

# **New Aberdeen;**

**or**

## **THE SCOTCH SETTLEMENT of MONMOUTH COUNTY, New Jersey.**

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**By JAMES STEEN, A. M.,  
COUNSELLOR-AT-LAW.**

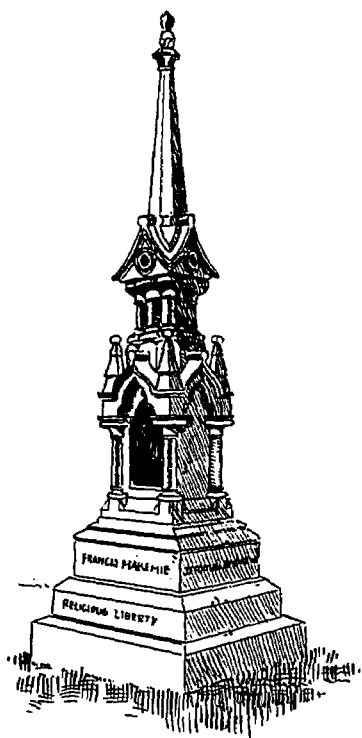
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**MATAWAN, N. J.  
JOURNAL STEAM PRINT.  
1899.**

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**FIFTY CENTS A COPY.**





JOHN BOYD MONUMENT.

Unveiled Thursday, June 14, 1900, at the Old  
Scots' Burying Ground, Wickatunk, N. J.



## **NOTICE!**

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It was the intention to have an index in the booklet, showing the name of every person in it and upon what page it could be found. It was such an intricate task to prepare that it was not ready in time to appear herein. If any of the purchasers desire an index and will send their address on a postal card to the publisher at Matawan, N. J., he will forward the same as soon as possible.





# New Aberdeen,

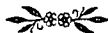
OR

**The Scotch Settlement**  
OF  
**Monmouth County,**  
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A YEAR AGO WE HAD ANTICIPATED a series of articles in reference to the settlement of Middletown Point. But needs must, and cares engrossing, imperative have interposed, an insurmountable veto between us and the pleasant task. History is fact and not fancy, and faith as intense as it may be, cannot change that which is forever passed. What remains is, now, and again to "write fair what time's hand hath blurred." We now desire to discover for ourselves and our readers the religious character of the first settlers of Matawan, their probable church organization and its relation to that which was after known as the "Old Scots" near Marlboro. In the beginning both Middletown and Shrewsbury, by which we understand was not only the respective towns, but the outlying plantations of thousands of acres, were settled by persons inclined to a modified Presbyterian form of worship. Shrewsbury "town", (now "township") embraced territory as far south as Barnegat. Middletown embraced Freehold Township and much that has been carved out of it. Freehold Township erected in 1693, had for its easterly boundary a line that came so near Matawan village as the meeting of "Gravel" and "Watson's brook" (which latter has sometimes been called Aberdeen creek) and thence to Cheesquake creek, at that time included in Monmouth. Peter Watson, who owned a plantation of several hundred acres on Watson's brook including what is now Freneau and the old Mount Pleasant Presbyterian graveyard, was himself a Scotchman and a Presbyterian. In August, 1683, David Barclay, sent to East Jersey by the Ship Exchange, joint stock for his own and other proprietors advantage. John Hanton or Haniton and John Reid were overseers and Peter Watson and

James Reid were servants. The servants were to remain for four years from their first time, (N. J. Archives Vol. I, p. 465.) Each servant was to have according to his "indenture's twenty-five acres, the tradesmen of them 30 paying 2 d. an acre," etc. Peter Watson seems to have been a son-in-law of Alexander Napier. His will dated February 25th, 1726, names his wife, Agnes, and his sons William, Gawen and David; but his father-in-law, Alexander Napier, in his will (1744) mentions his granddaughters Agnes Watson, Elizabeth Watson and Margaret Watson. Captain Abraham Watson buried at the age of 67, in 1756 in the Middletown (village) Presbyterian Graveyard, is believed, however, to have been the son of Peter's cousin John Watson, to whom Peter wrote urging his removal to East Jersey in August, 1684. Peter's brother also lived in Scotland and was likewise urged by Peter to migrate to Jersey. Peter Watson with his friend and fellow servant, James Reid, was settled at Amboy on a farm belonging to the proprietors, and there they probably served their full time of four years or until "about the month of December, 1687." (N. J. Arch., I, p. 468).

Other Scotsmen came at intervals, some of whom were Quakers and some of whom were Presbyterians. There were gathered by 1690 a body that was already making itself felt in the province. The settlers, for common defence and for mutual social intercourse, built their towns in more or less compact forms. Such were Newark, Middletown and Shrewsbury. The town lot can still be identified. Freedom of conscience being guaranteed by the proprietors, "each town arranged for its own minister." Beside the town lots the several settlers "took up" outlying plantations, which they cultivated during the day, returning to their village

homes for the night. This was the case when Peter Watson and his co-servitors had finished their time. When he had been a year on the Amboy farm he wrote of the religious condition of the province to his cousin, John, thus:

"There are very good religious people. They go under the name of Independents but are most like the Presbyterians, only they will not receive everybody into their society. We have great need of good and faithful ministers, and I wish to God that there would come some over here; they can live as well and have as much as in Scotland, and more than many get. We have none within all the province of East Jersey except one who is a preacher in Newark. There were one or two preachers more in the province, but they are dead, and now the people they meet together every Sabbath day and read and pray and sing Psalms in their meeting houses." (Scots Model.)

There were others beside Watson who desired Scotch ministers, such as James Johnston (Dec. 12, 1684). The fact of the weekly worship in "every town" was also testified to by David Barclay, Arthur Forbes and Gaven Lawrie.

By 1690, as says the Rev. H. G. Smith, the site of Matawan was occupied by a village of Scotsmen and known as New Aberdeen. Traditions, and the statement of the Dr. John Woodhull in 1792 as to the date of the organization of the Scotch Presbyterian Church fixes it about 1692. If this be so, and we are constrained to think it is, then the first organization of the old Scots meeting, in all probability was at New Aberdeen and not on the site of the meeting house of 1705. The great difficulty which we confront, next of course to the absence of record information, is the informal character of all dissenting church organization at that period. Welded together by a common persecution, accustomed to house to house worship, they realized better than their successors the unity of the church although divided into separate congregations for convenience.

Naturally one would look for some sort of town lots, such as were to be found in Perth Amboy, Middletown or Shrewsbury,

and not long since we were rewarded by finding the return for the 100 acres upon which the town of New Aberdeen stood. It bears date, as was to have been expected, some years after the actual settlement. Such was the case also in other towns in Monmouth and elsewhere. In the office of the Secretary of State in Trenton, in Book 14, page 438, we find this "Return":—"Surveyed and laid out for John Johnston, John Reed, Peter Watson, Patrick Canaan (Kinnan?), Walter Ker, Patrick Emly (Imlay?), John Brown, William Redford, Alexander Napier, John Hamton, John Nesmith, William Naughty, Alexander Colwell (Caldwell?), John Campbell, John Baird, Robert Ray (Rheat?) James Reed, James Melven (Melvin?), William Clark, William Ronald (Ranolds? Rennels?) Charles Gordon, William Laing (Laying?), James Edward, John Nelson, all that one hundred acres of land adjoining upon the south side of land late of Andrew Burnet, formerly Thomas Warne's and bounded east by land-lots of Thomas Hart, granted to these persons by patent dated June 7, 1701, adjoining lands of Lewis Nesbit."

Some time after the settlement of Matawan, but before the date of the survey just mentioned, the settlers had a desire to have a dock or landing on Matawan Creek and purchased the same from Stephen and Thomas Warne, who were two of the East Jersey proprietors. There had joined to the twenty-four enumerated in the town deed above cited six others, so that there were thirty who took title to the landing. The deed was dated March 22nd, 1700, and is recorded in Book G in the Secretary of State's office at page 257. The names of the grantees are as follows: William Redford, Samuel Redford, Andrew Redford, Alexander Neaper, John Brown, Alexander Adam, Patrick Canaan, John Hebron (Hepburn?), Patrick Emley, William Clarke, William Ronald, William Naughty, John Campbell, Allen Caldwell, John Heonton (Hamton?), Walter Kerr, James Edward, Thomas Doell, John Johnson, James Reid, Peter Watson, Richard Clarke, John Reid, James Melvin, John Baird, Archibald Craig, James Craig, John Ireland, Wil-

liam Laing, John Whitlocke." Of these thirty John Whitlock was not a Scotchman, and of the rest, fully one-half were Presbyterians and the rest Quakers. Although the ease with they passed, like George Keith and others, successively and successfully from Presbyterian to Quaker, and from Quaker to Churchman is one of the factors that does not facilitate the historian. By this deed there was conveyed a tract, the description of which is as follows: "All that small tract of land on the east side of Matawan Creek beginning at a small red oak tree, near the creek at the upper-end of the second point of meadow (and about twenty chains on a straight line from the point of the neck) and running south-east four degrees more southerly eight chains. Thence south-west and half a point more southerly two chains two furlongs. Thence north-west and four degrees more northerly to the said creek and thence down the creek to where it began, &c."

Much that we have learned of these thirty pioneers we must postpone for the present. But when in 1705, the English Government having changed, and a law having been passed regarding and permitting the registration of dissenting houses of worship, the proprietors having in 1702 surrendered the government, so that the proprietary concessions were no longer sufficient, and above all the Presbyterians having succeeded in obtaining a pastor, set themselves to build a house of worship near Topanemus. The reasons for such a movement can readily be discovered. George Keith, prominent in public affairs in the Province, himself a Scotchman, who had first been a Presbyterian, who was at this time a Quaker and was later to become a clergyman of the Church of England had settled near Topanemus, and there established a Quaker meeting house for his Scotch brethren, which years after became the nucleus of St. Peter's Episcopal Church of Freehold. Just prior, however, to the political changes named, Mr. Keith had removed to Philadelphia, and the "meeting" was soon to be shocked by learning of his translation to the Church of England. The Scotch, however, had

been gradually moving out to their respective out plantations.

Walter Kerr in 1701 took up 100 acres on Spotswood North Brook and 100 acres on Wemrock Brook. Others of them, as John Rennols and Patrick Inlay are found acquiring land at "Doctor's Creek" which would indicate the neighborhood of Allentown. The Keithian Quakers alienated from the original stock by the doctrines of Mr. Keith which they had embraced were just then without a leader and New Aberdeen was too much at one side to accommodate those who had moved on to the western part of the county. So the opportunity was embraced of occupying the abandoned field of Mr. Keith and getting closer to those of their own numbers who had moved out. The record of the Court at Freehold in 1705 is significant: "At the request of Mr. John Craig, Walter Kerr, William Ronnell, Patrick Inlay in behalf of themselves and their brethren ye protestant decenters of freehold called Presbyterians that there publick meeting house may be Recorded. Ordered by this Court yt it be Recorded as followeth:

The Meeting house for Religious Worship belonging to the Protistent dissenters called ye Presbyterians of ye towne of Freehold In Ye County of Monmouth in ye Province of New Jersey is situate built lying & being at & upon a piece of Rising Ground or little hill commonly known & called by the name of free hill in sd town."

We observe in this record first, that Walter Kerr, William Ronnell and Patrick Inlay, three of the four who moved the request for the registration of the meeting house were among the purchasers both of the 100 acre tract and the wharf lot at New Aberdeen. Another thing that we cannot fail to find significant is the word *built*, as if the building had been so recent as to be emphatic in the minds of the persons who framed the petition.

The deed for the Old Scots meeting lot is dated June 1st, 1727, and was given by Alexander Napier to John Johnston, Senr., Esq., Peter Watson, Walter Ker, Senr., Patrick Inlay, Senr., Archibald Craig

and Richard Watson. But all these except Craig and Richard Watson were grantees in the 100 acre tract and Archibald Craig was grantee in the deed for the Matawan wharf lot, and Richard Watson, although not mentioned in his father's will, was an infant when his parents, Peter Watson and wife, came in 1683. Then, too, we note that Napier, as has been shown above, was Peter Watson's father-in-law. It is also to be noted that the youthful minister, John Boyd, seems to have been the first to be buried in this new graveyard, lying nearest to where the building is supposed to have stood, and his tombstone bearing the oldest date, Mr. Napier, father-in-law of Peter Peter Watson, had originally been a Presbyterian, afterwards a Quaker and in 1703 became an Episcopalian. He had only owned the lot upon which the church was built, from 1697 as appears by his deed from John Reid, Esq., recorded in the Secretary of State's office in Trenton, in Book F, page 539, (not E folio 1539 as printed in Symmes' most excellent history of "Old Tennent.")

These reasons are sufficiently strong for us to conclude that the church organization among the Scotch settlers of Matawan and Monmouth from 1692 to 1705 worshipped in New Aberdeen or Middletown Point. Out of all these and kindred data there grows up an interesting study of the character of that early church, its peculiarities, its trials, failures and successes. These, however, we shall examine later.

Another matter which shows the informal character of the Presbyterian organization at this date was the declaration endorsed upon the back of Alexander Napier's deed, in these words: "Before the signing and sealing of this Deed the within mentioned persons Doth all promise that them their heirs and every of them shall use the said land for a burying Yard and to keep a prsbyterian Meeting and for No Other use the said Alexander Napier his heirs exor shall not be troubled with no taveran nor no residentar on the said tract of Land, Given under our hands this twenty-seventh day of March in the year of oure Lord one thousand seven

hundred and twenty-eight.

WALTER KER.

ARCHIBALD CREIGE,

RICHARD WATSON,

CHARLES GORDON."

This agreement was witnessed by John Reel, David Rhe and John Hephurn, Junior, and on the 12th day of November, 1741 David Rhe proved the execution of the deed before Penwick Lyell of the Council of New Jersey. The delay between the several dates, indicates to the writer's mind, a lack of definite purpose as a resultant of imperfect organization. Note the three dates, June 1, 1727, March 27, 1728, Nov. 12, 1741. Besides a very strong indication of the slight organization is to be found in the desire to make sure that "no taveran" or dwelling should ever be erected on the plot conveyed. This was a very peculiar arrangement in the case of a fully organized and well established church. On the contrary, if the church had been organized at New Aberdeen, then had for a few years, 1705 to 1729-30, worshipped on Freehill, if the owner of the land was growing old, if there were signs of removal from that site to the site of Tennent, and if all the Presbyterians in Monmouth were informally united in sustaining such preaching as was possible, then it might be well supposed necessary to define the trust by the agreement above noted. In other words our theory of the church organization is that it informally embraced all of similar belief in Monmouth County, and that it was in existence long before there was any Presbytery to oversee it. That this kind of independency mixed with Presbyterianism, worshipped either in private houses or else in "the public meeting houses" in the several towns; meaning thereby not church edifices, but those places which had been either built originally or after having been built, had been designated as the meeting place for the transaction of public business. The burden of proof upon those who would claim a church and church building upon the site of "Old Scots" at Marlboro in 1692 is of course upon themselves, as holding the affirmative. We are not obliged to prove

the negative. Yet contemporary witnesses are not wanting.

Lewis Morris writing the Bishop of London on the Religious Condition of the Province in 1700, says of Freehold Town (ship):

"Freehold was settled from Scotland. (Mr. Keith began the first settlement there and owned a fine plantation which he afterwards sold and went to Pennsylvania). About one-half of the inhabitants are Scotch Presbyterians and a sober people. The other part was settled by people (some from New England, some from New York and some from the fore mentioned towns)" (referring to Newark, Bergen, etc., previously described in his letter) "who are generally speaking of no religion. There is in this town a Quaker meeting house" (this was at Toponemus) "but most of the Quakers who built it, have followed the views of Mr. Keith and have not fixed yet on any religion," etc. We are aware the Rev. H. G. Smith in his sketch of Old Scots, does not consider this proof but we are constrained to believe otherwise. We believe that even in his report of Middletown's religious status in the same letter, there was a sense in which he was absolutely correct, but at the date of his letter he was in the warmest sympathy (for political reasons perhaps) with the Scotch as we shall see hereafter, and was much opposed by the people of Middletown, whose moral delinquency, he was therefore inclined to magnify. Of course there had probably been religious service years before, and perhaps even then in New Aberdeen, in Peter Watson's home, or in some other place of common meeting, "the people" met "together every Sabbath day and read and prayed and sung Psalms," but an Episcopalian who knew of no organization and saw no church building was as exact in his description of his Scotch friends as "a sober people," as could be expected.

Rev. D. V. McLean believed that the Presbyterian meeting house at Middletown Village (not Middletown Point) to have been erected by 1695. There was some buildings in which the people of Middletown and Shrewsbury held services when Peter Watson wrote in 1683, but that there

was definitely organized congregations may be questioned. The late Rev. Rufus Taylor, pastor of the Shrewsbury Presbyterian Church, half a century ago, contended that the Shrewsbury church was the oldest in the county. Our examination of the subject but strengthens our belief in the Collegiate character of the Presbyterian Church in Monmouth County. Uniting as best they could in support of the gospel, the several ministers preached in the various meeting houses in the several localities, as appears by numerous references in Presbyterian and Synodical minutes. In 1734 "the people" (not the church) of Shrewsbury were set off and attached to the Presbytery of East Jersey by the Synod of Philadelphia, and in 1749 upon the petition to the Governor and Council of New Jersey of "numerous persons of the Presbyterian persuasion" (not churches) a charter was granted to nine persons by the corporate name of "The Trustees of the Presbyterian Church of Monmouth County." The first two of whom were connected with Shrewsbury and the last two with Allentown. In 1740 Middletown, Shrewsbury, Shark River, and Cranbury united under the preaching of Rev. Mr. Robinson.

