attended by the Horse and Foot-guards, nine women (who call themselves the Sweet Singers of Israel), that are imprisoned here for their extravagancies, threw down stones out of the Prison-windows upon their coaches; upon which an Officer ran to the Lords, and desired to know what should be done to them; but their Lordships, looking upon them to be distracted, commanded him not to meddle with them, and so went on. However, the Officer went into the Prison, where he found them singing, and could not interrupt them till he had taken away their books. He highly threatened them for what they had done, and asked them how they dared abuse Authority after such an insolent manner? to which they replied, that they did reverence lawful Authority; but that they did not look upon those Lords to be so qualified; and so went on with their singing."

"The Privy Council met again in the afternoon, as they did also this Monday; and made an order, that the aforesaid women should be removed from that Prison to the

House of Correction, where they are to be set to work, and fed only with bread and water; and one of our Bailiffs is appointed to go twice a week to visit them, and see them receive twenty stripes a-piece each time. They are to be treated after this manner, till a conveniency can be found of transporting them either to Virginia or Barbadoes."

The ensuing further particulars were afterwards published:

Edinburgh, June 7. "Here is printed, by order of Council, a most blasphemous and treasonable paper, emitted by the fanatical underscribers (who are Walter Ker, John Gibb, David Jamieson, and John Young), prisoners in Canongate Tolbooth Iron-house, in which they declare, 'That it seemed good to the Holy Ghost, and to them, to take out of their Bibles the Psalms in metre (being a human addition), and burn them in the Prison, and afterwards sweep away the ashes.' Likewise, in the Holy Scriptures, they renounce Chapters, Verses, and Contents, being only done by human wisdom. They renounce the impressions and translation of both the Old and New Testament, and that for additions put unto them by men, and other causes: as, first, putting in horrid blasphemy, making a Tyrant patron of the Church; for putting in horrid pictures; and for drawing scores betwixt the books of the Bible.

"They renounce all Catechisms, larger and shorter; the Acts of the General Assembly; all the Covenants acknowledging Sin, and engaging to duties; and that which they call Preaching-books; and all their works, form, manner of worship, doctrine, discipline, government, the studying of books, the thing they call preaching, by reason that, instead of going to God for his mind, they go to their books, making their books their God and their leader.

"They renounce the limiting the Lord's mind by glasses, ordination by men, the Covenant taken at Queen's ferry, called Carghill's Covenant; as also the declarations of Hamilton and Sanghare, as not being strict enough; most blasphemously adding, that therefore it seems good to the Holy Ghost, and to them, to burn the said Covenants, together with all the former works of the Clergy of Scotland, and throughout the whole world, waiting till God shall give them teaching from himself.

"They renounce and decline all authority throughout the world, and all that are in authority, and all their Acts and Edicts.

“They renounce the names of months, as January, &c. and of all days, as well the days of the week as Holy-days. They likewise renounce all Chapels, Chaplains, feasting, piping, dancing, laughing, Monk-land, Frier-lands, Churches, Church-yards, Market-crosses, Fount-stones, Images, all Registers of lands and Houses, Together with all manner of Law-works, Ballads, Romances, Play-books, Cards, and Dice.

“They also renounce all the customs and fashions of this Generation, and their way of eating, drinking, cloathing, and sleeping. They renounce all that are in Prisons, as well men as women, by reason that, having sent a copy of this their declaration, they refused to receive it, calling them Devils.”

In the close, they most impudently say, that, after many days fasting and praying, they were pressed by the Holy Ghost to put out this Declaration; for which they afterwards made the *amende honorable*, and were pardoned.

OB1

John Cox, Jr., ed., *Oyster Bay Town Records, v. 1* New York, 1916. [FHL 974.7245/O2 N2o]

p. 17 (p. 1, Old A, Fragment)

These presents testify that I John Scott for divers & sundry Waighty Causes and Considerations be thervnto moving, have by these presents (by and with the desire and consent of Hallelujah Fisher) transmitted and assigned over the Sd Hallelujah Fisher his Indenture and the remainder of his tyme therein expressed, vnto Thomas Owen of Maryland mercht: Hee the Sd Thomas Owen having ingaged himself by a Certaine Writting vnder his hand and seal to Instruct him in negotiation according to the Custom of the Countrey, as by the Said writing bearing date with these presents More fully appeareth. Given vnder my hand and seal At Oyster Bay in Long Island in New England this 14th of June 1665.

Signed sealed and delivered John Scott O
in the presence of us
John Richbell
Thomas Rushmor

Be it Remembered that I Hallelujah Fisher do hereby Acknowledge the assignement above written to be according to and with my desire and full Consent and ample testimony of the truth thereof I have hereunto set my hand and seal the same day and year above written Be it Remembred that the said Thomas Owen is not to dispose of me from him to any other, nor am I to serve any other but himself & so I say

Signed sealed and delivered Hallelujah Fisher O
in the presence of us
John Vndrill
Nicholas Wright

p. 27 (p. 1, Old A, Fragment)

Oyster Bay ye 8th of March 1666

These may Sertiefie to all whome it, may any wayes Cunseren, yt I Jonas Holstead Constable, have made Leagall Seasure, of ye two Town Shipps which doe belong unto Majr: Danyell Gotherson, for & in ye behalfe of Mathew Pryer for a debt which is dew unto him, from ye Said Gotherson,

Jonas Halstead

PCA

Richard Webster, *A History of the Presbyterian Church in America, from the Origin until the Year 1760. Philadelphia, Pennsylvania, 1857.*

p. 73

The closing of the seventeenth century was marked by the subsiding of the flood of religious feeling which had so powerfully for three generations agitated Great Britain. . . . A similar tendency to assume and adhere to distinctive forms and denominational peculiarities was displayed in this country.

p. 74

The Society of Friends, shaken by the rupture with Keith, and constantly roused by the earnest appeals of ministers from England, was in the process of crystallization. Vital heat departed and left the beautiful transparent forms subsisting till now.

The Ranters – a portion of the gangrene which consumed the cause of truth and godliness in Cromwell's day – still claimed to possess divine attributes and to be able to do actions inconceivably vile without incurring guilt. They still intruded on the worship of others, hooting like owls, dancing and defaming; but they were almost extinct, and in a few years no trace and scarcely a remembrance of them remained in Rhode Island, at Oyster Bay, and Mattinecock, Long Island, or in Middletown, New Jersey, where once they were in admiration. [*Friends' Library*] p. 75

New England saw a form of delusion in the followers of Banks and Case. [Mather's *Magnolia*] Many under their influence fell down as in a fit, and rose up crying, "Oh, the joy!" "Many now living have not forgot the mad freaks of the infamous Case and Banks, with their followers. Who could have a stronger persuasion of their interest in Christ than they had? How did they frequently go about the streets in a kind of rapture, crying, 'Joy, joy!'" [Dickinson's *Display of Sovereign Grace*]. They were like those in Scripture whose "sins were open beforehand, going to judgment." They went, in the spring of 1699, into New Jersey and Pennsylvania, then called "the new country," and, after a season, came to naught.

PCC

Prerogative Court of Canterbury, *Register of Wills*, vol. Mico [FHL 092287]

fol. 135 [see GDS, pp 39ff.] [*probate (signs for abbr. omitted)*]

Probatum fuit Testamentum nuncupa-tuum Suprascriptum apud London Coram ven^{bli} vira Domino Willimo Meryke Milite Legum Dctore Curiaē Prerogativæ Cant. Magro Custod sine Comissario litime constitat vicesimo Quarto Die Mensis Septembris Anno Domini Millimo Sexcentismo Sexagesimo Sexto Juramentis Willim Fisher et Deboræ Gotherson Extorum in huius Testa. nointe Quibus Commissa fuit Adminstrato omnii et singulari bonorum Aniorum et Creditaz dicto defuncti de benect fidelils Administranti

Eodm Ad . . . Sancta Dei Evangelia Jurat Testibus tempore Conditionis sine declarationis
duti Testi pu-tis— De veritate ejusdem etiam Jurat. / &c.

RLB

Richard LeBaron Bowen, "The Armes of Richard Scott" in *New England Historical and Genealogical Register*, vol. 96 (January 1942).

p. 1

...Richard Scott came to New England on the *Griffin* and was admitted to the church at Boston, Massachusetts, 28 August 1634, removed to Providence, Rhode Island, about 1637, and died there about 1680....

p. 8

1. RICHARD¹ SCOTT,* the New England emigrant, of Boston and Ipswich, Massachusetts, and of Providence, Rhode Island, said to have been the first Quaker in Providence, was baptized at Glemsford, co. Suffolk, in 1605,† and died at Providence in 1679/80. He married, at Berkhamstead, Hertfordshire, 7 June 1632,‡ KATHERINE MARBURY,§ born about 1610, and died at Newport, Rhode Island, 2 May 1787, daughter of Rev. Francis and Bridget (Dryden) Marbury, who was the sister of Sir Erasmus Dryden, Bart., grandfather of the poet Dryden. Katherine Marbury was Anne (Marbury) Hutchinson's sister.**

p. 9

The Spring on North main Street, Providence, R. I., called "Roger Williams Spring" was called "Scott's Spring" on an early Providence map of about 1710. Richard Scott early owned the land directly opposite and the spring evidently took its name from this fact.

