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An Insight into the St. John Family of Highlight



current topics >>>

Why a family newsletter

By Suzanne St. John

The St. Johns of Highlight, Glamorgan, Wales are *lost* in Modern History. The individuals of this family, their ancestors and descendants have been merged, confounded, and obliterated into non-existence by well-meaning researchers, heralds, and family before us. It is our responsibility and right to honor our ancestors based on the primary records that have been left for us. We owe it to them as genealogical preservationists to correct the historical record and the public's understanding.

For more information go to
www.stjohngenealogy.com
 or email stjohngenealogy@gmail.com



St. John DNA Project

Male St. John Test Subjects Needed

by Suzanne St. John

DNA evidence has become a necessary documentary tool for those with the St. John surname. In most cases, primary records documenting one generation to the next are adequate but in other cases, more is needed. Many times, men of the same name living near one another have been merged by well-meaning researchers of the past. As such, we now have what we call non-paternal events (NPE) of claimed descendants not matching one another as they would if they shared the same ancestor.

A non-paternal event occurs when two men believed to descend from the same paternal ancestor do not match on Y-DNA because they in fact do not share a common male ancestor. In the St. John lines we know of several reasons this might occur. The de Ports assumed the St. John surname. I now refer to them as de Port-St. John and their Y-DNA has been documented in our project. Men from the Poynings, Mewes, Paulet, and Mildmay lines have also assumed the St. John name from marrying into the de Port-St John lines. Additionally, 'adoption' of relatives often led to undocumented surname changes for children raised in a St. John household. And of course, other factors, such as, rape, incest, and extramarital or out-of-wedlock affairs

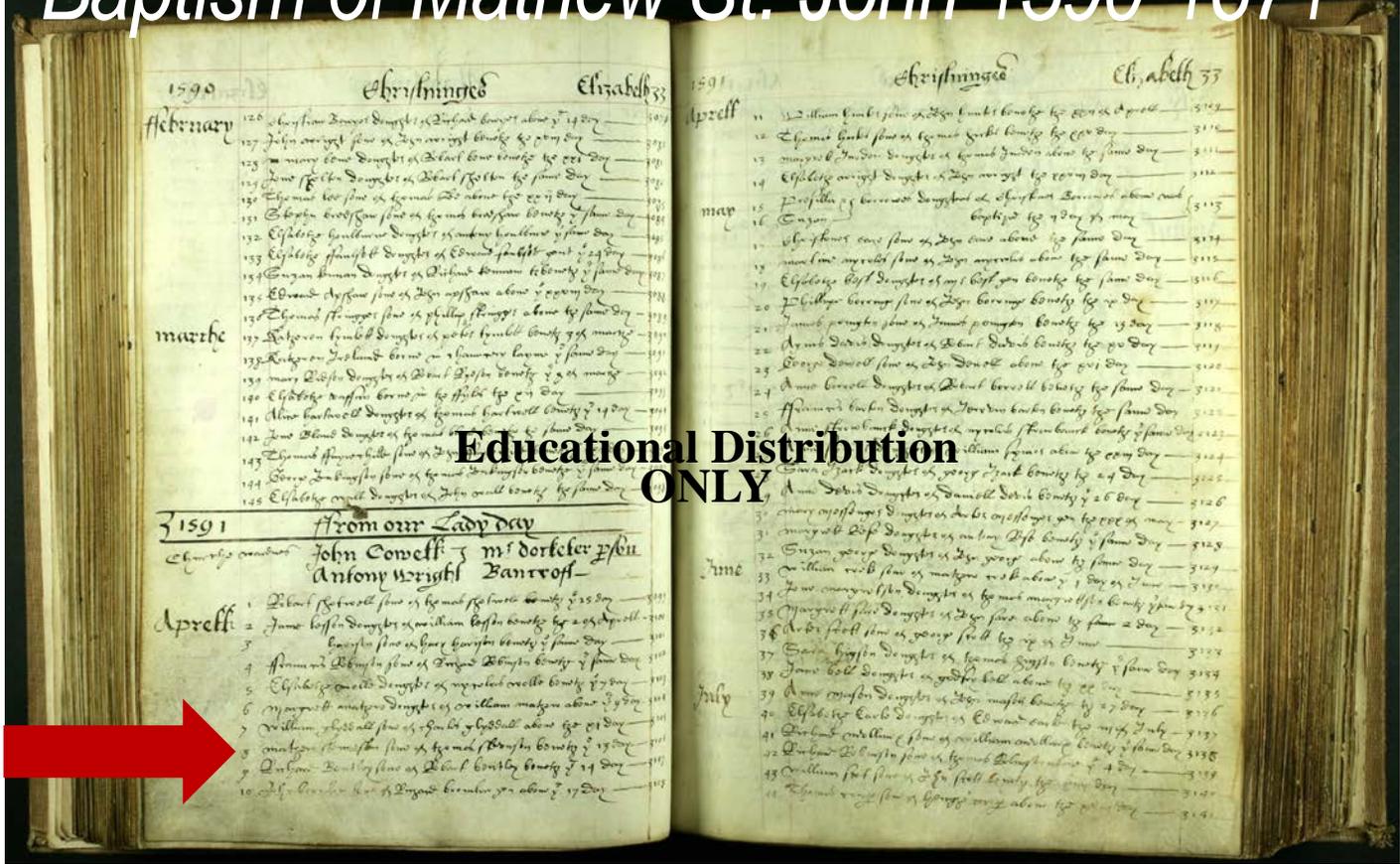
could result in more recent individual cases. While discovering these reasons behind NPEs can be upsetting, for many reasons, the goal is to identify and document legitimate St. John lineages. DNA is our only tool to confirm or refute documentary conclusions.

