

LETTER TO THE EDITOR REGARDING  
'ORIGINS OF MATHIAS AND NICHOLAS SENSION  
DETERMINED'

*Suzanne St. John*

Dear Editor,

I am (with others<sup>[1]</sup>) writing in regard to the 2013 article in *The Register* by Jerome Lafayette Santken entitled "*Origins of Mathias and Nicholas Sension Determined.*"<sup>[2]</sup> In this article, Santken concluded the family was Dutch and the family surname was actually Santken. I believe I have uncovered an alternative origin for this family suggesting that Mathias and Nicholas descend from the Welsh St. John family of Uchel-olau, Glamorganshire, Wales. I have recently completed a body of research that is too extensive for this single letter; thus I am offering only high-level information, not a complete list of sources.

Before sharing this updated pedigree, I would like to cover some of the topics Santken mentioned that led him to his Dutch conclusions. In doing so, I will offer data in support of the Welsh family.

**St. John Surname**

In Glamorganshire, Wales I found numerous St. John spelling variations in the public records. Two examples below align with phonetic spellings found in London and Colonial America, and which pertain to the de Port-St. John family as well as this Uchel-olau St. John family. Clearly there is no dispute over these records being linked to the St. John families of England and Wales and yet they share consistent phonetic usage found for Mathias and Nicholas:

- **Mam Sr. Wm. Harbert oedd Mary vb Thomas Gamais o Arglwyddes Margret vr Sr. Sion Senesion.**<sup>[3]</sup> *Translation: Mother [of] Sir William Herbert was Mary [Gamage] daughter of Thomas Gamage for Lady Margaret daughter of Sir John St. John*
- In April 1616, Lord of Uchel-olau, Christopher St. John<sub>1</sub>, Esquire signed his own will. The body of the will used "St John" but his personal signature was 'Christopher **Shentioh[n]**'<sup>[4]</sup>

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<sup>1</sup> Suzanne St. John with other Mathias St. John descendants: Christopher St. John, Jason St. John, Robin Moore, Jim Knudsen and others who wish to remain anonymous.

<sup>2</sup> Jerome Lafayette Santken, *Origins of Mathias and Nicholas Sension Determined*, Volume 167 (Boston: NEHGS, April 2013), pgs. 85-95.

<sup>3</sup> Dwnn & Meyrick. *Heraldic visitations of Wales and part of the Marches; between the years 1586 and 1613, under the authority of Clarenceux and Norroy, two kings at arms* (1846). p. 45

<sup>4</sup> This will was transcribed by Transcription Services, LTD:  
<http://www.transcriptionservicesltd.com/>

## Stranger in London

As identified in Santken's article, three records contained in *Returns of Aliens*<sup>[5]</sup> implicate Christopher St. John of St. Olave's Silver Street Parish as a 'stranger' in London. Santken takes the position that stranger, by definition always means the same as 'born overseas' and Christopher's immigration was then related to religious persecution; which ultimately led Santken to his Dutch origin conclusion.

On the basis of those same three stranger records, I believe there is a different reason that could cause Christopher to be viewed as a stranger; however, I must first show that a stranger could apply to someone born in Wales.<sup>[6]</sup> In the United Kingdom three terms *Alien*, *Foreigner*, and *Stranger* are used inconsistently because they originate from different languages and they are often applied differently in different communities. In addition, usage has evolved through different time periods.

Because of the confusion surrounding the term 'stranger,' I reached out to Professor W. Mark Ormrod<sup>[7]</sup> of the University of York and his team on **England's Immigrants Project**.<sup>[8]</sup> Professor Ormrod's team is specifically tasked, in partnership with the National Archives, to identify and create profiles about England's Immigrants. It is an objective of the team to profile those listed as alien, foreign or stranger; to hopefully end what I now refer to as the 'stranger debate' and its impact on interpreting these ancient records. I asked specifically if a person born in Wales and identified as a Stranger in London in 1617, 1621 and 1625 could in fact be one and the same. Professor Ormrod emailed the following response:

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<sup>5</sup> R.E.G. Kirk and Ernest F. Kirk, ed., *Returns of Aliens Dwelling in the City and Suburbs of London from the Reign of Henry VIII to that of James I*, Part III, Publications of The Huguenot Society of London, Vol. 10, Part 3, (Aberdeen: University Press, 1907)

<sup>6</sup> Feudal theory is widely debated and not fully understood because of its design; at its core it discouraged unified government, trade and economic growth by creating fiefs that were divided through the centuries rather than unified so customs, behaviors and activities varied within the closed communities within each fief. The lordship of Uchel-olau, although incorporated into England with the Laws in Wales Acts of 1535 where it was awarded its first Parliamentary representative, was not abandoned until 1728; Glamorganshire was allowed to maintain its local courts, local laws and customs so long as it did not cause direct issue for the crown. Medieval feudal theory regarding subjects of this fief venturing into London to carry out merchant trade as a social outsider with respect to what London specifically considered membership or citizenship must be considered when making conclusions regarding political allegiance versus social inclusion; specifically between the London Livery Companies merchant trade "citizens" and non-citizen merchants from the country, 'strangers'.

<sup>7</sup> Professor Ormrod's professional biography can be found at:  
<http://www.york.ac.uk/history/staff/profiles/ormrod/#profile>

<sup>8</sup> England's Immigrants Project contributors. "England's Immigrants 1330-1550 Resident Aliens in the Later Middle Ages" England's Immigrants Project. Web. 17 Mar. 2014  
<http://www.englandsimmigrants.com>.