Richard Scott was Williams nearest neighbor on the north, having bought the home lot of Joshua² Verin, one of the five men who accompanied Williams on his voyage from Seekonk, around Fox Point and up the Providence River. Verin forbid his wife attending Williams preachings and was disfranchised. Richard Scott, his successor to the home lot, followed the teachings of Williams for a short time, but soon withdrew with his family and became one of the sect called Quakers.††

Christopher Holder, a prospective son-in-law of Richard Scott, had his right ear cut off by the hangman at Boston, 16 Sept. 1658, for the crime of being a Quaker. Richard Scott's wife, Katherine, was present, and remonstrating against this barbarity, was thrown into prison for two months, and then publicly flogged ten stripes with a three-corded whip....

...v. PATIENCE, b. 1648, d. aft. 1707; m. 28 Sept. 1668, HENRY² BEERE, Newport, d. 11 June 1691, son of Edward¹

In June 1659, when Patience was eleven years of age, she walked all the way to Boston, professing herself to be a Quaker, to bear witness, as she said, against the persecuting spirit of the Bay. She was committed to jail. "The Court ... judge meet so far to slight her according to her capacity, and so discharge her, Capt. Hutchinson [her Cousin] undertaking to send her home." ††

* For additional record see Austin's *Genealogical Dictionary of Rhode Island*, p. 372.

† *Miscellanea Genealogica et Heraldica*, London, Vol. 1, p. 214 [includes siblings and parentage].

‡ Phillimore, *Hertfordshire Parish Registers*, vol. I, p. 23.

§ See Meredith B. Colket, Jr., *The English Ancestry of Anne Marbury Hutchinson and Katherine Marbury Scott* (Philadelphia, 1936), and "Was Katherine Scott a Daughter of Rev. Francis Marbury" in *The American Genealogist*, Oct. 1939. pp. 1-8.

** Katherine Scott in a letter written from "Providence this 17 of the 4 month [June] 1658" to John Winthrop, Jr., calls Anne (Marbury) Hutchinson "my dear Sister Hutchinson." [Original letter in the Archives of the Mass. Hist. Society, *Winthrop Papers*, vol. IV, p. 38.]

Capt. Edward Hutchinson, son of Anne (Marbury) Hutchinson, petitioned the General Court at Boston 12 (7) mo. [Sept.] 1658 about "an Aunte [Katherine Scott] came into this jurisdiction who was App^rhended as a Quaker and death with accordingly.... [Original letter in the *Mass. Archives*, *Mass. State House*, vol. X, p. 243a.]

†† Publications of the R. I. Hist. Society, N. S., vol. VII, p. 136.

‡‡ *Hist. of the Colony of Mass. Bay*, by Gov. Hutchinson, 1765, vol. 1, pp. 199, 200.]

SAB

Sir Arthur Bryant, "Samuel Pepys" in *Encyclopædia Britannica* (1971), vol. 17, pp. 589f.

... The qualities of industry and devotion to duty which Pepys brought to the service of the Royal Navy became realized during the Second Dutch War of 1665-

67—years in which he remained at his post throughout the Plague and saved the navy office in the Fire of London. Before trouble with his eyesight caused him to discontinue his diary in 1669—an event followed by the death of his wife—these qualities had won him the trust of the king and his brother, the duke of York, the lord high admiral. In 1673, in the middle of the Third Dutch War, when York's unpopular conversion to Catholicism forced him to resign his office, Pepys was appointed secretary to the new commission of admiralty and, as such, administrative head of the navy. In order to represent it in Parliament—before whom he had conducted a masterly defense of his office some years before—he became member first for Castle Rising, and, later, for Harwich. For the next six years he was engaged in stamping out the corruption which had paralyzed the activities of the navy. His greatest achievement was carrying through Parliament a program which, by laying down 30 new ships of the line, restored the balance of sea power, upset by the gigantic building programs of France and the Netherlands. In his work both at the Admiralty and in Parliament Pepys's unbending passion for efficiency and honesty (combined with a certain childlike insistence on his own virtue and capacity for being always in the right) made him powerful and bitter enemies. One of these was Lord Shaftesbury, who in 1678 endeavoured to strike at the succession and at the catholic successor, the duke of York, by implicating Pepys in the mysterious murder of the London magistrate Sir Edmund Berry Godfrey (*q.v.*), the crime on which the full credulity of the populace in the "Popish Plot" depended. When Pepys produced an unanswerable alibi, his enemies endeavoured to fasten Godfrey's murder on him indirectly by accusing his confidential clerk, Samuel Atkins. Despite the third-degree methods employed against him, Pepys also proved an alibi for Atkins, who would otherwise almost certainly have perished. Six months later, his enemies brought into England a picturesque scoundrel and blackmailer called John Scott, who had begun his life of crime in what today is Long Island, N.Y., and whom Pepys had endeavoured to have arrested at the time of Godfrey's death on account of his mysterious activities disguised as a Jesuit. Pepys was flung into the Tower on an absurd charge of treason brought against him by Scott and supported by the Exclusionists in Parliament, as also on a minor and equally unjust charge of popery, brought against him by a dismissed butler whom he had caught in bed with his favourite maid. Had not Charles II almost immediately dissolved Parliament and prevented a new one from meeting for a further year and a half, Pepys would have paid the penalty for his loyalty, efficiency,

and incorruptibility with his life. He employed his respite with such energy that by the time Parliament met again he had completely blasted the reputation of his accuser by collecting circumstantial details of his infamies from almost every country. In 1683, when the king felt strong enough to ignore his opponents, Pepys was taken back into the public service. . . .

SAC

Joseph Meadows Cowper, ed., *The Regyster Booke of Chrystenynge, Maryages and Buryalls of the St. Alphaege in the Cyttye of Canterburye, 1558-1800.* Canterbury, 1889.

[*Scott entries*]

Baptisms:

20 Nov 1614 William, s. of Thomas Scott, gent'
 14 Jul 1616 Edward, s. of Thomas Scott, gent' [*sic. cf. bur. 7 months earlier*]
 15 Jul 1618 Marie, d. of Thomas Scott, esquier
 21 Jun 1627 Charles, s. of Thomas Scott, gent'
 30 Jan 1628/9 Doritye, d. of Thomas Scott the yonger, gent.
 10 May 1632 Thomas, s. of Thomas Scott, gent', late deceased

Marriages:

10 Oct 1633 Thomas Paramor, gent., of the parish of Mounnton in Tenet and Anne Scotte of this parish.
 29 Sep 1635 Stephen Thomas, Minister of Krindoll [prob. Crandale] and Caterine Scott of this parishe, by licence

Burials:

15 May 1614 George Scott
 19 May 1614 Doryty, d. of Mr. Thomas Scott
 3 Oct 1615 John, s. of Thomas Scott, gent.

 9 Feb 1615/6 Edward, s. of Thomas Scott, gent. [*sic. cf. bap. 7 months later*]
 19 Dec 1627 Charles, s. of Thomas Scott, gent.

14 Jan 1631/2 Thomas Scott, gent.

12 Jan 1635/6 Thomas, s. of Thomas Scott, gent.

SBL

William H. Challen Collection, vol. 52 *Registers of St. Bartholomew-the-less*. [FHL 0416744]

Marriages:

Danniell Gotherson & Dorathie Scoot 24 June 1650 by Mr. Tabour

SCH

Steven C. Harper, "Gotherson, Dorothea, 1611" in H. C. G. Matthews, Brian Howard Harrison, *Oxford, Dictionary of National Biography; in Association with the British Academy*. Oxford Univ. Press, 2004.

p. 24

Gotherson [*née* Scott, *other married name* Hogben], **Dorothea** (*bap.* 1611), Quaker preacher and writer, was baptized on 22 September 1611 at Godmersham, Kent, the youngest of five children of Thomas *Scott (c. 1566-1635), later MP for Canterbury, and his second wife, Mary Knatchbull (*d.* 1616). According to her biographer, G. D. Scull, the Scotts could trace a lineage through the Scotts of Scot's Hall back to Edward I; Dorothea's great-grandfather was Thomas Wyatt the rebel. Although concerned about sin and mortality Dorothea remained aloof from any denomination during her early years. About 1635 she married Daniel Gotherson (*d.* 1666), later a major in Cromwell's army, and inherited her father's estate at Egerton, Kent, which returned nearly £500 annually. Together they had five daughters and a son, Daniel. Some time during the 1650s the Gothersons joined the Society of Friends. In particular Dorothea was drawn by their unity and devotion; in 1661 she reflected on life after her conviction: 'then began I to be led by the Spirit of God out of

darkness into his marvellous light' (Scull, 8). She ministered to Friends in Kent where Thomas Lovelace was among her auditors: in a later deposition he noted that 'this Mrs. Gotherson had long been a great Quaker, and she had a particular congregation ... which went under her maiden name of "Scott's congregation", where he has heard her himself preach' (Scull, 6).

In 1661 Dorothea dedicated her Quaker tract, *To All that are Unregenerated, a Call to Repentance*, to the recently restored Charles II 'whom the Lord I believe hath set upon England's throne ... that [he] mightst rule in righteousness' and to whom she probably presented a copy. The work recognized Charles's divine authority and hoped he would not 'think it below him to read that which many think above me to write, in respect to my sex' (Scull, 79). She exhorted him to 'rule and reign' in righteousness and pleaded with 'all people of England' to 'turn to the Lord' (Scull, 81, 88). A work written by her husband, *An Alarm to All Priests* (1660), may well have been co-written by Dorothea.

