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OF

New England History.


Volume II.

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NEWPORT, R. I.

1892.






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R. HAMMETT TILLEY,  
Editor and Publisher,  
Newport, R. I.

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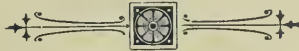
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The Magazine of New England History is made up of ORIGINAL AND SELECTED ARTICLES relating to New England local and family history; NOTES AND QUERIES, in which department all interested may ask for information, historical or genealogical, to be sent to their address, or published in the Magazine; BOOK NOTES; ANNOUNCEMENTS of local and family history in preparation; and WANTS, a department for the use of subscribers only. Selected Articles will be corrected by the authors before they are reprinted.

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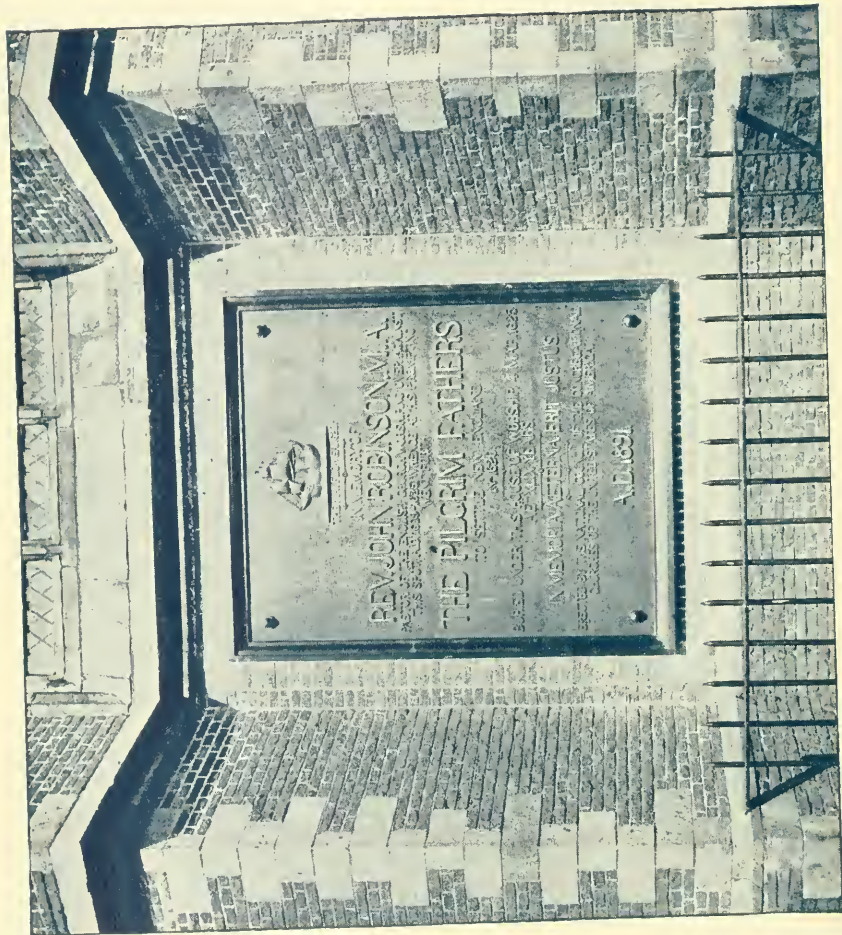
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TABLET IN MEMORY OF JOHN ROBINSON, ST. PETER'S CHURCH, LEYDEN.

[From New England Magazine, November, 1891.]



# MAGAZINE OF NEW ENGLAND HISTORY

VOL. 2.

JANUARY, 1892.

NO. 1.

## Analysis of the Claims of Southold, L. I.,

FOR PRIORITY OF SETTLEMENT OVER SOUTHAMPTON,  
L. I., AND HOW THEY ARE DISPROVED BY THE  
EARLY RECORDS AND CONTEMPORARY  
MANUSCRIPTS.

BY WM. WALLACE TOOKER.

† **T**RADITION, with its romantic vagaries and illusory recitals, quickly obliterates or distorts every vestige of fact, and carries the historian away into a perfect labyrinth of error. A period of time, looking through a vista of two hundred and fifty years, is inappreciable at the present moment, and minutely considered, is but an atom in the chemistry of our thoughts. Occurrences of twenty, ten, or even five years past, cannot be recalled without some boundary-mark to guide our memory. So it is with early events, unless carefully noted, and preserved, they are soon passed into oblivion. Settlements that were planted in the dawn of the colonial period are now celebrating their anniversaries. The desire for knowledge concerning these early towns and their people, is rapidly growing. Historical data and reminiscences relating to both, are found where least expected; they come up before us like mushrooms in a night, and the end is not yet. The publishing of the first records—torn, faded, and moth-eaten—is doing far more than its greater share in dispelling the myths of tradition in which truth has been buried for generations. May the good work continue until the sum of our knowledge is complete, with

nothing lacking. The two towns on Long Island, first settled by the English, celebrated their two-and-a-half centuries of existence in the summer of 1890; Southampton theirs on the 12th of June, because on that date in the year 1640, James Farrett granted a patent for land, which was then in their possession, with houses erected; Southold theirs on the 21st of August, not because that date represented anything historic, but because it was a convenient day, and a larger crowd could be brought together at that time. The claims of Southampton have been fully set forth by the \*Hon Henry P. Hedges, †Geo. R. Howell, A. M., and ‡Wm. S. Pelletreau, A. M. These historians have covered all the ground so far as that town is concerned, and prove by contemporary, corroborative and historical evidence, which commends itself to every unprejudiced mind, that Southampton was settled by the emigrants from Lynn, Mass., in the spring of 1640.

Let us look into the claims made on behalf of Southold—claims still grasped at as a drowning man clutches a floating chip—in the light of indisputable facts. Rev. Epher Whitaker, in his history of Southold, 1881, p. 41, reiterated in various articles on the subject of the town's anniversary, contributed to the Brooklyn Eagle, on July 12, 1890, and to other papers during the spring and summer of that year, makes the assertion that Southold obtained her Indian deed in the summer of 1640. Thus endeavoring to antedate that of Southampton by several months. This claim is also echoed, through the influence of Rev. Mr. Whitaker, by Mrs. Martha J. Lamb, in the Magazine of American History for October 1890, p. 280, in the following words:—"the testimony shows that some of them were in Southold as early as the summer at 1638, if not before, although the exact date when the ground was first broken is not known. There seems to be no lack of evidence as to its priority over South-

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\*Address before the Suffolk Co., N. Y. Hist. Soc. Oct. 1, 1889.

†When Southampton and Southold were settled, 1882.

‡Munsill's Hist. Suffolk Co., N. Y., (Southold town.)

ampton. The church was regularly organized on the 21st of October 1640, about two months after the title had been obtained from the Indians, which according to the records was just a little ahead of its neighbor. Four days later it is recorded that one of the settlers sold his land with the house upon it and other improvements for £5, which points to the probability of his having been an inhabitant of the place since 1639, if not longer." This is all sheer assumption. There is absolutely no authority on which any of these claims is based. It is a distortion of the records, that would not be tolerated in any court of law. They might just as well claim that Columbus first landed on Long Island in 1492, as to say settlers were there in 1638. No Indian deed whatever, can be found bearing the date of 1640. None is even alluded to, as having been given in that year.

Being greatly interested in everything appertaining to the aboriginal history of Long Island, especially for the information, philological, typographical, and ethnological that can be found in her Indian deeds, I wrote to a friend in Southold asking for a copy of this deed—unknown to me and to others—so much claim had been made and so widely published, I took it for granted, that they must have some basis for it: I was informed that the Indian deed in question would be found on pages 112 to 116 of the 1st volume of the printed records of Southold. No Indian deed appears on any of those pages, but on page 112 is found a copy of James Farrett's deed to Richard Jackson, dated August 15th, 1640, for "fifty acres of meadow and upland lying and being upon the North of the River called *Mahansuck* to the Eastward of the place commonly called the Five Wigwams. Together with a hundred acres of upland, adjoining to the aforesaid fifty acres to the Northwest of it." On October 25th following, Richard Jackson, Carpenter, conveys the same land, then called Hashamommuck Neck, together with a house that he had erected upon it, to Thomas Weatherly, Mariner. These transactions occur two and four months after Farrett's second grant to the Southampton colonists. No mention whatever

of any Indian claim or deed. Stephen Goodyear of New Haven, as entered on the 116th page, sells the same tract to John Ketchum, as belonging to him both from Jackson and Weatherly *and by the Indian title*. In the 2nd Vol. of the Records p. 95, dated 1666, Ketchum's deed to Thomas Moore for the same, gives us:—"Whereas Stephen Goodyear \* \* \* became legally possessed of the aforesaid several conveyances and of the interest in all the afore recited premises, *as also of the Indian title thereunto.*" \*Mr. Whitaker acknowledges that the Indian deeds almost invariably followed the English occupation, and he quotes the instances. These deeds show no exception, and prove conclusively, that the Indian title to this tract on which Southold's claim is based, was subsequent to both the Jackson and Weatherly deeds, and was obtained some time previous to 1653, the date of Goodyear's conveyance to Ketchum. †Charles B. Moore in his Anniversary Address at Southold says: "Goodyear bought it from Weatherly on Oct. 22d, 1640." This is a decided *lapsus calami*, for that is three days previous to Weatherly's ownership. Mr. Moore is greatly mistaken in naming any date, for there is no record, nothing in fact, to show what year it came into Goodyear's possession. It is not probable that it was synchronous with Weatherly's deed from Jackson, but, if it was, then the land must have been abandoned for thirteen years, for Goodyear never lived upon it.

Now the question arises, what year was the Indian title purchased? Was it in 1640 as claimed? No! All trace of the Indian deed for this part of the Island, was lost for many years. It is not mentioned in any history of Long Island. No copy was known to be in existence, but one has been found. Those interested in its discovery do not seem to recognize its application and bearing on this mooted question. Had it been known to the late J. Wickham Case, it would have changed the tenor of many of his notes to the 1st and 2d volume of the printed records of Southold.

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\*History of Southold, p. 39.

†Southold's Celebration, p. 127.

Eight years had flown between the time Jackson sold out to Weatherly and the date of the Indian deed to Goodyear and associates. It is stated to have taken place on May 16, 1648, by a copy made by the Recorder of Southold, from 1662 to 1674, which he states to be "A True coppie of the original by mee Richard Terry." This time-stained paper was formerly in the library of the late J. Carson Brevoort, of Brooklyn, N. Y., and is now on sale at Dodd and Mead's N. Y. It is also on record in the office of Secretary of State, Albany, N. Y. A brief abstract is: "*Mammawetough*, Sachem of *Corchaug*e grants to Theophilus Eaton, Esq., Governor of New Haven, Stephen Goodyear, Deputy Gouer, and Capt. Malborn of New Haven \* \* \* all that tract or neck of land by some called *Hasshamommuck* Neck beginning at a creek called and known by the name *Paucakatum*, bounded on the west by land in the occupation of William Salmon, extending itself to the eastward towards Plum Island, the breadth thereof also to the North and South See, etc." This is not a confirmatory deed of an earlier purchase, but is the first and only deed of that tract. It states, however, that a deed was drawn ten days previous, which did not recognize the Indian *Urquepassun*'s claim, so another had to be drawn.

Richard Jackson in his deed of October, 1640, is said to have been of "*Yennacock*." Hereby hangs another claim—that it means Southold village. It does not follow that it means that limited tract. The early records do not indicate it, and the few times the name appears, seem to designate the whole of that part of Long Island, without regard to any particular spot. Charles B. Moore admits this, where he says of a \*New Haven record:—"This †request shows that it was not intended to confine the name "*Yennyecott*" to Mr. Goodyear's purchase." Mr. Moore is mistaken in considering this name, and that of the Shelter Island Sachem, *Yoco*, *Youghcoe*, *Roughcoe*, or *Yovawan*, to be synonymous, for they

\*Rec. N. H. Colony, Vol 1, p. 97.

†Southold's Celebration, pp. 134, 139, 150.

are not ; one is a personal name as all its variations prove, and the other a simple descriptive place-name. Now, as for its etymology and application. *Yean*, *Yeano*, *Yenny*, etc., is the Long Island dialectic equivalent of the Massachusetts *Yáen* = 'extended.' The terminal affix—cock, is a corruption by the English of *auk-ut*, sometimes abbreviated to *kut*, or *cot*. It is found in many Indian names of places on Long Island. Roger Williams in the *Narragansett*, wrote it *aukit*, and as a place-name terminal, signifies, 'land,' or 'country,' which gives us the compound name of *Yáen-auk-ut* 'at the extended country.' See the Indian deed, where the land is said to be 'extending itself eastward,' as if those who drew the deed knew its meaning. This is repeated in other records. Those Indians living at *Ucquebaug*—head of the bay (at *Pehik-konuk*, "the little plantation," from which the Peconic River and Bay 'takes its name) were also called the *Yeanocock* Indians by the Montauk Sachem in 1667, all of which corroborates our study. Does it apply to the Southold settlement alone? No! But it does apply to the whole territory, and there it belongs.

Mr. Moore is also mistaken in designating the body of water that flows between Greenport and Shelter Island as a river. James Farrett would not have so called it. It is always designated as the 'south sea' in the early days. It is not a river in any sense of the word. No Indian would have called it a—suck, a term that was applied to the "mouth of a stream," or "outlet of a pond," etc. It is a common affix to many Indian names of places. The "Fifty acres" did not lie north of this body of water, called by Mr. Moore repeatedly, the *Manhansett* river. It lay, according to the record, "North of the river called *Mahansuck*." The etymology of this name describes the stream exactly, so that we can identify it beyond question. *Manhan*, 'an Island,'—*suck*, 'an outlet,' as a whole, "the Island outlet." This describes the outlet of Pipes Neck Creek, near Greenport, which has to-day, as well as two-and-a-half centuries ago, a small Island of woods at its mouth. Therefore this tract of fifty



acres, lies north of the mouth of this creek, and is included in the Indian purchase of 1648, for the creek called "*Paucakatun*" (or Paucukatux, in another entry) is Pipes Neck Creek, in its entire length. This being the parallel of the Massachusetts, or in the Natick dialect, *Pohquta-tuk*, 'the dividing tidal-stream, or river,' because it divided or separated Wm. Salmon's purchase of 1645, and also that of 1648. \*The late J. Wickham Case was inclined to think the "Five Wigwams" had lost all means of identity, and suggested the small Island of woods as its location. As will be seen, this could not be, for the land was "to the eastward" of the wigwams, not to the north. I would suggest as their proper location the "Salmon Neck," by some called the true "Hashamomuk," where the several swamps and tracts of land (Indian corn fields) were located that were exempted from purchase in the Indian deed to Salmon in 1645. They were at that time called \**Poyhas*, *Weekewanopp*, *Mantooabaugs* and *Sonnquoquas*. These are all personal names of Indians living at those places, and represent four and perhaps the whole five of the wigwams. *Weekewanopp* in 1648, with his three brothers, gave a deed to Gov. Eaton and others for the tract called *Mattatuk*. † *Urquepassun*, one of the three, had to be satisfied by the chief *Mammawetough* in the *Hashamomuk* purchase, as he claimed an ancient right in the land. † Another called *Noweconney* or † *Yowonocogus*, together with ‡ *Sonnquoquaesick* and other chief men, signed the deed to Sylvester for Sbelter Island in 1652, showing that all belonged to the family of Sachems, and lived in the vicinity. Locating the "Five Wigwams" on the Salmon or Hashamomuk Neck proper, agrees perfectly with the points of the compass as given by Farrett in his deed to Jackson, and is corroborative evidence that the neck and land to the west were unoccupied by the whites in August, 1640.

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\*Southold Rec. Vol. 1, pp. 113, 208, 210.

†Brookhaven Rec. Vol. 1, p. 77.

‡East Hampton Rec., Vol. 1, p. 97.

Another claim by Mr. Whitaker, agreed to by Mrs. Lamb, is that the settlement was so old in October, 1640, that Jackson was able to sell his dwelling house and other improvements, which point to his having been a settler as early as 1639 or earlier. Here they ignore the fact entirely that Jackson never owned the land until two months previous. Further, if he was the same Richard Jackson of Cambridge as supposed, who laid out Sudbury, Mass., in 1637, who was fined £5 on the 22d of May, 1639, for going to Connecticut, and who is said to be still of Cambridge on Aug. 7, 1640, according to a letter of attorney. This being eight days before he bought the land of Farrett, he could not have been on Long Island in 1639 or earlier as a settler. The deed was probably drawn at Boston, as near as we can learn. Farrett was there the most of that month, possibly all of it. Jackson was in trouble and was persecuted through no fault of his own, and to escape it, went away until his affairs could be straightened out. His fine was at last remitted in September, 1640, and he went back to Cambridge after his sale to Weatherly. In the eighteen days that had passed, between Farrett's first grant to the Southampton settlers for the "eight miles square," and the time they were arrested by the Dutch soldiers under Van Tienhoven, on May 15, 1640,\* they had already built one house and had another in progress, showing that the houses of that period were primitive in their character, built of hewn timber, "catted, daubed, and creek thatched," as was also Jackson's.

Jackson and Weatherly were but temporary sojourners—in fact, we have no knowledge that the latter ever lived there—and the erection of this house, vacant and abandoned for many years while in Goodyear's possession, does not make a settlement any more than the placing of a fisherman's cabin on our shores, or a woodchopper's turf and log hut in our woods. We might also say, any more than Capt. Gosnold's temporary occupation of the most westerly of the

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\*Col. Hist. N. Y., Vol. 2, p. 146.



Elizabeth Islands in the winter of 1602-3, began the settlement of New England.

Time and again it has been asserted that the records of Southold infer a settlement in 1639 or 40, by one Matthew Sinderland or Sutherland. This is based principally on the following (Vol. 1, pp. 168-9, dated 1661): "These p'sents witness to all it may any wise concerne, that whereas one William Salmon sometye of *Hashammuck* neere Southold on Long Island, blacksmith, deceased, in his lifetime was married unto Katherine the relect widdowe of Matthew Sutherland, seaman, who was then possessed of *Hashammuck* aforesaid, for and on the behalf of James Farrett, agent to the Right honorable the Earl of Starling by vertue of a commission to him given by said Earle to dispose of Land on Long Island, etc." The late J. Wiekham Case, who tries not to claim any more than he finds on record, in a note referring to this and other passages, says:—"We find many very strong assurances that he was the first permanent settler and proprietor through Farrett in *Hashammuck* and perhaps the first settler in the town." I agree with Mr. Case, partly, in this opinion, but the above record does not imply proprietorship. It was submitted to several legal gentlemen for their opinion. They all agreed that Sinderland and his wife were simply tenants of Farrett, and placed by him on this land, to look out for his interest and in his behalf, he looking forward, probably to his prospective return to New England. The story of Hashammuck is a long one. We cannot now go into it in detail. Sinderland, Salmon and others were looked upon as squatters by their neighbors to the west without title to the land on which they lived. They were at last admitted into the township and the title to their farms allowed them in 1662.

Who was this Sinderland, about whom so much has been claimed and so little known? Savage shows that he existed, nothing more. He was a seaman in the employ of James Farrett, the navigator and pilot of his "small shallop of four tunnes or thereabouts." He accompanied Farrett during all

his voyages of inspection in and among the cove indented lands of Long Island and Islands adjacent. He was with Farrett and the Southampton settlers from Lynn, Mass., in the spring of 1640. He witnessed their grant from Farrett on June 12, 1640, at New Haven. He \*went to Boston with Farrett and obtained the deeds for land at Oyster Bay, L. I., on June 18, 1640. Although dated a year previous, it is easily proven in many ways to be an error of--probably intention. One proof of this never before given, is as follows: The first mention we can find of Farrett's being in America, is on June 7, 1639, at Boston,† where he draws a bill of exchange on the Earl of Sterling,‡ for one hundred pounds of current money in England. This must have been soon after his arrival, for he says the following spring in his patent to Lion Gardiner, dated March 10, 1639, O. S. March 20, 1640, N. S.:—"Which Island hath been purchased before my coming from the ancient Inhabitants, the Indians, Nevertheless, though he the said Lion Gardiner had his possession first from the Indians before my coming, yet is he now contented to hold the tenor and title of the possession of the above Island from the Earl of Sterling, etc." ‡Gardiner bought the Island from the Indians on May 10, 1639. This limits Farrett's arrival to sometime between May 10 and June 7, 1639. Consequently he could not have drawn the Sinderland deeds for land which he had never seen, so soon after his arrival. History and fact point to its being located soon after the time the Southampton settlers were driven away from the same neighborhood by the Dutch, in May, 1640. Sinderland never took possession of it, and its record at Southold twenty years afterwards, was done in order to recover it from parties §then in possession, and it has no bearing whatever on the settlement of Southold.

In order to follow in Sinderland's footsteps, it is stated,

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\*Rec. of Southold, Vol. 1, pp. 201, 202, 203, 204, 206.

†Archæologia American, Vol. 7, p. 87.

‡Archæologia Amer. Vol. 1, pp. 207-8.

§Col. Hist. N. Y., Vol. 14, p. 560.

that on Aug. 20. 1640, at Boston, \**Matthew Sutherland of Newporte, in the Island of Rhodes, was bound by bill to Thomas Robinson for £4, to be payd Oct. 9th, 1640,*" thus showing that three months after the settlement of Southampton, he gives his residence as being at Newport. Nine days later, and still at Boston, † *"James Farrett makes a deed of gift to Thomas Robinson and Matthew Sutherland of one boate or small shallop of burden four tunnes or thereabouts, with main sayle, anchor, cable all new, and a compass with oares and appurtenances in payment of twelve parts of a greater debt owing by him unto them."* This tells a long story, were we to stretch it out. Southampton settlers from Lynn, after many vicissitudes, have been planted on their purchase. Farrett is back at Boston again, owing considerable money, and is probably tired of the whole business, it being much more difficult to start a settlement than he anticipated. The boat in which he explored the shores of Long Island, with its fittings all new that spring, he gives up in part payment of his debts, and Sinderland is not yet on *Hashamomuk*.

‡ On Oct. 1, 1640, Matthew Sunderland with 58 others, were admitted to be inhabitants of the Island called *Aqueed-neck* (Island of Rhode Island) having submitted themselves to the government that should be established according to the word of God, and Sinderland is not yet on *Hashamomuk*.

The fact, as proven, that he was of Newport, R. I., during most, if not all, of the year 1640, places him entirely out of the question as far as the priority of Southold over Southampton is concerned, but it does not militate against the late Mr. Case's belief and mine, that he was the first permanent settler through Farrett, not in 1639 or 40, but in the spring or summer of 1641. That this is the same person, is proven by the testimony§ of Wm. Coolenge of Newport,

\*Archæologia Amer. Vol. 1, p. 282.

†Archæologia Amer. Vol. 1, p. 301.

‡Col. Rec. of R. I., Vol. 1, p. 90.

§Rec. of Southold, Vol. 1, p. 206.

then aged 60 (in 1662) who swore that he well knew both Mr. Farrett and Matthew Sinderland." Farrett, no doubt, made Newport his headquarters; being then only about a day's sail from this part of Long Island, made it very accessible.

