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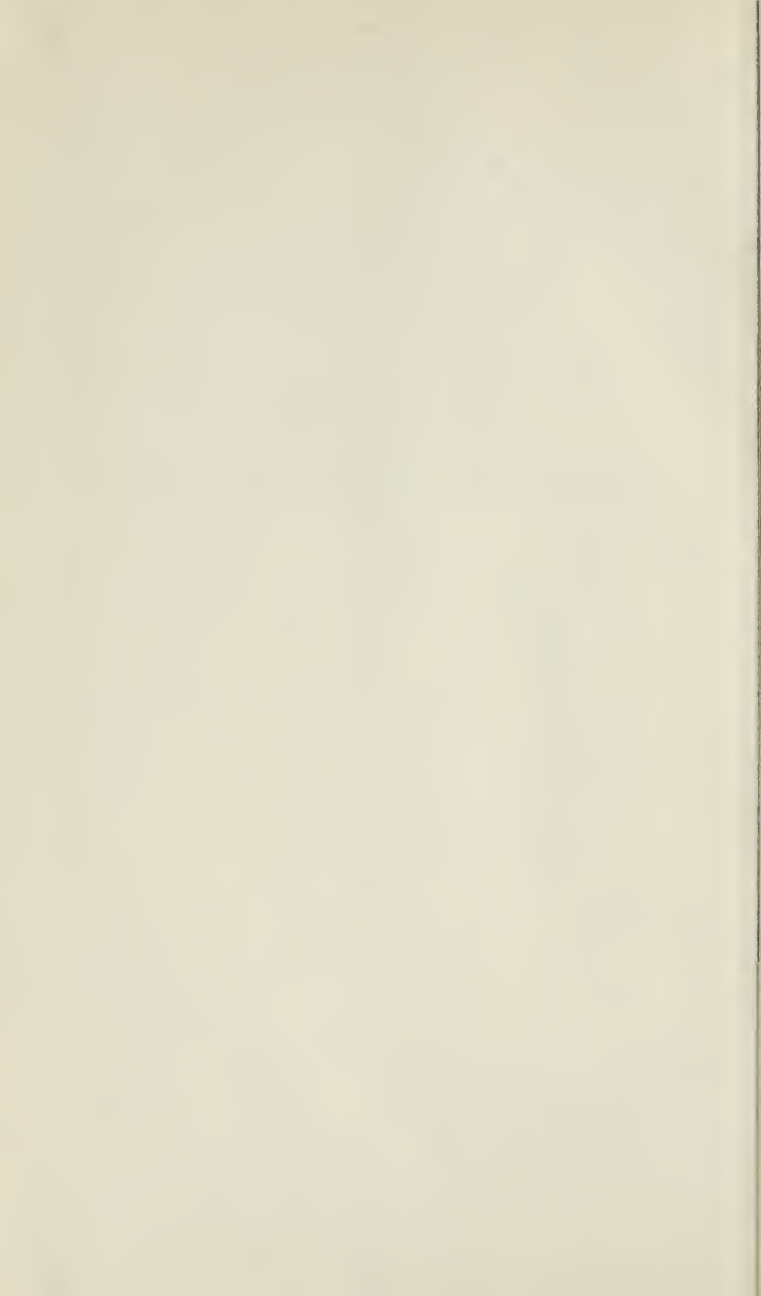
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Richard Stott
 William Mark
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PHOTO. OF THE PROVIDENCE, R. I., COMPACT.
(SLIGHTLY REDUCED.)

RICHARD SCOTT


AND HIS

WIFE CATHARINE MARBURY,


AND

SOME OF THEIR DESCENDANTS.

BY

STEPHEN F. PECKHAM.

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RICHARD SCOTT AND HIS WIFE CATHARINE MAR- BURY, AND SOME OF THEIR DESCENDANTS.

RICHARD² SCOTT was the son of Edward¹ and Sarah (Carter) Scott, and was born at Glemsford, Suffolk, England, in 1607. Edward Scott was of the Scotts of Scott's Hall in Kent,* who traced their lineage through John Baliol to the early Kings of Scotland. Richard Scott's wife was Catharine,† daughter of Rev. Francis Marbury and his wife Bridget Dryden, daughter of John Dryden, Esq., and his wife Elizabeth, daughter of Sir John Cope. Col. Joseph L. Chester says (*ante*, vol. xx., p. 367) "It will be seen therefore that Ann Marbury Hutchinson, by both parents, descended from gentle and heraldic families of England." Of course the same could be said of her sister Catharine, and of her husband.