Apologies for the delay in responding to your query. The word 'stranger' was used widely in the period to which you refer to mean anyone who was not born in the town or locality in question: in other words, it did not necessarily denote a different formal nationality. As you note, Wales was considered part of England in political terms, even if the Welsh (of whom I am one!) were often regarded as foreign in cultural terms. Mark Ormrod.<sup>[9]</sup>

Since I have no evidence whether the author of the original data contained in *Returns of Aliens* meant *born overseas*, I must rely simply on what data I have and that is the fact that each record identified him as a *stranger* without providing his origin. This statement then by Professor Ormrod informs us that at an extreme case, Christopher, simply put was not born in the city of London; it does not exclude any other area in the United Kingdom or any overseas location; nor does it imply a birth location of any kind.

In the course of my research I found numerous closed groups using the 'stranger' term to mean the opposite of membership to an established group. Curious if this was limited to a non-legal term, I set out to see if there were examples of its use in the local government. In "'Strange', 'Foreign', and 'Alien': The Semantic History of three Quasi-Synonyms in a Trilingual Medieval England", the Strangers' Gallery at the Houses of Parliament is discussed. 'Strangers' Gallery' is reflecting a social interpretation of the term 'stranger' that has its origin in Classical Latin and comes through into Medieval Latin, Anglo-French, and Middle English. The essence of the 'Strangers' Gallery' historically is not that it offers a spectacle for visitors curious to watch British parliamentary procedure in action. Quite the reverse: this title is a statement of exclusion, an affirmation that its visitors, who do not belong to the closed community of elected Members of Parliament are all equally 'strangers', being present in the gallery only on sufferance, not by right.<sup>[10]</sup>

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<sup>9</sup> In total, I reached out to nine experts on this topic; two of which were provided by Santken and both replied; four replied to my questions stating it was beyond the scope of their expertise; two did not reply. Unfortunately, I sent Professor Sellwood and Professor Pettigree (experts provided by Santken) specific data regarding this family as a whole for which they admitted they did not have time to review or the interest in the topic any longer; one gave a generic answer which unfortunately I feel does not provide us as thorough an evaluation as provided by Professor Ormrod. Jacob Sellwood did acknowledge in his non-specific response that although his expertise was in relation to London immigrants, he had no training as a medievalist. Even though he personally didn't think it was likely, he stated, "...I can't definitively say that it is impossible that they [Welsh] would be described as a 'stranger' (early modern usage is often inconsistent) ...". Andrew Pettigree indicated he had not researched this topic in 25 years and did not believe he had anything to add to the discussion.

<sup>10</sup> W. Rothwell *The Modern Language Review* Vol. 105, No. 1 (January 2010), pp. 1-19  
Published by: Modern Humanities Research Association Article Stable  
URL:<http://www.jstor.org/stable/25655130>

The United Kingdom's National Archive defines the following terms: an *alien* is a person present in a country who is not a citizen of that country; a *denizen* was neither a citizen nor an alien but someone whose status was comparable to permanent residency today; *naturalization* is the acquisition of citizenship by a person who was not a citizen of that country when he or she was born.<sup>[11]</sup> These terms led me to research the meaning of citizen. According to the Museum of London, it has been estimated that fewer than a quarter of the adult men living in London were citizens. The rest, even if they were born in London, would be classified as 'foreigners'; those born overseas were 'aliens'. Citizens were 'freemen' and 'freewomen' of the city, who had taken an oath of allegiance. They gained that status in one of three ways: by 'patrimony' – being the son or daughter of a freeman; by 'redemption' – being sponsored by a citizen and paying a fee; or by 'apprenticeship' – serving an apprenticeship of seven or more years to become qualified in a city craft or trade.

However, Records of London's Livery Companies<sup>[12]</sup> Online says up until the nineteenth century, Freedom of the City of London (or Citizenship) and the right to exercise one's trade there could only be obtained through membership of a Livery Company. By the sixteenth century apprenticeship had become the principal method of acquiring citizenship in London, with over 90% of admissions to the Freedom taking this route in the early 1550s, for example. Interestingly, and unlike later periods, the majority of apprentices in this period were not the sons of Londoners, but were the sons of gentry, yeomen and husbandmen from the country.

Based on the complaints by Londoners regarding the *alien-foreigner-stranger* community (regardless of how it is defined) their impact on the native merchant community was the root of the court-involved xenophobia. Xenophobia ultimately resulted in the creation of the immigrant census in question and its growing list of demographic details. Because historians have defined the specific uses for these terms based on their specific area of research, we are left with confusing and conflicting interpretations that are then generally applied to areas not equally relevant. I believe generalizations then can have a misleading impact on one's interpretation of specific medieval records such as those found for Christopher. Depending on one's choice of expert, the interpretation may vary as it does in this case.

The term stranger creates considerable confusion for this specific genealogical investigation, but the term is not the only data available to us. The appearance of the term in these records must not override more conclusive genealogical evidence. To deconstruct this census data we must look at the root cause for the creation of the *Returns of Aliens*. These records were clearly created, often inconsistently, to appease a very xenophobic community of merchants in London.

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<sup>11</sup> The National Archives contributors. "Immigration" The National Archives. Web. 17 Mar. 2014. <http://www.nationalarchives.gov.uk/records/research-guides/immigrants.htm>

<sup>12</sup> (in the UK) any of a number of companies of the City of London descended from the medieval trade guilds. They are now largely social and charitable organizations.

The validity of the records is suspect because of the xenophobic perceptions of the citizen merchants in the various inner-communities and their affiliated merchant (Livery) companies. The impact of these various outsider groups on the merchant community is what led to their inclusion in the overall merchant-xenophobia regardless of the individual reasons for going to London. The relevant interpretation of “stranger” is Christopher’s citizenship as affected by the Livery Companies of London, but not necessarily by his birth location or his religion.

