

United States Department of the Interior  
National Park Service

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National Register of Historic Places  
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instruction. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name: Old Scots Burying Ground  
other names/site number: Free Hill 28-MO-294

2. Location

street and number: Gordon's Corner Road N/A not for publication  
city or town: Marlboro Township N/A vicinity  
state: New Jersey county: Monmouth County zip code: 07746

3. State/Federal/Tribal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this  nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets  does not meet the National Register criteria. I recommend that this property be considered significant  nationally  statewide  locally. ( See continuation sheet for additional comments.)

Signature of certifying official/Title: *[Signature]* Date: 6/19/2001  
Assistant Commissioner, Natural & Historic Resources/DSHPO  
State or Federal agency and bureau: American Indian Tribe

In my opinion, the property  meets  does not meet the National Register criteria. ( See continuation sheet for additional comments.)

Signature of certifying official/Title: \_\_\_\_\_ Date: \_\_\_\_\_  
State or Federal agency and bureau: American Indian Tribe

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register.  
 See continuation sheet.
- determined eligible for the National Register.  
 See continuation sheet.
- determined not eligible for the National Register.
- removed from the National Register.
- other. (explain:)

Signature of the Keeper

Date of Action

*Patrick Andrews*

8/15/2001

**5. Classification**

**Ownership of Property**

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

**Category of Property**

(Check only one box)

- building(s)
- district
- site
- structure
- object

**Number of Resources within Property**

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
		buildings
1		sites
		structures
		objects
1	0	Total

**Name of related multiple property listing**

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

**Number of contributing resources previously listed in the National Register**

N/A

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions)

Funerary

**Historic Subfunctions**

(Enter subcategories from instructions)

Cemetery

**Current Functions**

(Enter categories from instructions)

Funerary

**Current Subfunctions**

(Enter subcategories from instructions)

Cemetery

**7. Description**

**Architectural Classification**

(Enter categories from instructions)

No Style Listed

**Materials**

(Enter categories from instructions)

- Other
- Granite
- Marble
- Sandstone

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

## 8. Statement of Significance

### Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is

- A** owned by religious institution or used for religious purposes..
- B** removed from its original location.
- C** a birthplace or grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

### Areas of Significance

(Enter categories from instructions)

European  
Exploration/Settlement  
Historic - Aboriginal  
Historic - Non-Aboriginal  
Prehistoric  
Religion

### Period of Significance

1692-1751  
1900

### Significant Dates

1692      1751  
1706      1900  
1727

### Significant Person

(Complete if criterion B is marked above)

Rev. John Boyd  
Rev.. John Tennent  
Walter Ker  
William Tennent, Jr.

### Cultural Affiliation

Undefined

### Architect/Builder

J & R Lamb Studio

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### 9. Major Bibliographical References

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#### Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

#### Previous documentation on file (NPS:)

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey
- recorded by Historic American Engineering Record
- See continuation sheet for additional HABS/HAER documentation.

#### Primary location of additional data:

- State Historic Preservation Office
- 
- 
- 
- 
- Other (Repository Name: Old Tennant Church, Middletown Township Library)

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### 10. Geographical Data

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**Acreeage of Property:** 1.00

#### UTM References

(Place additional UTM references on a continuation sheet.)

1	18	562880	4465510
	Zone	Easting	Northing

3			
	Zone	Easting	Northing

2

4

See continuation sheet

#### Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

#### Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

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**11. Form Prepared By**

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name/title: Gerry P. Scharfenberger, M.A., R.P.A.

organization:

date: 3/30/2001

street & number: 833 Kings Court

telephone: (732) 615-9539

city or town: Middletown

state: New Jersey

zip code: 07748-

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**Additional Documentation**

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Submit the following items with the completed form:

**Continuation Sheets**

**Maps**

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

**Photographs**

Representative **black and white photographs** of the property

**Additional items**

(Check with the SHPO or FPO for any additional items)

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**Property Owner**

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(Complete this item at the request of the SHPO or FPO.)

name: Board of Trustees; Old Tennant Church

street & number: P.O. Box 5

telephone: (773) 446-9238

city or town: Tennent

state: New Jersey

zip code: 07763-

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**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.* ).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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Old Scot's CemeterySection number 7 Page 1

The Old Scots Burying Ground, located along Gordon's Corner Road between Wyncrest Road and County Route 520 in Marlboro Township, Monmouth County, New Jersey, is a 1-acre site originally set aside as a Presbyterian Meeting House and cemetery in the late seventeenth century. Early county and congregation histories indicate that a meeting house was erected in 1692, with interments beginning soon after (Ellis 1885, Smith 1895, Symmes 1904). There are 144 gravestones survive representing at least 164 burials. Many are in good to excellent condition with legible inscriptions. A mound-like elevation measuring approximately thirty-feet square and 3.5 feet high, supports a late-nineteenth-century monument situated in the approximate center of the site. As a result of archaeological testing, this mound is proven to be man-made. On February 3 and February 17, 2001, Ron LaBarca of US Radar, Inc. conducted a ground-penetrating-radar (GPR) survey over approximately two-thirds of the Old Scots Burying Ground. A number of passes were made using existing gravestones as a starting point, and continuing along lines oriented north/south where no gravestones were present. The GPR survey of areas with no existing gravestones identified an additional 137 possible burials, approximately eight of which are within ten feet of Gordon's Corner Road. The GPR survey also identified two areas where the original meeting house may have been located. One area is adjacent east of the monument mound and the other is adjacent west of the monument mound. Due to time restraints and weather conditions, the approximate south third of the site, as well as smaller, sporadic areas with no gravemarkers were not examined. Future surveys are planned for those areas not included in the initial surveys.

Old Scots Burying Ground is situated on a sand dune or hill known in the seventeenth and eighteenth centuries as "Free Hill." This sand was deposited by outwash or meltwater from the glacier that covered the northern half of New Jersey approximately 13,000 years ago. According to the *Soil Survey of Monmouth County*, the soils present in the site belong to the Freehold series, which consists of well-drained, sandy soils on uplands (Jablonski 1989:80, 91). The site lies approximately 300 feet north of the Milford Creek and approximately 600 feet south of Deep Run Creek. An inspection of the site indicates that the surface is relatively level, with several noticeable depressions which may represent subsurface features. In addition to the European occupation of the site, it is possible that American Indian groups may have utilized the site. The well-drained, sandy soils present on a pronounced rise near a potable source of water are conditions favored by prehistoric groups for settlement. Moreover, local collectors have identified prehistoric sites adjacent east, west and north of the site. On January 22, 2001, the Old Scots Burying Ground was assigned the archaeological site number 28-Mo-294 by the New Jersey State Museum.

Today, the cemetery rises above Gordon's Corner Road just west of Wyncrest Road. Gordon's Corner Road lies as much as four feet below the northern part of the cemetery. Old Scot's last documented burial occurred in 1977; since then, a marker was erected by the Old Tennent Church trustees to highlight the historic significance of the site to visitors. The cemetery is currently maintained in excellent condition by the Old Tennent Church trustees.

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The site at present, remains relatively unchanged since the nineteenth century. Photographs taken in 1895 show small stands of trees growing intermittently around the cemetery. Around 1945, the cemetery was in a severe state of neglect. The grounds were overgrown with trees and brush, obscuring many of the gravemarkers and the ground surface. As a result, the congregation rented a bulldozer and cleared the entire one-acre lot of most of the vegetation. In the process, a number of gravestones had to be reset. Unfortunately, a number that were already broken or dislodged from their original position may have been lost or removed from the site when the brush was carted away. Other modifications include wooden stairs with two handrails leading from the street to the graveyard, and a sign that reads, "Old Scots Graveyard 1692 Original Site of Old Tennent Church," located along the northern edge of the property. A second sign was erected just north of the Presbyterian monument. It reads:

OLD SCOTS MEETING HOUSE: Old Scots Meeting House was built in the year 1692 by Scottish Presbyterians (Calvinists) on this ground known as 'Free Hill.' This sight (sic) was the location of the first recorded Presbytery meeting and the sight (sic) of the first ordination of a Presbyterian minister in North America in the year 1706. Now these Scottish exiles could worship freely in their own fashion. The granite border around the central monument marks the dimension of the small log structure that was the boundary of the Old Scots Meeting House. In 1731, the congregation moved to its present location in Tennent called Old Tennent Church.

The origins of the monument began in the late nineteenth century. In 1883, Gideon C. McDowell, a Marlboro resident living near the Old Scots Burying Ground, took an interest in the state of the cemetery, in particular the gravestone of the Reverend John Boyd. The tombstone was five feet in height, and was originally laid horizontally on a bed of stone and lime. When McDowell first encountered the stone, it was, "...in a neglected state and covered with lichens." In an attempt to preserve the stone, he cleaned the inscription and reset the stone in an upright position.

During the 1890s, the trustees of the church began to express concern over the deterioration of Reverend Boyd's gravestone. The stone was eventually removed to the Philadelphia Presbytery for preservation (McCauley 1900:6). It was encased in a wooden frame made from locust trees grown at Old Scots, and displayed at the Library of the Presbyterian Historical Society (Symmes 1904:67). As a result of the gravestone's removal, in 1896 the Synod of New Jersey was granted a thirty-foot circular section of the Old Scots Burying Ground for the erection of a monument in honor of Rev. Boyd (Stillwell 1992:4). On October 14, 1897, the Synod paid the Trustees of the Tennent Church a symbolic one dollar for the thirty foot section. The center of the circle was located three feet to the north of the northern edge of Reverend Boyd's gravestone as it stood after Gideon McDowell set it in an upright position.

The monument was designed and constructed by the prominent studio of J. and R. Lamb of New York. The base is made of granite from Vermont, the crown at the top and four polished pillars are of Scotch granite and the body is made of Irish greystone; perhaps symbolizing the origins of the founders of the congregation. The monument itself bears the names of Reverend Francis McKemie, Reverend Jedidiah

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Andrews, Reverend John Hampton, and Walter Ker. Bronze tablets set over the names bear the inscription of Reverend John Boyd's Latin epitaph on the west side, the English translation on the east side, and the dedication of the monument on the north side. The south side bears no inscription; instead it was left blank to accommodate a future milestone in the congregation's history.

Set on the gables over each tablet are four inscribed seals. On the north side is the seal of the General Assembly of the Presbyterian Church in the United States. On the west side is the seal of the Presbyterian Church of Monmouth County. On the east side is the seal of the Scotch-Irish Society; a clear reference to the roots of the congregation. On the south side is the seal of the Southern Presbyterian Church, which consists of the letters "IHS" surrounded by sun rays over an anchor; the symbolic representation of the gospel.

The total cost of the monument was \$1300. A fund containing an additional \$1000 was raised for the preservation of the monument and care of the grounds. An agreement between the Synod, holders of the fund, and the trustees of the Old Tennent Church, owners of the burying ground, executed a written agreement for the upkeep of the cemetery (Symmes 1904:67). On June 14, 1900, a ceremony was held unveiling the new monument. A number of Presbyterian dignitaries and a throng of onlookers were in attendance. The program began at 11 a.m. at the Old Scots Burying Ground with a prayer led by the Reverend Nelson Haddonfield, Moderator of the Synod of New Jersey. Next, the hymn, "Oh God, Our Help in Ages Past," was sung followed by the reading of Scripture *Sam. 7:5-12* by the Reverend Joseph M. McNulty, pastor of the Presbyterian Church of Woodbridge. The Reverend Allen H. Brown, Chairman of the Committee, delivered a speech on the description and history of the monument. Finally, the monument was unveiled by Walter Kerr, Esq., a descendant of founding member, Walter Ker (McCauley 1900:12).

After the unveiling, the Reverend George D. Baker, pastor of the First Presbyterian Church, offered the dedicatory prayer. This was followed by a message from the Northern Presbyterian Assembly read by the Reverend Robert F. Sample of New York, and a response from the Southern Presbyterian General Assembly read by the Reverend Robert P. Kerr of Richmond, Virginia. After the hymn, "O God of Bethel" was sung, the principal address was given by the Reverend William H. Roberts of Philadelphia, Stated Clerk of the Northern General Assembly. The ceremony ended after the financial statement was given by the Reverend Eben B. Cobb of Elizabeth, New Jersey (McCauley 1900:12).

In the afternoon, a special train transported the visitors from the Old Scots Burying Ground to the Old Tennent Church. For the occasion, the successor church to the first meeting house was elaborately decorated with flowers and flags. An address delivered by the Reverend Parke P. Flournoy of Bethesda, Maryland, delegate from the Southern General Assembly was followed by speeches given by the following: the Reverend H.C. Cameron of Princeton University, the Reverend F.C. Symmes of Old Tennent Church, Reverend W.M. Rice, Stated Clerk of the Philadelphia Presbytery, Reverend Robert Alexander, editor of "The Presbyterian," the Reverend Henry G. Smith, professor in Lane Theological Seminary, Cincinnati,



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Ohio and the Reverend Hugh B. McCauley of the Fourth Presbyterian Church of Trenton (McCauley 1900:13).

In 1958, the spire from the monument was removed and sent to Trenton to be repaired. After several years, an attempt was made by the congregation to contact the monument company and inquire as to the status of the repairs. Unfortunately, the monument company had gone bankrupt, and the whereabouts of the spire remains unknown to the present day. However, discussions are underway among the trustees of the Tennent Church to replace the missing spire with a replica of the original.