Richard Scott and his wife probably came to New England with the Hutchinson party on the *Griffin* in 1634. Winthrop writes, "Nov. 24, 1634, one Scott and Eliot of Ipswich, was lost in their way homewards and wandered up and down six days and eat nothing. At length they were found by an Indian, being almost senseless for want of rest." But if this refers to Richard Scott, he might have come in Winthrop's party.

Richard Scott was admitted a member of the Boston Church, Aug. 28, 1634. He next appears of record at the trial of his sister-in-law Ann Hutchinson, March 22, 1638, when he said, "I desire to propound this one scruple, wch keeps me that I cannot so freely in my spirit give way to excommunication whither it was not better to give her a little time to consider of the things that is . . . vised against her, because she is not yet convinced of her Lye and so things is with her in Distraction, and she cannot recollect her thoughts."

He next appears in Providence. What was then included in the "Providence Plantations" is now embraced in the towns of Woonsocket west of the river, North Smithfield, Smithfield, Lincoln, North Providence, Johnston, Providence and Cranston. Before 1700, the settlements centered in

* In the REGISTER, vol. xxxi., p. 345, will be found a review of "Memorials of the family of Scott of Scott's Hall in the County of Kent," by James Renat Scott, London, 1876.

† In the REGISTER, vol. xx., page 355, in an article on the Hutchinson Family, there is much relating to Ann Marbury Hutchinson, and incidentally to her sister Catharine Marbury Scott. In vol. xxi., p. 283, is an account of the Marbury Family with the will of the Rev. Francis Marbury. In vol. xxii., p. 13, is the pedigree of Richard Scott, the article containing much that later researches have proved to be erroneous and reaching conclusions wholly erroneous. In vol. xxiii., p. 121, is an article on the antiquity of the name of Scott. In vol. li., p. 254, will be found the will of George Scott of London, England, a brother of Richard Scott, which furnishes absolute proof of the ancestry of Richard Scott.

what is now the city of Providence, with farms extending north up the valley of the Blackstone river, west of Pawtucket and Lonsdale. Cumberland was then a part of the Massachusetts town of Rehoboth.

There is no record evidence of the time when Richard Scott first appeared at Providence. Familiar as I have been from childhood with the Blackstone valley, and after a careful study of the subject for many years, I have reached the conclusion that a mistake has been made in identifying Providence with Moshasuck. I believe that the latter settlement, while within the original limits of Providence, as first laid out, was about a mile west of Lonsdale, and a short distance west of Scott's Pond, where Richard Scott, Thomas Arnold, Thomas Harris, Christopher Smith, and others who became Quakers, made a settlement, which was begun before Roger Williams planted at the spring, the water of which still flows into a trough on Canal Street in the city of Providence. At Moshasuck, Richard Scott owned a very large tract of land, some of which remained in his descendants for 200 years, which included what is now Saylesville and Lonsdale and the land between them and around Scott's Pond. It became the Quaker settlement, as distinguished from the Baptist settlement at the head of Narragansett Bay.

The first document to which Richard Scott affixed his signature was the so-called Providence Compact,* which is pasted on to the first page of the earliest book of Records of the city of Providence. It is stated that when these records were copied in 1800, there was opposite the page on which the famous compact is inscribed an entry bearing date August 20, 1637. This date has been assumed to be the date on which the compact was signed. Until I obtained a photograph of this instrument, I supposed it was drawn up by Roger Williams and signed by the then citizens of Providence, but it is in the handwriting of Richard Scott, who was the first to sign it. He also signed for William Reynolds and John Field, who made their marks. Then, using the same ink, Chad Browne, John Warner and George Ricard signed. Then, using another ink that has faded, Edward Cope, Thomas Angell, Thomas Harris, Francis Weekes, Benedict Arnold, Joshua Winsor, and William Wickenden signed. Here are thirteen names, but not the names of the thirteen proprietors of the town of Providence, nor one of them.