The representations by Lewis Morris of Freehold's (Township) conditions as to religious advantages was reiterated in a petition to the Society for the Propagation of the Gospel, which bears date September 19, 1701, and the missionaries of that society in 1702-3 seem to have found no Presbyterian meeting house on Free Hill, while they do mention the Keithan meeting house at Toponemus. Another fact that makes for our theory of the gradual crystallization of Presbyterianism into church organization is, that many of the Scotch Presbyterians did not reach the Province till about the accepted date of the first Presbyterian association, namely: 1692, so that as most of them were redemptioners, having sold their service for a term of years in payment of their passage, they would hardly be at liberty before 1700 to set out for themselves. A couple of the Indentures such as was signed by the pioneers in order to be transported, albeit of a later date, are

here copied from originals in our possession.

{ L. S. }

"This Indenture made the ninth day of March in the year of Our Lord One thousand seven hundred and twenty-seven between Samuel Moor of the one part and Allaxander McDonal, weaver of the other party, Witnesseth that the said Allaxander McDonall doth hereby covenant promise and grant to and with the said Samuel Moor, his executors administrators and assigns from the Day of Date hereof until the first and next Arrival at Pensilvania or New York and after, for and during the term of five years to serve in such service and employment as the said Samuel Moor or his assigns shall there employ him according to the Custom of that country in the like kind. In Consideration whereof the said Samuel Moor doth hereby covenant and grant to and with the said Allaxander McDonall to pay for his passage and to find and allow Meat, Drink, Apparel and Lodging with other Necessarys during the said term; and at the end of the said Term to Pay unto him the usual Allowance, according to the Custom of the Country in the like kind. In witness whereof, the Parties above-mentioned, to these indentures, have interchangeably set their Hands and Seals the Day and Year first above-mentioned.

His

ALLAXANDER (X) McDONALL.  
Mark.

Signed, sealed and delivered  
in the presence of  
NATH. WHITWELL,

Lord Mayor of Dublin.

This quant document being a printed blank filled in, bears the following endorsements:

"The within Serv't arrived att New York in the Ship George & John, June 17th, 1728.

SAMUEL MOOR.

August ye 3rd, 1728.

Then came before me the within mentioned Allaxander donall and acknowledged that he was willing to serve Thomas

Homs of Middletown according to the tenor of this indenture.

JOHN THROCKMORTON."

The second one is entirely written, and is on stamped paper besides an ink stamp bearing the legend, "Ten Pence p Quire." The other stamp impressed in the paper says, "VI PENCE." It is as follows:

"This indenture made att Edinburgh the first day of May, in ye yr. &c., and thirty-three years Betwixt David ferguson merchant in Edinburg on the one part and Euphan Lewis indweller in Edinburg on the other part witnesseth that the said Euphan Lewis Doth Covenant and agree with the said David ferguson for the space of four years from and after the said Euphan Lewis her first and next arrivall at Philadelphia or any other of his majesty's plantations in America, there to serve the said David ferguson or his assigns in what service and employment they shall think fitt to employ her in during the space foresaid. In consideration whereof the said David ferguson or his assigns doth covenant and agree to pay for the said Euphan Lewis her passage to Philadelphia or any other of his majesty's plantations foresaid and to find for and allow her meat, drink, apparrell, lodging and all other necessarys from the date hereof and during the space of this indenture and to give her the ordinary allowance of the country after the expiration hereof according to the custom of the Country in the like kind. In Witness whereof this Indenture is Written upon Stamped paper by Duncan ffinlason in ye Edinb. and subscribed by both the said partys Place, Day, Month and year of God above written Before these witnesses James Walker indweller in Ed. and ye sd Duncan ffinlason. DA. FFERGUSONE.

DUNCAN FFINLASON, Witness.

JAMES WALKER, Witness.

De mandato dictae Euphane Lewis (non not mi... sed ustibus) scribere nescien ut asseverit Calamumque tangere Ego notarius publicus pro illa subscribo.

ROBERT GRAY, N. P.

Eodem Die.

In presence of me William Crokot one of the present magistrates of the City of Edinb. His Majesty's Justice of the Peace

compeared the above Euphan Lewis, and judicially declared she subscribed the above indenture willingly and was no ways compelled to do the same but did the same by giving order to the Notary publick to subscribe her.

WILLIAM CROKAT, Bartt & J. P.

The Scotch settlers of Monmouth, like all the rest of the settlers, were under the control and government of the East Jersey Proprietors until their surrender of the government to the Crown in the year 1702. (Hardly a necessary formality, inasmuch as Lord Chief Justice Holt in King's Bench had decided that they never had such right of government.) Up to that date, however, they were constrained to live in the towns by the terms of the Proprietors, who in their prospectus (*A Brief Account of the Province of East Jersey in America*) published in 1682, made the following conditions (among others):

"And for as much as it will be most commodious for planters to live together, whereby they may be a meet help to each other; It is ordained that all purchasers and takers up of land shall sit down by some village or township already laid out, or to be laid out hereafter in said province." \* \* \* "Provided that all those persons who by these concessions shall take up land, be enjoined to build one dwelling house on some part of their land within the space of seven years, next after the 25th of December, 1682; and in default one-half of their land to return to the proprietors.

And thus it was that Governor Lewis Morris in 1700, writing of the towns of East Jersey said "in most of these townships there is some place where a part of the inhabitants set down nearer together than the rest, and confine themselves to smaller portion of ground, and the town is more particularly designed by that settlement."

It is probable that this restriction of the Proprietors as to the settlers living in villages continued of binding force until superseded by the removal of their authority by "the surrender" of 1702. Our contention is, of course, that there being no town built at or near the site of the "Old

Scots" Church near Marlboro there was no church edifice before 1705, as there was no cause or object for one before George Keith's removal from the field. Another fact which needs to be kept in view is, that there was in all probability a meeting house in Middletown Village, known as the Presbyterian Church as early, if not earlier than the erection of "Old Scots." The late Rev. Dr. D. V. McLean in an historical address before the Presbyterian Historical Society in Philadelphia on the 21st of December, 1865, said, "About the year 1695 the Presbyterians erected a house of worship on a lot in Middletown Village which is still pointed out as the Presbyterian lot and on which can yet be traced the foundations of the church and around which are a few grave stones. The Presbyterians must have had there at that date a regular congregation and doubtless also an organized church." We have not discovered Dr. McLean's authority for his date, but am quite persuaded that it is well founded. Although he does also say in the same address, "I have great confidence that materials are in existence and will yet be found which will throw much light on the origin and history of the churches of Middletown and Shrewsbury."

Certain it is that there was a Presbyterian congregation in 1711 in Middletown Village engaged, if the Baptist Church records are correct, in encouraging open communion, in that the Baptists would cross the road and commune with the Presbyterians until restrained by due discipline. And the tombstone of Captain John Bowne, who died March 13, 1715-6, and who was one of the earlier residents of Middletown is still to be seen in the Presbyterian graveyard, which would seem to tie the Presbyterian Church to the Independency which preceded, and for a long time after characterized it. That the Presbyterians were considered Independents long after the building of the Scots meeting house is very evident, from the records both civil and ecclesiastical.

On May 28, 1717, the Justices of the Peace, the High Sheriff and the Grand Jury of the County of Monmouth, in the General Quarter Session at Freehold,

made an address to the Society for the propagation of the gospel in foreign parts praying for a minister to be sent to Monmouth County and setting forth that, since the death of the Rev. Alexander Innes, (a non-juror, who died in 1713, a native of Aberdeen, Scotland) while there were "near four hundred families in Monmouth" County there was but "one Independent" (meaning the Rev. Joseph Morgan, the successor of Rev. John Boyd,) "and one Baptist minister, and some weak brethren among the Quakers," still apparently seeking to win the Quakers to the Episcopal fold. Another significant thing in connection with the matter is the absence for years from the meetings of the Presbytery of any lay representative, and the significant item in 1710, reported by Rev. Joseph Morgan that Walter Ker had "defamed presbytery" which having been continued until 1711 was allowed to lapse in 1812 without any concession on the part of the rigid Scot, indicative, possibly, of more than one kind of Independency. It is quite evident that there were not separate congregations of Presbyterians at Middletown, Middletown Point, Old Scots and elsewhere at the date of 1705. The only rational explanation of these circumstances is that divers meeting houses were erected and used in various parts of the scattered congregation, and as other denominations came in, the Presbyterian was gradually pressed to the centre and western part of the county. In the meantime irregular preaching services were continued, and the members of the several parts, which after became separate congregations were considered members of the whole church of the county. Thus years after we find admitted to the communion in Tennent the names of office-bearers in other churches, showing that the lists were not of members of the particular church of Tennent, but rather of the church of the County of Monmouth. To cite a few examples: John Little, Esqr., (page 106 Symmes' Old Tennent) admitted June 8, 1735, was at that time an elder in Shrewsbury; Samuel Blair being pastor. So too those who are listed as admitted under the three several dates of April 26, 1739, September 12, 1739 and September,

1743, were probably those who were admitted to the sacrament as members of some church, not necessarily Tennent. So too, Peter LaConte and Valeriah, his wife, May 4, 1744, were members of Shrewsbury Church; Mrs. LaConte being a daughter of John Eaton and sister to Joanna Spencer, wife of Elihu Spencer at one time stated supply of Shrewsbury Church. So in the plan of pews of 1754 of Tennent; number 43 is assigned to John Little and Peter Knott, both members of the Shrewsbury Church and John Little having succeeded his father, mentioned above, in the eldership of the church. Samuel Breese of Shrewsbury also an elder in that church had his son baptized by the pastor of Tennent in 1779. Although the latter item may be explained by the death of Rev. Charles McKnight, the pastor of Shrewsbury (and Middletown Point as well) on January 1st, 1778.

The missionary pastorates of those days resembled much the circuits of the Methodist brethren. Presbytery did not hesitate to define the preaching places for pastors as well as for supplies, and such appointments emulated often times, points quite scattered over the State and sometimes the State (or Colony) lines were disregarded. One other evidence of the collegiate character of the Presbyterian Church of Monmouth County is to be found in a deed made January 1st, 1758, made by the Peter Knott above referred to, who lived not far from the Ocean Grove of to-day, and was, as we have indicated, a member of Shrewsbury Presbyterian Church. It is still extant and is made to the "Trustees of the Presbyterian Church of Monmouth County." It contains these significant words: "In consideration of a competent sum," also "divers other good cause and consideration, but more especially for the Love and good will which he the said Peter Knott hath to Religion and the support thereof in Shrewsbury which is one of the particular churches which makes up the Presbyterian Church of Monmouth County." The property conveyed consisted of thirty-eight and three-quarters of an acre of wood land at a place called Chestnut Plains.



Between 1685 and 1700 there came to Monmouth a large number of Scotch who were by no means exiles for conscience sake. Some found it advisable and convenient for political causes; some of broken fortunes sought to restore them, and the offer of real estate for the settlers was by no means an insignificant motive. The Scotch-Irish also were attracted, although it was somewhat later (1718-1724) that the Protestant-Irish first came in any large numbers. By 1700, however, the Scotch and Scotch-Irish, with here and there a Huguenot (by way of Westchester, N. Y.) were present in such numbers as to be clearly in the ascendancy in the County. And it is quite as necessary to a correct understanding of the Scotch relations to the civil affairs of the County as to correct certain erroneous impressions growing out of partial and confused views of the political affairs in Monmouth that we undertake an examination of the Monmouth County Rebellion of 1700. Colonel Richard Nicholls as Governor under James, Duke of York, of all the territory in America belonging to the Duke granted on April 8th, 1665, Monmouth County or the locality now embraced in the County to the twelve patentees, so well known to Monmouth historians. This patent, however, was void for the reason that his royal master had on the 23rd and 24th of June, 1664, conveyed said territory to Lord John Berkeley and Sir George Carteret. It is quite easy to understand the antagonism that was thus engendered between the patentees and the Proprietary Government that levied quit rents and taxes upon property granted by the patent and purchased of the Indians. The discontent was wide spread throughout the province. The Scotch and Scotch-Irish who settled long after were in sympathy with their Scotch proprietors and had no reason to dispute the quit rents to which they had agreed prior to taking up their holdings. Thus it was that nearly all the Scotch were loyal to the Government of the Province, while the others, under the quit rents imposed on lands they had deemed clear of all such charge, were restive. Thus it was that when in 1699 Governor Basse

(who had gone to London) was superseded by the Scotchman, Andrew Hamilton, the Scotch and the Quaker element with few exceptions rallied to his support, while the anti-proprietary faction resisted. Lewis Morris, who was neither a Scotchman nor a Quaker, and others, that like him, were interested in the proprietor's title to the quit rents, also joined themselves to the Scotch party. Other elements of lesser magnitude but sufficient to swell the general disturbance existed, even among the proprietors themselves. Every opportunity was seized by each party to embarrass the other, and Lewis Morris from being opposed to the government under Jeremiah Basse became a member of Governor Hamilton's Council and one of the Judges of Monmouth County's Courts. Governor Hamilton substituted as Clerk of the County Courts a Scotchman named Gavin Drummond for James Bollen, who was an adherent of Basse, and a Scotch physician named John Stewart as Sheriff in the place of Daniel Hendrickson. It was not long before the new order was challenged. On March 26th, 1700, at a Court at Middletown a number denied the authority of the Justices, and Bollen, the former clerk, did "positively refuse" to deliver the records of the Court to his Scotch successor (Drummond) "unless the Court would give him bond to save him harmless for the sum of ten thousand pounds." Both here and in England the legal right of Hamilton to hold the office of Governor was challenged upon the ground that he was a Scotchman.

The Court ordered a number of the obstinate to be fined and directed the Scotch Sheriff to collect the fines. Richard Salter was fined £15, Eleazer Cottrell £5 and among a number that were fined 40 shillings we find the name of Daniel Hendrickson, the former sheriff. What happened when the Sheriff tried to enforce the judgment on the 17th of July following was this: "That a number of the inhabitants of Middletown, to the number of sixteen, fell upon the Sheriff and his assistant, Henry Leonard, "in the path near the house of Alexander Adams, and beat and grievously wounded" them

and took away their swords. For this they were all duly indicted on the 27th of August, 1700, at a Court held at Shrewsbury. Among the Grand Jurors who sat on the occasion these are known to have been Scotch:

John Reid,  
Alexander Adam,  
Patrick Cannon,  
James Melven,  
Peter Embly,  
William Hoge.

John Reid was the foreman of the grand jury and had been surety for one of those indicted (Arian Bennett) to that term of Court. Each time the Court met there were objections to its authority and jurisdiction, until Governor Hamilton coming to preside at a Court at Middletown, March 25th, 1701, he and his Attorney-General, Thomas Gordon, the Secretary, the Clerk of the Court and the Undersheriff were all captured by the mob and kept prisoners "from Tuesday the 25th of March till the Saturday following, being the 29th of the same month." This was by no means attributable to the fact that it was an alleged pirate that was on trial, but was simply the culmination of the deep seated antipathy to the Proprietors and incidentally to their Scotch sympathizers. Another and quite a different matter was to destroy the proprietor's claim of Government. Jeremiah Basse, while Governor, conceived the idea of testing the claim made by the Earl of Bellamont, then Governor of New York, to the right of customs in New Jersey. Basse contended that Burlington and Perth Amboy were Ports and the Proprietors of New Jersey having acquired the right of Government with the title to the territory of New Jersey had control of the customs as an incident of government. Basse and his brother-in-law, Mr. John Loftin (or Lofting) of London having loaded the ship "Hester" and being about to clear her from Perth Amboy without recognizing the claim of Governor Bellamont, the latter sent a force of marines to Amboy and took the ship to New York. There he libelled the vessel in the Admiralty

Courts of New York, and having condemned her, sold her by "inch of candle" (i. e. having lighted a piece of candle an inch long, the property sold was struck off to the person on whose bid the candle went out). As Bellamont afterwards complained, the sum realized was barely sufficient to pay the mariners wages. Basse sued Bellamont for damages in England. Thinking to deter the prosecution of the suit, the question of whether Perth Amboy was or was not a port having been referred to the King's Bench, Bellamont slyly raised the further question of whether the proprietors had or not a right of Government under the grant from the Duke of York. The result was a curious one. Basse recovered several hundred pounds against the Earl of Bellamont for seizing and selling "The Hester," and more than once Governor Bellamont complains in his correspondence of the excessive damages. Upon the other hand, the Court of King's Bench, by Lord Chief Justice Holt, decided that the Royal Grant to the Duke of York of territory embraced in New Jersey with the right of government over the same, so far as the right of government was concerned was a personal confidence in the exercise of which he was the monarch's deputy, and that such power of government he could not convey to another, and therefore his conveyance transferred only the title to the territory. (12 Modern Reports, page 301). Thus it was that the disturbances brought about the surrender of the Government of the Jerseys to the Crown. But the prominence of the Scotch in the Colony at large and in Monmouth County was by no means extinguished by the removal of Hamilton from the governor's chair, and with a firmer government the old differences faded out to a considerable extent.

