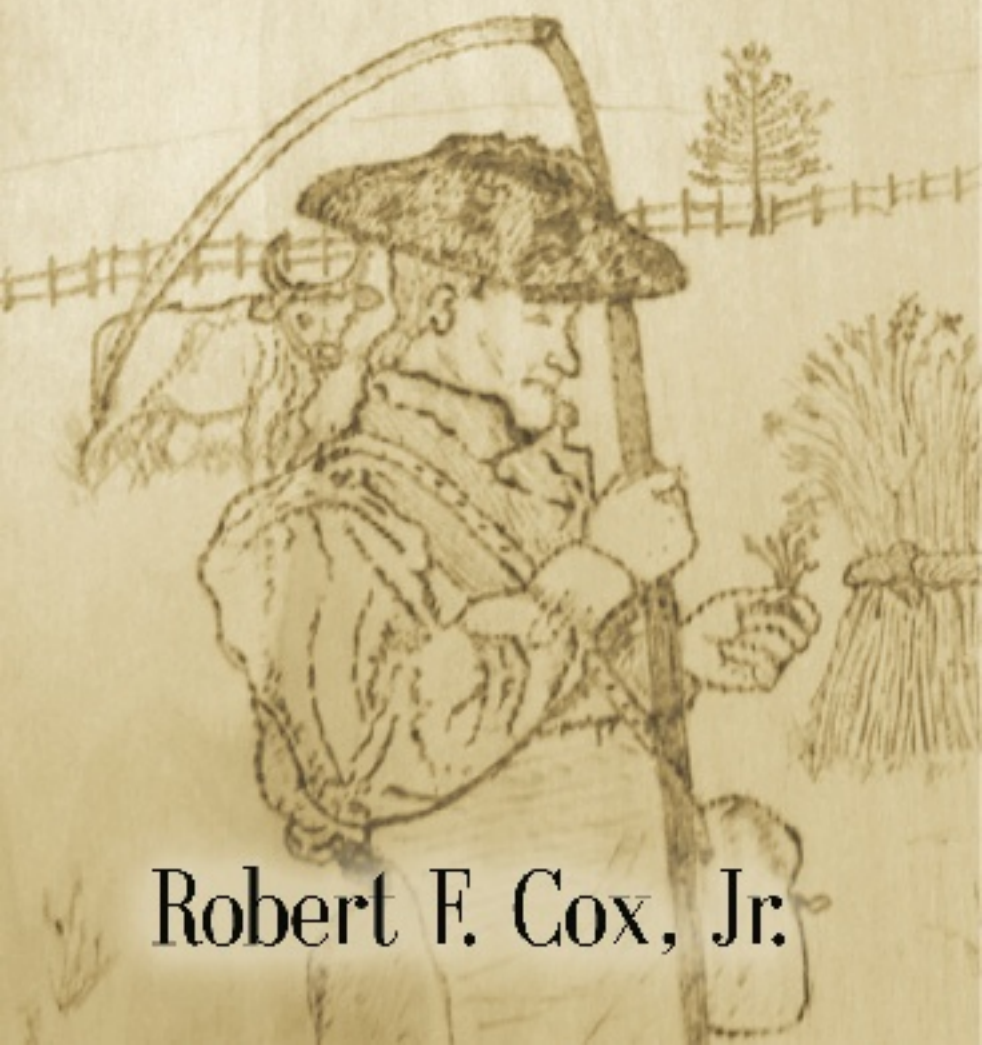
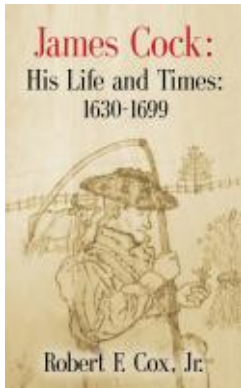


**James Cock:**  
His Life and Times:  
1630-1699



Robert F. Cox, Jr.



In the 17th century, Long Island experienced violent Wars against native tribes forced from their homelands. James Cock immigrated in the near-aftermath of those Wars. Over the next 50 years, he helped lead the establishment of three Long Island communities. He witnessed persecution of fellow Quakers sanctioned by egregious laws. He helped champion the growing clamor over taxation without representation, freedom of religion, and assembly and speech. All of this, decades before the Revolution...