Another claim of the Southold historians, that is veiled in doubt and problematic tradition, is the coming of the Rev. John Young, and company, and gathering his church anew on the 21st of October, 1640. I regard this as an error, and that the date should be 1641. There is no contemporary authority that states it to have occurred in the year 1640. The passage by Trumbull, given in his history of Connecticut (Vol. 1, page 119,) is probably a guess, from lack of positive knowledge. It has been repeated with slight variation, by nearly every historian since. It was written by Trumbull nearly one hundred and fifty years afterwards. Tradition and error had taken the place of truth. Almost all of the men, said by Trumbull to have accompanied Young in that year to Long Island, are shown by the light of recent research to have come later, and at different periods. In error in one statement, he is so, no doubt, in the other. In fact, according to his tombstone, being the "first settler of the Church of Christ in Southold," Young must have come alone. It is acknowledged that Young went there under the auspices and jurisdiction of the New Haven Colony. In sending him there, they must have had the right to do so. But there is no record whatever, that shows the New Haven Colony or any of its people had any claim on any part of Long Island during the year 1640; nor had they purchased any land or made any efforts to do so. \*The Farrett mortgage of July 29, 1641, is their first claim, acquired through its Governor, Lieut. Governor, and principal merchants. No other paper, or a copy of one, is in existence or referred to. The condition of this deed was the repayment to the mortgagees within three years of £110, together with the charges and improvements. In default of such payment, the title was to rest with them and their assigns. These charges and

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\*Thompson's Hist. L. I., Vol. 2, p. 311.

improvements were what the mortgagees might make in the way of settlements. Through the power conferred by this paper, the New Haven Colony gave Minister Young permission to locate on the "extended country," where in the fall of 1641, he tried to gather his church together; but who were the church? The time of his coming to America has really no bearing on the subject unless he can be traced. The ship he came on is unknown, as is the date. He may have remained several years in Salem, Boston or elsewhere before going to Long Island. \*The year 1638 saw the arrival of twenty ships which brought three thousand passengers, probably as many more in the years following. Very few can be traced to their homes in England or America. †The former home of Young is not known with absolute certainty. Hence his arrival and doings in this country previous to locating on Long Island are simply guesses without any foundation of fact.

The records of the New Haven Colony by C. J. Hoadly Esq., on which so much stress has been laid by Mr. Moore, do not prove anything whatever, as to the assumed claims of Southold. On the contrary, the record that John Touttle of *Yennycok* was appointed constable on April 2, ‡1642, "till some further course be taken by this court for the settling of a magistracie there according to God," seem to follow and establish the fact that Minister Young went there the previous fall, else the Colony would not have waited nearly two years before making this appointment which would have been the case had Young made a settlement in the fall of 1640 as claimed. It also shows that no church had been gathered together at that time. All the records—and the first records especially of the early townships—show that a constable was an absolute necessity in the very beginning. The only allusion to the date of settlement is found in a letter of remonstrance, written in 1676 by §the Southold people, against taking out the Andros patent, one passage being:—"We have possessed our lands above 30 years, which is a matter of some weight in law." This would make the date any time before 1646, without fixing it definitely. Long Island, through the terms of the Farrett mortgage, lapsed to the mortgagees on July 29, 1644. It was after this ||that Wil-

\*Winthrop 1, p. 268

†Hist. Southold (Whitaker,) pp. 20, 21, 22. Southold Celebration, p. 101.

‡N. H. Col Rec. Vol. 1, p. 70.

§Munsell's Hist. S. C. (Southold town.)

||Southampton Rec., Vol. 1, pp. 27, 39, 53.



liam Wells, who became very prominent, and who is said to have been one of the original settlers with Young in 1640, went to Southold, for he was of Southampton in 1643, still owned land there in 1645, and in 1646 his name is among those who had left the town.

\*Thomas Lechford, to whom I am indebted for many of the facts mentioned in this paper, was a lawyer in active practice at Boston from June 27, 1638, to Aug. 3, 1641. He was well acquainted with our friends Farrett, Jackson, Sinderland, Robinson and Weatherly. He drew the Indian deed for Gardiner's Island in 1639. Capt. Joseph Young of Salem, Master of the "Mary and Annie," later of Southold, is spread at length in a lawsuit in the same year. He refers to John Budd of Quinnapeage, (New Haven,) Sept. 10, 1640, Stephen Goodyear on same date, and many others.

Mr. Edward E. Hale, the editor of Lechford's note Book, says in his introductory note:—"It is one of the most valuable documents which have been preserved of the History of the first generation of Massachusetts. It is the daily record of work done in the office of the only professional lawyer in the colony. His duties brought him into close relation with people of every class; and in more than one instance his memoranda throws light on social customs, on questions of local geography, on points of family history, and on the development of the political life of the country, etc."

In Lechford's "Plain Dealing or News from New England," written in 1642, after his departure from the colony, he says: "Long Island is begun to be planted, and some two ministers are gone thither or to goe, as one master Pierson, and master Knowles, that was at Dover alias Northam, a church was gathered for that Island at Lynn, etc." Nothing whatever about Young or his church. Lechford was familiar with Farrett's aims and desires in regard to the settling of Long Island, and speaking of the Southampton minister Pierson, shows that the planting of that town was well known to him. Had Young been also planted on the "extended country" in the fall of 1640, by Farrett, Lechford would have mentioned its occurrence, but the evidence is, that it took place after his return to England. He sailed from Boston on August 3, 1641.

The title to the Southold plantation remained vested in New Haven until June 25, 1649, when: †"The plantation

\*Archæologia Amer. Vol. 7.

†N. H. Col. Rec., Vol. 1, p. 463.

of Southold upon Long Island are to have that plantation made over to them, and seeing it was purchased by this town, (New Haven,) it is by this town to be made over to them." Think for a moment what this quotation means, and consider its bearing on the following. It has been claimed by all the Southold historians, that the earliest records were lost or destroyed. This is based on the following order of Feb. 5, 1654, O. S., Feb. 15, 1655, N. S. : \*—"It was then ordered and agreed forasmuch as there is a book to record Lands and the Mapps thereof soe badly decayed that some are past remedie, as also for prevention of such inevitable disturbance as will growe in case the same bee not seasonably recorded that everie man (who hath not alreadie) bringe into the Recorder a p'ticular of all his p'sells of Land, how they ly, East, West, North and South: betweene whom, and in what places, within one month after the publication hereof, under penalty of 5s. as also all after purchases and exchanges, within one month after the purchase or exchange made under the penalty." †The late J. Wickham Case mistook the purport of this order entirely, and in a note, mournfully soliloquized over the loss of the "Book to record lands and the Maps thereof and filled with the record of the transactions of the colony for the first fourteen years of its existence, would now be the richest treasure this town could possess—a mine of facts and figures that would supply a deficiency in our town's history which nothing else could fill." What a mighty claim for something that never existed! What a misinterpretation of a record! ‡Charles B. Moore misquotes the order by substituting "no" in the place of "a," and adding "are" after "Mapps thereof," making it read: "forasmuch as there is 'no' book to record Lands and the Mapps thereof are so badly decayed, etc." "There is a book to record Lands," means simply a book then in being, ready for the recorder to enter therein, the lands of the dilatory owner (who hath not alreadie) done so. What book? Why the book that begins "anno domini 1651, as does the printed copy, called Liber A. Every part of this order points to it, and it means none other. "Mapps thereof" were simply diagrams of the lands, on separate sheets, torn and frayed, by frequent handling, by means of which, at that

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\*Rec. of Southold, Vol. I, p. 324.

†Southold Rec., Vol. I. pp. 324-5.

‡Southolds' Celebration, p. 175.

early period, they kept track of their holdings. A primitive way, but the owners were careless and negligent. The contents of the supposed lost book, as given by Mr. Case, would be an utter impossibility. The great dividends of Corchaug, Mattatuck, Occabaug, Oyster Ponds, and a large portion of Southold itself, had not been laid out at that period. They were still common lands and undivided according to the first order in Liber B, which begins Oct. 9, 1654. The "page after page of drafts, allotments, Indian deeds, orders, municipal regulations, etc., etc.," never had any existence, except in Mr. Case's own vivid imagination. A community of whom only nine, during a space of nearly four years from 1651 to 1655 (had already) recorded their lands, and the remainder obliged under penalty to do the same, would not be likely to have any earlier records. Even the orders in Liber B are desultory, without any regularity and at wide intervals. \*The previous orders governing the settlement, were what the New Haven colony sent there through Mr. Good-year, which were accepted without question, without town meetings, or regulations of their own. That they had diagrams of their lands there is no question, but as far as written records went, they had none. Not owning the land prior to 1649, there was no incentive towards keeping books of record. Here is where they differed entirely from their Southampton neighbors, who owned their lands from the very beginning, and were beholden to none.

Therefore it will be seen by those who are prepared to accept the visible recorded evidences, and who study the subject carefully from the standpoint of facts, that all the information we have in its relationship to each other, is totally antagonistic to every claim of the Southold historians. I am no iconoclast, and do not desire to destroy the antiquated relics of tradition, if truthful, and can be proven so by comparison. But tradition is such a vague, indefinite, unsubstantial and visionary element of history, that no one ought to accept it fully in this year of light. Having been aware for some years, on how frail a foundation Southold's claims were resting, and finding that her historians still claimed its priority in every way in their power, has impelled me to give the facts as they really exist, from the standpoint of visible contemporary records, and not from the illusions of later history. *Vincit omnia veritas.*

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\*N. H. Rec., Vol. 1, p. 97.



## The Descendants of John Holmes of Jefferson, New Hampshire, and his wife, Polly Goodall.

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CONTRIBUTED BY DR. L. E. HOLMES.

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**J**OHNSON HOLMES, of Jefferson, Coos County, New Hampshire, was born, probably, in Portsmouth, N. H., though possibly in Kent, England, about 1740-50. George Holmes<sup>3</sup>, (Nathaniel<sup>2</sup>, John<sup>1</sup>), now living at Stoughton, Mass., b. 1823, aged 68, says: "I remember seeing my grandfather tottering about the barn-yard with a red-handled hoe in his hands; I remember going to his funeral led by the hand by my father. I must have been about six or eight years old; my grandfather was very old." He died then about 1830; estimating his age at 80-5, we arrive at the probable date of his birth. He married about 1765-70, Polly Goodall. Mrs. Emeline Plaisted, of Jefferson, N. H. grand-daughter of Polly<sup>2</sup> (*Holmes*) Whittum, in a letter, dated Feb. 7, 1891, writes: "John Holmes' wife's name was Polly Goodall. Mrs. Hitty McIntyre, the oldest person in town, told me that her daughter Polly was named after her." She adds: "She came with him from Portsmouth." Mrs. Mary Ann<sup>3</sup> (*Holmes*) Balch, (Nathaniel<sup>2</sup>) in a letter dated Williamsfield, Illinois, June 20, 1891, writes: "My grandfather's name was John, I believe. Grandfather Holmes married ——— Goodale. I don't think he had any brothers. I have heard Portsmouth was his native place. My grandfather was a Methodist; he had a Methodist hymn-book which I remember. His children were Polly, Eleanor,

George, Hannah, James and Nathaniel. There was a John and Samuel."

Tradition from as early at least as the second generation, says: Our ancestor was one of three brothers, (whose names are faintly remembered as George, John and Samuel,) who came to this country from Kent, England, in a sailing vessel, (the "Paul Jones"?) and landed at Portsmouth, New Hampshire.

William Ingerson, who came with John Holmes "from the Navy Yard" to Jefferson in 1796, came to this country in a sailing vessel, the "Paul Jones," shortly before the settlement in Jefferson. Col. Joseph Whipple came to this country (perhaps not his first voyage) about the same time. A story is told by the old inhabitants to-day at Jefferson, that Col. Whipple came to Jefferson from Portsmouth, soon after his arrival from England; that he was followed from the latter country, probably on another vessel, by a woman, who, on arriving at Portsmouth, found that he (Whipple) had gone to Jefferson, and immediately followed him to that place, traveling on foot. On her arrival at Jefferson she found that Whipple had returned to Portsmouth, and at once started, again on foot, to overtake him; she was lost in the woods, and perished, her body being afterwards discovered. Col. Whipple, who owned the town site at Jefferson, sold lots to men whom he brought from Portsmouth and from England.

My grandmother's story was that John Holmes and his two brothers came in a sailing vessel with Joseph Whipple, from Kent, England.

John Holmes may have come from England, landing at the "Navy Yard" at Portsmouth about this time, with his wife and companions, or he may have been born in Portsmouth; we have not as yet been able to determine his birthplace. A transcript from Coos County Records says: "John Holmes, William Ingerson, Samuel Hart and John Marden, with their families, moved from the Navy Yard at Portsmouth, New Hampshire, (Kittery, Maine,) to Jefferson, in

the fall of 1797. They all lived together in one small log house during the winter, and settled on four contiguous lots, which were as good ones as were in the town. Nov. 2, 1797, lots No. 9, range 7, 100 acres, were deeded to John Holmes, one half being given him, and paid ten pounds for the other half. In 1798, John, George and Lazarus Holmes paid taxes in the town of Jefferson." Mrs. Mary Jane<sup>3</sup> (*Holmes*) Plaisted, (James<sup>2</sup>, John<sup>1</sup>,) says that she has heard her mother say that Lazarus Holmes was no relation to John.

I find in New Hampshire Town Papers: John Holmes, John Marden, Samuel Hart, and Samuel Holmes petitioned the Senate and House of Representatives from Town of Dartmouth, Co. Grafton, 1793, for an Act of Incorporation. (Jefferson was first called Dartmouth in 1765.) This petition was not granted, but a grant was made to Samuel Hart and Col. Joseph Whipple in 1796.

A family tradition says John Holmes was impressed by the British, deserted and hid at "Pond Safety"—a name given to the pond in the vicinity of Jefferson by the deserters, which name the pond retains at this time—; that he afterwards enlisted in the Continental Army. N. H. Town Records say Lazarus Holmes, Rider and Hight deserted to Pond Safety. Probably John Holmes was with them there. A copy from the New Hampshire Records, signed by A. S. Ayling, Adjutant General, dated May 29, 1891, says: "A list of recruits made June 20, 1781, reports John Holmes, age 17, height 5-5, dark, enlisted April 17, 1781, for three years, residence Barrington, member 5 Co., rank private." This description as to height and complexion corresponds with the Jefferson Holmes type; but the age makes it look doubtful for our ancestor. If that were his age, he would have been but 17 at the birth of his son George, of whose age we are certain, and there are supposed to have been two or three children prior to the birth of George. (I think I heard my grandmother say that George was the oldest child.) The place, Barrington, makes it still more doubtful.

The exact date that John Holmes moved to Jefferson, or

first lived there with his family is still a matter of doubt, notwithstanding the plain statement of the County Records, above quoted. We find him with others petitioning the Legislature in 1793, and it must have been some ten or more years earlier that he was in hiding at Pond Safety with others; it also appears that their families lived somewhere near, as it is said "they were furnished food by their families." Mrs. Mary Jane Plaisted, already quoted, says her aunt Hannah, probably the fifth child of John Holmes, "was the first white child born in Jefferson." She must have been born about 1781, and this tradition is repeated by others of the third generation. But after this time the family must have removed to Portsmouth, as Mrs. Almira<sup>3</sup> (*Holmes*) Chenery, (Nathaniel<sup>2</sup>, John<sup>1</sup>) now living at Lowell, Mass., says she has heard her father tell of his journey—the family journey—from Portsmouth to Jefferson, and he was born in 1784. This journey which he remembered must have been at the time the family moved to Jefferson from the Navy Yard in 1797.

The old homestead built on lot 9, range 7, is no more. But a year or two ago, (1889 or 1890) it was removed, and the Warmbek Cottage—a summer hotel—now rests upon the site. In June, 1891, I visited Jefferson for the purpose of finding dates for this record. I visited the old graveyard where the the first settlers were buried. At the earliest graves plain (rough) granite slabs stood at the head, and smaller ones at the foot of the graves, but no mark of a chisel had ever been made on these slabs, and the buried rest in their unkept graves as silently now,—though I would have made them speak—as rest the "Unknown Dead." Some of the second generation of Holmeses have been removed to a new burial ground, where the chiseled stone leaves them less silent. The old burial ground is overgrown with wild cherry trees, and lies at the upper end of a field, next east or northeast from the Warmbek Cottage.

It is strange that no trace can be discovered of so active a man as John Holmes of Jefferson, and always associated with

the same active companions, connecting him with his ancestry, if he had American ancestry. The town records of Portsmouth, N. H., and Kittery, Maine, have been searched in vain. However, some clue may yet be found connecting him with an ancestry in this country. At present the strongest indications seem to be that he came from Kent, England, not many years before he moved to Jefferson. Hitty McIntire, authority already quoted, says John Holmes' wife, Polly (Goodall, or Goodale,) died many years before her husband. Probably she died about 1810. The Samuel mentioned by Mary Ann<sup>3</sup> (*Holmes*) Balch is not remembered by others, but a memory comes to me of hearing my grandmother speak to my father about "poor Samuel's death" as if it was brought about by a lingering illness, accident, or catastrophe. John and Polly Holmes had:

- I. Samuel,<sup>2</sup> b. about 1772, d. about 1800.
  2. II. John,<sup>2</sup> b. about 1774.
  3. III. Eleanor<sup>2</sup>, b. about 1776.
  4. IV. George<sup>2</sup>, b. Sept. 5, 1777.
  5. V. Polly<sup>2</sup>, b. about 1779-80.
  - VI. Hannah<sup>2</sup>, b. about 1781; m. James Rider, of Jefferson, and died there.
  6. VII. James<sup>2</sup>, b. January, 1783.
  7. VIII. Nathaniel<sup>2</sup>, b. October 10, 1784.
2. JOHN HOLMES<sup>2</sup>, (John<sup>1</sup>) of Jefferson, N. H., farmer, b. about 1774; m. Christian Hight, about 1815. They had:
8. I. Ezra Pole<sup>3</sup>, b. 1815.
  9. II. Martha<sup>3</sup>, b. about 1817.
  - III. Two sons, names not known. They were given by their father to a Mr. Brown, who went West with them when they were six or eight years old.
3. ELEANOR HOLMES<sup>2</sup>, (John<sup>1</sup>), b. about 1776; m. John Ingerson of Jefferson, N. H., about 1792. They had:
- I. Jesse Ingerson<sup>3</sup>, b. about 1793; m. Hitty Wilson. They had Louisa, William, Jesse,

- Hester, George, Hiram and Luthera In-  
gerson.
- II. Hester Ingerson<sup>3</sup>, b. about 1795, m John  
Buzzell. They had John, Hester and Car-  
oline Buzzell.
- III. Polly Ingerson<sup>3</sup>, b. about 1797, d. age 18  
years.
- IV. Eleanor Ingerson<sup>3</sup>, b. Feb. 22, 1799: m.  
Joshua Plaisted of Jefferson, May 2, 1822.  
They had: Harriet, Lydia Ann, Hubbard,  
Hawkins, Rubin, Jacob Stickney, and Mar-  
garet Plaisted.
- V. William Ingerson<sup>3</sup>, d. age 7 years.
- VI. John Ingerson<sup>3</sup>, d. age 21 years.
- VII. Dorothea Ingerson<sup>3</sup>, b. 1806, m. Moses  
Woodward. They had: Hazen, Laura,  
George, Hubbard, Dexter, Howard and  
Harriet Woodward.
- VIII. Betsey Ingerson<sup>3</sup>, m. Hawkins Plaisted.  
They had: Charles, Doreas Ann, Philip,  
Nelson, Elizabeth, Martha and Norvillo  
Plaisted.
- IX. Lydia Ingerson<sup>3</sup>, b. August 29, 1814, m.  
Oct. 27, 1825, Elisha Plaisted. They had:  
William, Edwin, Elisha and Nelson Plais-  
ted. She d. April 28, 1833. Their son,  
Edwin Plaisted, m. Mary Jane<sup>3</sup> Holmes,  
(James<sup>2</sup>, John<sup>1</sup>).

4. GEORGE HOLMES<sup>2</sup> (John<sup>1</sup>) of Shapleigh, Maine, b.  
Sept. 5, 1777, m. 1799, Mary Maxey, probably of Bethlehem,  
N. H., b. Sept. 12, 1782, d. Dec. 23, 1864, at Bridgton, Me.  
He d. June 28, 1823, at Shapleigh. George Holmes moved  
from Jefferson to Shapleigh with his family but a short time  
before his death. In the early years of his married life he  
was engaged in preaching throughout the settlements of New  
England, traveling on horseback from place to place. This  
life did not please his young wife, who persuaded him to set-



tle on a farm at Shapleigh. He was educated mostly at the "Pine Knot" school room, with his father as a teacher, who, being one of the earnest Methodists of that day, trained him for the Methodist ministry. Whether he was ever ordained is not known. Mary Maxey, his wife, was half sister to David Martin of Lawrence, Mass., Nathaniel, John and Jonathan Martin of Bridgton, Me. After the death of her husband she went with a portion of her children to live with her half brothers at Bridgton. They were the only relatives she had in her bereavement from whom to ask help or sympathy. Her two oldest boys were left at work on farms in Shapleigh. She lived a short time with her brother Nathaniel, until her boys got employment near by in stores, on farms, and at trades, and were able to help in the support of their mother. They had :

10. I. George<sup>3</sup>, b. April 1, 1800.
11. II. Olive<sup>3</sup>, b. July 28, 1803.
12. III. Stewart Wilcox<sup>3</sup>, b. May 26, 1806.
13. IV. Levi Willard<sup>3</sup>, b. Feb. 5, 1810.
- V. Nahum<sup>3</sup>, b. May 21, 1817, d. Nov. 22, 1833.

5. POLLY HOLMES<sup>2</sup>, (John<sup>1</sup>.) b. about 1779-80; m. Thomas Whittum, about 1799, and lived at Jefferson. They had :

- I. Merribal Whittum<sup>3</sup>; m. Jacob Staples, and d. at Jefferson, quite old.
- II. Lucy Whittum<sup>3</sup>, b. 1801; m. Rev. H. Winchester. She d. Oct., 1888. They had 3 sons and 2 daughters.
- III. Polly Whittum<sup>3</sup>; m. Jesse Bumpus. She d. 1875. They had eight children.
- IV. Hannah Whittum<sup>3</sup>; m. James Hill. They had seven children.
- V. Dorsia Whittum<sup>3</sup>; m. Edward F. Hunt. She d. 1873.
- VI. Richard Whittum<sup>3</sup>, b. 1808, d. 1875; m. Jane Stillings, who was living, 1891. They had

sons, Fred, Elva, George and Frank Whit-  
 tum; and daughters, Mary Jane, Emeline,  
 who m. Elisha Plaisted; Elizabeth, who m.  
 ——— Crawford; and Sophronia, who m.  
 ——— Brown.