The St. John DNA project at FTDNA has 11 sub-groupings for Y-DNA results as well as uncategorized subgroupings. For this reason, it is imperative that each line confirm its Y-DNA through DNA testing.

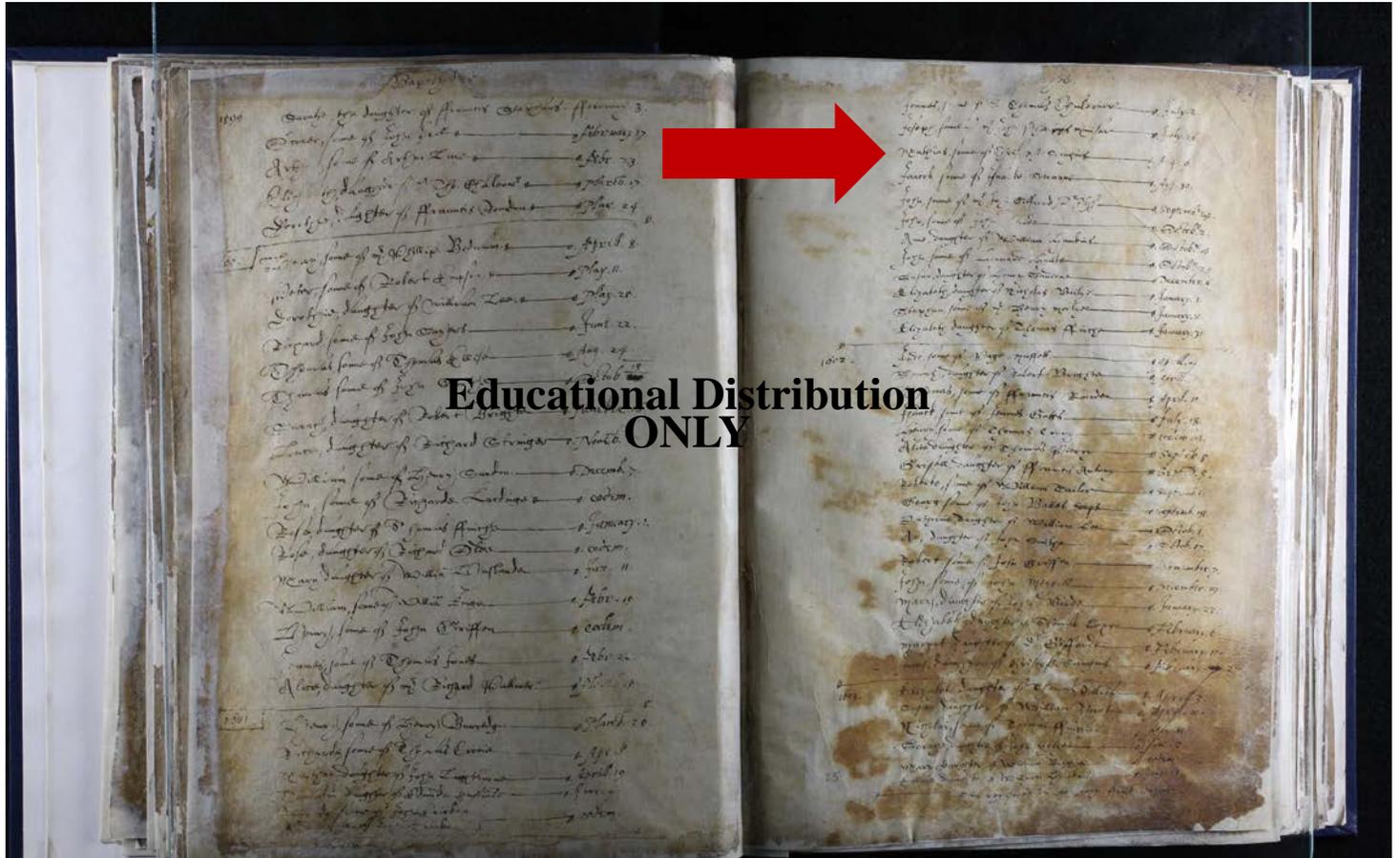
The most troublesome 'grouping' of St. Johns are the claimed descendants of George St. John and Nancy Bryan. Currently, we have four different Y-DNA results for those claiming this couple as their ancestor. Results include St. John, de Port-St. John, a Bailey line and an unknown origin NPE.

Even if you believe your documentation is accurate, complete and without reason for concern, you are urged to find a male St. John in your direct line to Y-DNA test. Not only will it confirm or refute your research, but it will aid the project and assist others in our project.

Baptism of Mathew St. John 1590-1671



Educational Distribution ONLY



Educational Distribution ONLY

Baptism of Mathias St. John 1601-1699

The Merging Mistake

Uncle Mathew St. John and his nephew Mathias St. John are not one man

By Suzanne St. John.

Overview

If you're an American with the surname St. John, and you've only done genealogy research without DNA or without my help or you inherited the research of others, then you probably believe you descend from one American Immigrant couple, namely, Matthias/Mathew St. John and Mary Tinker. To compound confusion, you might believe one of the origin claims linking him to the de Port-St. Johns that still hold armigerous titles today. Or, the more recent Dutch origin claim published in the NEHGS *Register* might have you reworking all that you have had documented.

What you may not know is that in a private research project commencing in 2012, the baptism records for both Mathias b. 1601 and Mathew b. 1590-1 were identified in parish registers of London, England and these records did not lead to a de Port-St John origin. From the mid-1800s until now, the erroneous merging of these two men has been prospering like a wildfire. In its wake, correct family histories have collapsed, been altered, and ultimately the cause for much discord and debate.