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**JAMES COCK**  
**HIS LIFE AND TIMES**  
1630 – 1699

**Robert F. Cox, Jr.**

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Cover: wood burning by author, based on drawing by Howard Pyle (in public domain), of John Bertram (1699-1777). Bertram was sometimes called “the father of American botany” and “the greatest natural botanist in the world.” John Bertram was a Quaker.

## INTRODUCTION

While I have read, and re-read several times, the book my grandfather, Orrin G. Cocks, wrote and had privately published, “A Family Scrapbook of the Cock, Ives, O’Loughlin, Wilder, Families in America”, 1947, (1)(hereafter the “1947 FAMILY SCRAPBOOK”) and I have tried to construct elaborate diagrams of family trees, and taken notes from his sometimes disjointed writing, this particular research project on James Cock began in earnest on December 12, 2014, which was the day the book came that I asked my daughter, Kasey, who with her husband Kevin Coolidge run a bookstore in Wellsboro, called From My Shelf Books & Gifts, to see if she could find me a book titled “History and Genealogy of the Cock, Cocks, Cox Family, Descended from James and Sarah Cock, of Killingworth Upon Matinecock, in the Township of Oysterbay, Long Island”, 1914, by George William Cocks and John Cox, Jr. (2)(hereafter the “1914 HISTORY”), which will be referenced throughout this paper. Lo and behold a company called Kessinger Publishing makes a business of scanning old books, mostly privately printed, and binds them in nice new paperback editions. So, for \$28.00 I was off!

Starting with only these two sources, which, for James Cock, amount to a page and a half in my grandfather’s book, the 1947 FAMILY SCRAP BOOK,

and about thirteen pages in the 1914 HISTORY, I have spring-boarded with research through the Internet. It is absolutely amazing to me how much information is available there, even pertaining to an essentially unknown (except to our family, of course!) individual and his life and times. At the beginning of my research, I thought I would need to purchase a subscription to ancestry.com, but there was so much free information on the Internet, to supplement the genealogies in those two books, that I decided to forego the subscription. The life of James Cock spanned about 69 years, from about 1630 to 1699. His documented heritage goes back in Old England at least to 1401. Imagine.

I have tried to pick apart clues, and thought about questions unanswered, as I have proceeded. These inquiries have led me lots of places. I have found some answers, or at least have made informed conjecture, to many questions; however, many are left to the future, maybe my research, maybe others'. There is so much more that could be done and written about. Sometime it would be fun to go to the County of Norfolk in England, and to the three towns in Long Island, to see where he lived and to try to find out more.

I have quoted liberally throughout this paper, perhaps too much so, but usually because they are

the words of the actual participants being discussed, and I found them interesting, or are the strict language of the statutes meant to control a citizenry, or simply because the author expresses him or herself more eloquently than I thought I could. Hopefully, it all is an enhancement, not a drawback, to this project.

The research starts on the east coast of England, in the County of Norfolk, at about the time of Oliver Cromwell and the Civil War that led to the beheading of King Charles I, then to a story about James' voyage to America, then on to Long Island, first at the Town of Southold. I was curious about the acquisitions of lands there from the Indians, so I explored some about the Corchaug, and the earliest settlers of that part of the northern tip of Long Island. I have included some information about the Indian tribes in each of the areas of James' settlement. Then, second, on to Setauket. While beginning to delve further into the research, it was becoming apparent that Quakers were subject to persecution not only in England but in America as well. From Old England to New Haven, Connecticut, and then to Long Island, New York (as well as elsewhere), I wanted to find out what I could about that problem, and how it may have affected James. Persecution of the Quakers was a much larger issue than I had imagined. The final stop is in Oyster Bay, Long Island, where James died in 1699. If dates I

found are accurate, he came to Long Island when he was about eighteen and lived there in three different locations, none of them that far apart, for the next fifty-one years. He was obviously willing to try new things and new places, moving on to new locations as a member of the very first settlers in each, or at least among the earliest. He and his wife, Sarah, who died in 1715, had nine children, all but one of whom lived until adulthood, and had many offspring of their own.