In December, 2000, a survey of the site was conducted using electronic metal detecting equipment. The survey uncovered a total of 15 artifacts. These include 2 complete coffin handles, which are of a type manufactured during the second half of the nineteenth century. Both were the same size and were found in the same vicinity, suggesting that they originated on the same coffin. They were recovered along the extreme southern edge of the site, and may be the result of encroachment by modern development, or some other disturbance of the grave. A third, more ornate coffin handle with the embossment, "Our Darling," was recovered near the Reid family gravemarker. This marker represents three burials: James Reid (1828-1904), Hannah Reid (1829-1899) and Emma Reid (1852-1869). It is possible that this handle became dislodged from one of the Reid coffins, perhaps the one belonging to Emma Reid, who predeceased both of her parents.

The extant gravemarkers represent a wide array of materials and carving styles spanning the entire existence of the site. The gravemarkers are made from four identifiable materials and are broken down quantitatively as follows: 97 white sugar marble, 35 sandstone, 10 granite and 2 fieldstone. These materials reflect a widely-known pattern of change and use in New Jersey, with sandstone generally being the earliest and white sugar marble gradually replacing it beginning in the late eighteenth century (Veit 1996:77). White sugar marble gravestones remained popular until the Civil War, when the more durable granite began to appear, eventually replacing it toward the close of the nineteenth century.

The earliest intact gravestone in the Old Scots cemetery is that of Michael Henderson, who died in 1722. Other early stones include the double marker of William Redford and his wife Margaret, which dates to 1725, the gravestone of Richard Clark, who died in 1733, and the gravestone of Walter Wall, which dates to 1737, to name a few. Burials representing settlers who arrived during the proprietary period, their descendants, and eighteenth-century settlers, exist among later burials from the nineteenth century, and a nominal amount from the twentieth century.

All of the carved gravestones with legible dates prior to 1825 are made from reddish-brown sandstone. The most recent gravestone made from sandstone dates to 1833. Many of these are characteristic of the northern New Jersey stone carvers. A number of stones are attributable to the workshop of Uzal Ward, a Newark carver who operated ca. 1760-1790 (Welch 1987:11). Examples of Ward's work include the gravestones

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of Jonathan Forman, who died Dec. 28, 1762 and his wife Margaret, who died Dec. 21, 1765. His works' distinctive, identifying characteristics include a "pendulum" nose and wide, protruding cheeks on the cherub figure. Other stones in the Old Scots cemetery, while not attributable to a specific carver, are clearly products of Elizabethtown, New Jersey carvers. These include the stones of the aforementioned Richard Clark, William and Margaret Redford, Walter Wall, and his wife Anna, who died in 1758. Also evident in the Old Scots graveyard are the changing trends in design and decoration over time. Death's heads and cherubs are the most common decoration on eighteenth-century gravestones. Based on a study of New England gravestone iconography conducted by James Deetz and Edwin Dethlefsen, it is believed that 'death's heads' gravestones, predated stones with "cherubs," although there are gravestones with the death's head motif dating after the appearance of cherub-decorated gravestones at the Old Scots cemetery (cited in Veit 1996:75).

Epitaphs are rarely inscribed on stones in the Old Scots cemetery. Interestingly, all of the epitaphs except one appear on the gravestones of individuals who died at the age of twenty-five years old or younger. One of the lengthiest surviving epitaph appears on the gravestone of John Quakenbush, who died on September 19, 1823. It reads: "Remember young man as pass by as you are now, so once you were as I am now, so you must be prepare for death and follow me." Another epitaph appears on the gravestone of Catherine Patten, who died February 9, 1774 at the age of 59. It reads: "By my God I am deliver'd from all my pain & grief. He is my God who did me aid and send (sic) me his relief." The gravestone of Jane Henderson, the first child ever baptized by the Rev. John Tennent, who died on Jan. 4, 1748 at the age of 17, is inscribed, "Her Grace, Obedience, Good conduct and Grave sense caused Parent tears and neighbors observance." The gravemarker of Eliza Jane Hulseart, who died on June 22, 1820 at the age of 5 months reads: "Mourn not for our dearest friends, our (illegible) our souls are laid down Saviour call'd and in His arms we are blessed." Anne Henderson, who died on June 14, 1748 at the age of 14, has a gravestone with the inscription: "Grace, beauty, youth & wit did here to death submit." An inscription present on the gravestone of William Crawford, who died on March 22, 1760 reads, "late High Sheriff of Middlesex County." The gravestone of John Tennent is arguably the most ornate gravestone in the Old Scots cemetery. At some point, the red sandstone marker became fragmented, possibly by vandals, and was repaired and reset horizontally using mortar as a patching material. The inscription on the gravestone, written by the Rev. Jonathan Dickinson of Elizabeth reads,

Here lies what was mortal of the Rev. Mr. John Tennent Nat. Nov. 12, 1707 Obijt April 23, 1732. Who quick grew old learning Vertue Grace. Quick finished well yielded to Death's Embrace. Whose moulded dust this Cabinet contains. Whose soul triumphant with bright Seraphs reigns. Waiting the time till Heaven's bright Concave flame And ye last trump repairs this ruined frame. Cur praematuram mortemque queramur acerbam Mors Matura vinit cum bona Vita fuit. (Symmes 1904:77-78).

The decoration on the gravestone includes typical Puritan iconography such as double crossbones below the inscription and a motif at the top which can be characterized as a transitional design between a death's head and a cherub symbol (Dr. Richard Veit, personal communication, 2001).

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A preliminary assessment of the placement of graves resulted in no discernable pattern of burials across the cemetery. The earliest gravestones (1722-1733) are scattered throughout the southeast, southwest and northeast quadrants of the site. However, most of the gravestones in the northwest quadrant appear to date from the nineteenth century, suggesting that this was the last area to be utilized for burials and had seen the most activity up to the present.

Archaeological testing in an area with no burials encountered through GPR testing uncovered no evidence of structural remains east of the monument. In February, 2001, a total of 11 shovel tests were excavated east of the monument mound. Shovel testing produced a total of 22 artifacts including window glass, nails and a clay pipe stem fragment. The stratigraphy of the shovel tests consisted of a dark, sandy loam overlying a reddish-brown, fine sand subsoil. There was no indication of any disturbance from burial shafts or architectural remains. This suggests that the historic occupation of the site did not impact all areas of the burying ground; thus there is the possibility that prehistoric deposits if present, could have survived intact to the present day.

A 3'x3' unit was excavated inside the northeast corner of the concrete border of the monument. This excavation produced only one artifact, a clay pipe stem fragment. The soils encountered were markedly different from those present in the cemetery shovel tests. The mound consists of a single stratum of silty clay, approximately 3-feet thick, underlain by a thin layer of medium sand. Underlying the sand was the sandy subsoil encountered during shovel testing. It is possible that the absence of a 'buried A' horizon was the result of moderate grading prior to the mound's construction, with imported sand serving as a leveling base, and the silty clay fill used to create a firm platform for the stone monument.

In March, 2001, archaeological testing in an area west of the monument mound, uncovered the remains of an intact foundation wall. During GPR, this area was found to contain no burials and several subsurface anomalies. Manual probing of the area indicated numerous obstructions approximately 0.5' to 1.0' below the surface. To investigate these obstructions, a 3' x 4' test unit was excavated. Removal of the overlying soil uncovered a partially dry-laid foundation approximately two-feet wide. Artifacts recovered include several fragments of shell-tempered mortar, a hand-tooled bottle finish, and a quartzite fire-cracked-rock (FCR) fragment. Two additional units placed adjacent west exposed more of the wall. Additional artifacts include brick fragments, mortar fragments and a quartz flake. These preliminary excavations indicate that the remains of the meeting house are present on the site and were not disturbed by the construction of the monument mound. The presence of cultural lithic material confirms the existence of a prehistoric component in addition to the established historic component of the site.

On March 3, 2001, professional land surveyor Neil Barton recorded all of the existing gravestones, possible unmarked burials, test unit locations, and artifact locations on a survey map he had created earlier in the year. This map will assist in planning future investigations and research to pinpoint the exact location and dimensions of the meetinghouse, and determine the patterns and extent of burials throughout the site.

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The Old Scots Burying Ground is the site of the first Presbyterian meetinghouse in New Jersey, built *circa* 1692, where the ordination of the first Presbyterian minister in America took place in 1706. Some historians have considered it to be the place where Presbyterian history begins in the New World (Clarke 1931, Derry 1979, Ellis 1885, Smith 1895, Symmes 1904). The Rev. John Boyd was the first Presbyterian minister ordained in the New World and the first official minister of the congregation that worshipped at the Old Scots meetinghouse. He is interred in the Old Scots Burying Ground. Walter Ker was among the Presbyterians banished in the 1680s during the period of religious persecution of dissenters in Scotland. He was one of the founders of the first, or "old Scots" congregation and he remained active long enough to help build both the first meetinghouse on the burying ground site and its successor, now known as the Old Tennent Church, a generation later and five miles away. The Reverends John Tennent and William Tennent, Jr. had a combined 47-year tenure as pastors of the Old Scots/Old Tennent Church and were prominent preachers during and after the Great Awakening movement of the eighteenth century. The property meets National Register Criterion A for its association with the emergence of Presbyterianism, and Criterion B for its association with Boyd, Ker, the two Tennents, and Reverend Joseph Morgan, another significant historic figure who was pastor of the church here for twenty years during the early eighteenth century. The property also meets Criterion D because it has recently yielded information important to furthering the understanding of the congregation that worshipped here, and for its potential to yield information important in prehistory. When the Old Scots congregation formed in the late seventeenth century, Monmouth County was still largely a wilderness region. American Indian groups still resided in the area, and European occupation was still in its infancy. The evolution of the Old Scots site is tied to the settlement of Monmouth County, the relationship between Scottish settlers and indigenous groups, and the establishment of Presbyterianism in the New World.

**Background History**

The settlement of the Marlboro area of Monmouth County, which encompasses the Old Scots Burying Ground, was the result of an exodus by Scottish Presbyterians who were fleeing the brutal persecution at the hands of the British monarchy. The Scottish settlers had a profound effect on the colonization and culture of New Jersey, as well as the entire middle Atlantic region. By 1750, Scots comprised one-fifth of the central Jersey population (Landsman 1985:101). This group would continue to settle throughout central New Jersey during the eighteenth century, evolving into what would become the center of colonial Presbyterianism (Landsman 1985:11). The first half of the eighteenth century also saw the settlement at Freehold meld into a cohesive community, combining persons of all backgrounds ranging from former indentured to wealthy planters into a single community sharing a common religious and political identity (Landsman 1985:174). The roots of Scottish Presbyterianism, however, date back to 1567. Scottish reformer, John Knox established a doctrine that was centered around three core precepts: original sin, predestination, and severe punishment for wrongdoing. Knox and his fellow ministers adhered to a puritanical zealotry in all their teachings. The Calvinist extremism of the Scottish Reformation resulted in a bitter hostility toward Catholicism, even suggesting that refuting the pope and church hierarchy was the preferred method of serving God (Henretta et al 1993:30, Jackson 1993:7-8, Kull 1930:339).

The rigid adherence of the Scotch-Presbyterians to the absolutism of scripture, directly influenced the

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importance placed on education by church members. Thus, Scotland was considered a leader in education well before any other European country (Jackson 1993:7-8). The combination of advanced education and religious zealotry, made the Scotch-Presbyterians a formidable collective foe of the government in times of political and theological disputes.

For a period of twenty-eight years, from 1660 until 1688, Presbyterians adhered to a policy of non-conformity to the imposition of prelatic worship upon them under the rule of Charles II. During this period, known as the "Highland Watch," or "killing time" Presbyterian dissent was characterized by worship held in private homes or in fields away from the established church (Pomfret 1962:185, Steel 1984:114). In retaliation, the king instituted a policy of submission for Presbyterian dissenters in Scotland, which resulted in punishments that included imprisonment, banishment and enslavement, with some being shot or butchered to death. Some estimates put the number of people banished or killed during the twenty-eight years at about 18,000 (Symmes 1904:9-10).

Early in 1685, James II ascended the throne following the death of his brother Charles II. He was fervently anti-Protestant, and was determined to force the Scottish people into submission (Jackson 1993:33). An avowed Catholic, James II initiated Roman Catholic rituals at Westminster during Holy Week. Protestant sentiments of resistance in Western England and Scotland soon grew into open revolt. The Duke of Monmouth, son of Charles II, led a short-lived uprising against James II, only to die a traitor to the "King's religion" (Smith 1895:5-7). The Duke of Monmouth's Scottish counterpart in dissent was the Earl of Argyle. Argyle led a small group to the coast of Cantyre in a half-hearted attempt to enthrone the Duke of Monmouth as king. However, many of the Scottish Presbyterians had ambivalent feelings toward the Duke of Monmouth, and the movement quickly dissolved at the first hint of opposition. In June of 1685, Argyle was beheaded in Edinburgh, Scotland, two weeks prior to the Duke of Monmouth's beheading in the Tower of London (Smith 1895:6).

Following the deaths of the Duke of Monmouth and Argyle in the summer of 1685, approximately one hundred men and women were imprisoned in Dunottar castle, located along the eastern coast of Scotland overlooking the North Sea. Conditions in the prison were horrific; inmates were cloistered in a room that was "...ankle-deep in mire with but one window overlooking the sea" (Symmes 1904:10). The lack of fresh air and adequate food and water facilitated the spread of disease, causing death among many of the prisoners (Clarke 1931:2). Escape attempts were punished in a number of barbarous ways, including the placing of matches between the fingers, which were kept burning for hours at a time. By the end of the summer, the surviving persons were forced to walk sixty-six miles to Leith, all with their hands tied behind their backs with small cords (Symmes 1904:10).