It was at Whitehall in the early 1660s that the Gothersons encountered the adventurer John *Scott, who claimed to be a descendant of the same Scott family as Dorothea. She believed him 'because some of Ancestors pictures were very like him' (Bodl. Oxf., MS Rawl. A.175. fol. 147r). Scott soon gained the confidence of both Dorothea and Daniel, convincing them that he had purchased large tracts of land. By 1663 Daniel had mortgaged the Egerton estate to pay Scott £2000 for land and houses on Long Island, and had entrusted the couple's son to Scott's care. When Daniel died about 1 September 1666 his will of the previous month left his Long Island holdings to family and friends, but Dorothea soon learned that neither Daniel nor Scott ever owned the Long Island land. In a petition to the king, probably written in 1668, she explained that she had been defrauded by Scott and that he had apparently 'exposed' her son 'to work for bread'; she asked that her case be referred to Francis Lovelace, the governor of New York (Scull, 11). For the next several years she sought legal redress, citing her illustrious ancestry in her appeals at court. Scott was never brought to justice, but in 1679 his activities both in the colonies and on the continent brought him to the attention of Samuel Pepys, who collected a number of depositions against Scott, including that from Dorothea.

In 1670 Dorothea married Joseph Hogben of Kent, of whom very little is known. In 1680 she sold the Egerton estate to Sir James Rushout, and in the autumn she and her children sailed for an estate at Oyster Bay in Long Island which her first

husband had bought in August 1633. Little is known of her life thereafter, though her daughter, also named Dorothea, married John Davis, a Quaker, shortly after they arrived, and moved to Salem County, New Jersey, about 1705.

Sources G. D. Scull, *Dorothea Scott, also Gotherson and Hogben* (1882); rev. edn (1883) · 'Dictionary of Quaker biography', RS Friends, Lond. [card index] · *CSP col.*, 5.607-8 · Pepys papers, Bodl. Oxf. MS Rawl. A.175, vol. 6. esp. fols. 112-48 · Bodl. Oxf., MS Rawl. A.194, fols. 125v-126r

SJD

Catherine Soleman Chandler and Elmer Garfield Van Name, "Supplement to John Davis, His Wife, Dorothea (Gotherson) Davis, and Some of Their Descendants. . ." in *Salem County Historical Society Publications*. Salem, NJ, 1969, vol. 4 No. 1 [cf. SJDR].

pp. 3-6

Statement of Catherine (Soleman) Chandler dated July 24, 1967, concerning her Davis family tradition and its probable independence from the similar Davis traditions of other branches.

From my own knowledge, gained through stories told me by my grandmother and her sister, I submit the following:

My grandmother, Caroline Armstrong Soleman, remembered her grandmother, Elizabeth Davis Craig, who was a Quaker and always wore a little white cap. From Elizabeth to her daughter Malinda Craig Armstrong to her granddaughter Caroline, who was my grandmother, and eventually to me, came stories of people in other generations of our family. There was Isaac Davis, who fought in the Revolutionary War because he believed it was right, even while it conflicted with the religious principles of his sect. There was Dorothea, the Quaker preacher, an English lady descended from kings, who was so imbued with the virtues of simple, godly living and brotherly love, that she wrote a book about it, and preached her beliefs, despite the fact that Quakers were ridiculed, despised, even imprisoned. And I was told of others.

One of them was Dorothea's daughter, another Dorothea, who had married John Davis, an ancestor of my grandmother. Just how far back Dorothea Scott Gotherson fitted into the family picture was not clear to me. I am not sure my grandmother knew. The Davis name came down through several more generations to Elizabeth, born in 1785 in Salem County, New Jersey, who married Isaac Craig in Columbiana County, Ohio.

When I first heard some of these stories I was no more than six or seven years old. They were told to me dozens of times during my childhood, when I was still too young to realize that some day I would become intensely interested in genealogical research. Living across the street from my grandparents, Henry and Caroline Armstrong Soleman, I saw them nearly every day for the first fifteen years of my life. Instead of wanting to hear the usual fairy tales, which most children like, my sister, Betty S. Webber, and I used to beg our grandmother to tell us about "when Daddy was a little boy," "when you were a little girl," *etc.* Sometimes she would laugh and ask if we might like to hear something else, but we never did. So she patiently repeated the familiar ones and reached back into her memory for others.

Grandmother's older sister, Melvina Armstrong Shanklin, whom we saw frequently, did the same. She told of kings and queens centuries back in the family's past, and said that the Davis history would make exciting reading; that among its members there were "many good men and great," and "people who had a big hand in making history." (This is quoted from her granddaughter Hazel Ryder Crites, who also remembers hearing these stories.)

It was she who knew about an early governor Virginia, who was related in some way to our Davis family. Since she knew nothing of the ancestry . . . Scott family. Research later disclosed that Sir Francis Wyatt, Governor of colonial Virginia from 1621-6 and 1639-42, was indeed a *first cousin* of Thomas Scott, [grand-] father of Dorothea Scott Gotherson. Everything my grandmother and her sister told me, that I have been able to find on record, has been confirmed in every detail.

Elizabeth Davis was a child of five in 1790, when her parents left New Jersey never to return. After about fifteen years in Frederick County, Virginia, the rest of her life was spent in Ohio, where she died in 1870. This was six years before Thomas Shourds published his book on Fenwick's Colony [*cf.* TS]. Scull's Dorothea Scott [*cf.* GDS] appeared later. It is most unlikely that Elizabeth ever heard of these two New Jersey gentlemen, both of whom wrote essentially the same Davis

information that had been passed on to her daughter and granddaughters, who were then living in Tama County, Iowa.

Certainly neither the names of Scull and Shourds nor the title of their books were known to me when I began research on this family, yet I already knew about the Davis-Gotherson marriage. Nor had anyone else in my particular line done any work on Davis or Gotherson. With names, places and a few dates supplied by my grandmother, it took a surprisingly short time to fill in the blank spaces and verify my information all the way back to John and Dorothea Davis. Beginning in Ohio and working back to Salem County through wills and land records, I finally became acquainted with the works of Thomas Shourds and Gideon Scull, and found in them information which corroborated what had been told me years before. Only the surnames of the two wives and the official record of the Davis-Gotherson marriage have not as yet been recovered. There was no reason to question that marriage when all else proved to be true and everything fell into place like the pieces of a jigsaw puzzle.

Elizabeth's brother Isaac Davis died in Nebraska in 1847. One of his descendants, Ruth Oliver Otto, of whose existence I was not aware until 1960, wrote me that the Davis traditions and the Gotherson marriage were known likewise in her family. Elizabeth's younger brother David Davis died in 1836 in Ohio. Subsequently some of his children went west with the Mormons. In January 1967 I learned by letter from a descendant, Eli Davis LeCheminant, that this family too knew of the Davis-Gotherson traditions.

Such information could not have evolved and survived if it were not founded upon truth. My second great-grandmother did not and could not concoct events and make up names (now substantiated), solely that she might claim certain ancestors. She merely told her children the stories that had been told to her about her family because she found them interesting and believed them.

pp. 6-8

Statement of Catherine (Soleman) Chandler dated July 24, 1967, quoting letters of another distant Davis relative with similar traditions backed up by early research.

In a roundabout way in 1960 I got in touch with Mrs. Ruth Oliver Otto (b. 1901). Until that time I had never heard of her, although she was descended from Isaac Davis (d. 1847), brother of my second great-grandmother Elizabeth Davis

Craig and the families gradually lost contact with one another. Mrs. Otto, daughter of Jennie Davis Oliver, wrote me seven lengthy letters before her death in 1962. Significant facts are quoted from those letters, as follows:

July 1, 1960: "Mother had a bible, which she called 'my grandmother's bible.' I can't say whether it was the real old Davis bible or a later one; however, much of her information is credited to family bible records and old letters."

"Isaac and Hannah (Hildebrant) Davis and their family moved from Salem Co., N.J., to Frederick Co., Va., in 1790, where they lived for 16 years, and then moved to Columbiana County, Ohio. Evidently other Davis relatives made the same move, for there are uncles, aunts, and cousins mentioned in old letters and records of that time."

Letter not dated but received September 13, 1960: "Since your last letter I have studied Mother's notes very carefully and it amazes me to discover that she had been working on her line as early as 1910 and maybe before that . . . Her father inspired here to trace the family. He died in 1891 but during his lifetime he had told her what he knew of the family history, the names and traditions that had been handed down to him. The traditions were: 1) that the first ancestor in the line in America was John Davis, one of four brothers who came from Wales and settled on Long Island; later two of them moved to near Philadelphia and settled there, 2) that he married an English lady of noble birth, daughter of a Quakeress preacher, 3) that her father's great-grandparents were first cousins" [this would have been Thomas and Elizabeth (Bassett) Davis].

Further on she wrote: "Mother found an old letter which claimed that the four brothers came from Wales with their widowed mother. . . . I think the old letters were a great help to Mother for bits of information in them, and also in tracing living descendants and contacting them for more letters and whatever they might know of the Davis line."

"My great-grandmother made her home with her son Isaac (Mother's father) from 1847 till she died in 1886. I think many of the letters were written to her by Richards and Davis relatives. Letters were precious in those days and they were kept to be read again and again, or sent on to other relatives or handed down to succeeding generations. My grandmother Davis had a bureau drawer full of them. I remember, when I was a little girl, we were at Grandmother's house one time and

Grandmother took Mother and a couple of my Aunts upstairs – I tagged along – they got the letters out and read them, and then Mother took some of them home with her. I was so little I didn't know what it was about. I do not know where any of these letters are now, and of course a great many were borrowed from distant cousins, *etc.*, and had to be returned." . . .

p. 11

Sample From Family Record Of Judge David Davis, Written In Bible Printed 1754, Thomas Baskett, Oxford, England. [cf. SJDR]

Family History I

In the Name of God Amen.