John Reid, one of the first and more prominent Scotchmen to settle in Monmouth was born February 13th, 1655, at Mildrew Castle, Kirkliston Parish, Scotland. His ancestors for several generations had been gardeners, but he himself when twelve years of age was apprenticed to an Edinburgh wine dealer. In 1673, however, upon the death of his master, he

returned to his family, but owing to his father's death and his mother's remarriage, went in 1674 to learn his ancestral trade in the Hamilton Gardens near "Drummond," Scotland. Here he abandoned his Presbyterianism, like his fellow countryman, Keith, for the doctrines of George Fox. In 1676 he went to Lawres (or Fordling) where he wrote "The Scotch Gardener."

In 1678 he married a Miss Margaret Miller, daughter of Henry Miller of Cashon, in the Parish of Kirkintilloch. Miss Miller was eleven years older than her husband. In 1683 Mr. Reid was a bookseller in Edinburgh, when he and John Hanton were selected by the Proprietors in Scotland to take out a party of emigrants to East Jersey. Embarking at Leith August 10, 1683, they sailed from Aberdeen (Scotland) August 28, landing at Staten Island December 19. They brought with them their three daughters Anna, Helena and Margaret. The latter, an infant, died January 15, 1684, and was buried at Perth Amboy, and near there he took up his abode January 18, 1684, and he was still living there when his son John was born in 1686. He and John Hanton were to have £25 a peice English money "yearlie." Mr. Reid became a deputy surveyor upon his arrival in the province and made extensive surveys throughout the province for the Proprietors. For a particular service of this character, a map whereof is still extant, he was granted a large tract of land in Monmouth County, to which he removed in the latter part of 1686 and to which he gave the name of Hortensia. At this time he surrendered his position as clerk of the Perth Amboy Quaker Meeting. In 1703, following the example of George Keith who was then an Episcopal Missionary with Rev. John Talbot, he became a Churchman, and the same year was appointed Surveyor-General of the province. He died March 16, 1723, aged 67, and his head stone still stands in the Toponemus (Keith-Quaker-Episcopal) grave yard near Marlboro. His wife Margaret died May 1, 1728, aged 84 years, and her tombstone records that "she was pious, prudent and charitable," and how

much her younger husband was indebted to her prudence we can only conjecture.

For a long time he was not only Surveyor-General of the province, but also Commissioner of Highways for the county. On September 28, 1697, he refused the appointment of King's Attorney for the county and was duly fined forty shillings, and committed by ye court "to close gaole until he shall pay ye fine of forty shillings." So have times changed, even in Monmouth, in the course of a couple of centuries. He was foreman of the Grand Jury of August 27, 1701. On August 26, 1703, he was appointed by Cornbury one of the Judges of Monmouth Pleas, and reappointed at different times. In 1713 he was instrumental in the adoption of rules of practice yet to be read in the first book of Monmouth Court minutes. A letter written by him the same year to a representative in the Provincial Legislature shows a judicial mind coupled with more than a superficial acquaintance with English statute and common law. Besides his brother, James Reid, and his nephews, Samuel and John (sons of James), Judge Reid left two daughters, Anna and Helena, and son, John. His son John Reid studied law with John Chambers, one of the Judges of the Provincial Supreme Court of New York and practiced law at Westchester, where he died in 1802, aged 87, having also been Surrogate of Westchester County from 1760 to 1764.

The daughter Anna married John Anderson, a Scotchman, fully as prominent in the colony as his father-in-law, who was less than twelve years his senior. "Lient. Col," or "Capt." Anderson, as he is variously called, was a Scotchman and commander of the ship Unicorn, which seems to have been in the Scottish expedition to Darien, and upon its abandonment left the sea to marry and settle on his wife's lands in Monmouth. A young missionary of the "Society for the Propagation of the Gospel in Foreign Parts," Jacob Henderson, took occasion of this to say when it was proposed in 1712 to appoint Capt. Anderson to the council of East Jersey that he was "a

Scotch Presbyterian who commands a ship to Darien in the Scottish Expedition thither and on his return in at Amboy N. Jersey and lett his ship rot and plunder'd her and with ye plunder bought Land." The Rev. Alexander Innes, a non-juring Scotch Episcopal minister, living in Middletown, under his hand on March 12, 1712, certifies that "Lewt Coll'l Anderson" had for the space of eleven years lived in communion and conformity with the Church of England; that he had bought no lands, but lived on those which he had with his wife, and that "he was born Baptized and Educated in the Communion of the Episcopal Church of Scotland, and that he had the honour to have the Right Reverend Father in God John Lord Bishop of Ross for his God father."

And the Rev. Alexander Innes having thus established his standing as a Churchman. The Rev. Robert Watts, of New York, appointed to settle the accounts between Capt. Anderson and the owners of the Unicorn, found a balance in favor of the Captain of £156 2s and 2d, "for which Sum the ship remains his debtor." He was a Judge of the County Courts and member of the Council, and filled many important positions. In 1736, when Governor William Cosby died, Capt. Anderson was President of the Council and served as Governor for eighteen days when he, too, died. His will was dated January 20, 1733, and probated April 8, 1736. He had the following children: John, James, Kenneth, Jonathan, Margaret, Helena, Anna, Elizabeth and Isabella. Kenneth Anderson became a colonel, and his daughter Isabella married Colonel Nathaniel Scudder, who was killed at Black Point, Shrewsbury Township, by the Refugees during the Revolution October 15, 1781. John Anderson Scudder was surgeon's mate 1st Regt. May 7, 1777. Helena Reid, the other daughter of John Reid (the first), married the Rev. John Bartow of Westchester, N. Y., and left several children, one of whom, Theodosius Bartow, a lawyer, removed to Shrewsbury about 1732 and there practised till his death in 1746. His wife was Ann Stilwell who promised to name their unborn child for him. The

child was therefor named Theodosia and was married first to Colonel Prevost and subsequently to Vice-President Aaron Burr. It is, perhaps, not to be wondered at that so many of the descendants of these men have been among the staunchest of the Presbyterians and Patriots of Monmouth, both the son and grandson of John Anderson, bearing office in old Tennent, and a host of their posterity both in Monmouth and elsewhere, occupying social and political positions worthy such ancestry. The Scotch tendency was to "the Kirk." In Monmouth County, save for the ministration of Rev. Alexander Innes (who died in 1713), a non-juror and therefore ineligible to any ecclesiastical position even as missionary of the S. P. G., there was no Episcopal minister settled till 1733, when Rev. John Forbes was sent as a missionary, and it is significant that on May 28, 1717, the Justices of the Peace, the High Sheriff and the Grand Jury of the County of Monmouth, in session in "the General Quarter Sessions of the Peace" at Freehold in a petition addressed to "the Honorable Society for the Propagation of the Gospel in Foreign parts" showed that since the death of the late Alexander Innes, though there were near 400 families in Monmouth County, there were only one Independent (Rev. Joseph Morgan) and one Baptist minister (Rev. John Burrows) "and some weak brethren among the Quakers," and prayed for a minister to be sent by the S. P. G. To this petition were appended these names:

Thomas Applegate,	David Johnson Shift,
John Reid, Jr.,	John Reid,
Cornelius Thompson,	J. Van Hook,
John Reid,	Jer. Stilwell,
John Throckmorton,	Henry Leonard,
Samuel Dennis, Jr.,	Richard Chambers,
Isaac Stelle,	John Wilson,
Richard Job,	Wm. Leeds,
John Webber,	Benjamin Cooper,
Thomas Morford,	Samuel Stilwell,

The gravestones of John Reid and his wife Margaret, of his son-in-law, Col. John Anderson, and of his wife still remain in Topanemus graveyard, but some of Anderson's children and grand-children are clumbering around old Tennent, while Theodosius Bartow (Aaron Burr's father-in-law) lies beneath a tombstone that

forms part of the right aisle (looking to the chancel) of Christ (P. E.) Church, Shrewsbury.

That the Rev. Mr. Henderson, the missionary of the S. P. C. to Dover, Delaware, should have represented Col. John Anderson as a Presbyterian, as we have shown, is not to be wondered at. John Anderson was, notwithstanding his Episcopal training, of Presbyterian ancestry. His brother, James Anderson (ordained by the Presbytery of Irvine, 1708), was the first pastor of Wall Street Presbyterian Church, New York, and a granddaughter of James (Elizabeth) married Judge Samuel Breese, an elder in the Shrewsbury Church. Besides the Company organized in Scotland by William Peterson for the occupation of Darien had been mainly Presbyterian. Two Presbyterian chaplains and a precentor, according to Macaulay, were part of the first band of immigrants to "New Caledonia" in 1698. New Edinburgh was the capital city, while the very vessels that carried them were respectively called "The Caledonia," "The Unicorn" (Capt. Anderson's vessel) and the "St. Andrew." Most of the thirteen hundred settlers had been Presbyterian and so had most of the sick and dishearted survivors that a year later (September, 1699) sailed for New York. So it is quite evident that Mr. Henderson had some grounds for alleging that John Anderson was Presbyterian, and later, when appointed by Governor Burnet, the latter "was obliged to excuse himself at home for having displaced an obstinate Churchman to make way for a man of sense who was a dissenter." His marriage to John Reid's daughter, Anna, took place before November 30, 1701, as on that date and December 8, 1701, John Reid conveyed him land on Manalapan brook.

John Hamton mentioned above as one of David Barclay's overseers had become a Quaker before he came to America. He probably did not remove from Amboy until 1687, when his four years' service had elapsed. Prior, however, to the termination of his service to David Barclay, he secured a farm or plantation for himself at a place then as now called "Ching-

aroras." The survey in the Records of the East Jersey Proprietors (L p 143) is dated March 10th, 1686-7 under the hand of A. Hamilton, Governor, and calls for one hundred and seventy-five acres adjoining the path that leads to Middletown and adjoining lands claimed by divers, for which Thomas Purdain (Bodine) formerly had warrant, but threw up the same, being for himself, wife and five children as ordered by the Council July 8th last. There he resided in 1687, in which year he was appointed administrator upon the estate of a fellow countryman, named Alexander Anderson, (who also lived at Chingaroras) under date of October 28, 1687. John Hampton (or Hamton) recorded as having been imported with him in 1683 the following children: Jane, Elizabeth, Lideah, John and David. His wife was either Joan or Jean (probably the latter). He also had a brother, Andrew Hamton. He afterwards moved nearer to the centre of the County and his will dated January 23rd, 1702, and proved February 26, 1702, mentions his wife and the following children: John, David (who died in 1711), Joseph, Andrew, Jonathan, Noah, Elizabeth and Lydia. He left his love to Sarah and Mary Ogburn. His wife and Robert Ray (Rhea?), his son-in-law, of Freehold, were his executors. According to the Records of the Shrewsbury Quaker meeting on the 12th of 4th month, 1706-7, to Nathaniel Fitzrandolph of Woodbridge was married to Jane Hampton "of the County of Freehold" at the house of Jane Hampton, and among the witnesses are recorded John Hampton, David Hampton (sons), Isible Hampton (daughter-in-law), Samuel Ogborne and Mary and Sarah Ogborne, and these Scotchmen: Charles Gorlon and wife Lydia, Robert Ray and Jenett, his wife, John Laeng, William Redford, John Hebron (Hepburn) Mary Foreman. John Hampton's son John had married 1686-7 on the 3rd of 1st mo Martha Brown of Shrewsbury, daughter of Abraham Brown, at her public meeting house of friends, while on 9th of 11th month, 1689, Robert Ray, a Quaker and a carpenter, had married in Quaker meeting Jenett Hamton, both of

Shrewsbury, at house of John Hamton. Robert Ray seems to have been a carpenter, and in 1688 purchased land from John Kaighn. Janet Rhea lies in the Rhea graveyard on the D. D. Denise farm one mile west of Freehold, and her tombstone gives the date of her death January 15, 1761, aged about 93. Her husband Robert died January 18, 1720. She was therefore about 15 when she arrived with her father, and can hardly be considered a "Scotch Covenanter." (See H. G. Smith's "The 'Old Scots' Church," page 49).

James Reed seems not to have been a Quaker like his brother John. He and Peter Watson were together until their service had expired. The fifty acre farm they were on near Amboy is still to be identified. The title passed to Thomas Gordon November 25, 1699. We have seen that Watson sought to have ministers from Scotland come to East Jersey and James Reed was probably like minded. Andrew Reed was another brother, and James had sons, John and Samuel, and many of his descendants were connected with "old Tennent."

Peter Watson not only had his house lot in Matawan, or New Aberdeen, but he also had a large plantation adjoining it. While as yet he was "Peter Watson of Amboy Perth, planter," John Reid of Hortensie conveyed to him November 10, 1688, in consideration of the conveyance of a tract called "The Great Fly" to said Reid by said Watson, the following:

"That certain peice of 1und at a place called Gravel Brook beginning at the corner of Sir John Gordon's land and Gravel Brook fourteen chains below where a small run comes into said brook; thence west-south-west thirty-five chains; thence north sixty chains; thence East to Gravel Brook; thence up the brook to the beginning, bounded South by Sir John Gordon, East by Gravel Brook, West unsurveyed. Then in 1715 (May 3) John Johnston, Esq., sold Peter Watson 400 acres adjoining to the plantation of said Watson, "yeoman," where he now dwells. In 1715 he also purchased land from William Hoge, of Freehold, a Scotch covenanter, from whom a worthy line of Pres-

byterian ministers in the Southern Presbyterian Church are descended.

We have seen that William Hoge was one of the grand jurors in 1700. Upon the sale of his property he removed to Delaware, thence to Cedar Creek in Opeckon, Virginia. His son, John Hoge, graduated at Princeton College in 1748, was licensed October 10th, 1753, and ordained 1755, and settled at Cedar Creek (Opeckon) Virginia, in the Church, the site of which had been given by his father.

Another of our New Aberdeen settlers was William Ronald (sometimes confused with Reynolds). He was here as early as 1688, for in that year he executed the following instrument, which we give in full, for the reason that it includes others of the first settlers:

"Know all men by these presents that we, Andrew Burnett, William Ronald, John Baird, John Webster, James Melvin (Melbin), John Nesmith, John Hebron (Hepburn), John Molison, Alexander Scott and his wife, Andrew Hamton and his wife, Peter Watson, his wife and children, all of the province of East New Jersey for and in consideration of a certain sum of money by us in hand already received of Robert Barclay of Ury in the Kingdom of Scotland at and before the sealing and delivery of these presents, the receipt whereof we do hereby acknowledge and ourselves therewith fully satisfied, contented, and thereof and from and of and from every part and parcel thereof doe freely and clearly acquit and discharge the said Robert Barclay, his heirs, executors and administrators forever by these presents have aliened, granted, bargained, sold, assigned and sett over all our Right title, interest, claim and demand whatsoever of the headlands granted to us by the proprietors of the said province to have and to hold the said headlands unto the said Robert Barclay, his heirs and assigns forever, and the only proper use, benefit and behoof of him the said Robert Barclay, his heirs and assigns forever. In witness whereof, we have hereunto set our hands and affixed our seals the tenth day of May, 1688.

Andrew Burnett, John Hepburn,

John Mollisone,  
James Melvine,  
Peter Watson,

Andrew Hamton,  
John Baird,  
William Ronal, W.  
R. his mark,  
John Webster, J. W.  
his mark.

John Nesmith,

William Ronald signed his will May 14, 1709, by his mark. It was proved the same year and names his wife Helen, who was executrix, and sons John, William and James, and four daughters, Euphame, Janet, Helen and Sophia, to each of whom he gave ten pounds. The witnesses to the will were: William Clarke, Charles Gordon, John Baird, William Hay and William Laing. The son, John Ronald, purchased land in 1712 of Richard Salter on Doctor's Creek, near Allentown. It was probably the first William Ronald (Ronol) who joined with John Craig, Walter Ker and Patrick Inlay in December, 1705, in asking to have the Scots meeting house registered.

The first name in the Proprietors grant for the town site of New Aberdeen (now Matawan) is that of John Johnstone. Doctor Johnstone has generally been considered as a citizen of Amboy and for a time was a resident of that city, and died there September 6th, 1732, in the 71st year of his age. Still he was very intimately concerned in the Scotch settlement of Monmouth. He was the son of John Johnstone of Ochiltree, Scotland, who had been listed by the government in May, 1684, as a fugitive having been in arms against the Crown. An elder brother, James Johnstone, came in 1684 and settled in what was then Monmouth County and called the place Spottiswoode, having lived in Spottiswoode, Scotland, for some time. James was largely instrumental in his brother John's coming to East Jersey. He wrote on December 12th, 1684, saying, among other things, this concerning the religious condition of the Province:

"The old inhabitants are a most careless, infrugal People; their profession are most part *Protestants*, few *Quakers*, some *Anabaptists*, it is most desired there may be some Ministers sent us over, they would have considerable Benefices and good Estates; and since it would be a

matter of great Piety, I hope ye will be instrumentall to advise some over to us. \* \* \* What I most earnestly desire of you, for the encouragement of this Plantation, is you would be Instrumental to send us over some Ministers, who I dare engage shall afterwards ever be thankfull, and I oblidge to be your ever affectionate Brother.