Early in 1685, a ship called the *Caledonia* brought a group of Scotch dissenters to East Jersey. This ship was chartered by Lord Neil Campbell, a brother of the executed Earl of Argyle. In August 1685, he became an East Jersey fractioner by buying one-fourth of one of the twenty-four shares of the East New Jersey province (Whitehead 1875:153-154). Lord Campbell was warmly received by the East Jersey Proprietors,

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and was appointed Deputy Governor of the province in 1686 (Smith 1895:8, Symmes 1904:13). A list of the persons transported by Lord Campbell as indentures aboard the *Caledonia* includes several congregants who first worshipped at the Old Scots meetinghouse (Nelson 1899:68). The imported persons include:

Archibald Campbell	Michael Marshall	David Symson	Janet Thomson
Dougald Symson	Adam Symson	John Graige	James Graige
Archibald Graige	Orsella Graige	Bessie Pollocke	John Hog
Grissell Hog	Bessie Richardson	James Sinzeour	Sicella Senzeour
Sicella Lawson	Agnes Lawson	William Thomson	Margery Thomson
William Thompson	Margaret Edger	Robert Gurrey	Agnes Marshall
George Korrie	John Duncan	Gyles Duncan	Margarett Robertson
John Chalmers	Robert Chalmers	Marion Chalmers	Janett Cunifgham
William Dunlop	Agnes Dunlop	John Dunlop	Alexander Wilson
Magdalen Hattmaker	Andrew Grantt	Alexander Lermont	David Allexander
John Campbell	William Sharpe	David Heriott	Patrick Tait
John Wilkey	Patrick Symson	Thomas Sheerer	John Boyd
John Scouler	Alexander Thomson	William Toish	Robert Campbell
John Pollocke			

Shortly after the *Caledonia* sailed, the laird of Pitlochrie, George Scot, tired of being repeatedly fined and imprisoned for his religious beliefs, secured permission to leave Scotland for the promise of religious freedom in East Jersey. He chartered a ship called the *Henry and Francis*, described as, "...a ship of 350 tons, and twenty great guns, Richard Hutton, master, or captain" (Symmes 1904:11). As a means of offsetting the costs involved in this endeavor, Scot advertised his intentions through a 272-page treatise entitled *The Model of the Government of the Province of East New-Jersey in America and encouragement for such as design to be concerned there*. It was believed by some officials in East Jersey that the increase in population resulting from Scotch immigration would help raise the price of land (Kull 1930:150). The majority of the surviving Dunottar prisoners, having been sentenced to permanent banishment in America, were handed over to Scot and included among the passengers. Many wore the hideous scars of slit noses, cropped ears, and branded cheeks from time spent in the prisons of Glasgow, Edinburgh, Leith and Stirling (Kull 1930:340).

On September 5, 1685, the *Henry and Francis* set sail from the port of Leith (Horner 1932:293). Of the 200 passengers on board, at least 72 were banished prisoners. Far from signalling an end to brutal persecution, the voyage was immediately beset by a multitude of problems. Animosity shown toward the former prisoners by the captain resulted in large planks being thrown down on them as they worshipped under the deck. At one point, he threatened to take his entire human cargo to Virginia or Jamaica "...and dispose of them in bulk" (Smith 1895:9). Exacerbating the situation further was a lack of adequate food, water, and fresh air below deck on the overcrowded ship. Finally, a virulent fever broke out, effecting not only the prisoners, but the crew and passengers as well. The epidemic claimed nearly a third of the 200 people on board, their bodies disposed of at sea; sometimes as many as 3 or 4 a day (Ellis 1885:81, Symmes 1904:11).

After fifteen weeks, the ship finally arrived at its destination, Perth Town (now Perth Amboy), which the

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East Jersey proprietors founded as their provincial capital. The Dunottar prisoners stepped into the freezing temperatures of winter wearing only the ragged summer clothes they had departed from Scotland with during the previous summer (Griffin 1989:13). During the decade of this tragic voyage, only a few hundred Scotsmen emigrated, most of whom were Quakers. Gradually the Presbyterians among the Scots began meeting together for worship. It remains unclear precisely when these meetings began, or whether the very first ones were held at what would become the Old Scots site, but evidence suggests that they began to be held there, at "Free Hill," about 1692 and that they were first held outdoors, in the manner of rural southwestern Scotland, from where many of them had come (Landsman 1985: 56).

#### Site History

John Reid, the deputy Surveyor-General of East Jersey, had acquired the Free Hill site along with several other properties in the 1680s. He is believed to have encouraged Presbyterians to collect there by selling land to a few of them. Reid (1655-1723) was, of course, an important historic figure in the East Jersey colony, but his association with the Old Scots property is thought to be one of ownership only. Himself a Quaker who became an Anglican, he is not thought to have worshipped at Free Hill, though it seems he apparently permitted worship services to take place there while he owned the property. On Feb. 5, 1697 [1698 New Style], he sold the Free Hill site as part of a larger farm tract to Alexander Neiper, a Scotsman (and former Quaker), who moved there and evidently joined the Presbyterian congregation (East Jersey Deed Books: F2, 535-537, and F,539; Landsman 1985: 144). Neiper held title to the site until June 1727, when he conveyed it to a group of Old Scots trustees. The property conveyed was 2.5 acres, and the grantees promised before the signing and sealing of the deed that "them, their heirs & every of them shall Use the said Land for a burying yard and to keep a Presbyterian Meeting and for no other Use, the said Alexander Nipper his Heires Exe<sup>ors</sup> Shall not be Troubled with no Taverns nor no Resident[s] on the said Tract of Land." (East Jersey Deeds, F2, 536-537). Of this small lot, which was laid out to be a square five chains (330 feet) on a side, the congregation would only ever use the one acre that encompasses the nominated property. The trustees of the Old Tennent Church sold the balance of the lot in 1816.

Precisely when the first meetinghouse was constructed is no longer known. No contemporary record is known that shows whether the building was put up before or after Neiper's purchase in 1698, and Neiper continued to hold title to the land long after the meetinghouse was built. On April 27, 1792, Reverend John Woodhull, the then pastor of the congregation, which by that time was holding all of its services in the meetinghouse now known as the Old Tennent Church, wrote that "The Church was formed about an hundred years ago, chiefly by persons from Scotland." (Smith 1895: 14). That comment may have been the earliest written recollection of the church's founding and the basis for the tradition within the congregation supporting a construction date of 1692. However, that it was not long before the building appeared is made abundantly clear by a record that church historians have cited, which they found in Monmouth County court minutes from December 1705. That record read:

At ye request of John Craig, Walter Ker, William Bennet, Patrick Imlay, in behalf of themselves and their brethren, ye protestant desenters of freehold called presbiterians, that their Publick meeting house may be recorded. Ordered by this Cort, that it be Recorded as followeth. The Meeting House for religious worship,

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belonging to the Protistant discenters, called ye Presbiterians of ye Town of Freehold, in ye County of Monmouth, in ye Province of New Jarsey, is situate, built, lying and being at and upon a piece of Rising grownd, commonly known and called by the name of free hill in sd. Town.

That the record contains no mention that the sanctuary was under construction, just completed, or newly built suggests that it had already stood for some time.

The recording of the meetinghouse with the courts gave the congregation a type of charter and title of possession (Symmes 1904:29). This recording occurred during the administration of Lord Cornbury, the governor of New York and New Jersey. During his administration, Cornbury engaged in a number of illegal acts aimed at subjugating dissenting churches and ministers. In various sections of New York, Puritan churches were forced to convert to the established Anglican church, and Puritan ministers were forced to conform or retire (Smith 1895:16). By recording the church property, the congregation seems to have been seeking a degree of legal legitimacy, as a protection from Cornbury's tyrannical actions.

In attempting to picture the meetinghouse, however, no contemporary description is known. Writing in 1895, Reverend Henry Goodwin Smith remarked, "Of the building itself, no memory, tradition, or trace remain except the slight depression in the soil, which would indicate the humble dimensions of a structure perhaps some twenty feet square" (Smith 1895: 13). Recent archeological testing of the site may have found a portion of the foundation of the building (see below and Section #7).

### Walter Ker

One of the passengers who sailed as a freeman on the *Caledonia* was Walter Ker, who is believed to have been the leading founder of the Old Scots congregation. Ker was twenty-nine years old when he was banished to America for refusing to denounce his religious beliefs. He became one of the early ruling elders of the congregation, along with Capt. John Anderson, Robert Cumming, Charles Gordon, John Henderson, John Hutton, Joseph Ker, and David Rhe (Clarke 1931:4). He was one of the petitioners to have the meetinghouse recorded in 1705. He was instrumental in the survival and growth of the congregation over the course of nearly half a century. A powerful force within the congregation, he would help recruit Rev. John Tennent to serve pastor in 1730. At the same time he would lead the movement to build a new church on "White Hill," where the Old Tennent Church now stands. He died at age 92 on June 10, 1748 and was buried on a hill near his house overlooking Old Tennent Church (Smith 1895:51).

### Reverend John Boyd and His Ordination

The Reverend John Boyd was one of the most prominent people in the history of the Old Scots congregation. He was born in Scotland in 1680. Although the list of passengers from the *Caledonia*, which sailed in 1685, contains a person by the name of John Boyd, it is believed that the Reverend John Boyd came to America around 1705. Prior to coming to America, he was educated in the fourth class of Glasgow University. According to early Presbyterian histories, it is likely that the Reverend Boyd left Scotland with the leading Presbyterian ministers Francis McKemie and John Hampton in the fall of 1705.



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Shortly after their arrival, McKemie and Hampton helped to form, in Philadelphia, the first presbytery in America. Boyd seems to have found his way quickly to Free Hill. In the same court record in which the Old Scots meetinghouse was recorded, Boyd's presence is also noted. It stated, "Mr. John Boyd, minister of the sd. presbeterians, did also personally appear, and desire that he might be admitted to qualify himself as the law directs in that behalf." He was evidently invited by the congregation to preach before he was ordained by his fellow ministers.

His ordination was conducted the following year. The record of this proceeding is the first entry in the record book of the Philadelphia presbytery describes the examination of John Boyd (Symmes 1904:60-61). On December 27, 1706, Boyd took the examination for ordination. This entailed proving a proficiency in "the languages," the defense of a thesis, a Latin essay "De Regimime ecclesiae," and a popular sermon. His sermon was based on the passage John 1:12, which read in part, "But as many as received him, to them gave the power to become the Sons of God, even to them that believe on his name." The members of the committee evaluating Boyd included, moderator Rev. Francis Makemie, Rev. Jedidiah Andrews, and Rev. John Hampton ((McCauley 1900:5). Each one of the examiners were respected ministers and theologians in their own right. Francis McKemie was educated at Glasgow University in 1675, and founded half a dozen churches in Maryland. John Hampton was educated at Glasgow University in 1696, and came to America from Ireland with McKemie in 1705. Jedidiah Andrews was educated at Harvard in 1695 and served as pastor of the First Presbyterian Church in Philadelphia (Smith 1895:21-22). Francis McKemie was considered to have been the head of the American Presbytery during the seventeenth century, in much the same way as William Penn was to the Quakers, and Roger Williams was to the Baptists (Fischer 1989:797).

Their account of the proceeding is incomplete. The first leaf of the record book is missing, so the account of the proceedings begins abruptly, but the judgment was favorable to Boyd. "Mr. John Boyd" the ministers noted, "performed the other parts of his tryals, viz. Preached a popular sermon on John i. 12; defended his thesis; gave satisfaction as to his skill in the Languages, and answered to extemporary questions; all which were approved of and sustained." The appointed the following Sunday, December 29, 1706, to be the time and the Old Scots meetinghouse to be the place, for his ordination ceremony, "which was accordingly performed in the publick meeting house of this place, before a numerous assembly; and the next day he had ye Certificat of his ordination" (Smith 1895: 19-20, Symmes 1904: 60).

It was an event that would assure Boyd's place in church history. It was the first ordination of a Presbyterian minister in the New World (Clarke 1931, Ellis 1885, Smith 1895, Symmes 1904). To the Rev. Hugh McCauley it was this event "at the threshold of that little meetinghouse [that] was the small beginning of the great stream of organized American Presbyterianism (McCauley 1900:5-6).

Boyd continued to serve the Free Hill congregation, though little is known of his activities. No records of his home, salary or family members are known to exist. One history of the Old Tennent Church suggests that Rev. Boyd married a woman named Sarah Knott, and had a son or other direct descendant named William, who became the pastor of the Lamington Presbyterian Church in Pennsylvania (Symmes 1904:67).

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In 1708, Boyd's ministerial duties expanded to include regular services at Woodbridge and Middletown (Symmes 1904:62). The assignment to Woodbridge may have been an attempt by the Synod to help mend a division between English and Scotch congregants. As the only Scottish minister in the province, Boyd's time at Woodbridge saw the addition of nine Scotsman as members, including several exiles who had not taken communion since their arrival in New Jersey (Landsman 1985:173).