6. JAMES HOLMES<sup>2</sup>, (John<sup>1</sup>.) of Jefferson, N. H., farmer,  
 b. January, 1783; m. 1802, Olive Garland. He d. 1846.  
 She was not living 1891. Their daughter, Mary Jane, in a  
 letter of Feb. 2, 1891, wrote: "My father, and my uncle  
 Nathaniel were plain unostentatious farmers. There was  
 nothing of unusual note to mark their lives. They were  
 kind and hospitable to all that came to their doors. While  
 not church members, they were very strict and puritanical in  
 their observation of the Sabbath. Our playthings were all  
 put aside Saturday night, and woe be to one that transgressed.  
 My father received his education at Fryeburg Academy,  
 Maine." They had:

- I. Hannah<sup>3</sup>, d. infant.
- II. Bethia<sup>3</sup>, d. infant.
- 14. III. Stephen<sup>3</sup>, b. 1806.
- 15. IV. Bethia<sup>3</sup>, b. 1810.
- V. Olive<sup>3</sup>.
- VI. Persis<sup>3</sup>, b. about 1813; m. Stewart Wilcox  
 Holmes, her cousin.
- VII. Betsey<sup>3</sup>.
- VIII. Fannie<sup>3</sup>.
- 16. IX. Elvira<sup>3</sup>, b. 1823.
- X. Abigail<sup>3</sup>, b. 1825.
- 17. XI. Mary Jane<sup>3</sup>, b. Aug. 5, 1827.
- XII. Hannah<sup>3</sup>, b. 1829, d. 1846, in Lowell, Mass.

7. NATHANIEL HOLMES<sup>2</sup>, (John<sup>1</sup>.) of Jefferson, New  
 Hampshire, b. Oct. 10, 1784, farmer; m. about 1805, Polly  
 Drew, b. April 4, 1787, d. Dec. 18, 1877. He d. Sept. 21,  
 1858. They had:

- 18. I. John Rider<sup>3</sup>, b. May 24, 1806.
- 19. II. Hubbard<sup>3</sup>, b. May 10, 1809.



20. III. Mary Ann<sup>3</sup>, b. Jan. 20, 1814.  
 IV. Charity<sup>3</sup>, b. Jan. 18, 1816; m. Joshua Hamblet, 1851, in Lowell, Mass. She d. Jan. 21, 1891. He was b. 1817, and in 1891, was living in Knox, Illinois.
21. V. Charles<sup>3</sup>, b. Jan. 17, 1820.
22. VI. George<sup>3</sup>, b. April 27, 1823.
23. VII. Laura<sup>3</sup>, b. Oct. 20, 1825.
24. VIII. Almira<sup>3</sup>, b. June 15, 1828.

8. EZRA POLE HOLMES<sup>3</sup>, (John<sup>2</sup>, John<sup>1</sup>.) b. about 1815; m. April 1, 1840, Sylphia Dyre. They had:

- I. Emma<sup>4</sup>, b. about 1841; m.—Varnum, of Lowell, Mass.

9. MARTHA HOLMES<sup>3</sup>, (John<sup>2</sup>, John<sup>1</sup>.) b. about 1817, in Jefferson, N. H., m. about 1835, —Batchelder. They had:

- I. Emeline Batchelder<sup>4</sup>, who m. —Stevens, They had a daughter who m. Irving Smith, and had four children.

10. GEORGE HOLMES<sup>3</sup>, (George<sup>2</sup>, John<sup>1</sup>.) of Jefferson, New Hampshire, b. April 1, 1800; m. 1829, Mary Warren, daughter of John, of South Berwick, Maine. He d. Aug. 1833, at South Berwick. She was b. 1786, d. May 18, 1861. They had:

- I. Clara<sup>4</sup>, b. July 28, 1830, m. Nov. 17, 1853, Henry Philpots, b. 1828. She m. (2) July 30, 1867, Alonzo Spaulding, b. April 17, 1839. He enlisted in the 3rd. N. H. Inf in 1861, and served four years. In 1891 they were living at South Berwick, Me.

25. II. John<sup>4</sup>, b. May 15, 1831.

26. III. George<sup>4</sup> W. b. April 9, 1834.

11. OLIVE HOLMES<sup>3</sup>, (George<sup>2</sup>, John<sup>1</sup>.) of Jefferson, N. H., and Bridgton, Maine, b. July 28, 1803; m. 1828. Samuel Davis of Bridgton, farmer, son of Samuel L. Davis of Lunenburg, Mass. She d. June 19, 1875. He was b. July 4, 1798 d. March 5, 1884. They had:

- I. Leander Davis<sup>4</sup>, b. March 14, 1829; m. Ellen Kelley, of Portland, Me., 1855.
- II. George Henry<sup>4</sup> Davis, b. Jan. 3, 1831, d. 1837.
- III. Olive Marantha Davis<sup>4</sup>, b. Sept. 26, 1832; d. Nov. 25, 1851.
- IV. Samuel Alonzo Davis<sup>4</sup>, b. Jan. 13, 1835, d. 1837.
- V. Samuel Alonzo Davis<sup>4</sup>, b. Sept. 7, 1837; m. Ellen Cushman of Boston, Mass. He is a physician, living at Charlestown, Mass., 1891.
- VI. George Henry Davis<sup>4</sup>, b. Nov. 21, 1839. He is a farmer, unmarried, living on the old place at Bridgton, 1891.
- VII. Louisa Davis<sup>4</sup>, b. Nov. 5, 1841, d. Sept. 10, 1857.
- VIII. Nathan Davis<sup>4</sup>, b. Nov. 2, 1844; m. Belle Dalton of Somerville, Mass. He is a physician, living at Somerville, 1891.

12. STEWART WILCOX HOLMES<sup>3</sup>, (George<sup>2</sup>, John<sup>1</sup>.) of Jefferson, N. H., and Bridgton, Me., carpenter, b. May 26, 1806; m. Nov. 18, 1835, Persis Holmes<sup>3</sup>, his cousin, who was b. about 1812, and d. 1837. He m. (2) June 7, 1840, Betsey (*Dodge*) Wiswold, b. July 4, 1817, living at Fitchburg, Mass., 1891. He d. at Fitchburg, March, 1888. He had by his first wife:

27. I. Frances Ann<sup>4</sup>, b. Oct. 13, 1836.  
By second wife:
  - II. Persis<sup>4</sup>; b. Jan. 16, 1841, d. Feb. 1, 1864.
  - III. Angelina<sup>4</sup>, b. June 20, 1843, d. Feb. 26, 1844.
  - IV. Nahum Morrill<sup>4</sup>, b. Nov. 7, 1844, d. April 18, 1864.
28. V. Perley<sup>4</sup>, b. June 26, 1848.
29. VI. Woodbury<sup>4</sup>, b. March 15, 1850.
- VII. Stewart<sup>4</sup>, b. Dec. 22, 1851, d. Sept. 12, 1876.
30. VIII. Eugene Everett<sup>4</sup>; b. Oct. 18, 1854.

IX. Fred Alton<sup>4</sup>, b. Nov. 3, 1857.

X. Flora Elva<sup>4</sup>, b. Aug. 3, 1860, d. April 9, 1862.

13. LEVI WILLARD HOLMES<sup>3</sup>, (George<sup>2</sup>, John<sup>1</sup>) of Bridgton, Maine, b. at Jefferson, New Hampshire, Feb. 5, 1810, d. at Bridgton, June 8, 1872. He m. Jan. 24, 1838, Sarah Dennett. b. Jan. 24, 1821, living at Bridgton, 1891. (She was daughter of Joshua Dennett of Bridgton, trader, who was b. April 28, 1785, d. Oct. 18, 1855; m. Betsey Harmon, about 1808. He was son of Nicholas Dennett of Saco, Me., who m. Susan Phebe Fabyon, June 20, 1845. Nicholas Dennett d. Sept. 4, 1814. His ninth child was Joshua, and Joshua's sixth child was Sarah Dennett who m. Levi Willard Holmes of Bridgton.) Levi Willard Holmes found a situation in a dry goods and grocery store, owned by Samuel Andrews at Bridgton, soon after his mother moved there following the death of her husband. He wished to follow the early calling of his father, and to prepare himself for the ministry; he studied hard at night by the light of a pitch pine knot, and acquired what was then called a liberal education; but the support of his mother prevented him from pursuing his studies to the conclusion. He became however an eloquent and earnest leader in religious meetings, and the younger people of his time remark to-day on his power in prayer. He never joined any religious denomination, failing to find any satisfactory creed, unless, as it is said, in his latter years he joined a Christian Church being organized in his locality. He followed the occupation of a farmer and house carpenter combined, alternating in the employment of each. They had:

31. I. Elizabeth Ann<sup>4</sup>, b. Feb. 10, 1839.
32. II. Levi Edwin<sup>4</sup>, b. April 29, 1841. (Author of these notes.)
33. III. George Washington<sup>4</sup>, b. Oct. 19, 1843.
34. IV. Henrietta Huldah<sup>4</sup>, b. Feb. 27, 1846.
35. V. Gardner Dennett<sup>4</sup>, b. Dec. 18, 1848.
36. VI. Albert Harmon<sup>4</sup>, b. Dec. 14, 1851.
37. VII. Alvin Dennett<sup>4</sup>, b. Jan. 13, 1856.

14. STEPHEN HOLMES<sup>3</sup>, (James<sup>2</sup>, John<sup>1</sup>) of Jefferson, N. H., and of New York City, b. at Jefferson, 1806, d. in New York City, some time between 1849 and 1851; married Nancy Putnam in 1836, who was b. 1810, d. August 8, 1865. (She was a direct descendant of General Israel Putnam, of Revolutionary fame, "76". Her sister, Phebe Putnam, was living at the age of 75 years, in 1890.) Stephen Holmes was originally a farmer, but for some years before his death was connected with the police department in New York. They had:

38. I. Persis<sup>4</sup>, b. May 18, 1837.  
 II. Clara<sup>4</sup>, d. in infancy.  
 III. George Arthur<sup>4</sup>, d. in infancy.  
 IV. Phebe Ann<sup>4</sup>, b. 1839, m. William Martin in 1857. He was son of Captain Martin, of Lowell, Mass. She d. Aug. 8, 1861.
39. V. Royal Joslin<sup>4</sup>, b. Oct. 19, 1845.  
 VI. Sarah<sup>4</sup>, b. 1848, d. 1849.

15. BETHIA HOLMES<sup>3</sup>, (James<sup>2</sup>, John<sup>1</sup>) b. 1810, d. July 15, 1850, m. 1830, Erastus Woodward, son of Luke, of Jefferson, N. H. Erastus Woodward, b. 1810, d. 1842. They had:

- I. Emeline Woodward<sup>4</sup>, b. 1834, d. 1835.  
 II. Erastus Woodward<sup>4</sup>, b. 1836, d. 1836.  
 III. Mason Woodward<sup>4</sup>.  
 IV. Erastus Woodward<sup>4</sup>, b. July 11, 1838; living at Somerville, Mass., 1891.  
 V. Lester Woodward<sup>4</sup>, b. 1840.  
 VI. John Woodward<sup>4</sup>, b. 1842.

16. ELVIRA HOLMES<sup>3</sup>, (James<sup>2</sup>, John<sup>1</sup>) b. 1823, d. 1878, m. Stephen Leavitt, who was living at North Chelmsford, Mass., in 1891. They had:

- I. Edwin Leavitt<sup>4</sup>, b. 1850.  
 II. Charles Leavitt<sup>4</sup>, b. 1857.  
 III. Herbert Leavitt<sup>4</sup>, b. 1859.  
 IV. Frank Leavitt<sup>4</sup>, b. 1861.

17. MARY JANE HOLMES<sup>3</sup>, (James<sup>2</sup>, John<sup>1</sup>.) b. Aug. 5, 1827, m. May 21, 1848, William Edwin Plaisted, son of Elisha of Jefferson, N. H. W. E. Plaisted d. in Fitchburg, Mass. She was living at Worcester, Mass., 1891. (Elisha Plaisted of Jefferson, m. Emeline Whittum, granddaughter of Polly (*Holmes*) Whittum, daughter of John Holmes<sup>1</sup> of Jefferson.) They had:

- I. Ella Jane Plaisted<sup>4</sup>, b. June 24, 1849, died infant.
- II. Arthur Plaisted<sup>4</sup>, b. Meh. 28, 1854, d. infant.
- III. Hattie Burnap Plaisted<sup>4</sup>, b. June 26, 1858, m. July 1, 1875, Everett James Bardwell; living at Worcester, Mass., 1891.

18. JOHN RIDER HOLMES<sup>3</sup>, (Nathaniel<sup>2</sup>, John<sup>1</sup>.) of Jefferson, N. H., farmer, b. Nov. 16, 1806, m. Jan. 25, 1829, Betsey Drew of Jefferson. He d. July 25, 1838. She was b. July 6, 1811, and is living, 1891. They had:

40. I. Erasmus<sup>4</sup>, b. Feb. 11, 1831.
41. II. Eliza Jane<sup>4</sup>, b. Feb. 5, 1835.
- III. John Orin<sup>4</sup>, b. September 5, 1836. He went south in 1858, to Forsyth, Monroe Co., Ga. Was heard from until 1861; never afterwards.
- IV. Persis Ann<sup>4</sup>, b. July 4, 1838. Living in Tyngsborough, Mass., 1891.

19. HUBBARD HOLMES<sup>3</sup>, (Nathaniel<sup>2</sup>, John<sup>1</sup>.) of Jefferson, N. H., farmer, b. May 10, 1809, d. Dec. 27, 1869; m. 1834 Charity Jordan, b. May 4, 1810, living at Jefferson, 1891. They had:

42. I. Warren William<sup>4</sup>, b. April 10, 1835.
43. II. Emeline<sup>4</sup>, b. June 8, 1840, d. Dec. 24, 1869.
- III. Arianna<sup>4</sup>, b. June 22, 1844, d. Aug. 9, 1887.
44. IV. Guy<sup>4</sup>, b. Oct. 31, 1849.
- V. Eldora<sup>4</sup>, b. June 24, 1852, d. Feb. 15, 1870.

20. MARY ANN HOLMES<sup>3</sup>, (Nathaniel<sup>2</sup>, John<sup>1</sup>.) b. Jan. 20, 1814, at Jefferson, N. H., m. December 9, 1840, Samuel

Balch. In 1891 she was living with Mrs. Hurd of Truro, Illinois. Samuel Balch was b. 1816, d. July 22, 1890, in California. They had:

- I. Emeline Balch<sup>4</sup>, b. October 23, 1841, m. Carm M. Searles in 1856. Living in Hollister, California, 1891.
- II. Jane Balch<sup>4</sup>, b. June 15, 1847, m. Alfred S. Hurd of Truro, Ill.
- III. Harvey Balch<sup>4</sup>, b. Dec. 24, 1849.
- IV. Adaline Balch<sup>4</sup>, b. February 17, 1852, m. 1873, Frank Balden.
- V. Edgar Balch<sup>4</sup>, died young.

21. CHARLES HOLMES<sup>3</sup>, (Nathaniel<sup>2</sup>, John<sup>1</sup>.) of Jefferson, N. H., farmer, b. January 17, 1820, m. March 23, 1844, Clarissa Stillings, born April 11, 1820, died April 11, 1863. He married (2) January 24, 1864, Susan Davis, who was living at Jefferson, 1891. He died 1875. He had by first wife:

45. I, Ellen Amanda<sup>4</sup>, b. May 28, 1845.
- II. Josephine Millentha<sup>4</sup>, b. Jan. 5, 1847, m. June 18, 1870, Albert Lang Martin, son of Sylvester of Jefferson Highlands. He was b. June 18, 1848. They are living at Jefferson Highlands, N. H., 1891.
- III. Clara<sup>4</sup>, b. Feb. 1, 1850, d. Jan. 31, 1887.
- IV. Albion<sup>4</sup>, b. Dec. 12, 1852.
46. V. Fred<sup>4</sup>, b. May 8, 1856.

He had by second wife:

- VI. Walter Channing<sup>4</sup>, b. Dec. 6, 1866.
47. VII. Edith Hopic<sup>4</sup>, b. Nov. 12, 1867.
- VIII. Wyth Coleridge<sup>4</sup>, b. April 22, 1870.
- IX. Mary Jane<sup>4</sup>, b. Nov. 4, 1872.

22. GEORGE HOLMES<sup>3</sup>, (Nathaniel<sup>2</sup>, John<sup>1</sup>.) born April 27, 1823, at Jefferson, N. H., married Jan. 1, 1846, Elizabeth Bedell, daughter of Rev. Abraham Bedell, Baptist minister; she b. November 4, 1822. George Holmes had a liberal



education, and was a farmer until 1863. He lived at Gorham, N. H., Bethel, Me., at Lancaster, N. H., and Auburn, Me. In 1863 he enlisted in the First Maine Battery, and was in service until discharged in 1864, since which time he has been a confirmed invalid. They were living at Stoughton, Mass., in 1891. They had:

- I. George Edwin<sup>4</sup>, b. Oct. 10, 1846, died Dec. 17, 1864, at Bethel, Me. He served in the First Mass. Cavalry during the war of the Rebellion.
- II. Minnie Almira<sup>4</sup>, b. Oct. 10, 1849, in Lancaster, N. H., died Oct. 12, 1875, at Auburn, Me.
48. III. William Eddy<sup>4</sup>, b. Oct. 18, 1850.
49. IV. Alfred Clarence<sup>4</sup>, born July 10, 1852, at Jefferson, N. H.
- V. Frank Leroy<sup>4</sup>, b. July 15, 1854, at Jefferson, N. H., m. August, 1881, Sadie Murray of Shapleigh, Me., born 1864. Living at Stoughton, 1891.
- VI. Lizzie Maud<sup>4</sup>, b. January 17, 1858, at Gorham, N. H., d. October 15, 1877, at Auburn, Me.
50. VII. Carrie Elvira<sup>4</sup>, born June 26, 1861, at Gorham, N. H.
- VIII. Ella Eva Lillian<sup>4</sup>, born June 8, 1864, at Lynn, Mass., m. May 9, 1885, Ruben W. Hodgekins, son of Ruben of Auburn, Me. He was b. 1863, and living at 7 James street, Lynn, Mass., 1891.

23. LAURA HOLMES<sup>3</sup>, (Nathaniel<sup>2</sup>, John<sup>1</sup>) b. Oct. 20, 1825, at Jefferson, N. H., m. Wm. F. Smith, Dec. 21, 1841. He was b. July 13, 1820, and in 1891, they were living at Lancaster, New Hampshire. They had:

- I. Austin Smith<sup>4</sup>, b. Dec. 9, 1843, m. Celia Pattle, and had six children.

- II. Irvin Smith<sup>4</sup>, b. March 7, 1848. He m. a Stevens, whose mother, Emeline Batchelder, was daughter of Martha Holmes, granddaughter of John Holmes<sup>1</sup>. They had four children.
- III. Mary Smith<sup>4</sup>, b. July 10, 1854; m. Neal Johnson, and had two children. She d. at Lynn, Mass., Jan. 6, 1891.
- IV. Burt Smith<sup>4</sup>, b. Nov. 26, 1862.

24. ALMIRA HOLMES<sup>3</sup>, (Nathaniel<sup>2</sup>, John<sup>1</sup>) b. June 15, 1828, at Jefferson, N. H., m. May 12, 1850, Loren William Chenery of Lowell, Mass. He was b. at Livermore, Me., Dec. 17, 1819, d. March 19, 1878. She was living at Lowell, 1891. They had:

- I. Albion Elden Chenery<sup>4</sup>, b. Dec. 31, 1852, d. April 14, 1876.
- II. Della Chenery<sup>4</sup>, b. May 18, 1866, d. Sept. 9, 1883.

25. JOHN HOLMES<sup>4</sup>, (George<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>) of South Berwick, Maine, b. May 14, 1831, m. 1856, Nancy Hyde of Biddeford, Me. She was born in Manchester, Eng., d. at Augusta, Me. He enlisted in the 9th Mass. Inf. Co. H., on the 13 day of July, 1863, for the period of 3 years; was transferred to the 32d Mass. June 10, 1864. He d. in the service, some time between June 1864 and 1865. They had:

51. I. George Monroe<sup>5</sup>, b. March 3, 1857.

26. GEORGE W. HOLMES<sup>4</sup>, (George<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>) of Great Falls, N. H., b. at South Berwick, Maine, April 9, 1834; m. 1854, Lydia Hoyt, dau. Joseph, of New Market, N. H. She d. at Great Falls, Jan. 22, 1888. He was a spinner. He enlisted in the 7th N. H. Inf. in 1862, was Corporal in Co. D., was taken prisoner, and d. in prison, of wounds, Oct. 24, 1864. They had:

52. I. Ella Jane<sup>5</sup>, b. Oct. 1855.
53. II. Charles Edwin<sup>5</sup>, b. May 17, 1857.

27. FRANCES ANN HOLMES<sup>1</sup>, (Stewart W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>), of Townsend, Mass., b. Oct. 13, 1836; m. June 23, 1859, David Alfred Gilmore of Fitchburg, Mass. Living at Townsend, 1891. They had:

- I. Cora Gilmore<sup>5</sup>, b. Sept. 3, 1860, d. Feb. 22, 1863.
- II. Charles Edwin Gilmore<sup>5</sup>, b. May 21, 1868, d. April 21, 1869.
- III. Alice Pearl Gilmore<sup>5</sup>, b. June 21, 1871, m. July 12, 1890, Alden Prescott Gilchrist of Lunenburg, Mass., b. Mch. 19, 1871, farmer, living at Lunenburg, 1891. They had:
  - I. Harry Stuart Gilchrist<sup>6</sup>, b. Aug. 30, 1891.

28. PERLEY HOLMES<sup>4</sup>, (Stewart W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>), of Bridgton, Me., and Fitchburg, Mass., grocer, b. June 26, 1848; m. Sept. 10, 1867, Ella Sethena Cheney, of Fitchburg, b. April 3, 1850. They were living at Fitchburg 1891. They had:

- I. Herbert Cheney<sup>5</sup>, b. March 15, 1869.
- II. Grace Elizabeth<sup>5</sup>, b. Dec. 25, 1870; Teacher public Schools, Fitchburg, Mass.
- III. Edwin Perley<sup>5</sup>, b. Nov. 14, 1872.
- IV. Harry Eugene<sup>5</sup>, b. Oct. 5, 1878.

29. WOODBURY HOLMES<sup>4</sup>, (Stewart W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>), of Bridgton, Me., and Ashby, Mass., farmer, b. March 15, 1850; m. Eldora Allen of Fitchburg, Jan. 4, 1873. Living at Ashby, 1891. They had:

- I. George Woodbury<sup>5</sup>, b. Aug. 29, 1874.
- II. Charles Stewart<sup>5</sup>, b. Oct. 3, 1877.
- III. Alfred Alton<sup>5</sup>, b. Jan. 4, 1882.
- IV. Florence Pearl<sup>5</sup>, b. July 7, 1884.
- V. Lucy Eldora<sup>5</sup>, b. June 28, 1891.