I believe Christopher St. John of St. Olave’s Silver Street belongs to the Uchel-olau St. John family of Glamorganshire, Wales because he fits the profile of a stranger merchant without citizenship in London. Neither his paternal grandfather nor his father was a ‘citizen’ of London through Livery company membership, so Christopher could not achieve citizenship for his occupation through patrimony. Equally, there is no record that Christopher was sponsored by a citizen with a fine paid to achieve his citizenship (redemption). It can then be determined that if this Christopher St. John<sub>2</sub> were in fact engaged in a handicraft trade occupation in London, he would be viewed as a stranger merchant if he was not included as a member in a Livery Company of London. This Uchel-olau family had a Christopher living in this time period whose immediate family removed to London. In 1594, his grandfather, Christopher St. John<sub>1</sub> and his father, Thomas placed him, the grandson, Christopher St. John<sub>2</sub> into an indenture bond that wasn’t terminated until April 1616. Although Christopher<sub>2</sub> was serving a form of apprenticeship, it was held by his father and grandfather and not a citizen merchant affiliated with the London Livery companies. It is then in 1617, after the grandfather’s death, that Christopher at St. Olave Silver Street parish was first identified as a stranger. At that time he was likely functioning for the first time as an independent merchant without citizenship. Other examples of St. John family members in indentured bonds can be drawn from the de Port-St. John family. In 1677/8, Roland St. John of Northamptonshire was bonded for 7 years (valued at £500) as a new apprentice under William Poulton, a citizen and draper. Roland was the son of Oliver St. John, Baronet (deceased) and was sponsored by John Robinson, Baronet of the Tower of London. Roland grew up to become Rowland St. John, 10<sup>th</sup> Baron St. John of Bletso who died in 1722. This record shows that even those born in England, including high nobility, were not automatically citizens of London. The example also shows that families of nobility could be found in servitude bonds and equally involved in the guild-trades while still achieving or maintaining a higher social status.

The absence of records for other Uchel-olau family members in the stranger census most likely relates to the lack of handicraft trade occupations for the earlier generation; Thomas St. John, Esquire, for example, was trained in the field of Law and presented no economic conflict with merchant companies of London. Thomas’ brother William was involved with the Royal Navy. Since Christopher of St. Olave Silver Street was a button-maker, for him to be viewed as a citizen and not a stranger, he would have needed a London Livery Company membership. To date I have not been able to locate such a record. Based on the

indenture bond his grandfather had placed on him for 22 years of his life, I do not expect to find such a record in London

### **Dutch Influences or Coincidence?**

Santken identified what he believes to be a Dutch family for Christopher, but provided no genealogical evidence for linkage among the three generations of this family. I have not been able to identify any genealogical data for a connection between Christopher St. John to Thomas Santken and their families as the descendant of Mathias Samkyns. To clarify, I do not doubt there was a Santken / Saintans family or families that claimed Antwerp as their origin, and of which Thomas Santken was in fact a member of the Dutch Church, Austin Friars. Although that family exists, I find no evidence this Dutch connection applies to Christopher St. John of the Silver Street parish or that any of these three men were related to each other.

Thomas Santken and Christopher St. John appear repeatedly in *Returns of Aliens* where records are organized by year, then ward, and then parish. As such, several sources are used to create the entire set of data found in this publication. Lay Subsidies and State Papers make up the greatest volume of data for the years 1522 to 1625 with the exception of the 1617 data.<sup>[13]</sup>

#### Lay Subsidies or State Papers:

<u>Pages</u>	<u>Year</u>	<u>Associated Relevant Records</u>
299 – 444	1522 – 1593 (Additions)	None for Thomas or Christopher
1 – 139	1598 – 1616	None for Thomas or Christopher
<b>NONE</b>	<b>1617</b>	<i>See Dutch Congregation Census Data for 1617</i>
180-269	1618 - 1624	<ul style="list-style-type: none"> <li>• <b>Pg. 242 (1621) Christopher Sensom and [his wife ?] per pole [viiij d.] (St. Alphage and St. Olave's) (Cripplegate Ward)</b></li> <li>• Pg. 210 (1618) Thomas Sencicus / Senciens, thredtwister, borne in Antwerpe, a dweller heer 35 years a Protestant and acknowledged the Kings Ma of England to bee his soveraigne (Portsoken Ward)</li> </ul>
171 – 280	1624 – 1625	None for Thomas or Christopher
282 – 296	1625	<ul style="list-style-type: none"> <li>• <b>Pg. 291 (1625) Christopher Sensum per pole viij d. (St. Alphage and St. Olave's) (Cripplegate Ward)</b></li> <li>• Pg. 287 (1625) Thomas Sencions, et vxor – St. Buttolphes without Algate (Portsoken Ward)</li> </ul>

Except for the year 1617, the city of London created its own census data and recorded it in the Lay Subsidies or State Papers. In the year 1617, the city of

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<sup>13</sup> R.E.G. Kirk and Ernest F. Kirk, ed., *Returns of Aliens Dwelling in the City and Suburbs of London from the Reign of Henry VIII to that of James I*, Part III, Publications of The Huguenot Society of London, Vol. 10, Part 3, (Aberdeen: University Press, 1907)

London ordered the Dutch Congregational church to create the census. The 1617 Dutch Congregation records appear between the 1616 and 1618 sections of *Returns of Aliens*. By the section headings the Dutch Congregational Members data can be distinguished from the census data compiled for the city:

<u>Pages</u>	<u>Year</u>	<u>Headings &amp; Associated Relevant Records</u>										
141 - 149	1617	<p>A Catalogue of the Names of the Members of the Dutch Congregation in London Being Handicraftmen with the Time of their Abode Here, Dwelling, Both Within and Without the City</p> <ul style="list-style-type: none"> <li>Pg. 141 (1617) Thomas Santkens dwelled here 34 years (5 (sic) householders: Abraham van[den] Broecke, Lieven de Jager, Gillis Lions, Wessel Wessels, Thomas Santkens)</li> <li><b><u>No record for Christopher, he was not a member of the Dutch Congregation.</u></b></li> </ul>										
150 – 152	1617	<p>Strangers: Merchants Members of the Dutch Congregation in London, Strangers by birth</p> <ul style="list-style-type: none"> <li><b><u>No record for Christopher, he was not a member of the Dutch Congregation and stranger by birth.</u></b></li> </ul>										
152 – 154	1617	<p>Free Denysens. Merchants Members of the Dutch Congregation in London, Free Denysens</p> <ul style="list-style-type: none"> <li><b><u>No record for Christopher, he was not a member of the Dutch Congregation and Free Denysens.</u></b></li> </ul>										
155 - 166	1617	<p>Cataloge (Of Names And Increases the limbs onser commonalty income buyten live within the city london, together with hair trade and tyd Haerder woonste )</p> <p>Vanden Names Ende Toenamen der lidmaten onser Gemeinte wonende binnen ende buyten de stad londen, mitsgaders haren handel ende tyd haerder woonste</p> <ul style="list-style-type: none"> <li>Pg. 155 (1617) Thomas Saitkens</li> </ul> <table border="0" style="margin-left: 40px;"> <tr> <td></td> <td style="text-align: center;">Namen.</td> <td style="text-align: center;">Vader(and)</td> <td style="text-align: center;">Kind.</td> <td></td> </tr> <tr> <td style="text-align: center;">5</td> <td>Thomas Saitkens</td> <td>Van Andwerp</td> <td style="text-align: center;">4</td> <td>Hier ghewo</td> </tr> </table> <ul style="list-style-type: none"> <li><b><u>No record for Christopher (translation is not clear)</u></b></li> </ul>		Namen.	Vader(and)	Kind.		5	Thomas Saitkens	Van Andwerp	4	Hier ghewo
	Namen.	Vader(and)	Kind.									
5	Thomas Saitkens	Van Andwerp	4	Hier ghewo								
166 - 180	1617	<p>Strangers The Names of Handycraftmen strangers, Members of the Dutch Congregation in London, with their wyves, children, servants and their continuance here, and neere as cold be gathered</p> <p><b>Census Data compiled for Mayor of London</b></p> <ul style="list-style-type: none"> <li>Pg. 171 (1617) Thomas Santkens, this is the census data as ordered by the city. <ul style="list-style-type: none"> <li style="margin-left: 40px;">Fleet Street</li> <li style="margin-left: 40px;">Thomas Santkens, his wife (Servants unto thirtdroosters)</li> </ul> </li> <li><b>Pg. 178 (1617) Christian Santken, this is the census data as ordered by the city.</b> <ul style="list-style-type: none"> <li style="margin-left: 40px;"><b>In Silverstreet</b></li> <li style="margin-left: 40px;"><b>Christian Santken, his wife English, five children, buttonmaker ... 36 [years]</b></li> </ul> </li> </ul>										

Santken's article connects a single record for Christopher, who was recorded only once as *Christian Santken*, to a Thomas Santken in the same census with a phonetically similar spelling. When the data compiled by the city are compared to the data of the Dutch Congregation, it is clear for both men that the Dutch spelling

is applied by the Dutch Church and not necessarily applied to both men equally in the other records. Unrelated families <sup>[14]</sup> of the same name are evident in the 1593 Stranger Index, where two different surnames represent four different families from two different countries. <sup>[15]</sup> Thus I find the single record an insufficient basis for the proposed connection.

Santken's article was often confusing when he made statements of fact about the families of Thomas and Christopher. It should be made clear that Thomas Santken, the man from Antwerp, baptized and buried his children in a London parish where he resided (using Sension-like spellings), as well as the Austin Friar parish where he was a member of the Dutch Congregational Church (using Santken spellings). Christopher, conversely, only baptized and buried his children at the Silver Street parish where he resided (using Sangins and St. John phonetic spellings). Again, these records offer no evidence of correlation between Christopher and the Dutch Santken family. In the absence of an unambiguous Dutch connection, the considerable historical, genealogical, and DNA evidence to the contrary must take precedence.

## DNA

I am making available a summary of the DNA profile based on the combined matching results for Mathias St. John descendants. The test subject results used to create this profile descend from multiple branches under Mathias and have consistent results to one another. They also have genealogical evidence to show their exact relationship to one another. This profile includes y-STR markers, SNP markers and Autosomal DNA results. Only DNA results that are consistent with the attached profile and supported by a matching genealogical record showing paternal descent from Mathias prove a paternal genetic relationship to Mathias. Statements in the article contrary to this DNA profile are inapplicable to the paternal origin of Mathias St. John.

The SNP R1b-P312: DF27+, in conjunction with the autosomal population finder results, indicates our origins are the British Isles. It is now believed that the ancient Celts were by a very large majority R1b people. <sup>[16]</sup> The six territories recognized as Celtic are Brittany, Cornwall, Ireland, the Isle of Man, Scotland and Wales. <sup>[17]</sup> The ancient history of the St. John and de Port families claim Norman ancestry (directly involved in the Norman Invasion) prior to the conquest of

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<sup>14</sup> Anthony Jacob, Frenchman versus Peter Jacob, Antwerp and Phillis de Port, Frenchwoman versus Adreyan Deporte, Antwerp and Frances his wife show us sharing a surname alone in a census record does not mean individuals were necessarily related.

<sup>15</sup> Irene Scouloudi. "Returns of strangers in the metropolis 1593, 1627, 1635, 1639\_ (Huguenot Society of London, London: 1985)" Web 17 Mar. 2014. <http://www.ellipsis.cx/~liana/names/aliens/1593aliensraw>

<sup>16</sup> Maciamo. "Y-DNA haplogroups of ancient civilizations." Eupedia.com Forums. 30 Nov 2008. Web. 17 Mar. 2014. <http://www.eupedia.com/forum/threads/25163-Y-DNA-haplogroups-of-ancient-civilizations>

<sup>17</sup> Wikipedia contributors. "Celtic nations." Wikipedia, The Free Encyclopedia. Wikipedia, The Free Encyclopedia, 12 Mar. 2014. Web. 17 Mar. 2014.