John Boyd's promising career was tragically cut short less than two years after his ordination. He died suddenly on August 30, 1708 at 28 years of age. Records of the Presbytery, in a reference to his passing, state: "the Reverend John Boyd, being dead, what relates to him ceases" (Clarke 1931:4). In the abbreviated span of his service, Boyd apparently left an indelible mark on the congregation. The inscription on his gravestone, translated from the original Latin, reads:

The ashes of the very pious Rev. John Boyd Pastor of this church of Calvin, are here buried, whose labour, although expended on a sterile soil, was not lost. They who knew him well also proved his worth who was at that time distinguished for his virtues. Reader, follow perseveringly his footsteps, and I hope thou wilt be happy. He died on the thirtieth day of August, one thousand, seven hundred and eight, in the twenty-ninth year of his age. (Smith 1895:28).

Ironically, John Boyd was buried in a place of prominence under the eaves of the Old Scots meetinghouse, with an ornately inscribed tombstone, while the Reverend Francis McKemie, spiritual leader of the American Presbyterian Church, lies in an unknown grave (Symmes 1904:65). Upon his death, it was learned that Reverend Boyd did not leave a will, rather, Governor Richard Ingoldsby, "...granted letters of administration upon the estate of [Reverend] John Boyde (sic) of Monmouth County to Peter Watson." This indicates that Peter Watson, one of the future elders of the congregation, was a close friend and associate of Rev. John Boyd (Symmes 1904:65).

### Reverend Joseph Morgan

After the death of John Boyd, the Reverend Joseph Morgan (1674-1742) took over as pastor of the Old Scots Church. Much is known about the enigmatic Rev. Morgan; the documentary evidence indicates a lengthy, tumultuous tenure. The Reverend Hugh McCauley, writing in 1900, describes Morgan as, "a man of fine ability, but erratic character" (McCauley 1900:6). Author William L. Griffin describes his career as "brilliant but controversial" (1989:21). Morgan was born in New London, Connecticut on Nov. 6, 1674. He was the grandson of James Morgan, who came to America in 1647, possibly from Wales (Symmes 1904:70). He served the Old Scots congregation from either late 1708 or 1709 to 1729. In addition to his duties at Old Scots, he was also dominie of the Brick Church of Marlboro, which later became the First Reformed Church of Freehold. Morgan was ordained by the Association of Ministers of Fairfield, Connecticut in 1696 as a minister of the Gospel and educated at Yale, graduating in 1702. He served in Greenwich in 1696, in Bedford, New York in 1700, and in Eastchester and Westchester, New York in 1704 (Clarke 1931:5). He arrived in Freehold in late 1708 or early 1709. Morgan was accepted by the Philadelphia Presbytery in September of 1710 (Smith 1895:33-34). He was presented to the court by seven congregants: Jacob Lane, John Wicof, John Sutfin, William Hendrickson, John Esmith, William Wilkins

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and Auri Marbison. The first three were from the Dutch Reformed church, and the rest were from the Presbyterian church (Smith 1895:32).

The court appearance included the taking of several oaths in order to become a minister of the gospel. Since he was not a minister of the Church of England, the law stated, "...every minister not in communion of the English Church is obliged to take oath that he would not teach the doctrine of transubstantiation, nor anything contrary to the doctrine of the Trinity, as taught in the thirty-nine articles of the English Church" (Ellis 1885:730).

On October 17, 1709, Morgan was installed as first pastor of the Dutch Reformed church, which required him to divide his time between the Dutch congregation and the Scotch-Presbyterian congregation. He spent three-fourths of his time at the Reformed Church. He was permitted to occupy the parsonage of the Dutch Reformed church with, "a glebe of one hundred acres of good arable land, as good as any in Freehold on which a family may subsist comfortably." This proved to be quite profitable, earning Morgan thirty pounds a year in addition to his salary as a minister (Smith 1895:32).

In addition to preaching at the Old Scots and Dutch Reformed churches, Morgan was also committed to preach at the Presbyterian church of Middletown. Its building, even at the time, seemed old and was deteriorating. The condition of the church so angered Morgan, that he would take it upon himself to close doors or windows that were left open as he rode by on his horse.

Morgan's term at the Old Scots was marked by periods of incredible creativity and contribution, contrasted with considerable turmoil within the congregation. His rambunctious spirit often conflicted with the strict, comparatively reserved congregation. He was a prolific writer, who published diverse essays on topics ranging from Predestination and Church unity, to a variety of mechanical inventions. The latter led to confrontations between his allegiance to the Presbyterian faith, and his fascination with technological advancement. He was a gifted orator who preached in English and the "Low Dutch" languages. His writings included a treatise on Baptism, published in 1713, and a treatise on the Deists, published in 1714, which he sent to the renowned Puritan minister, Cotton Mather, in Boston. In 1718, he published *The most effectual way to Propagate the Gospel*, which was aimed at reconciliation with the Church of England. This did not endear Morgan to the Scotch congregants, who still harbored intense feelings of hatred for the established church. Morgan's rebellious persona caused friction between himself, and both the Scotch and Dutch congregations. He was willing to baptize the children of disaffected Dutch congregants, which infuriated the the Dutch Reformed Reverend Theodorus Jacobus Frelinghuysen of Raritan. This led Frelingheysen to characterize Morgan as, "the friend and advocate of a lifeless, God-dishonoring formality" (Ellis 1885:730). He angered the Presbyterian Synod by questioning the Synod's supremacy and self-proclaimed right to impose discipline on "subordinate judicatories." In addition, his mercurial behavior alienated the Presbyterian congregation, as frequent absences from important church meetings and debates resulted in reprimands from the Philadelphia Presbytery.

One of Morgan's chief antagonists was Old Scots elder Walter Ker. From the day of Morgan's acceptance

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by the Philadelphia Presbytery in 1710, to the time of his departure from the congregation at Old Scots in 1729, Ker was at odds with the maverick preacher. He spoke out vehemently against Morgan as a replacement for the popular, highly-respected John Boyd. His protests were so strident that Morgan reported the situation to the Presbytery, who instructed him to censure Ker. Part of the problem may have been the fact that Morgan was born and raised in New England. Numerous attempts were made to recruit a pastor from Scotland after John Boyd's death, to no avail. Ker and a significant number of his fellow congregants wanted a Scotsman to serve as pastor (Landsman 1895:179-180). In addition, Ker's rigid adherence to the Presbyterian doctrine fostered resentment toward having to share a minister with the Dutch Reformed congregation (Smith 1895:32). Perhaps as a compromise, Walter Ker was chosen to serve as the first ruling elder shortly after Morgan's appointment (Landsman 1985:180).

Morgan's independent spirit and willingness to embrace positions that may have run counter to the prevailing thought of the day were the reasons for his ministration's great diversity. An example of this diversity is illustrated by an event that occurred in 1727. In June of that year, an Indian king named "Wequalia" was found guilty of murdering Capt. John Leonard in Perth Amboy. Prior to his execution, the sheriff asked him if he wanted to pray with any of the ministers before he died. The condemned man asked for Mr. Morgan, "...because he was his Neighbor" (Symmes 1904:71). This event shows not only the proximity of Indians still living near the Old Scots site, but the wide appeal of Morgan as a preacher.

Morgan's interest in inventions and the future of technology was evident in a number of ways. In a time when the county was largely forested and the most common mode of transportation was by horseback, Morgan was the first in the region to utilize travel in a two-wheeled carriage (Clarke 1931:6). With great foresight, he wrote to the Lords of Trade in a letter dated August 5, 1714, detailing an invention utilizing steam, "...which will work against wind at sea, will save many a ship from ship-wreck, will shorten voyages by many weeks and months and be excellent in war" (Smith 1895:32-33). Amazingly, Morgan's description of steam as a motive power for boats predated the first steamboat prototype by nearly 75 years (Berger 2001:). He included thirteen diagrams which detailed the various wheels, cranks and booms which were necessary for powering the vessel. Fearing his first correspondence was lost, on August 28, 1714, he wrote once again to the Lords, this time enclosing an additional fifteen diagrams of his prototype. There is no record, however, that the Lords ever acted on Morgan's proposals (Ellis 1885:506). Another of his interests was astrology. He was so consumed with its practice that he admitted to Cotton Mather, "I had no leisure for reading, nor for writing discourses for the church, and often knew not my text before the Sabbath" (Smith 1895:33).

In 1728, Morgan was brought before the Synod in Philadelphia to face a number of charges, including intemperance, promiscuous dancing, practicing astrology, and actions related to his navigation schemes, to name a few. The Synod ruled in Morgan's favor on most of the charges, but damage to Morgan's reputation had been done (Smith 1895:36). After missing an important debate in 1729, Morgan's relationship with the Old Scots congregation unraveled permanently. At the end of 1729, he resigned his ministry at the Old Scots church. His twenty-year association with the congregation was deemed a failure (by at least one historian)

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in which the church, "...did not flourish, divisions increased, all spiritual life seemed to die out, and the congregation became financially embarrassed" (Hallock 1887:238). Late in 1730, Morgan lodged a complaint against the congregation, accusing them of owing him 200 pounds sterling in back salary (Hallock 1887:238). The last mention of Rev. Morgan in the church records pertains to the salary dispute: "October 15, 1730. The Revd. Mr. Joseph Morgan [having made a complaint against this congregation that they owed him above 200 pounds arrears of Sallerie] met the congregation at the Old Scots meeting House, where accompts (sic) were fairly made up, and Mr. Morgan gave the congregation a Discharge in full" (Smith 1895:37). Morgan's troubles, however, did not end with his departure from the Old Scots congregation. In 1736, records show that the Presbytery reprimanded him for "intemperance," an indication that much of his past, erratic behavior transcended his association with the Old Scots congregation. After a year's suspension, he was reinstated, and remained in good standing from then on (Clarke 1931:5, Symmes 1904:72).

After he left the Old Scots Church, Morgan remained at the Dutch Church in Marlboro before moving on to churches in Hopewell and Maidenhead. In 1738, upon hearing the noted evangelist George Whitefield preach, Morgan was inspired to become a traveling evangelist, bringing the gospel to small settlements throughout East Jersey (Ellis 1885:731). He died in 1742 while serving as a missionary along the sea coast of New Jersey. Much of his tenure at Old Scots can be described as productive, with only the last several years becoming problematic for the congregation (Symmes 1904:72). With the departure of Rev. Morgan, the Old Scots congregation was at perhaps, its lowest point since its inception. However, a stabilizing force in the person of Reverend John Tennent (1707-1732) would begin to heal the wounds of the last twenty years, and right the fortunes of the congregation.

#### Reverend John Tennent

The next Old Scots minister was born in Ireland on November 12, 1707. His father, William Tennent, Sr., was the founder of the "Log College" in Neshaminy, Bucks County, Pennsylvania, about 20 miles north of Philadelphia (Clarke 1931:5). The elder Tennent and his four sons came to America in 1718. William, Sr. was accepted into the membership of the Philadelphia Synod Presbytery. He trained his four sons and others in the gospel ministry at the "Log College." On September 18<sup>th</sup>, 1729, John Tennent was licensed to preach by the Presbytery of New Castle. His first assignments were as a preacher at Brandywine, Middletown, New Castle and Middle and Lower Octorara (Smith 1895:40-41). During this time, he was invited to preach at the Old Scots church on a number of occasions. He was sought out by influential church elder Walter Ker, who traveled to the Log College to meet with William Tennent, Sr. and his son. The Tennents' intense evangelical style, along with their Scottish roots appealed to Ker, who was eager to erase the legacy of his nemesis, New England-born Joseph Morgan (Landsman 1985:182). On April 15, 1730, John Tennent accepted the congregation's request to become its third minister (Hallock 1887:239).

In 1744, William Tennent, Jr. described the state of the church as it was when his brother John became pastor: "The major part of the congregation could not be said to have so much as a name to live. Family prayer was unpracticed by all, a very few excepted. Ignorance so overshadowed their minds, that the

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doctrine of the new birth, when clearly explained and powerfully pressed upon them, as absolutely necessary to salvation was made a common game of, so that not only the preachers but professors of that truth were called, in derision, 'New born,' and looked upon as holders forth of some new and false doctrine; and indeed their principles, viz: 'loose and profane' (cited in Smith 1895:41). Even John Tennent had doubts that the congregation could be saved. However, preaching to the congregation convinced him that he would be able to unite the divided church. Seven months after arriving permanently at the Old Scots church, John Tennent was ordained (Smith 1895:43).

Unprayerfulness and religious conservatism were not the only issues facing the congregation. Local geography increasingly factored in. Both the county's population and that of the Presbyterians within it were growing and their centers of gravity shifting toward the southwest. Reflecting this trend, the county had moved its courthouse from Middletown to Freehold Township in 1715, and a Presbyterian church had been founded at Allentown about 1720. Morgan spent some of his time preaching there. In 1731 a new Township of Upper Freehold was established for these southwestern Monmouth settlers, cutting the old Township of Freehold in half. As a response, in 1727, the same year the congregation finally received title to the Old Scots site, some in the congregation began looking toward the south and west. A group of church elders which included Walter Ker, Archibald Craig, and David Rhea applied for a permit to build a new church upon "White Hill," approximately five miles south of the existing meetinghouse. This desire for a new church building in a different location, suggests that factions over this issue existed within the church at the end of Morgan's pastorate (Smith 1895 :47). Increased settlement in the inland section of Freehold caused many residents to voice displeasure with the long walk from their homes to the meetinghouse for services (Landsman 1985:181). No action was taken during the remainder of Morgan's pastorate, but on July 20, 1730, the same meeting that approved the appointment of Reverend John Tennent, a group of church elders and representatives of the congregation met at a private house and finalized plans to build a new meetinghouse in an area known as "White Hill," located, as described at the time, between "William Ker's Barrs and Rocky Hill Bridge" (Clarke 1931:4; Smith 1895:43). Shortly after this meeting, the same attendees agreed, "that the Old or lower meeting-House To be repaired with all Haste that can be" (Smith 1895:49). It was decided to "go on in Building with all the Speed possible after this Sowing-time is Over and the Congregation is to give each Man their Bill or Bond to the Said Mannagers to enable them to go on with their work. The Meeting House to be made Forty feet Long and Thirty feet Wide and Each of the Builders to have One Seat in it above their Common Due" (cited in Symmes 1904:38). The first service in the new meetinghouse was the baptism of Walter Ker, Jr.'s daughter, Margaret, on April 18, 1731 (Clarke 1931:4). For a time, services were held in both locations. The Old Scots meetinghouse became known as the "Lower Meetinghouse," while the new structure on White Hill was known as the "Upper Meetinghouse." At first, the services were held alternately at each location.