Dorothea to Oyster Bay February 8th 1680

Dorothea Scott Married Major Dan Gotherson in the year 1649

he was executed 29th Sept^{br} 1666

She died in the Fifty Ninth yr of Age

2 months and 8 days on April 10th day 1688

Daughter

Dorothea married by the Rev. Nicholson

[-] o'clock August 5th 1680 John Davis

Dorothea born July 13th 1661 England

John born September 11th 1660 Scotland

Dorothea departed this life September 28 1709

John — — April 8 1708

Buried: Pilesgrove Town Salem New Jersey

Son

Judge David Davis

was born Tuesday morning 6 o'clock July [-] 1688.

SJDR

National Genealogical Society Quarterly (1970).

p. 208 [*Review of SJD*]

Dr. Van Name is a prolific author of pamphlets on New Jersey and Pennsylvania Families....

...[SJD] tells a very confused story. It boils down to this, that Dr. Van Name acquired a photocopy of a photocopy of a "Family History" which was written (perhaps in the late 18th century) in a Bible published in 1754. It purported to record the marriage in 1680 of John Davis to Dorothea, daughter of "Major Dan Gotherson," and his wife, Dorothea Scott. On p. 11 a photocopy shows that Gotherson was executed 29 September 1666 (for what reason is not clear), yet in his transcription on p. 12, Dr. Van Name deliberately altered the word "executed" to "deceased," adding a footnote explanation that this is the correct interpretation because both words have the same number of letters (true) and similar spelling (false). Apparently an effort has been made to locate the Bible, but persons who allegedly have knowledge of it have ignored Dr. Van Name's letters. If this is a Quaker family, as alleged, it is curious that the "Family History" begins, "In the Name of God Amen" – a most *un*-Quaker formula, tantamount to "taking the Lord's name in vain." There is also another inconsistency – Daniel Gotherson's will was dated 25 August 1666 and proved 24 September 1666, before his alleged "execution." It is extremely unusual for a man to die after the probate of his will. There are other inconsistencies in the so-called Family History, such as the name of the minister who married John Davis and Dorothea Gotherson: "Rev. Nicholson." Dr. Van Name wonders (footnote f) if Nicholson could have been "a Quaker 'acceptable minster.'" If he was a Quaker minister, "acceptable" or not, he was not called "Rev."

It is apparent that Dr. Van Name and Mrs. Chandler rushed into print without thoroughly analyzing the copy of the paper that came into their possession.

SLG

St. Lawrence, Godmersham, *Composite Registers 1600-1744, Canterbury Cathedral Archives U3/117/1/1 [FHL 1010590]; "Godmersham Parish Registers" in *Kent Parish Registers, pp. 69-86 [FHL 824240].**

[Extracts for Scott, Hogben, Tomson]

Baptisms:

- 8 Aug 1602 Elizabeth Scot d. of Thomas
 5 Apr 1605 Thomas Scot s.of Thomas Scot Esq.
 2 Jun 1605 William Hogben s. of Edward [*sic.*, later "Edmond"]]
 27 May 1606 Anne Scott d. of Thomas Scot Esq.
 29 Nov 1607 Thomas Hogben s. of Edmond
 9 Dec 1607 John Scott s. of Thomas Scot Esq.
 11 Mar 1609 Katherine Scott d. of Thomas Scot Esq.
 2 Sep 1610 Anne Hogben d. of Edmond
 22 Sep 1611 Dorothy Scot d. of Thomas Scot, Esq.
 15 Aug 1613 Jane Hogben d. of Edmond
 28 Apr 1615 Stephen Hogben s. of Edmond (see 1616)
 28 Apr 1616 Stephen Hogben s. of Edmond
 19 Apr 1629 Frances d. of Robert Tomson, gent.
 5 May 1657 Dorothy Gotherson d. of Daniell

Marriages:

- 25 Feb 1625 William Cocke & Susan Scott

Burials:

- 12 Sep 1602 Elizabeth Scot wife of Tho: Scot, gent.
 12 Nov 1606 William Hogben
 11 Jul 1616 Stephen Hogben
 3 Mar 1616 Mis. Scott
 17 Mar 1620 Mis. Elizabeth Scot
 5 May 1635 Thomas Scot, esq.
 25 Oct 1656 Widow Scot

TS

Thomas Shourds, *History and Genealogy of Fenwick's Colony. Bridgeton, New Jersey, 1876.*

pp. 70ff.

DAVIS FAMILY

John Davis emigrated from Wales and settled in Long Island. He married Dorothea Hogbin, an English woman of large wealth. He belonged to the sect called Singing Quakers, worshiped daily on a stump, and was very pious and consistent. He lived to the extreme old age of one hundred years. A number of years before his death, he moved with his family to Pilesgrove township, Salem county, near where Woodstown is now located, about 1705. His eldest son, Isaac, came to New Jersey first; John soon after, with his family, also came. The latter and all his family subsequently became members of Friends' Meeting. Isaac, his eldest son, married and had one son, who was shot by accident or otherwise, not mentioned in the record; he also had two or three daughters. The names of John Davis's other children were John, David, Malachi, Abigail, Hannah, and Elizabeth; all born on Long Island. . .

WHW [*cf.* GDS p. 76]

W. H. Whitmore, ed., *Heraldic Journal*. vol. 1 (1865), pp. 103–6. Boston, 1865.

pp. 103–106 THE SCOTT FAMILY

There are several reasons which lead us to believe that one or more branches of the Scotts of Scott's Hall, co. Kent, settled in New England. There are now extant two ancient manuscript pedigrees of the family, one of which expressly states the fact, and we will consider this first. This roll is now in the possession of Rev. Dr. Jenks, and contains several generations of the ancestors of Sir William¹ Scott, who married Anne, daughter of Reginald Pimpe.

He had several sons, of whom we mention Sir Reginald² and Richard.² Sir Reginald² Scott, by his second wife Mary, dau. of Sir Brian Towke, had Sir William, Ambassador to Turkey and to Florence, who married Mary Howard, daughter of Charles, Earl of Nottingham. Their children were Hon. John⁴ Scott, Surveyor General to Charles I., and Sir Edward⁴ Scott of Scott's Hall, who died about 1645, leaving a son, Edward⁵ Scott, married to Katherine, dau. of George, Lord Goring.

Hon. John⁴ Scott married a daughter of Sir George Wortup, and had sons, John,⁵ Joseph,⁵ (who d. *s. p.*), and Thomas, (living 1665). Of these, John⁵ married Deborah, daughter of Thurston Rayner of Suffolk, and lived at Ashfordun, Long Island. On the Pedigree, the arms of this John impale Rayner, *viz.*, argent, on a chief azure, two estoiles gold. We do not find that he married here, but Thurston Rayner was from Ipswich, co. Suffolk, aged 40 in 1634, and these arms may enable us to trace his family.

In the Hutchinson Papers, *p.* 380, (old edition), is a copy of a petition from this John Scott, in which he says that his father sold an estate of £2200 *pr. ann.*, in 1641, and lent £14,300 to the King, and lost his life in the service. Also, that he himself was arrested, and, after paying £500, was sent to New England, under charge of "one Downing." Further, that he lived on Long Island, and bought near one third part of it. The King, in 1663, accordingly ordered inquiry to be made to see what could be done for Scott, who desired to be made Governor. It seems Scott afterwards claimed the place or the land, and was imprisoned therefor; but the dispute was settled, as the island was included in the grant to the Duke of York.

On this MS. is a shield of eight quarterings, *viz.*: 1. Argent, three Catherine wheels sable, a bordure engrailed gules. 2. Barry of six, argent and gules, a chief vaire. 3. Purpure, a lion rampant and crowned, gold. 4. Chequy, gold and azure. 5. Argent, guttée de sang, a saltire sable. 6. Argent, a bend double cottised, gules. 7. Gules a fesse between six cross-crosslets fitchée, argent. 8. Gules, a chevron between three trefoils argent.

A second manuscript is in the possession of the descendants of Judge James Scott of Newport, R. I. In this the pedigree is continued, in the line of Richard² Scott, third son of Sir John Scott and Anne Pimpe.