England and Wales. The St. John and de Port families established manorial estates in both countries.<sup>[18]</sup> Since a large number of the non-Norman forces aiding Duke William were Britains returning from Brittany to reclaim their former lands, these results are consistent with this known history.<sup>[19]</sup>

Many of the Mathias St. John descendants and the de Port-St. John descendants who tested autosomal DNA find they share cousins. Although at this point we are unable to establish the details of those relationships, a lack of Y-DNA matches does not exclude a possible de Port-St. John relationship. At least five Non-Paternal Events have been identified where a non-St. John man assumed the St. John surname when he married a female St. John or for another reason. De Port is just one example of such an occurrence.

### Documentary Evidence

CHRISTOPHER ST. JOHN<sub>1</sub> (the paternal grandfather) was born in 1547 (aged 17 in Sep 1564<sup>[20]</sup>) to William St. John<sub>2</sub> (d. 1563) and Jane Mathew<sub>1</sub> as their youngest son. Christopher St. John<sub>1</sub> died in 1616.

Christopher<sub>1</sub> married Elizabeth Bawdrip probably around 1563-1564 and had the following children<sup>[21]</sup>:

1. **WILLIAM ST. JOHN, KNIGHT**<sub>3</sub>, was born about 1564 and died in 1641. He was the Under-sheriff of Glamorganshire in 1595; knighted in Dublin, Ireland in 1607; involved in colonization of English settlements as early as 1607; and by 1623, Vice Admiral in the English Royal Navy.<sup>22</sup> He married Eleanor de Port-St. John of Lydiard Tregoze in 1611.<sup>[23]</sup>

Children of William St. John, Knight and Eleanor (de Port-St. John) St. John<sup>[24]</sup>.

- i. HOWARD ST. JOHN, bp. 3 Dec. 1612.<sup>[25], [26]</sup>
- ii. ANNE ST. JOHN, bp. 15 Feb. 1613.<sup>[27]</sup>

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<sup>18</sup> "Fonmon Castle. A Short History of Fonmon and the families who have lived there" Web. 17 Mar. 2014. <http://www.fonmoncastle.com/visit/history/>

<sup>19</sup> Wikipedia contributors. "Norman conquest of England." Wikipedia, The Free Encyclopedia. Wikipedia, The Free Encyclopedia, 16 Mar. 2014. Web. 17 Mar. 2014.

<sup>20</sup> The National Archives. WARD 7\_40\_001 I.P.M. for William St. John (Seynt John)

<sup>21</sup> Only oldest two children are listed to keep on topic.

<sup>22</sup> Sources, along with additional accomplishments, activities, and other details are not contained here to remain on topic.

<sup>23</sup> London Metropolitan Archives, Saint Mary, Battersea, Composite register: baptisms, marriages and burials, Apr 1559 - Sep 1632, P70/MRY2, Item 002.

<sup>24</sup> Only baptisms are listed to keep on topic; other known details are not included.

<sup>25</sup> London Metropolitan Archives, Saint Mary, Battersea, Composite register: baptisms, marriages and burials, Apr 1559 - Sep 1632, P70/MRY2, Item 002.

<sup>26</sup> Living in 1614: Thomas, Golden Grove MS, book 5 p. C639

<sup>27</sup> London Metropolitan Archives, Saint Mary, Battersea, Composite register: baptisms, marriages and burials, Apr 1559 - Sep 1632, P70/MRY2, Item 002.

- iii. WILLIAM ST. JOHN, bp. 6 Apr. 1619.<sup>[28]</sup>
- iv. BARBARA ST. JOHN, bp. 11 Feb. 1621.<sup>[29]</sup>
- v. LUCY ST. JOHN, bp. 28 Jun. 1624.<sup>[30]</sup>

2. **THOMAS ST. JOHN, ESQUIRE AND GENTLEMAN**, was born about 1565 and died in 1625. He was married first to Jane Mathew. In 1577, Thomas was admitted to The Honorable Society of Gray's Inn in London, England, one of the four Inns of Court.<sup>[31]</sup> Children were usually admitted between the ages of 11-13.<sup>[32]</sup> While Gray's Inn had an extra-parochial parish, baptism and burials before 1694 were not recorded there. The Archivist of Gray's Inn suggested any baptism records for Thomas' children could be found at nearby parish St. Andrew, Holborn in London; records were found there from 1584 to 1604. In 1605, Thomas began baptizing the remainder of his children at St. Margaret's parish in Westminster, London until his death in 1625.<sup>[33]</sup> In 1610, Thomas married his second wife. "Thomas Senson and Agnes Clarke" were married September 25, 1610, St. Olave Silver Street, London, England (where Christopher<sub>2</sub> resided); indicating Jane (Mathew) St. John likely died after December 1609 and before September 1610.<sup>[34]</sup> With the addition of adding Christopher as the eldest son<sup>[35]</sup>, I subsequently found the following records for Thomas' children:

Children of Thomas St. John and Jane Mathew<sup>[36]</sup>:

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<sup>28</sup> "England Births and Christenings, 1538-1975," index, FamilySearch (<https://familysearch.org/pal:MM9.1.1/J791-HQV> : accessed 07 Oct 2013), William St. John, 06 Apr 1619.

<sup>29</sup> "England Births and Christenings, 1538-1975," index, FamilySearch (<https://familysearch.org/pal:MM9.1.1/N5WN-NMK> : accessed 07 Oct 2013), Barbara St. Johns, 11 Feb 1621.