If you're an American with the surname St. John, and you've done Y-DNA testing, or listened to me long enough, then you probably already know there are several different St. John lineages that show up in various places around the globe and sometimes in locations near other unrelated St. John lineages, from a Y-DNA perspective. And there are cases where persons of the same name, but which are entirely different individuals have been merged, causing a collapse of family trees, history and understanding even further.

The truth is several persons with the St. John surname immigrated to America. And those persons do not always share the same Y-DNA profile because they descend from unrelated men that married into the 'original' St. John family established in 1053 Normandy.

Compounding this issue are the numerous publications and public trees spreading errors in the name or appearance of authority. The motive for blindly copying it is the assumption someone else figured it out and it's trustworthy. But some mistakes have been intentionally spread or continued by those

wishing to connect themselves to a likeable or profitable story.

In the early years of my research, I too got caught up in the claims of others. I know personally how frustrating and confusing it can become. I personally started my research over several times and eventually decided to go where apparently no one else had gone – to the ancient original records. I have collected every record I could find with St. John and its dozens of phonetic variations to uncover what I believe to be a more complete St. John family tree with all its subsequent branches beginning in 1053 and moving forward to the 17th century and even down to living persons today in some branches.

In the case of Mathew and Mathias St. John, it is easy to use the Latin language to justify merging them but when someone merges a John, Oliver and Alexander as one man or assumes there could only be one Elizabeth de la Bere in all of history, for example, there is a serious lack of quality judgement occurring. I did the research and identified the Johns, the Olivers, and the Alexanders and restored their historical identity. And, it turns out, there were indeed more than one Elizabeth de la Bere in all of History. And, as for that Dutch claim, it doesn't have any unambiguous evidence to support it.

In this article, I will present the historical records and DNA evidence supporting the fact that Mathew and Mathias are different persons that together with others founded Norwalk, Connecticut about 1650.

Hyperlinks to the person records on my website will take you to the sources and additional information. A copy of my E-book will offer you even more information and access to records I have collected.

Master Thomas St. John, Gentleman and Jane Mathew

In DNA terms, the St. John's Most Recent Common Ancestor (MRCA) for those DNA testers with a verified pedigree are [Master Thomas St. John, Gentleman](#) and his wife [Jane Mathew](#). Thomas St. John came from a Welsh village called Uchel-olau in Glamorgan, Wales. It translates in modern times to High-light, but it probably originally meant High-path or High-ridge. It was a 400+ acre property with at least two homes. The main manor house was called Highlight and

the farm house was called Brynhill. The property contained its own monastery called Highlight Abbey and the inhabitants were associated with the Knights Hospitaller order until they were dissolved as part of the Dissolution of the monasteries in the 1540s order by Henry VIII.

King Henry VIII made a lot of changes in Wales during that time and those Welshman that could speak English, had a noble pedigree, and were willing to interject themselves into Parliamentary affairs were able to advance into English society almost seamlessly. The St. Johns of Highlight were advantageous in securing a holding in the ever-changing English social and economic climate, but they were less than thrilled with their way of life being disrupted.

Thomas St. John was one of the younger sons of Christopher St. John, Esq. (1547-1616) of Highlight and Elizabeth Bawdrip of Odyn's Fee. Like his brothers, Thomas' life was laid out for him by his father in such a way to successfully advance him into English society and find a way to restore or preserve their customs without benefiting the English crown.

Thomas moved to London when he was accepted into Gray's Inn, an Inn of Court in May 1577. He would have been about 13 years old at the time. His father-in-law was [Robert Mathew](#), a wealthy landowner with 5 daughters. In the Welsh custom, gavelkind, and following Welsh law, Hywel Dda, the five daughters were equal heirs to his estates. However, in this specific time-period, England's laws, customs and its English language were being forcefully integrated into Wales and primogeniture rather than gavelkind preferred male heirs. As such, with no male heir, the Mathew estates would be forfeited to the King's demesne (personal holdings). By marrying Thomas St. John to Jane Mathew and producing a male heir through marriage contracts, created by their respective fathers, the properties would have remained within the St. John-Mathew clan family. Thus, these two were married at a fairly young age for the sole purpose of producing a male heir for Robert Mathew.

At Gray's Inn, Thomas would have been educated in English social customs, educational objectives, and integrated into London's Parliamentary society to represent the Welsh families in Parliament following

the Acts of Union between England and Wales in the mid-1500s. The alternative would have been to send Thomas into a guild trade where he would have been indentured under a master to learn an artisan or business trade.

Growing up near the coast waters of Wales, Thomas was probably taught early to navigate various types of fishing or merchant ships. Four of his brothers were members of the English Royal Navy and military forces and like Thomas, in close association to the King of England and Parliamentary affairs. By the early 1600s, Thomas was a Master on board *HMS Richard* so he must have developed sea-worthy skills at some point.

Jane probably stayed in Glamorgan, Wales until her first son was born and identified as Thomas St. John's, Christopher St. John's and Robert Mathew's heir according to the established marriage contract(s). Wales had a custom that children born in or out of wedlock could be named heir only if they were properly acknowledged by their father. Any child, whether born in or out of wedlock, not acknowledged by his father was considered a bastard and had no legal rights to inherit. Thomas and Jane's first son, Christopher St. John, was probably baptized at the family monastery Highlight Abbey about 1581 and legally recognized as the by-product of the marriage contract between the grandfathers Christopher St. John and Robert Mathew. We can also see a traditional naming standard appear where the first two sons are named after the paternal grandfather and the mother's surname, namely Christopher and Mathew.