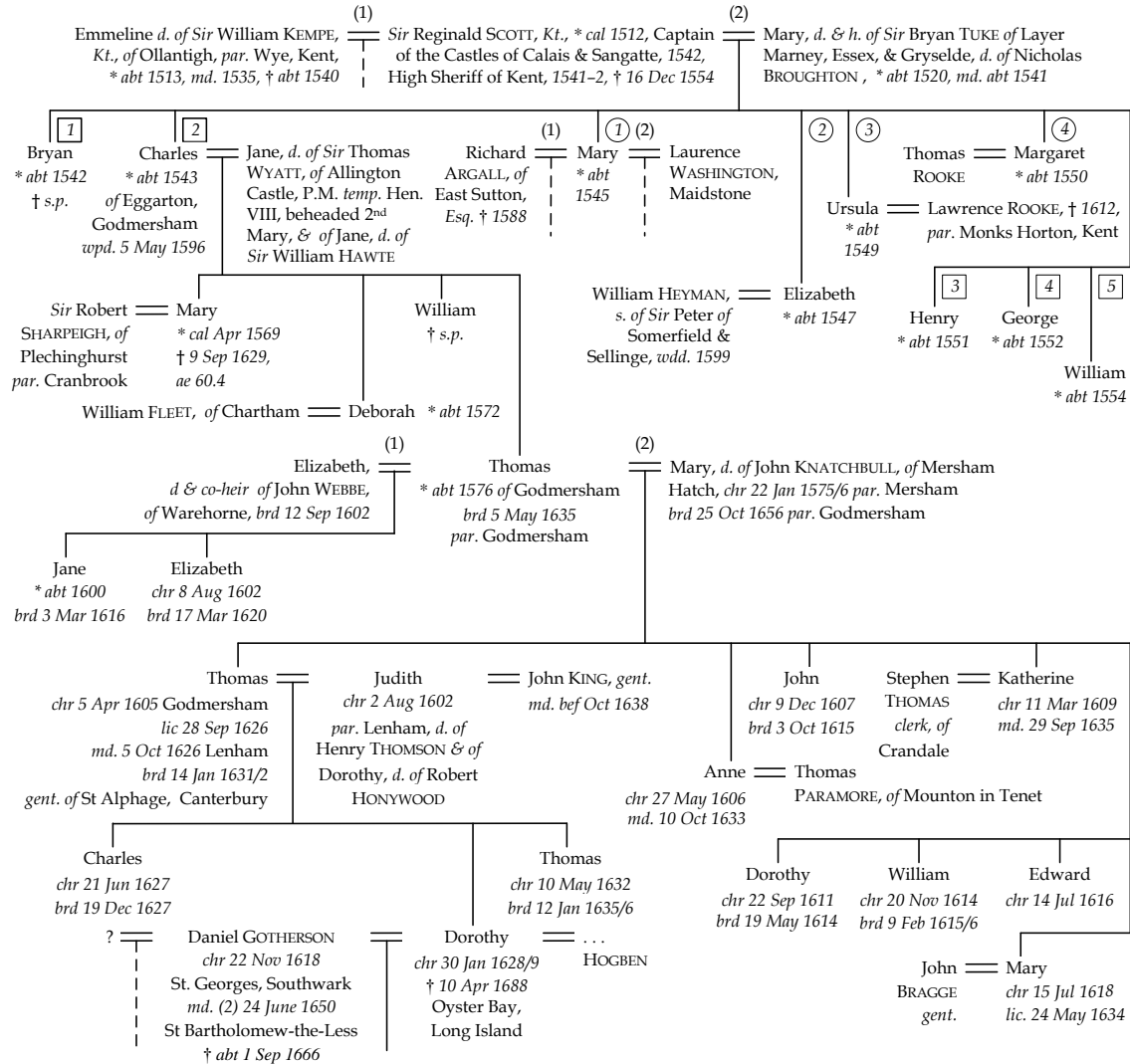
This Richard² Scott married a dau. of George Wettenhall of East Pelham, and had several sons; of whom Edward,³ third son, married Mary, dau. of John Warren. Their son was Edward⁴ Scott of Glemsford, co. Suff., who m. Elizabeth Grome of Suff., and had Edward⁵ and Richard.⁵ Edward⁵ Scott of Glemsford m. Sarah, sister of Richard Carter of Brookhall, co. Essex, and had Edward,⁶ Richard,⁶ Frederick,⁶ and Matthew.⁶ It is thought that Judge Edward Scott was the son of one of these last named four brothers; he came to Newport, about 1710.

It has also been thought that Richard⁵ Scott, son of Edward⁴ S. of Glemsford, was the person who came to Boston, in 1634, and married Catherine, dau. of Rev. Edward Marbury, sister of the famous Anne Hutchinson. He was a Quaker and removed to R. I., where his descendants have been in good standing....

Pedigrees

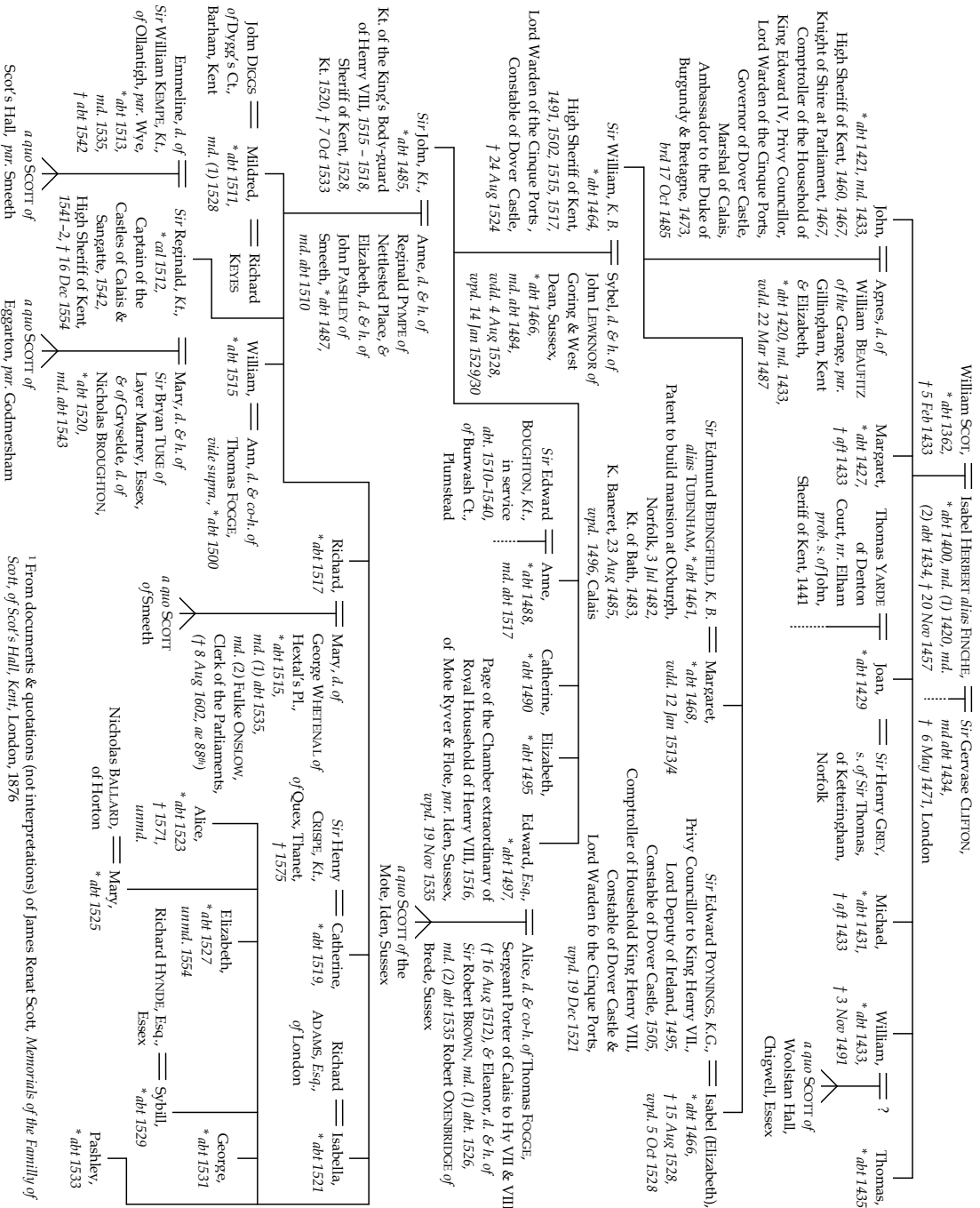
Scott of Eggarton, Godmersham Parish, Kent.....	87
Scott of Scot's Hall, Smeeth Parish, Kent	88
Scot of Brabourne Parish, Kent.....	89
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Strathbolgie, Earls of Athol, Perthshire, Scotland.....	91
Knatchbull of Mersham Hatch, Mersham Parish, Kent	92

Pedigree of the SCOTT Family of Eggarton, *par.* Godmersham, Kent¹
 (cont. from the Pedigree of the SCOTT Family of Scot's Hall, *par.* Smeeth, Kent, *q.v.*)