Under Rev. John Tennent's stewardship, the congregation once again prospered. His tireless efforts, impeccable character, and fiery oratory were the source of inspiration that brought many congregants back to the church after a long absence. His evangelical prowess predated the more well-known preachers of the "Great Awakening" that included Jonathan Edwards, John Wesley, and George Whitefield (McCauley

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Old Scots Burying Ground  
Gloucester County, NJ

1900:6). So emotional were his sermons, it is written that "...both he and the congregation were often in tears together" (Griffin 1989:23). Tragically, in a scenario that closely paralleled Boyd's passing twenty-three years earlier, Rev. John Tennent died suddenly on April 23, 1732 at the age of twenty-five (Hallock 1887:239). The following entry in the church records illustrates the high esteem with which John Tennent was held by the congregation: "A Mournful Providence & cause of great Humiliation to this poor Congregation to be bereaved of the flour of Youth. The most Laborious Successful Qualified & pious Pastor this Age afforded (sic) tho but a Youth of 25 Years 5 months & 11 Days of Age"(Clarke 1931:5). The Rev. Robert C. Hallock, wrote in 1887, "His life was brief, but it may truly said of him that he gained more poor sinners to Christ in that little compass of time than many in the space of twenty, thirty, forty or fifty years" (1887:239). He was buried in the Old Scots Burying Ground eight yards southwest from the grave of Rev. John Boyd.

**Reverend William Tennent, Jr.**

After the death of Rev. John Tennent, the congregation once again found itself in need of a pastor. The fourth and last pastor to preach at the Old Scots meetinghouse was William Tennent, Jr. Although he was two years older than his late brother John, he was ordained after John Tennent's death, in 1733 (Hallock 1887:242). Like his brothers, he was educated at his father's Log College. Like his brother, William continued to preach at the Lower meetinghouse, but whereas during John would alternate services, from the beginning of William's pastorate the schedule became two services at the Upper Meetinghouse for one at the Lower Meetinghouse. William, Jr. took was installed in 1733 and remained until his death in 1777, a pastorate of forty-four years. During this tenure, he witnessed steady growth of the congregation, and took large part in the Great Awakening, with his brother Gilbert and other ministers. One event, however, stands out in both church history and lore to the present day. In 1743, after contracting a fever, William Tennent, Jr. was pronounced dead. Arrangements were made for the funeral, and mourners had gathered when a young doctor noticed a slight tremor under his arm and implored William's brother to delay the funeral. For the next three days and nights, the doctor stayed with the body, with no change in its condition. When the congregation assembled for the funeral again, the doctor pleaded for an additional hour, then a half hour, and finally another fifteen minutes. At the last moment, William Tennent opened his eyes. His body still stiff, several mourners pried open his mouth enough to fit a quill which was used as a straw to administer liquids. Remarkably, he eventually made a full recovery. He described in detail to fellow minister, the Rev. John Woodhull his "death experience" and the feeling of reawakening back to the mortal life (Clarke 1931:6). Whether he was to have been lain to rest in the Old Scots yard is not known, but seems likely.

William Tennent, Jr. was renowned for his extraordinary service to the congregation over the lengthy span of forty-four years. Rev. Robert C. Hallock, writing in 1887, describes him as: "...a power of righteousness in the church, in the community, and in all the surrounding country. Few names in the history of Monmouth County have been so influential or so honored as that of William Tennent. He was a preacher of righteousness who lived the gospel he proclaimed; he was a pastor who loved his people with a father's love; he was a patriot who believed that the nation is most blessed whose God is the Lord, and so desired above all else to make the nation Christian, that the truth might make them free; he was a thinker of real

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Continuation Sheet

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Old Scots Burying Ground  
Gloucester County, NJ

force and insight; a theologian of no small abilities; a pulpit orator of extraordinary power" (Hallock 1887:242). Aside from his role as pastor of the Old Scots congregation, he was also chosen as one of the first trustees of the College of New Jersey (Princeton University) and is listed in the school's first charter of 1747 (Symmes 1904:84). The College of New Jersey was also the foremost Presbyterian educational institution in North America, producing a significant number of political and religious figures (Landsman 1985:11). William Tennent died on March 8, 1777, a year before the Battle of Monmouth would bring the Revolutionary War to the doorstep of the Presbyterian Church.

#### Old Scots is Eclipsed

The Old Scots meetinghouse on Free Hill served as the congregation's sole house of worship for the first thirty years of the eighteenth century. For the next two decades services were shared between the older and smaller "Lower" or Old Scots meeting and the newer, larger "Upper" meeting at White Hill. In 1751, work began to expand the Upper meetinghouse into or replace it with the still larger house of worship now known as the Old Tennent Church. This work was completed about 1753. The exact date of the last service at Old Scots is unknown, but it likely was around the time of improvements to the Upper Meetinghouse, where the convenience and appeal of the superior accommodations evidently made further repair of the Lower Meetinghouse pointless (Smith 1895:50). After that time, once the old meetinghouse ceased being used for worship, it was no longer maintained by the congregation. The burying ground continued to be used for burials, even as interments began to be made in the yard of Old Tennent. It remains unclear when the old meetinghouse disappeared and whether it fell down or was dismantled.

The history of the Old Scots site from the 1750s forward is that of the burial ground. The congregation who worshipped at Old Scots had chiefly consisted of Scotsmen and their descendants, but a minority were English congregants, together with some French Huguenots and Dutch Reformers who shared similar Calvinist views (Smith 1895:15, Symmes 1904:13). Family names present in the burying ground and in church records, such as Van Dorn, Polan, Vanderhiden, Duell, Hulseart, Trueax, LeConte, DeBue and Van Dusen testify to the presence of the latter two groups (Symmes 1904:179-181). Other names in the burying ground can be found on the passenger lists and lists of indentured servants from Scotland during the seventeenth and early eighteenth centuries (see Nelson 1899:61-73). These include Campbell, Craige, Symson, Reid, Clarke, Morgan, Henderson, and Alexander. One of the earliest extant carved stones in the cemetery belongs to William Redford, who died in 1725 at the age of 84, and Margaret Redford, who died in 1729, also at the age of 84. The inscription states that both, "came from North Britain in 1682." Other stones that are little more than crude fieldstones set in line with sandstone gravestones, may represent early burials that pre-dated the availability of carved gravestones.

In addition to the Dutch and French Huegenots, there is evidence that a number of local Indians worshipped at the Old Scots meetinghouse. A passage from the *Memoirs of David Brainerd* a missionary to the Indians of Monmouth county states:

We, whose names are undersigned, being elders and deacons of the Presbyterian church in Freehold, do hereby testify, that in our humble opinion, God, even our Saviour, has brought a considerable number of the Indians



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Old Scots Burying Ground  
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of these parts, to a saving union with himself. Of this we are persuaded from a personal acquaintance with them; whom we not only hear speak of the great doctrine of the Gospel with humility, affection and understanding, but we see as far as man can judge them, soberly, righteously and Godly. We have joined with them at the Lord's supper, and do from our hearts esteem, as our brethren in Jesus.

For those who were not God's people may now be called the children of the living God. It is the Lord's doing and is marvellous in our eyes, until he has subdued all things to himself this is and shall be the unfeigned desire and prayer of Walter Ker, Robert Cummins, David Rhea, John Henderson, John Anderson, Joseph Ker, Elders. William Ker, Samuel Ker, Samuel Craig, Deacons. Presbyterian church, Freehold, August 16<sup>th</sup>, 1746.

This testimony was given during the years that the evangelical Presbyterian minister David Brainerd conducted his proselytizing among Lenape Indians at the Beth-el community he founded near Cranbury, some miles to the west. Whether these were the Lenapes referred to in the record, how many Lenapes were converted, and how long they remained in communion with the Presbyterians after the Beth-el experiment ended are unclear.

The cemetery continued to be used for new interments. Gradually the number of burials made after the meetinghouse was abandoned came to outnumber those made during the years of its use. To the fieldstone and sandstone monuments of the eighteenth century were added nearly a hundred gravestones of white sugar marble from the early to middle nineteenth century. It became clear, however, that not all the property that the church owned at the Lower Meeting site would be needed for a burial ground. Accordingly, on October 1, 1816, the trustees of the congregation sold to Garret Covenhoven the two-and-a-half acres bought from Neiper in 1727, "...excepting and reserving out of the same, one acre which has been occupied and used for a burying ground by the Presbyterian Congregation" (Monmouth County Deed Book:288). This transfer guaranteed that the site would, "...remain for that use and purpose forever hereafter." The one-acre site remains the property of the Old Tennent Church to the present day, with no changes in the configuration or size of the lot since the transfer of the 1816 deed. In 1848, Freehold Township was reduced in size by the incorporation of Marlboro Township, and the Old Scots site is situated within the area set off to Marlboro.

### The Boyd Monument

After the Civil War and with the coming of the centennial of American independence in 1876, public interest quickened in matters related to the American Revolutionary war and the colonial period. In Freehold, a monument was built to commemorate the battle of Monmouth in the 1880s, and a county historical society was organized in 1898. Attention was drawn at Old Scots to the gravestone for John Boyd. In 1883, Gideon C. McDowell, a Marlboro resident living near the Old Scots Burying Ground, took an interest in the state of the cemetery, in particular the gravestone of the Reverend John Boyd. The tombstone had actually been a table stone five feet in length, originally laid horizontally on a bed of stone and lime. When McDowell first encountered the stone, it was, "...in a neglected state and covered with lichens." In an attempt to preserve the stone, he cleaned the inscription and reset the stone in an upright position.

During the 1890s, with Boyd's place in the earliest years of the church finally understood, the trustees' concern over the deterioration of Boyd's gravestone led to its removal to the Philadelphia Presbytery for

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Old Scots Burying Ground  
Gloucester County, NJ

preservation (McCauley 1900:6). It was encased in a wooden frame made from locust trees grown at Old Scots, and displayed at the Library of the Presbyterian Historical Society (Symmes 1904:67). In 1896, as a result of the gravestone's removal, the Synod of New Jersey was granted a thirty-foot circular section of the Old Scots Burying Ground for the erection of a monument in honor of Rev. Boyd (Stillwell 1992:4).

On October 14, 1897, the Synod paid the Trustees of the Tennent Church a symbolic one dollar for the thirty foot section. The center of the circle was located three feet to the north of the northern edge of Reverend Boyd's gravestone as it stood after Gideon McDowell set it in an upright position.

The monument was designed and constructed by the prominent studio of J. and R. Lamb of New York. The base is made of granite from Vermont, the crown at the top and four polished pillars are of Scotch granite and the body is made of Irish greystone; perhaps symbolizing the origins of the founders of the congregation. The monument itself bears the names of Reverend Francis McKemie, Reverend Jedidiah Andrews, Reverend John Hampton, and Walter Ker. The total cost of the monument was \$1300. A fund containing an additional \$1000 was raised for the preservation of the monument and care of the grounds. An agreement between the Synod, holders of the fund, and the trustees of the Old Tennent Church, owners of the burying ground, executed a written agreement for the upkeep of the cemetery (Symmes 1904:67). On June 14, 1900, a ceremony was held unveiling the new monument. A number of Presbyterian dignitaries and a throng of onlookers were in attendance. The program began at 11 a.m. at the Old Scots Burying Ground with a prayer led by the Reverend Nelson Haddonfield, Moderator of the Synod of New Jersey. Next, the hymn, "Oh God, Our Help in Ages Past," was sung followed by the reading of Scripture *Sam. 7:5-12* by the Reverend Joseph M. McNulty, pastor of the Presbyterian Church of Woodbridge. The Reverend Allen H. Brown, Chairman of the Committee, delivered a speech on the description and history of the monument. Finally, the monument was unveiled by Walter Kerr, Esq., a descendant of founding member, Walter Ker (McCauley 1900:12).

After the unveiling, the Reverend George D. Baker, pastor of the First Presbyterian Church, offered the dedicatory prayer. This was followed by a message from the Northern Presbyterian Assembly read by the Reverend Robert F. Sample of New York, and a response from the Southern Presbyterian General Assembly read by the Reverend Robert P. Kerr of Richmond, Virginia. After the hymn, "O God of Bethel" was sung, the principal address was given by the Reverend William H. Roberts of Philadelphia, Stated Clerk of the Northern General Assembly. The ceremony ended after the financial statement was given by the Reverend Eben B. Cobb of Elizabeth, New Jersey (McCauley 1900:12).