While attending and living at Gray's Inn, all subsequent children were baptized at the parochial parish within its district. That parish was St. Andrew, Holborn, London, England. Since England was a church-state, persons of London were required to attend church services within the district they lived for tax-collection and adherence to the church-state laws and customary purposes. Families, if they did not live in the same district did not attend church services together like they might in more modern times. Sometimes families could live just one street apart but still were required to attend different parishes if those streets fell within different districts.

At St. Andrew's, Mathew St. John was baptized 13 Apr 1590-1. At the time, the old-style calendar was in use and the year changed to 1591 in April.

Thomas and Jane had 5 children baptized at St. Andrew and 3-6 more baptized at St. Margaret's Westminster parish when Thomas left Gray's Inn and began to live near the church of Parliament. The last three children

may have been born to a second wife named Agnes Clark. There is a marriage record at St. Olave, Silver Street parish between Thomas St. John and Agnes Clark dated 25 Sep 1610. And the later children were probably born outside Jane Mathew's biological ability to bear children. Unfortunately, the mother's name was not included in the parish registers for any of these children.

Thomas' children listed in birth order were:

1. [Christopher St. John](#), b. abt. 1581, Uchel-olau (High-light), Gwenfo, Glamorganshire, Wales, Great Britain d. 19 Jun 1629, St. Olave, Silver Street Parish, London, England
2. [Katheren St. John](#), b. 5 Apr 1584, St Andrew, Holborn, London, England
3. [Mathew St. John](#), b. 13 Apr 1590-1, St Andrew, Holborn, London, England d. 3 Jan 1671, Norwalk, Fairfield, Connecticut, USA (see previous page for a digital copy of the parish register where his baptism was recorded).
4. [Raphe St. John](#), b. 16 Jan 1596-7, St Andrew, Holborn, London, England d. 19 Mar 1596, St Andrew, Holborn, London, England
5. [Anne St. John](#), b. 28 Oct 1599, St Andrew, Holborn, London, England
6. [Edward St. John](#), b. 23 Jan 1604, St Andrew, Holborn, London, England
7. [Stephen St. John](#), b. 29 Dec 1605, Saint Margaret, Westminster, London, England d. 27 Aug 1607, Saint Margaret, Westminster, London, England
8. [John St. John](#), b. Feb 1607-8, Saint Margaret, Westminster, London, England, d. 27 Sep 1665, St Botolph, Aldgate, London, England
9. [Thomas St. John](#), b. 31 Dec 1609, Saint Margaret, Westminster, London, England d. 23 Dec 1665, St Dunstan and All Saints, Stepney, Middlesex, Tower Hamlets, England

Master Thomas St. John was a member of the Virginia Company of Plymouth and involved in the establishment of the Popham Colony. He was taken captive by the Spanish while onboard the ship, *HMS Richard*. He was held for a year in a Spanish prison and eventually bribed a guard for his freedom using his wealth and social standing to sway a guard. He returned to London in 1607 and died in Westminster in 1625. He was buried 24 May 1625 at St. Margaret's Westminster, London, England. A burial record for Jane Mathew has not been located.

The ordeal of this kidnapping set the family's plans to profit from, colonize and inhabit the American colonies by decades as the Popham Colony failed shortly thereafter

when surviving inhabitants returned to England as well. His brother's involvement in the Jamestown colony was only a bit more successful and had just as much hardship and obstacles.

Christopher St. John, Silver button-maker and Joan, his wife (a midwife)

Christopher St. John (1581-1629) was the oldest son of Thomas St. John (1564-1625) and Jane Mathew. He was named after his paternal grandfather, Christopher St. John, Esq (1547-1616). Christopher grew up with his parents until about the age of 13 when he was likely placed in an indenture guild contract with his paternal grandfather.

Even though Christopher was born in 1581 to be the heir to his maternal grandfather, Robert Mathew ultimately had 5 sons following his 5 daughters. Thomas Mathew, the ultimate male heir of Robert Mathew, was born in 1591, when Christopher was about 10 years old; as each son was born, Christopher's right to succession grew more distant. As such, in 1594, Thomas St. John and his father placed Christopher into a guild trade to provide him a means of having an income as he aged. He was 6th in line to the Mathew estates and his uncle Sir William St. John, Knight and his heirs were ahead of him regarding the St. John properties of Highlight, Brynhill and Penmark Place (Odyn's Fee).

Christopher St. John became a silver button-maker and took up residence in London on Silver Street. The city was divided into occupation districts. Business owners were required to set up shop and live within the districts assigned to their occupation. Bread makers on Bread Street. Shoe makers in the Cobbler district, etc. Because Christopher lived and worked on Silver Street, he was required, under authority of the church-state, to attend St. Olave, Silver Street parish located at Silver Street and Wood Street in London.

Christopher's wife or second wife was only listed in some of the baptism records for his children, therefore it isn't clear if Joan was the mother of Mathias St. John (1601-1669).

Christopher was the father to at least 12 children, though all did not survive childhood.

1. [Mathias St. John, I](#), b. 9 Aug 1601, St. Olave, Silver Street Parish, London, England d. Nov 1669, Norwalk, Fairfield, Connecticut, USA see page 3 for a digital copy of the parish register where his baptism was recorded).