JAMES JOHNSTONE."

James had nine persons with him upon his arrival and claimed head lands for that number. He laid out and cleared the highway between Amboy and Crosswicks. He died in 1698. His brother John was a druggist in Edinburgh and was born in 1661. He was unmarried when he was designated in "Scots Model of the Government of East Jersey" as one of the persons to whom application might be made for passage on the "Henry & Francis." His place of business was at the sign of the "The Unicorn" in Edinburgh. It may have been the persuasion of his brother, more possibly that of the daughter of George Scot, the projector of the voyage, that induced John Johnstone, the druggist, to embark September 5th, 1685, at Leith. The disastrous voyage is familiar to all students of Scotch history. Scot (Laird of Pitlochrie), his wife, her sister-in-law, Lady Aithernie and her children died. Scot's daughter, Eupham, was left an orphan and not only so, but her uncle and aunt, William and Eupham Rigg, also died, leaving their property to their niece. John Johnstone and Eupham Scott were married April 18th, 1686. It is but just to say that the strictures of Wodrow upon Dr. Johnstone, so completely refuted by Whitehead (contributions to E. J. History), need to be taken *cum grano salis*.

Large quantities of land had been granted Dr. Johnstone's father-in-law and his daughter petitioned for her inheritance. This was granted and her husband was put in possession of a large tract of land in Monmouth County not far from the New Aberdeen. The patent some time after (June 9th, 1701), gives the name of the tract as "Scotchchesterburg." In all Dr. Johnstone had patented to him 30,511 acres. He was not a passenger of neces-

sity, but was one of the few voluntary emigrants. Still it is quite possible that, owing to his family relations, he was ill at ease in Scotland. A Miss Hume came over in the vessel with Johnstone. Whether her father and mother (who was Johnstone's sister) were of those who perished on the voyage, we do not know, but she became the wife of William Hoge named above as the ancestor of the long line of Southern Presbyterian clergymen, Doctor Johnstone, possibly by reason of his having been a druggist in Edinburgh, almost immediately entered upon the practice of medicine, at first in New York, but ere long he removed, not to Amboy as is sometimes taken for granted, but to Monmouth County. The latter part of his life he undoubtedly spent in Amboy. For thirteen years he was a member of the Provincial Assembly and for ten of them Speaker. He was one of the Commissioners in 1719-20 for settling the boundary between New York and New Jersey. He held numerous offices.

Another Scotchman with whom he was brought in touch was David Jamison, one of the "Sweet singers." The latter was erratic in the beginning of his religious career and banished in 1685, and on his arrival was bound to Mr. Lockhart of Woodbridge, who assigned the indenture to Mr. Clarke of New York. After having served his time he became a lawyer and in 1710 Governor Hunter made him Chief Justice of New Jersey. He it was that defended Rev. Francis Makemie in 1707 when arrested in New York for preaching without a license, and their mutual friend, Dr. John Johnstone of Scotchestherburg, Monmouth County, New Jersey, who went bail for the arrested minister, and Dr. Johnstone's oldest son (born May 7th, 1691, died 1732), John cemented the friendship between the families by marrying the daughter of Chief Justice David Jamison and settling near his father's country seat in Monmouth. Upon Dr. Johnstone's death the Philadelphia *Weekly Mercury* had this notice of him:

"Perth Amboy, Sept. 19, 1732.—On the 6th inst. died here in the 71st year of his age Doctor John Johnstone, very much

lamented by all who knew him and to the inexpressible loss of the poor who were always his particular care."

Dr. Johnstone had six sons, John, Andrew, William, James, George and Lewis—William and James died in childhood—and seven daughters, only two of whom were married. A large and respected posterity in Monmouth County and elsewhere are in the line of the "Edinburgh Druggist." Doctor Johnstone was an important member of the little Presbyterian Community. His lands joined those of Peter Watson and the marriage is recorded in old Tennesse, May 17, 1750, of Michael Johnston and Euphenia Watson. It is by no means to be wondered at that Dr. Johnstone, whose name is the first in the survey and return for the Scotch settlement of New Aberdeen, should also be the first named in the deed for the site of "Old Tennesse" (Symmes' Old Tennesse, page 109). He was at times a member of the Provincial Council in New York and in 1716 seems to have been Mayor of that city. He had great influence with Governor Hunter, who was charged with having espoused the Scotch or Country party.

Governor Robert Hunter was a native of Scotland and in youth was apprenticed to an Apothecary and may have been acquainted with Dr. Johnstone before coming in 1709 to the Province as its Governor. Dr. Johnstone may have been instrumental in having Makemie's advocate made Chief Justice by the Governor.

When George Keith returned to Monmouth in the orders of the Church of England as a missionary of the S. P. G., he records that on January 9th, 1704, he preached to a considerable auditory at the house of Dr. Johnstone in the "Nethersinks," i. e., Navesinks, from Ps. 119, verses 5, 113.

Doctor Johnstone was also residing in Monmouth about 1710 when he was "second Judge" of the Monmouth Courts, Lewis Morris being the "first" or Presiding Judge, although both were represented by opponents as living in New York, and doubtless much of their time was spent in the city. Dr. Johnstone was not only prominent in the politics of the two provinces, but the trials and persecu-



tions of his own family and of his father-in-law's (Laird of Pitlochie) must have intensified his zeal and devotion to the kirk, and we have no doubt that when in New York City he was to be found with his compatriots in the Presbyterian Meeting, where Makemie preached, and with them laid the foundations of the First Church of New York, as well as of Ten- nent in New Jersey.

No history of the Scotch settlement of Monmouth could be written that left out the remarkable career of Rev. George Keith. Born in 1638 in Aberdeen, Scotland, of Presbyterian parentage, George Keith had the advantages of a "splendid education" as well in the National schools as at the University of Aberdeen, where he had his degree of Master of Arts. Of wonderful mental endowment and fine personal appearance, he had a confidence or self-reliance that was admired by friends, but stigmatized by adversaries as conceit and vain glory. He came back to his friends in Aberdeen in 1664 from the south of Scotland in Presbyterian orders and soon after adopted the principles of the Quakers, which involved him in persecution and imprisonments. As a Quaker missionary he visited Holland in 1677 in company with Robert Barclay, William Penn and others of prominence in the sect, while two years before he and Barclay had disputed in defence of Quaker doctrines with the scholars of the University of Aberdeen. About this time he also wrote a number of able treatises in vindication and explanation of their form of belief, and with Penn, George Whiting and Stephen Crisp argued with the Baptists of London. In 1682 he was appointed to take charge of a Quaker school at Edmonton, where he was persecuted for preaching and teaching without a license and refusing to take the required oath, was imprisoned. The next year (1683) he taught school at Theobalds, where he had as a pupil a son of his collaborer, Robert Barclay. In 1684 he removed to London, where he was imprisoned for five months in Newgate for nonconformity. At this time the "Proprietors of East Jersey" were mainly if not all Quakers and Robert Barclay was

the Governor. Thus it was by no means surprising that Keith should be drawn towards New Jersey.

Besides, Governor Barclay, as we have seen, had been associated with Keith, had like him been originally a Presbyterian, but unlike him had gone into the Quaker through the Roman Catholic communion. Fantastic theories were abundant and it was no unusual thing for profound scholars and able statesmen to imbibe the most curious doctrines and notions. Governor Barclay himself in 1672 in obedience to a faucied command walked the streets of Aberdeen in "sackcloth and ashes."

Keith imbibed, largely from the writings of Van Helmont, some strange speculative opinions. He embraced the doctrine of the transmigration of souls. He held that the Mosaic narrative was wholly allegorical and also believed some curious notions respecting Adam and Eve. He was appointed to the post of Surveyor General of East Jersey, where he arrived in 1685 with large supplies and six servants, for whom he claimed and was allowed the usual "head lands." He was an especially fine surveyor and mathematician, a fact not infrequently overlooked in view of his comet like theological career.

On the 5th of March, 1685, Charles Gordon wrote from Amboy that George Keith had brought with him three weeks before "Mathematicks" and "Benjamin Clark a library of books to sell." Although appointed July 31, 1684, it was not till April 9th, 1685, that he presented himself to the "Council of Proprietors" in Amboy, but the office being already inconveniently filled it was not till June 12th that it was declared vacant and Mr. Keith authorized to qualify.

He lived for a time in Amboy, but in 1687, the year in which he ran the division line between East and West Jersey, still known as "Keith's line," he removed to what is now Freehold Township, residing as nearly as can now be ascertained a short distance to the south-west of the present town of Freehold.

In 1689, however, he removed to Philadelphia from "Freehold," of which settle-

ment he has been called the founder by reason of his having induced other Quaker planters, both English and Scotch, to "take up" lands in that vicinity. His object in removing was to take charge of a Quaker School which, it was hoped, would grow into a College. His compensation was to be fifty pounds the first year (120 yearly after the first) and a house for his family, "the poor to be taught gratis." He left the school, however, at the end of the year. In 1691 he sold his plantation at Freehold to the Quaker Robert Rhea (Ray). He travelled into New England in propagation of Quaker doctrine, having disputations with Increase and Cotton Mather.

Upon his return to Philadelphia, he engaged in controversy with his own denomination upon questions concerning doctrine and discipline. He charged the Quakers with doing away by allegory with the real suffering of the Saviour and thereby destroying the doctrine of the atonement. He also charged them with Deism.

William Penn was in London and remembering Keith as he had known him, did not hesitate to write to Justice Turner in Philadelphia defending "Honest George Keith and his Platonic studies." But when later he learned more particulars he revised his opinion of his former associate.

At a meeting of Quaker preachers in June, 1692, in Philadelphia "a declaration or testimony of denial" was drawn up denouncing Keith and his conduct, his "overbearing temper and an unchristian disposition of mind." Keith appealed to the general meeting of Friends at Burlington and also wrote a peppery address which resulted in the town authorities, who were all Quakers, having Keith proclaimed in the Market place by the town crier as "a seditious person and an enemy to the King and Queen's government." The general meeting also denounced Keith and his teaching and he proceeded to crystallize his following into societies variously known as "Keithians," "Keith Quakers," "Christian Quakers" and "Quaker Baptists." Large numbers gathered about him and in Monmouth County

the Quaker meeting at "Toponemus" became one of the new denomination. It is altogether likely that Keith while living in Monmouth had been instrumental in gathering the Quakers into the Toponemus meeting, and so now with his intellectual ability it was comparatively easy to lead most of them on, considering, too, the general instability of the age. Notwithstanding the large numbers who followed him, Keith was unsatisfied and in 1694 appealed to the yearly meeting of Friends in London and appeared there in person. At that meeting he came into direct collision with William Penn. Penn was preaching from the text "The blood of Jesus Christ His son cleanseth from all sin," and arguing therefrom that "the blood is the life and the life is the light within them." This proposition Keith proceeded to refute by demonstrating that "sin was cleansed by the blood of Christ actually shed upon Calvary." Penn declares that he (Penn) did not know whether he "was sitting, standing or upon his knees," but burst forth "I pronounce thee an apostate over the head of thee." The unanimous sentence of the London Yearly meeting was: "It is the sense and judgment of this meeting that the said George Keith is gone from the blessed unity of the peaceable Spirit of our Lord Jesus Christ and hath thereby separated himself from the holy fellowship of the Church of Christ; and that whilst he is in an unreconciled and uncharitable state he ought not to preach or pray in any of Friends' Meetings, nor be owned or received as one of us; until by a public and hearty acknowledgement of the great offence he hath given and hurt he hath done and condemnation of himself therefore, he gives proof of his unfeigned repentance and does his endeavor to remove and take off the reproach he hath brought upon Truth and Friends, which in the love of God we heartily desire for his soul's sake."

Keith then instituted a series of meetings in Turner's Hall in London, where he drew large audiences to his refutations of Quaker doctrine, but while the defections were serious enough to the Quaker sect, they were far from being consider-

able enough to form a denomination. From Keithian Quakers they passed in America at least, as recorded by Edwards, unto Christian Quakers, then into Quaker Baptists and thence unto the Seventh day Baptists, although some went back and some into other societies. "However," says Edwards, "these were the beginning of the Sabbatharians in this province." For some years after he had been thus disowned, Keith continued to wear the garb and to use the language of a Friend and doubtless was considered to have finished his life: history when at the age of 62 he laid them aside and in 1700 received ordination at the hands of a Bishop of the Church of England as a Presbyterian in that Church. Inside of two years he returned to America a missionary of the Society for the Propagation of the Gospel in Foreign parts shortly before chartered by the crown, his avowed purpose being "to gather Quakers from Quakerism to the Mother Church." He sailed on the ship "Centurion" on April 24th and arrived at Boston June 11th, 1702. The chaplain of the ship, the Rev. John Talbot, he persuaded to travel with him in part of his journey and there was also on the vessel as a passenger Col. Lewis Morris of Tinton Falls (a Churchman who was "to have built a Church at the Falls of the Shrewsbury," but according to Jeremiah Basse had not accomplished it in 1711). He preached in all the colonies from Massachusetts to North Carolina and left a diary or journal of his travels. Shrewsbury, Middletown, Allentown and Freehold were all visited by him. Upwards of seven hundred Quakers were baptized and in Burlington, where he had been denounced by the crier, his companion, John Talbot, became the first rector of a church composed largely of Quakers. Through Monmouth, where he was so well known, where he had many Scotch and Quaker friends he preached several times, and he more than any other is entitled to be known as the founder of the Episcopal Church in the County of Monmouth. The Quakers endeavored to make light of the result of his labors, but they felt his defection keenly and Proud, the Quaker historian of Pennsylvania,

went so far as to say that it was asserted from a well authenticated source that he said on his death bed, "I wish I had died when I was a Quaker, for then I am sure it would have been well with my soul." But Proud unfortunately omits to tell us of the superlative happiness that had been Keith's had he but decessed while in his first estate of Presbyterianism. Keith's annual salary as Missionary was two hundred pounds.

He returned to England in 1706 and received the rectorship of Edburton in Sussex County at £120 per annum, where he died March 27th, 1716. He published many controversial works, mostly defence of and refutations of Quakerism. In 1706 he published the Journal of his missionary tour of 1702—3 and 4 in America—also in 1709 his "New Theory of Longitude." He was a man of great learning and ability, at one time over much given to Platonism and kindred philosophy.

Upon his ordination as an Episcopal minister, Bishop Burnet, who was educated with him in the University of Aberdeen, wrote of him that "he was esteemed the most learned man that ever was in that sect" (i. e. the Quaker); "he was well versed both in the Oriental tongues, in Philosophy and Mathematics." And to this day the Episcopal Church receives the great majority of the defections from the denomination that testified against him, condemned him, had him proclaimed by the town crier and finally denounced and excommunicated him. Verily, there were giants in those days and as we part with him we reprint a familiar hymn, written by him, probably in the quiet seclusion of Edburton and between the lines of which we can almost read the poets autobiography:

How firm a foundation ye saints of the  
Lord  
Is laid for your faith in His excellent  
word;  
What more can he say than to you He  
hath said,  
To you who for refuge to Jesus have fled.

Fear not I am with thee, O be not dis-  
mayed,

For I am thy God, I will still give thee aid;

I'll strengthen thee, help thee and cause thee to stand,  
Upheld by My gracious, omnipotent hand.

When through the deep waters I call thee to go,

The rivers of sorrow shall not overflow;  
For I will be with thee thy trouble to bless,  
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,

My Grace all sufficient shall be thy supply;

The flame shall not hurt thee, I only design

Thy dress to consume and thy gold to refine.

E'en down to old age all my people shall prove

My sovereign, eternal, unchangeable love,  
And then when gray hairs shall their temples adorn

Like lambs they shall still in my bosom be borne.

The soul that on Jesus hath leaned for repose

I will not—I will not desert to his foes;  
That soul—though all hell should endeavor to shake,

I'll never—no never—no never forsake.

In the consideration of the place in which the Scotch settlers first met to worship, we are met by two obstacles. One, of course is the scarcity of record information. The other, and in some respects the more serious, consists in traditional error growing out of preconceived theories, more or less firmly imbedded in current historical misinformation. The result of our examination of the facts has been far other than we had anticipated, and much more definite than we had hoped. The proposition is this, that from 1685 till 1705 the Scotch Presbyterians worshipped in a building which stood on what is still called "The Presbyterian Graveyard," in Middletown Village. The evidence which demonstrates this is drawn from many sources, but taken to-

gether makes sufficiently certain. Briefly stated it is as follows: In 1685, the "Pitlochrie" Company arrived sick and poor at Perth Amboy, but says Chambers' (Annals of Scotland, Vol. xi, p.p. 80, 81,) the people of this place not having the gospel among them, "were indifferent to the fate of the Scottish Presbyterians, but at a place a few miles inland where there was a minister and a congregation they were received with great kindness." The almost contemporaneous "Scot's Model of the Government of East Jersey" which was an advertisement inviting immigration gave a description of the province which indicated such congregations at Middletown and Shrewsbury, and no more in Monmouth. We understand that it has been suggested that the congregation was at Woodbridge and again at the Scotch Quaker meeting at Topanemus. But each of these places is out of the question. The matter of dates is alone enough to settle the latter. George Keith the virtual founder of Topanemus, came himself in 1685, while those who were associated with him in it's settlement were mainly the Scotch Quakers of the same year's arrival. Thus with the kindly overtures of the congregation at Middletown, the Presbyterians were drawn to Middletown township. Peter Watson, himself, slightly in advance of his compatriots, after examination of the province, wrote as we have seen in 1684 (Scot's Model). There are here very good Religious People, they go under the name of Independants but are most like to the Presbyterians, only they will not receive every one to their society." Watson had been a year in the province and was acquainted with the condition of affairs, and we may safely conclude that he knew whereof he spoke. Besides he was living at Perth Amboy, which was too near Monmouth for him to be mistaken, and was, we have seen, one of the principal settlers of New Aberdeen.

