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VARNEY FAMILY GENEALOGY IN AMERICA  
since 1649

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|----------------------------|---|
| 1st. William Varney        | 7th. Hosiah Varney                                      |
| 2nd. Humphrey Varney       | 8th. Edgar Varney                                       |
| 3rd. Ebenezer Varney       | 9th. Etta Varney Armour                                 |
| 4th. Nathaniel Varney      | 10th. Ray. M. Armour                                    |
| 5th. Nathaniel Varney, Jr. | 11th. Bunnie Armour Campbell                            |
| 6th. Josiah Varney         | 12th. William Armour Campbell &<br>Susan Adele Campbell |

Extracts from Manuscript of  
Dr. Fred E. Varney M.D.  
of  
North Chelmsford, Mass.

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A Genealogy of Some of the Descendants of William  
Varney of Ipswich, Mass. 1649

and more particularly of his son Humphrey Varney of  
Dover, N.H. 1659

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## Chapter 1.

### The Barbadoes Tradition.

The little island of Barbados in the West Indies, which a seventeenth century historian called "ye crown and Fruit of all ye Carriby Islands", is about the size of the Isle of Wight, and lies far out in the Atlantic Ocean, the easternmost of the Windward Islands, on a direct line of ocean travel between Europe and South America. It is the oldest British colony in the New World and the inhabitants have always been very proud of their staunch allegiance to the English Crown.

Like the other West Indies Islands it had been visited during the sixteenth century by Spanish navigators and claimed by right of discovery for the Spanish Crown, but in the wild rush for the Inca gold of South America its potential possibilities had been overlooked.

In 1627 the crew of the English ship "Oliva" returning from South America, landed on the island, and finding it uninhabited, promptly took possession in the name of King James I; upon their return to England, the Captain, John Powell, reported his discovery to Sir William Courteen, a merchant of London, who organized a voluntary joint stock company under the name of "Courteen and Associates" to promote a settlement; during the next two years from sixteen to eighteen hundred emigrants went out to Barbados.

On July 3, 1627 the Earl of Carlisle was granted a patent covering "all the Carribbean Islands from St. Eustatus to Barbados". He organized a trading company also, which under the name of "Carlisle and Rawdon" sent out settlers, for a number of years intense rivalry existed between these groups.

The story of the Carribbean for the first fifty years of the seventeenth century is one of romantic adventure with pirates and buccaneers in the great struggle of Dutch, Danes, English and French to break the power of the Spaniard in the West Indies.

The colonization of Barbados was pure a commercial venture, promoted for nothing more than financial gain. Older historians have been inclined to subdue this motive to the religious; one; nevertheless the sounder view is that the settlers who came to North American shores in the seventeenth century, came in the hope of bettering their worldly condition, and were just as much pioneers and as much moved by the same impulses as those of a later date who trekked across the

Alleghenays to have their part in the "winning of the West", not to stop until the last frontier was reached on the shores of the Pacific Ocean. To quote Prof. Charles N. Andrews in his late book\* "The Colonial Period of American History"; "Could we penetrate the minds of the humble folk among them whose thought have remained unrecorded, the followers not the leaders in the great migration—we should doubtless find that the burdens and necessities of life determined their decisions quite as often as did high ideals in government and religion. That the great majority of them were religious in spirit and submissive to what they believed to be the will of God cannot be doubted, but discontent with the material conditions surrounding them, was always a potent influence leading these men and women to change their environment and to hope for better things in other climes than there own."

The first settlers of the island engaged in the cultivation of tobacco as their principal source of livelihood, but upon the introduction of sugar cane from South America by some Portuguese Jews, and the soil and climate being found so well adapted to its growth, the raising of tobacco as a staple crop was abandoned, one acre of sugar cane was worth three acres of tobacco and the island soon ~~became~~ became one vast sugar plantation.

The trade in molasses, sugar and rum with Old and New England and Virginia, increased by leaps and bounds; wealthy families of England made investments in sugar plantations and other branches of the sugar trade; the most prosperous period in the history of Barbados had begun.

The relations that existed between these colonial possessions during the seventeenth century was more intimate than is generally supposed. The islands intended merely as the stopping place for emigrants bound to New England often became prolonged abiding places. Many of the New England settlers had brothers or kinsmen among the settlers at Barbados, while the exchange of timber and salt fish for muscavado sugar and molasses laid the fortune of many a fortune at Salem, Boston, and Newport; Barbados with the neighboring islands of Nevis, Antigua and St. Kitts, were just as important factors in the growth and development of English colonization as were New England and Virginia.

Of the English origin of William Varney, our first American ancestor, nothing of certainty is known; there is a tradition that he came to New England from Barbados. While this has not been proven, nevertheless, like all tradition, it undoubtedly has some foundation in fact, and considering the close relationship between Barbados and New England in colonial days, it is very likely that the story is not wholly a myth.

The name Varney, or Verney as it is usually spelled in England, is found chiefly in Buckinghamshire where for centuries Claydon House has been the seat of the Earls Verney; they were a family of wealth with wide and varied interests, owning plantations and having investments in Barbados. During the reign of Charles I, the head of the family was Sir Edmund Verney, a Staunch Loyalist, and standard bearer to the king, who heroically lost his life in the royal cause at the battle of Edgehill in 1643. He left six sons and six daughters, among them a son Thomas, or "Tom" as he is called in the family memoirs, the problem child of the family. In hopes that responsibility would

improve his ways, he was sent out with a company of men to manage one of the family's plantations in Barbados. But he seems like his uncle Sir Francis Verney to have dissipated his means; he returned to England leaving his company to shift for themselves most of whom eventually found their way to Virginia or New England.

It is possible that young William Varney, born about the year 1600 could have been distantly related, and that he joined the party to hunt his fortune in "far-flung Barbados." He may not have found his fortune, but he found his wife, the widow Bridget Parsons, who presumably with her husband and young child had come out with the early settlers to Barbados. Her husband died leaving her with a son, Jeffrey, who later became a well-to-do and respected citizen of Gloucester, Mass. "Savage" states that it is as likely that Jeffrey Parsons was born at Alphington, near Exeter, adjoining Topsham in County Devon, where the name is extensively found. There is also tradition linking Jeffrey Parson with Barbados. Will<sup>iam</sup> succumbed to the charms of the young widow whom he married, and presumably lived for some years on the island, where his children were born.

One of the most difficult problems in genealogical research is the identification of the early emigrants with their English homes and connections.

When most of them left old England they knew the separation was to be for ever; they were looking toward the future, not to the past, and amidst the stress and hardships of a pioneer life, their old homes were soon forgotten.

The late Col. A.L. Varney of Washington, D.C. devoted considerable time and effort to the investigation of the "Barbados Tradition". Although results were not so satisfactory as were hoped for, yet he became firmly convinced that the tradition was true.

It is almost unbelievable that such a tradition should have survived unless it were based on something more than a short stop-over in Barbados on their voyage to New England and may well be conceived to have a basis on some statement made by Humphrey to his children, that he was born in Barbados.

This romancing may seem to be out of place in serious genealogical work, but it adds a human touch to the story and furnishes a working hypothesis for future investigators into the history of the family.



The "Old Cousin's House" formally standing at the corner of Main and Mineral Streets, Ipswich, at one time occupied by Bridget Varney after the death of her husband, William 1, and sold by her to Andrew Peters November 2, 1663

## William Varney In New England

Although the exact date of William Varney's coming to New England is not known, there is good reason for believing that he arrived at Salem in the Massachusetts Bay colony in the spring of 1649, and settled in the nearby town of Ipswich; bringing with him his wife Bridget, sons Humphrey ~~and~~, and Thomas ~~and~~, step-son Jeffrey Parsons, and daughter Rachel ~~and~~ with her husband Thomas Cooke.