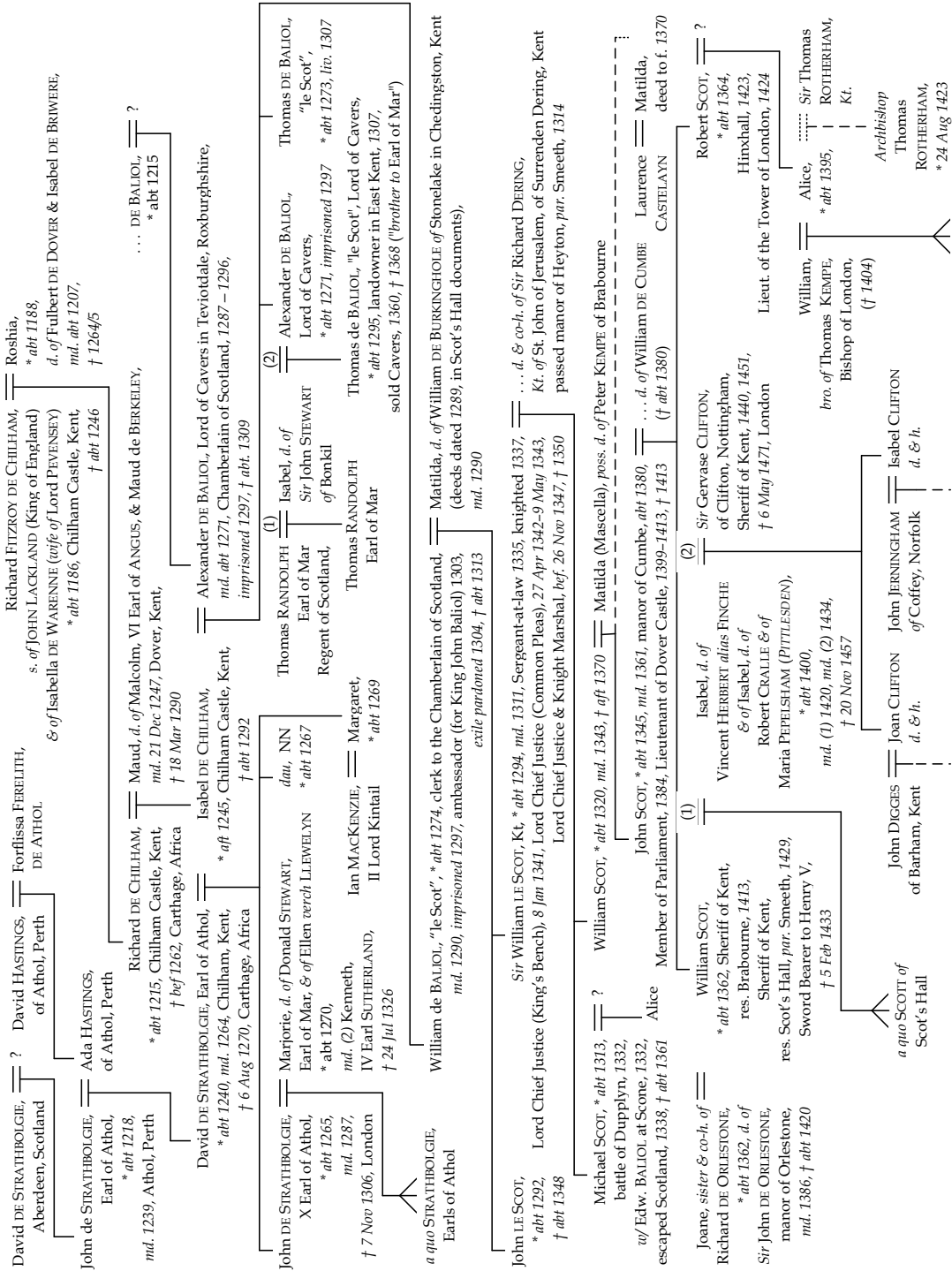
1. From documents & quotations (not interpretations) of James Renat Scott, *Memorials of the Family of Scott, of Scot's Hall, Kent*, London, 1876, p. 185; 2. St. Lawrence, Godmersham, *Composite Registers 1600-1744*, Canterbury Cathedral Archives U3/117/1/1 [FHL 1010590]; "Godmersham Parish Registers" in *Kent Parish Registers*, pp. 69-86 [FHL 824240]; 3. Joseph Meadows Cowper, ed., *The Regyster Booke of Chrystenyniges, Maryages and Buryalls of the St. Alphae in the Cyttye of Canterburye, 1558-1800*. Canterbury, 1889; 4. Mersham Parish Register, 1558- [FHL Q 942.23/M3 V26m]; 5. Lenham Parish Register; William H. Challen Collection, vol. 52 *Registers of St. Bartholomew-the-less*. [FHL 0416744]

Pedigree of the SCOTT Family of Scot's Hall, par. Smeeth, Kent¹
 (continued from the Pedigree of the SCOT Family of Brabourne Parish, Kent, q.v.)



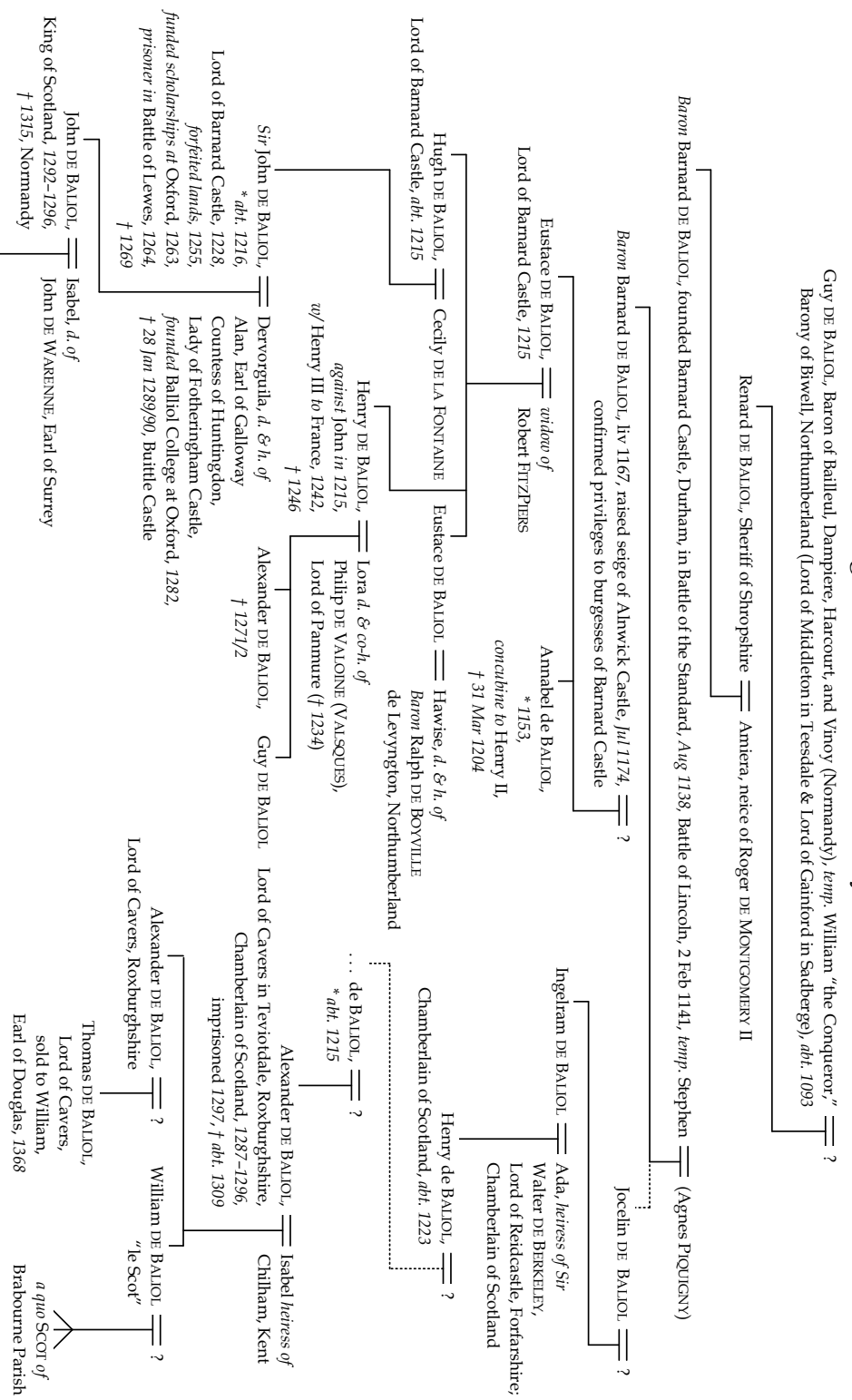
¹ From documents & quotations (not interpretations) of James Renat Scott, *Memorials of the Family of Scott, of Scot's Hall, Kent*, London, 1876