2. [Joane St. John](#), b. 27 Feb 1603, St. Olave, Silver Street Parish, London, England d. 29 Aug 1603, St. Olave, Silver Street Parish, London, England
3. [Sarah St. John](#), b. 28 Oct 1604, St. Olave, Silver Street Parish, London, England d. 3 Dec 1604, St. Olave, Silver Street Parish, London, England
4. [Katherine St. John](#), b. 3 Nov 1605, St. Olave, Silver Street Parish, London, England d. 3 Aug 1610, St. Olave, Silver Street Parish, London, England
5. [Roger St. John](#), b. 5 Nov 1607, St. Olave, Silver Street Parish, London, England d. Bef 1629, St. Olave, Silver Street Parish, London, England
6. [James St. John, Citizen Brown-Baker of London](#), b. 30 Oct 1608, St. Olave, Silver Street Parish, London, England d. 26 Apr 1672, St Magnus Martyr and St Margaret New Fish St, London, England
7. [Sarah St. John](#), b. Dec 1609, St. Olave, Silver Street Parish, London, England d. 19 Jul 1625, St. Olave, Silver Street Parish, London, England
8. ["A Chrisson Child" St. John](#), b. 17 Jan 1610, St. Olave, Silver Street Parish, London, England bur. 17 Jan 1610, St. Olave, Silver Street Parish, London, England
9. [Humphrey St. John](#), b. 24 Apr 1612, St. Olave, Silver Street Parish, London, England d. 8 Jul 1625, St. Olave, Silver Street Parish, London, England
10. [Thomas St. John](#), b. 30 May 1613, St. Olave, Silver Street Parish, London, England bur. 1698, Essex, Virginia, USA
11. [Elizabeth St. John](#), b. bef. 1616, St. Olave, Silver Street Parish, London, England d. 11 Mar 1616, St. Olave, Silver Street Parish, London, England
12. [Nicholas St. John](#), b. 1 Jan 1617, St. Olave, Silver Street Parish, London, England d. 18 Sep 1689, Windsor, Connecticut, USA

Christopher St. John died and was buried at St. Olave, Silver Street Parish, London, England on 19 Jun 1629. He left a will that read as follows:

"In the name of God amen, memorandum, that on or about the Seventeenth day of June anno dmi 1629, Christofer Zanshone of the parish of St. Olaves in Silver Street London, Buttonmaker, being sicke in body but in perfect mind and memorie with an intent to make his Last will and testament by words of man nuncupative, uttered and spake these words or the verie same in effect following viz I give to my four sonnes Mathias, James, Thomas, and Nicholas, tenne twenty shillings

a peece. The rest of his goods he gave unto Jone his wife and made her his full Executor; These words or ye verie like in effect he uttered and spake (beinge in perfect mind and memorie in ye presence and hearing of Oliver Roberts pewterer and Thomas Slacke whitebaker and Divers other credible witnesses.//

Oliver Roberts

Thomas Slacke"

Thomas Slacke was a whitebaker and probably is the link between Mathias St. John (1601-1669) and his younger brother James St. John (1608-1672) becoming bread bakers at St. Nicholas Cole Abbey.

Mathew St. John, cobbler and Sarah, his wife

[Mathew St. John \(1590-1671\)](#) was the second son (third child) of Thomas St. John (1564-1625) and Jane Mathew. He was named after his mother's surname, Mathew. Mathew was baptized 13 Apr 1590-1, St Andrew, Holborn, London, England. He grew up with his parents until about the age of 13 when he was likely placed in an indenture guild contract with a master cobbler.

By 1629, Mathew was married to Sarah _____ (possibly Hoyt) and was living in the St. Botolph's Bishopsgate Parish district of London. By 1635, he was living on Kensington High Street in London which was within the Cobbler district. While there he was living in the St. Leonard, Shoreditch Parish district and attended services there.

In March of 1638, Mathew was granted 3 acres and 2 quarters and 4 rods of "the Neck" in Dorchester, Massachusetts. He was also granted another 2 acres 1 quarter and 1 rod of other land in Dorchester, Massachusetts. His family was still in London. He returned to London towards the end of 1638.

Mathew was a member of the Grand Jury in Hartford, Connecticut in 1643. His name is also said to have appeared on a list of settlers of Wethersfield, Connecticut between 1636-1645.

By 1640, Mathew had 10 rods in the Palisade of Windsor, Connecticut. His family stayed in London until 1646. Between April 1646 and 1647, his family moved to Windsor with him. In 1647, his wife Sarah had died and was buried in Windsor.

By 1655, he was in Norwalk, Connecticut. Edwin Hall states in his book, that in the "Table of Estates of lands and accommodations in 1655" appear the names *Matthias Sention, Matthias Sention, Jr. and*

Mathew Sention. This would be Mathias St. John I (1601-1669), Mathias St. John II (1628-1728), and Mathew St. John (1590-1671).

Mathew St. John died (probably intestate) before 3 Jan 1671 when the Town voted his second son, Mathias 1635-1711 "is to take up his proportion of six acres to the hundred upon Elie's Nek, next to his uncle Hoite". Mathew's older son William had died and was buried in London 14 May 1664, St. Dunstan in the West, London. This made his son Mathias the next male heir.

Mathew and Sarah _____ St. John had 7 children:

1. [William St. John](#), b. 23 Aug 1629, St. Botolph, Bishopgate, London, England d. 14 May 1664, St. Dunstan in the West, London, England
2. [Elizabeth St. John, Alleged wife of Mathias II St. John](#), b. 6 Nov 1631, St. Botolph, Bishopgate, London, England
3. [Sara St. John, Alleged wife of John Gregory?](#), b. 1 Sep 1633, St. Botolph Bishopsgate, London, England d. 9 Oct 1689, Norwalk, Fairfield, Connecticut, USA
4. [Mathias St. John](#), b. 13 Dec 1635, St. Leonard, Shoreditch, Middlesex, England d. 25 Jul 1712, Ridgefield, Fairfield, Connecticut
5. [Joyce St. John](#), b. 28 Jul 1639, St. Leonard, Shoreditch, Middlesex, England
6. [Walter St. John](#), b. 19 Nov 1643, St. Leonard, Shoreditch, Middlesex, England d. bef. 1703, St. Martin's-in-The-Fields London, Middlesex, England
7. [Toby St. John](#), b. 5 Apr 1646, St. Leonard, Shoreditch, Middlesex, England d. 13 Apr 1646, St. Leonard, Shoreditch, Middlesex, England

Mathias St. John, baker and Mary Tinker, his wife

[Mathias St. John I \(1601-1669\)](#) was the eldest son of Christopher St. John (1581-1629) and Joan _____. "Mathias sonne of Christopher Sangins" was baptized 9 Aug 1601, St. Olave, Silver Street, London, England. This baptism record naming his father as Christopher St. John proves he couldn't have been the son of Oliver de Port-St. John and Sarah Buckley or any other claims.