30. EUGENE EVERETT HOLMES<sup>4</sup>, (Stewart W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>), of Bridgton, Me., Fitchburg and Brattleboro, Mass.,

b. Oct. 18, 1854; m. March 19, 1874, Flora Gibbs. Living at Brattleboro, 1891. They had;

I. Isabella Laura<sup>5</sup>, b. Sept. 6, 1874.

II. Perley Eugene<sup>5</sup>, b. April 22, 1877.

31. ELIZABETH ANN HOLMES<sup>4</sup>, (Levi W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>.) b. Feb. 10, 1839, at Bridgton, Me., m. Nov. 27, 1859, Melville Cox Bacon, son of Marshall, of Bridgton, b. March 19, 1839. He enlisted in the 12th Maine Infantry in 1861, was discharged as corporal at close of the war. Living at East Rochester, N. H., 1891. They had:

I. Eddie Bacon<sup>5</sup>, b. April 30, 1861, d. August 26, 1864.

II. George Almanzo Bacon<sup>5</sup>, b. Feb. 15, 1866.

32. LEVI EDWIN HOLMES<sup>4</sup>, (Levi W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>.) of Butte City, Montana, b. in Bridgton, Maine, April 29, 1841, m. Nov. 26, 1868, in John Day's Valley, Oregon, Sarah Hall, b. in England, July 15, 1846. (She was daughter of John Hall of Dorsetshire, Eng., yeoman, who was son of Samuel Hall of Berkshire, Eng., yeoman.) Levi Edwin Holmes is a physician, in the practice of medicine at Butte City, Montana, 1891.

Dr. Holmes was at North Bridgton Academy, Me., preparing for the entrance examination to Bowdoin College, when the war of the Rebellion began. He left the academy and went to Augusta, Me., where he enlisted as a private in Company I of the 15th Maine Infantry, Nov. 11, 1861. He served as a private nine days, as a Sergeant eighteen months, as Hospital Steward of his regiment five months, and as Second Lieutenant, in the 96th U. S. Colored Infantry, fifteen months; whole term of service three years, three months and three days, at the expiration of which time he was honorably mustered out of service. After the war he resumed his studies, and was graduated in medicine at Bellevue Hospital Medical College, New York city, in the spring of 1866. He again entered the military service, and was for two years an A. A. Surgeon in the U. S. Army, during which time he was sta-

tioned at Camp Logan, and at Fort Klamrth, Oregon, being married while stationed at Camp Logan, near which post his wife's family was living. He left the army and was in practice in Canyon City, Oregon for a time, but soon after went to Montana, where he has been actively engaged in the practice of his profession for over twenty-one years. In Montana he has been identified with the political issues of the Territory and State, in 1885, receiving the Republican nomination for the office of Mayor of Butte City, to which office he was nearly elected in a strongly Democratic city. He held the rank of colonel of cavalry on the staff of the governor of Montana at one time. He is a Past Grand Master of his State Jurisdiction, in the Independent Order of Odd Fellows. Also a member of the American Medical Association, and for many years a member of the State Medical Society. He is a member of the Military Order of the Loyal Legion, Commandery of the State of California, and has been actively interested in the Grand Army of the Republic for many years, during which period he has held various positions in connection with the Montana Department.

Some years ago he published a brief history of his branch of the Holmes Family, and he is the compiler of these records. They had :

- I. Lalia<sup>5</sup> b. Dec. 31, 1869, in Canyon City, Oregon. Entered Wellesley College in the fall of 1888. Teacher of Mathematics, Montana University, 1890-1.

33. GEORGE WASHINGTON HOLMES<sup>4</sup>, (Levi W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>.) of North Conway, New Hampshire, b. in Bridgton, Me., Oct. 19, 1843; m. April 4, 1867, Sarah Pamela Cook, daughter of George Washington Cook, of Parlee, Vermont. He died June 6, 1870. She was born July 11, 1845, and in 1891 was living at Fernwood, Illinois.

George W. Holmes entered the 5th Maine Infantry in the summer of 1861, and served through the war of the Rebellion. After the war he studied law in Washington, D. C., and later was graduated at the Commercial College at Con-

cord, N. H. He was admitted to the New Hampshire bar, and practiced his profession, and taught as principal of the Academy at North Conway, N. H., until the time of his death. He was intellectual in his tastes, ambitious and industrious. He assumed the right in his later years, to change his "middle" name to Whitton, (a fancy) which name he used in his signature. They had :

- I. George Byron<sup>5</sup>, b. Dec. 12, 1867, attorney at law, Chicago, Ill.; editor Fernwood News.
- II. Winton Everett<sup>5</sup>, b. Aug. 23, 1870.

34. HENRIETTA HULDA HOLMES<sup>4</sup>, (Levi W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>.) b. in Bridgton, Maine, Feb. 27, 1846; m. June 30, 1872, John Carrol Poland, son of John Calvin of Auburn, Me. He was b. May 6, 1847. They were living at West Roxbury, Mass., 1891. They had :

- I. Willard Norman Poland<sup>5</sup>, b. June 5, 1873.
- II. Etta Olive Poland<sup>5</sup>, b. August 1, 1876.
- III. Frederick Herbert Poland<sup>5</sup>, b. May 25, 1880, d. Aug. 25, 1880.
- IV. Bertha Edwina Poland<sup>5</sup>, b. May 27, 1882.
- V. John Carrol Poland<sup>5</sup>, b. May 10, 1886.

35. GARDNER DENNETT HOLMES<sup>4</sup>, (Levi W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>.) of York Village, Maine, b. in Bridgton, Me., Dec. 18, 1848, m. March 2, 1875, Calista A. McDonald, b. Sept. 8, 1854. He is a Methodist minister, living at York Village, 1891.

The Rev. Gardner D. Holmes, too young to enter the army during the war of the Rebellion, though ardently patriotic, remained at home on the farm at Bridgton, and completed his education. He entered the ministry of the Methodist Episcopal Church, in which he has since been engaged with eminent success. They had :

- I. Elbert Bradlee<sup>5</sup>, b. Dec. 5, 1879.
- II. Effie Mabel<sup>5</sup>, b. April 14, 1882.
- III. Wilbert Daggett<sup>5</sup>, b. March 11, 1884, d. May 6, 1889.



36. ALBERT HARMON HOLMES<sup>4</sup>, (Levi W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>) of Brunswick, Maine, born in Bridgton, Me., Dec. 14, 1851; m. May 4, 1881, Lydia Williams Stone, daughter of Col. A. J. Stone of Brunswick. A. H. Holmes was graduated at Bowdoin College in the class of 1880; took the mathematical prize of three hundred dollars for his class. He studied law, and was admitted to the Cumberland bar at Portland, Me., in the spring of 1890. He received his degree of A. M. from his college in 1883. He was engaged in the practice of law at Brunswick, 1891.

37. ALVIN DENNETT HOLMES<sup>4</sup>, (Levi W.<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>) of Hyde Park, Mass., b. January 13, 1856, at Bridgton, Maine; m. Aug. 30, 1881, Mary Adelaide Stetson, dau. of William, of Brunswick, Me. She b. April 27, 1856. He was graduated at Bowdoin College in the class of 1880, and at Bowdoin Medical School in April, 1883. Engaged in the practice of medicine at Hyde Park, 1891. They had:

- I. Charmian Gertrude<sup>5</sup>, b. Oct. 16, 1884, died May 25, 1890.
- II. Brida May<sup>5</sup>, b. Oct. 2, 1885.
- III. Vinnie Clara<sup>5</sup>, b. Dec. 13, 1889.

38. PERSIS HOLMES<sup>4</sup>. (Stephen<sup>3</sup>, James<sup>2</sup>, John<sup>1</sup>) b. May 18, 1837, m. Dec. 26, 1860, George Millard Elliott of Lowell, Mass. She d. July 7, 1886, at Philadelphia, Pa. He born Nov. 1, 1839, and was living at Lowell, 1891. They had:

- I. Clara Elliott<sup>5</sup>, b. Aug. 4, 1862, m. June 4, 1884, George B. Appleton of Boston, Mass.
- II. George Millard Elliott<sup>5</sup>, b. July 16, 1864.
- III. Annie Grace Elliott<sup>5</sup>, b. 1866, d. infant.
- IV. Mary Elliott<sup>5</sup>, b. 1868, d. infant.
- V. Arthur Middleton Elliott<sup>5</sup>, b. Oct. 28, 1876.
- VI. Edith Cushman Elliott<sup>5</sup>, b. Jan. 4, 1881, d. July 3, 1881.

39. ROYAL JOSLYN HOLMES<sup>4</sup>, (Stephen<sup>3</sup>, James<sup>2</sup>, John<sup>1</sup>) of Lowell, Mass., b. in Jefferson, N. H., Oct. 19, 1845; m. August 8, 1873, Laura S. Fox, daughter Samuel A., of Dra-

cot, Mass. She b. Dec. 15, 1853. He was employed in the cotton mills at Lowell, 1891. They had:

- I. Flora Blanch<sup>5</sup>, b. Feb. 26, 1874.
- II. Mabel Laura<sup>5</sup>, b. Aug. 8, 1875.
- III. Walter Clarence<sup>5</sup>, b. June 4, 1877, d. Oct. 6, 1877.
- IV. Ethel Persis<sup>5</sup>, b. May 4, 1879.
- V. Edith Sybel<sup>5</sup>, b. Dec. 1, 1880, d. May 21, 1882.

40. ERASMUS HOLMES<sup>4</sup>, (John Rider<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) born Feb. 11, 1831, m. Nov. 15, 1855, Hannah Jane Bancroft, born June 4, 1837. Living 1891 at Milford, N. H. He is living at Soldiers Home in Chelsea, Mass., 1891. He was a soldier in the early part of the war in a Massachusetts regiment. They had:

54. I. Persis Jane<sup>5</sup>, b. Nov. 13, 1859.
55. II. Sarah Lizzie<sup>5</sup>, b. Jan. 2, 1862.
- III. Ellen Annett<sup>5</sup>, b. Sept. 1, 1864.

41. ELIZA JANE HOLMES<sup>4</sup>, (John R<sup>3</sup>., Nathaniel<sup>2</sup>, John<sup>1</sup>.) born Feb. 5, 1835, m. June 11, 1863, Franklin W. Abbott, b. Aug. 23, 1837, d. Dec. 19, 1866. She d. April 24, 1890. They had:

- I. Fred Lincoln Abbott<sup>5</sup>, b. Oct. 27, 1865.

42. WARREN WILLIAM HOLMES<sup>4</sup>, (Hubbard<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) of Jefferson, N. H., b. there April 10, 1835; m. Oct. 5, 1857, Mary Ann Pressey, of Lowell, Mass., b. June 27, 1834, d. May 13, 1875. He m. (2) Nov. 23, 1878, Sarah Grant, dau. of Hiram M., Lancaster, N. H., b. July 27, 1850. He was a farmer living at Jefferson, 1891. He had by first wife:

56. I. Ida Eldora<sup>5</sup>, b. Aug. 27, 1858.

43. EMELINE HOLMES<sup>4</sup>, (Hubbard<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) b. June 8, 1840, in Jefferson, N. H., m. 1860, Eastman Hardy. She d. Dec. 24, 1869. He b. about 1840, living in Boston, Mass., 1891. They had:

- I. Bert Woodbury Hardy<sup>5</sup>, b. 1863.

44. GUY HOLMES<sup>4</sup>, (Hubbard<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) of Jefferson, N. H., b. there Oct. 31, 1849; m. 1870, Flora Rogers, dau. James of Jefferson. She b. Jan. 21, 1853. Living at Jefferson, 1891. They had:

I. Eldora Guy<sup>5</sup>, b. Jan. 1, 1871.

45. ELLEN AMANDA HOLMES<sup>4</sup>, (Charles<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) b. at Jefferson, N. H., May 28, 1845; m. July 4, 1866, Josiah Pinkham Davis, son of Jacob of Jefferson. He b. Aug. 12, 1842. Living at Jefferson Meadows, 1891. They had:

I. Melville Harry Davis<sup>5</sup>, b. July 3, 1867.

II. Gertrude Martha Davis<sup>5</sup>, b. Sept. 15, 1870, m. Sept. 28, 1889, Charles Earnest Clark.

III. Arthur Llewellyn Davis<sup>5</sup>, b. March 29, 1872.

IV. Lillian Josephine Davis<sup>5</sup>, b. March 5, 1874.

V. Ellen Lena Davis<sup>5</sup>, b. Dec. 27, 1876.

46. FRED HOLMES<sup>4</sup>, (Charles<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) b. at Jefferson, N. H., May 8, 1856, farmer, m. Nov. 21, 1882, Nettie Hicks, dau. of James of Jefferson. Living at Jefferson, 1891. They had:

I. James Edward<sup>5</sup>, b. Dec. 8, 1883.

47. EDITH HOPE HOLMES<sup>4</sup>, (Charles<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) b. at Jefferson, N. H., Nov. 12, 1867; m. Dec. 14, 1886, James Applebee, son of Hiram, of Jefferson. He b. July 5, 1860. Living at Island Pond, N. H., 1891. They had:

I. Iva Viola Applebee<sup>5</sup>, b. May 13, 1888.

48. WILLIAM EDDY HOLMES<sup>4</sup>, (George<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) of Brockton, Mass., b. in Jefferson, N. H., Oct. 18, 1850; m. Nov. 25, 1871, Kate Haskell, dau. of Isaac, of Auburn, Me. She b. 1843. He was in mercantile business at Brockton, 1891. They had:

I. One child, d. young.

49. ALFRED CLARENCE HOLMES<sup>4</sup> (George<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) of Boston, Mass., b. in Jefferson, N. H., July 10, 1852; m. Jan. 1, 1872, Ella Greenlief, dau. of Andrew, of Norway, Me. She b. April 18, 1852, d. Nov. 1885. He m.

(2) Nov. 11, 1890, Lizzie Gay, dau. of Edwin of Stoughton, Mass., b. Feb. 2, 1858. He was in mercantile business, and at one time lived in Brockton, Mass. Living in 1891, at 33 East Newton St., Boston, Mass. He had by his first wife:

- I. George Eddy<sup>5</sup>, b. Sept. 23, 1870.
- II. Earnest<sup>5</sup>, b. Nov. 2, 1871, d. young.
- III. Elgin Andrew<sup>5</sup>, b. Sept. 2, 1872.
- IV. Harry<sup>5</sup>, d. young.

50. CARRIE ELVIRA HOLMES<sup>4</sup>, (George<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) b. June 26, 1861, at Gorham, N. H., m. June 26, 1883, William A. Field, son of William, of Auburn, Me. She d. Aug. 14, 1888, at Poland, Me. He b. June 26, 1858. They had:

- I. Walter Field<sup>5</sup>, b. Feb. 1885.

51. GEORGE MONROE HOLMES<sup>5</sup>, (John<sup>4</sup>, George<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>.) of South Berwick, Maine, and Boston, Mass., b. March 3, 1857, cigar maker, m. Bridget Rogers of Watertown, Mass. They were living in Cambridge, Mass., in 1891; his address is 8 & 10 Cambridge St., Boston. They had:

- I. John Henry<sup>6</sup>, b. Feb. 28, 1890.

52. ELLA JANE HOLMES<sup>5</sup>, (George<sup>4</sup>, George<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>.) of South Berwick, Maine, b. Oct. 29, 1853; m. April 7, 1872, Arthur A. Wiggin of Tuftonborough, b. April 20, 1849, son of George of Tuftonborough, N. H. Living there in 1891. They had:

- I. Minnie Ella Wiggin<sup>6</sup> b. July 21, 1873.
- II. Gertrude May Wiggin<sup>6</sup>, b. Sept. 5, 1879, d. 1880.
- III. Lester Arthur Wiggin<sup>6</sup>, b. April 19, 1887.

53. CHARLES EDWIN HOLMES<sup>5</sup>, (George<sup>4</sup>, George<sup>3</sup>, George<sup>2</sup>, John<sup>1</sup>.) of South Berwick, Me., and Great Falls, N. H., b. May 17, 1857; m. May 17, 1881, Mabel Wentworth, dau. of Daniel of Berwick, Me. She was b. Aug. 2, 1861, in Lowell, Mass. He was a cigar maker living at Great Falls, N. H., 1891. They had:

- I. Ralph Wentworth<sup>6</sup>, b. July 10, 1882.

54. PERSIS JANE HOLMES<sup>5</sup>, (Erasmus<sup>4</sup>, John R.<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) b. Nov. 13, 1859; m. June 23, 1886, Peter Golden, printer, b. Oct. 16, 1840. They are living at Hartford, Conn., 1891. They had:

I. Dora Ellen Golden<sup>6</sup>, b. March 11, 1887.

II. John Mitchel Golden<sup>6</sup>, b. March 23, 1888.

55. SARAH LIZZIE HOLMES<sup>5</sup>, (Erasmus<sup>4</sup>, John R.<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) b. Jan. 2, 1862; m. Dec. 19, 1882, Arthur Ford, farmer, b. Sept. 2, 1861. They are living at Nashua, N. H., 1891. They had:

I. Arthur James Ford<sup>6</sup>, b. Sept. 23, 1883.

II. Jane Annett Ford<sup>6</sup>, b. March 9, 1887.

56. IDA ELDORA HOLMES<sup>5</sup>, (Warren W.<sup>4</sup>, Hubbard<sup>3</sup>, Nathaniel<sup>2</sup>, John<sup>1</sup>.) of Jefferson, N. H., b. in Lowell, Mass., Aug. 27, 1858; m. July 1, 1880, William Gray James, son of Ephriam, of Jefferson. Living at Jefferson, 1891. They had:

I. Warren William James<sup>6</sup>, b. March 23, 1884.

These records are first published here to bring to the eyes of all, any errors in names or dates that they may be corrected; any omission of dates of births or deaths, that they may be supplied; that any knowledge of our early ancestors that we may fail to find, may be supplied if possible, through others; or any item of family history desirable—physical description, as to height, complexion, or peculiarities, moral traits of character, habits, etc., may be sent to us for insertion before publishing in book form. We would be glad to combine with any others of allied families (collateral branches) who have prepared or will prepare Genealogies of those families, in publishing the same, as is often done, in the same volume with these records. It would add greatly to the interest of these records, and to the pleasure of possessing them, if engravings from photographs of all, or of many of the older generations could be placed in the volume. The children of the 2nd. and 3rd. generations might contribute to have this done. All who may be interested are respectfully invited to correspond with the author of these notes, at Butte, Montana.

## An Interesting Pamphlet.

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THE pamphlet entitled "A Few Remarks upon some of the Votes and Resolutions of the Continental Congress," &c., was written by HARRISON GRAY, the Receiver General or Treasurer of the Province of Massachusetts from the year 1753 until the Revolution. It was probably printed in Boston, as the writer was then living here. It somewhat resembles pamphlets published by Edes and Gill near that period. Cushing, in his "Initials and Pseudonyms" (page 108), gives Philadelphia as the probable place of imprint, and the catalogue of the Boston Athenæum says London, with a query.

Gray, the author, was a prominent tory, and among those whose estates were confiscated by statute, though in private life he was a most exemplary person.

In "McFingal" (Hartford, 1820, page 33,) it is said :

"What puritan could ever pray  
In godlier tone, than Treasurer Gray,  
Or at town-meetings speechifying,  
Could utter more melodious whine,  
And shut his eyes, and vent his moan,  
Like owl afflicted in the sun."

There was a second pamphlet published in Boston during the same year, under a similar signature,—“A Friend to Peace and good Order,”—but there is no other evidence to connect the authorship with Gray. It was entitled “Observations on the Reverend Pastor of Roxbury’s Thanksgiving Discourse.”

SAMUEL A. GREEN.

Boston, November, 1891.



A  
F E W R E M A R K S

U P O N S O M E O F T H E

V o t e s a n d R e s o l u t i o n s

O F T H E

C o n t i n e n t a l C o n g r e s s ,

H e l d a t P h i l a d e l p h i a i n S e p t e m b e r ,

A N D T H E

P r o v i n c i a l C o n g r e s s ,

H e l d a t C a m b r i d g e i n N o v e m b e r , 1 7 7 4 .

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By a FRIEND to Peace and good Order.

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O! my People they which lead thee, cause thee to err, and destroy the  
Way of thy Paths. *Prophet Isaiah.*

And the People shall be oppressed every one by his Neighbour: The  
Child shall behave himself proudly, against the Ancient, and the  
base against the honourable. *Isa.*

But lo! I will deliver the Men every one into his Neighbours hand, and  
into the hand of his King. *Prophet Zachar.*

Wherefore do I see every man with his hands on his Loins as a Woman  
in Travail, and all Faces are turned into paleness. *Prophet Jer.*

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Printed for the Purchasers in 1775.

## Remarks, &c.

**I**T is a fact not controverted by any, that the opposition made by this town and province to a *British act of parliament*, laying a duty upon the importation of tea in any of the *American colonies*, hath involved us in great misery and distress; and that we are threatened with much greater calamities, the horrors of which are beyond description.

Whether the *parliament* have or have not a constitutional power to impose this duty, I shall not pretend to determine; but this I may venture to say, and I hope without giving offence, that the *opposition* that hath been generally made to it, is inconsistent with our profession of *christianity*, with the *loyalty* we owe to our SOVEREIGN, and the reverence and respect that is due to the *British parliament*; and consequently, instead of being a means to obtain a repeal of the ACTS, will in all probability bring on us a heavier condemnation than that of the *port-bill*, or the ACT for the alteration of our *constitution*. All that is proposed by the following pages is to give an impartial representation of the destruction of the *tea* in *Boston*, and to make a few remarks upon the proceedings of the continental and provincial *congresses*.

In the month of December, 1773, a number of persons in disguise collected from Boston and the neighbouring towns, not having the fear of God before their eyes, or the good of their country at heart, unlawfully assembled themselves together, and in a riotous, tumultuous manner, destroyed a great quantity of tea, belonging to the *honourable East-India company*—An action of such a gross immoral nature as cannot be justified upon the principles of equity or policy: An *action* which laid the foundation for the miseries and calamities we are now groaning under: An *action* of such a malign-

nant, atrocious nature, as must expose the wicked perpetrators of it, without sincere repentance, to the vengeance of that BEING, who is a GOD of order and not of confusion, and who will punish all THIEVES as well as liars in the lake which burns with fire and brimstone.

This *diabolical action*, it is true, was disclaimed by the sober thinking part of the *town*, but no steps were taken either by the *town or government*, to show their dislike of it; on the contrary, many amongst us, who would be thought to be *religious*, in which class were some of the *clergy*, endeavoured to palliate the crime, as they said it prevented a worse evil, not duly considering that *christianity* forbids our doing *moral evil*, though ever so much good should come from it.

