

**ANDREW PATTERSON, OF
STRATFORD, CONN., AND THE
FIRST FOUR GENERATIONS
OF HIS DESCENDANTS**

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Andrew Patterson, of Stratford, Conn., and the First Four Generations of His descendants by
Various

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VARIOUS

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Rare.

ANDREW PATTERSON,

... OF ...

STRATFORD, CONN.,

... AND ...

THE FIRST FOUR GENERATIONS

... OF HIS ...

DESCENDANTS.

"Men are yet unborn that will bless us ; a whole people, happy in a pure religion and a Free Government, will adore the memory of the most humble son of the Covenant."—JOHN GOVAN'S DIARY (1679).

1892.

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1892

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The loss of Family Bibles and Records, the death of all the
 members of the preceding generation known to the writer and
 the dispersion of the different branches of the family in seeking
 new homes prior to this century, combine to leave only as a tra-
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 The within narrative has been prepared for the benefit of
 the generation that follows us, and in the hope that it may lead
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April, 1892.

THE impression left upon the mind of the student of the history of the period of Andrew Patterson's life in Scotland, would appear to be, that he and very many with him, known sometimes as "Whigs," and generally as "Covenanters," were actuated in their conduct as much by their patriotism as Scotchmen, a race never conquered, as by their aversion to Episcopacy in their religious views, and while resisting the efforts to force upon them religious forms and practices objectionable to them, they also realized that their national independence was at issue, and fought accordingly. There are reasons for believing that all of his name, in his vicinity, were known as "Covenanters" and Nationalists. Their monuments still exist in that vicinity, the best known one being in the churchyard in the old town of Strathaven, near Hamilton, reading:

"Here Lyes The Corpses Of William Paterson And John Barrie Who Was Shot To Death For Their Adhering To The Word Of God And Our Couenants Anno 1685.

"Here lye two martyrs generally, who fell by Captains Ingles and by bloody Bell. Posterity shall know theyre shot to death as sacrifices un to popish wrath."

On its pedestal:

"Renewed by the Reformers of Avondale at the passing of the Reform Bill Anno Domini 1832."

The above named William Paterson was the son of Robert, who was killed in the fight at Airdsmoss, July 22, 1680.

"He, with thirteen others, had been gathered together for religious exercises at a place called Charon-hough, upon the Lord's day. Ten of them escaped, but Paterson and the other three were taken. The three took the Abjuration Oath, which Paterson refused, and the soldiers carried him away to Strathaven Castle, where, in the afternoon of the same Sabbath, without trial, he was shot by a Captain Bell."

The date of this occurrence would appear to have been in April, 1685.

Should find traditions, as to quantity of material, quite clearly indicated there in the original

ANDREW PATTERSON, born 1659, a native and resident of Hamilton, a Borough of Lanarkshire, Scotland, came to America in December, 1685, and died at Stratford, Connecticut, in 1746.

The story of his expatriation is derived from historical sources, which give no clue to his previous life or surroundings, but it is certain that he was conspicuous as a "Covenanter" and probable that he was in the fight at Bothwell Bridge in 1679. The record is distinct, in that, he suffered with those Scotch Presbyterians who refused to acknowledge the Supremacy of the King in matters of religion, to abjure their religious faith, or to waver in their loyalty to "Christ's Crown and The Covenant,"* and was among those who, escaping the gallows or mutilation,† were banished to the American plantations in the brief reign of King James the Second, and shortly after his accession. It is very probable that he was among those who underwent the horrors of Dunnotter Castle, though the available records first refer to him by name, as a prisoner confined in the Tolbooth at Leith, August 17, 1685.

Intimately connected with the story of his expatriation and final settlement in New England, is Mr. George Scot, Laird of Pitlochrie, who, frequently heavily fined and imprisoned for his attendance at the religious services of his faith, from his last confinement in the Bass petitioned for his release, offering in that event, to expatriate himself. This petition was acted upon April 1, 1684, and Scot was once more at liberty.

*Inscribed on the old Scottish banners.

†"Those thus marked were among a large number who, on July 31st, were sentenced to have their left ears cut off by the common executioner on the ensuing 4th of August."

"This liberty was employed by him in preparing the Model of the Government of East New Jersey, in America, to which we are indebted for a large portion of the information which has come down to us, respecting the condition of East Jersey at that time, the character of the settlers, and the circumstances which attended their emigration from Scotland. His position in society, his connection with many of the first families of the kingdom, and the persecutions to which he had been subjected, all tended to secure for his work much more consideration from his countrymen than would have been the case had the author been less distinguished, and when adding example to precept, he announced his intention of embarking with his family for the newly discovered asylum for the oppressed, it is not surprising that many should have associated themselves with him in the undertaking."

The approbation of those in authority was obtained and his arrangements were made, based upon the following permission:

By the Right Honorable Earl of Perth, Lord High Chancellor of Scotland, etc.:

These are permitting and allowing Mr. George Scot, of Pitlochrie, with his lady, children and family, and such other persons as he shall engage, to pass from this Kingdom, either by sea or land, to any of his Majesties Foreign plantations, providing such persons to be transported by him be not declared Traitors, Rebels, Fugitives, and that without any let, impediment or molestation from any person whatever, they always behaving themselves peaceably and according to law. Given at Edinburgh, the first of January, 1685. For all magistrates, officers and souldiers within the Kingdom of Scotland, whom these do or may concern.

PERTH, CANCELL.

Patterson was not included in this permission to Scot, and this much space is given to Scot's history, because of the insight it gives of the time and its men, and because of his direct connection with and bearing upon the future of Patterson.

Scot evidently desired to found a colony larger in numbers

than were purely emigrants, and February 11, 1685, the Council authorized Scot, by warrant, to transport to the plantations one hundred of the prisoners confined at Glasgow, Edinburgh and Stirling, "if they were willing to go." Of these it would appear that he engaged fifty. August 7th he asked the Council to transfer to him a large number of prisoners who had been banished to Jamaica, but only twelve were granted him. August 17th, 21st and 25th, one hundred and five persons who had refused the oath of allegiance to the king, or had been previously banished and were then in the Tolbooth of Leith, were ordered to be delivered to Scot, to be transported to East Jersey, on his giving security to land them there, as, by a certificate from the governor or deputy governor, might be made to appear, prior to September, 1686, the penalty to be five hundred merks in case of failure in any instance. Patterson was included in those banished by the decree of the Privy Council of August 17, 1685, the text of which is as follows:

Forasmuch as the persons underwritten, viz: * * *
 Andrew Paterson * * * at present prisoners in the Tolbooth at Leith, being convened before the Lords of His Majesty's Privy Council, at the instance of His Majesty's advocate, for several crimes and irregularities—refusing the Oath of Allegiance, or to own the King's authority, or to take the Oath of Abjuration, in manner at length libelled, and all the said persons being men, have judicially, in the presence of the Council, refused to take or sign the Oath of Allegiance, and the women above said having altogether refused to own His Majesty's authority, or to take the Oath of Abjuration, the Lords of His Majesty's Privy Council have banished, and do hereby banish, the hail forenamed persons, men and women, conform to the Act of Parliament,* to His Majesty's

*"It was enacted, on the 8th of May, 1685, that the punishment of death and confiscation of land and goods should be awarded against those who should preach in a conventicle under a roof, or should attend a conventicle in the open air, either as preacher or auditor."—KNIGHT'S HIST.