It is difficult to tell whether any or all of James' moves, even from the tumult of England, were under pressure, but it is pretty obvious that practicing the Quaker faith while in America was important to him.

Read on. Read slowly and savor the history. You will learn about royal grudges; a swordfish encounter; shipwrecks and near shipwrecks; Indian intrigues; Buckram; Piping Rock Farm; an Indenture conditioned that settlers "bring in no Quakers"; deeds paid for with "trucking cloth" or with wampum; smuggling and Captain Kidd in Oyster Bay; the Seven Purchase Deeds to resolve Indian claims of defective title by inadequate consideration; the rescue of an Indian princess and the gratitude of her father, a powerful Chief; a memorable visit to Oyster Bay from George Fox (founder of the Quaker movement); banishment and fines for a Quaker "trading" a Puritan minister; substantial fines for



“entertaining Friends”; horrific treatment by human beings of each other; early efforts to establish freedom of assembly, freedom of speech, freedom of religion, abolition of taxation without representation--principles we take so much for granted, now; unscrupulous land swindlers; and other events, places, people and things. I have found it all fascinating and hope you do too. As you read, stop and ponder---imagine.



## CHAPTER ONE

### BACKGROUND AND VOYAGE TO AMERICA

James Cock is the first in our line of the Cocks family to come to America. He became a Quaker.

Count them. Eight generations down to my mother, and I am the ninth. My wife, Anne, and I have three children and, to date, four grandchildren, so that makes it eleven generations. Those generations of that line of my family are: (1) James; (2) James, his son; (3) Josiah; (4) Isaac; (5) Ambrose; (6) Charles; (7) Orrin, my grandfather; (8) Laura Wilder Cocks Cox, my mother; (9) Robert Fagley Cox, Jr., me; (10) Kathryn Stuart Cox Coolidge (“Kasey”), Jonathan Wilder Cox (“Jon”) and Elizabeth Anne BaileyCox (“Libby”), our children; and (11) Jonathan Wilder Cox, Jr., Colby Cooper Cox, children of Jonathan and his wife, Karen Kelty Cooper Cox; and Lyon Edward BaileyCox and Oliver Kendall BaileyCox, twin sons of Elizabeth and her husband, Edward. Ultimately, in 1922, my grandfather became Minister of the First Presbyterian Church in Wellsboro, and retired at age 65 in 1942, to live out the remainder of his life in Wellsboro. From the first Cocks ancestor in America, to my grandfather, Orrin, the Quaker tradition spanned all those family generations, from somewhere in the 1650s to probably about the mid-

1880's, when my grandfather's mother and her children began to stray from the Quaker faith, a period of nearly 230 years, James and his descendants were Quakers. Imagine!

There is no mention I could find regarding when James became a Quaker, or Friend. The 1914 HISTORY proclaims him the "ancestor of the Quaker family of Long Island." (1)

### **...George Fox and the Quakers...**

George Fox (1624-1691), founder of Society of Friends, also called Quakers or Friends, was born in England in 1624 and raised a Puritan. Though he came from prosperity and inherited a substantial legacy, Fox early on espoused the life of "simplicity" and abandonment of luxury. He was a young adult when the Cromwell Civil War against the King and the Church of England had begun.

He travelled around England hoping to find his own religious core, including a common cause with "English Dissidents" who had separated from the Church of England and triumphed under Oliver Cromwell. Fox came to believe that God "dwelleth in the hearts of his obedient people", that a church "building" was not absolutely necessary to experience and practice religious worship, saying that

a “Steeple-House” was not needed to have the presence of God, and that people should follow an inner guide, the “Inner Light”. These phrases became iconic to the Quakers and often their use caused the “Children of Light”, as they first called themselves, then “Friends of the Truth”, or Quakers, or just simply “Friends”, to be banished, branded, fined and further punished not only in England but later even in Long Island.