In the afternoon, a special train transported the visitors from the Old Scots Burying Ground to the Old Tennent Church. For the occasion, the successor church to the first meetinghouse was elaborately decorated with flowers and flags. An address delivered by the Reverend Parke P. Flournoy of Bethesda, Maryland, delegate from the Southern General Assembly was followed by speeches given by the following: the Reverend H.C. Cameron of Princeton University, the Reverend F.C. Symmes of Old Tennent Church, Reverend W.M. Rice, Stated Clerk of the Philadelphia Presbytery, Reverend Robert Alexander, editor of "The Presbyterian," the Reverend Henry G. Smith, professor in Lane Theological Seminary, Cincinnati,

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Old Scots Burying Ground  
Gloucester County, NJ

Ohio and the Reverend Hugh B. McCauley of the Fourth Presbyterian Church of Trenton (McCauley 1900:13).

Since 1900, the history of the cemetery has witnessed both caring maintenance and periods of neglect. Occasional burials were still made at Old Scots, with granite being the favored material for gravestones.

By the close of World War II, the cemetery was in a severe state of disrepair. The grounds were overgrown with trees and brush, obscuring many of the gravemarkers and the ground surface. As a result, the congregation rented a bulldozer and cleared the entire one-acre lot of most of the vegetation. In the process, a number of gravestones had to be reset. Unfortunately, a number that were already broken or dislodged from their original position may have been lost or removed from the site when the brush was carted away.

In 1958, the spire from the Boyd monument was removed and sent to Trenton for repair. After several years, an attempt was made by the congregation to contact the monument company and inquire as to the status of the repairs. Unfortunately, the monument company had gone bankrupt, and the whereabouts of the spire remains unknown to this day. However, discussions are underway among the trustees of the Tennent Church to replace the missing spire with a replica of the original.

Old Scot's last documented burial occurred in 1977; since then, a marker was erected by the Old Tennent Church trustees to highlight the historic significance of the site to visitors. In recent years, the trustees have kept the cemetery well maintained. In 2000 an archaeological evaluation and ground-penetrating-radar survey was undertaken, which indicates that the remains of the meetinghouse still exist, and that the site may provide invaluable information on the lifeways and activities of the first settlers of Marlboro, the spatial and functional organization of a seventeenth-century Presbyterian meetinghouse, and the possible relationship between indigenous groups and European colonizers.

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Old Scot's Cemetery

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### Verbal Boundary Description

The following boundary description is taken from the 1961 deed for the adjacent lot transfer between Raymond McDowell and Maude McDowell and Joseph Stenger, Elizabeth Stenger, Paul Krauthem and Tessie Krauthem (Deed Book 3079, 1961:396-397) dated June 30, 1961:

(4) South 12 degrees 57 minutes West, along the westerly outline of said burying ground 211 9/10 feet to a cedar stake at the most westerly corner of the burying ground; thence (5) South 81 degrees 03 minutes East 208 93/100 feet to an iron pipe set in the most southerly corner of said burying ground; thence (6) North 16 degrees 57 minutes East along the easterly outline of said Scotch Burying Ground 208 31/100 feet to a bolt set in the center of the gravel road leading to Englishtown, known as Gordon's Corner Road.

### Boundary Justification Statement

A survey of the Old Scots Burying Ground completed in March, 2001 by professional surveyor Neil Barton indicates that the boundaries have not changed since the survey included in the aforementioned deed.

Old Scots Burying Ground

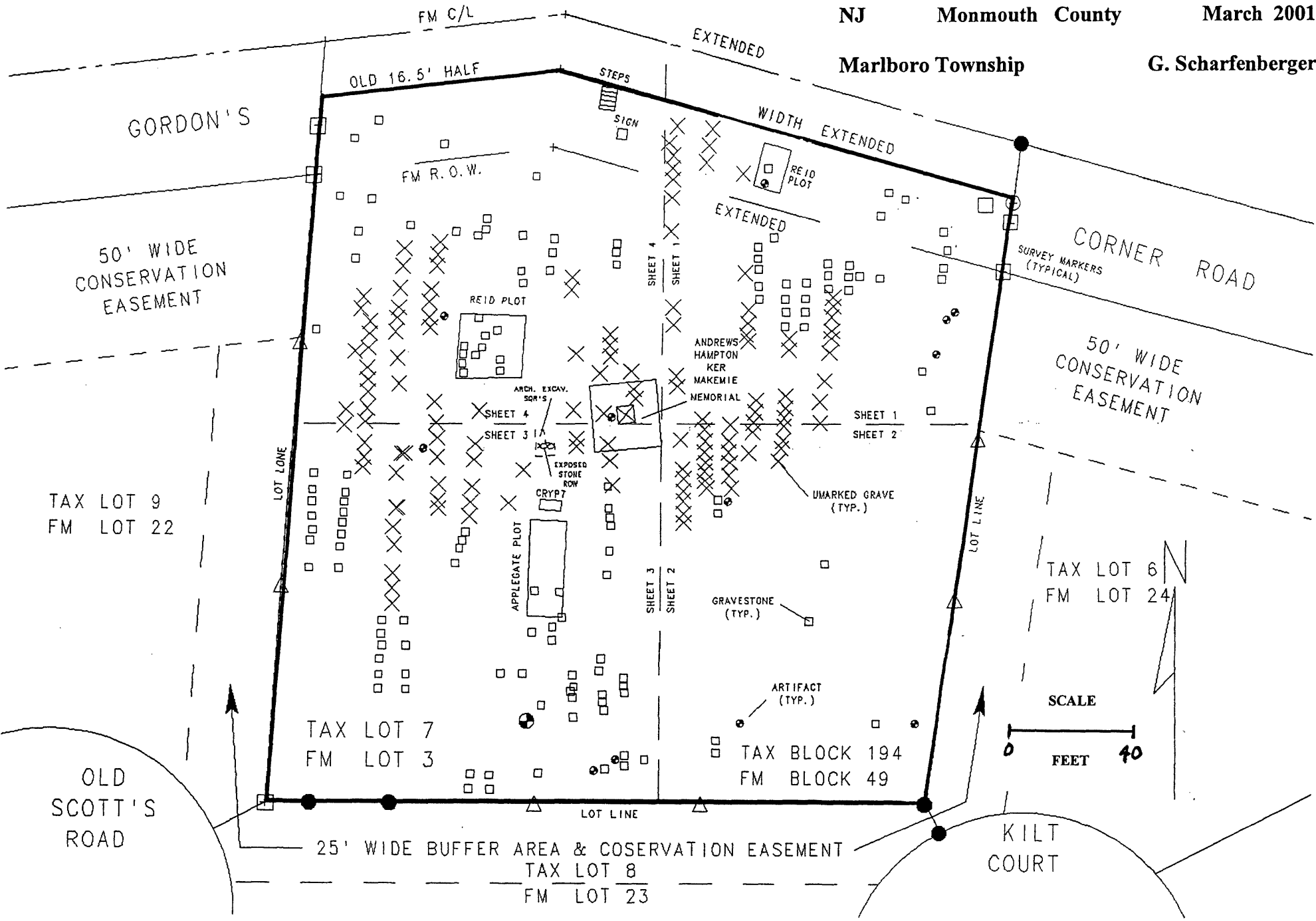
Site Map

NJ Monmouth County

March 2001

Marlboro Township

G. Scharfenberger







MAKEMIE  
MEMORIAL

SHEET 1  
SHEET 2

CONSERVATION  
EASEMENT

Old Scots Burying Ground

Site Map -- Detail Sheets

UMARKED GRAVE  
(TYP.)

GRAVESTONE  
(TYP.)

ARTIFACT  
(TYP.)

TAX LOT 6  
FM LOT 24

TAX BLOCK 194  
FM BLOCK 49

FILED MAP  
CASE 188 SHEET 26  
SCALE: 1"=20'