The *parliament of Great-Britain*, highly incensed against the *town*, for such an *outrageous* action, thought proper to punish us by passing an *act* called the *port-bill*. By which *act* it must be acknowledged that the innocent suffer as much, if not more than the guilty, which is often the case in *national punishments*, and cannot well be avoided. However, as severe as this *act* may be accounted for by some, the severity of it would have been in a great measure lessened, if the *town* had done their duty upon the news we had of the bill's having the *royal sanction*, by paying the money to the order of the *East-India company*; and had they complied with the other parts of the *act*, which *justice* and good *policy* required them to do, the *port* would not have been shut up above four months, the damages then would have been inconsiderable to what we now suffer by our refusing to comply with the requisitions of *said act*; the charitable donations from the *other governments*, being very short of a compensation for what we suffer by the loss of our *trade*,— But to do justice to the sober thinking part of the *town*, upon the certain news of the *port bills* being carried into an *act*, they thought it to be our interest and duty immediately to pay for the *tea*; accordingly a *town meeting* was called to consult what was proper to be done upon this alarming occasion :

And it seemed to be the sense of most who were then present, that out of *policy* at least, we ought to comply with the requisitions of the *act*, but many difficulties were started as to the manner of doing it; some proposed the voting of the money directly; this was objected to, as being illegal, the *town* not having any authority by *law* to raise monies for that purpose without the special aid of the *general court*, but as they were to set in a few weeks, it was motioned that a petition should be preferred to them to enable the *town* to borrow the money upon the credit of a future tax; others thought that the *province* ought to pay the money, or at least to let them have the loan of it for a number of years without interest, and that a *committee* should be raised to apply to them for that purpose: But others, whose *importance* and *political salvation* depend upon the *province* being kept in a continual flame, and observing that the general sense of the *town* was in favour of paying for the *tea*, though they did not chuse openly to oppose such a *righteous measure*, yet artfully threw difficulties in the way of the different methods that were proposed: They did not pretend to deny the justice and equity of paying for it, but observed that this *act* might affect all the *colonies*; and that as in all probability there would soon be a *continental congress*, it would be our wisdom to do nothing until we had the united sense of the colonies, and that they did not doubt they would recommend the payment for the tea, and each colony would willingly advance their proportion of it; whereas, if we should immediately order the payment they may possibly resent it, and construe it as our submitting to the *act of parliament* imposing the duty upon that article, and so the *union* and *harmony* which at present subsists between the colonies would be in great danger of being destroyed.—In the mean time it was proposed that we should represent to the several colonies our distressed condition, praying them for relief for our suffering brethren, who were out of employ by reason of the *port-bill*. These reasons, though altogether destitute of sincerity, seemed to be very plausible, and they accordingly had their

effect: And the *town* did nothing further concerning it.

The *general court* met upon the last Wednesday in May, and were adjourned to Salem the Tuesday following, but as no application was made to them, they took no *order* relative to it: And as nothing was done by the *general court*, nor likely to be done by the *town*, in order to open the *port*, the worthy tradesmen began to be very uneasy, and thought it proper that they, who were like to be such great sufferers, should have a meeting by themselves, and consult what was proper to be done to prevent their *ruin*; they accordingly assembled at *Faneuil Hall* to the number of two or three hundred, and many, if not most of them, went with a resolution to use their endeavors that the tea should be paid for; but so artful and industrious were the *principal heads* of the opposition to *government*, that they placed themselves at the doors of the hall and told the tradesmen as they entered, that now was the time to save our *country*.—That if they gave their voice in favor of paying for the tea, we should be undone, and the chains of *slavery* would be riveted upon us! which so terrified many honest, well meaning persons, that they thought it not prudent to act at all in the affair, and so nothing was concluded upon.

The next day the *committee of correspondence* dispersed among the people a most *wicked, diabolical* hand bill called a *league and covenant*, which was sent to every *town* and *district* in the PROVINCE, calling upon the inhabitants to sign it, which paper was introduced in many towns by the *minister* of the parish, who set them the example of signing first, and then called upon his parishioners to engage in the same *covenant*, and to sign it upon the communion table, and it is reported that a certain *clergyman* in the *county* of *Plymouth*, gravely told his people, that they who refused to sign it were not worthy to come to that *table*. I do not pretend to say positively that this is a fact, though it is generally believed: But be that as it may, it is certain that many of the dissenting clergy have so far prostituted their *sacred office* as to be leaders and encouragers of the people to sign this wicked

covenant, whereby they have led many of their people to commit the horrible crime of *perjury*; for not one of many hundred of those who have signed it have paid any regard to it, and what makes it more surprising that they should have exerted themselves upon that occasion is, that not one in Boston where this covenant was fabricated has signed it: and consequently every countryman who has, and has any dealings with the *Bostonians* must infallibly perjure himself.

We have now done with the solemn league and covenant, and shall proceed to the considerations of the proceedings of the *continental Congress*. In the month of September they assembled at Philadelphia with all the pomp and grandeur of Plenipotentiaries; when the expectations of the people in general were, that by their wise and prudent councils, respectful and dutiful petitions to his MAJESTY and to his *parliament*, a door would be open for the *supreme legislature of Great Britain*, consistent with the honor and dignity of that august assembly, to have our grievances redressed, and that the first step that would have been taken for that purpose, would have been to have advised the town of Boston to pay for the tea. But alas how have we been disappointed! Those persons who have been the occasion of our political troubles in this *province*, were members of this continental body, and having already become *desperate* themselves had no other card to play, but to involve the whole *continent* in their *rebellion*.—No doubt vainly imagining, that although a single *town or province* may be reduced by the power of GREAT-BRITAIN; they would not venture an attack against the whole *continent*.—The Massachusetts delegates so far succeeded in their plan, that the first thing the *congress* did that was made public, was the adopting of the resolutions of the country of *Suffolk*, which were not short of high *treason* and *rebellion*, nothing healing or salutary could then be expected from such a congress, the only apology that could be made for their conduct was, that they came into this vote immediately after drinking thirty two bumpers of the best madeira, and it seems the next morning when their heads



were cool, they were ashamed of what they had done, but it was then too late for a reconsideration of the vote, a copy of it attested by the president, having been forwarded to Boston by our worthy citizen *Paul Revere*, who was dispatched from Boston as a courier with the *Suffolk* resolves; however, to avoid making any such mistakes for the future, they prudently determined to do no business after dinner.

Their whole proceedings as they are made public, no doubt are in the hands of every gentleman who hath any taste for *political controversy*; though, by the way, they cautiously omitted inserting this extraordinary vote in the pamphlet they published, entitled, "Extracts from the votes and proceedings of the American continental congress."

As several gentlemen at *New York*, have made very sensible remarks upon their proceedings, and have proved to demonstration if their association be strictly adhered to, we must be involved in one common ruin: For trade and commerce is the support of the *farmer* as well as the *merchant* and *shopkeeper*; and the foundation of learning; without which in process of time, there will be no true rational *religion* amongst us; and as their writings are dispersed through the *province*, it is needless for me fully and particularly to animadvert upon them; However, it may not be amiss to make a few cursory remarks upon their conduct, which, whether pertinent or not, is humbly submitted.

And here it is worthy of notice, they have reduced the number of those that were concerned in the destruction of the *tea*, to thirty or forty, when it is evident that TWO THOUSAND at least, were employed either directly in destroying the *tea*, or in keeping a centry at the entrance of the wharf where the ships lay, and at those wharves contiguous thereto. They then exclaim against the severity of the *port bill*, in punishing *thirty thousand*, as they say, for the offence of a few individuals. It is possible that most of the *congress* might not have been acquainted with the truth of the fact, and depending upon the veracity of the *Massachusetts delegates*, put full faith and confidence in their representations,

be that as it may, it is manifest that those members who went from *Boston*, knew better, they certainly gave their voice in favor of a *notorious falsehood*, knowing it to be such. What apology then can be made for gentlemen of their EXALTED CHARACTER, that for the sake of carrying a point, could be guilty of such a crime, that every one who is not entirely lost to all sense of honor would be ashamed of? Possibly these *casuistical* and *patriotic*, not to say *jesuitical* gentlemen, to ease their consciences, may think it no harm to lie for the good of their country; and as it is said they have often enthusiastically declared, they would willingly sacrifice their lives and fortunes in defence of their civil rights and liberties, and as they have little or no property to lose, in order to transmit their names with honor to posterity, they are willing to part with their *souls* in lieu of it; but to adopt the language of *inspiration* with a very little variance, "What will it profit a man tho' he recovers all his civil rights and privileges, if he loses his own soul?"

We shall now proceed to make a few strictures upon the tenth article of their association, which runs thus, "In case  
 " any merchant or trader, or other person, shall import any  
 " goods or merchandize after the first day of December, and  
 " before the first day of February next, the same ought forth-  
 " with at the election of the owner, to be either reshipped or  
 " delivered up to the committee of the county or town  
 " wherein they shall be imported, to be stored at the risk of  
 " the importer, until the non-importation agreement shall  
 " cease; or be sold under the direction of the committee  
 " aforesaid; and in the last mentioned case, the owner, or  
 " owners of such goods, shall be reimbursed (out of the  
 " sales) the first cost and charges; the profit, if any, be to  
 " be applied towards relieving and employing such poor in-  
 " habitants of the town of Boston, as are immediate sufferers  
 " by the Boston port-bill; and a particular account of all  
 " goods so returned, stored or sold, to be inserted in the pub-  
 " lic papers. And if any goods or merchandize shall be im-  
 " ported after the said first day of February, the same ought

“ forthwith to be sent back, without breaking any of the “ packages thereof.” This association was agreed upon the 20th of October, 1774.

Although there is nothing compulsive in this article, yet being compared with some other of their articles and resolves, it is manifest they designed it should have the operation of *law*; and it hath accordingly had that effect in regard to several vessels that have arrived at Salem and Plymouth, since the first day of December, the owners of which cargoes have had their goods piratically taken from them and exposed to public sale, agreeable to the forementioned article.

Now admitting for argument sake, this *congress* were constitutionally the *supreme legislature* of the whole *continent*, could anything be more unjust, tyrannical, arbitrary and oppressive? Can the edicts of the most despotic princes under heaven exceed it? Pray what offence against the laws of GOD or man, or even against the sense of the continent, have these merchants been guilty of, who have ordered goods to be shipped them from Great Britain, Ireland, or the West-Indies, and which could not possibly arrive here 'till after the first day of December, that they should be subjected to such severe penalties? Was it in their power from the twentieth of October to give counter orders to their correspondents, if they were so disposed, that should reach them in time to prevent their shipping of the goods? By no means; they knew it to be impossible at least for the province of the Massachusetts, who were not acquainted with the determination of the congress 'till the beginning of November. It is therefore no breach of charity to suppose that the motive that induced them to pass such a wicked edict, was, that the profits arising thereby should be applied for the relief and employ of the poor inhabitants of the town of Boston, who are immediate sufferers by the Boston port bill.

Charity to the proper objects of it, is no doubt a christian duty, and a sacrifice acceptable to the SUPREME BEING; and God forbid that anything should be said to discourage it;

but it is an old saying that we ought not to rob Peter to pay Paul; nay, charity to the poor, when what we bestow on them is the fruit of *theft* and *robbery*, is so far from being a *sacrifice* with which GOD will be well pleased; that it will be a *stench* in his *nostrils*. It is no better than if a number of VILLAINS should enter into an association, to go upon the highway, and rob every gentleman they should meet, with a *pious* design to relieve their poor brethren who were suffering in *Newgate* for their crimes; or even for the relief of those, who by the providence of GOD were reduced to a state of poverty, in neither of which cases would they be entitled to the reward which is promised the *charitable christian*.

Besides, these poor inhabitants among whom this charity is distributed, are not all of them necessarily sufferers by the port-bill. Many of them might have been employed by the army in their respective occupations, whereby they would have accumulated more wealth than they possibly could have earned, if that act called the Boston port-bill had never been passed, but they were prevented by the troublers of our Israel, lest a stop should be put to the charitable donations from the neighboring colonies. Now the real unavoidable sufferers by this act are the merchants and traders, and consequently they are the persons who have an equitable claim at least to a part of the donations; but instead of considering them in that light, the wisdom of the congress hath laid a tax upon them, to support some of those who by their industry in their several callings may get as comfortable a support as if this act had never passed. "Tell it not in Gath!"

The continental congress have recommended it to the respective provincial congresses, to make such further orders as may by them be thought necessary to carry their orders into execution, which naturally leads me to take some notice of the proceedings of the provincial congress of the Massachusetts Bay held at Cambridge in November, 1774.

But before we proceed to make any remarks upon their conduct, it will not be improper to observe, that the conti-

mental congress as they had no business with any acts of parliament, but those that affected all the colonies, consequently the Boston port-bill, and the act for altering the charter and government of the *Massachusetts Bay* and the *Quebec bill*, ought to have been out of the question any further than as the port-bill being manifestly for the punishment of a certain offence that was charged upon the town of Boston, they ought to have advised them to pay the money for the tea, so that all the colonies might stand upon an equal footing in their humble application to his MAJESTY and to the parliament of Great Britain, to repeal the act for laying a duty upon the importation of tea, in which all the colonies are equally concerned. But for them to pretend that the port-bill affected all the colonies, and therefore it was their duty to interest themselves in it, is perfectly ridiculous. The respective inhabitants of each colony may with as much propriety object to a law made by their own assemblies for punishing *theft* with *death*, and even endeavor to rescue a delinquent, because possibly it may hereafter be their own turn to suffer for the like offence. But the folly and ingratitude of the congress, it is humbly apprehended, will appear in a striking point of light by the following similitude.

Let us suppose a wealthy farmer had acquired a considerable real estate, and was the father of ten sons; and that these children were very serviceable to him in their minority, in clearing his lands and improving his farms: at the same time he exercised a tender and paternal care and affection for them, and assisted them in setting out in life; and although they had got the means of a comfortable subsistence, they were still in a great measure dependent upon their aged father. And that *one* of them who had in a peculiar manner, been nourished by his indulgent parent, impatient of those restraints that every parent hath a right to lay upon his children, should unnaturally rebel against him, throw off his dependence, and treat him in an insulting, injurious manner, so as to provoke the father to disinherit him, and turn him off from his farm, which he occupied by sufferance, and

by that means this *rebellious son* was reduced to great want and indigence. And suppose that his *indulgent father* at the same time willing to receive him to his favor, and reinstate him in the possession of his farm, by the improvement of which he could get a comfortable support, upon the easy conditions of his humble submission, and recognizing his proper authority, and his promising to obey him in *all things lawful for the future*. Suppose this undutiful son should reject these lenient proposals, with indignation, and continuing in his rebellious conduct, should apply to his brethren for support, and they, instead of advising their unhappy brother to go to his offended father and say, "Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, treat me as one of thy hired servants." Should for answer, say, our father is grown old and peevish, and become a *tyrant*, and designs to make us all slaves; when he has subdued you, he will attack us; wherefore we advise you by no means to submit to his arbitrary injunctions, and we will support you: and when he finds there is a UNION amongst us to oppose his tyrannical measures, he will restore you to his favor, for we know he has a peculiar affection for you. But admitting the old gentleman should think his honor was too much concerned to give up this unhappy controversy without a humble submission on your part, and should persist in oppressing you, we will enter into an *association* among ourselves, and endeavor to engage all our friends not to have any commercial dealings with him, or with those who shall countenance him; we will not purchase any of the produce of his farm, we will discourage his hired servants from working for him, or any ways assisting him, in ploughing, sowing and reaping; in which case, his farms will be rendered in a manner useless to him; neither will we supply his friends and those who adhere to him, with the necessaries of life; we will convince the old tyrant that we can live without him, as well as he can live without us; and altho' we acknowledge that he hath formerly been very kind to us, yet we have fully balanced all his favors by



the profits that he has accumulated by our labor ; and further, dear brother, that you may not suffer in your GLORIOUS OPPOSITION to him, we will seize upon the produce of his farm, if he should send any to market after the first of December, and apply a certain proportion of it for your support. Now I ask you, if *children* could act such an unnatural, unfilial part, what must the sober, judicious part of mankind think of them ? What must the *aged, compassionate father* think of them ? And how must he treat them ? Not surely as *sons*, but as *bastards*. And what do you think, if these rebellious children should have such interest with some of the *ministers of the gospel*, that they in their public addresses to heaven, gave thanks that GOD had put it into the hearts of these children to contribute for the relief of their rebellious brother, when part of the support thus afforded him, was what they got by *robbery*. The application of this similitude is very obvious and needs no comment.

Having finished the remarks which I originally designed to make upon the proceedings of the grand continental congress, by some sycophants and flatterers called the *collected wisdom of the colonies*, I shall proceed very briefly to animadvert upon some of the votes or resolutions of the *provincial congress* held at Cambridge in November last ; and here it is proper to observe that two gentlemen of the continental were also members of the provincial congress, and by their influence no doubt obtained a vote to confirm and adopt the proceedings of the grand congress, and as though what they had done was not sufficient to ruin the trade of the town and country, in order to compleat our misery, this new fangled congress unconstitutionally assembled, have in addition thereto, recommended, that in the month of October, 1775, the committees of inspection for the several towns in the province should repair to the several stores and shops, and take an invoice of the goods they shall then have by them, and strictly forbid their exposing any of them for sale, and if the respective owners of such goods shall refuse to comply with their demands, they are directed to take them

into their possession and store them at the risque of the owners until the acts they complain of are repealed; and the inhabitants of the towns where such goods are found, are advised to assist them in this high-handed robbery.

Now, can it be supposed, that any set of men professing christianity, or even common honesty, can possibly be guilty of a greater offence! Nay, is the crime of a highwayman, who robs the rich traveller of a few guineas, to be compared with this for its iniquity? By no means; the latter is not so great an offender as the former; for in one case the gentleman only loses a few guineas (as it may be he can very well spare); but in the other, many a family may be deprived of the means of support, and in time be reduced to the most abject state of poverty. The congress not content with this wicked resolve have impiously recommended it to the ministers of the gospel, who by their sacred office, are not only to preach the doctrine of grace but to inculcate the duties of morality, in which a due submission to government is included; I say, have advised them by their circular letters, to use their endeavors, that their tyrannical and wicked directions be put in execution. But as the weapons of those reverend gentlemen are not, or ought not to be carnal, but spiritual, it is to be hoped they will not make use of the former, but confine themselves to the latter. And certainly it would be more for the reputation of the *clergy*, and the real interest of *religion*, if instead of preaching politicks, as too many of them do, they would cry aloud and not spare, but lift up their voice like a trumpet, and show unto Boston their transgressions, and unto the whole province their sins, and plainly tell them, that it is "their iniquities that have separated between them and their GOD," and have occasioned the loss of what they esteem their rights and privileges: and that sincere repentance and reformation are the only means to have them restored to us. But while we continue in a state of rebellion, "despising government," "speaking evil of dignities," and reviling the ruler of God's people"—encouraging mobs, riots and tumults—destroying the sub-

stance of our fellow creatures; insulting and abusing their persons in such a manner as a BARBARIAN would be ashamed of: and robbing them of their private property, to enable us to do acts of charity to the poor; it will be of no avail to us to observe days of prayer and humiliation. With such sacrifices GOD will not be well pleased, but will say to us as he did by his prophet Isaiah to his people of old, "When you spread forth your hands I will hide mine eyes from you; yea, when you make many prayers I will not hear: your hands are full of blood; you have made lies your refuge, and under falsehoods you have hid yourselves."

I have now finished what I first proposed, but cannot conclude without a word or two of advice to my deluded countrymen, who have been drawn into rebellion by the lies and misrepresentations of artful, wicked, and desperate men. I would charitably hope, that when you first enlisted under their banners, you designed no more than a rational peaceable defending your rights and privileges, and had you been early told that you should ever have gone such lengths as you have, no doubt you would have adopted the language of Hazael and answered, "Is thy servant a dog, that he can do such things;" and as many of you have forfeited your lives by your treasonable practices, you may possibly think that there will be no mercy for you, and that therefore you had as good persist in your rebellion as not; but let me tell you this is a suggestion of the devil. Our most GRACIOUS SOVEREIGN is far from being vindictive. Punishment is his strange work; and he never inflicts any, but when the *honor* and *dignity* of *government*, and the real good of his subjects require it. And although the *ringleaders* of this *horrible rebellion* may meet with the punishment that their crimes do justly deserve, yet those who have been deluded by them, if they give evident proof of their repentance and submission to *government*, and that speedily, may have some reason to hope, that from his MAJESTY'S wonted clemency, they shall obtain forgiveness.

Let me therefore entreat you, if you have any love for

your *country*, any affection for your *wives* and *children*, and regard for your own safety and happiness, to lay down the weapons of your rebellion, and submit yourselves to the wise, lenient and constitutional government we have the happiness to be under; for we have abundant evidence of his MAJESTY'S tender and impartial regard for the rights of his subjects; and altho' he will not suffer those *who deny his authority*, and the authority of his parliament to escape with *impunity*, yet he will \* \* \* \* \* that may contribute to the peace, happiness and prosperity of his *colony* of the *Massachusetts Bay*, and which may have the effect to show to the world, that he has no wish beyond that of reigning in the hearts and affections of his people.

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It may be interesting to add to the foregoing reprint, the following abstract from the Pennsylvania Journal, of Feb. 8, 1775: "A dispicable pamphlet lately published in Boston, now commonly called the '*Grey Maggot*,' has asserted, 'That the only apology which could be made for the conduct of the Continental Congress in adopting the Suffolk resolves, was that they came into this vote immediately after drinking thirty-two bumpers of Madeira, of which the next morning, when their heads were cool, they were ashamed, and then prudently determined not to do the business till after dinner for the future.' If it would not offend the characters of that truly august assembly to take so much notice of this most impudent and false assertion, as seriously to contradict it, we would say, that it appears from the minutes of the congress, that as they sat till late in the afternoon, they never did any business after dinner, and that the Suffolk resolves were acted upon Saturday, in the forenoon. From this instance the public may see to what an astonishing height of unblushing falsehood and the basest calumny against the most respectable characters, the enemies of our common rights have now attained; and how ready they are to perform any dirty drudgery for the sake of procuring or preserving a titled or lucrative place."

Gray, the author of the pamphlet in question, went in 1776 to Halifax with his family, from which place he soon sailed for England, where he died.—[ED.]

## Extracts from Letter Book of Samuel Hubbard.


CONTRIBUTED BY RAY GREENE HULING, NEW BEDFORD, MASS.

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(Continued from Vol. 1, 1891, page 201.)

Letters.

XVII.

N July 3, 1669, Mr. Hubbard wrote to the church in Bell Lane, London, and said :

Some of us, and such as was none of the least among us, as Brother Wyld, a old disciple, and his wife, a knowing woman and much spake for this holy truth, and Brother John Salmon and his wife, have forsaken this truth and us, and turned back to full communion with this church ; and not only so, but prate against this holy truth and Brother Wyld have writ against it, I judge a fooli-h nonsense paper (or pamphlet) in a high esteem of himself and some others. It is a very hard exercise to us, poor weak ones, to lose four so suddenly out of 11 of us here. Again, upon these falling off, the brethren have in public preached and make it their work so to deal most every day ; to my trouble I sometimes indeed object in a weak measure and bear a testimony against them, and in every deed in my conscience I cannot safely communicate with such as preach, yt all the 10 commands are nailed to the cross and done away, but renewed again some of them. I am sure that can't be ; if nailed to the cross, no renewing again. Many such things to my grief, and to us all, and I have not full communion as in the ordinance of breaking of bread with them, though prest hard to it. Oh ! methinks I could for many reasons leave them quite, only owning such as have not nor dare speak against God's law ; but others do not so judge as yet ; its

very hard to me and to them. One that is fallen off calls those good books of the bretherin Stennett, Cowell, and B. Setlers, a rabble of lyes; one saith, also, that your letter and Bro. Stennett's, Bro. Cowell sent us, legal (sic), which was very sweet to us and very profitable. Alas, I am so weak, poor, feeble creature, not able to bear these small things. What will become of me if fiery tryals should come! But this is my comfort, my God is all-sufficient and mighty to save, and will deliver, I trust.