Since Fox did not begin publicly speaking until 1647, at age 23, obviously James Cock could not have been a professed Quaker at least until he came to Southold, Long Island, unless he came after 1647. Fox’s “plain and powerful” preaching, “fervent prayer”, “graceful countenance”, beliefs and public speaking fell on fertile ground quite quickly: by 1651 he had gathered a group of followers who preached and spread his word around the English countryside. (2)

In the early 1670s, Fox travelled to the North American Colonies and stopped on his tour in Council Rock (a Matinecock meeting ground and the location of a sacred council fire), located on a lake in Oyster Bay, on June 7, 1672, where he preached and had meetings with large groups of Quakers, including notable residents Captain John Underhill, Henry Townsend, the Wrights and the Feekes, all of whom

were neighbors and long acquaintances of James Cock. Presumably our progenitor, James, was at those meetings as well. In George Fox's published Journal: "Then we crossed the Sound, all very wet, and much difficulty we had to get to land, the wind being strong against us. But blessed be the Lord God of heaven and earth, and of the seas and waters, all was well. We got safe to Oyster-bay, in Long Island, the seventh of the sixth month, very early in the morning, which, they say, is about two hundred miles from Rhode-Island. At Oyster-bay we had a very large meeting....From Oyster-bay we passed about thirty miles to Flushing, where we had a large meeting, many hundreds of people being there, some of whom came about thirty miles to it. A glorious and heavenly meeting it was (praised be to the Lord God!) and the people were much satisfied."

His wet adventure did not much hamper him, since he had a very successful stay in the Oyster Bay area, and eventually returned to England, in 1673, confident, "much satisfied" if you will, of the strong establishment of his movement in America, where he lived until his death in 1691. To his credit and to be fair, Fox did do a lot of difficult traveling in North America, well over one thousand miles in the early 1670s wilderness, throughout the fairly nascent colonies of Maryland, Virginia, Rhode Island, New Jersey, Carolina, Massachusetts and New York, where

he “swam rivers, travelled by canoe and horse, traversed bogs, sleeping in Indian wigwams, and sleeping by a campfire in the cold and freezing cold for weeks, traveling twenty to thirty miles per day; dodging wolves, bears, poisonous snakes, cougars, panthers and even man-eating Indians.” (3)

Fox described his visit to Oyster Bay in his Journal: “At length we came to Middletown, an English plantation in East Jersey, where there were some Friends, but we could not stay to have a meeting there at that time, being earnestly pressed in our spirits to get to the half-year’s meeting of Friends at Oyster-Bay in Long Island, which was very near at hand. We went with a Friend, Richard Hartshorn, brother to Hugh Hartshorn the upholsterer, in London, who received us gladly at his house, where we refreshed ourselves, and then carried us and our horses in his own boat over great water, which occupied mostpart of the day getting over, and set us upon Long Island. We got that evening to Friends at Gravesand, with whom we tarried that night, and the next day got to Flushing, and the day following reached Oyster-Bay, several Friends of Gravesand and Flushing accompanying us. The half-year’s meeting began next day, which was the first day of the week, and lasted four days....After Friends were gone to their several habitations, we stayed some days upon the island; had meetings in

several parts thereof, and good service for the Lord. When we were clear of the island, we returned to Oyster-Bay, waiting for a wind to carry us to Rhode Island, which was computed to be about two hundred miles.”(4)

When he did return to England in 1673, he was almost immediately once again imprisoned---he had endured several imprisonments there during the twenty years from 1651 to 1671---for alleged insurrection and disturbances against the King, and for refusing to sign the Oaths of Supremacy and Allegiance to the King and Church of England. Eventually, he was released. Upon his death, thousands of mourners attended his funeral. By that time, in 1691, there were 650,000 Quakers in England, ten percent of the population.(5)