His name is first mentioned on the public records, in the minutes of an adjourned meeting of the "Ipswich Quarterly Court" held 13-9-1649, at which time William Varney and Thomas Cooke were given liberty to reside within the jurisdiction of the Court.

The law at the time required all persons coming to the colony, if they were members of the puritan church and otherwise qualified, to take the Freeman's Oath within six months after their arrival, thereby becoming members of the body politics. Others not eligible, on religious grounds, but who were of good character and behaviour, might at the discretion of the magistrates be permitted to remain as "inhabitants", but were not eligible to vote or have any voice in public affairs.

That he never took the Freeman's Oath is sufficient ground for believing that he was not a puritan. This is not surprising as the Barbados colony, which later was to be called by George Fox, the founder of Quakerism, "the nursery of the truth", was at this time a commercial adventure, not an attempt to found a "Commonwealth of the Saints of God" as was Massachusetts. And although William Varney died before the first Quaker missionaries reached New England shores, a stirring influence had been going on in the religious thought of the people of the island, during the times of his residence there, that was unconsciously preparing the ground to receive the "Incorruptible seed" of the Quaker Message.

William Varney spent the few remaining years of his life quietly working at his trade\*. He was a respected member of the community; one of the last acts of his life was taking the inventory with John Proctor, of the estate of John Cogswell, Jr. who belong to a well known family of Ipswich. This was the John Proctor of Chebacco parish whose daughter Abigail married Thomas ~~and~~ Varney. On August 5, 1693, \*

\*Just what this was is not known, statement has been found that he was a "pin maker"; this may have had something to do with boat building and meant that he was a wood worker or turner, making the various wooden pins and spikes used on boats and ships. [ A considerable industry in building fishing boats and small coasting vessels had sprung up in Ipswich, so that it seems unlikely that this refers to ordinary pins; they being of light weight, and coming in small packages as well as being somewhat of a luxury, were probably imported from England."

Late in the Fall of 1653 William Varney died suddenly at Salem, about 55 years of age. Whether he was buried in the old Charter Street burying ground at Salem, or in the Hillside cemetery at Ipswich, is not known. There being no will, his

widow Bridget was appointed to administer his estate, which, as he had lived in New England a short time, only, was naturally not a large one.

Court 6-1-1654

Inventory of the estate of William Varney of Ipswich, deceased, taken 1-1-1653-4 by George Gidding and John Coggsell:

2 flock beds and flock boulder and 2 pillows	Pds. 2 - 10s.
2 blankets, one sheet and other bedding	1 - 12
his wearing apparell	3 - --
bushells of wheat	-- - 15
2 bushells 1/2 of Indian corne	-- - 8
in Cumborments	-- - 5
in axes and tooles	-- - 15
a brase pot & frieing pan	-- - 11
houses and land	25 - --
in cattell	22 - --
in bookes	-- - 6 - 8d.
total	Pds. 57 - 2s - 8d.
Debts owing from the estate	Pds. 6.

"Records and files of the Quarterly Court  
of Essex County, Mass." Vol. I, p. 338

For some years Bridget Varney continued to reside in Ipswich; shortly after their arrival there, Thomas ~~II~~ had been bound as an apprentice to William Bartholomew of Ipswich, but Jeffry Parsons and Humphrey ~~II~~ probably lived at home with their mother. In 1657 Jeffry married Sarah Vinson and went to Gloucester to live, and the following year Humphrey II left home, taking the northern trail that was to lead him to the Piscataqua region of New Hampshire which was to become the great central hive of the Varney family. Being now alone, Bridget sold her house, located at the corner of Main and Mineral Streets in Ipswich, November 2, 1663. It remained standing until 1849, a quaint old house with thatched roof, low hanging eaves and walls plastered with crushed clam shells. Bridget went to Gloucester to spend her last days, presumably with her daughter Rachel Vinson. In the fall of 1671 she made a deposition as witness in Court that she was about seventy-one years of age, and on November 10, 1671 made her will in which her son-in-law William Vinson was named Executor. She died October 26, 1672.

The years of her long pilgrimage were over. From the day she had left her English home to cross the sea to the fair island of Barbados, and after that her troubled life in New England, her life had been hard but she had done her work well. Jeffry Parsons was prospering in Gloucester, Thomas II was living at Chebacco parish in Ipswich, and Rachel had found a comfortable home. Humphrey II, attracted by the growing lumber and milling industry at the falls of the Cochico in Dover, New Hampshire, after marrying had established his home on Dover Point, one of the most beautiful spots in New Hampshire. He was to be the progenitor of probably all in this country who bear the name of Varney.

Inventory of the estate of Bridget Varney taken  
November 21, 1672 by Thomas Millet and John Collins both  
of Gloucester.

Two Cows and two heifer calves	Pds. 8
Nine sheep	3 - 10s.
Two Swine	2 - 16
Three Akers of Marsh at Bhebacco	4 - --
beding	1 - 5
a Paire of sheets	-- - 15
wearring clothes	3 - 4
Linen clothes	2 - --
box and Two loks	-- - 6
woole and yearne	1 - --
old timber, vessels	-- - 3
Debts oweing her	41 - 2
	<hr/>
	Pds 66 - 11s

"Records and files of the Quarterly Court  
of Essex County, Mass". Vol. p.

William I Varney: Probably born in England about 1600  
and died in Salem, Mass. in the latter part of 1653, m.  
perhaps in Barbados Bridget widow of \_\_\_\_\_ Parsons, born in  
1600 and died at Gloucester, Mass. Oct. 26, 1672

Children probably born in Barbados:

- Rachel II b. cir. 1632      m. 1st. Thomas Cooke d. 1650  
2nd. Joseph Langton divorced  
May 22, 1661  
3rd. William Vinson, June 10, 1661  
she d. at Gloucester, Mass.  
Feb. 15, 1708
- Humphrey II b. cir. 1673      m. Sarah dau. of "Elder" Edward and  
Katherine (Reymonds) Starbuck  
widow of Joseph Austin of Dover,  
N. H. March 2, 1664 - he d. at  
Dover in 1713.
- Thomas II, b. cir. 1693      m. Abigail dau. John Sr. and Martha  
Procter of Ipswich Mass. he  
died at Ipswich Dec. 4, 1693

This is not a copy but an outline of that chapter. It deals with Thomas Varney, the brother of Humphrey, of our line.

It gives his birth as Barbados in 1639, that he died in Chebacco, (Ipswich), Mass, Dec. 4, 1692, that he married Abigail, the daughter of John and Martha Proctor of Ipswich in 1683, that she was born 1643 and died at Ipswich March 1 1732.

Their children were Martha, born 1666, married Smith, also Abigail who married Josiah Burnham, Mary born 1668 who married Thomas Choate, Rachel who married John Fellows, Hannah and Thomas..

This Thomas the brother of Humphrey, according to the Court record of March 1650 at Ipswich had been bound out as an apprentice under the name of Varney, describing him as a son of William.

Apparently that did not last long for the Will of John Hary of Salem dated 30-1-1652 gives Thomas Varney, his apprentice, by will to his son-in-law unless his parents buy him out with 7 pds. which he had paid for him as an apprentice. Apparently he was brought out.