NOTE. The church in Bell Lane, London, was a Seventh Day Baptist church. Of Wyld and his wife, nothing more is known. Salmon has been mentioned in a previous note. Dr. Stennett was the pastor of the church in Bell Lane.

## XVIII.

A letter to Roger Bastard of Newport from A. C., a prisoner in Plymouth Island, this 26, 7 m, 1667, says:

"There went over to your parts since you did, Thos. Wilkey and his wife, and Sergeant Turner and his, some of which formerly were members of the church of Dartmouth."

NOTE. Roger Baster (as the name is commonly written) was a freeman at Newport, 1666, and united with the Hubbards and others in forming the Seventh Day Baptist Church Dec. 23, 1671. He died in 1687. Sergeant Turner is supposed by Dr. Backus to be the Captain Turner of Boston who was persecuted for adherence to the Baptist faith, and who was killed in Philip's War. The Plymouth and Dartmouth here mentioned are the English towns of the name.\*

## XIX.

Alexander LeBond wrote an affectionate address to Mr. Clarke and his church, dated the 16th of 11m, 1669.

## XX.

A letter from Westerly to Providence:

Unto our beloved in the Lord, Thomas Olney, with that little remnant of Christ's lambs with you at Providence, grace, merey and peace be abundantly bestowed on you from God, even our Father, thro' our dear Lord Jesus Christ.



Dear and well beloved in Christ Jesus, both your Lord and ours, we salute you in the Lord by our brother Randall. We have had information of yr welfare, the which hath administered matter of comfort and joy unto us, wth thanksgiv'g unto God the Father of all our mercies, with earnest desires, yt yo may continue tog'r in love and be filled wth the knowledge of his will in all wisdom and spiritual understanding, that you may walk worthy of the Lord unto all well pleasing, being fruitful in every good work, and increasing in the knowledge of God: for this shall be to your great consolation when our Lord shall come to be glorified in his saints; and we hope yo are well acquainted, yt it is a duty much incumbant (sic) upon yo to be constant in a holy and fruitful life and conversation, for thereby God is greatly honored and his grace made known in yo wherein we hope yo will be careful and in yt respect be labouring to build up and edify one another in love, as indeed assuring yourselves yt ye have but a short time here upon earth; for in that consideration yt we are but strangers and pilgrims here, and are looking for a city weh hath found'n whose builder and maker is God, it doth greatly concern us to be looking homeward, yea, and so much the rather because the day is at hand, at least the day to lay down our earthly tabernacles: therefore, since we are ye children of ye light and of the day, let us not sleep as do others, but let us watch and be sober, etc.

Dearly beloved Brother Olney, we rec'd your lines and labour of love by our Bro. Randall, which did admin'r no small comfort and joy unto us, and the counsel of our Lord by you and your love therein communicated unto us, we humbly and heartily embrace, desiring of the Lord to place it in our hearts.

Dear brother, concerning that particular which yo query into towards ye close of yr epistle, we inform and yt we hope truly, that here are a few of us who thro' great grace do, according to light rec'd from the Lord (we trust) by his holy scriptures of truth, and accord'g to our weak measure are in the practice of keeping his holy Sabbath, even the 7th

day. As touching our grounds for the same, we hope we shall faithfully altho', peredventure briefly, give yo an acc't earnestly desiring that ye Lord wo'd be pleased to help yo to lay aside all self-interest and prejudice, and wth a humble and lowly frame, to read these ensuing places of scripture and consider of them, hav'g yr souls carried up in breathings unto the Lord for light, and we doubt not but wth blessing of ye Lord this truth of his will not appear unto yo so strange as it is true. The first yo find in yt 2 chap. Gen. and ver. 2, 3, unto wch we shall add yt 2 chap. of Mark and ver. 27, where you may plainly see by whom it was made and appointed, and also for whom it was made; we shall also recommend unto yo the 20 chap. of Exodus, ver. 8, 9, 10, 11, where yo may see yt God hath placed it in the midst of his holy and righteous law, to wit., those ten precepts requiring obedience of his people thereunto as unto any of the other. Further yo may see in yt Mat. 5: 17, 18, 19, etc., also the 16 of Luke, ver. 17, and Jer. 2: 8, 9, 10, 11, also yt practice of our Lord, and also of his apostles, in special Paul, who was an apostle particularly sent unto the gentiles, whose practice it was, as we may frequently take notice in the Acts of the Apostles, as chap. 13, and ye 14, 42, 44 verses, and chap. 19: 2, with many other places. One place more is ye 24 chap. of Mat. and ye 20th, the wch with the other scriptures before mentioned, we earnestly desire yo seriously and ponderously to read and consider; and ye Lord open yr eyes yt yo may behold the wonderful things of his law: and yt yo may consider of yr ways and turn yr feet into his testimonies; so pray yours who thro' great grace do believe in God thro' Jesus Christ unto eternal life.

JOSEPH CLARKE,  
RUTH BURDICK.

From Miscomatues  
alias Westerle.  
3d of October, 1669.

NOTE. Thomas Olney, Jr., (b. 1632, d. 1722) was ordained pastor of the First Baptist Church of Providence ;

1668. The bearer of the letter was, without doubt, John Randall of Westerly, who died in 1685. He, like the signers of the letter, was a member of the Seventh Day Baptist Church of Newport, whose members were in part resident in Westerly. Ruth Burdick was the oldest daughter of Samuel Hubbard, and the wife of Robert Burdick of Westerly. Joseph Clarke was the son-in-law of Mr. Hubbard, having married the latter's youngest daughter Beththiah. He was son of Joseph Clarke of Newport, who was the brother of Dr. John Clarke. For many years he served as clerk of the church.

## XXI.

The bretherin of the Church of Christ at Providence to their loving brother, Samuel Hubbard, sendeth greeting :

Well beloved brother, your affectionate letter we have rec'd and read and are glad to see those breathings of God stirring in yo wch are as lively coles to stir us up from deeds wch too much doth surprise us. Your good exhortations are well resented by us ; praying to God yt we may make a good and holy use of them, for thro' God's mercy being sensible of our slackness to duty, had need indeed to improve every opportunity and accept all good exhortations for our help to further quickening. We dare not excuse ourselves concerning our slowness in writing, but rather do judge we may have failed in duty, yet not in love and affection to any of God's people, for we have been taught by our Lord, whose servants we trust we are, to love one another. But as iron sharpeneth iron, so a man sharpeneth the countenance of his friend. We are therefore bold in our God to put you in mind by way of remembrance also, that we all must put off, before it be long, our earthly tabernacle, and lay down our flesh in hope of a joyful resurrection ; which time being so short sho'd be upon our hearts to be improving the same to the Lord and our best advantage, to redeem the time because the days are evil, that we may be found of him in love, both towards Christ and all his people, laying aside all

things which do offend, and faithfully follow the Lord as dear children, and walk in love, in which state to be found will be comfortable to all in the day of Christ's appearance, and will be a time of refreshing to those that look for him and stand ready with their loins girded and their lamps burning, watching the cunning subtilities of the adversary; a caution yt our Lord gave to his disciples,—Watch ye, therefore, for ye know neither the day nor the hour when the son of man will come. And let us mind our duty whiles we are here, to be in the exercise of those graces God have given us, that so we may be fitted to receive that blessedness wch Christ speaks of, blessed is yt servant who when his Lord cometh shall find so doing. And as yo hint unto us of minding God's commandments, so we are bold in love to put you in mind also of the same duty, wch is requisite yt we all be found in, viz: that we love one another—John 13; 34, and 15: 12; for love covereth a multitude of transgressions. But, brother, we think (if we are not mistaken) yt your hint of no wilful breakers of God's commandments hath some further meaning than is expressed; wch if so, we wish you had writ your full mind; for considering your practice, it suites well with yr phrase and wt that intent was, wch we being not clear, for yt way of 7th day Sabbath, and judging yo hinted at it, we are bold (and we hope no more than welcome to you) to put a few queries to yr consideration, persuading ourselves yt yo have thoroughly weighed them before yo went upon the practice.

1. Query—If this 7th day now be to be kept as a holy Sabbath to God by virtue of God's command, whether the same manner of worship be not now also to be kept, wch was commanded of God to be performed upon that day? in particular which was 2 lambs; or where is there a takeing away of the one and a continuation of the other?

2. Whether if there be a takeing away of the one and not the other, it be not against these scriptures? Mat. 19: 6; Deut. 4: 2.

3. Whether the breach of the 7th day Sabbath be not

punishable now as it was among the Jews, and by whom, seeing God never put neglect of his worship to be punished by heathen magistrates? For he gave his law to Jacob, and his statutes to Israel, and did not so to any other nation.

4. Whether Moses did not put a vail over his face for what was commanded in that which was ingraven in stones; whether the glory of what was figurative in them be not now done away, or else what is the true meaning of 2d Cor. 3: 7? We pray yo, brother, well mind these queries and ponder them with a faithful and upright heart, yt so yo may wth a clear conscience to God perform yr duty to him, in hearken- ing wt is com'd by the Son, and yt in all things which he hath commanded. We could have wrote more to yo and things yt sways with us wch until yo resolve these which we have wrote by sound arguments we forbear. Thus wish- ing you good prosperity in God's way, we take leave and rest.

Commend us unto your wife and daughter Rachel.

Subscribed to by the appointment  
of the church.

THOMAS OLNEY, Senior.

Providence, this  
18th 2 mo. '70.

NOTE. The writer seems by the title "senior" to have been the elder Thomas Olney, then seventy years of age, father of the pastor of the First Baptist Church of Providence. He emigrated from St. Albans, Hartford Co., Eng- land, in 1635, with his wife and two sons. Two years later he was at Salem. In 1638 he "had license to depart from Massachusetts," and was ordered to appear at the next court, "if not gone before." The following autumn he was at Providence, and was one of the twelve to whom Roger Wil- liams deeded the land first purchased from the Indians. He was in 1639 one of the twelve original members of the First Baptist Church. He frequently held civil office for the next thirty years, and died in 1782. His wife was Mary Small.

(To be Continued.)

## Notes.

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THE BICKNELLS.—The Bicknell family of Rhode Island is one of the oldest of our New England stock, and attention is called to it, at this time, by a notice of the death of James Bicknell, of East Providence, R. I., at the remarkable age of 96 years and 10 days. Zachary and Agnes Bicknell, with their son John and servant John Kitchen, were passengers in company with Rev. Joseph Hull and 102 others, who left Weymouth, England, and settled in Weymouth, Mass., in 1635. Zachary, the father, died in 1636, and from the boy John have descended nearly all of the Bicknell name in New England and even in the United States. The first Bicknell boy, named John, born on Massachusetts soil, lived to be 84 years of age. About the year 1700, Zachary, in the 3d generation from the planter, married Hannah Smith of Swanzey, and they settled in life on what was then known as the "westward end of Swanzey," now Barrington, R. I., and here his descendants have lived to the present time, some of the land of the original Bicknell farm being still held by the family.

While the members of the family have been noted for industry, temperance, and useful, social and religious service, the most noted branch of the family as regards longevity, is that of the late Hon. Joshua Bicknell, who bore an active and honorable part in Rhode Island history from his entrance into public life in 1787, till his death a half century later, in 1837. Joshua Bicknell was born in Barrington, Jan. 14, 1759. He was bred to a farmer's life, making a good use of the limited school privileges of that early day, and by reason of fine natural abilities, energy and integrity, he achieved a rank unusual for one of narrow opportunities. He entered public



life when but a youth, and throughout his career served town, state and county so faithfully, that he received the soubriquet of "Old Anstides." He served as a soldier in the Revolutionary war, was a Senator or Representative in the General Assembly of Rhode Island for 19 years from 1787 to 1825, and was an Associate Justice of the Supreme Court of Rhode Island from 1794 to 1837.

Joshua Bicknell died in 1837, aged 79 years, and his widow, Amy Brown Bicknell, died in 1846, at the age of 84 years, 2½ months. Their children, of whom James was one, lived to the following ages: Joshua died of yellow fever, at Balize, British Honduras, aged 29; Jerusha lived to the age of 74 years and 6 months; Mary, the wife of Rev. Seth Chapin and mother of Dr. Joshua B. Chapin, formerly Commissioner of Public Schools of R. I., died at 82; Allen, the father of Thomas W. Bicknell, Commissioner of Public Schools of R. I., from 1869 to 1875, lived to the age of 83 years and 4 months; Amy died at the age of 88; Elizabeth, who married Anson Viall of Seekonk, Mass., died at the age of 84; Joseph lived to the age of 83, and James, the last of the family of eight children, died at the age of 96 years and 10 days. Excepting Joshua, who died an accidental death of yellow fever, the average age of the seven children with their father and mother, Joshua and Amy, is eighty-three years and eight months. This is a partial record of a family in the seventh generation from the planting of the Bicknell family in Weymouth, Mass., by Zachary and Agnes in 1635.

T. W. BICKNELL.

DAVID FROTHINGHAM.—David Frothingham came to Sag Harbor, N. Y., somewhere about 1790 with his wife. He started a printing office and began the publication of Frothingham's Long Island Herald in 1791—the first newspaper of Long Island. His wife's maiden name was Nancy Pell. Tradition in the family is that both were of Boston. In fact I have heard my grandmother, who was Hannah Frothingham, daughter of the above, say so; but the Pell genealogy (Pelham Manor, N. Y.,) gives Joseph Pell born 1740 died 1776, as the father of Nancy T. Pell, who married David Frothingham (?). Correspondence desired on the subject.

WM. WALLACE TOOKER. .

*Sag Harbor, Long Island, N. Y.*

THE OLDEST HOUSE IN CONNECTICUT.—What is probably the oldest house in Connecticut stands in a good state of preservation in the village of Guilford. The house stands on Whitfield street, the approach being a wide pathway across the broad lawn. Guilford, then called Menunkatuck, was settled in 1639 by a party from England, headed by Rev. Henry Whitfield, and the stone house was built in that year, so that it is now over 252 years old. The walls are of stone, some four feet in thickness, and plastered inside and out, narrow fissures being left in them through which muskets were pointed at the redskins. The timbers and floor boards are of massive oak, hewn out with primitive tools. On one side is an immense chimney, built outside the walls, the fireplace being about ten feet wide and six feet high. The rooms are small and dark, owing to the deeply recessed and small windows, and the ceilings are scarcely seven feet high. The house has been somewhat modernized, the fissures in the walls being no longer visible, and the fireplace has been boarded over.

EARLY GREENBACKERS IN RHODE ISLAND.—The following abstracts from the Salem Mercury are interesting. The first is from that paper of date Nov. 25, 1788. The item concerning Joseph Arnold, appeared in the Mercury July 14, 1789.

H. M. B.

“NEWPORT, Nov. 6. Last week sailed for Nova-Scotia, Miss Abigail Cole, of this town. This lady, by her industry and economy, had acquired a competency to support her through life, which she loaned in specie to Lodowick Updike, of Wickford, (a man of great landed interest) in expectation of receiving the interest for her support, in the like money; but he taking advantage of the iniquitous Tender Law, tendered the vile trash of paper, as a discharge for the principal and interest of her specie demand. By this unjust conduct, he hath stript her of her all, and forced her to throw herself on her brother's bounty, in a foreign clime.”

“The Society of the Cincinnati of the State of Rhode Island, at a late meeting, unanimously resolved, that Joseph Arnold of Warwick, a member of said Society, be expelled, and that his name be erased from the list of the members, for making a late tender of the paper currency of that State, to discharge a specie demand.”

## Queries.

1. A FUNERAL RING, 1775.—I have a gold finger ring of elaborate design, containing an amethyst and two brilliants, which contains the following inscription as part of the design. “Rev. J. Howe. OBB. 26 Aug. 1775 Æ. E. 29.”

If any of the readers of the Magazine have knowledge of the person to whom this inscription refers, they may be interested to know that such a ring is in existence, and I shall be pleased to communicate with them. H. S. H.

2. HOLLOWAY ANCESTRY.—What was the maiden name of Penelope, the wife of Benjamin Holloway, of Westerly, R. I.? They had the following children:

I. Benjamin, born, Westerly, December 30, 1714.

II. Experience, born, Westerly, July 4, 1716; died Jan. 21, 1726.

III. Joseph, born, Westerly, February 10, 1717.

IV. Penelope, born, Westerly, January 12, 1719.

V. William, born, Westerly, February 18, 1721.

VI. Samuel, born, Westerly, April 3, 1723.

VII. Hannah, born, Westerly, December 7, 1724.

Any information relating to this family will be gladly received. \*\*

3. REV. MOSES SWEAT.—Can any of the readers of this Magazine give information concerning the Rev. Moses Sweat? In 1782-3 he was at Wakefield, N. H. For some reason his stay there was brief. He seems to have had a reputation more as a great Greek and Hebrew scholar. His home during the latter part of his life was at Sanford, Me., where he died in 1824, at the age of 70 years. Where and when was he ordained? and what is his history previous to 1782.

S.

4. BROOKLINE, N. H. THE FIRST MINISTER.—The first instance where the name of a “settled” minister is found, on the Brookline, New Hampshire, town records, is in 1781, when the Rev. Mr. Houston was “hired by the town to preach.” How early was there a settled minister in that town? Information concerning the early ministers of Brookline would be interesting reading.

*Chicago, Ill.*

B. H. L.

5. ARMSTRONG—HALCE. On the early records of Boston I find the marriage of Matthew Armstrong and Margaret Halce, by John Phillips, Esq., June 7, 1694. Are there any descendants of this family now living?

*New York, N. Y.*

J. H. A.

6. EARLE—BRAYTON.—Nathan Earle, son of Jonathan and Isabella (*Buffington*) Earle, born 1811, married a widow Brayton, and lived for many years in Tiverton, R. I. What was the maiden name of “the widow Brayton,” and who was her first husband?

EARLE.

7. WINDSOR PRISON, VT. THE DEATH OF P. FANE.—I am much interested in Prison Government and wish to obtain some particulars of the death of one Fane, who was concerned, with several others, in an attempt to escape from Windsor Prison, Vt., some time in 1834. Who can give the particulars of the escape and the killing of the prisoners at the time referred to above.

P.

8. INDIAN LANDS AT STONINGTON, CONN. Where can be found the particulars concerning lands sold in Stonington, Conn., to James Avery and Thomas Leffingwell, in trust for the use of the Pequot Indians, in 1683.

J. A.

9. DOUGLAS—MATTLE.—Miss Caulkings, in her history of New London, p. 300, gives some information concerning William Douglas and his wife, Ann Mattle. He was of Ipswich, Mass., in 1641, and of Boston four years later. Miss Caulkings gives the date of his death as having occurred July 26 1682. Where can I find an account of the Douglass and Mattle families.

Q.

## Editorial Notes.

---

MEMORIAL TO JOHN ROBINSON.—On July 4, 1891, the beautiful tablet, subscribed for by ministers and members of the Congregational churches of the United States was unveiled at Leyden, Holland. The tablet is placed upon the walls of St. Peter's church, within which John Robinson was buried March 4, 1625. A parish venerable with age, worshipping in a beautiful church, at peace with itself and strong in religious and social influence, observed the day as befitting the occasion. The most interesting part of the ceremony was at the moment of unveiling, Miss Edith Palmer performing this part. After the dedication prayer, Miss Palmer drew aside the veil, and disclosed, not the tablet, but the stars and stripes, flanked by the Dutch tricolor and the Union Jack. She raised first the Netherlands flag, while the band played the Dutch national anthem. Then, to the strains of "The Star Spangled Banner," she drew aloft the American flag. As the band played "God Save the Queen," the Union Jack was drawn aside, and the tablet, with its figure of the "Mayflower" came into complete view, bearing the following inscription:

In Memory of  
REV. JOHN ROBINSON, M. A.,  
Pastor of the English Church worshipping over against  
this spot, A. D. 1609-1625, whence at his prompting  
went forth  
THE PILGRIM FATHERS  
to settle New England  
in 1620.

---

Buried under this house of worship, 4 Mar. 1625.  
Aet. XLIX Years.

---

*In Memoria æterna erit justus.*

---

Erected by the National Council of the Congregational  
Churches of the United States of America.  
A. D. 1891.

We present, as a frontispiece to this number, a view of the tablet. The cut is one of a series illustrating an article, "The start from Delfshaven," in the November number, 1891, of the New England Magazine, by Rev. Daniel Var Pelt.

NEW HAMPSHIRE AND RHODE ISLAND.—TWO OLD NEWSPAPERS.—We have before us two New England newspapers of recent date—The New Hampshire Gazette, “The oldest newspaper in America,” and the Newport Mercury, “The oldest paper in America.” New Hampshire and Rhode Island have, since early colonial times, traveled, as it were, hand in hand, in spite of the strip of mother earth belonging to the parent colony, which lies between them, and perhaps both have a right to publish the “oldest” newspaper in America. When John Clarke and his little band, in 1637, decided to leave Massachusetts for conscience sake, they went to New Hampshire, from which Colony, after a short stay, they came to Rhode Island. History does not record the fact that he left his impress among the people there, but it is, nevertheless, singular that since that time, New Hampshire and Rhode Island have been associated, more or less, in many important events. The boundary dispute between Connecticut and Rhode Island, when brought before the council at Whitehall in 1723, after a controversy lasting nearly sixty years, came near being settled by joining the two disputing colonies with New Hampshire, and this was only prevented when their geographical position was made known. In 1771, when Gov. Winthrop wished to settle his newly acquired lands, he advertised exclusively in the Providence, R. I., newspapers, for Rhode Island families. During the war of “76,” when the seacoast of Rhode Island was in danger, New Hampshire men hurried to the scene of action, and General Sullivan, himself a gallant soldier from the same colony, led the fight in the best fought battle of the Revolution. When Rhode Island’s would-be Governor, in 1812, found himself overpowered, he fled to New Hampshire for protection. When Rhode Island, in 1861, organized her first regiment of cavalry, New Hampshire promptly furnished four companies. To-day the citizens of New Hampshire and Rhode Island exchange places for rest and recuperation, while in Rhode Island waters the man-of-war New Hampshire receives naval recruits from all New England. But the two “oldest” newspapers—The New Hampshire Gazette, established in 1756, by Daniel Fowle, and the Newport Mercury, established in 1758, by James Franklin, still flourish. It may be interesting to add that the last named paper is edited and published by a New Hampshire man. We hope soon to present our readers with some interesting facts concerning these old newspapers. Meanwhile, we hope that such of our readers who may have early copies, will inform us of the fact.