My maternal grandfather (yes, a Cocks married a Cox, imagine that!), Orrin Giddings Cocks, D.D. (1877-1963),states in the 1947 FAMILY SCRAP BOOK that on his voyage, James “chose to accompany Friends who rallied around George Fox, who founded the Quakers or Friends”. That statement does not quite ring true, if my grandfather’s declaration of James’ voyage date of 1642 is to be believed, since George Fox never started public speaking until 1647 and only really gathering larger numbers of followers by 1651. If, however, the date of approximately 1648 for James’



voyage to, and settlement in, Southold is the accurate estimate, then it is certainly possible he may have "chosen" to accompany Friends. Orrin Cocks goes on to write that, when James later settled in Setauket, Long Island, after originally having been some forty miles east in Southold, Long Island, "Friends' meetings and marriages took place in his and others' houses before a regular meeting house was erected." (6)

The 1914 HISTORY introduces James as "the ancestor of the Quaker Family of Long Island, New York, and elsewhere in America." (7)

James Cock's family heritage appears to date back to Old England in 1401. In the records of the County of Norfolk, England, as set forth in Blomefield's History of the County, references were made to a manor named "Bukenham" held by Adam Cock ... In 1749 a John Coke (the surname has been spelled several different ways) was ordered to be buried in St. Martins Church in New Bukenham. Bukenham also was the location of another manor, called "Close, alias Cromwell's Manor in Bukenham", which was settled by George Cock and others in his family in 1631, about the time of James Cock's birth. I do not know if they were in the same family line or not. Perhaps they were; I am guessing so. The significance of the name "Bukenham" is that in the

Records of Oyster Bay on Long Island, in about 1730, there is an area called "Buckram" (also sometimes spelled "Buckeram" or "Buckerham"), which was then and formerly occupied by descendants of James Cock. (8)

### **...The Voyage and the Swordfish...**

James was born in England, probably County of Norfolk, around 1630, and died in Oyster Bay, Long Island, in 1699. His Will was dated July 23, 1699, and approved for Probate December 11, 1699. (9) He married Sarah Clarke in America, about 1654, probably the sister of Samuel Clarke, North Sea, Southampton, Long Island. (10) (Sarah Clarke (c.1645-1715) was the daughter of Samuel Clarke and his wife, Sarah.) (11) There was a Clarke family at least later living contemporaneously with the Cocks' at Southold. (12)

My grandfather, Orrin, in the 1947 FAMILY SCRAP BOOK, says that James came to Long Island in 1642, probably having first having landed in Bermuda, nearly shipwrecked. I have been able to find no independent verification or even mention of that 1642 date. If his birth date of 1630, as set forth in ancestry.com, is correct, that would have made him only twelve years old when he voyaged. It appears James made the voyage to America without any

other family members (a story of “three brothers” never being substantiated) which makes me think the 1648 Southold inhabitation date in the 1914 HISTORY, discussed later, the more credible date for his voyage. If so, it might then be possible that James was an early adherent of George Fox’s preaching and what became the “Friends” movement and “chose” to accompany Friends on his voyage.

There is a fascinating story of James Cock’s voyage and landing, first in Bermuda: “...the vessel on which James Cock came, encountered a great storm, in the midst of which a great shock was felt as of striking a rock and the vessel springing a leak. It was feared they were lost, but the persistent prayers of the passengers so prevailed that the ship was brought to land at Bermuda Islands, and being ‘hove out’ it appeared that the side of the vessel had been penetrated by the weapon of a great swordfish, which was broken off by the shock and remained imbedded in the planking.” (13)

### **...Cross-Atlantic Voyages: 1630 – 1650 Timeframe...**

What can be found about cross-Atlantic voyages to America from or through England in the 1630 - 1650 timeframe?

There is a website, meticulously done by a woman named Anne Stevens (hereafter called the “Anne Stevens website”), which is a remarkable piece of ongoing research in and of itself. The entire website consists “only” of a list of over 7100 families and 290 ships of “Pilgrims” that left the Old World (England, Amsterdam or Holland or Netherlands) to various locations in America (Maine, including the Angel Gabriel which was wrecked at Pemaquid Point---does that name ring a bell with any of the current Cocks/Cox families ??!---near what is now Bristol, Maine, in a 1635 hurricane; Virginia; Massachusetts; New Netherlands; New Amsterdam; St. Christopher's; Maryland; Barbados; Providence Island; Newfoundland; Somer Islands (Bermuda); St. Domingo and Delaware), during the period from 1602 to 1638. (14)

### **...Wreck of the Angel Gabriel....**

Because of our family's connection to the Pemaquid Point area, with wonderful memories of many picnic lunches on “the rocks” there, it might be of interest to read a bit more of the shipwreck at Pemaquid of the Angel Gabriel in the Great Storm of 1635.