The family must have later become congregationalists <sup>ga</sup> for on the congregational annals at Essex, Mass, formerly Chebacco it is noted "Mada Varney's tea party was one of the most enjoyed episodes of the pagents held in the 350th anniversary of the church".

The chapter gives many things of interest to that line in the family.

It mentions how the community belonged to a certain parish and could not get a new preacher or build a new church without the consent of the town council or the Court; that this Thomas Varney and his community had to travel about ten miles round trip to go to church at Ipswich and in February, 1676 petition for authority for a separate parish which was first denied by the council and then by the Court with an order "Chebacco men desist from ~~all proceedings~~ in the matter" they then had already laid the foundation for a small church and prepared most of the logs and lumber when that order was made.

About three years later his wife, Abigail invited in some neighboring women who discovered that the order applied only to men of Chebacco. Teh women quietly got men from outside that locality to come on a day set and apparently they built the whole church or small meeting house in a day or so, that church was used by the Quakers ~~from~~ for a long time.

This Chapter also deals with the origin and development of witchcraft. Apparently it did not get any of the Varneys but did get some of their in-laws who were executed on the gallow.

## Chapter 4

Chapter 4 explains Quakerism; that the noted preacher, John Wise, was for a long time the head of their little church. Apparently they were very individualistic and had no creed, priesthood or ~~parent~~ sacrament. It is apparently that individual feelings as to what was right and wrong.

They had no minister, at least in the early days; a copy of a marriage ceremony of a May Varney dated April 17, 1745, which is an agreement about like the words of an ordinary minister in a marriage service. This was signed by the contracting parties and numerous witnesses present.

## Humphrey Varney and the Quakers

Humphrey Varney, the elder son of William and Bridget Varney of Ipswich, Mass. is probably the common ancestor of all persons in this country at the present time who bear the name of Varney. Years of patient research and correspondence with members of the family in many states have failed to disclose any whose ancestry cannot with propriety be traced to him.

Presumably he was born in Barbados about the year 1636. With his brother, Thomas he was brought to New England by his parents in 1649, and during his youth appears to have lived with them at Chebacco. There is still preserved among the records of the Probate Office at Salem a receipt in connection with the estate of John Coggsell, Jr. of Chebacco, dated 20-2-1656 bearing Humphrey Varney's autograph signature and that of Elizabeth Coggsell as witnesses. This is further evidence of the neighborly friendliness existing between the Varney's and the Coggsells in Chebacco parish. Reaching his majority in 1657 or 1658, he found the matter of jobs as pressing then as it is today. He heard of opportunities for employment at the saw mills on Powow river operated by William Osgood, and headed northwest to Salisbury, remaining there at least until Nov. 4, 1658. At that time he witnessed an agreement between William Osgood and his partners in the mills.

While in Salisbury Varney may for the first time have met "elder" Edward Starbuck of Dover, N.H. Starbuck was then in Salisbury negotiating with his friends Thomas Macy and Tristram Coffin for a share in the joint stock company they were promoting, for the purchase of the Island of Nantucket from Thomas Mayhew of Martha's Vineyard, and establishing a permanent settlement on the island. The young Humphrey, becoming attracted to the "elder", seems to have returned with him to Dover.

At the time Humphrey Varney came to Dover, late in 1658 or early in 1659, the little settlement at Cochecho, as compared with Boston, Salem, or Ipswich, was like a lumber camp. The lumber and milling industry, and the manufacture of pipe staves, furnished the livelihood for a large portion of the inhabitants, and here he probably found his employment.

The town records show that Humphrey Varney was taken in to the Towne Inhabitants 6-4-1659. As was customary, he was given a grant of land on Dover Neck and later the right of Commonage in the ox and calf pasture. Then, on Sept. 9, 1659 he was taxed for the support of the minister!

Not far from where Humphrey Varney had his grant of land on Dover Neck, lived Joseph Austin, one of the prosperous young men of Dover, with his wife, Sarah, daughter of "Elder" Edward Starbuck, and a growing family. Joseph Austin died suddenly in January, 1663, leaving an establishment appraised at 470 - considerably larger than the average at that time, which was about 225. Here was a widow with a nice little property and although it took courage and fortitude to assume the care and responsibilities of a wife and five small children, Humphrey and the Widow Austin were married March 2, 1664 \* On the 11th of May "Elder" Starbuck confirmed to him the twenty acres of land on Dover Neck - he had formerly given to his son-in-law, Joseph Austin.



For nearly ten years after 1623, when Edward and William Hilton, with their company of fishermen, set up their racks and stages for drying and salting fish at Dover Point, the little settlement, if such it may be called, was nothing more than a fishing station.

Perhaps it was not even occupied the year round. Edward Hilton obtained a patent to a considerable tract of land on March 13, 1630, and soon disposed of a large portion to Capt. Thomas Wiggin and Lords Say and Brooke in England. They appointed Capt. Wiggin as their resident agent, who shortly thereafter made a trip to England for the purpose of promoting the enterprise and securing new settlers. In this he succeeded, and was able to persuade about thirty families from the west of England to make the great adventure; "some of them were of good estate and of some account for religion"; some ~~of them were of~~ proved of no account.

Edward Starbuck, born in Derbyshire, in 1605, came with his family to New England about 1635. Knowing his associations and religious beliefs, one can reasonably assume that he lived in Boston for a time, and then embraced the religious tenets of Anne Hutchinson, and with John Wheelwright was among those who took the northern trail at the time of her banishment. He came to Dover in 1640 as agent for Valentine Hill, a merchant of Boston. Evidently possessed of some means he soon became engaged with Major Richard Waldron and Capt. Thomas Wiggin in lumbering and milling operations at the falls of the Cochichewick river. He is a unique figure in early New Hampshire history. Reputed to have been a big man, with a commanding presence, he soon established for himself a high reputation for honesty and integrity in business. Being # strong and independent he inevitably came into conflict with his surroundings. There is no record of when he was chosen Edler but it must have been when the star of Mr. Knollys was in the ascendant and the Baptist bloc in the church was in control. Having once secured the title he always retained it.

New Hampshire having now agreed to come under the jurisdiction of Massachusetts, Starbuck was chosen as deputy to the General Court at Boston in 1643. Refusing to go, he was fined forty shillings for three weeks' absence. Here his independent nature asserted itself; he had refused because the town had made no provision for his expense money. For doing this the town was duly admonished by the colonial authorities at Boston. The money forthcoming, he completed ~~at~~ his term. At other times Starbuck was entrusted with public business; in 1646 he was appointed "to survey the writings, both public and private, found in the custody of William Waldron, the late# recorder, and separate such public registers as belong to the Courtes at Piscataqua from his private papers." This was the first ~~call~~ classification of the New Hampshire records. The same year he served another term as deputy to the General Court.

~~A year or so later another attempt was made apparently to discredit him: he was charged in court with a similar offence, as well as for wearing his hair beyond the statutory length "after the manner of ruffians and barbarous Indians", which was "sinful". This time his case was referred to the General~~

Court at Boston. Capt. Thomas Wiggin and Edward Smith were appointed to take testimony, as it was too far for witnesses(?) to travel to Boston at that season of the year. The Elder appears to have had influential connections in Boston, for the matter was quashed and nothing more heard of it. A study of the records and reading between the lines sustains an opinion that all this was not

Edward Starbuck was soon to feel the teeth of this law, the passage of which, undoubtedly, he strongly opposed. His vote on the "baptism" bill had rendered him unpopular with the Puritan party, and possibly he may have been running for re-election! On August 3, 1648 the Grand Jury presented "Elder" Edward Starbuck for "distrubing the peace of the church and for refusing to join with it in the ordinance of Baptism"; for which he was admonished by the Court and discharged. The law was a new one, and the authorities were probably still uncertain just what the result of its strict enforcement would be.