Tue Presbyterian Graveyard in Middletown is located on what was lot No. 18 in the original distribution of lots in 1667, and fell to Samuel Spicer. Spicer was a Quaker and never lived in Middletown. The grave yard appears from the records

to have been very early set apart for that purpose, being reserved when the including parcel was sold to Richard Harts-horne, which was before 1685 and thereafter regularly excepted in subsequent conveyances. The source of Baptist history in New Jersey, (Morgan Edwards,) makes the first Baptist service in Middletown Village to have been held in John Stout's house. This was the son of Richard and Penelope Stout, and he was not married until January 12, 1671. The same authority also gives the date of the organization of the Baptist Church in Middletown Village as 1688, (not 1668 as is often printed). We add to this further fact that in the beginning the Baptists had no scruples against remaining in the communion of what they termed paedobaptist Churches. Obadiah Holmes, Senior himself, remained in such Communion nearly a dozen years, so that we can readily see how the first Church in Middletown might well have been an "Independent" Church, containing such immersionists as might have been in the community. That this was the case is further strengthened by the reference in the Baptist records themselves for 1712, where the Baptist Council called to quiet the disturbances in the Middletown Church, is of record admonishing them against wandering to other societies, for according to Morgan Edwards, at this time "there was a Presbyterian Congregation in Middletown and Mixed Communion was in vogue. Another fact which adds to the strength of this position is that there were by no means as many Baptists in the town as has been supposed. Obadiah Holmes to whom was assigned lot No. 20 was indeed a Baptist, but neither he nor his son Obadiah, Jr., ever lived in Middletown unless perhaps in the case of the son, who was in the County for a short period. Jonathan Holmes (lot 9) may have been a Baptist, but he married a Quakeress (Esther Borden) and in all probability, became a Baptist not earlier than 1688. Spicer (lot 18), and Reape (lot 26) were Quakers and neither settled in Middletown. The latter died in 1670. Richard Gibbons (No. 7) was a Quaker and sold his lot to John Crawford, a Scotchman in

1678. Edward Taft was a "Ranter," and it is unlikely that any one sect was in a majority. This of course was conducive to a general toleration of individual opinions, especially as we have seen that, there was no regular preacher, but "the people," they conducted their own service to a large extent.

Nor must we overlook the circumstance that the Baptist Denomination, at this date was but being introduced into the American ecclesiastical family. Here is the list of Baptist Churches which antedated the Middletown Church and the dates of their several organizations.

1. Roger Williams, Providence, R. I., 1639.
2. First Newport, R. I., 1644.
3. Second Newport, R. I., 1656.
4. Swansea, 1663.
5. First, Boston, Mass., founded at first in Charlestown, 1665.
6. Seventh day, Newport, R. I., 1671.
7. Tiverton, R. I., 1685.
8. Middletown, N. J., 1688.

It would seem therefore as if, when by the expiration of the term for which so many of the Scots had been obliged to serve, they were left free to settle down for themselves, that they lost little time in taking up land in Middletown Township. If they grew into a majority into the little Independent Church at Middletown, we might naturally expect an exodus of the Baptist members. That such exodus was accomplished without friction is creditable to both sides, and the open communion of those primitive Baptists, is of course, an evidence of the spirit which prevailed between the several denominations. We cannot, however, shut our eyes to the effect upon religion in the province, of the unsettled condition of the government, the lack of religious instruction incident to a new country, and the theological unrest and disturbance that obtained throughout the world at this period. Lewis Morris' picture of Middletown Township in his letter to the Bishop of London in 1700, written when President of the Council of East Jersey, may have been severe, and overdrawn, but that it was without any foundation, as has been intimated, "all" available in-

formation disproves. He says: "It is a large township, there is no such thing as Church or Religion amongst them; they are perhaps the most ignorant and wickedest people in the world; their meetings on Sunday is at the Publick house, where they get their fill of Rum and go to fighting and running of races, which are practices much in use that day all the Province over." The Court Records at Freehold to a certain extent bear Morris out in his strictures, and no Church record gives us any reason to believe that matters were very much better. So far as the Middletown Baptist Church was concerned, Morgan Edwards wrote in 1792 "How matters went on among these people for a period of 24 years, viz: from the constitution to 1712 cannot be known" and then the record which is still extant commences with a Church trouble. But better times were in store for East Jersey. The influx of settlers, the settlement of the Government on a firmer basis by "the surrender" of the Proprietors in 1702, and the confirmation of religious liberty generated a desire for better things, and immediately we find the settlers taking action for Church privileges. The Scotch, were reinforced too, by the first of the Irish protestants that were now beginning to find their way to America.

The Rev. T. S. Griffiths (pastor from 1870-1881 of the Holmdel Baptist Church) in a sketch of that church printed in Ellis' History of Monmouth County, p.p. 815-820, indicates 1705 as the date of the building as well as the first Church built by the Baptists at Middletown as of the first one at Holmdel. A decidedly interesting fact when we remember that the Old Scots Church could not have been erected more than a year before and that Christ Episcopal Church at Shrewsbury received its deed from Nicholas Brown for its cemetery and Church site in the year 1706, and that the Proprietors of East Jersey granted in 1705 two acres in Middletown Village where the Episcopal Church now stands to (Rev.) "Alexander Innes, Clerk" for the use of the Church, so that it would appear that the brethren had "provoked one another to

good works" just about the year 1705. This too accounts for the sense of proprietorship in the old grave yard felt by all the descendants of the first settlers, and explains their use of it for the interment of their dead for a century after the organization of the Baptist Church. The pastor of the Baptist Church (Rev. Abel Morgan) being buried there as late as 1785.

The broadness of the Christian Charity of those early settlers of Middletown stands in sharp contrast with the intolerance of some of the other provinces, and is perhaps worthy of greater emulation by their descendants.

If Scotchmen were the founders of Presbyterianism in Monmouth County, and New Jersey, to a Scotchman also is due the foundation of Monmouth's Episcopal Church. Rev. Alexander Innes was a native of Aberdeen, Scotland, where he graduated at the University about the time George Keith and Bishop Burnet took their degrees from the same institution. From the meagre traces that have been left of this man, we learn that he was a bachelor, and in the orders of the Scottish Episcopal Church. He seems to have arrived in this country about the same time as his fellow Scots, together with a brother Archibald Innes and a nephew, Robert Innes. He also had a brother John Innes, but the latter seems to have lived and died in Old Aberdeen, Scotland. He evidently was not over-burdened with riches, and, although a clergyman, was incapable of holding position in the Church, owing to the fact that he was a "non-juror." He appears to have first settled in New York City, where he was in 1692 as appears by the record that: "Alex'r Innes, Presbiter of the Church of England at New York in America, April 12, 1692, married Thomas Noell and Mistris Hannah Wall in the Province of East New Jersey." He soon moved to New Jersey, and having lived a short time in what is now Raritan Township, Monmouth County, then as well as Matawan embraced in Middletown, took up a small plantation some where not far from Leedsville.

Although the English Missionary So-

ciety (The Society for the Propagation of the Gospel in Foreign Parts) had been incorporated as early as June 16, 1701, it seems that they were unable to employ Mr. Innes, who was not only in orders but a Doctor of Divinity, owing to his scruples against swearing allegiance to the crown, while his deposed sovereign, to whom he had formerly sworn allegiance, was still alive. Doctor Innes, however, did not hesitate to use the gift that was in him, and while supporting himself by farming, labored in word and doctrine throughout the County. Quakers, Baptists and Presbyterians were each and all, far in excess numerically, of the Church of England, but he won the respect and confidence of them all and as a counsellor in business and family affairs, seems to have been much in demand, and upon the wills of many of the first settlers of Monmouth may be seen the imprint of Doctor Innes' signet ring. When Capt. John Anderson and Thomas Gordon were assailed by Rev. Jacob Henderson in 1711-12, Doctor Innes loyally defended his countrymen, and whenever an opportunity offered he sought to further his Church's interest. Thus on "November the 12th, 1705, John Keil, Surveyor General of the Province of East Jersey, is of record in the Secretary of State's office at Trenton, N. J., in Book I, page 437, as having: "Surveyed for Alexander Innes, Clerk, in right of John Johnson, Esq'r, for the use of the Church, two acres of land in Middletown, bounded North, by the highway or street; East, by land of William Wilkinson; West, by the path which goes down by Richard Hartshorne's house, and South by land unappropriated."

In 1706 Doctor Innes, who seems to have been adviser in general to Nicholas Brown of Shrewsbury, procured a deed from him to the S. P. G. for the Church site in Shrewsbury town. On April 28, 1709, Alexander Inness, "Clerk," conveyed his property in Middletown to Guisbert Lane of New Utrecht, Long Island.

In Book I of wills, page 419, in the office of the Secretary of State in Trenton, is recorded the will of "Alexander Innes,

Clerk," and the original is on file in the same office. Among other provisions are the following: £40 were set apart for his funeral expenses and £5 each to the Churches at Shrewsbury and Middletown, and £10 to the Church at Freehold, which sums were to be paid to Thomas Howles, for the reason probably that the Churches were as yet not sufficiently organized. To Mrs. Margaret Willocks he bequeathed £14 with "the handkerchief given me by Lady Hay and formerly King Charles I." He also left a legacy to his niece, Mary, daughter of his deceased brother John, in Aberdeen, North Britain. This will was dated July 7th, 1713, and probated August 3, 1713. Doctor Innes is mentioned several times in George Keith's Journal, and in a letter written by Keith February 26, 1702-3, he has this to say to the Bishop of London, speaking of Colonel Lewis Morris "on Sundays his neighbors come to his house as in a church, and at times Mr. Innesse, (a misprint for Innes) preacheth in his house, I suppose your Lordship remembereth, Mr. Innesse, a good man but a non-juror." (Gills Church in Burlington page 30.) Rev. John Talbot, first Rector of the Church at Burlington, not a non-juror, although he afterwards took consecration as Bishop from the non-juring Bishops in Scotland, wrote from Philadelphia, April 7th, 1704, to the Secretary of the S. P. G. as follows: "Nova Casarea or New Jersey has been most unhappy; there is not nor ever was, an orthodox minister settled amongst them. But there is one Alexander Innes, a man of great piety and probity, who has by his life and doctrine preached the gospel and rightly and duly administered the Holy Sacraments, we hope he will find favour with the Noble Corporation because he is worthy and has need of it; as the people have need of him and are not so able or willing as we could wish to support the ministry: 'tis pity those hands should be put to dig that are fit to cultivate the vineyard." So too the Rev. John Brooke from Elizabethtown to the Secretary of the S. P. G. under the date of August 20, 1705, refers to "Dr. Innes a very good man." But it was in vain, whether from legal disability

or disinclination upon the part of the society, Dr. Innes was never recognized as a missionary of the society, and he preached the gospel at his own charges until his death, and it was not until 1734, that the society in response to numerous requests sent its first regular missionary to Monmouth County, in the person of Rev. Mr. Forbes, but the results of the unselfish sacrificing labor of Doctor Innes were still to be found in congregations at Middletown, Shrewsbury and Freehold, in buildings at Shrewsbury and Freehold and a site at Middletown. The Church at Shrewsbury being "of brick and lime the largest and best proportioned structure in that County in meer hopes that they might have a missionary hereafter." Doctor Innes rests, it is believed in the Episcopal church yard at Middletown, and his work - do follow him.

The dates of arrival of some of the founders of Matawan, may be ascertained by reference to the lists of imported servants who were obliged to serve in return for their passage. One of these lists of record at Trenton, (Secretary of State's office, Liber A. p. 155), is as follows:

"The names of such persons as were imported into this province, and brought to be registered in the books of the Records are as followeth, dated this 5th day of December, Anno D'n'o, 1684:

"Upon the account of such of the proprietors of this province as belongs to Scotland.

John King, by Indenture for four years.	
John Nesmith, by Indenture for four years.	
John Baird, the like.	
James Hale (2), the like.	
Alexander Neper,	} s.s. Indenture for four years.
Janett Hampton	
Theo. Held	
Patrick Alexander	
Alexander Mure (Moor?)	} p. Indenture for four years.
John Heburns (Heburn)	
James Molvin	
Theo. Anderson	
Thomas Redford	} p. Indenture for four years.
An Irow Barnett	
Wm Hurbis (or Forbes?)	
James Leaton (or Seaton?)	
James Sympson (or Simpson)	} p. Indenture for four years.
John Webster	
Wm Harly	
Nobell Keith	
Anne Shaw, p. Indenture for four years since sold to Robt. Hamilton of Middletown Co.	

John Hamton & John Held, overseers, } p. Indenture for four years.  
 "Upon the account of Wm. Dockwa:"

John Inkworth }  
 Marmaduke Barnard } per Indenture for four years.  
 Robt Sharpe }  
 Christopher Campbell }  
 Edw. Smith }

Wm Raxwell, p. Indenture for three years.  
 Henry Thompson, p. Indenture for seven years

Thomas Curro }  
 Richard Lawson and } p. Indenture for four years.  
 Thomas Parr }

Austrian Hall, Ric: King, Joseph Crowell,  
 John Mount, Robt. Court, Naboll Crawford,  
 Wm. Newborn, Robt. Cole and Mary, his wife,  
 Eliza Walton, John Carrington, p. Indenture for four years.

Thomas Powell, p. Indenture for seven years.  
 Eupham Scott, p. " " " "

Wm. Newbone, p. " " " "  
 And in Book A, page 220: "Servants imported October, 1684, by Mr. James Johnson:

Margaret Welch  
 Margaret Cabb  
 Alexander Adam  
 William Mount  
 James Johnson  
 John English  
 John Gibb  
 George Hure and  
 Robt. Moore."

From the foregoing it will readily be seen why our Scotch friends did not sooner come to Monmouth and set up for themselves. The marriage records too, of those early days show a disposition on the part of the clanish Scots to marry in meeting. Among the licenses to marry we find the following:

Peter Watson to Mary Kerr, Jan. 4, 1747.  
 Joseph Kerr to Euphame Watson, March 25, 1746-7.

Samuel Kerr to Ann Watson; May 31, 1747.

Agnes Watson to Peter Fresnean, March 12, 1750.

Anne Watson to Wm. Brown, Dec. 12, 1741.

Anne Watson (of Mansfield) to Josiah Wright (do), June 5, 1750.

Elizabeth Watson (Middlesex) to James Buckalew (do), Dec. 9, 1747.

David Watson to Ann Tice, Nov. 21, 1752.

John Watson to Janet Campbell, Sept. 29, 1744.

Elizabeth Watson to Thomas Walling, May 9, 1757.

Elizabeth Watson to John Stillwell, Dec. 4, 1764.



Elizabeth Watson to Joseph Smith, Nov. 11, 1741.

Elizabeth Watson to Michael Johnston, (Chesterfield, Penna.,) May 16, 1750. (see records of Tennent Church.)

Hopie Watson to John Burrows, Dec. 2, 1749.

Margaret Watson to William Bryan, April 2, 1750.

Margaret Watson to Edmund Bowman, Sept. 13, 1781.

The West Jersey marriage licences comprise:

Ester Watson (Burlington,) to Owen Carty (Gloucester,) Aug. 20, 1742.

Margaret Watson (Salem,) to George Corlies (do,) Dec. 21, 1762.

Margaret Watson (Salem,) to Aaron Daniel, Nov. 29, 1766.

The will of Peter Watson dated February 25, 1725, and proved October 11, 1727, is of record in Book B, page 75, and gives 300 acres of his farm upon the South East end upon Milstone brook to his eldest son William; the rest of the farm to his second son Richard; to his wife Agnes the land between Gravelly brook and Peter Tice's for life and at her death to his son David, while to his son Gaven he left an outlying plantation. He says in the 5th clause of his will, "I leave all my interest to the meeting house and land belonging to it to my four sons equally." This explains why the deed for the Scots Meeting house lot (dated June 1, 1727,) makes Peter Watson grantee, while the declaration of trust endorsed on the deed and dated March 27, 1728, is signed by Richard Watson, his father having died before the 11th of the previous October. Richard Watson had himself been married for some time as appears by a deed from him and his wife Martha to his father on January 3d, 1718. Neither in Peter Watson's will, nor in that of his wife Agnes Watson (dated May 14, 1728, proved April 16, 1720,) is there any mention of Peter's daughters, but we have seen that Alexander Napier provided in his will for them, as his grand children, which indicate that he had no other child than Peter Watson's wife.

Wodrow's Scottish Church sufficiently indicates the origin of many of these im-

migrants to Jersey, and doubtless most of the rest could be traced with a little trouble. Thus in Vol. 3 at page 221 we find that John and Archibald Campbell were banished and John Crawford was given to Barclay of Urie while Robert Rae "took the oath" in 1685, and on September 3d in the same year Robert Cameron and Walter Kerr were banished. On page 13 of same volume we find listed as a "Fugitive" May 5, 1684, John Ronald, a tenant's son in Touch, Sterling.