The Angel Gabriel was a 240 ton bark, or galleon, that departed from Bristol, England, on May 23, 1635,

in a fleet of a total of five ships, all bound for New England or Newfoundland. It was actually not until June 22, because of bad weather, that the fleet left the coast of England and was off to sea. The Angel Gabriel was the largest of the fleet, outfitted with twelve to sixteen cannon, and a forecastle and aft castle, originally built in England for Sir Walter Raleigh (1552? – 1618), who was executed for conspiring against King James I fifteen years earlier. (15)

A “galleon” was an armed merchant ship used throughout Europe at the time. A “bark” was the English term (in other countries, a “barque” or “barc”) for a sailing vessel with three or more sails.

When the Angel Gabriel arrived off the coast of Maine, on August 15, 1635, it was caught up in the Great Storm, what current estimates would call a Category I Hurricane. Lying at anchor off Pemaquid [according to the Puritan Reverend Richard Mather (1596-1669)---father of Increase Mather (1639-1723) and grandfather of Cotton Mather (1663-1728)---who was on a sister ship, the James, anchored off the Isles of Shoals, approximately six miles off the coast near the Maine/New Hampshire boundary, quite a distance from Pemaquid], the Angel Gabriel, states Richard Mather’s journal, was “burst in pieces, and cast away in ye Storme and

most of ye cattle and other goodes and one seaman and three or four passengers did also perish therein, besides two of ye passengers died by ye way. Ye rest having lives given ym." The ship had 26 passengers on its passenger list. (16)

Imagine struggling to come, let alone surviving coming, ashore in the middle of the night or before daylight in the throes of a hurricane, on the frighteningly awesome rocks at Pemaquid, in water that on August 15, by current meteorological records, is only 61-62 degrees! (17)

A horsehair trunk, which survived the shipwreck and floated ashore, and which is known to be the trunk of passenger and colonist John Cogswell (1592-1669), since 2011 has been on display at the Museum of Colonial Pemaquid. (18)

Unfortunately for my efforts to find out what ship James Cock might have taken, the Anne Stevens website list, at least in April 2015, stops with 1638, probably just mere years before James came to America. The quest to find that ship is left to others. The Anne Stevens website identifies the names of the ships, the known Masters, the Departure Date, the Departure Point, the Arrival Date and the Arrival Point. In the 1630s most departure dates, understandably, occurred in early spring, though

there are a few from Texel Holland to New Amsterdam, which sailed over the winter months. Imagine that! Those Dutch were tough, or foolhardy, or both. Most voyages took about 2 to 2 ½ months, sometimes three. The ships that sailed in the winter from Texel Holland left in September or October and did not arrive until March. Maybe they stayed over the deep winter in the Caribbean, where there were Dutch holdings.

Passengers on various ships are also listed. The closest I could come to our family name in the ships of the 1630s were the names of George Cocke, age 25, and Joseph Cocke, age 27, presumably brothers, who were on the ship *Defence*, and identified on the passenger list as two of at least seven servants of Roger Harlakenden, age 23, and his wife Elizabeth, age 18, from Colne Earl's, Essex, bound for Cambridge, Massachusetts. One family on that ship, named Locke, brought ten children with them, aged nine months to twenty years. There were 111 passengers listed on that ship, which left London in late July 1635, with her Master, Edward Bostocke, arriving in Massachusetts Bay on October 8<sup>th</sup>.

Emigration from England was heavy during the timeframe. Other ships of the time had some notably interesting stories, gleaned by scrutinizing the Anne Stevens website. Although the ship in which James

Cock voyaged to America is not known, these historic stories and descriptions, taken from first hand primary sources such as ship's logs, journals and diaries, enlighten what his voyage and ship may have been like.