However, even then politics and religion were not allowed to interfere with business; in 1650 Edward Starbuck entered into a partnership with Capt. Thomas Wiggin to establish a saw mill at the second falls of the Cochecho River.

Apparently, in 1658, with a number of the leading men in Salisbury Macy and Coffin(?) became interested in promoting a stock company for the purchase of the island of Nantucket from Thomas Mayhew of Martha's Vineyard, and founding a settlement where conditions would be better to their liking. During one of his trips to Salisbury, Elder Starbuck was persuaded by Thomas Macy to become a shareholder in the enterprise, and at a meeting of the proprietors held Feb. 2, 1659 he was taken in as a member. In the spring Tristram Coffin made a trip to Martha's Vineyard to negotiate with Thomas Mayhew for its purchase, and look over the ground to determine its suitability for settlement. He was satisfied, and the deal was consummated July 2, 1659, for a consideration of thirty pounds in money and "two Beaver Hatts", one for himself and one for his wife. The purchasers also had to secure confirmatory deeds from the seven hundred Indians who then inhabited the island.

That autumn Thomas Macy with his family, Edward Starbuck, James Coffin, a younger brother of uncle Peter, and Isaac Coleman, a boy, embarked from Salisbury for Nantucket in an open boat to commence a settlement. The story of this voyage, with certain allowances for poetic license, has been beautifully told by Whittier in his poem "The Exiles". Tristram Coffin discreetly remained behind in Salisbury and let the others try it out for the winter. Edward Starbuck returned in the spring with glowing reports, to interest new settlers and close up his affairs in Dover. His wife Katherine Reynolds of Wales who had come with him to New England, apparently had died as her name is not mentioned on the Nantucket records. His two older daughters, Sarah and Abigail, were comfortably married in Dover, and his other children well grown up. Had Katherin been living it is doubtful, if at her age (she was past fifty) she would have consented to break up her long established home in Dover to commence life all over again on a barren "sea girt isle".

Free now to indulge his pioneering instincts, Starbuck deeded his Cochecho houses, goods and cattle, to his son-in-law Peter Coffin, and returned to the island to make his home in surroundings more congenial to his opinions (?). His sons, Nathaniel then about twenty-five years of age, and Jethro, accidentally drowned in 1663, and his daughter Dorcas, who married William Gayer of Nantucket, accompanied him. Possessed of unusual gifts for dealing with the Indians William proved to be of great usefulness in establishing and maintaining ~~friendly relationship with the seven hundred natives then living on the island.~~ friendly relationship with the seven hundred natives then living on the island. Nickanoose, one of the Sachems, "out of voluntary love and affection" for Edward Starbuck gave him "Coretue", but just what was the value of this long narrow sand bar is hard to understand.

Edward Starbuck died March 4, 1690 at the age of eighty-six years. Not only was he a common ancestor of all the Varneys, but through his son Nathaniel was the progenitor of a long line of seafaring men that furnished many masters of whaling vessels and captains of Yankee Clipper ships carrying the stars and stripes to the most remote corners of the earth. It was a Nantucket whaler found the last survivors of the "Mutiny on Bounty" at Pitcairns Island in 1808.

With Ebenezer and Peter the only sons of Humphrey Varney to leave descendents, the Varney family tree, like a giant elm, divides itself into two main branches, the clan of Ebenezer and the clan of Peter. Until recently it has been erroneously believed that Ebenezer was the eldest son of Humphrey by a first marriage with an Ester Starbuck (who apparently never existed), and that he and Peter were but half brothers, by mothers who were sisters by blood. The discovery of a deposition made by Ebenezer in 1737 wherein he states that he was then about fifty-five years of age, fixes the year of his birth at about 1672, and conclusively proves that he was not the eldest son, and that he and Peter were full brothers, children of Sarah Starbuck.

About the time Humphrey and Sarah returned to Dover from their sojourn in Wampanoag, New England Quakerism was being greatly stimulated and encouraged by the preaching of John Burn Burnyeat, (?) a traveling minister from England, "a gentle spirit and a powerful preacher who had been brought into the Society of Friends in 1653 through the ministry of George Fox". With him was William Edmundson, one of the most successful "publishers of the truth" in Barbadoes and the southern colonies, fresh from his religious debate with stout old Roger Williams in Rhode Island, which tilt apparently had resulted in a drawn battle and was satisfactory to everyone interested. There was really a Quaker revival (if Quakers ever had revivals!); it may very well have been then that Humphrey and Sarah, yielding to the persuasive urging of the "inward voice" entered into full fellowship with the Society.

Into this tense atmosphere of Quaker enthusiasm little Ebenezer was born; nothing of his early life is known, except that he was reared in a peaceful orderly Quaker home, and regularly, with his parents attended the weekly meetings for worship on First Day, and often listened in open-eyed wonder to the testimony of traveling ministers from far-away England and Barbadoes. At that time the business and industry of the little town of Dover, centered at Cochecho about the mills of Major Waldron, the trading post and store of Capt. Peter Coffin, a few dwellings and the fortified house of Richard Otis. Here perhaps young Ebenezer may have met Mary Otis, his future wife. But little is known of her immediate family; she was a granddaughter of Richard Otis, and with her two brothers was living with their parents Stephen and Mary (Pitman) Otis in their own home not far from the Otis garrison house. Both houses were burned at the time of the uprising. Whether her mother was already dead or met her death at the hands of the Indians is not clear; there is no mention of her on the records after that time. Before Mary could marry Ebenezer she was fated to endure some of the most harrowing experiences to be found in all the annals of New England border warfare.

During the seventeenth and more than half of the eighteenth centuries, two colonizations existed side by side on the North American continent. The English along the Atlantic seaboard and the French in the valley of the St. Lawrence in Canada.

Despite their splendid isolation, these colonies in the New World could not avoid the repercussions of conflicts

in Europe. War had broken out anew between England and France towards the end of the century, and King Phillip's war in Massachusetts had intensified feeling between the Indians and the whites. For fifty years after the settlement of New Hampshire the people lived on friendly terms with the Indians, and it was not until after the death of Phillip that some of his followers, escaping to their friends the Pennacooks in New Hampshire, sought to arouse them to hostilities.

The settlers in the Piscataqua region, realizing this danger and the possibility of raids from the French and their Indian allies from Canada, began to build "garrisons".

In June 1689, there were rumors of danger from the Indians. Five garrison houses afforded protection for the people of Dover, three on the north side of the river, Waldron's and Otis' and Heard's at Garrison Hill; on the south side of the river, those of Peter Coffin and his son James. To them the neighboring families retired at night for safety. Indians who were daily passing thought the town, visiting and trading with the inhabitants as they were accustomed to do, observed carelessness and negligence in posting guards at night; some of the people were uneasy, but Waldron assured them there was no danger.

The garrison of Richard Otis was next attacked; he was slain as he was coming downstairs, as was his son Stephen, with several others. The remainder of the family was taken captive. The barking of a dog awakened the inmates of Heard's garrison at the hill in time and they were able to beat off the enemy. The Indians then crossed the river to Peter Coffin's garrison. Having no enmity towards him, they spared his life and the lives of his family, and contented themselves with pillaging the house, compelling him to get out his money bags and scatter the coins on the floor so they could amuse themselves by scrambling for them. His son James had refused to admit the squaws the night before and determined to defend his house, but when they brought out his father and threatened to kill him before his eyes, filial affection overcame his resolution and he surrendered after being promised quarter. Both families were put together into a deserted house to be held as prisoners, but while the Indians were busy plundering, they escaped.