GORHAM, MAINE RECORDS.—It too frequently happens that some interested, yet “unauthorized” person, is allowed to examine early town records at home. In many towns Town Clerks are prohibited by law from permitting the records to go out of their



custody. This should be the law in every State. About twenty years ago, the officials of Gorham, Me., discovered that the first volume containing the earliest records, 1764 to 1815, was missing. Every effort was made by individual search, and the town offered a liberal reward for the return of the lost records, but without success. Recently the volume was returned. The simple fact that it came from Boston, is all that is known of its recovery. With the missing volume came two others, containing records of marriages, births and deaths of the town from 1764 to 1822. It is not stated that the loss of the last mentioned volume was known, but it certainly shows carelessness on the part of some one. It is hoped that all of our New England towns will provide means for printing their old records and thus prevent the loss which sooner or later overtakes uncareful papers of this class.

AN INTERESTING series of papers, "Stories of Salem Witchcraft," by Winfield S. Nevins, is begun in the December New England Magazine. The first article gives an account of the witchcraft cases in New England previous to 1692; the outbreak in Salem village; the court and places of trial; a full history of the trials of accused persons, and copious quotations from the remarkable testimony in the court files are given, and the article is embellished with many portraits and drawings now published for the first time, and made especially for this series. The article is particularly interesting at this time, as the one hundredth anniversary of this remarkable delusion is approaching.

THE PUBLIC SCHOOLS of Boston date their origin almost as far back as the settlement of the town. As early as the "13th of ye 2d month, 1635," it is found, among other proceedings of a "generall meeting upon publique notice," that "Likewise it was then generally agreed upon yt our brother Philemon Pumont shall be intreated to become schoolmaster for the teaching and nourtering of children with us." A tract of land "thirtie acres" was allotted to him "att a generall meeting ye 14th of ye 10th month, 1635, at Muddy River." The grant was confirmed January 8, 1637.

THE OLD "CONSTITUTION HOUSE," so-called, in Windsor, Vermont, is in danger. A part of it has already been turned into a wheelright shop, and unless something is done soon Vermont will lose one of her oldest landmarks. It was in this house, in 1777, that the independence of the "republic of Vermont" was declared by a convention attended by Joseph Bowker, Thomas Chittenden, Dr. Jonas Fay and other patriots.

THE CENTENNIAL of American clockmaking is to be celebrated in Terryville, Connecticut, in 1893, and the memory of Eli Terry, who, in the beginning of the industry, founded the village that bears his name, is to be honored.

## Book Notes.

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AMERICANS OF ROYAL DESCENT.—The second edition of Mr. Browning's work, "Americans of Royal Descent," containing genealogies of American families whose descent is traced from royalty, is now ready. The arrangement of the pedigrees is the same as in the handsome edition privately printed in 1882-3, which has been added to and carefully revised to date. A number of pedigrees of American families, whose lineage is traced to kings, which were not in the last edition, are inserted, thus making it still more interesting and valuable as a unique book of American Genealogy. Orders for this work should be sent to Charles H. Browning, Admore P. O., Montgomery Co., Penn.

THE COLONIAL FURNITURE OF NEW ENGLAND.—This study of Domestic Furniture in use in the early history of New England, by Irving Whitall Lyon, will be a welcome addition to our public and private libraries. The author of this work has been many years a collector of rare old furniture, and a recognized authority in matters of this nature. He gives a history as complete and accurate as possible of the provincial pieces of furniture that were in use in New England from its settlement to the beginning of the present century. It does for New England what has been so successfully done on the same lines by writers in England and other European countries. The Illustrations are beautiful heliotypes from photographs made under the author's personal supervision during the past ten or fifteen years, representing examples of the best furniture drawn from several of the most noted collections. Price, \$10. Boston: 1891. Houghton, Mifflin and Company.

OLD SOUTH LEAFLETS.—Several interesting and important new leaflets have just been added to the general series of Old South Leaflets, issued by the directors of the Old South Studies in History, and published by D. C. Heath & Co., Boston. All of them are connected with the English Puritan period, and are of the highest value in the study of the development of our own political liberty and of our political system. They include the petition of Right, presented by Parliament to King Charles in 1628; the Grand Remonstrance; the Solemn League and Covenant, which gave the name of "Covenanters" to the Scottish Protestants; the Agreement of the People; the Instrument of Government, under which Cromwell began his government; and Cromwell's

First Speech to his Parliament. These Old South Leaflets, furnishing these famous original documents, heretofore almost inaccessible to the mass of the people, for the few cents covering their cost, are invaluable. There are now nearly thirty in this general series, and none of them are more important than the half-dozen Puritan documents which are the latest additions.

STUDIES IN AMERICAN HISTORY, by Mary Sheldon Barnes, A. B., and Earle Barnes, M. S.—To write a history of our country, with the idea of introducing it into our public schools, requires great skill and selection to make it a work of general interest. The very early times of any nation must in the order of things prove a more suitable object for the antiquary's labor than the historian's. Criticism stands now upon too solid foundations to accept of fable for history. The book before us goes back to first principles and gives us abstracts from the original records from which our history is made. It is indeed a work of reference as well as one worthy of being introduced in our public schools. Boston: 1891. D. C. Heath & Co.

THE ESTABROOK GENEALOGY is now ready. It contains 359 pages, 10 portraits; names and brief biographies of 2015 descendants of Rev. Joseph and Thomas Estabrook of Massachusetts, 1660-1891; 822 of Thomas Easterbrooks of Rhode Island, 1660-1891; 59 of John Esterbrook of Cornwall, England, 1732-1891; 26 of John Estabrook of Brattleboro, Vt., 1785-1891; 62 of William Estabrook of Tiverton, England, 1765-1891; 206 of Elijah Estabrooks of Rhode Island, 1730-1891; 15 of Isaac Esterbrooks of Massachusetts, 1796-1891; 36 of Richard Estabrooks of Vermont, 1791-1891; and a copy of the will of Richard Estabrook, dated Dec. 5, 1413. The edition is limited to 200 copies, \$3.00. William B. Estabrook, Ithaca, N. Y.

THE BATTLE OF GETTYSBURG.—This neat little volume, one of the "Decisive events in American History" series, by Samuel Adams Drake, is the story of one of the most important battles in the war of 1861-5, and told only as the author can tell it. In connection with the Rebellion one seldom thinks of a battle north of Mason and Dixon's line, but the battle of Gettysburg was nearer home. In a military point of view, Gettysburg must yield the palm to the battle of Chattanooga. On neither side was there great generalship displayed; there were combinations. The profuse use of ammunition by the Confederates in appalling cannonade, showed that they were staking everything on that battle; their reckless assaults that they were determined to carry the day, cost what it might, by main force. In this little book the reader can get a good idea of the battle without wading through a mass of documentary evidence with which most of the histories of our late war are filled. Price 50 cents. Boston: 1891, Lee and Shepard.

THE LADD GENEALOGY which includes the descendants of Daniel Ladd of Haverhill, Mass., Joseph Ladd of Portsmouth, R. I., John Ladd of Burlington, N. J., and John Ladd of Charles City County, Virginia, is now ready for delivery. This genealogy, which has occupied most of the spare time of the author for several years past, is well worth a place among the many large volumes of family history that have been published within a few years.

The greater part of the book is devoted to the descendants of Daniel Ladd of Haverhill, who came over in the *Mary* and *John* in 1633-4. Daniel was at Ipswich in 1637, and at Salisbury in 1639, from which place he removed to Haverhill and was one of the original settlers of that town. The maiden name of his wife is unknown. Their descendants are found chiefly in Northern New England.

Joseph Ladd, who the author thinks was a younger brother of Daniel, was on the island of Rhode Island as early as 1644. His will, of date 1669, was recorded at Portsmouth, R. I. in 1683. Many of his descendants are found in Rhode Island and New York.

John Ladd of Burlington, N. J., 1678, was the son of Nicholas Ladd of Swingfield, Kent County, England. He died in 1740. His descendants seem to have remained in New Jersey and Penn., as but few are recorded as having lived in other States.

John Ladd of Virginia, 1673, was probably a relative of John of New Jersey; the records of many of his descendants find a place in the book.

Among the representative men in the Ladd family may be mentioned Mr. Nathaniel Ladd, who was a prominent anti-slavery advocate as early as 1837, and Governor Herbert Warren Ladd, a grandson of Nathaniel and son of the author. Gov. Ladd has for several years been interested in the politics of Rhode Island and has been twice elected to the office he now holds, as chief magistrate of that commonwealth. Others of the family were Hon. George Washington Ladd, of Bangor, Maine, member of Congress 1879-1883; Prof. Sumner Ladd, of Minneapolis; Rev. Henry M. Ladd of Cleveland, Ohio; Hon. Charles R. Ladd of Springfield, Mass.; and Hon. Edwin W. Ladd of Springfield, Mass.

The edition consists of only 400 copies of 425 pages each; is fully indexed, and printed on good paper. Persons who have not subscribed, should send their order at once to the author, Warren Ladd, 677 County street, New Bedford, Mass. Price per copy, \$3.50.

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Mr. and Mrs. Edward E. Salisbury of New Haven, Conn., are printing, "privately," and have nearly completed, a book of "Family Histories and Genealogies." It is not a mere collection of names and dates, but a book of family history, adding to previous information many new facts which have been obtained abroad, as well as in this country. The book will be of great and ever increasing interest to present and future generations of the families specified, and their allies, and also valuable to genealogists, antiquaries, and historians, in general. The work comprises monographs on the families of McCurdy, Mitchell, Lord, Lynde, Digby, Newdigate, Willoughby, Griswold, Wolcott, Pitkin, Ogden, John, son, Diodati, Lee and Marvin; with notes, more or less full, on the families of Buchanan Parmelee, Boardman, Lay, Hoo, Locke, Cole, DeWolf, Drake, Bond, Swayne, Dunbar, and Clarke. The text, indexes, and armorial bearings, accompanied by thirty one large folded pedigree charts, on bond paper, will be in three volumes, large 4to. The edition is of three hundred copies, of which nearly two-thirds have been sold or otherwise appropriated. Mr. Salisbury offers also the remaining copies of his "Family Memorials", privately printed in 1885, in two 4to volumes at \$10 for each volume. This work consists of biographical and genealogical monographs on the families of Salisbury, Aldworth, Elbridge, Sewall, Pyldren-Drummer, Walley, Quincy, Gookin, Wendell, Chevalier, Anderson and Phillips, with fifteen chart pedigree and armorial bearings. Mr. and Mrs. Salisbury will give further information, on application.

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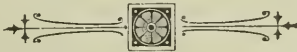
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Direct all communications and exchanges to

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Newport, R. I.

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## Magazine of New England History.

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# MAGAZINE OF NEW ENGLAND HISTORY

VOL. 2.

APRIL, 1892.

No. 2.

## The Streets of Newport, R. I.

BY BENJAMIN B. HOWLAND.

THE following paper was compiled by the late Benjamin B. Howland, Esq., in 1859. Mr. Howland, then City Clerk of Newport, was much interested in the early history of his native town. His official duties which led him to examine the old records, soon developed in a fondness for antiquarian studies. Many of the results of these studies he embodied in essays and addresses, which he read on different occasions, before the Newport Historical Society, and other associations, in which he was much interested. The manuscript of the article here presented was deposited, in August 1859, with an officer of the Historical Society to be read at some future date, but for some reason this was not done. Mr. Howland died October 21, 1877. The John Mumford Map, so called, was drawn in January, 1712-13. It measures  $15\frac{1}{2} \times 37$  inches. In 1860 this map was mounted on cloth and preserved under glass and can now be seen at the office of the City Clerk. It was published, in 1860, as a corner map by Mr. C. E. Hammett, Jr., in his "Map of Newport with a part of Middletown, R. I." To this article we have added notes where the names of streets have been changed since 1859.—[ED.

\* \* \* \*

Time, with its noiseless step is continually changing the scene. The customs and manners of one generation give

place to those that succeed them. Could the men of by-gone days revisit the places where they once dwelt, how strange would all things appear to them—they would be strangers in what was once their home.

We recur in imagination to our town as it was first commenced, with a house here and there surrounded by the trees of the forest.

The southerly and westerly parts of the town fronting on the harbor, where Thames street now is, was then an almost impenetrable swamp, which at first was considered so great an obstacle to overcome that our fathers thought of laying out the town near what is now called Easton's Beach; but the rolling waves of the broad Atlantic caused them to build around a small stream of water, which passed through what is now Tanner street, and emptied into a creek which run up from the harbor, which still finds its way through that street, and under the jail, across under Thames street into the cove.

The dwelling of Gov. Coddington, which lately stood on the north side of Marlborough street, directly opposite the north end of Duke street, has given place to a modern building. It was built on the north side of the creek, which at that time was of considerable width. This venerable relic, which had stood so many years, with its high, sharp roof, the upper story projecting in front, beyond the lower one, a specimen of the style of the olden time, is now numbered with the things that have passed away. Mr. Bull's memoir of Rhode Island, published a few years ago in the Rhode Island Republican,\* contains an engraving which gives a correct view of its appearance, as it stood a short time since. While it was being taken down, one of the standards of the railing of the front flight of stairs was saved by George Turner, Esq., and by him deposited in the northern cabinet of the Rhode Island Historical Society in Providence, which, with a window sash of lead, with its small diamond shape glass, also in

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\*Bull's Memoirs have never been published in separate form. They were originally issued in the Rhode Island Republican, January, 1832, to December, 1839. Also Newport Mercury, January 7, 1854, to November 23, 1861.



that cabinet, is most probably all that can be identified as once forming a part of that ancient structure, so intimately connected with many important events in the history of our town.\*

The dwellings of those days were sometimes two stories high in front, the roof running from the pitch to the rear, until it reached the lower story, and sometimes farther, until it nearly reached the ground. It was the fashion then, and for years after, to build massive stone or brick chimneys, which took up a large portion of the house, with a kitchen fire-place of such capacious width and depth as to take in a log and fore-sticks, four or five feet in length, leaving room enough in the corners for the servants and children to assemble within its ample dimensions for the purpose of warmth and rehearsing tales of Indian murders and cruelties, until their imaginations were so wrought upon that each was ready to start from his place with nervous terror at the least noise. We can in imagination see some venerable old negro in one of these chimney corners, seated on a block of wood, the bark of which was worn smooth by long use, smoking his black stub of a pipe, with an audience of children, black and white, attentively listening to the wonderful stories of this aged oracle.

In the first house that was built in what is now Middletown, † on this Island, its owner, James Barker, used to prepare a log of enormous length and circumference, which was so unwieldy as to render it necessary to tackle a yoke of oxen to one end, the large old kitchen having two doors directly opposite each other, one at the north, the other at the south end of the room. He used to drive the oxen in at one door, dragging the log. When it was opposite the fire-place the oxen were taken off and driven out at the opposite door. The log was rolled into the fireplace, where it served for a

---

\*A piece of the corner-post of this house, together with a piece of timber from the Bull house on Spring street (the oldest house now standing in the State) are among the treasures of the Newport Historical Society.

†Incorporated June 16, 1743, formerly part of Newport.

back-log for some days; when it was consumed the same process was gone through to replenish the fire.

The inhabitants at first were mostly engaged in farming. As they increased in numbers they ventured at last along the shores in their little vessels, visiting the neighboring settlements, and by their commercial exchanges were laying the foundation of a more extensive trade, which in about eighty years had grown to that importance, and the town had so increased in size that it was deemed advisable to cause it to be surveyed and the streets named. The petition of John Hammett, the then Town Clerk, and a schoolmaster, praying for a vote of the town for that purpose, reads thus: "Whereas, it is a universal and orderly custom for all towns and places throughout the world, when grown to some considerable degree of maturity, by some general order to name the streets, lanes and alleys thereof, and this town having of late years been so prospered as to increase the number of buildings, the which is to the admiration of the neighboring towns, so that it is the metropolitan of the said government, and also a place of considerable commerce and trade, and yet, notwithstanding, to our great reproach, persons at a distance are not capable to demonstrate when occasion requires, in what street in this town they dwell. And also, it being no small difficulty to the scriveners in obligatory writing to give such plain and ample demonstration of the bounds of lands and houses, bounding on any of the streets of this town."

This petition was presented at a quarter meeting of the town holden the 8th of October, 1712, and thereupon it was voted that Mr. John Mumford, Surveyor, should take a draft of the Town and be paid for the same out of the Town Treasury, and that the Council of the town should name the streets, lanes and alleys.

A copy of this plat dated the 3d of January, 1712-13, is now in the vault of the City Clerk's office, with the name of the streets thereon, as named by the Town Council.

The only streets that then run easterly from what is now

Spring street, was Griffin street, (now Touro street) and Mill street, the east ends of which were connected by Jews street.\* This was all of the street now called East Touro street\* that was then laid out. All north, east and south of these streets was pasture, meadow or woodland. From the south end of Jews street, Mill street run as now to the Ferry Wharf dock, which dock was called Billingsgate. It was also vacant west of what is now Spring street, and all between Mill street and King street, now Franklin street. What is now the southerly part of Spring street, was then a nameless country road, running northerly from Coggeshall's Neck to the head of King street, where it ended with a gate. All that was at that time called Spring street, was only from Griffin street to a little south of Mary street, and there ended. All north of Griffin street into Broad street was called Bull street. What was called Spring street no doubt was so named because of the spring north of Nichols Hassard's stable, which spring was formerly open: afterwards it was covered with a broad stone, under the west side of which was an open space to dip water.

Church street and Frank Lane run east from Thames street, a little beyond the east line of Clarke street, and there they ended.

The country road from Coggeshall's Neck to King street is dotted on the plat from King street direct to Clarke street, by which it appears it was to be so laid out, but afterwards was run easterly so as to meet Spring street, which carried it across the head of Church street and Frank lane.

Thames street extended from the head of the town south as far as Cannon street. From thence it is dotted on the plat to about where Gridley street now is—probably this part of Thames street was not cleared of the woods—from thence it was laid out to the south end to its present termination and there marked mile end.

The streets running from Thames street to what is now Spring street, and are named on the map, beginning at the

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\*Now (1892) Bellevue Avenue.

south, are Young street, then the most southern cross street, Brewer street, Clifton street,\* Cannon street, King street, Mill street, Frank Lane, Church street, Mary street, which last street extended easterly across Spring street, and High street † to School street. From thence it is dotted into Griffin street, where it now terminates. A few years before the map was made, Mary street ended in Clarke street.

Next north of Mary street was Ann street, now running on the south side of the mall in Washington Square, which street was no doubt named in compliment to the then reigning Queen.

The dock at the foot of Franklin street was then called King's dock.

A lot is platted on the map which extended from the cross street now in the rear of the State House along the north side of Ann street, as far west as Prison street, on which lot formerly stood a town school-house, under which was the printing office of the widow Franklin, who in her day printed a number of books and pamphlets. She printed Mr. Callender's sermon preached in Newport to a society of young men on a Sabbath evening, January 3d, 1741-2. On the title page is, "Newport, printed by the widow Franklin, under the Town School House." She also here published in 1746, Mr. Callender's discourse occasioned by the death of the Rev. Nathaniel Clapp, pastor of the Congregational Church in Newport, who died the 30th of October, 1745.

Mrs. Franklin was the widow of James Franklin, a brother of Doctor Franklin. He came from Massachusetts to Newport in 1732, and commenced printing a newspaper in this town called the Rhode Island Gazette, which, however, was soon given up. On the 12th of June, 1758, he issued the first number of the Newport Mercury, which after his death was printed by the widow of James Franklin. ‡ This long-

\*Now Ann Street.

†Now Division Street.

‡In this Mr. Howland is mistaken. The Mercury was established by James Franklin, Jr. James Franklin, Sr., died in 1735. After the death of her son in 1762, the "widow Franklin," in connection with her son-in-law, Samuel Hall, continued the publication. The Mercury is now (1892) owned and edited by John P. Sanborn. Mr. Pratt died Sept. 10, 1880.

established sheet, which takes a place among the ancient newspapers of our country, is now conducted by Frederick A. Pratt, Esq.

In 1710 the Town granted Mr. Gallaway liberty to teach a Latin School in the two small rooms of the Town School House.

The Park House, and the one south of it, and the Gale House,\* are now on the easterly end of the school lot, and the Mall extends over and beyond the remainder. On the north side of this lot was Queen street, from Broad street to "Queen's Hive," where the Long Wharf now is.

North of Queen street was River Lane, next north Marlborough street, running as it now does from the then Marlborough dock into Broad street.

Next, Coddington street as it now is. Then Passage street, the name of which was recently changed to North Baptist street.

Wanton street, as now, extended from Coddington street to Passage street.

The street from Marlborough street, now next west of the Methodist Chapel, and called Charles street, was so named in compliment to Mr. Charles Feke; at that time, as now, extended from Queen street to Passage street. That part of it south of Marlborough street then bore the name of Puddle street.

From the north side of Passage street, in continuation of what is now Charles street, a narrow street continued north called Smock Alley.

On Thames street, north of "Queen's Hive," now Long Wharf, a way leading to the Cove was called Scott's folly. This is the passage way now north of the residence of [the late] Wm. C. Cozzens.

Next north, was Shipright street, now the head of Bridge street, from which the cross street run northwesterly, now crossing the head of Elm street. This street had a name, but the map being torn it cannot be ascertained, nor can it

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\*Residence of Hon. William P. Sheffield.

be known how far it extended, probably not far, as there is no part of Easton's Point laid down on the map, and likely there were no streets then laid out in that part of the town.

Broad street and Tanner\* street extended from their junction at the head of the town as now, Broad street terminating in what is now Washington Square, and Tanner street leading into Marlborough street near Broad street.

The cross streets from Broad to Tanner street were School House Lane, now called Caleb Earl street.

Next was Clark street, no doubt named after Dr. John Clarke, as his tract of land lay near by; but this is now called Oak street.

Next, Bright's Lane, named so after a Mr. Bright, who lived somewhere near it. This is now called Collins street. Then Ward's Lane, now Horn Lane. Then Tew's Lane, now Crop street.

The cross streets from Bull street, now the north end of Spring street, were Bull's Gap into Broad street, the same as now, in front of the old house formerly Gov. Bull's.†

Next, Hart's Lane, now in the rear of the State House, and Spring Lane, now between Hassard's stable and the Easton estate, in which lane is the town spring, once open, but now covered and the water raised with a pump.

From the west end of Broad street, what is now a part of Farewell street—from Broad street as far north as the square east of the jail—was then called Bridge street. I suppose because the water in River Lane from Tanner street, ran across it to the cove, and was bridged over with stones. From thence, northerly to the head of Thames street, the name it then bore cannot be ascertained, the map being torn.

River Lane, as at present, extended from the head of Marlborough street westerly by the north end of what was then Bridge street, along the south side of the square east of the jail, and across the north ends of Meeting street, Prison

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\*"Broad street" and "Tanner street." have, since Mr. Howland's time, been changed to Broadway and West Broadway, respectively.

†This street is now called Stone street.



street, Puddle street, now part of Charles street, and across Duke street to Thames street. This alley is now shut up below Charles street. The passages east and west of the prison lot are laid down on the map.

Duke street ended as at present in Marlborough street.

All north and west of Tanner street, and north of Thames street, was vacant; as was also east of Broad street, as far south as Griffin street and east of Jews street, and south of Mill and east of Spring street.