Mathias grew up with his parents until about age 13 when he was likely placed in an indenture bond under a master baker. This may have been Thomas Slacke, the whitebaker that witnessed his father's will in 1629. His brother James became a brown-baker. His brother Nicholas was an inhabitant of

Windsor, Connecticut and was charged with Sodomy crimes – the first case in New England. Many of his other siblings died young.

Mathias St. John married Mary Tinker 1 Nov 1627 St. John the Baptist, New Windsor, Berkshire, England. This is where he baptized his first son, also.

“Mathias Seniohn” witnessed the will of Edmund Bennet who was buried at St. Nicholas Cole Abbey 27 Apr 1631. It seems he was also mentioned in a letter from Peter Kehewich to John Parish related to a person named Bennet that reads,

“Plymo. the 1th Aprill. 1642. Jno. Parish I am little behoulding to you that could not afford mee a word in 3 weekes after yor arrivall at London, neither send mee my brothers tre wch brought wth you. You may do me right in writeing mee the verity of the passages betweene Phillip & Thomas. one writes Mr. St Jno that Phillip is in Thomas debt, & Phillip writes me Cannot drawe Thomas to Account, by wch Delayses I am kept without my moneys. the like Mr. Richbel, he deteineth from mee Diego for Br: Debt & whether it bee recovered or not I know not, If you have in yor hands of his pray you doe mee right, for i must be satesfyed out of the goods you have of his before you goe for Ma. I marvaile I have not a word from Phillip by **Cossen Bennet** of the goods hath of mine in his hands. I expect to have from you how the case standeth wth him. for if Mr. St. Jnos informations be true he is much to be blamed, & so are you likewise, as i shall write you more at large hereafter. Thus wth my love to Mr. Stone & his wife tell him Mr. St Jno. will pay him for the Chaires. I desire to have acnte wth the cost put into the Barke thus in hast I rest. Yor quondam Mr Peter Kehewch”

Mathias' name appeared on the Freeman list in Dorchester, Massachusetts 3 Sep 1634 and is said to have went to the colony in 1631-2 although I've been unable to find a primary record to support that.

On 4 Jan 1636, he was granted 20 acres in Dorchester. And before 1637 another 2 acres of meadow lands. In 1637 it was ordered he 'keepe the cows'

In 1638, Mathias sold his house and moved to Windsor. His son Thomas died in Windsor 16 May 1639. A decade later, it seems, Mathias moved to Wethersfield, Connecticut where he was known as “Sentyon the baker” of Wethersfield in the will of Isaac Grosse a brewer and husbandman from Suffolk, England in 1649.

Mathias was a Juryman in the Particular Court of Hartford, a juror before Edward Hopkins, Esq. Gov. Magistrate in 1650-51. And in

1651, he was before the Particular Court apparently owing 14s. 7d. He made an oath to the Court that John Barnes, dec'd, owed him, at his death, £1. And in 1654, Mathias Sension of Wethersfield, was before the Particular Court at Hartford because he “had sold syder to Indians by which they was Drunke”. In 1654, he was party to the suit “Richard Fellows Plaintiff, Mathias Sension Def.” in action for debt with damage of £18. And he sued Stephen Beckwith for defamation damage of £10 in 1655. In March 1655-6 he was brought into the Court, “Owing the Estate of Wm. Cross. £3. 19.4.”

No later than 1655, Mathias and his family moved to Norwalk, Connecticut. He originally had home lot 3, which he deeded to his son Mathias II and it later went to Mark. He then in 1661 bought lot 22 that belonged to Hon. John Steele.

Mathias St. John and Mary Tinker had 6 children:

1. [Mathias St. John, II](#), b. 30 Nov 1628, New Windsor, Berkshire, England d. Dec 1728, Norwalk, Fairfield, Connecticut, USA

2. [Thomas St. John](#), b. 24 Oct 1631, St. Nicholas Cole Abbey, London d. 16 May 1639, Windsor, Connecticut, USA

3. [Mark St. John](#), b. 10 Jun 1633, St. Nicholas Cole Abbey, London d. 12 Aug 1693, Norwalk, Fairfield, Connecticut, USA

4. [Samuel St. John](#), b. Abt 1641, Windsor, Connecticut, USA d. 14 Jan 1686, Norwalk, Fairfield, Connecticut, USA

5. [Mercy St. John, Lockwood](#), b. 8 Jun 1642, Windsor, Hartford, Connecticut, USA d. 1 Feb 1694, Norwalk, Fairfield, Connecticut, USA

6. James St. John, b. abt. 1648, Windsor, Connecticut, USA d. 9 May 1684, Norwalk, Fairfield, Connecticut, USA

Mathias died in Norwalk in Oct/Nov 1669.