In the spring of 1635 the John Winthrop Fleet of eleven ships sailed from Yarmouth, Isle of Wight, England, to Salem, financed by the Massachusetts Bay Colony and carrying a total of about 700 to 1000 passengers, over 200 of which had died between their landing on April 30 and the following winter, 1635/6. One ship, the Lyon, took four trips back and forth, in 1630, 1631, 1632 and again a second time in 1632. It hit a reef and was sunk on April 10, 1633, being replaced by the Rebecca, built in the colonies. The Lyon carried 123 passengers on its last trip to America. One ship, the Recovery, carried only 26 passengers. "Planters" on that ship, as no doubt on other ships as well, carried with them their household belongings, clothing and provisions; in the case of the Recovery, valued at 940 pounds. (19)

The Ark and the Dove, two ships sailing together and financed by Caesilius Calvert (1605-1675), Second Lord of Baltimore, voyaging in 1634, are two of only a few ships which the website identifies by weight. They carried a total of between 100 and 300 people, mostly Roman Catholic, to Maryland. The Ark



was “a full-rigged ship of...about 350 tons...to carry the first 130 to 150 settlers and supplies to the new colony. (Tons refers to tons burden, a measure of space available for cargo unless said to be weight.) He[Calvert] also acquired a small vessel, the Dove, of the burthen of ffortie tons’, to accompany the Ark as its pinnace (a tender and scout) and to carry some baggage and supplies.” (20)

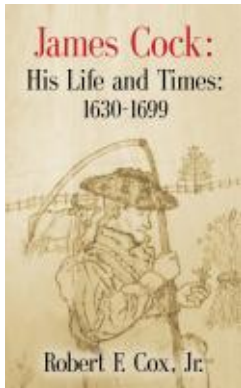
By comparison, for example, the Mayflower carried 102 Puritans and Separatists, collectively known today as the Pilgrims, plus a crew of about 30, and its voyage lasted from September 6 to November 9, 1620. The ship, built as a commercial wine ship, was typical of the early 17<sup>th</sup> century English merchant ships, square-rigged, three-masted, and beak-bowed with high castle-like structures fore and aft for protection from the elements. It was probably 100 feet long and 25 feet wide, with a twelve foot keel. The passengers were housed in the Gun Deck, a room about fifty feet by twenty five feet and five feet high. One hundred two passengers in that space! William Bradford estimated it had a burden of 180 tons. While only two deaths occurred on the voyage itself, more than half died in their first winter in New England. (21)

The Anne Stevens website discusses the ship Elizabeth which sailed in 1634, but, before it left

England, its passengers, plus those of nine other ships bound for New England, were not allowed to leave unless they took the Oath of Allegiance to the Church of England, upon an earlier report to the Archbishop of Canterbury that the passengers were “debtors or persons disaffected with the established church.” Each passenger was required to carry a Certificate of the Oaths of Supremacy and Allegiance, also noted to be required of passengers on the 1635 Hopewell voyage, the 1634 Bonaventure voyage, the 1635 Alexander voyage, the 1635 Anne & Elizabeth voyage “being Conformable to the orders & discipline of the Church of England, and no subsidy Men...”, the 1635 Assurance voyage, the 1635 Desire voyage, the 1635 Expectation voyage, the 1635 Globe voyage--- the list of ships, all with such marvelous names, whose passengers were required to have signed the Oaths and to have in their possession the Certificate, goes on and on. The largest numbers of them were bound for New England or the Massachusetts Bay Colony, specifically. (22)

Apparently, those Oaths and Certificates did not mean as much after they debarked in America and were on their way to being settlers. It would be interesting to know if James Cock, before leaving England, “took the Oaths” and protectively pocketed his Certificate until he was safely settled in Long

Island, or whether he lived in apprehension because he was expected to have it with him even then.



In the 17th century, Long Island experienced violent Wars against native tribes forced from their homelands. James Cock immigrated in the near-aftermath of those Wars. Over the next 50 years, he helped lead the establishment of three Long Island communities. He witnessed persecution of fellow Quakers sanctioned by egregious laws. He helped champion the growing clamor over taxation without representation, freedom of religion, and assembly and speech. All of this, decades before the Revolution...

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