William Clark in Lerbert, Stirling.

Robert Wilson in Arnprior burn.

Michael Colvill in Larbor Parish.

Hugh Montgomery in Jan Crag Stirling.

William Robertson in Kirmenchar, Fife.

William Robertson in Cotes, Douglass.

Alexander Robertson, Torwood-head.

John Cumming, weaver, in Gorbals, Meikle-govan.

John Nasmith, called "Baron John" Evendale parish.

Charles Colvil, Jr., Town head Ochiltree.

James Johnson, Ochiltree.

In Loudon—John Nisbit (1) in Hardhill.

Hugh Nisbet—servant to

John Nisbit (2) in High side.

John Napier, Cooper in New Mills.

John Nisbet (3) Loudon.

Archibald Jamison in New tack.

John Craig in Gleb lands, Kilmarnack.

Robert Caldwell in Bellmore—Barr.

David MacQuarter (McWhorter?) in Auchnarock in Kirkmichael Parish.

Alexander Watson, Servitor to Patrick Young in Bridge House.

John Boyd, School-master in Cowend, formerly shire of Ayr, was imprisoned and fined in 1682.

Alexander Nisbet of Craigentenny on April 24, 1684, apologized for having taken the part of witnesses, while sitting as assisor, in the Court, while John Nasmith, Minister at Hamilton, was imprisoned in 1650. So that the Scotch settlement of Monmouth must have been a veritable page from the history of the Church of Scotland.

So many of the Scotch pioneers had come in company with Reid and Hamp-

ton that it was very natural for them to be largely influenced by them. We may well assume that many of them had known their "overseers" in Scotland and thus John Reid had an influence with his compatriots that was quite sufficient to locate them in Monmouth, if there had been no other object than their welfare. But John Reid was not only overseer, but also deputy Surveyor of the Proprietary lands, under George Keith and John Barclay, Surveyors general. Besides this John Reid held a power of Attorney from Robert Barclay of Scotland, who was one of the proprietors and whose representatives in East Jersey had seen to it that he had desirable lands set off to him as his share of the proprietary dividends. It is therefore just what was to have been expected that John Reid not only induced the Scots to settle in Monmouth, but also to invest in his principal's lands. So it was that when in 1683, the terms of service of these Scottish redemptioners began to expire, they began to acquire "out plantations," as the outlying farming tracts were then called, and Robert Barclay's tract of some thousands of acres at Toponemus and Wickatoung (Wickatunk) was soon divided among them. The indications are that they made a journey in company to the location, and then their deeds were made about the same time. John Reid, as attorney for Barclay, sold to Peter Watson on June 24th, 1688, a piece of meadow designated as "The Great Fly" (which Watson thereafter exchanged with Reid for land at Gravel Brook on November 10th, 1688). Upon the same date (June 24th, 1688), John Reid, as attorney for Robert Barclay, also conveyed five separate hundred acre tracts adjoining each other at Toponemus to five persons by as many several deeds. The grantees were James Melvin, Alexander Napier, or Napier, John Nesmith, John Baird and William Ronalds. We have already seen that in May, 1685, Watson, Ronald, Baird, Melvin and Nesmith had conveyed their headlands to Robert Barclay from whom, three years later, they were buying their plantations. Napier's 100 acre tract was not the one upon which the "Old Scots" graveyard was located, for that was on

a tract he purchased May 19, 1694, of John Reid individually and for which he received a deed from that gentleman. But on June 24, 1688, Robert Barclay, by John Reid his attorney, conveyed adjoining tracts of land at Toponemus to James Melvin (or Melbin), John Nesmith, John Baird, Alexander Napier, and William Ronalds. Most of these tracts seem to have been hundred acre lots, and some of them were reconveyed to John Reid by the grantees shortly after.

The land upon which the town of New Aberdeen was built is thus described in the record (Liber I, page 438. Secretary of State's office, Trenton, N. J.): "All that hundred ackers of land adjoining upon the south side of land late of Andrew Burnet formerly Thomas Warne's and bounded easterly by land lots of Thomas Hart, granted to these persons by patent from the proprietors of East New Jersey bearing date the seventh day of June, Anno Dom. 1701, beginning at a stake on the line of Warne's land, being a corner of said Hart's and twelve chains from Gravel Brook and running along the Rear of said Hart's land south twenty degrees East Leaven chaine; then South three degrees West six chaine, then South Twenty degrees East two chain and one Rod to a stake and corner of Lewis Nisbett's land then South Seventy-three degrees West Seventy-two chaine, then North ten degrees West to the line of said Warne's land and then alonge his line North Seventy three degrees East to where it began" (John Reid, Surveyor).

Just south of this hundred acre tract upon which the twenty-four Scotchmen were to build their town, was Lewis Nisbett and his wife Dorothy with a tract of one hundred acres (which he—Nisbett—sold Joseph Sole in 1714). It was probably on this tract of Nisbett that the first tavern was opened in Matawan, for we read in the minutes of the Court at Freehold that in 1704 "John Pensse and his wife and Lewis Nisbett and his wife moved to have licenses granted them for keeping of Publick houses, which ye Court granted and ordered that they have them accordingly." As there was no W. C. T. U. in those days, the fact that he was a pub-

hican may not have affected his standing as a Scotch Presbyterian.

Just where this tract where the twenty-four founders of Matawan settled was, can be very closely ascertained from the two records that follow. In Book F, page 1, in the County Clerk's office at Freehold, we find this road return or survey: "Monmouth, s. s. Memorandum the 28th of April, 1715. Laid out a Driftway and Landing at Matawan creek called Freehold Landing from the way formerly laid to the point of the neck called Richard Clarke's, now Capt. John Bowne's Twenty foot wide, Beginning at the Clayholes and following the marked trees rounding to the corner of the Land which the People of Freehold bought of Thomas Warne" [see deed above from Stephen and Thomas Warne] "and then running Between sd. Freeholders Tract and ye creek to the corner of the ware house already built by Peter Watson and along under the bank and by the creek two chain and a half in length thirty foot wide and there to turn back the same way to the forest Road. John Reid, John Heaburne, Obadiah Bowne, Commissioners."

The next is a release of a mortgage for £307, 10 shillings, executed by Richard Salter of Freehold for himself and for Obadiah Bowne, coexecutor with him of Capt. John Bowne's estate, to Ambrose Stelle for lands on Matawan Neck, dated November 5th, 1717, and recorded in Book F, page 62. The description of the premises, inserted in full, will show how long Warne's neck of land was and as the northerly line of the New Aberdeen tract was the southerly line of the Warne tract, we will be enabled to locate the boundary approximately, and thus we will find the Mount Pleasant Presbyterian graveyard to be located within the survey of New Aberdeen. "Beginning at a young Pine tree where the brooks meet" [i. e., Matawan Creek and Gravel Brook] "thence South four degrees West three chains to a Black Oak marked on two sides, thence South, South West, three chains forty minutes West twenty chains to a white oak marked on four sides thence South West half a point Southerly twenty-two and three-quarter chains to a Black Oak

marked on four sides thence South West two degrees West eighty nine chains more or less to the rear of said tract" [These were probably the courses of "the way formerly laid to the point of ye neck called Richard Clarke's now Captain John Bowne's" in the record of the Driftway given above] "thence South by East half a point more Easterly fifteen chains to the Pine Tree and Corner of said Warnes Tract thence East, North, half a point more Northerly as their line runs to said Gravel Creek thence down the stream thereof to where it began, being one half of Warnes Neck."

We can see, therefore, that our Scotch settlement must have been south of Aberdeen Creek, that Richard Clarke probably owned the easterly half of Warne's neck, and that the tract conveyed by Warne and his brother to the thirty Scotchmen was a landing and on the westerly side of the neck. We must confess, however, our inability to ascertain in what manner these settlers divided the town site among themselves. There is indeed of record a deed which may refer to such division, but which seems to us to refer rather to the Landing site than to the town site. On June 30, 1731, by a deed of record in the office of the Secretary of State in Book K (or 20), page 244, Catharine Lyell, widow, and David Fenwick and Catharine Lyell, Jr., executors of the last will of David Lyell, Esqr., dec'd, conveyed to Mary Drummey, widow, of Freehold (Matawan) a "lot at Freehold Point in the County of Monmouth being in length fifty feet in breadth nineteen feet and almost nine inches being the lot of number five formerly belonging to Walter Kerr." If we can suppose the settlement to have been enclosed at first with barricades or fence, it might account for the small sized lot, but if the landing had been subdivided for the accommodation of the planters in storing their shipments by the banks of the Matawan till they could be loaded then we could understand the size of the lot. This lot, however, is not the property so long noted in the records as "Drummey's Point." That was the two acre tract sold by Stephen and Thomas Warne to the thirty settlers of which

Peter Watson sold a portion on May 18, 1715, to John Drummey, merchant, of Shrewsbury [E. 157]. John Ireland (who was overseer of the poor in Perth Amboy in 1718), Andrew Redford, who was assistant alderman in the same city in that year, John Whitlock and Richard Clarke on February 8th, 1708, sold their respective thirtieths of the two acre tract on Matawan Creek to Peter Watson, and he on May 15, 1715, as we have indicated, sold five thirtieths of it to John Drummey. The same deed conveyed also the one-twenty-fourth of "the landing and highway on Whingsung Neck beginning at the old oyster bank Landing known by the name of John Reid's landing and running from Matawan Creek to Wickatunk in length and breadth 100 feet, excepting 40 feet wide on the creek," and also, Watson's one twenty-fourth part of the town site of one hundred acres. It sufficiently appears by the Lyell deed that John Drummey's wife survived her husband.

The Ambrose Stelle referred to above as owning part of Warne's Neck was the son of Gabriel Stelle and grandson of Pontius Stelle, the original Huguenot immigrant who settled first at Staten Island, then in 1680 removed to New York City. In 1693 he (Pontius) was living in Monmouth and was granted a license to keep an Inn. Ambrose kept a store on the tract in question. Ambrose Stelle was born in 1687. His mother before marriage was a Miss Woolley of Shark River. His brother Benjamin was a Baptist minister, while his brother Gabriel (2d) married Margaret, daughter of Thomas Gorlon. The whole family was quite prominent in the colony.

Lewis Nesbitt, so far as the writer has been able to ascertain, was the only one of the name in Monmouth County at the time. He purchased his farm property at the same time that the twenty-four founders of Matawan, and adjoined them. He may or may not have been a descendant of the rugged old covenanter Captain John Nesbitt, who perished on the scaffold at Hardhill, Scotland, December 4, 1683, for conscience sake. It was his (Lewis') son—probably—John Nesbitt, who was born

in New Jersey in 1705. We say "probably," for we have no direct evidence, save that there is no trace in Monmouth County of any other family of Nesbitts, and the general Scotch connection of the family history. By this we mean the indications of the following facts: The last mentioned John Nesbitt, with his wife, Sarah, removed about 1750 from Monmouth County, New Jersey, and about 1754 settled in Rowan County, North Carolina. From him are descended the large and prominent family of the name in the Carolinas and Georgia. It is more than probable that they first stopped near New Castle, Delaware, and perhaps tarried in Maryland for a year or so. There went with John Nesbitt a friend named Alexander Osborne, who was also born in New Jersey about the same time. John Nesbitt died in 1755 and his and his wife's grave is marked by a tombstone in the Thyatira Grave Yard, Rowan County, North Carolina.

Alexander Osborne, afterward known as "Colonel" and the ancestor of many of the name in the South, became acquainted with Agnes McWhirter. The McWhirters were a clan in the lowlands of Scotland. A number of them emigrated early in the seventeenth century to the north of Ireland. In 1730 a young man—Alexander McWhirter by name—just graduated at Edinburgh for the Presbyterian ministry, persuaded his father—Hugh McWhirter—a linen draper at Armagh, Ireland, to emigrate with his family to America. They settled in New Castle County. The father became a prominent farmer and an elder in the Presbyterian Church of that place, where he died in 1748. The young minister, however, died in 1734 (O. S.), and another son being born soon after (July 15th or 26th, 1734,) to the grief-stricken parents, was named after him, and also dedicated to the ministry. One of the eleven children of Elder McWhirter was Agnes and she married Colonel Osborne and with him and the Nesbitts passed on to North Carolina, where they settled near Center Court House, Iredell County. Their daughter Mary married John Nesbitt's son (born in New Jersey in 1738). Jane McWhirter, another sister,

married John Brevard of the same county, a son of the Huguenot immigrant and a signer of the 'Mecklenberg' declaration, while Alexander McWhorter—who, by the way, changed the "i" in his surname to an "o"—came to Monmouth for his bride, marrying still in the faith, a Miss Mary Cummings of this county and a member of old Tennent Church. By one account she was a daughter and by another a sister of John Cumming of Monmouth, sometimes called General Cumming, from having served in the Revolutionary War, being Lt. Col. Commandant in the New Jersey Battalion, when discharged, November 13, 1783. Rev. Dr. McWhorter was a Chaplain in the Revolutionary Army and for a long time pastor of the Newark, N. J., Presbyterian Church.

The ancestor of the Cummings in Monmouth was Robert Cumming, a native of Montrose, Scotland, who early in the eighteenth century settled in Monmouth. He was one of the first elders in old Tennent Church of whom there is any record. His wife was a Miss Blair, who was born in Ireland and came in childhood with her parents and brothers to America. One of the brothers—Samuel Blair, born also in Ireland in 1712—was the first pastor of Shrewsbury Presbyterian Church after its severance in 1734 from old Tennent. A younger brother—Rev. John Blair—was the ancestor of the late John I. Blair of Blairstown, New Jersey. A son of Robert Cumming—Alexander Cumming—was born in Monmouth in 1726 and after being educated at his uncle, Rev. Samuel Blair's school, and studying theology with Rev. William Tennent, was licensed to preach in 1746 or 1747. He subsequently served Presbyterian churches in New York and in Boston. In 1754 Robert Cumming was High Sheriff of the County of Monmouth, but whether the settler or his son, we are not sure.

"Lewis Nisbet" after the sale by him to Joseph Soie on February 28th, 1714, of his land on Gravel Brook upon the same date purchased another tract. The deed, made by Lawrence Van Hook, merchant, conveys to Nisbet and Dorothy, his wife, two tracts, one of one hundred, the other of fifty acres on Manalapan River. The

boundary line between Monmouth and Middlesex was not perhaps, very well defined at first and Perth Amboy had a number of Scotch among her citizens. One of the curious items, which relates to some of our characters, is the will of Archibald Campbell, proved May 12th, 1702. After having given to Elizabeth Swan his goods and chattels, and having appointed John Campbell of Raritan River, his executor, he proceeded in his will to strike a balance sheet in the following account:

"Rests due to me, Archibald Campbell:

	£	s	d
Edwards,	3:	08:	06
Rich. Clarke,	00:	11:	00
Wm. Redford,	00:	08:	06
John Collins,	4:	10:	00

Rests by me, Archibald Campbell to

Elisha Parker,	1:	15:	00
Miles Forster,	1:	02:	06
John Barclay,	00:	07:	00
James More,	00:	08:	00
John Lee,	00:	04:	00
John Colm,	2:	12:	06
George Cumins,	00:	12:	00
Alexander Inness	00:	00:	00'

The witnesses to this testamentary "account stated" were James Moore, John Forman and Gavin Lockhart. Just why the testator took this method of showing his freedom from obligation to the Rev. Alexander Inness we are unable to state. The will is to be found in the Secretary of State's office at Trenton in Book C, or 7, page 202.

It is of interest to note the connection between these Scotchmen and those who were bound to them by ties of country or of church. Not only was Robert Cumming's first wife a sister of the two ministers, Blair, and his son a minister, and one of his daughters the wife of Dr. McWhorter, but when his first wife had departed, and he sought again to wed, he found his second wife in the household of his pastor, the Rev. William Tennent. William Tennent, acting upon the advice of mutual friends, sought out and married after a brief acquaintance, a widow by the name of Noble. Mrs. Noble, whose maiden name was Catharine VanBrugh, married in 1717 a John Noble (born in Bristol,

England, about 1700) in New York City, a nephew of Sir John Stokes of Castle Bristol, England. After her husband's death she married in 1738 [License Aug. 23] Rev. William Tennent, and came with him to Tennent parsonage, bringing with her her only (surviving) child by her first husband. That child was a daughter named Mary, who was born in 1719 in New York City. Mary Noble was married January 8, 1746, to Robert Cumming, who was, as we have seen, one of the elders of Old Tennent, and a Sheriff of the County. Born April 15, 1702, he died April 15, 1769-70 in the 68th year of his age, and his tomb may still be seen in the old church yard of Tennent. The youngest daughter by his first wife was Mary, [who married Dr. McWhorter], and by his second wife he had the following children, as recorded in Tennent's Baptismal register:

Catharine,	-	Baptised	May 1, 1748.
Anna,	-	"	May 27 1750.
John Noble,	-	"	Feb. 5, 1752.
Margaret,	-	"	July 28, 1754.