Pedigree of the SCOT Family of Brabourne Parish, Kent¹



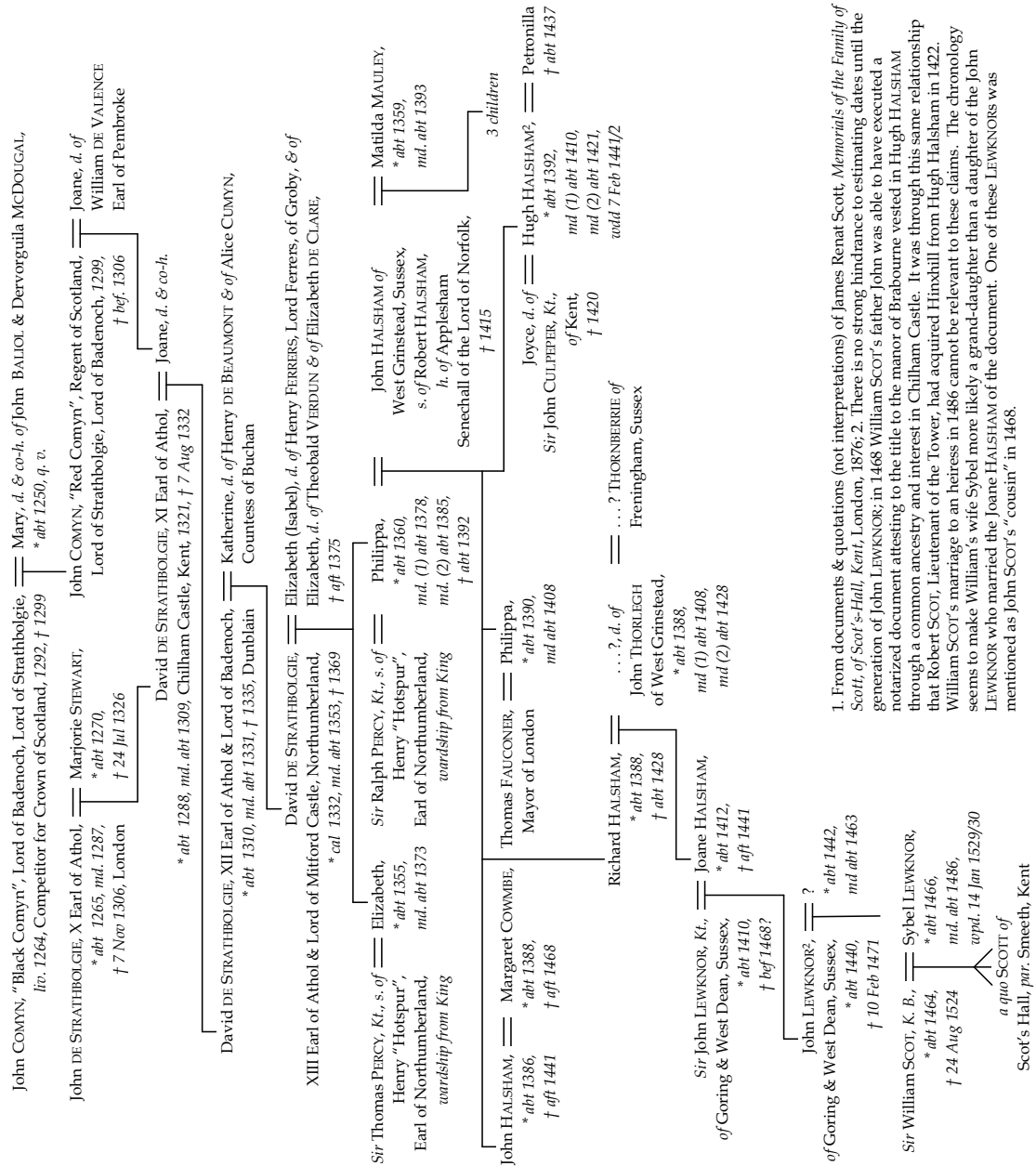
¹ Sources include the Ancestral File (Medieval Records Section) of Church of Jesus Christ of Latter-day Saints; source quotations but not interpretations and conclusions of James Renat Scott, *Memorials of the Family of Scott, of Scot's Hall, Kent, London, 1876*

Pedigree of the BALIOL Family¹



¹ based on the article BALIOL in THE 1911 EDITION ENCYCLOPEDIA — <http://11.1911encyclopedia.org/B/Ba/BALIOL.htm>, sources listed there are: 1. John of Fordun, *Chronica gentis Scotorum*, edited by W. F. Skene (Edinburgh, 1871–1872); 2. Andrew of Wyntoun, *The Ormyngale Cronykil of Scotland*, edited by David Laing (Edinburgh, 1872–1879); 3. *Gesta Edwardi de Carnarvan*, by a canon of Bridlington, edited by W. Stubbs (London, 1883); 4. W. Dugdale, *The Baronage of England* (London, 1675–1676); 5. R. Surtrees, *The History of Scotland*, edited by F. T. Palgrave (London, 1837); 7. *Documents illustrative of the History of Scotland* (1286–1306), edited by J. Stevenson (Edinburgh, 1870); 8. *Calendar of Documents relating to Scotland*, edited by J. Bain (Edinburgh, 1881–1888). There are also some important additions from Linda Tanner & Thomas A. Bailleur! — <http://earthfriendarts.tripod.com/Baliol.htm>

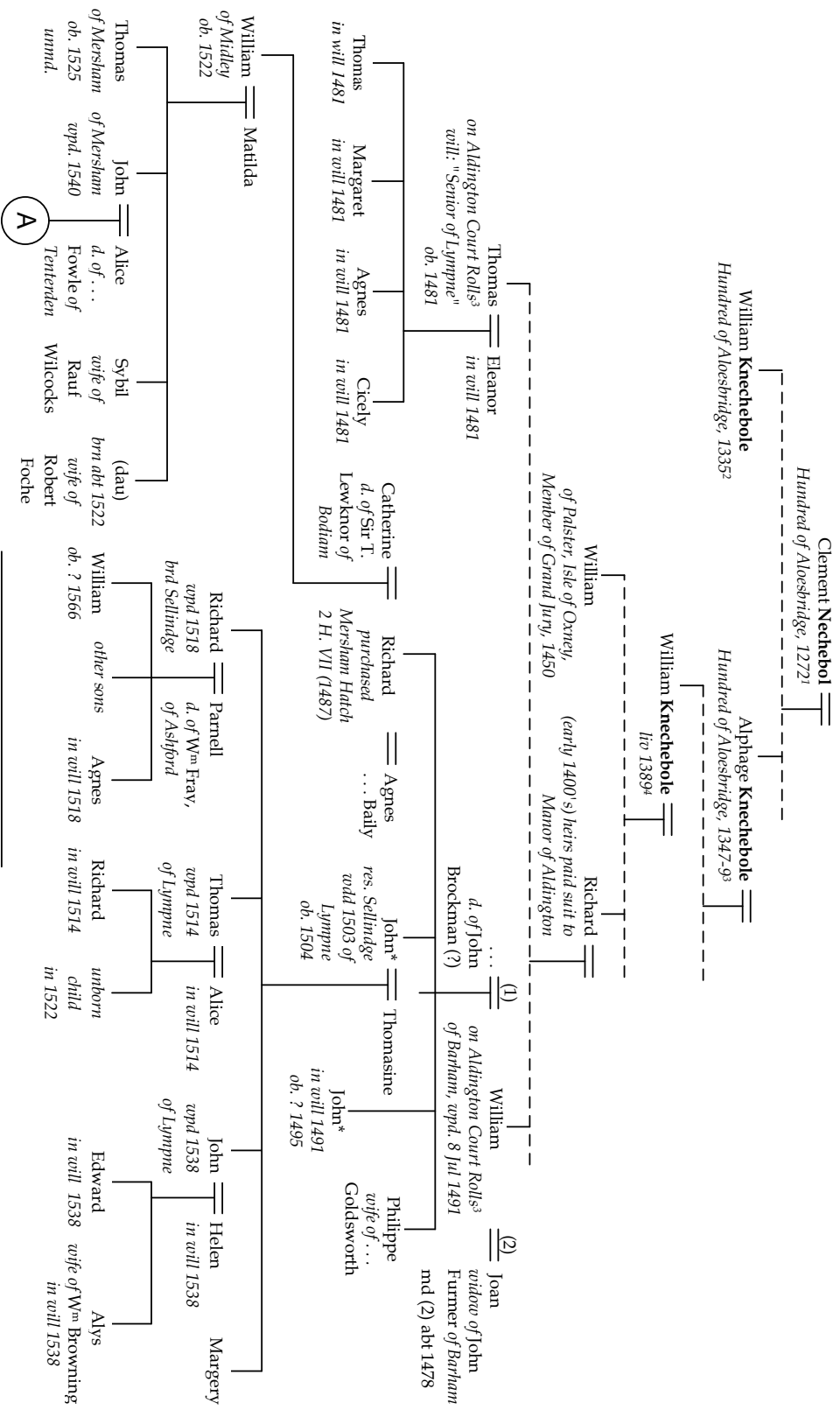
Pedigree of the STRATHBOLGIE Family, Earls of Athol, Perth, Scotland¹
(continued on the Pedigree of the SCOTT Family of Scot's Hall, par. Smeeth, Kent, q.v.)



1. From documents & quotations (not interpretations) of James Renat Scott, *Memorials of the Family of Scot, of Scot's-Hall, Kent, London, 1876*; 2. There is no strong hindrance to estimating dates until the generation of John LEWKNOE; in 1468 William SCOT's father John was able to have executed a notarized document attesting to the title to the manor of Brabourne vested in Hugh HALSHAM through a common ancestry and interest in Chilham Castle. It was through this same relationship that Robert SCOT, Lieutenant of the Tower, had acquired Hinxhill from Hugh Halsham in 1422. William SCOT's marriage to an heiress in 1486 cannot be relevant to these claims. The chronology seems to make William's wife Sybel more likely a grand-daughter than a daughter of the John LEWKNOE who married the Joane HALSHAM of the document. One of these LEWKNOES was mentioned as John SCOT's "cousin" in 1468.