<sup>30</sup> "England Births and Christenings, 1538-1975," index, FamilySearch (<https://familysearch.org/pal:MM9.1.1/JWFQ-N8X> : accessed 07 Oct 2013), Lucy St. John, 28 Jun 1624.

<sup>31</sup> The Register of Admissions to Gray's Inn, 1521-1889, together with the register of marriages in Gray's inn chapel, 1695-1754 (1889). Web. 13 Mar. 2014. <https://archive.org/details/registerofadmiss00gray>

<sup>32</sup> (Sir Allen Apsley b. 1616, son of Lucy St. John and Allen Apsley Sr., was admitted into the Inner Temple in 1629 at the age of 13 years old. The Inner Temple was one of the four Inns of Court like Gray's Inn<sup>32</sup>; Lucy is the younger sister to Eleanor de Port-St. John who married Sir William St. John<sup>2</sup>, knight above). I propose Thomas was likely aged 12 narrowing down his birth to 1565+/- 1 year.

<sup>33</sup> I found Thomas in Westminster at the same parish with his brother Sir William St. John, Knight.

<sup>34</sup> London Metropolitan Archives, St Olave Silver Street, Composite register of baptisms 1562-1770, marriages 1562-1680, burials 1561-1770, P69/OLA3/A/001/MS06534.

<sup>35</sup> See the wills for Robert Mathew of Cardiff 1608/1611 and Christopher St. John 1616/1617 for evidence the eldest son was named Christopher. Since the records at St. Andrew appear complete and do not contain a baptism for Christopher between Katheren and Mathew, Christopher then was born before 1583 to be the eldest son and next-in-line heir,

<sup>36</sup> Only baptism and burial records found for this generation are included to keep on topic; there are other records pertaining to these children and their descendants available.

- i. CHRISTOPHER ST. JOHN<sub>2</sub>, according to the census records of St. Olave Silver Street parish, was likely born around 1581.<sup>[37]</sup> The Last Will and Testaments of Christopher St. John<sub>1</sub> of Uchel-olau (Highlight), Glamorgan, Wales d. 1616<sup>[38]</sup> and Robert Mathew of Cardiff d. 1608<sup>[39]</sup>, identify the eldest son of Thomas St. John (Christopher<sub>1</sub>'s son) and Jane Mathew (Robert's daughter) as a Christopher St. John<sub>2</sub>. This tells us that there clearly was a Christopher St. John, eldest child and heir for this family, alive in 1608 and 1616/7. Since Thomas, his father was attending law school as early as 1577 and baptizing children as early as 1584 in London, it stands to reason that Christopher also resided in London no later than 1584. In 1594, when he was about 13 years old, Christopher<sub>2</sub> was placed in an indenture servitude bond by his grandfather and father; continuing until April 1616.
- ii. KATHEREN ST. JOHN, "Katheren Sinson daughter of Tho Sinison" bp. 5 Apr. 1584.<sup>[40]</sup>
- iii. MATHEW/MATHIAS ST. JOHN, "Mathew Stoniston sone of Thomas Shonson beneth," bp. 13 Apr. 1590.<sup>[41]</sup> He is likely the Mathew/Mathias married to Sara that baptized children at St. Botolph's and St. Leonard Shoreditch until 1646. He is likely the same Mathew listed in the St. John Genealogy statement: "Hall states that in the Norwalk "Table of Estates of lands and accommodations in 1655" appear the names of Mathias Sention, Sen., Mathias Sention, Jr., and Matthew Sention.<sup>[42]</sup>" And it is probably his wife, Sara, buried in Windsor in 1647.<sup>[43]</sup>
- iv. RAPHE ST. JOHN, "Raphe Sinson sone of Thomas Sinson," bp. 16 Jan. 1596.<sup>[44]</sup> "Raphe the sonne of Thomas Sainson" was buried 19 Mar. 1596.<sup>[45]</sup>
- v. ANNE ST. JOHN, "Anne Sainson daughter of Thomas Sainson," bp. June 28, 1624.<sup>[46]</sup>

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<sup>37</sup> R.E.G. Kirk and Ernest F. Kirk, ed., Returns of Aliens Dwelling in the City and Suburbs of London from the Reign of Henry VIII to that of James I, Part III, Publications of The Huguenot Society of London, Vol. 10, Part 3, (Aberdeen: University Press, 1907) pg. 178

<sup>38</sup> National Library of Wales. Christopher St John, Gent LL/1617/5 1617

<sup>39</sup> Ancestry.com. UK, Extracted Probate Records, 1269-1975 [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2009. 1611 Mathewe, Mathew, Robert, gent., Cardiff, Glamorgan Original data: Electronic databases created from various publications of probate records.

<sup>40</sup> London Metropolitan Archives, St Andrew Holborn, Register of baptisms, 1558 - 1623, P82/AND2/A/001/MS06667, Item 001.

<sup>41</sup> This parish was researched because it is the parish for baptisms for those who attended Gray's Inn Law School. Thomas' brother Morrice also baptized his son here.

<sup>42</sup> Ancient Historical Records of Norwalk, Conn. with a plan of the ancient settlement; and of the town in 1847 compiled by Edwin Hall, published 1865, p. 17  
[https://openlibrary.org/books/OL23650488M/The\\_ancient\\_historical\\_records\\_of\\_Norwalk\\_Conn.](https://openlibrary.org/books/OL23650488M/The_ancient_historical_records_of_Norwalk_Conn)

<sup>43</sup> Orline St. John Alexander, The St. John Genealogy: Descendants of Matthias St. John of Dorchester, Massachusetts, 1634, of Windsor, Connecticut, 1640, of Wethersfield, Connecticut, 1643 -45, and Norwalk Connecticut, 1650 (New York: Grafton Press, 1907), 4.

<sup>44</sup> London Metropolitan Archives, St Andrew Holborn, Register of baptisms, 1558 - 1623, P82/AND2/A/001/MS06667, Item 001.