The Obvious Differences between Mathew St. John (1590-1671) and Mathias St. John (1601-1669)

Norwalk Lots

According to the 1655, “The Estate of Lands and Accommodations” list and Additional “Table of Estates” and “Table of Homelots”

from 1650-1656 in combination with deed transfers and other town records:

- Mathias St. John held lot 3 and later 22
- Mathias St. John II held lot 3 and later 17 or 18 (I have both written in my notes and need to verify which it was).
- Mathew St. John held lot 25 next to John Bouton (his son Mathias' (1635-1711) alleged father-in-law) and Walter Hoyt (his alleged brother-in-law Hoyt?) and near John Gregory (alleged husband of his daughter Sarah) and Mathias St. John II (alleged husband of his daughter Elizabeth)
- Mark St. John held lots 16, then 3, then 5

At no time did Mathias St. John (1601-1669) or his sons Mathias (1628-1728) or Mark hold lot 25 which was always exclusively assigned to Mathew St. John. If Mathias and Mathew had both been assigned the same lot number it would make sense to conclude Mathias and Mathew were phonetic variations of one name assigned to one person but when compared to the physical evidence, lot number assignment, it is clear this is an incorrect conclusion.

Occupation

Mathias St. John (1601-1669) was a baker. Mathew St. John (1590-1671) was a cobbler (shoemaker).

Church Origin before Colonial resident

Mathias St. John came from St. Nicholas Cole Abbey and his wife was Mary. Mathew St. John came from St. Botolph's and his wife was Sarah.

DNA evidence from descendants

The Y-DNA results in the [St. John DNA Project at FamilyTreeDNA](#) show an ancient mutation occurred on Y-STR marker DYS439 that distinguishes the genetic differences between descendants of Mathias and his uncle Mathew. All test subjects with a documented descent from Mathias have a repeating pattern of 12 while the test subjects under Mathew show a repeating pattern of 11. The Y-STR marker in question is known as a Fast-Moving Marker and FTDNA calculations show this mutation occurred about 425-450 years ago.

This makes Captain Samuel St. John m. Rebecca Olmstead the son of Mathias St. John (1635-1711) and grandson of Mathew St. John (1590-1671) and not the son of Mathias III. A careful review of the original lot and deed information of Ridgefield,

Connecticut reveal Mathias St. John (1635-1711) held lot 16 in Ridgefield when plans were originally drawn. However, he died before the town was developed and his lot 16 was made into 3 business lots and a burial ground for his and other burials and 4 rods of his lot 16 were granted to his son Captain Samuel St. John (as inheritance) which became the new Lot 1 of Ridgefield, Connecticut.

Based on Welsh gavelkind clan behaviors of merging nearby properties under one family, I believe in a working theory, Mathew St. John married his son Mathias (1635-1711) to Rachel Button (Bouton), daughter of his neighbor John Button (Bouton); his daughter Sarah to his neighbor John Gregory and his daughter Elizabeth to her 1st cousin once removed neighbor, Mathias St. John II (1628-1728). Using Autosomal DNA at FTDNA and AncestryDNA we are researching this theory.



Penmark Place (aka Odyn's Fee), Glamorgan, Wales

By Orson St. John and his daughter Meg. Map courtesy of Google Maps © 2016.

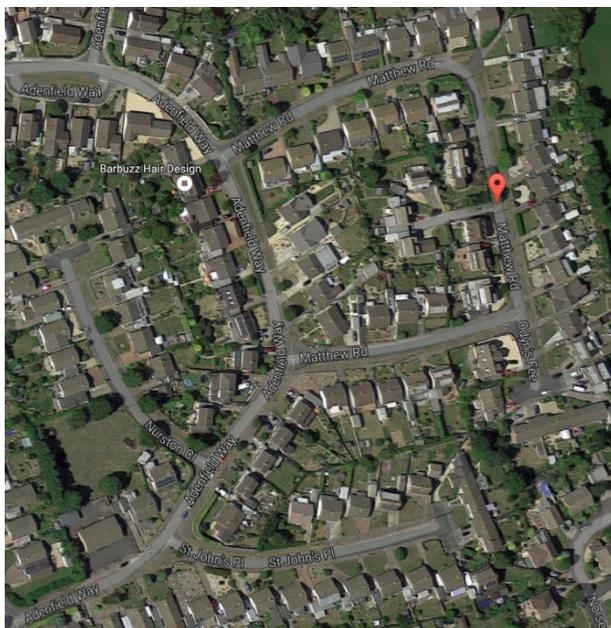


Figure 1 Odyn's Fee, Glamorgan, Wales, UK showing Matthew Road, Odyn's Fee and St. John's Place as current landmark memorials of the original property.

10 PREMADE E-BOOK CD PACKAGES STILL AVAILABLE

Only 200 copies of this CD package may be produced. If you are interested in ordering one of the remaining premade copies of the e-book and CD package titled, The St. John Genealogy Origin and Ancestry, use this [form](#) to complete your order and remit your payment. There are no refunds once the order is accepted. First Come First Serve! Cost: \$113.72 for the CD package includes Volume 1 and Volume 2 plus bonus material for each volume on CD form with a handcrafted "St. John" packaging.

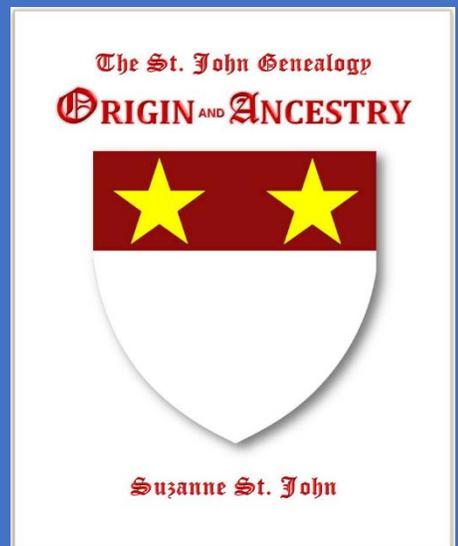
Remit payments by check or money order to:

Suzanne St. John Hare
1030 N Townsend Loop
Post Falls, Idaho 83854

Or use Paypal:

<https://www.paypal.me/StJohnGenealogy>

Volume 2 is still being prepared and will be sent out to all who have paid at the time of its completion.