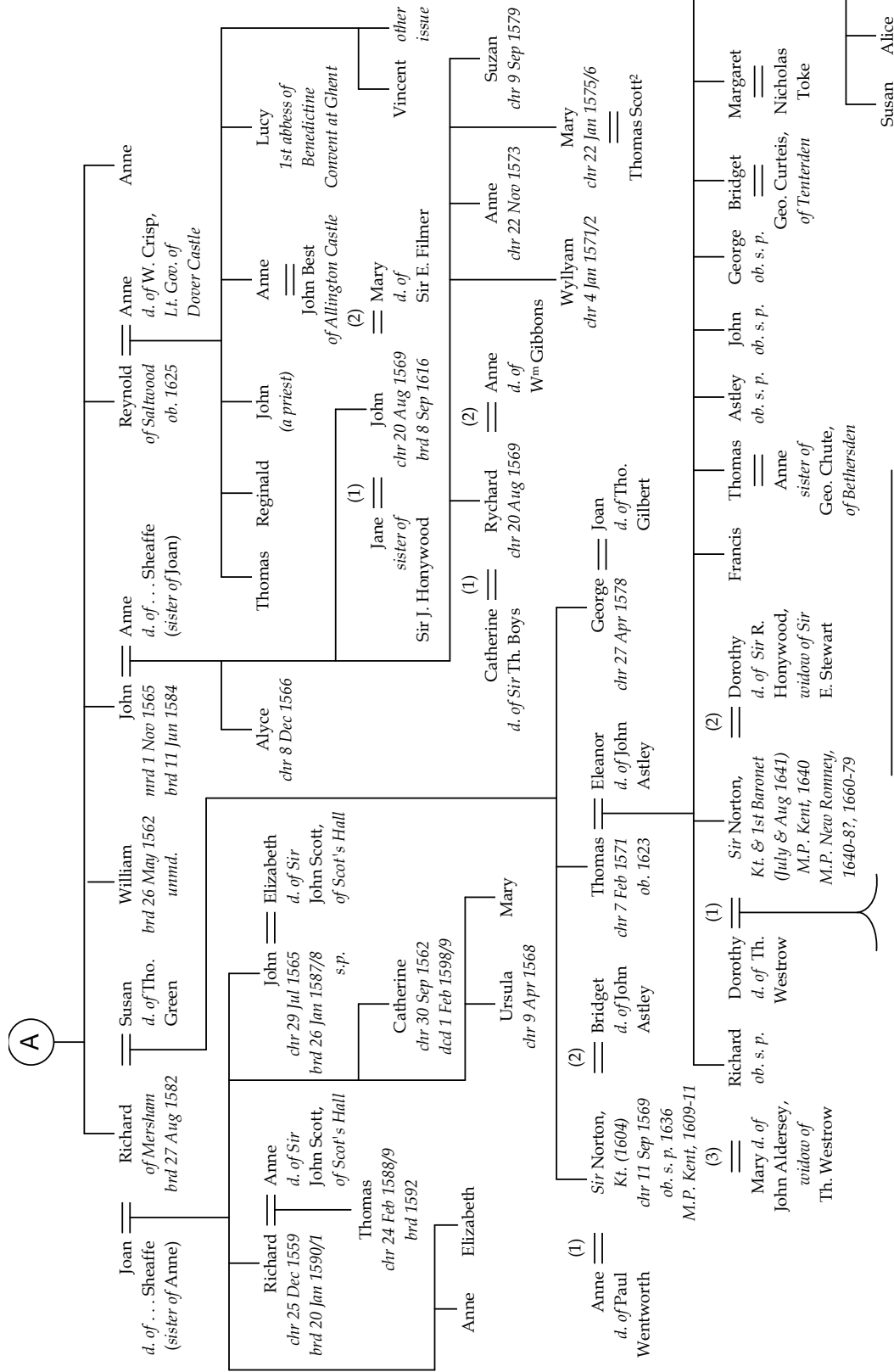
Kratchbull.

Based on: PEDIGREES 1272-1600 & 1540-1800 in Sir Hughe Kratchbull-Hugessen, *Kentish Family* (London 1960)



1. Assize Roll for Kent, 1278 [P.R.O. (Kent I. 1.1) No 369 membrane 279]; Alesbridge is now called Romney Marsh
 2. Lay Subsidy Roll, 1335
 3. Alvs in Lay Subsidy Roll, 1347, 1348; Eiplæg in Lay Subsidy Roll, 1349
 4. Plea Roll, 1389 [The original is missing; copy among Dering papers in Maidstone Museum]
 *Note the order and duplication of the name in the family; sic. on pedigree; not verified in the will or other source.

Knatchbull PEDIGREE (CONT.)
 AUGMENTED BY REFERENCE TO THE MERSHAM PARISH REGISTERS¹



1. Mersham Parish Register, 1558-[FHL Q 942.23/M3 V26m]; 2. (see Scott pedigree) Thomas Scott, bm abt 1576 at Eggarton in Godmersham, mrd 1604, dcd at Canterbury, wpd 19 Sep 1635

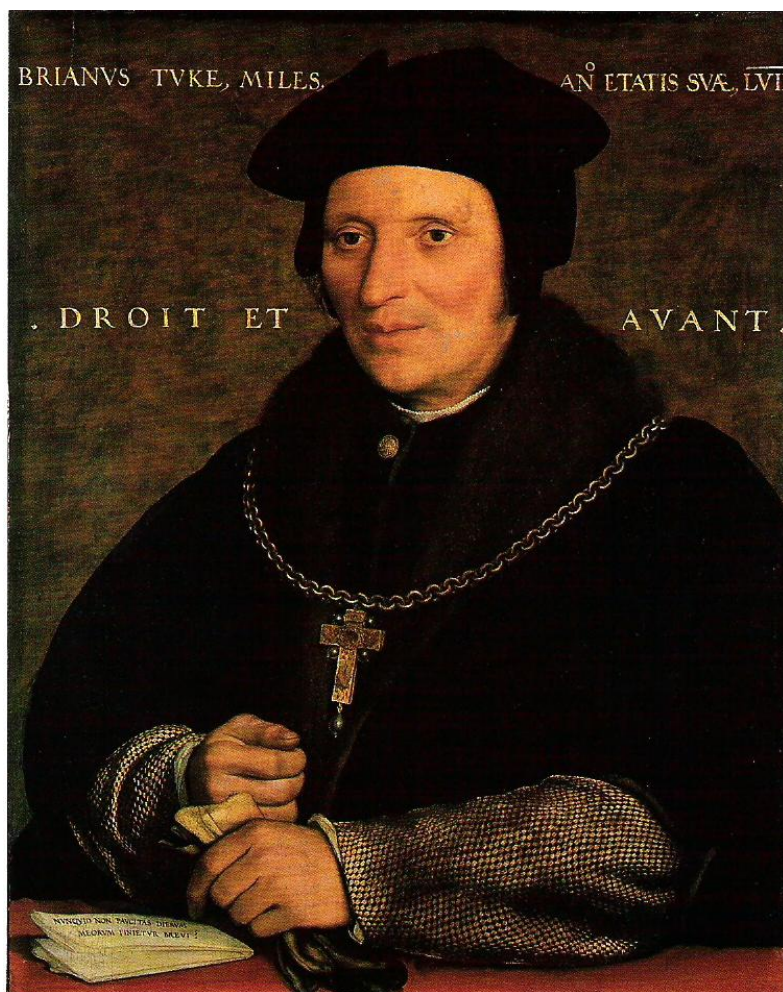
Portraits

Sir Reginald Scott, Knight, of Scot's Hall, Kent	96
Bryan Tuke, Esq., of Layer Marney, Essex	97



SIR REGINALD SCOTT, KNT., CAPTAIN OF CALAIS CASTLE, A.D. 1542.

Engraving from painting in collection of Thomas Fairfax Best of Chilston Park and Wierton, Kent, Esq.



Sir Brian Tuke, c. 1527

03-01-D65 / Hans Holbein, the Younger (1497-1543)

oil on wood / 0.493 x 0.387 m (19 3/8 x 15 1/4 in.)

Courtesy National Gallery of Art, Washington

Andrew W. Mellon Collection 1937.1.65

Index of Persons

Vital events are b[irth], m[arriage], d[eath], l[iving]; many years are approximate: ± 1 or 2 years, "s" 5 or more years, and n[o] d[ate]. Multiple occurrences on a page are usually given, but not all spelling variants. Certain spellings before the 20th Century are assumed to be nickname forms.

-
- , Charles II (Stuart) [King of England] l. 1660, pp. 4,11,19,41,71
–, James (Stuart) [Duke of York & Albany] l. 1664, pp. 11,20,21,25,43,48,60,83
–, John (Lackland) [King of England] l.1186, p. 89
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- Aldersey, Mary b.1560s, p. 93
- Angus**
- , Malcolm [VI Earl of Angus] l.1210s, p. 89
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- Arlington, [Lord], *cf. Henry Bennet*
- Armstrong**
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Armstrong, Henry l.1900s, p. 76
Armstrong, Malinda (Craig) l.1800s, p. 75
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- Atkins, Samuel l. 1678, p. 71(2)
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- Atterton, Martha m.1674, p. 36
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de Baliol, Alexander [Lord of Cavers] b.1271, pp. 89,90
de Baliol, Annabel b.1153, p. 90
de Baliol, Bernard [Baron de Baliol] l.1167, p. 90
de Baliol, Cecily (de la Fontaine) m.1230s, p. 90
de Baliol, Devorguila (McDougal) [Countess of Huntingdon] d.1290, pp. 90,91
de Baliol, Edward [King of Scotland] d.1367, p. 90
de Baliol, Eustace [Lord of Bernard Castle] l.1215, p. 90
de Baliol, Eustace l.1210s, p. 90
de Baliol, Guy [Baron de Bailleul, *etc.*] l.1093, p. 90

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de Baliol, Hawise (de Boyville) l.1210s, p. 90
de Baliol, Henry l.1223, p. 90
de Baliol, Henry l.1215, p. 90
de Baliol, Hugh l.1215, p. 90
de Baliol, Ingelram l.1100s, p. 90
de Baliol, Isabel (de Chilham) b.+1245, pp. 89,90
de Baliol, Isabel (Stewart) l.1290s, p. 89
de Baliol, Isabel (de Warenne) l.1290s, p. 90
de Baliol, Jocelin l.1100s, p. 90
de Baliol, John [Sir] b.1216, pp. 90,91
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de Baliol, Thomas [le Scot] b.1273, p. 89
de Baliol, Thomas [le Scot, Lord of Cavers] b.1295,
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de Beaumont, Henry l.1310s, p. 91
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