<sup>45</sup> London Metropolitan Archives, St Andrew Holborn, Register of burials, 1558 - 1623, P69/AND2/A/010/MS06673, Item 001.

- vi. EDWARD ST. JOHN, "Edward the sonne of Tho: Sanon," bp. 23 Jan. 1604.<sup>[47]</sup>
- vii. STEPHEN ST. JOHN, "Steeven Sayntiones s[on] of Thomas," bp. 29 Dec. 1605.<sup>[48]</sup>  
He was buried, "Stephen SenJones," 27 Aug. 1607.<sup>[49]</sup>
- viii. JOHN ST. JOHN, "John Sen Jones s[on] of Thomas," bp. 14 Feb. 1608.<sup>[50]</sup>
- ix. THOMAS ST. JOHN, "Thomas Senson," bp. 31 Dec. 1609.<sup>[51]</sup>

Children of Thomas St. John and Agnes Clarke:

- x. JANE ST. JOHN, "Jane Sayntiohn d[daughter] of Thomas," bp. 6 Jan. 1615.<sup>[52]</sup> She was buried, "Jane St. John, ch[ild]" 19 Jan. 1621.<sup>[53]</sup>
- xi. MARGERY ST. JOHN, "Margerie St. John d[daughter] of Thomas," bp. 14 Feb. 1619.<sup>[54]</sup> She was buried "Margery St. John, ch[ild]" 23 Dec. 1634.<sup>[55]</sup>
- xii. SAMUEL ST. JOHN, "Samuell St. John s[on] of Thomas," bp. 18 Jul. 1623. He was buried "Samuel St. John, ch[ild]." 12 Apr. 1624.<sup>[56]</sup>

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<sup>46</sup> "England Births and Christenings, 1538-1975," index, FamilySearch (<https://familysearch.org/pal:/MM9.1.1/JWFQ-N8X> : accessed 07 Oct 2013), Lucy St. John, 28 Jun 1624.

<sup>47</sup> London Metropolitan Archives, St Andrew Holborn, Register of baptisms, 1558 - 1623, P82/AND2/A/001/MS06667, Item 001.

<sup>48</sup> Memorials of St. Margaret's church, Westminster, comprising the parish registers, 1539-1660, and other churchwardens' accounts, 1460-1603 ([1914-]). <https://archive.org/details/memorialsfstmar00westrich>

<sup>49</sup> "England Births and Christenings, 1538-1975," St. Margaret's Westminster parish registers. Stephen Senjones, 27 Aug. 1607.

<sup>50</sup> "England Births and Christenings, 1538-1975," Index, FamilySearch (<https://familysearch.org/pal:/MM9.1.1/JMRM-CYM> : accessed 18 Oct 2013), John Sen Jones, Feb 1608.

<sup>51</sup> "England Births and Christenings, 1538-1975," index, FamilySearch (<https://familysearch.org/pal:/MM9.1.1/J791-Z9Q> : accessed 17 Mar 2014), Thomas Senson, 31 Dec 1609; citing SAINT MARGARET, WESTMINSTER, LONDON, ENGLAND, reference ; FHL microfilm 908519.

<sup>52</sup> "England Births and Christenings, 1538-1975," index, FamilySearch (<https://familysearch.org/pal:/MM9.1.1/N5WN-WHN> : accessed 18 Oct 2013), Jane Sayntiohn, 06 Jan 1615.

<sup>53</sup> "England Births and Christenings, 1538-1975," index, FamilySearch (<https://familysearch.org/pal:/MM9.1.1/N5WN-WHN> : accessed 18 Oct 2013), Jane Sayntiohn, 06 Jan 1615.

<sup>54</sup> "England Births and Christenings, 1538-1975," index, FamilySearch (<https://familysearch.org/pal:/MM9.1.1/N5WF-4PR> : accessed 16 Oct 2013), Margery St. John, Feb 1619.

<sup>55</sup> Memorials of St. Margaret's church, Westminster, comprising the parish registers, 1539-1660, and other churchwardens' accounts, 1460-1603 ([1914-]). <https://archive.org/details/memorialsfstmar00westrich>

<sup>56</sup> Memorials of St. Margaret's church, Westminster, comprising the parish registers, 1539-1660, and other churchwardens' accounts, 1460-1603 ([1914-]). <https://archive.org/details/memorialsfstmar00westrich>

## Final Conclusions

Based on the findings presented here, I believe the ‘Dutch’ supposition must either be bolstered with primary genealogical evidence or rejected. The evidence will have to support a Dutch family for Christopher (not Thomas Santken). If any second Christopher is produced with said evidence, the evidence should prove he is the Christopher at St. Olave Silver Street parish. Any DNA evidence has to come from descendants of Mathias the Immigrant.

In this article, based on primary genealogical records, DNA evidence, and expert opinion, I provide a complete pedigree back to the 15<sup>th</sup> Century. This pedigree shows that Mathias was the descendant of Alexander St. John, first known Lord of Uchel-olau (High-light), Glamorganshire, Wales living in 1449.<sup>[57]</sup>