Write for us >>>

Submitting articles for future publications

The articles will be sent in Word Format to:
stjohngenealogy@gmail.com

Focus

We seek articles on the St. John families that are direct ancestors or descendants of the St. Johns of Highlight, Glamorgan, Wales. This forum encourages descendants and avid researchers with any level of writing skill to participate. We can always find persons to help edit and improve submissions. The family tree at www.stjohngenealogy.com is the primary tree we use, update, and correct.

Writing Guidelines

- Microsoft Word, 12-point type
- Citations for each statement of fact that is not common knowledge. Each should be cited to one or more reliable sources; primary sources preferred.

Submission Guidelines

- Submit a description of your article in advance.
- Limit to 6000 words or less
- Consider including digital copies or scans of original documents
- Do not submit articles that have been published before
- Do not submit articles you are submitting elsewhere
- Include author's direct lineage up to Christopher St. John 1547-1616 of Highlight, Glamorgan, Wales if known.
- A PDF digital copy of your article once published will be attached to your person record on our website

Types

- Immigrant origins with a genealogical summary.
- Problem solving articles with genealogical summary.
- Genealogical accounts of families, especially families for which no genealogy now exists.
- Source Material
- Current Events
- Common Bonds
- Brick walls
- Help requests
- DNA discoveries
- Phonetic variations
- Newly discovered branches
- Persons or Events of Interest
- Biographies



Primary records >>>



Primary Records and Documents for Genealogy

Primary source materials include such resources as vital records (birth, marriages, and death), abstracts of wills, court records, town records, city directories, church (parish) registers, census, newspapers, land deeds, military lists, passenger list, heraldry trees, Visitation reports, tax rolls, archeological reports, and family folklore.

Evaluate the Evidence

- How helpful is the evidence?
- How reliable is the evidence?
- Is it valid for meeting the research objective and does it produce some level of proof?
- Is it objective evidence
- Does it answer questions
- Does it stand on its own merit?
- Do others interpret it



Remember all records are not equal

St. John Genealogy & DNA

Social Media is a great way to connect with other St. Johns, share information, ask questions, and learn. In addition to this newsletter, we have a Facebook page and group!



www.facebook.com/groups/stjohngenealogy



Preserve your DNA for the future

We are looking for DNA test subjects with a documented and provable St. John lineage to participate in our ongoing Genealogical and DNA study. Collections kits obtain saliva for testing. They are non-invasive, painless and private.

Groups Insights

64 <small>+3.1K%</small> New Members Last 28 Days	590 <small>+37%</small> Posts, Comments and Reactions Last 28 Days	 Julie Kaufman, Jeff St John and others are top contributors.
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Events | Calendar | Settings | [+ Create Event](#)

September 2017

- St. John Family Reunion**
Sunday, September 24, 2017 at 11 PM CDT
Jason J St. John and 74 other guests | You hosted.
- International Talk Like a Pirate Day 2017**
Tuesday, September 19, 2017 at 12 AM
1 guest | You hosted.

ask the experts >>>

Q: *I tested my autosomal DNA but I'm not finding all my cousins. Why?*

A: *Autosomal DNA is not inherited uniformly from parent(s) to their child and it is diluted around 4-7 generations. Each child can only inherit 50% of their autosomal DNA from each parent so the parent's other 50% is lost to that child. Children of the same parents can inherit different segments which is why you should test as many cousins and siblings as possible.*



Volunteer Job Role openings

- Writer:** A writer is someone who uses descriptive and engaging written language to create historical profiles and summaries of our St. John ancestors.
- Technical Author:** A writer that specializes in explaining genealogical and other technical processes in a simple, easy to understand, manner.
- Copy Editor:** makes sure that published or soon to be published works are free of spelling and grammar errors.
- Editorial Assistant:** helps with the general running of the newsletter, from administrative to editorial.
- Art Editor:** creates an overall look of the newsletter, making sure it's both attractive and easy to read.

If any of these VOLUNTEER job roles interest you, please submit a brief resume and portfolio sample to stjohngenealogy@gmail.com

printed copy...

This newsletter is intended to be electronically distributed. Printing from the electronic pdf will not be permitted. If you want a high-quality-resolution- color print of the newsletter delivered to your home, then email stjohngenealogy@gmail.com with your name, address and remit \$26.00 for a one-year subscription. Subscription costs will cover ongoing research, ink, paper, postage and handling.

DNA isn't just for scientists

The St. John Genealogy & DNA project has been an ongoing DNA effort since 2002. Suzanne St. John became the volunteer administrator for the project in 2013.

In this role, she documented the lineages, where known, of each test subject. She has compared DNA results, compiled reports, and documented genetic family trees. Test subjects are identified by kit numbers not names.

FTDNA projects:

St. John Family DNA Project: 123 members.
<https://www.familytreedna.com/groups/st-john/about/background>

Glamorgan Wales Cousin Project: 386 members.
<https://www.familytreedna.com/groups/glamorgan-wales-cousins/about/background>

AncestryDNA share results with THEPOETZ

Contact us at stjohngenealogy@gmail.com

www.stjohngenealogy.com



1030 N. Townsend Loop
Post Falls, Idaho 83854

Suzanne St. John
Family Researcher



coming soon >>>

In the Next Issues

- *Sir William St. John, Knight*
- *Tipperary, Ireland St. Johns*
- *The St. John Family Website*
- *Pedigree Reports*