It appears to me as almost certain that William Arnold and others had located at Pautuxet, and Richard Scott and others had located at Moshasuck, before Roger Williams and others crossed over from Seckonk, in June, 1636, began building near where St. John's church now stands in Providence, and named the settlement Providence. It is equally certain that Roger Williams secured from the Indians a deed that covered, or was afterwards made to cover, the land on which William Arnold and Richard Scott had located, thus sowing the seed for the perpetual feuds that existed between Roger Williams and his "louing ffrinds and Neighbors." In 1637, Richard Scott went to Boston and married Catharine Marbury. Returning to his home in Providence in March, 1638, he drew up and signed the celebrated compact, expecting that Roger Williams and his fellow sufferers, fleeing from the persecution of the triumphant Boston party, would all sign it, and thus found a commonwealth absolutely divested of the theocratic principle. In this he was mistaken. William Arnold, and his party, were joined by Stukeley Westcott, Thomas Olney, Francis Weston, and Richard Waterman, who had been banished from Salem, and they forced or persuaded Roger Williams, October 6, 1638, to deed to them an

* A slightly reduced facsimile from a photograph accompanies this article.

undivided interest in the town of Providence. In this, Richard Scott and his friends who signed the compact had no share. Finally, those who signed the compact and those who were grantees under the deed from Roger Williams, with others who had arrived meantime, joined in an arrangement by which they became "Purchasers of Providence." Under this agreement, the neck between Providence harbor and the Blackstone river was divided into town lots and distributed to 54 purchasers, of which Richard Scott was one. His lot was next north of Roger Williams, and extended up over the hill north of Bowen Street.

The conclusion therefore is inevitable, that whatever credit belongs to the author of this celebrated instrument belongs to Richard Scott alone, and that Roger Williams not only had nothing to do with it, but refused to sign it. It reads as follows :

" We whose names are hereunder defirous to inhabitt in ye towne of prouidence do promise to subiect ourselves in actiue or passiuue obedience to all such orders or agreements as shall be made for publick good of o^r body in an orderly way by the maior consent of the present Inhabitants maisters of families Incorporated together into a towne fellowship and others whom they shall admitt into them

only in ciuill things."

January 16, 1638, Winthrop notes, "At Providence things grow still worse; for a sister of Mrs. Hutchinson, the wife of one Scott, being infected with Anabaptistry, and going last year to live in Providence, Mr. Williams was taken (or rather emboldened) by her to make open professson thereof, and accordingly was rebaptized by one Holyman, a poor man late of Salem." There is no other evidence that Catharine Scott had, or wished to have, any influence upon Roger Williams. They never agreed, and upon two occasions Roger Williams had her, with other wives of his neighbors, arrested, but he did not carry his suits to a conclusion before the Court.

On the 27th of 5th month 1640, Robert Coles, Chad Browne, William Harris, and John Warner, were chosen Arbitrators to draw up what is known as the "Combination," which is a sort of agreement for arbitration for the adjustment of differences between "louing ffrinds and Neighbours." Two of these arbitrators signed the compact, and two were grantees under the deed from Roger Williams, and the agreement adjusted differences between the Pawtuxet men, the Providence men, and the Moshasuck men. The Combination was signed by 12 who signed the compact, by Roger Williams and 8 grantees under the deed, and 18 others. Richard Scott was one of the signers of the Combination, which contains the following clause, "we agree As formerly hath ben the liberties of the Town: so still to hold forth Libertye of Conscience."

From 1640 to 1650, the Scotts appear to have been quiet and prosperous citizens. They sold their town lot and moved out into the country, upon their lands at Moshasuck. Richard² Scott shared in all the allotments of land, and acquired a large estate. Patience Island, in the Bay, was deeded to him "aboute ye year 1651," by Roger Williams.

The children of Richard² and Catharine were :

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| 1. JOHN, ³ | d. 1677; | m. Rebecca Browne. |
| 2. MARY, | | m. Christopher Holder. |
| 3. HANNAH, b. 1642; | d. July 24, 1681; | m. Walter Clarke. |
| 4. PATIENCE, b. 1648; | | m. Henry Beere. |
| 5. DELIVERANCE, | d. Feb. 10, 1676; | m. William Richardson. |
| 6. RICHARD (?). | | |

Some time in 1656, Christopher Holder, a Quaker, came over from England and visited Providence. It is a tradition that Richard² Scott, his wife and daughters, soon became converts to the new faith. There is nothing to indicate that John³ Scott was ever of that faith. Although the evidence concerning the identity of John Scott's wife is by no means certain, I think there is very good reason for believing her to have been the daughter of John and Sarah Browne of Old Swansea, who were baptists, members of John Myles's church. It is known that there was a second son, and there is reason for believing his name was Richard.