This all happened about midnight and early dawn of June 28, 1689. The mills and houses were burned, twenty-three persons were slain, and twenty-nine taken captive. As swiftly as they had come, the Indians with their prisoners and plunder headed northward towards Canada, where their captives could be sold to the French. They feared that they might not be able to evade pursuit and escape with all their prisoners, and so they liberated a number of them at Conway in the foothills of the White Mountains to find their way home as best they could.

Humphrey Varney with his family and the little group of Quakers living only a few miles away on Dover Neck, awaited their fate with fear and trembling but were not attacked. It has long been a matter of tradition that he always put his Quaker principles into practice in his dealings with the Indians and had secured their respect and friendship. With what anxiety must they have awaited news of the fate of "uncle" Peter Coffin and their friends at Cochecho!

The story of Richard Otis and the subsequent history of his family is of the deepest interest to all members of the Ebenezer clan of Varneys. At the time of the massacre he was over sixty years of age and had been thrice married. His first wife was Rose Stoughton, sister of Sir Nicholas Stoughton of a titled English family, and the mother of all but two of his children. His second wife, Shirah (?) Starbuck, a daughter of Elder Edward Starbuck and widow of James Heard left no issue. His third wife was Grizet Warren, daughter of James Warren of Kittery, Me., a young woman of about half his age, who bore him two children. After sacking the Waldron garrison the Indians turned their attention to the fortified house of Richard Otis nearby. As has been said, he was shot when the house was first attacked, and his son Stephen and wife were slain; his son Richard was wounded and little Hannah, the child of his old age, then two years old, had her brains dashed out against the chamber stains. His young wife "Grizet" with an infant child a few months old, at least three of the older daughters, and the children of his son Stephen were captured. The older daughters and Stephen's daughter Mary, who afterward married Ebenezer Varney, were among those released at Conway. Although the Otis family were not members of the Society, they were strongly sympathetic to Quakerism; doubtless Mary Otis sought refuge among the little group of Friends on Dover Neck. She soon married Ebenezer, about twenty years of age.

A few years ago during some street-grading operations in Dover, the cellar of the Otis garrison house was discovered and pieces of charred timbers, fragments of glass and crockery, broken tobacco pipes, and some bones of a small child, (presumably those of little Hannah whose brains had been dashed against the stairs) were found. These are now preserved in the "Dam" garrison house at the Woodman Institute at Dover.

After the blood lust of the Indians had been satisfied, the survivors were gathered into small groups preparatory for the long journey through the wilderness to Canada. The French encouraged their Indian allies to treat the captives as well as they could, and paid a reward for all those brought safely to Montreal or Quebec where they could be held for ransom. The story of the "Redeemed Captives" has often been told, but the history of those who remained in Canada is not so generally known. Probably fewer than fifty-percent of the captives taken to Canada in the in the border warfare during the seventeenth and the first half of the eighteenth centuries were ransomed or voluntarily returned to their old homes. The younger children were placed under the care of the nuns in the convent schools, ~~and~~ and the men and women distributed as household servants among the wealthy families of Montreal.

The carefree life among the French, who, as Rebecca(?) said, were "fond of dancing and light wines", found a response in lives cramped by the narrow confines and the puritan atmosphere of New England frontier life (?). The "Bright lights" of the little city of Montreal, the music, paintings and colorful impressive ceremonies of the Catholic church awakened a latent longing in these souls for the beautiful in art and music. It was easy for them to yield to the persuasion of the priests and nuns and embrace a new faith, to marry and make new homes and live out their lives in an alien land. Some of them attained positions of great esteem in their

adopted church, as did little Esther Wheelright of Wells, Me., granddaughter of Rev. John Wheelright, brother-in-law of Anne Hutchinson and the founder of Exeter, N. H. Taken captive to Canada whené five or six years of age and educated by the nuns, she took the veil and under the name of "la mere d'enfact Jesus" was Mother Superior of the Ursuline Convent at Quebec.

Ebenezer Varney and Mary Otis appear to have been married in 1693, at about the time his uncle Thomas in Ipswich was in peril of his life from white witch hunters as cruel and relentless as the untutored savages of the wilderness. The inhabitants of Dover having become scattered far and wide in their flight for safety were slow about returning to the remnants of their old homes. The Indian troubles had destroyed all landmarks and boundaries so that titles to much of the property were in dispute for many years. Ebenezer about 1696 took possession of some of the Otis estate under title inherited from his father-in-law, Stephen Otis who had been slain in the massacre. Here he built the house long known as the Varney-Ham house, yet standing but in such altered condition as to be almost unrecognizable. He then took steps to strengthen his claims by deeds from the other heirs. On Oct. 1, 1710 Stephen Otis of "kebeck in Canada" known as "Jospeh Marie Autes" conveyed to his brother Nathaniel (surnamed) Paul Otis of "Mount Royall" his right and title in New England "to houses, lands and other goods whatsoever he owning" as a good, perfect and absolute estate of inheritance in fee simple". In 1714 under the name of Paul Hotesse he and his wife Marie Elizabeth quit-claimed to brother-in-law Ebenezer Varney all their interest in this property. Paul Otis of Montreal in 1725 wrote a letter to his "dear sister" Mary Varney, (whom he could not clearly remember) in which his grandmother (Grizet) sent regards, and his little children wished to be remembered to "their dear uncle and their dear aunt" and he kindly saluted his dear brother and "all yo'r Dear Family and all my kindred". This letter suggests that Ebenezer may have made a trip to Canada to obtain these deeds, and there met his French nephews and nieces and other relatives by marriage.

Ebenezer was engaged in land transactions, acquiring other property in the vicinity of the Garrison Hill house; also in Rochester. After the immediate danger from the Indians was over, the settlers began to push inland in search of better farming and more timber for the growing trade with the West Indies. In 1732 the new town of Rochester, N. H. to the northward was chartered by the governor. Ebenezer Varney owned thirty-five shares in this venture, and his brother Peter twenty-nine shares. Much of this Rochester property was retained by Ebenezer up to the time of his death, and was distributed among his children under his will. A leading man among the Quakers, his name appears on the Quaker records and on petitions to the Legislature respecting the opposition of their members to taking oaths in court, and their refusal, when appointed constables, to collect the tax for the support of the orthodox ministry.

But the pleasant part of Mary's life must not be passed over. After the tragic experiences of her girlhood she successfully brought up a family of thirteen children to fear the Lord and to honor and obey their father and mother in an orderly Quaker home where "yea was yea and nay was nay".

Ebenezer Varney and his nephew Moses (Peter) ~~Wanzy~~ Varney ranked among the wealthy men in the Province of New Hampshire at that period. As Ebenezer's sons married he gave them homes of their own, and presumably he gave his daughters dowries of money, as all they are given under his will is the household goods to be equally divided among them. It is a matter of regret that the inventory of his estate is missing from the files of the Probate Court; however, the will in itself is sufficient evidence that he was possessed of a large property at the time of his death. Mary had died before he made his will, Oct. 23, 1753. "Being advanced in years and exercised with Bodily Infirmities" he bequeathed to each of his sons land in Dover, sums of money, and a seventh part of the great tracts of land in Rochester. Paul was named Executor and was bequeathed the homestead at Garrison Hill, with the provision that he pay his brothers certain specified amounts of money out of the estate. The old patriarch foresaw that the division of such a large property among as many sons and daughters and sons-in-law and daughters-in-law might result in dispute. He realized that even though they were Quakers, they were human, and foresaw possible attempts to invalidate the will. In characteristic Quaker fashion he provided in each bequest that should the beneficiary neglect or refuse to release to the executor all right and title he had or supposed he had in the homestead and buildings given to his son Paul the executor, then the entire legacy would revert to Paul and as executor Paul was released from paying them any of the money out of the estate. Here was a plain case of "take it or leave it", and from what we know they decided to take it. He evidently was critically ill at the time he made the will, for it is signed with his mark instead of his usual signature. He died within a month of the will, a little over eighty years of age and as with Moses, the patriarch of old, "no man knoweth his sepulchre until this day."