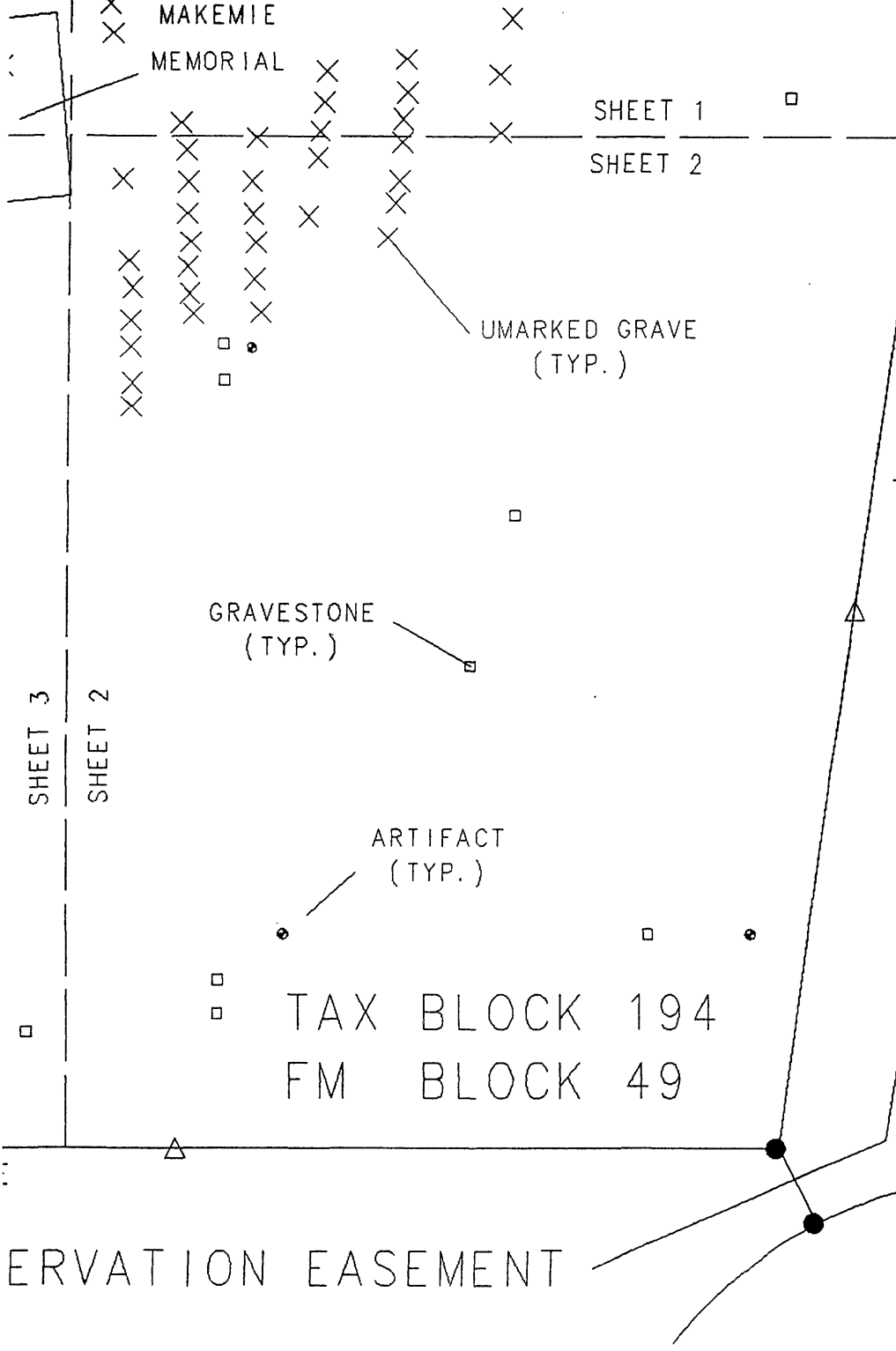
LOT LINE

KILT  
COURT

CONSERVATION EASEMENT

Sheet #2

SHEET 3  
SHEET 2



**Old Scots Burying Ground**

Site Map -- Detail Sheets

TAX LOT 9  
FM LOT 22

LOT LONE

TAX LOT 7  
FM LOT 3

OLD  
SCOTT'S  
ROAD

**Sheet #3**

25' WIDE BUFFER AREA & COSERVATI

ARCH. EXCAV.  
SQR'S

SHEET 4

SHEET 3

EXPOSED  
STONE  
ROW

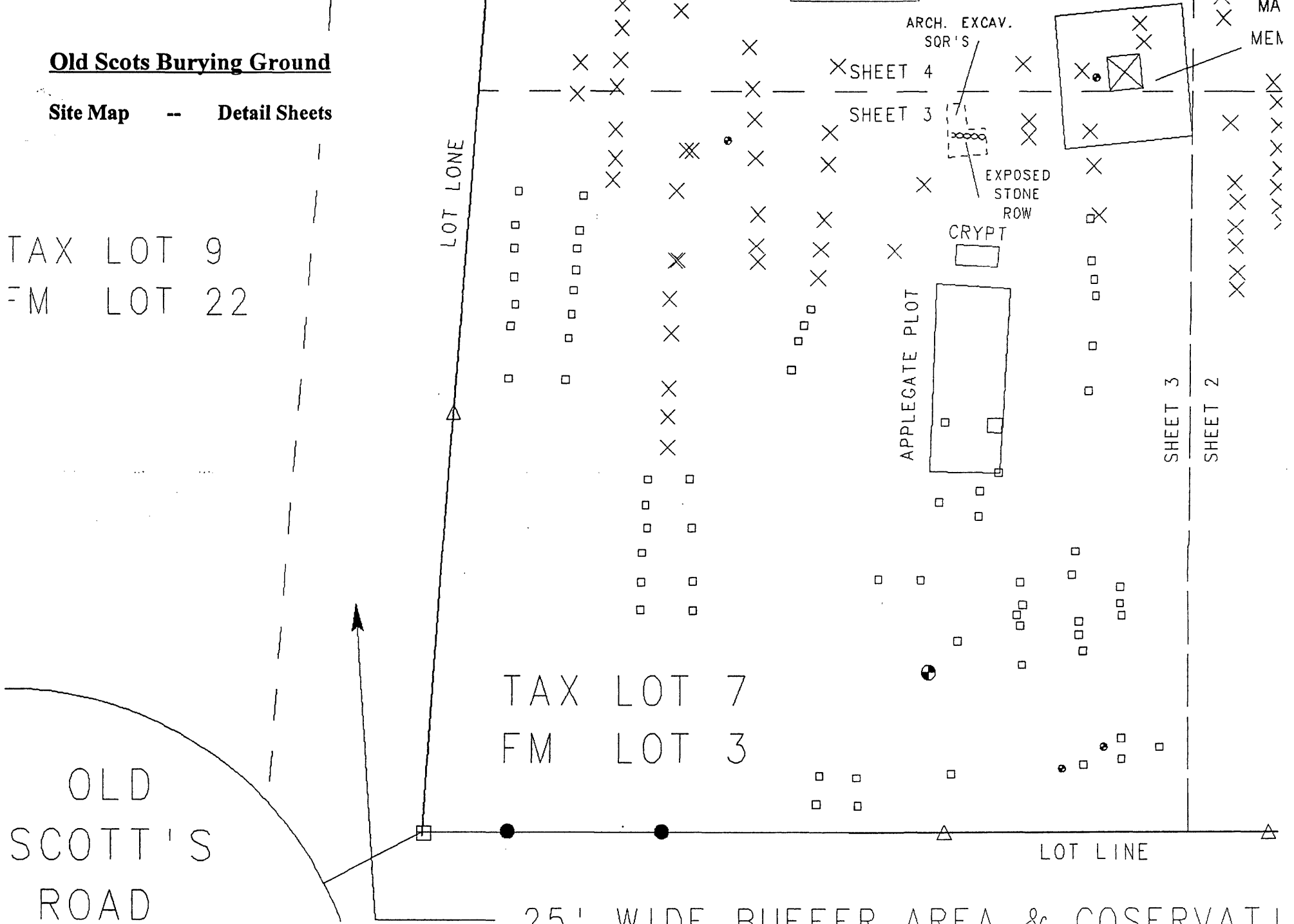
CRYPT

APPLEGATE PLOT

SHEET 3

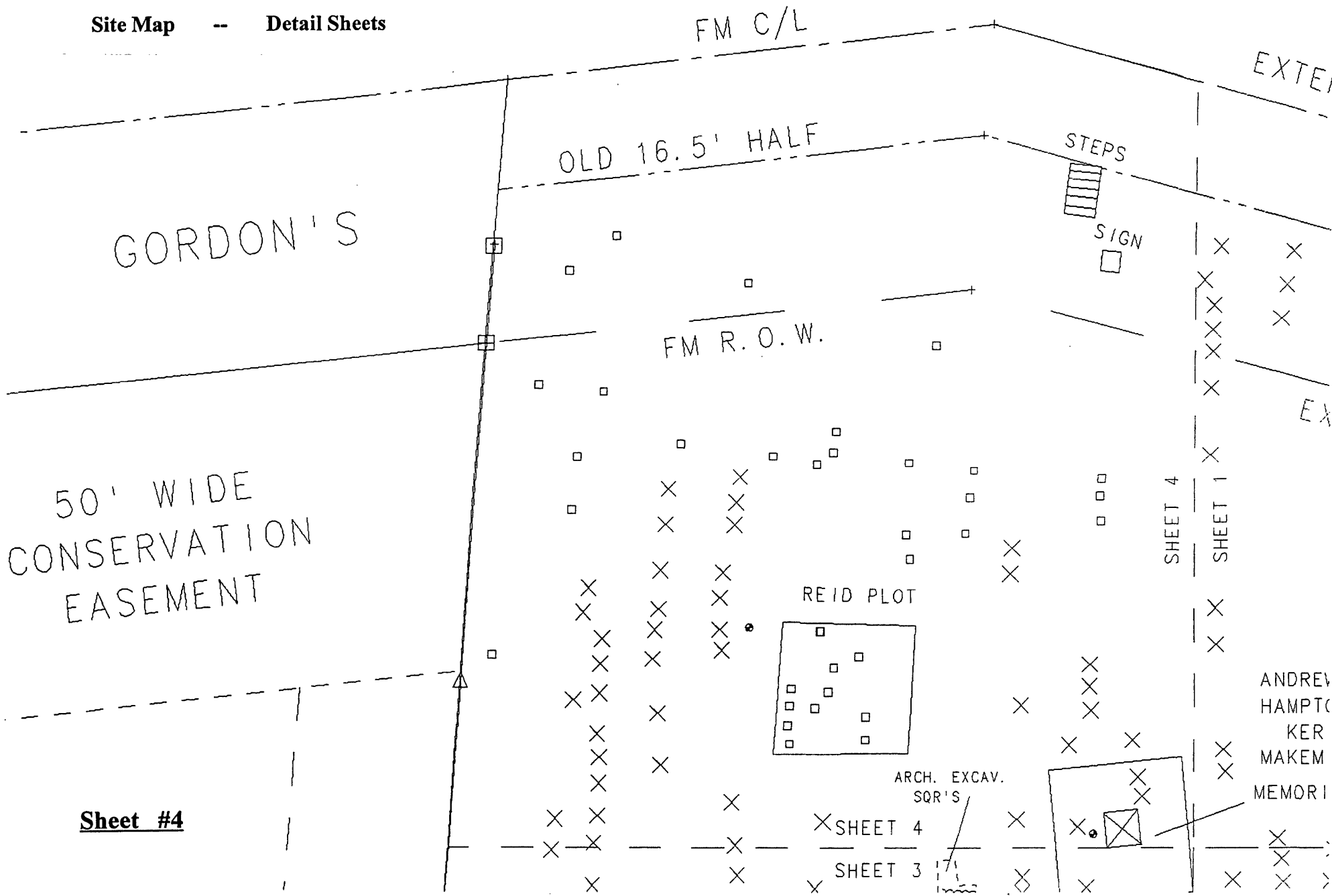
SHEET 2

MA  
MEM



**Old Scots Burying Ground**

Site Map -- Detail Sheets



**Sheet #4**

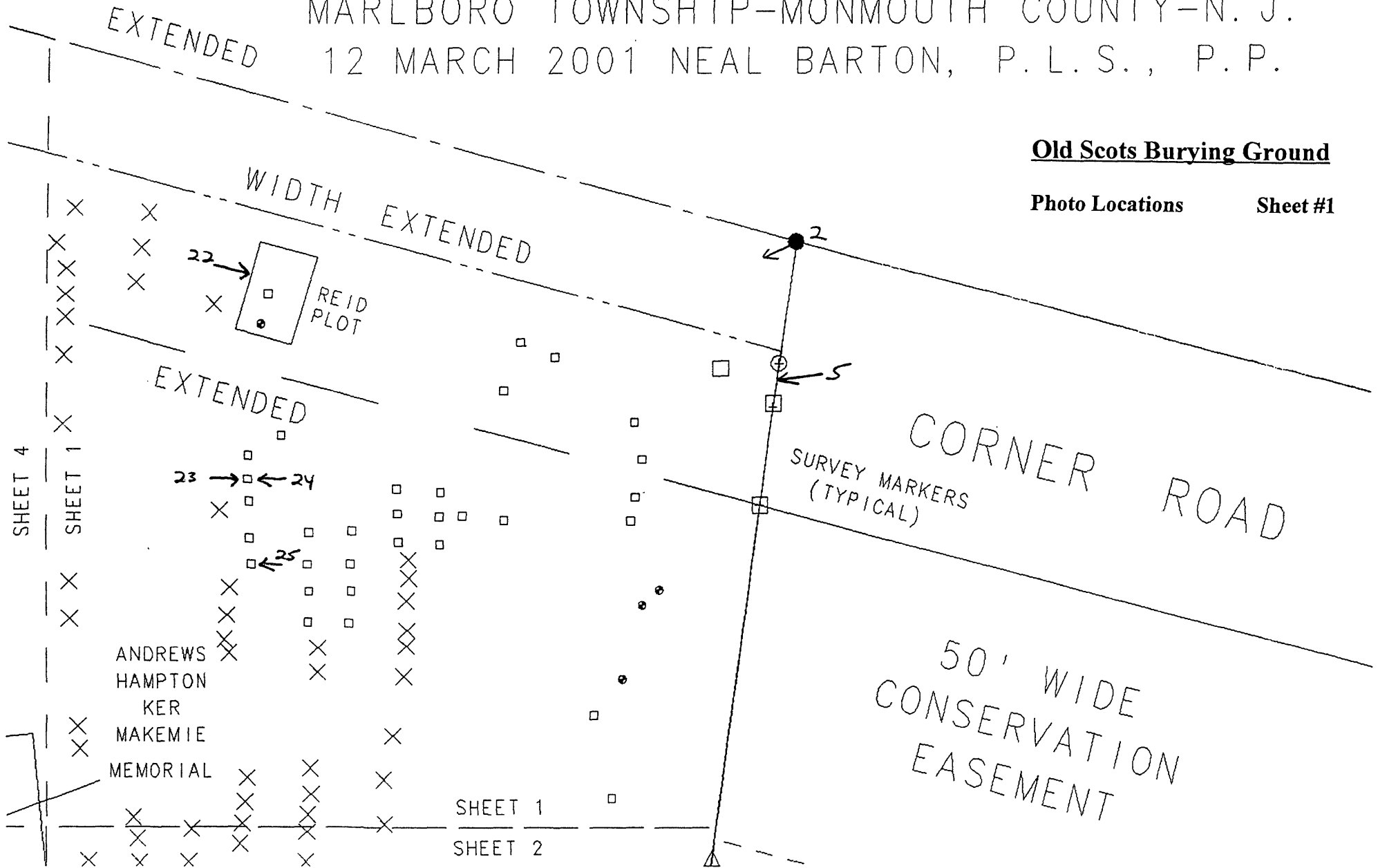


PLOT OF:  
OLD SCOTT'S CEMETERY  
MARLBORO TOWNSHIP-MONMOUTH COUNTY-N. J.  
12 MARCH 2001 NEAL BARTON, P. L. S., P. P.

Old Scots Burying Ground

Photo Locations

Sheet #1



MAKEMIE  
MEMORIAL

SHEET 1  
SHEET 2

CONSERVATION  
EASEMENT

Old Scots Burying Ground

Photo Locations      Sheet #2

LOT LINE

TAX LOT 6  
FM LOT 24

GRAVESTONE  
(TYP.) 26 →

ARTIFACT  
(TYP.)

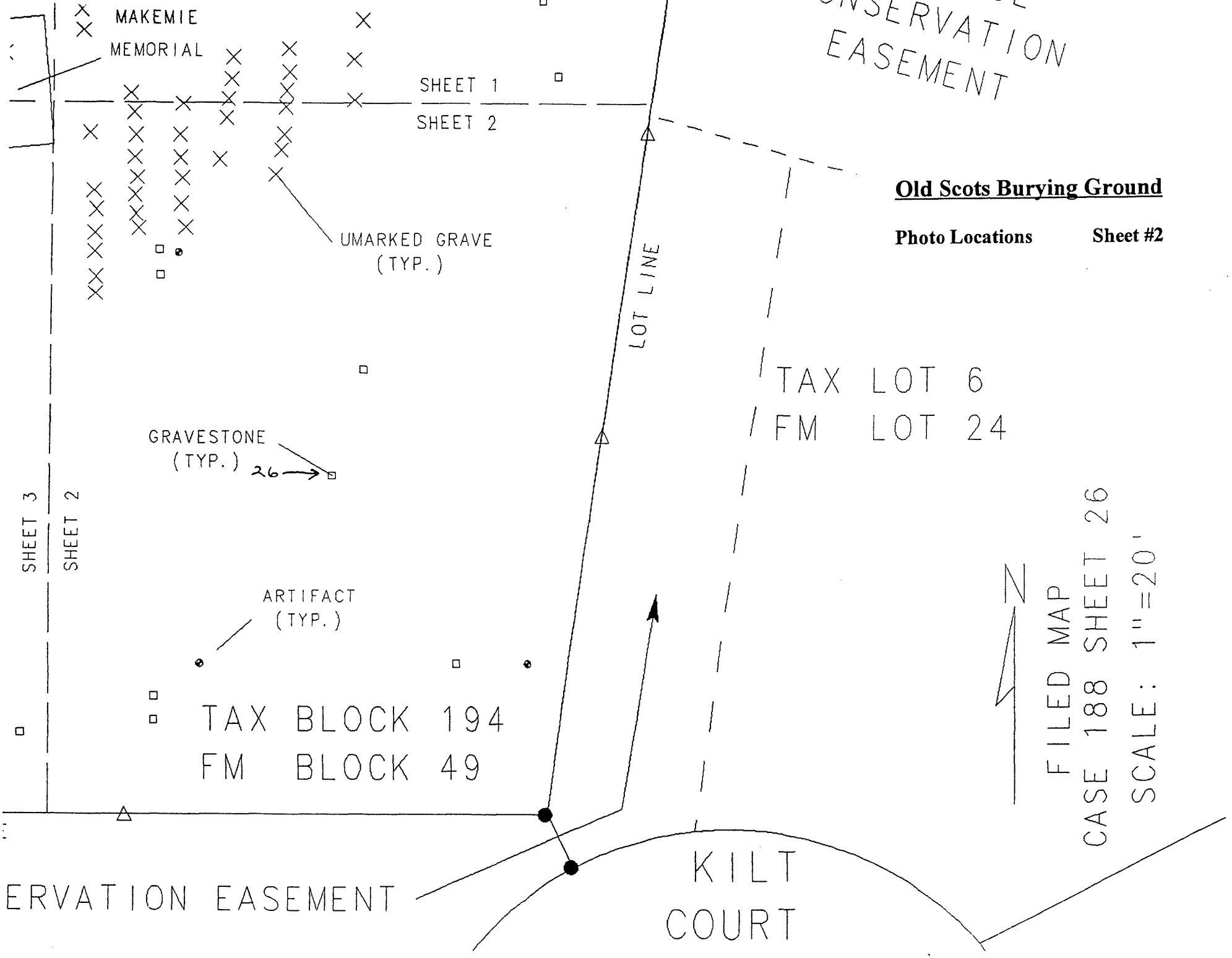
TAX BLOCK 194  
FM BLOCK 49



FILED MAP  
CASE 188 SHEET 26  
SCALE: 1"=20'