The daughter Mary³ and Christopher Holder formed an attachment, and when two years later he was arrested in Boston on the charge of being a Quaker, and sentenced to lose his ears, Catharine Scott and her daughter Patience, then 11 years old, went to Boston to comfort the young man in his trial. The story is thus told by George Bishop in his "New-England Judged, by the Spirit of the Lord": "And Katharine Scot, of the Town of Providence, in the Jurisdiction of Rhode-Island (a Mother of many Children, one that had lived with her Husband, of Unblameable Conversation, and a Grave, Sober, Ancient Woman, and of good Breeding, as to the Outward, as Men account) coming to see the Execution of the said Three, as aforesaid [Christopher Holder, John Copeland and John Rouse, all single young men, their ears cut off the 7th of 7th month 1658, by order of John Endicott, Gov.] whose Ears you cut off, and saying upon their doing it privately,—That it was evident they were going to act the Works of Darknefs, or else they would have brought them forth Publickly, and have declared their Offence, that others may hear and fear.—Ye committed her to Prifon, and gave her Ten Cruel Stripes with a three-fold-corded-knotted-Whip, with that Cruelty in the Execution, as to others, on the second Day of the eighth Month, 1658. Tho' ye confessed, when ye had her before you, that for ought ye knew, she had been of an Unblameable Conversation; and tho' some of you knew her Father, and called him Mr. Marbery, and that she had been well-bred (as among Men) and had so lived, and that she was the Mother of many Children; yet ye whipp'd her for all that, and moreover told her—That ye were likely to have a Law to Hang her, if She came thither again—To which she answered,—If God call us, Wo be to us, if we come not; and I question not, but he whom we love, will make us not to count our Lives dear unto our selves for the sake of his Name—To which your Governour, John Endicot, replied,—And we shall be as ready to take away your Lives, as ye shall be to lay them down—How wicked the Expreffion let the Reader judge."

The whip used is thus described by Bishop. "The whip used for these cruel Executions is not of whip cord, as in England, but of dried Guts, such as the Base of Viols, and with three knots at the end, which many times the Hangman lays on with both his hands, and must needs be of most violent Torture and exercise of the Body."

Afterwards the daughter Mary³ visited her lover in prison, but the Boston people sent her back to Providence without a whipping, a remarkable exercise of mercy for them, although they kept her in prison a month. In the spring of 1660, Mary³ Scott and her mother went back to England, and on Aug. 12 she was married there to Christopher Holder. In a letter dated Sept. 8 of that year, Roger Williams wrote to Governor John Winthrop of Conn., "Sir, my neighbor, Mrs. Scott, is come from England, and what the whip at Boston could not do, converse with friends in England, and their arguments have in a great measure drawn her from the Quakers

and wholly from their meetings." Catharine Scott's death is recorded in the Records of Friends at Newport, which is absolute proof that she died in full standing among them.

Feb. 26, 1676, Richard² Scott confirmed a deed, made many years before, of Patience Island to Christopher Holder and his wife Mary. A copy of this deed will be found in the REGISTER, vol. xxii, page 13.

Richard² Scott's daughter Patience³ married Henry Beere, who was master of a sloop running between Providence and Newport. His daughter Hannah³ married Walter Clarke, son of Jeremiah and Frances (Latham) Clarke, who was one of the Quaker Governors of the Colony.

In 1666, Richard Scott was chosen from Providence a deputy to the Legislature.

In 1672, George Fox visited New England and preached in Newport, R. I., with great acceptance, which greatly disturbed Roger Williams. In 1676, Roger Williams published in Boston, a book entitled "George Fox digg'd out of his Burrowes," which for scurrilous abuse has few equals, and which, when considered as the production of an apostle of Liberty of Conscience, is one of the most extraordinary books ever printed. In 1678, George Fox published in London, "A New-England Fire-Brand Quenched, Being Something in Answer unto a Lying, Slanderous Book, Entitled George Fox Digg'd out of his Burrows, &c. Printed at Boston, in the Year 1676, of one Roger Williams of Providence in New-England." It seems that George Fox addressed letters to William Coddington and Richard Scott, two of the most eminent Quakers in Rhode Island, and whom he had probably met at Newport, and asked them what manner of man Roger Williams was. They both replied at length, George Fox inserting the replies in his book as an appendix, from which I copy as follows:

"Friends,

Concerning the Converfation and Carriage of this Man Roger Williams, I have been his Neighbour thefe 38. years: I have only been Abfent in the time of the Wars with the Indians, till this present—I walked with him in the Baptifts Way about 3 or 4 Months, but in that fhort time of his Standing I difcerned, that he muft have the Ordering of all their Affairs, or elfe there would be no Quiet Agreement amongft them. In which time he brake off from his Society, and declared at large the Ground and Reasons of it: That their Baptifm could not be right, becaufe It was not Adminiftred by an Apoftle. After that he fet up a Way of Seeking (with two or three of them, that had deferted with him) by way of Preaching and Praying; and there he continued a Year or two, till Two of the Three left him.

That which took moft with him, and was his Life, was, To get Honor amongft Men, epecially amongft the Great Ones. For after his Society and he in a Church-Way were parted, he then went to New-England,* and there he got a Charter: and coming from Bofton to Providence, at Seacok the Neighbours of Providence met him with fourteen Cannoes, and carryed him to Providence. And the Man being hemmed in in the middle of the Cannoes, was fo Elevated and Tranfported out of himfelf, that I was condemned in my felf, that amongft the Reft I had been an Infrument to fet him up in his Pride and Folly. And he that before could reprove my Wife, for asking her Two Sons, Why they did not pull of their Hats to him? And told her, She might as well bid them pull off their Shoos, as their Hats (Though afterward fhe took him in the fame Act, and turned

*He went to Old England. Is not the *New* a mistake?

his Reproof upon his own Head) And he, that could not put off his Cap at Prayer in his Worship, Can now put it off to every Man or Boy, that puls of his Hat to him. Though he professed Liberty of Conscience, and was so zealous for it at the first Coming home of the Charter, that nothing in Government must be Acted, till that was granted; yet he could be Forwardest in their Government to prosecute against those, that could not Join with him in it. as witness his Presenting of it to the Court at Newport.

And when this would not take Effect, afterwards when the Commissioners were Two of them at Providence, being in the House of Thomas Olney, Senior of the same Town, Roger Williams propounded this Question to them:

We have a People here amongst us, which will not Act in our Government with us; what Course shall we take with them?

Then George Cartwright, one of the Commissioners asked him, What manner of Persons they were? Do they Live quietly and peaceably amongst you? This they could not deny; Then he made them this Answer:

If they can Govern themselves, they have no need of your Government. —At which they were silent.

This was told by a Woman of the same House (where the Speech was spoken) to another Woman, whom the Complaint with the rest was made against, who related it to me; but they are both Dead, and cannot bear Witness with me, to what was spoken there. * * * * *

One particular more I shall mention, which I find written in his Book (pag. 7.) concerning an Answer to John Throckmorton in this manner: To which (saith he) I will not Answer, as George Fox Answered Henry Wright's Paper with a scornful and shameful Silence,—I am a Witness for George Fox, that I Received his Answer to it, and delivered it into Henry Wright's own hands; [Yet R. W. has published this Lie So that to his former Lie] he hath added another scornful and shameful Lie; And then concludes, That they were his Witnesses, that he had long said with David (and he humbly hoped) he should make it good that he hates and abhors Lying.

Providence in
New-England

RICHARD SCOT."

Richard Scott seems, from the meagre records that have come down to us, to have been a quiet man, attending to his own affairs, and having little part in the squabbles that disturbed the "loving friends and neighbours," which so often claimed the attention of Roger Williams.

There is no record known of Richard Scott's death, but from collateral evidence he is supposed to have died quite suddenly in the latter part of 1680 or early in 1681, leaving his affairs in considerable confusion. Catharine Scott died at Newport, R. I., May 2, 1687.

In Bodge's "Soldiers in King Philip's War," the name of Richard Scott appears in such manner as to make quite certain the presence of two persons bearing that name. In those accounts, Richard Scott, cornet, and Richard Scott, private, were both paid for services, Aug. 24, 1676. The services extended from December, 1675, to Aug., 1676. From these accounts it also appears that John^s Scott served from June, 1675, to Aug., 1676. Richard^s Scott, the younger, who is mentioned, but not named, in his father's letter to George Fox, no doubt perished, unmarried, in that terrible struggle.