Ebenezer (Humphrey, William) Varney:

Born at Dover, N. H. Cir. 1672 died at Dover Nov. 1753;

M. cir. 1693 Mary dau. Stephen and Mary (Pitman) Otis of Dover.

Children: born in Dover

Mary<sup>4</sup> b. 4-6-1693; d. 9-18-1735 m. Wm. Horn 10-17-1713

Sarah b. 9-10-1695 m. 1st Samuel Gaskill of Salem, Mass  
2nd Michael Kennard 10-31-1734

Stephen b. 9-7-1697 d. 3-31-1771 m. Mercy Hanson 8-7-1721

Abigail b. 3-11-1699 d. 3-3-1766 m. Wm. Forge Jr. 9-15-1724

John b. 11-15-1701 d. cir. 1772 m Sarah Robinson 3-26-1723

Ebenezer b. 3-21-1704 d. 11-30-1776 m 1st Elizabeth Hanson 12-24-1729  
2nd Lydia Twist of Salem  
1764 no ch.

Nathaniel b. 1-17-1706 d. 6-9-1776 m Content Gaskill (?)  
at Salem, Mass 1727

Thomas b. 3-7-1708 m. Dorothy Martin

Judith b. 2-11-1710 m. Tobias Hanson 12-27-1736

Samuel b. 2-3-1712 d/ 10-16-1759 m. Mary Varney 4-3-1736

Martha b. 1-18-1713-14 m. John Twombly 3-10-1734

Paul b. 1-18-1715 .16 d. 1-19-1782 m. at Smithfield  
Elizabeth Mussey 7-2-1742

Anne b. 5-6-1718 d. 1780 m. Solomon Hanson 12-2-1741

In places where I have used the spelling "~~Cochecco~~" "~~Cochecco~~" for the river at Dover, altho, that spelling is used somewhat at the present time it may be better to use "~~Cochecho~~", the form more frequently used.

In the old days it seemingly was pronounced, according to the phonetic spelling in John Varney's will, as though spelled "checker". H.C.V.

## The Fifth Generation

The middle of the eighteenth century found nearly all the Varneys living in and around the towns of Dover and Rochester N. H. The hundred years struggle of the Quakers with the civil and church authorities for the right to live in the colonies in their own way was nearly over. By the sheer force of persistence they had overcome bigotry and prejudice; their honest industrious lives had won recognition by the community, and their increasing numbers the attention of the politicians.

Laws had been passed relieving Quakers from taking the customary oaths in court and permitting them to make "solemn affirmation" instead; except that in qualifying for public office the oath was yet required. Although they were willing to take part in public affairs, and were not unmindful of the involvements of public office, still they could not be induced to depart from their convictions. "Swear not at all" was a Divine command and meant exactly that and nothing else. To secure the removal of this last impediment, a petition was presented to the provincial Assembly in 1736 by Ebenezer Varney and John Canney in behalf of the Quakers of Dover.

"We the people comonly called Quakers in this province when we are chosen in any office in town affairs and are notified to appear before som magistrate to be Qualified for ye true performance of our duty in such office we are Required to Qualify by an oath which is contrary to our principle and that which we cannot conform to tho we sufer greatly for it; notwithstanding we are willing to serve our Respective towns and have sought to be Qualified as we been in other causes, altho we do not desire the pennalty should be any whit less upon us if we be unfaithful in such office than if we serve with an oath. We humbly desire that you be pleased to consider of this matter and provide some way by which we may not be imposed upon as aforesd, so shall our prayers be to ye Lord for you that he may direct you to do Justice and Equity. We remain your Loving fttends. Signed on behalf and by order of our Monthly Meeting held at Dover on ye 17 day of ye 2nd mo. 1736.

Ebenezer Varney

John Canney

"

The petition was granted April 29, 1736.

How far the Quakers had progressed in their struggle for recognition is revealed by a petition covering this matter presented to the legislature in 1731 by Peter Varney and John Canney, appearing for the Dover Quakers.

Dover the 26th of ye 2nd mo. 1731

To Jonathan Belcher Esqr. Governor and Commander in Chief (under God) in and over ye provinses of ye Massachusetts Bay and New hamshair in Newengland and to ye Council and House of Representatives in Newhamshair aforesd. -----

Whereas We ye people Comonly called Quakers did

in ye 2d. mo. 1739 offer a petition to ~~the~~ ye Governer humbly Requesting that we might not be imposed upon when we are Chosen Constables to gather the taxes or assessments that are from time to time assesed upon the inhabitants for ye support of ye presbitrain ministry and did not mention the Councel and house of Representatives in sd. petition for which Reason ye Genl. Court would not act thereon----We do therefore humbly Crave that you would be pleased to consider of this matter for altho we are exemped in ye Law from paying any part of proportion of such taxes or assessments yet nevertheless we are Required when we are Chosen Constables to Leve and Collect ye same of others; whereupon we have been and are Likely to be under great sufferings notwithstanding we Refuse not neither do we desire to be exempt from serving Constables in any other part of the office whatsoever. We desire that you would be pleased to pass an act by which we may be Relieved from being Compeled or Required to do that which is Contrary to our principles Relating to ye matter above mentioned which is the humble Request of your friends Comonly Caled Quakers.

Signed on behalf and by order of ye Society  
aforementioned.

Peter Varney

John Canne

The first Varney to "go west" was Nathaniel - Nathaniel-Ebenezer. About 1779 he and his wife, Mary Southwick of Salem, emigrated to the "Oblong", a narrow strip of land long in dispute between New York and Connecticut lying in the eastern part of Dutchess County N. Y. where Friends meetings were already established.

While these migrations were largely the result of economic conditions, they were also caused by a desire to maintain their society in its virginal purity; too many of their children were marrying outside the confines of the meeting and becoming lost to Quakerism. Naturally their steps would be led to ~~placsd~~ places where the message had already been preached and a sympathetic atmosphere was to be found. Thus many of the Varney name became pioneers of the "pine tree state". The later emigration pushed its way up the valley of the Kennebec, settling in Brunswick, Vassallboro, Skowhegan and other parts of the state. In later years many of them also heard the call of the great West, reversed their course, traveled back over the old trails out into the new country to have their share in the winning of the West.

At the end of this chapter it points out certain Varneys who were in the Revolutionary War.