CONSERVATION EASEMENT

KILT  
COURT



TAX LOT 9  
FM LOT 22

**Old Scots Burying Ground**

**Photo Locations**      **Sheet #3**

OLD  
SCOTT'S  
ROAD

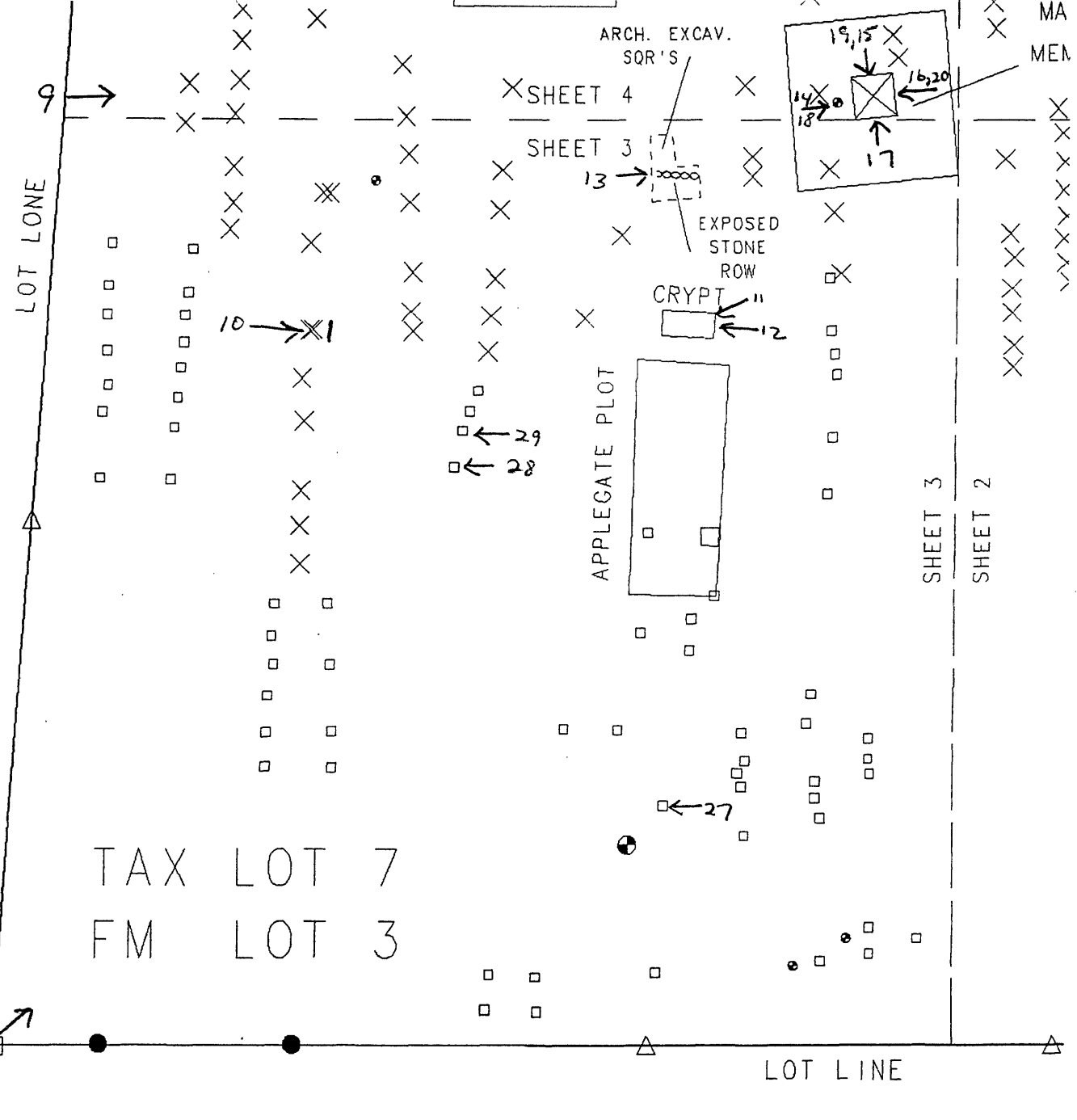
LOT LONE

9 →

TAX LOT 7  
FM LOT 3

LOT LINE

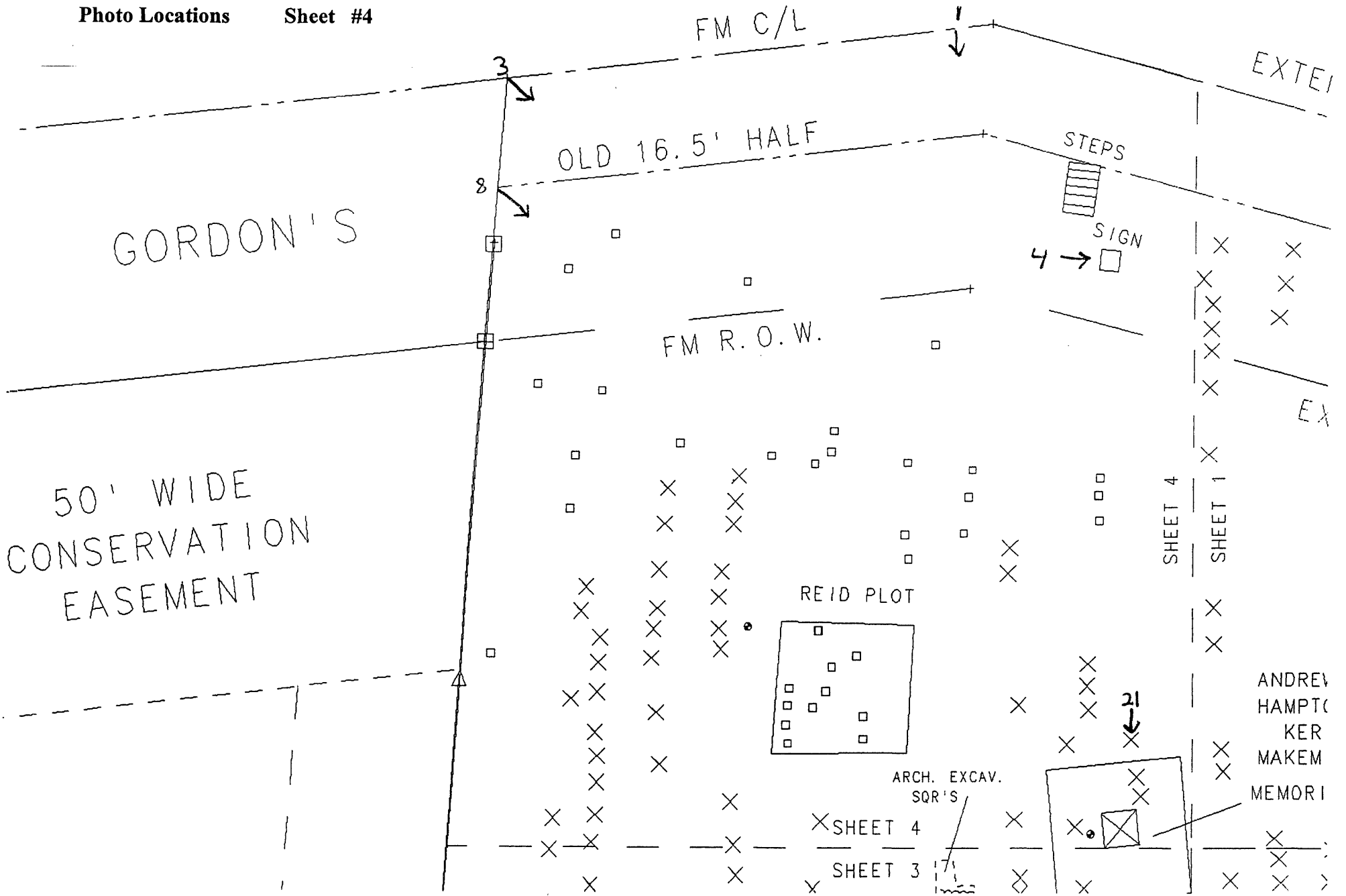
25' WIDE BUFFER AREA & COSERVATI

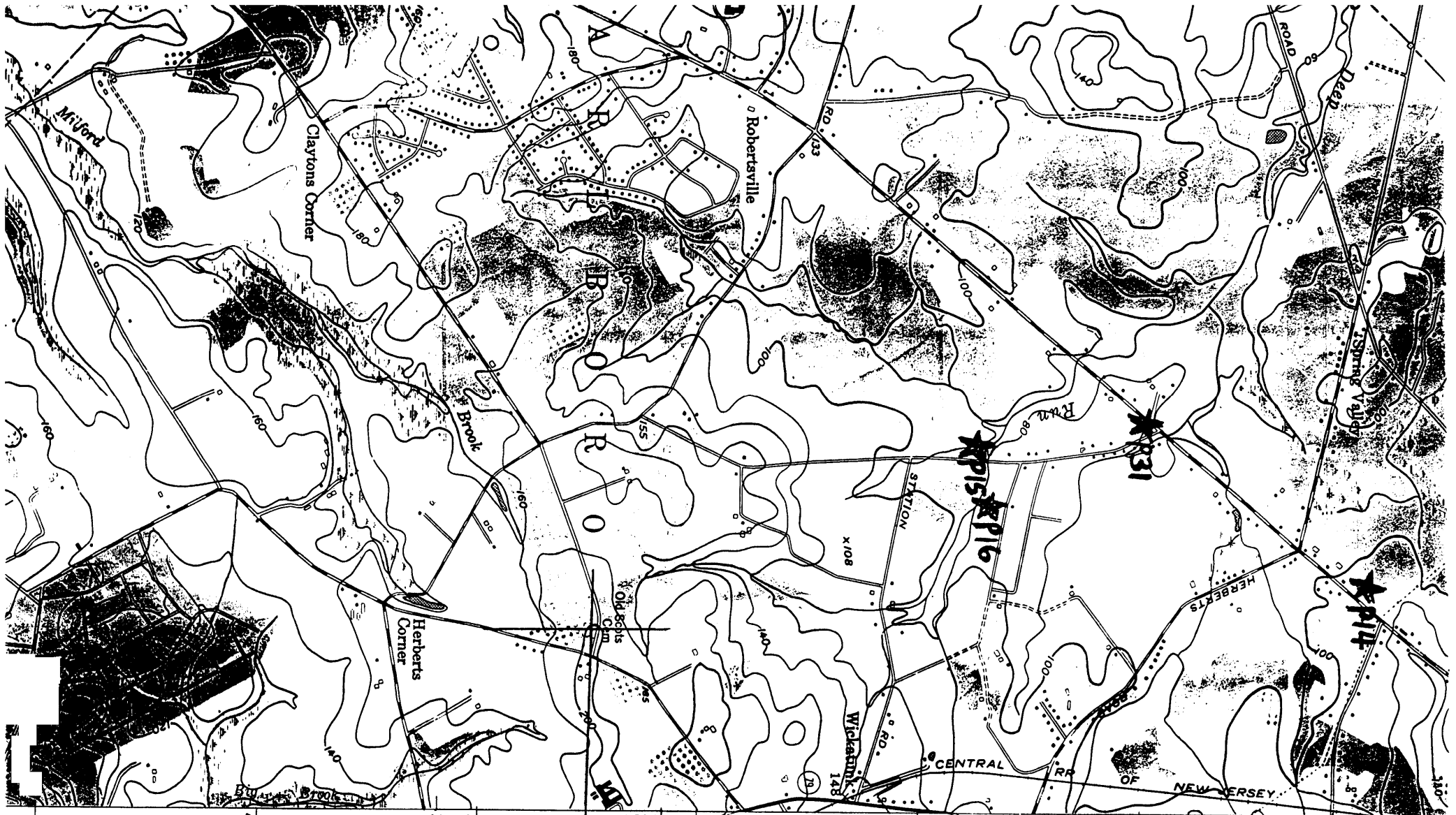




**Old Scots Burying Ground**

Photo Locations Sheet #4





ORO 0.5 MI.  
 AN 7.1 MI.  
 4464  
 20'  
 4465  
 MARLBORO 2.2 MI.  
 4467  
 MORGANVILLE 1.9 MI.  
 MATAWAN 4.1 MI.  
 4468  
 560 000  
 FEET

OLD SCOTS  
 BURNING  
 GROUND

70 22 30