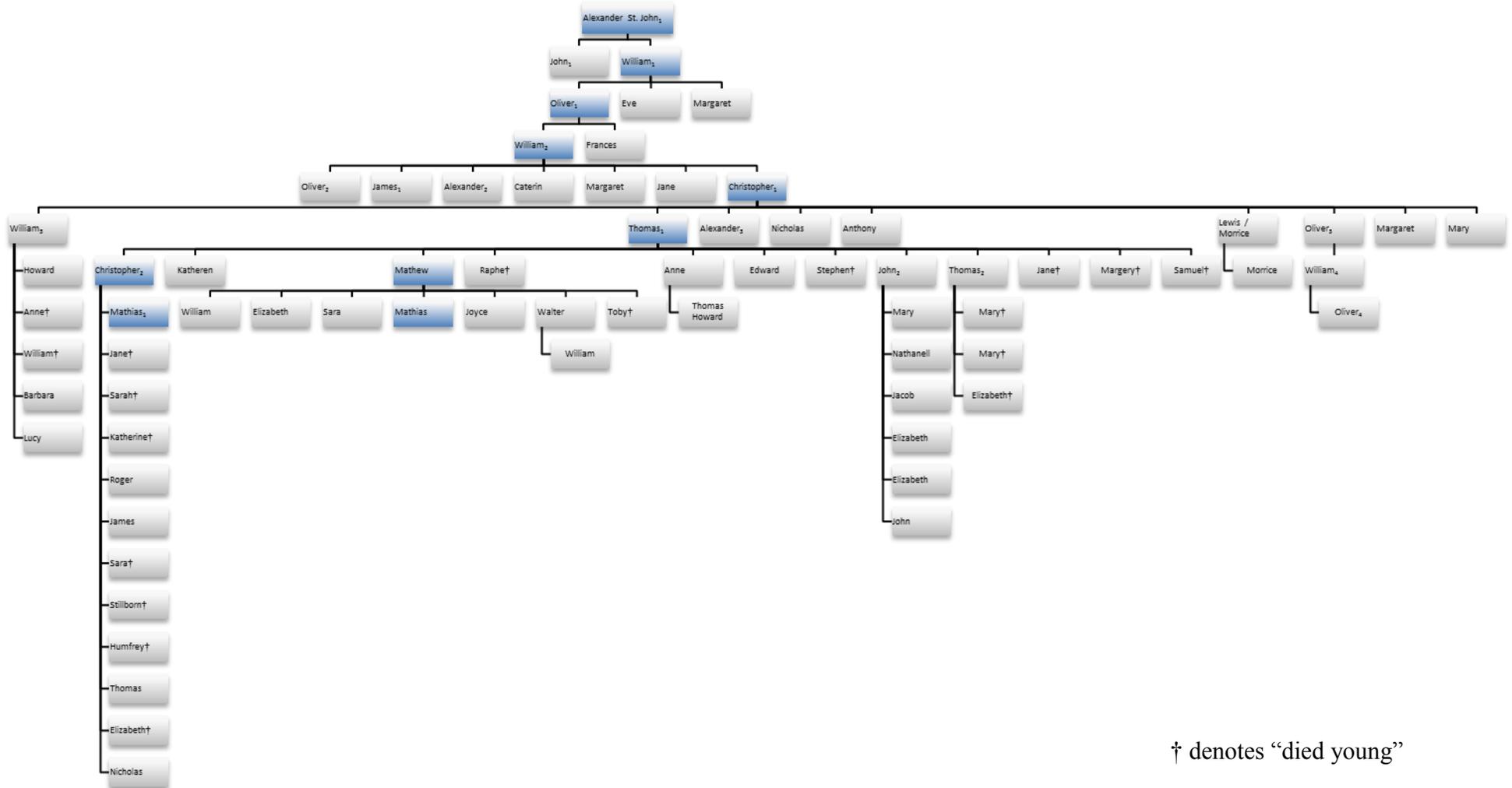
The aforementioned facts, primary records, documentation and other details to support these conclusions will be published in the upcoming book, *The St. John Genealogy – the Medieval Ancestry of Mathias St. John, American Immigrant of Dorchester, Massachusetts (1601 – 1669)*.

- The public family website can be found at: **[www.stjohngenealogy.com](http://www.stjohngenealogy.com)** or email **[admin@stjohngenealogy.com](mailto:admin@stjohngenealogy.com)**
- The public DNA project website can be found at: **[www.familytreedna.com/public/StJohn/](http://www.familytreedna.com/public/StJohn/)** or email **[dna@stjohngenealogy.com](mailto:dna@stjohngenealogy.com)**

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<sup>57</sup> This Alexander should not to be confused with the son of Oliver St. John and Elizabeth de la Bere born before 1374 and died around 1403

## Overview Pedigree Chart for Alexander St. John's Descendants



## DNA Profile: Descendants of Alexander St. John, Lord of Uchel-olau Glamorganshire, Wales

### Y-STR

PANEL 1 (1-12)											
Marker	DYS393	DYS390	DYS19	DYS391	DYS385	DYS426	DYS388	DYS439	DYS389I	DYS392	DYS389II
Value	13	24	14	10	11-14	12	12	11 <u>or</u> 12	13	13	29
PANEL 2 (13-25)											
Marker	DYS458	DYS459	DYS455	DYS454	DYS447	DYS437	DYS448	DYS449	DYS464		
Value	18	9-10	11	11	25	15	18	29	15-15-17-17		
PANEL 3 (26-37)											
Marker	DYS460	Y-GATA-H4	YCAII		DYS456	DYS607	DYS576	DYS570	CDY	DYS442	DYS438
Value	10	11	19-23		15	15	18	17	37-38	12	12

### Population Finder (autosomal DNA)

DETAILS		
Continent (Subcontinent)	Population	Percentage
Europe (Western European)	Orcadian	Abt. >90% +/-
Middle East		Abt. <10% +/-

### Terminal SNP

It is now believed that the ancient Celts were by a very large majority R1b people. Many subclades of R1b divide the various geographic groups of Celts. Descendants of Alexander St. John 1st Lord of Uchel-olau will have the following terminal SNP result <sup>[58]</sup>:

**R1b-P312 Phylogenetic Tree: M269+ → L23+ → L51+ → L11/S127+ → P312/S116+ → DF27+ → [further testing in progress]**

<sup>58</sup> Positive results to any of these markers L21, U152, DF19, DF99, L238 or their downstream SNPs are considered unrelated to Alexander St. John. A DF27+ will result in L21-, U152-, DF19-, DF99-, L238-.