Of these, the daughter Anna, when quite young, married Rev. William Schenck (born Oct. 3, 1740), who studied theology with Rev. Mr. Tennent and was at one time pastor of the Allentown (N. J.) Presbyterian Church. Another daughter, Margaret, married (in New York) James Watson in 1780. Sheriff Robert Cumming was of some moment in that early Presbyterian Church; with two ministers for brothers-in-law by his first wife, with the Rev. William Tennent his second wife's step father, with one of his sons and two of his sons-in-law in the ministry, and for thirty-six years a ruling elder in Old Tennent. We are not surprised that he "sat often in the higher courts of the Church."

It is to be noted that Dr. Alexander McWhorter named his son Alexander Cumming McWhorter after his brother-in-law, and that the Rev. Alexander Cumming was the son-in-law of Colonel Thomas Polk of North Carolina, who in May 1775 was President of the Mechlenberg Convention, having married the Colonel's daughter, Eunice. Nor was the family wanting in patriotism. Dr. McWhorter

served as Chaplain, and John Noble Cumming rose in the Continental Army from Lieutenant to Lieut.-Col. Commandant. Sheriff Cumming was a man of substance as well. His pew rent in Old Tennent for 1734 was £8: 10s, being second only to that of David Rhee (£9: 10s) and in 1754 £15; and when, in 1749-50, the present structure was undertaken, he wrote himself down for a subscription of £10. A little more than a century later one of Elder Cumming's great-grandsons was an Admiral in the U. S. Navy, and another at the Court of St. James was maintaining the dignity of this country in diplomacy and—"draw poker!" And many others of them occupy positions of honor to this day.

The Scotch of New Aberdeen were closely allied by kindred and nationality to the settlers of Amboy, and divers of the patentees of the town site had been, and afterwards were, resident in Perth Amboy. About the time of the laying out of Matawan (or in December, 1700,) a Scotchman, named Arthur Simson was given a franchise for a ferry from Amboy to Navesink for a term of fifteen years, while Redford's ferry from Perth Amboy to South Amboy was first granted by the proprietors to Andrew Redford, one of the Matawan patentees. And it is not at all times easy to fix the location of those early Scotch settlers. Like Dr. Johnston, holding office in Monmouth, in New York City and Perth Amboy, so, too, Andrew Redford, in 1718, was one of the incorporators named in Perth Amboy's first City Charter, as assistant Alderman, and John Ireland was one of the Overseers of the Poor.

Another Scotchman very prominent in the affairs of Monmouth was Thomas Gordon. He lived and died in Perth Amboy but several of his nephews lived in this county, and he himself, as a Provincial Attorney General, was present many times at the sessions of the County Court and was influential in moulding the politics of the county. Lewis Morris, who was not a Scotchman but nevertheless a man of great shrewdness, was a friend of Gordon's and together they were responsible for quite a little of the early government. Thomas Gordon, his wife Helen, his four

children, seven servants, with his brothers Charles and George, embarked in the fall of 1684 for East Jersey. After a stormy passage of more than nine weeks they reached the Capes of Virginia. They seem to have been sons of Sir George Gordon of Scotland, Knight Advocate, and are styled in contemporary documents, "brothers to the Laird of Stralock." They arrived in October, 1684, at Amboy. The brother George died in 1686, but Charles, who revisited England, is said to have died in 1698 or 1699. Mr. Gordon was also one of "the Proprietors" and filled the office of Register for them as well as the various offices of Clerk of the various Courts, Justice of the Peace, Judge of Probate, and Surveyor of Customs, member of the Provincial Legislature, Speaker of the Assembly, Treasurer of the Province, and from January 22, 1698, Attorney General of East Jersey. It can thus be seen not only how responsible and important a personage he was in himself, but of what assistance he could be to his countrymen in the province where he was so prominent a factor. So many of the Proprietors being Scotch, the Attorney General, and for a large portion of the time the Governor also being Scotch, we can see how the Scotch in Monmouth easily took the position they did in the county. They "stood in with the Administration," besides as we have noted, they had no grievance with the proprietors over their land titles.

Perth Amboy was the Colonial Capital and all about Perth Amboy were Scotch settlements, such as Spotswood, Scotch Plains, New Aberdeen and Freehold. To these were added, by affinity, the Huguenots and the Dutch, which taken together, were far more than the English element, especially as not a few of the English, like Lewis Morris, accepted the situation and refused to antagonize the so-called "Scotch party." And of the rest, a by no means inconsiderable number were Quakers and "non-combatants."

Thomas Gordon's wife and four children all died before the close of 1687. His wife, "Hellen Gordon, spouse to Thomas Gordon, of the Familie of Stralockh, in Scotland, died 12 December, 1687, aged

27 years." Mr. Gordon afterwards, in 1695, married Janet Mudie, a daughter of David Mudie, who came here in November, 1684, with several children and thirteen servants. A David Mudie is given among a list of political refugees in May, 1684. He was from Montrose, Scotland, while his son-in-law, Thomas Gordon, is said on his tombstone to have descended from an ancient family of Pitlochrie. Gordon died April 28th, 1722, in the 70th year of his age, and while his first wife is buried in the old or public graveyard, he and probably his second consort lie in the Episcopal graveyard of Perth Amboy.

No apology is necessary for reference to his life in connection with the Scotch Settlement of Monmouth. Not only because of his official connection with the county but his son Andrew, and for a time his son Thomas, lived in the Scotch settlement, then called Freehold. Andrew was a captain on the frontier in 1721 and his only child, a daughter, married a Van Kirk, whose only son—John Van Kirk of Cranbury—was his grandfather's (Andrew Gordon's) heir-at-law.

His (Thomas Gordon's) daughter, Margaret, was first married to Louis Carree, of Huguenot extraction. Her second husband, also of Huguenot descent, was Gabriel Stelle, and a brother of Ambrose Stelle, above mentioned. They also lived in Monmouth County and when Gabriel Stelle's will, dated March 24, 1734-5 was probated on December 23, 1738, he named his wife Margaret and children Thomas Gordon Stelle, Pontus Stelle, Isaac Stelle, and daughters Elizabeth and Catharine. It is said that some, if not all, of the numerous families bearing the name of Estell in Monmouth and Ocean Counties are descendants of the Huguenot Stelles.

In Book A at page 187 in the Secretary of State's office is to be found the following record:

Imported by Thomas Gordon into the Province of East New Jersey in October, 1684, as followeth, viz:—

Imprim's himself his wife & four children with seven servants,

vizt:—

James Walker & wife	} Both disposed on to Sam'l Moore.
Isabell Johnstown	

Alexander Dove John McCoiden & wife Margaret Stevens Alexander Montgith Margaret Nicholson and child	} in his own possession
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The same page also has a similar entry, which, as it contains names familiar in Monmouth, we also give in full:

Imported by Mr. Thomas Fullerton in the month of October, 1684, viz

Impr's himself & Thomas Drubb Wm. Davidson John Wheat John Steward Alexander Steward John Steward James Steward Agnes Deeny Jane Scooboy	} all servts. to Mr Tho Fullerton & settled in this Province
---	---

At about the same time Robert Fullerton imported nine servants, although he did not register them until September 3, 1685. Their names were:

Margaret Holybournaine,  
Wm. Frost,  
Janett Walker,  
Robert Frost,  
Thomas Frost,  
Robert Hooker,  
James Clarke,  
John Dove,  
William Clarke.

Old Toponemus graveyard still shows the gravestones of Alexander Dove, died October 7, 1736, aged 73, and of William Clarke, died May, 1709, and Elizabeth, his wife, died December 25, 1697, aged 42 years.

One of Thomas Gordon's nephews was Charles Gordon. He was possibly the son of Thomas' brother Charles. He settled in Monmouth and was one of the trustees of Old Scots Church, signing in 1728 as such on the back of the deed for the site of the Church. He was also for years an elder in Old Tennent. He died in 1740. His will, proven April 8, that year, was dated March 19, 1739-40, and mentions sons, Peter, Charles, David and John. His daughters were Lydia and Elizabeth. William Kerr and Samuel Kerr were his executors, while Timothy Lloyd, Arch. Craige and John Campbell were witnesses.

Alexander Neaper (Napier), whom we have mentioned as Peter Watson's father-in-law, was a Scotch Quaker and came to

East Jersey about the same time as did Johnston, Reid and Kerr. His will mentions, besides his grandchildren, a daughter Elizabeth English. He was a thrifty "yeoman" and there are a number of deeds of record showing that he was quite a land owner. In George Keith's Journal, under the date of January 3rd, 1703, there is this reference to Mr. Napier: "And some days before, at the house of John Read, Mr. Talbot baptized the wife of Alexander Neaper and his three children. Both he and his wife had been Quakers but were come over to the Church." Thomas Napier, however, had baptized in Old Tennent a son John, on October 31, 1760, although it would appear from Alexander Napier's will that he left no sons.

John Brown was also a Scotchman and was most likely a Presbyterian as he does not seem associated with Scotch Quakers as much as with the Watsons, Kerrs and Craigs. His headlands were granted to John Laing of Middlesex on January 17, 1692, together with those of Arthur Simson, William Davidson and John McKenzie. He was a planter, and was possibly, if not probably, the ancestor of the large and respectable family of Browns in Middlesex County.

Alexander Adam was also a Scotchman and a planter. He was a Presbyterian and came in October, 1685, under indentures to James Johnstone (Dr. Johnston's brother). He first settled in Piscataway, where on March 25, 1688, he took up land, although he may not have been out of his time for a year or two later. He afterwards came down to Cheesapeake, and thence to Monmouth. At a court of "inquiry held at Shrewsbury for the Countie of Monmouth this twenty seventh day August One thousand seven hundred," Alexander Adam was one of the six Scotchmen on the grand jury that indicted the rioters who assaulted Dr. John Stewart, the Scotch high sheriff, as we read in the record of the Court at the time kept by the Scotch County Clerk, Gawin Drummond. Alexander Adam lived near the line between the townships of Freehold and Middletown, but of his descendants we have not been able to find a trace.

Patrick Canaan, or Kinnam as the name



is sometimes spelled, and in which form it is more familiar to searchers in the records of land titles in Monmouth, was also a thrifty Scot, but whether or not a Presbyterian or Quaker, we are not certain. We know that in 1753 one of his sons, Joseph, presented a daughter, Eleanora, for baptism in Tennent. He owned his own farm and at his death after May 14, 1709 (date of his will), seems to have left the following children: Patrick, Jr., (not in the will), John, Joseph (who was a cooper), William (who was a tinner) and daughters Anna and Margaret. He lived on the road from Middletown to Burlington. His executors were John Hepburn and John Brown, while the witnesses to his will were Timothy Loyd, Patrick Inlay and Alexander Napier. His brother Thomas is mentioned in his will. His first purchase in Monmouth was from Dr. John Johnston and his wife in 1701 and consisted of a tract of one hundred acres adjoining Alexander Adam's plantation.

John Hebron (or Hepburn) came in 1684, as we have seen, under indentures for four years. He was by trade a "taylor" and his signature as a witness to a number of his neighbors' wills show that the pen was as familiar as the needle. On July 27, 1693, he sold three hundred acres of land on the south of the Raritan to Andrew Galloway, merchant, of Aberdeen. He wrote himself down at that date as of "Cheesequakes" but in a few years he was at New Aberdeen. In 1705 he sold land in Freehold (near Matawan) to a Peter Vandeverter, probably the same he had purchased of Richard Clark "planter."

Patrick Emley (or Inlay) purchased land of Thomas Boll as early as 1693. He and his wife Margaret sold a tract of land to Adrian Bennett in 1710. In December 1705 he appeared in court applying for the registration of the Free Hill meeting house and in 1727 he appears as one of the grantees for the church lot on Free Hill.

William Clark lived at Toponemus. It seems that he was twice married. He was most like'y a Quaker. His will was dated May 26, 1709, and he died the same year and was buried in Toponemus graveyard.

His first wife, Elizabeth, died December 25th, 1697, aged 42. His sons William and Alexander partitioned the homestead at Huckleberry Hill. Alexander, who died August 7, 1730, aged 37 years, lies near his father. It would appear that William's second wife was also named Elizabeth. William Clarke's brother, Richard Clarke, however, lies in Old Scots Cemetery, where his tombstone recites that he was born in Scotland February 10, 1663, and died May 16, 1733.

William Naughty (Naughtie) was in Middletown as early as April 28th, 1692, when his "ear mark" was registered in the "town book," to identify his cattle, ranging or the Common and in the woods. His will, which was dated February 12th, 1702-3, and proved February 26th in the same year, names a son William, then under age, and appoints as executors Walter Kerr, Patrick Inlay and William Laing. It was witnessed by Andrew Burnett, John (I. C.) Campbell and Allan (A. C.) Caldwell, the last two making their mark.

John Campbell, above named, is named as a planter, in a deed for lands on Manalapan, conveyed by Campbell to another Scotchman named William Davidson (a carpenter) April 26th, 1695. This he also signed with his mark (I. C.). The witnesses to this deed were three Scotchmen—William Layn (Laing?), John (I. H.) Oliphant, Allan (A) Caldwell. This land was probably Campbell's first purchase, as in 1690 John Reid sold Thomas Edward a lot bounded west by this tract. His cattle mark was recorded in the Middletown town book in February, 1687. It is more than likely that this was the same John Campbell that sailed from Leith, September 5th, 1685, on the Henry and Francis.

Of Walter Kerr, no one at all familiar with the history of Old Tennent needs to be told, although we cannot but wonder that so little note has been taken of Peter Watson, in reality the pioneer Presbyterian of Monmouth. Kerr left Scotland with his wife Margaret, September 3, 1685, when in the 29th year of his age and died June 10th, 1748, in his 92d year. His tombstone still stands upon a little hill a little to the eastward of Tennent Church.

Of his labors in connection with the early history of Old Scots and of Tennent space will not permit us to repeat what has been often told. It seems quite probable that he was the same Walter Kerr that with David Jamison, John Young and John Gibb had been known in Scotland as the leaders of an extravagant religious society styled "The Sweet Singers." Their excesses have caused admirers of the present day to seek to establish a difference of identity, but there is no doubt whatever of Jamison, afterwards Chief Justice of New Jersey, being one, and to the writer there seems as little of Walter Kerr. Those were the days of excesses, and Joseph Morzan, when pastor, found that the sturdy old Scotchman had a strong will as well as a strong mind. Notwithstanding his Presbyterian training, Jamison himself became an Episcopalian, being of the Vestry of Trinity, New York, in 1699. There being no Presbyterian Church in New York for years after that, Jamison was one of those who listened to Makemie in William Jacksons (another Scotch exile) on Sunday, January 19, 1707, and defended him when indicted, but that he was a regular member of a Presbyterian congregation, as intimated by Webster (p. 302), may well be doubted, for to him the Church of England owed its establishment in New York. His daughter Elizabeth married May 19, 1717, Dr. Johnstone's son John and some of their children were born at Scotschester. Walter Kerr's descendants are also numerous and not a few of them are enrolled as ministers (some in denominations other than that of their ancestor, one of them in 1895, Rev. Frank M. Kerr, a Presbyterian clergyman of the seventh generation in this country, delivered an address on the occasion of the Boyd-Tennent pilgrimage, in June, 1895.

On Tuesday, December 25th, 1705, John Craig, Walter Kerr, William Konnals, Patrick Imly, and the Rev. John Boyd appeared before the Monmouth Court with the request that their meeting house on "Freehill," in the town (*i. e.*, township) of Freehold, should be registered and the young clergyman allowed to "qualify himself, as the law directs in that behalf."

John Boyd was then about twenty-five or twenty-six years old. He had not as yet been ordained. On May 28th, 1706, at a session of the Court held in Shrewsbury town, he was admitted to take the prescribed oath. The writer has little doubt that this date of 1705 marks the real forming of the Church organization as well as of the erection of the first distinctively Presbyterian Church building. Nor is it at all likely that the young licentiate had been long preaching in the county before the erection of the building and the qualification required of him by the act of Parliament.

It is almost a certainty that 1698 is the earliest date for the organization of the first Presbyterian Church, and that was in Philadelphia. And in that same city was the first Presbytery in America organized. The Presbytery of Philadelphia was organized in the early part of the year 1706, the exact date being lost from the fact that the first leaf of the records, upon which were the first and second pages of its minutes, has been lost. The page commences in the middle of the trial of Mr. John Boyd for licensure, and we are reluctantly forced to the conclusion, that his examination and ordination took place, not at Free Hill, but in the Presbyterian Meeting House in Philadelphia. The record reads as follows:

"[3] ——— Book."

*"De Regimine ecclesiae*, which being heard, was approved of and sustained. He gave in also his thesis to be considered of against the next *sederunt*.

*"Sederunt 2d, 1 Obris. 27.*

*"Post preces sederunt.* Mr. Francis McKemie, Moderator; Messrs. Jeremiah Andrews and John Hampton, Ministers.

"Mr. John Boyd performed the other parts of his trials, viz., preached a popular sermon on John 1: 12; defended his thesis; gave satisfaction as to his skill in the languages and answered to extemporary questions; all of which were approved of, and sustained.

"Appointed his ordination to be on the next Lord's day, the 29th inst., which was accordingly performed in the public meeting house of this place before a numerous assembly; and the next day he had the

certificate of his ordination."