John^s Scott, who survived King Philip's War, had married, about 1661, Rebecca Browne. He took the oath of allegiance May 30, 1667, and was

a jurymen April 27, 1668. He paid taxes of £1-0-0 in 1671. He was acquiring property and rapidly becoming a prosperous citizen when he was shot by an Indian, on his own doorstep, and mortally wounded, dying in a few days, about June 1, 1677. As both Richard and John Scott's names are not in "A List of the inhabitants who Tarried in Providence during Philip's War—1675," it appears probable that the entire Moshasuck quaker settlement went to Newport during that struggle, and that John Scott and his family returned too soon for safety.

The children of John³ and Rebecca, all born in Providence, probably at Moshasuck, were:

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| 1. SARAH, ⁴ | b. Sept. 29, 1662. | 17519 |
| 2. JOHN, | b. March 14, 1664; d. 1725; m. Elizabeth Wanton. | |
| 3. MARY, | b. Feb. 1, 1666; d. 1734. | |
| 4. CATHARINE, | b. May 20, 1668. | |
| 5. REBECCA, | b. Dec. 20, 1668; d. young. | |
| 6. SILVANUS, | b. Nov. 20, 1772; d. Jan. 13, 1712; m. Joanna Jenckes. | |

The son John⁴ lived in Newport, with his grandmother and aunts, became a merchant and carpenter, and married Elizabeth, daughter of Edward and Elizabeth Wanton. This Wanton family furnished five colonial governors, and are known as the "Fighting Quakers."

The widow Rebecca remained in Providence, and took up the task of straightening out her late husband's affairs, a task to which was soon added the tangled affairs of her father-in-law, Richard Scott; and there she married, April 15, 1678, John Whipple, Jr., who was one of the prominent men in the Providence colony, and had held nearly every office in the gift of the town, from constable to town clerk and moderator of the Town Meeting. He became blind, and several years thereafter, Dec. 15, 1700, he died.

Jan. 7, 1701, the widow Rebecca Whipple presented a will to the Town Council for probate, and was appointed administrator of her husband's estate, but delayed the settlement for nearly a year, until she and John Whipple's daughters and their husbands, on the one part, forced a deed of partition with young John Whipple, on the other part.

The youngest child of John³ and Rebecca Scott, who was about six years old when his father died, lived with his mother in John Whipple's house. He became Major Silvanus⁴ Scott, and early in life entered into the politics of the town, becoming nearly as prominent in his generation as his step-father had been before him. He married, about 1692, Joanna, daughter of Joseph and Esther (Ballard) Jenckes. His wife was a sister of the Governor Jenckes so noted in R. I. annals in the first half of the 18th century. I have not learned that either Silvanus⁴ or Joanna⁴ Scott were Quakers; but many of their descendants were, and still are, of that faith. Their great-grandson Job Scott was, in the latter half of the 18th century, one of the most noted Friends' ministers then living.

The children of Silvanus⁴ and Joanna were:

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| 1. JOHN, ⁵ | b. Sept. 30, 1694; d. July —, 1782; m. Mary Wilkinson. |
| 2. CATHARINE, | b. March 31, 1696; m. Nov. 1718, Nathaniel Jenckes. |
| 3. JOSEPH, | b. August 15, 1697; m. Elizabeth Jenckes. |
| 4. REBECCA, | b. February 11, 1699; m. 1718, John Wilkinson. |
| 5. ESTHER, | b. December 5, 1700; m. Dec. 14, 1721, Thomas Sayles. |
| 6. SILVANUS, | b. June 20, 1702; d. young. |

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|----------------|----------------------------|---|
| 7. JOANNA, | b. December 11, 1703; | m. May 10, 1724, David Jenckes. |
| 8. CHARLES, | b. August 23, 1705; | m. Dec. 16, 1713, Freeclove Olney. |
| 9. SARAH, | b. June 15, 1707; d. 1753; | m. Oct. 9, 1726, Stephen Hopkins. |
| 10. JEREMIAH, | b. March 11, 1709; | m. Rebecca Jenckes. |
| 11. NATHANIEL, | b. April 19, 1711; | m. Mercy, daughter of Edward, ³ (Edward, ² Christopher ¹) and Mary Mowry Smith. |

The only records of the Scott family that appear on the Providence Records are the birth dates of the children of John³ and Rebecca. It is probable that all of the homes and the records at Moshasuck were burned during King Philip's War. The records at Providence barely escaped. The Friends' records at Newport and East Greenwich begin in 1676; those at Union Village, Woonsocket, in 1719.