He lists several with their company affiliations but none seem to be in my direct line. He refers to Mass. soldiers and sailors in the war of the Revolution Vol. XVI page 291-310 ----- N.H. Revolution War Rolls Vol. IV page 435, also Vol. I page 230.----- N.Y. in the Revolution page 206

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- another line*
- I. Nibigsil b..... m. James Hanson, 11-24-1756
  - II. Jerediah, b. 1732. d. 11-35-1799 m. May, dau. Tobias and Judith (Varney) Hanson
  - III. Ebenezer, b..... d. 2-13-1803 m. Mary Hussey
  - IV. Thomas b..... d. 8-11-1796 m. Sarah Varney
  - V. Nicholas b. 2-21-1740 d..... m. Mary, dau. Edward and Patience (Coff) Estes
  - VI. Sussannah b. 5-30-1744 m. 11-38-1759 Benjamin Austin Jr. and removed to Falmouth, Maine.
  - VII. John b..... d. 11-23-1790 m. Miriam, dau. Tobias and Hannah (Sawyer) Hanson.
  - VIII. Hanson, b..... d. 10-29-1815 m. Elizabeth, dau. Elijah and Menitable (Weymouth) Jenkins
  - IX. Isaac, b. 4 mo. 1753 d. 8-23-1826 m. Lydia Hanson, widow of Aaron Rogers
  - X. Hannah b. 6-30-1764 d. y.

Nathaniel (Ebenezer..Humphrey...William) Varney, born in Dover, N. H. 1-17-1706, d. 6-9-1776, m. Content, dau. of Samuel Gaskell at Salem, Mass., 31-8-1737. She was living as late as 1777, when Content Varney of Verwick, Me. widow of Nathaniel, deeded land to her son, Silas Varney of Middletown (now Tuftonboro, N. H.) on June 10, 1777. Apparently about 1760 Nathaniel left Dover to occupy and improve some of the land in Rochester left him by his father. Nathaniel Varney and Content his wife, of "Middletown in Tufton" deeded land on June 1-1768. His Children were probably all born in Dover. The descendants of Nathaniel Varney may well cherish the memory of Content Gaskell, for she same of notable martyr stock in the case of Quakerism.

When Mary Fisher and Ann Austin, after their imprisonment in Boston, returned to Barbados they brought word that at Salem there was a little group of "convinced worshippers" waiting for encouragement. Christopher Holden was at once dispatched to Salem, with John Copeland. On Sept. 21-1671, he attempted to declare the message in the Salem meeting house, for which he and his companion were arrested and sent to Boston. Thirty stripes apiece were given them with a three cord knotted whip which cut their flesh so cruelly that a woman spectator fell in a faint. They were then confined in prison for nine weeks without a fire during a New England winter.

Lawrence and Cassandra Southwick, "a grave and aged couple" when it was found that they had entertained these men as well as Samuel Shattuck, who later was to return with the "King's Missive", and other Quakers, were sent prisoners to Boston. Lawrence was turned over to the church authorities for correction, while his wife Cassandra was imprisoned for seven weeks and fined forty shillings for having in her possession "a paper on truth and the Scriptures." The Southwicks were apprehended, catechised on "the sufficiency of the light within", which they admitted, and were put in the House of Correction. Thereafter they were constantly harried and fined to the verge of poverty and finally banished from the colony. This aged couple parted from their children, and with little money and few possessions, the fines of the court having taken much of their estate, secured a boat and sailed southward along the coast (at about the time Thomas Macy and Edward Starbuck were making their memorable voyage to Nantucket) Landing on Shelter Island in Long Island Sound, they built a little house and there passed the few remaining months of their lives. The privations and exposures they experienced

during the rigorous winter that followed were ~~too~~ severe for their aged and weakened bodies, and both died the next spring, Lawrence's wife surviving him by three days. Their daughter, Provided, had already been made to feel the pinch of the laws against attending Quaker meetings by being fined and set in the stocks for one hour. She was one of the little group from Salem that on the day William Robinson, Marmaduke Stephenson and Mary Dyer were to be executed, went up to Boston "being moved of the Lord" to look the bloody town in the face, bringing linen in which to wrap the bodies of those who were about to suffer. With the others she was ~~imprisoned~~ imprisoned for two months and given ~~then~~ stripes with the lash. "They had learned to obey the visitors which they believed were heavenly, and they had grown accustomed to go straight ahead when the voice which they believed to be divine called them."

On the day that Lawrence and Cassandra Southwick, were sentenced to banishment, the county treasurer was authorized at the suggestion of Captain Hathorne to sell their son Daniel, aged twenty-two, and their daughter Provided, aged eighteen, to the English in Virginia or Barbados in order to pay the fines that had been imposed upon them for siding with the Quakers and absenting themselves from public ordinances. But no shipmaster could be found who would execute the inhuman order. The two remained in prison until the "King's Mission" had done its work and were then liberated. Once more Whittier has turned to incidents in the early history of the Quakers, as subject matter for his poem "Cassandra Southwick" (in which for poetic euphony he has used the name of her mother, instead of her own name of Provided). On 30-10-1862 she married Samuel Gaskell, and was later to be the heroic grandmother of Content Gaskell.

Read Whittier's poem "Cassandra Southwick"

Children born in Dover, N. H.

- I. Patience, b. 6-15-1728 m. 1st Josiah Rogers, July 22, 1746, settled at Hampton. m. 2nd John Hoag Dec. 22, 1753, of Stratham
- II. Lydia b. 12-30-1739 m. Isaac Rogers 8-28-1751
- III. Otis b.....d. y.
- IV. Hezekiah b. 10-28-1733 d..... m. Hannah Rogers
- V. David, b..... d. y.
- VI. Margaret b..... d..... m. Abner Hoag, May 24, 1758
- VII. Nathaniel, b..... d..... m. Mary Southwick of Salem
- VIII. Otis b..... d. 4-4-1769 m. Mary Frye of Kittery, Maine
- IX. Silas, b..... d. 8-1-1824 m. Anna -----.
- X. David, b.....
- XI. Bethiah b..... 8 ch. b. in Socersset, m. 1st Daniel Hussey Lad; m. 2nd, Jacob Tabor at Vassalboro, Maine, 3-21-1789

Thomas (Ebenezer-Humphry-William) Varney: b in Dover, N. H. 2-7-1708, d..... m. Dorothy Martin (B. Jan. 27-1707) cir. 1738. "Dover Friends' Records" state that she was not a member of our society. Their children were considered as Friends and treated accordingly. She was the daughter of George and Isabel (Beedle) Martin of Amesbury, Mass. Her grandmother, Susanna Martin, was executed for witchcraft at Salem, July 10, 1692. "She was a strong minded, short,

*another line*

active woman, plump and well developed in her figure and of remarkable personal neatness". The principal charge against her was; that on a wet stormy day she had walked from Amesbury to Newbury without getting her clothing or feet wet. This was so unusual that it was considered the Devil must have had a part in it. She was tried in Court June 29, 1692, and was at once recognized as a witch by Ann Putnam and the other accusing witnesses, and her fate was sealed. Upon such ridiculous charges as this, many innocent persons were condemned to death. Whittier has used her story as the basis of his poem "The Witch's Daughter". Thomas Varney and his wife apparently lost three of their children in the great epidemic of "Throat Distemper" that swept New England during the seventeen thirties.

*not a copy*

The last part of this chapter referred to Quakers in the Revolutionary War; Quakers were the type who objected to war. He gives a full list of Quakers in various military companies. He refers to the company of Capt. Richard Waldron (or Waldon) of Dover in about 1750 and in that he lists about 42 members of the company and lists all of them excepting seven as being Quakers. In that list there were 20 of them whose name was Varney. There must have been a large number of Varneys in that locality.

He then refers to a long list of names as Quakers who were members of the company of Capt. Stephen Roberts and in that company there are four Varneys, including Umphrey Varney, probably Humphrey.

For the above he refers to N. H. State Papers, Vol. XVIII page 66-7, poorly printed and it might be 166-7.