The reasons which seem to us so conclusive against the Presbytery having met at Freehill and ordaining John Boyd there are these: First and not least of all, all the then members of Presbytery came from Maryland and Philadelphia. To the Scotch meeting house on Freehill was a long and tedious journey by land; secondly, the contemporary letters of the ministers and of the Presbytery state in *verba ipsissima*, that the Presbytery held its meetings annually "at the city of Philadelphia" (see Presbytery of Philadelphia to the Synod of Glasgow, September, 1710. Records of Pres. Church, p. 18. Presbytery's letter to Sir Edmund Harrison, *Ibid*, p. 14). Thirdly, the succeeding minutes fail to show that Presbytery ever met at any place other than Philadelphia until September, 1713, when they met at New Castle. Fourth, the fact that Presbytery was in session from and including December 27th (possibly December 26th) to and including Sunday, December 29th, with perhaps a "sederunt" on Monday, the 30th, when "he had the certificate of his ordination." Fifth, the expression in reference to his ordination "in the public meeting house of this place before a numerous assembly" seems to indicate conclusively the place of Presbytery's annual meeting, the identity of which is undisputed, and cannot well be reconciled with a meeting in any other place than the usual place. Sixth, besides which, although the minute gives us the fact of his successful examination, and of his ordination, it makes no mention whatever of his installation, which would naturally follow his ordination in "his own public meeting house." Seventh, because unless he were to have been settled or installed, there were no reasons for Presbytery to have taken the tiresome journey and spent nearly a week in the rural district surrounding Freehill. But that he was not settled or ordained, we will quote in the minutes of the Presbytery of Philadelphia, May 20th, 1708, (Rev. John Boyd being in attendance). "A letter presented by the people of Freehold about the settlement of Mr. Boyd is referred till the next meeting." (Records

of the Pres. Church, page 10).

"May 21. Post Merid. Sessione 5 in *Precibus peractis*, ordered that Mr. Wilson write an answer to the people of Freehold's letter." *Ibid*, page 10.

"May 25th. \* \* \* Mr. Davis and Mr. Wilson's letter to the people of Freehold read and sustained." *Ibid*, page 11.

"May 10, 1709. 1709 post *precres sederunt*. \* \* \* \* \* The Rev. Mr. John Boyd being dead, what relates to him ceases." *Ibid*, p. 12.

It would hardly seem possible, therefore, to escape the conclusion that the long-accepted theory of a meeting of Presbytery at the Old Scots Meeting House is a mistake.

Many of the Scotch settlers died between 1705 and 1710, as well as their young preacher. One of those whose will was dated November first, 1708, and probated May 31, 1709, was James Melvin (yeoman). He mentions his wife Alice, his son James, and daughters Mary and Margaret. Among other properties, he specifies five hundred acres on the De-La-War River in West Jersey. His library consisted of "A great Bible," "Baxter's Saint's Rest," "Bruce's book" and "Taylor's Book." Associated with them was also a William Lawton, or Layton; (the records use both forms). His transactions that appear of record indicate that he was at least of the Scotch party, and his daughter Mary married the Scotch County Clerk, Gawin Drummond. His will, dated August 17 or 18, 1702, was probated June 28th, 1708, and mentions a wife, whose name was Violet, and who was his executrix, and sons William, Thomas, Andrew, John and Samuel, and daughter Mary.

But one of the most important of the Scotchmen of the day, is one whose name has almost been lost from sight, William Laing (or Laying). He was a planter, and of no mean estate, for an inventory filed by his executors, John Brown, John Campbell and Charles, after his death on May 10th, 1710, showed £215: 12 sh. ½ d., and on final settlement a total of £247: 5: 2. This was of course a much larger amount, relatively, than it would be at the present time. Others whose estates were inven-

toried about the same time were William Clark (whose daughter Ann we omitted to state above, married John Costins). His estate inventoried £93:1:0. John Hanton's estate, appraised by Walter Kerr, Andrew Burnet and William Laing, amounted to the neat little sum of £202:19:10½. Patrick Kinnan's on May 18, 1710, was £153:13:4. William Laing was a member of the Provincial legislature, town collector and town clerk of Freehold and filled several positions of trust for his countrymen. His "ear mark" for his cattle was recorded in the old Middletown Town Book April 27, 1686. He was tax collector for Freehold in 1695, and town clerk in 1699. On September 3, 1694, the East Jersey proprietors granted him 250 acres at Toponemus, adjoining the Wickatunk lots. If married he seems to have had neither wife nor family at his death. He was a native of Aberdeen, and very well educated, being a graduate of Kings College, Aberdeen, Scotland, in which institution he held an official position for many years. In one of the contracts between himself and one of the East Jersey proprietors before his arrival he is styled "Aeconomous of Kings College, Aberdeen." In his will, dated May 24th, 1709, and probated 27th, 1710-11, he mentions his brothers, Alexander Laing, M. A., Master of the School in Cannon Gate, Edinburgh, Scotland, and George Laing, Master of the School at Leith. He also gave legacies to John Brown, John Campbell and Charles Gordon, whom he constituted his executors. The will had evidently been prepared beforehand from instructions, as it is not in his handwriting, and his signature, usually very elaborate and involved, shows debility. Besides, beneath the attestation clause, occurs this bequest: "I also give five pounds to be levied out of my estate toward building a church at Freehold." The witnesses were Timothy Lloyd, John Ronnell and James Patton. We can only conjecture the meaning of this bequest. Either the first structure was temporary or there had already arisen the desire to move to the present site of Tennent. The writer, however, would hazard the con-

jecture that it had reference to what is now known as the Brick Church (Dutch Reformed), still flourishing near Marlboro, New Jersey, which was just at that time being formed by a union of the Scotch and Dutch Presbyterians, the latter of whom were coming in large numbers to New Jersey.

The will of Samuel Redford, bearing date February 13th, 1709-1710, and probated June 7th, 1711, mentions wife Grace, and children Margaret, Mary and Thomas. It names as executors his wife, his brother Andrew Redford and Gideon Crawford. The witnesses were John Brown, Peter Gordon and William Redford. The latter may have been his father, who by deed of February 18, 1709, conveyed lands in Freehold to his "natural son," Samuel Redford.

Among the various Scotchmen of Freehold there was one woman, whose will indicates that she was either Scotch herself or allied in some way with the Scotch element. Her name was Mary Silverwood, and she appears to have been a widow for the second time. Her will was dated April 7th, 1698, and probated August 23, 1698, at Perth Amboy. She devised her land to her son, Samuel Hopmire of Middletown, and to her daughters not named her personal property, except her negro, "Sambo," who was to be manumitted after serving her son two years. She lived in Freehold, and the witnesses to her will were Patrick Imlay, James Melvin and Patrick Canaan.

William Redford was a gardener or husbandman when he came in 1682 from Puershaw, Fiveodaille, Scotland, with his wife Margaret and seven children. One of the inducements held out to him was an agreement made with Arent Sonmous, one of the East Jersey proprietors, that he was to have one hundred acres of land, rent free for ten years. Some of his children settled in Middlesex, while Redford himself lived some years in Perth Amboy.

John Brown, mentioned above, may have been the John Brown, "Show maker, imported upon the account of John Barclay" in 1684. Others "imported" at about the same time, *i. e.*, before the

larger immigration of 1685, were:

March 3, 1683-4, for account of Stephen and Thomas Warne, indentured for three years—William Elleson, farmer; for four years—John Kaign, Nora Rae (Rae); for five years—Patrick Kennan; for seven years—Anthony Ashmore, Walter Newman; for nine years—Abraham Smith; for the custom of the county—Jane Hankinson and her children, Thomas, Peter and Richard Hankinson.

In October, 1684, the following names occur in a list of servants imported into East Jersey: By George Willocks—Arthur Simpstone; by Charles Gordon—William Tennent (obviously not the Rev. William Tennent, who was born in Ireland in 1673 and came to America in 1718 to do the work which has made the name of Tennent a synonym for Presbyterianism), Thomas Holliday, James Walker; by John Forbes—James Smith, Andrew Craigie and Margaret Anderson.

On August 19, 1685, John Oliphant (Olivant) of Pencartland bound himself and wife, Janet Gilchrist, for four years, and his daughters till they were twenty-one, to John Hancock of Edinburgh for service for their passage.

In November, 1685, Dr. John Gordon imported as servants, William Davidson and William Pedden. Davidson was a carpenter and settled near his compatriots. His wife was Margaret Oliphant, one of the daughters of William Oliphant, who died before 1690. Her sister Janet married Samuel Layton, the brother-in-law of the Scotch County Clerk, Gawin Drummond. Her brother William also located in Monmouth.

An Andrew Mackemie also appears as imported in 1684 by David Mudie.

In all there must have been a Scotch population of several hundred before 1705 in the western part of the county. They were of all conditions as to education and worldly goods. Many were unable to write their names while others again were well educated. They all, however, had the logical mental training that is the concomitant of Calvinism. They were not all Presbyterians and of those who were, there were several whose Presbyterianism was of an intermittent variety. Such an

one was, in all probability, the Stephen Pangbourn, or Pangburn, the Justice of the Peace of Ocean County (Mannahawkin) who, although one of the corporators in the charter of "The Trustees of the Presbyterian Church of Monmouth County," there is good reason to believe was one of the first converts to Universalism in New Jersey (see Murray's Journal). Here and there one finds in the old records, glimpses of the trials of those pioneers, as where James Edward (who with his brother Thomas came with the other Scotchmen to Monmouth) had carefully recorded the receipt given him February 15th, 1700-1, by Thomas Cesford, who was about to return to Scotland for money that Cesford was to pay at Edinburgh, to Alison Neel of Stevenston, Parish of Haddington, the wife of said James Edward, who doubtless desired—like every good husband—that his wife should be on the same side of the Atlantic as himself.

There were all trades represented in that little community. There were brick makers and brick layers; there were "clerks," there were "farmers" and "gardeners," "husbandmen" and "yeomen." Allan Caldwell was a weaver. Davidson, Canaan and half a dozen more were carpenters. Dr. John Stewart, the Sheriff who was assaulted by the mob, was not only a "yeoman" but a "physician," a "surgeon," "chirurgion" and a "cooper." Of Patrick Canaan's sons, Joseph was a cooper and William a tinner. A cardmaker, a goldsmith, and other trades are to be found represented.

But the spirit of unrest, and prospects more inviting to the south and west, combined with the last Great Reaper to decimate the colony of Scotch. One by one their wills went to probate or their administrators inventoried their several estates. So when the young pastor was gathered to his fathers, there were many of his flock that had preceded him to the grave.

What is now the State of Delaware, but was then a county of Pennsylvania, received a number of Monmouth's Scotch. Maryland and portions of Central Pennsylvania received accessions, while the

places of those who left were filled by the Dutch immigration that was induced by the large land owners such as Col. Lewis Morris (afterward Governor of New Jersey), the Reids and the Bownes. French Huguenots from West Chester, New York, began to find their way to Monmouth. Between them and the Scotch and English Quakers there was no theological kindred. But an essential likeness obtained between them and the Presbyterians. Thus when Rev. John Boyd had died, there was an opening for a united church along Presbyterian lines.

But the Dutch settlers were rather more numerous in Middletown township (Freehold had been set off some years before). Lewis Morris sold the "Manor of Tintern" to the Van Brunts, and other Dutchmen from Long Island, about 1709. His fifteen hundred acre tract, now more generally known as the formerly noted "North American Phalanx," to seven others, including such names as Vanderveer, Polhemus, Lefferts. The VanMaters, Sutphins, Smocks, Romines and others, all seem to have come about this date. The Wikoffs, Hendricksens, and other Dutch who had preceded them, also largely dwelt in Middletown township. A union, therefore, of the Scotch and Dutch Presbyterians, under the pastorate of the Dutch Presbyterian Dominie, as Joseph Morgan was called by his contemporaries, would throw the balance of his united congregation considerably to the east of the Freehill Church. They were thrifty people, these Dutchmen, and it was a hazardous experiment to attempt the union between two peoples whose similarity of faith hardly made up for the diversity of language and of custom. But in the Rev. Joseph Morgan, a native of New England, the grandson of a Welshman, fairly well educated, although not, as has been stated, a graduate of Yale College, was, perhaps, the fitting bond for such an union. The fact that he received an honorary degree with the first class graduating at that institution, is the cause, probably, of the error. Dominie Morgan had been ordained in 1697 when 23 years of age, and served the Presbyterian churches of Bedford and East Chester in New York, and

by one account, at the same time preached for a Congregational Church in Connecticut. He learned the Dutch language that he might minister to that people, and although connected with the Presbytery during his whole service in connection with Scots Meeting and the Dutch Church, he so deputed himself as to be thoroughly loved by the Dutch, and at last disliked by the Scotch.

In 1703 the Ghertie Romain (widow of Stophiel) paid £450 for a farm for the use of the "Dutch Presbyterian Minister." In 1723 a church was desired further to the Middletown side of the congregation and Andrew Johnston sold to Daniel Hendrickson and Johannes Polhemus a lot for £3 "for the sole use, benefit and behoof of the people belonging to the Religious Society known as the Dutch Presbyterians." From the very first the dual relation had not been productive of harmony. Walter Kerr, himself, had somewhat to say of the Presbytery, that would receive Dominie Morgan, and about the time of the new building referred to, Presbytery was compelled to tell the malcontents among the Scotch congregation that they had no just "cause for separation."

In 1710, when Thomas Boell, the converted Quaker, was leaving in his will his interest in the Toponemus Quaker meeting house to the church thereafter to be established thereon, "which shall be of the Church of England persuasion," and William Laing, sometime "Aconomous" in King's College, Aberdeen, was leaving a legacy to a "meeting house to be built in Freehold," the Rev. Joseph Morgan was preaching and administering the communion in the Presbyterian Church at Middletown Village. The edifice, which by reason of the similarity of his name to that of the Baptist pastor of Middletown during the Revolution (Rev. Abel Morgan), has erroneously been believed to have at that time fallen into ruin.

But other elements were soon to join in moulding the future of Monmouth County, and as, here and there, little villages grew up, or as neighborhoods came to desire religious services, houses of worship were built, and without any ecclesiastical

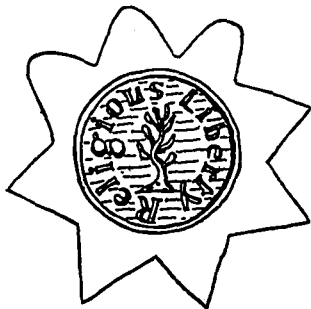
action, congregations sprang into being. So in 1734, the people of Shrewsbury were constituted a separate church by the Synod, and a few years later Allentown was erected into a separate congregation. About 1760 the old village of New Aberdeen also erected a house of worship, and while at first Middletown Village shared in the ministrations of the pastor of Middletown Point and Shrewsbury, the joint charge soon came to be known as the Church of Shrewsbury, Middletown Point and Shark River. The Dutch Church gradually occupied the territory about Middletown Village, and now only two more or less neglected graveyards remain to show where stood the Presbyterian Churches of Middletown Village and of Shark River.

It is noteworthy that one of the oldest (if not the very oldest) tombstones in the Old Presbyterian Graveyard at Matawan (near Freneau railroad station) is that of Dr. Peier LeConte, of Huguenot descent, whose second wife was Valeria, daughter of John Eaton, the founder of Eatontown, and a sister to the wife of the Rev. Elihu Spencer. Dr. LeConte, among whose descendants, by the way, are to be numbered the celebrated California professors of natural history, was an elder in the Collegiate Church of Middletown Point and Shrewsbury, and "preached" as well as "practiced," giving his patients, we imagine, good old school theology as well as allopathic doses. His wife survived him many years, and lies in the Presbyterian Graveyard in the Oranges, where her son-in-law, the Rev. Jedediah Chapman, was pastor. Her sister Joanna (Eaton), wife of Rev. Elihu Spencer, D. D., lies in the old First Church yard in Trenton by her husband, and in her descendants are to

be numbered the celebrated Miller family of Princeton.

In 1749 Presbyterianism was strong enough to claim and receive legal recognition, and a charter was granted the "Trustees of the Presbyterian Churches" in Monmouth County, and it is interesting to note the names of the trustees. John Little, Jr., the first named, was an elder in Shrewsbury. He was born in Ireland whence he came in 1718 with his father, "John Litt Le," the first elder in Shrewsbury Church, (who died in 1749-50). Christopher (probably Stophel) Longstreet was also of Shrewsbury, but removed to Allentown in 1750. Tobias Polhemus and Robert Imlay were of the Allentown Church. Stephen Pangborn was of the Mannahawkin Church; Jonathan Foreman, John Anderson, John Henderson and James Robinson were all of Freehold. And while it is true that James Robinson did convey land in Freehold to St. Peter's Episcopal Church, March 28th, 1738, eight chain long by two chain wide, he was still and always a Presbyterian, as a list of the baptisms of his children in the records of Old Tennent sufficiently attest.

In bringing these sketches to a close we cannot but regret that we have not the leisure to work out the vein of historic matter, we are conscious, we have scarcely uncovered. Those early settlers are well worth our closest study. Whether the causes of immigration were religious, political, or personal, they were sturdy characters, and possessed of that earnest purpose and Scottish faith that found a fitting memorial in the name they gave their church site, "Freehill," and in the words inscribed on that early corporate seal, "Religious Liberty."







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