5<sup>th</sup> Nathaniel<sup>5</sup> (Nathaniel<sup>4</sup> - Ebenezer<sup>3</sup> - Humphry<sup>2</sup> - William<sup>1</sup>) Varney.

Born in Dover, N. H. married Mary Southwick of Salem 1761. He apparently resided in Salem for a short time. Was granted removal certificate to Dover, N.H. 2-19-1763 and 6-19-1779 was given removal certificate to Oblong, M.M. in Dutchess Co. N.Y. and from there to Saratoga, M.M. 12-12-1785

Children born probably in New York State:

6<sup>th</sup> ——— I. Josiah<sup>6</sup>

b. cir. 1768

m. Lydia Brown of  
Luzerne, N.Y.  
cir. 1795-1795

II. Abner

m. Lydia Mattison

III. Isaac

IV. Elizabeth

V. Esther

VI. Lydia

MEMORANDUM

From uncopied portions of that Manuscript I find as follows:

WILLIAM VARNEY (1)

Married Bridget Parsons.  
Their children were:  
Humphrey Varney  
Thomas Varney  
Rachael Varney

No further reference is made to Thomas or Rachael or their children.

HUMPHREY VARNEY (2)

Married Sarah daughter of "Elder" Edward Starbuck.  
Their children were:  
John Varney  
Peter Varney  
Joseph Varney  
Abigail Varney  
Ebenezer Varney  
John Varney

EBENEZER VARNEY (3)

Born at Dover N.H. 1672, died at Dover Nov. 17, 1753.  
Married Mary Otis.  
Their Children were:  
Mary Varney  
Sarah Varney  
Steven Varney  
Abigail Varney  
John Varney  
Ebenezer Varney  
Nathaniel Varney  
Thomas Varney  
Judith Varney  
Samuel Varney  
Martha Varney  
Paul Varney  
Anne Varney

NATHANIAL VARNEY (4)

Born 1706, died June 9, 1776  
Married Content Gaskill of Salem, Mass. 1727  
Their children were:  
Patience Varney  
Lyda Varney  
Otis Varney  
Hiscia Varney  
David Varney  
Mary Varney  
Nathaniel Varney, Jr.  
Otis Varney  
Silas Varney  
David Varney  
Bethiah Varney

NATHANIEL VARNEY, JR. (5th)

Born Dover, N. H.  
Married Mary Southwick of Salem, 1761  
Their Children:  
Josiah, Varney  
Abner Varney  
Isaac Varney  
Elizebeth Varney  
Ester Varney  
Lydia Varney

JOSIAH VARNEY (6)

Born 1768  
Married Lydia Brown of Luzerne N. N., 1795  
Their Children:  
Hosiah Varney  
Russell Varney  
Nathaniel Varney

Addison Varney, son of Russell, is reported at Poultney, N.Y., while decedents of Nathaniel are reported at Wilton, N. Y.

HOSIAH VARNEY (7)

Married Aney Conklin of or near Luzerene N. Y.  
Their children:  
Edgar Varney  
Reuben Varney  
Ransom Varney  
Emla Varney (Blowers)  
James Varney

Reuben is reported to have a daughter, Mrs. Moore at Santa Barbara, Calif.  
Emla married Thomas Blowers and moved to Ansley, Neb. where she died. Some of their children were: Anna, Waterbury, later Hawk, also Ransom and Dessie.  
James married Sylvia \_\_\_\_\_ and they had one daughter. They lived at St. Michael, Neb.

EDGAR VARNEY (8)

Married Amelia Tiffany of Corinth, N. Y.  
Their children:

Henrietta (Etta) Varney (Armour)  
Millie Varney  
Casius Varney  
Lavina Varney  
Thomas T. Varney  
Seth Varney  
James H. Varney  
Clara Varney

mother of Avis  
Armour  
Cadwell

eldest  
↓ down

Etta was my mother. *with Buggy*  
Millie married Buggy, with several children, at Calif.  
Casius lives at Thermopolis, Wyo. His son, Earl, also is there. His son, Raymond, an aviator of Calif. in some government service and  
Eattie \_\_\_\_\_ married a newspaper man and lives at Santa Barbara, Calif.

Lavina married Morris and had one son, Earl, of Ansley. Later she married Wilkson. — *then Davis in Calif*  
Thomas T. is at Broken Bow, Nebraska, and has a daughter, Vivian Whitten who married a lawyer and lives at Lincoln, Neb., and a son, Thomas T. Jr. of Broken Bow.  
Seth P. lived at Ansley for years and later Denver and has two or three boys.  
James H. lives at Ansley, where he died. He married Ogle Russell and have one son, Euclaire, at Broken Bow.  
Clara married Albert Gaines and lives in Omaha. Their children are Edgar and Amelia \_\_\_\_\_.

HENRIETTA VARNEY ARMOUR (9)

Married Josiah A. Armour  
Their children:  
Ray M. Armour  
Ross A. Armour  
Avis A. Armour (Cadwell)

RAY. M. ARMOUR, (10)

Married E. Gertrude Hall at Broken Bow, Neb.  
Their children:  
Avis Gertrude Armour (Campbell) but she is always known by the name of Bunnie

BUNNIE ARMOUR CAMPBELL (11)

Married William C. Campbell  
Their children:  
William Armour Campbell  
Susan Adele Campbell

*Ross married Agnes Spruwell Valparaiso Ind -  
d. Dec 3, 1906 d. Feb 1907  
one daughter Hail.*

*Avis married Gains Cadwell Aug 25, 1914 at Broken Bow Neb  
Joe Willis Cadwell B. Oct 21 1918 both at  
Margaret Henrietta Cadwell B. July 29, 1922 Broken Bow -*

In re: Tiffany line:

From someplace I obtained the <sup>little</sup> information about the mother's line.

Edgar Varney, my grand-father, a six footer once told me that Lydia Brown, the wife of Josiah Varney and the parents of Hoshiah Varney was a six foot two inches tall and that she was the shortest one of the Brown family.

From somplace I obtained this information: the mother of Edgar Varney, Aney Conklin, and her father was Daniel Conklin, and her mother mother was Eunis Murray. The father of Eunis Murray was Jasper Murray, while her mother was Pitcher, reported to be a descendent of the famous Mollie Pitcher of Revelutionary days.

Grand-mother's name was Tiffany. Her father's name was Tiffany and her mother's name was Arbilla Hogle and her father was Heshiah Hogle.

My great grand-father Tiffany came from Vermont and settled at Efnor Lake, Corinth, Saratoga County, Ny. while Arbilla Hogle came from the town of Luzerne, Warran County, N. Y. and according to a letter I have from John Eggleston of Corinth, they lived practically all their wedded life at their Eleanor Lake farm of about 450 acres, now is ~~in~~ a summer girls' camp in connection with the famous Skidmore college of Saratoga Springs.

The children of Tiffany and Arbilla Hogle were:  
Antionette Tiffany, who married Eggleston and the S. John Eggleston who wrote me as their son.

His children are Stephen John Eggleston, Jr. of Corinth, and Calvin B. Eggleston of Saratoga Srpings

~~XXX~~ S. John Eggleston, Jr. children are:  
Curtis, Thomas Calvin, Meredith, and Mrs. Lincoln Scott of Permer, N. Y.

Amelia Tifany, who married Edgar Varney, our grand-parents.

Henrietta, Maryette, and Thomas all died of diptheria when they were small

Emugene also died

Sally Tiffany, married Joseph Johnson

Calvin B. Tiffany, who married Anna Chesney of Handley, N. Y.

Anna Tiffany, who died at Handley, 1939