By a vote of the town in 1707, it appears that the compact part of the town was from the town pound at the head of Broad street, to Stephen Hookey's. The vote was, that so far as the houses are compact, which is from the town pound to Stephen Hookey's, the owners of land shall pave with stone a causeway six feet wide as far as their land extends.

There used to be a Mr. Hookey who lived above Coddington street, on Thames street, a few years since. This might have been the same where Stephen Hookey lived.

And here I would remark upon changing the names of streets. Many of the ancient names have been changed. Oak street, from Broad to Tanner street, no doubt was named for Dr. John Clarke\*. Queen street, Ann street, and others have lost their original names. After we had achieved our independence, the people could not endure the names of King and Queen, &c. This feeling was so strong that the Wardens and Vestry of Trinity Church were waited upon by many of the inhabitants with a request to remove the royal crown from the spire. This they wisely declined to do, but I presume nothing but its great height from the ground saved it from being torn from its position.

The ancient names of the streets are associated with the history of the past. Besides, it is more convenient, for where the original names of streets and places are unchanged, they serve as landmarks to fix the location of places and buildings. I would also remark that what is now by mis-

\*It is a little singular that none of our streets, or public buildings, are named for John Clarke, who was, to say the least, the most prominent man among our early settlers.

take lettered "Gridley street," was named after a once prominent citizen of Newport, named John Gridley, who, as inscribed on the stone that covers his remains in Trinity Churchyard, departed this life Sept. 30, 1744, aged 44 years; "he having received the citation for death by a violent explosion of gunpowder eleven days before he expired."

As the business of the town increased, and probably at the time when it was considered doubtful whether New York would ever overtake Newport in commercial prosperity, our wealthy citizens erected a number of elegant mansions--a few of them yet remain unaltered in style and appearance; others have been modernized. Among those that still retain the form and structure of their day, is the Tillinghast house in Mill street, now the mansion of Gov. Gibbs; the Vernon house in Clarke street; the Champlin house in Mary street; the Hunter house in Washington street; the Brenton house in Thames street, at present the residence of Mr. Adam S. Coe\*; the Handy house in the lower part of Thames street; the brick house in Thames street owned by J. R. Newton, formerly Malbone's; the Redwood house, the late residence of S. Fowler Gardner; the Gov. Wanton house, late owned by the widow Lawton. This last, however has been materially altered, and its appearance changed by lowering the front to the pavement for the purpose of stores.

The brick house† south of the Custom House in Thames street formerly the elegant mansion of Malbone, has been modernized and shorn of its ancient grandeur.

Many commodious stores were built on the wharves south of the cove and on the Point. There was a handsome row of stores which extended from now Washington street, then Water street, towards the harbor, on the lot afterwards Gibbs' and Channing's shipyard, north of what was formerly the Barton estate, late the residence of William Hunter. These

\* The Tillinghast house, in Mill street, is now owned and occupied by Joseph Tuckerman, Esq. Mr. H. H. Swinburne until recently occupied the estate known as the "Brenton House" on Thames street.

† Now the property of Mr. Michael Cottrell.

stores belonged to George Rome, and were standing some time after the Revolution.

It was the fashion of the day, previous to the Revolution and for some time after, for the retail shops, many of which were one-story buildings, on each side of Thames street, for the window shutters to open horizontally: the upper one raised and kept in its position by a stick, the lower one let down and kept on a level by an iron chain. On the lower shutter various articles were displayed for show.

Various kinds of manufactures were early entered into by the business men of the place, and for many years these, with the commerce of the town, aided in its growth and added to its wealth.

The manufacture of cordage was largely carried on. There were several ropewalks which all did a good business, and for many years supplied not only this town but many other places with cable and cordage.

What was recently known as Brinley's rope-walk, was formerly Malbone's; it stood at the head of Catharine street before that street was extended, and was on the north side of a driftway which led easterly from the east end of Catharine street. This driftway is now a part of Catharine street extended.

On Blaskowitz' map of the town, made in 1777, is designated a long one on the north side of Bowery street, which commenced near what is now East Touro street, but then a continuation of Jews street as far as Bowery street. This ropewalk extended from thence more than half way down to now Spring street, but then called South street. On an old pen and ink sketch, probably a copy of this map, it is marked "Malbone's ropewalk."

There was one formerly owned by Deacon William Tilley adjoining the westerly side of the Jewish cemetery in Griffin, now Touro St., which extended northerly along what is now Kay street. This was taken down on opening Kay street. Another, also formerly Deacon Tilley's, extended from the north side of Griffin street, just above the Whitfield estate.

There was one on the northerly side of Tanner street and recently taken down by Mr. William Tew Tilley. The land on which it stood is thrown into a street opened by him, and named by Mr. Tilley, Callender Avenue, after the Rev. John Callender, formerly pastor of the First Baptist Church in Newport. The avenue extends from Tanner to Warner street.

Another formerly stood on the east side of Farewell street, a little above Passage street; another stood on Long Lane west of the common burial place.

Barker's ropewalk commenced at the head of Pope street and extended south along the west side of Spring street.

Tew's more recently built, was on the east side of the street which runs south from the old Beach road, east of the Christopher Fry estate. A part of this is yet standing.

William Clagget\* carried on the clock making business in Newport; he is said to have been a very superior workman, and his clocks were highly considered and are to be found in many parts of our land. A number of them are in this town in various families. He was in Newport as early as 1720 certain; how long before, I have no means at hand of ascertaining. At that time he was a member of the Second Baptist Church. Owing to a controversy with that church, he afterwards joined the First Church, and was a member when it was under the pastoral charge of the Rev. John Callender. Mr. Clagget published a book in relation to this controversy entitled "A Looking Glass for Elder Clark and Elder Wightman, &c.;" it being a brief, but true relation of the cause and prosecution of the differences between the baptized church in Newport, under the pastoral care of James Clark and Daniel Wightman, and John Rhodes, Capt. John Rogers, William Clagget, and several others that were members of the afore-said church."

The distillery business was formerly carried on very extensively. Previous to the Revolution there were twenty-

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\*William Clagget, died Oct. 18. 1749. aged 53 years. One of his clocks in good order, can be seen at the rooms of the Newport Historical Society.

two distilleries for the manufacture of New England Rum; they were located, many of them, in what is now the cove above the Long Wharf, others on the wharves below. A brisk business was carried on in the importation of molasses from the West Indies, which was, after being run through the still, exported to Africa, to exchange for negroes.—Many of these were brought to Newport, and most of the principal families had a house full of them to take care of.

It was for many years that the negroes annually elected a Governor, who was inducted into office with much ceremony. The smallest qualification for voting was a pig-stye, with at least one pig. The Governor had considerable power over the blacks, and was very serviceable to the whites in restraining their servants from committing petty offences.

Since the Revolution the distilleries in operation were—  
Northam's, north of the Long Wharf.

Gibb's, recently raised up and turned into a woolen mill.

Clarke's used to stand on the lot where the Newport Steam Factory now is.

Dixon & Deblois' was on Overing's wharf.

Whitehorne's was on Thames, corner of Howard street.

Rhodes and Cahoon's, was what is now the Brew House\* on Brewery street.

Bull's was in Bull street.

At one time the manufacture of Sperm Candles was carried on somewhat extensively by Charles Handy, John Slocum and others.

In early days it was the custom for the farmers to have their spinning and weaving done in their families. In most of the farm houses, and in some of those in town, a room was appropriated for weaving with a loom therein, and the housewives were busily employed in spinning flax and wool. This continued for some time after the Revolution, and until spinning and weaving by machinery rendered it cheaper to purchase than manufacture. Formerly there were many who

\*Within a few years this "Brew House" has been turned into dwelling houses.

made a business of weaving, and those families that did not have a loom got their cloth woven by these weavers. About the year 1791 a number of looms were set up in the basement of the State House, while the first floor was occupied by a company of play actors, under the management of Harper and Placide. I believe the noise of the looms interfered with the play goers, who after considerable of a contest and much newspaper discussion either bought off or drove off the weavers. In 1793 the upper part of the Brick Market\* was fitted up for a theatre by Messrs. Harper & Placide.

An unsuccessful attempt was made to manufacture Duck in this town, and a factory was built called the Duck factory. It stood in Warner street, and was built sometime in 1790, it stood on the lot South of the common burial ground. The building was taken down a few years since, and the lot is now used by the proprietors as a burial place.

In 1793 John Lyon & Son carried on the business of manufacturing cotton and wool cards. They removed after a short time, from the town. While they carried on the business they employed a number of children to stick the teeth in the leather. They worked in the Watson house next South of the City Hall. The school marms of those days were also employed in sticking the teeth, and thus eked out their means of support.

From about 1800 to 1810 or 12, Thomas Vose carried on the sugar refining business, on Overing's wharf, in the South part of the town, in the building formerly used for the same business by Overing & Auchmuty.

With the progress of time what a change has come over the usages of those early days of our ancient city.

Some of us can remember when it was the custom in the days previous to, and for some time after the Revolutionary war, for the Squaws of the Narragansett tribe of Indians, a remnant of which, still linger in the town of Charlestown, to come to Newport with baskets of their manufacture for sale, and who were also provided with a bundle or two of flags or

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\*Now City Hall.



rushes, for the purpose of bottoming chairs, and when they got a job, would seat themselves in the back yard of their employer, and new bottom or repair the chairs, for which, in addition to their pay, they were generally treated to breakfast or dinner, and a mug of cider.

They generally dressed in a blanket or a man's great coat over their petticoats, and a man's felt hat on their head, with a tinsil band around the crown as an ornament.

Men tailors sometimes went from house to house with their goose, shears and press-board, and made and mended the clothes of the men and boys of the family, for the summer or winter season. Many now living can remember an old man, familiarly called Johnny Lassell, who thus carried on the business; sitting in a chair with one leg crossed over his knee, he performed his work. Johnny was a short thick man, and dressed in a brown suit, his shirt ruffled at the bosom, which with his waistcoat and upper lip were plentifully strewed with Scotch snuff.

There were many other customs and observances in Newport that have passed away, such as the great Christmas back log, the Christmas candle that the mothers of those days prepared for the amusement of their youthful progeny; and the Pope and the Devil, who once so conspicuously figured in effigy through the streets of our ancient town, on the annual return of the 5th of November, when wooden door steps, rain water casks, washing tubs, and every article of wood that was moveable, were carefully taken within doors, for some days previous to that day so memorable in the history of our English ancestors, to preserve them from making a part of the great collection of combustibles, which were gathered by the populace, for the purpose of a bonfire, in which these effigies of his holiness, together with the arch enemy of mankind were destined to be consumed.

At the close of the 18th and beginning of the 19th century our town was fast recovering from the effects of the Revolutionary war, which had paralyzed her commerce and scattered her merchants, who had fled to less exposed places

as the war was drawing on. The town of Providence as has been remarked "repaid the debt she owed to Newport for that protection afforded her citizens who in the time of King Philip's war, came here for an Asylum from the rage of the Indians," they in return affording a retreat to many of our people who stopped in Providence, many of whom made it their permanent abode, and by their enterprise added to the prosperity of that place.

During the war our town suffered severely, the enemy had possession of it over a year, and left her public buildings in a ruinous condition. In the year of peace that followed they had been repaired. Business revived, once more her ships and other vessels were busily employed in foreign commerce and the coasting trade, and thus continued quite prosperous up to the year of the long embargo. The town presented a lively appearance, her wharves and stores filled with merchandise. Many vessels were employed in the Russia trade, bringing home hemp, duck and iron and there was a large trade with the West India islands, the wharves were often full of molasses, sugar, rum, &c. Her enterprising merchants were among the first in the land, their credit stood fair in every part of the commercial world. Among the most prominent was the house of Gibbs and Channing, who for a number of years were engaged in a prosperous business and who accumulated a large fortune, but the embargo and the war of 1812 was destructive to the commercial prosperity of Newport, since then it has fast declined, mostly by reason that New York and Boston have monopolized the trade. During this transient prosperity the buildings injured by the British in the time of the Revolution had been repaired and the town had resumed its usual appearance; her three steeples were to be seen pointing upwards from Trinity and the First and Second Congregational churches.

The Old Stone Mill stood, not as at this time in a beautiful park, and surrounded with trees, and in the neighborhood of many elegant mansions, but in a vacant field, with but few houses on the north side of Mill street in its imme-

diate vicinity. The nearest houses on the south were those on Prospect Hill street. Pelham street above Spring street was not laid out until some years after, and all the buildings in that part of the street are of recent origin. Yet we can in idea throw around its ancient walls, forest trees and shrubbery, and bring it to view as it once stood, secluded from observation, with here and there a house in the distance. How much speculation it has occasioned of late to endeavor to account for its erection. Those who are opposed to the belief that the intention of its builders, was nothing more than for a humble wind-mill, and determined that this venerable relic of antiquity shall not be so degraded, argue that its structure renders it preposterous to suppose that so much labor and ingenuity would have been wasted on a windmill, but that its well turned arches and its fair proportions plead for it a more dignified station. The novelist has taken possession of its walls for the accommodation of the beings of his creation, and we are authorized to say from the authority of the imaginative brain of the superstitious, that his satanic majesty has at times been within the circle of its pillars. Its history is obscure, and any one has a perfect right to throw around it the ideal of romance, and invest the old structure with all the mystery which a fertile imagination can invent.

The Redwood Library stood on the brow of the hill, in its classic beauty, with here and there a dwelling house, or ropewalk and a wind-mill in its neighborhood, for until within a few years the dwelling houses did not extend, except a few scattered ones, eastward of Bellevue street. Then Prospect Hill, Mill, Church, and Griffin streets, were all that led from Spring street to Bellevue street. John street for some time after the Revolution, ended just above where the Constant Taber house stands, and butted against pasture and meadow lands, having a gate at the east end to let the cows in and out of the pasture.

All the hill presented to the eye nothing but garden spots and green fields; to the south, all below Golden Hill street was the same. Dixon's lane\* was then considered almost out of town. Then, as the genial spring returned to bless the earth, instead of splendid mansions as now, all east and south of Spring street was a verdant carpet, sprinkled with buttereups and dandelion blooms.

\*Dixon street.

# English Parish Registers,

BY COLONEL J. L. VIVIAN,

Author of the Herald's Visitations of the Counties of Cornwall, Devon and Dorset ; Marriage Licenses of the Diocese of Exeter, &c., &c., &c.

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**A**S I am frequently consulted by friends in New England on Genealogical subjects which require extensive searches in our Parish Registers, a few words as to their nature and condition may not be unacceptable to the readers of "The Magazine of New England History."

The value of these records is such that there is scarcely a claim to the Peerage, or heirship to property, on record, which has not been proved by them.

Previous to the dissolution of the Monasteries, the Registers of Baptisms, Marriages and Burials were kept by the Monks, and their ceasing to perform this office no doubt gave rise to the mandate in 1538 by Thomas Cromwell, afterwards Earl of Essex and Vice General, for the keeping of proper registers in every parish. Afterwards it was ordered that every minister at his institution should subscribe this protestation, "I shall keepe the register booke according to the Queenes Majesties injuncheon." The Registers not being so regularly kept and preserved as was necessary, it was ordained by the Archbishops and Clergy at Canterbury on the 25th October, 1597, that parchment register books should be purchased at the expense of every parish for future use, into which should be transcribed the names of all those who had

been baptized, married or buried previously, from the paper books, and that their correctness should be certified at the bottom of each page by the clergy and church wardens, and a copy sent annually, within one month after Easter, by the respective church wardens to the Registry of the Diocese to be preserved in the Episcopal Archives. These regulations were approved by the Queen for both the provinces of Canterbury and York, and confirmed by the 70th Ecclesiastical Canon of 1603.

During the time of the civil wars great confusion arose in church affairs, and the Registers were neglected, irregularly kept, and, in many cases, entirely lost, the duty of keeping them being handed over to some village tradesman, whose chief recommendation was the zeal he had shown in the destruction of the old register books.

In 1644 an Act of Parliament was passed for the proper keeping of Parish Registers, and also again in 1653. Most of these have been lost, but in some parishes they are found in the old register book. The next notice of Parish Registers arose out of a tax upon Baptisms, Marriages and Burials in 1694, 1695 and 1711, and in 1754 it was enacted that to legalize a marriage it must be solemnized in some church or chapel in which banns of marriage had been usually published, and so nicely was this interpreted that in 1781 the Court of Kings Bench was compelled to declare a marriage void which had taken place in a chapel *erected in 1765*; this rendered it necessary to pass an Act of Parliament declaring all marriages previous to 1781 legal and valid in law, which was done.

By Act 52, George III, c. 146, it was recited that it would greatly facilitate proof of pedigrees of persons claiming real or personal estate, &c., and enacted that new books with new forms should be used in all parishes after the 31st December, 1812, the Baptisms, Marriages and Burials to be kept in separate books, and the usual copies to be sent annually to the Bishop's Registrar. Such is the history, in short, of our Parish Registers.

Now when we come to examine the manner in which the various enactments have been carried out, we come to a history of such wanton fanaticism, disgraceful carelessness, wilful neglect, and even theft, that space will not permit of a proper description of it in this article, and it will be quite enough to say that in the present day such a state of things could not exist.

When through the necessity of proving some link in a pedigree we come to an examination of a Parish Register, we are at once confronted with several unpleasant facts; in the first place a very large number of parishes have no early registers, they are lost; some begin about 1600, and in the large majority of cases there is a complete hiatus during the time of the Commonwealth. Some registers are entirely lost prior to the year 1660. But suppose a register to exist commencing as early as 1561, and *complete* down to the present day, (as in the case of one parish of which a *complete copy* is now before me) and one of your readers wishes to make a search therein, he no doubt thinks it is all plain sailing, he has only to go to the parson who will be delighted to receive him and produce his books at once! and request the pleasure of his company to lunch or dinner!! and never mention the payment of a fee for the search!!! He will be speedily disillusioned. It is possible that, unless he has secured an appointment beforehand, he will be told that the parson has gone out and will probably not be back till late in the evening, and that he has the keys with him; at all events nothing can be done until he returns; of course he is disappointed and has had his journey for his trouble; he has to return from whence he came and arrange by letter a day on which he can look at the register, and this the clergy will fix for their own convenience in nearly every case. Well, he at last gets at the desired book, and before he is allowed a sight, will be told: "of course you are aware that my fee is 1s. for the first year and 6d. for every subsequent year," &c., &c. Probably the searcher, or would-be searcher, does not know this. still *it is the fact*. This point got over by a



compromise of some sort, say a guinea, more or less, as the search may extend, and he opens the book to find that the register does not commence until the very year after the date he wants, or that the period desired has disappeared from the book, or something else unpleasant, such as this; the writing being of an age which he is quite unable to decipher, he appeals to the reverend individual who is keeping guard over him, and watching his every movement, so that he shall not mutilate or steal any portion of the volume, and very properly too, and asks him to interpret the characters which to his inexperienced eye appears to be Chaldee, or something equally unknown, and finds that he is quite as ignorant as himself upon the point, and consequently, there being no one else to whom he can refer, he tears himself away without procuring the information he came so far to obtain. In view of such a result, which is far from infrequent, my advice is, procure the services of an expert, to whom these records are as simple printed characters. But we will assume that the books are opened and that the searcher is able to read the various handwritings and commences his search, with a clergyman able and willing to give him every possible assistance, his task becomes a pleasure, and he is probably brought into contact with a man of education and intellect of the highest order, free from a desire to finger fees, and only pleased at being able to help a stranger and give him information which he would be unable to obtain elsewhere.

It is not generally known that registers of the dates of 1538 and 1558 are sometimes to be met with, and there are many facts connected with these records which are equally unknown, as for instance, that unmarried ladies were generally entitled "Mistress" until the time of George IV.; that it was not at all unusual to give the same Christian name to two or more sons or daughters, and that the baptism, marriage and burial of particular persons was frequently recorded in other parish registers; in some cases the same entry has been found in three different parish registers, leaving no immediate clue to which was the parish in which the

actual ceremony took place. This is a fact well known to the experienced genealogist, but so little to the novice, that the discovery by an amateur that the burial of Lady Alice Godolphin on the 26th April, 1632, was to be found in two parish registers in two different counties, caused quite an excitement among quidnuncs which still to a small extent exists, although the matter was explained clearly years since.

As I am now near my limit, I will briefly show the value of a parish register by giving an entry from a Devon parish, Cornworthy. "Mr. Henry Fortescue of Wood, in the parish of Woodleigh, Esquire, son of John Fortescue, Esquire of Priston, and Mrs. Susanna, daughter of Edward Harrys, Esquire, were married the 5th day of June, 1586." Here the parentage of both parties is given, a most valuable fact for a pedigree. Marriages were, and are, by license from the Bishop, or after the publication of banns, and when the entry of the celebration did not give the names of the parents, it may be in many cases obtained from the marriage license register of the Diocese or Bann books.

When it is found, as it will be in the great majority of cases, that the parish register is lost, or is so damaged through want of care as to be quite unreadable, reference should be made to the Registrar of the Diocese with whom the transcripts are supposed to be deposited. I say supposed because experience proves that there is scarcely a diocese to be found in which these valuable records have received the slightest attention. It is possible that a close search might enable one to find the transcript he required. I have found them to be of the greatest service, in more than one case, enabling me to prove a family pedigree by giving the record of over forty years of a parish register which was said to be lost, but which was found years afterwards in a butter shop, and restored to its proper position.

## Some Descendants of John Coggeshall, first President of the "Province of Providence Plantations."

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BY GEN. T. L. CASEY.

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**J**OH<sup>n</sup> COGGESHALL from Essex County, Eng., was b. 1599, and came over in the "Lion," Sept. 16, 1632, with his wife, and children, John, Anne and Joshua. "He lived to the age of eight and forty years and was *buried* the 27th of 9th month, 1647" (Quaker Records). The date of his *death* was probably Nov. 23, 1647. He m. Mary—— in England, who was b. 1604, and "died Nov. 8, 1684 æ 80" (Quaker Records). His mother, Ann Coggeshall, residing at Castle Hedingham, England, made her will April 16, 1645, and mentions in it the children, John, Anne, Mary, Joshua, and James, of her son, John Coggeshall, "now residing in New England." His children are believed to have been

- I. John<sup>2</sup> b. about 1623, d. Oct. 1, 1708. m. (1), June 17, 1647, Elizabeth Baulston, from whom he was divorced May 22, 1655. m. (2) Dec. 1655, Patience Throckmorton, who d. Sept. 7, 1676. m. (3) about 1678, Mary—— who was probably a widow, with a daughter "Mary" who m. Josias<sup>3</sup> Coggeshall of Joshua<sup>2</sup> (See will of John<sup>2</sup>).
- II. Anne<sup>2</sup> b. about 1625, d. March 6, 1689, m. Nov. 15, 1643, Peter Easton of Nicholas.
- III. Mary<sup>2</sup> b. about 1626, was living 1645, probably in England.

- IV. Joshua<sup>2</sup> b. about 1628, d. May 1, 1688.
- V. James<sup>2</sup> b. about 1631, was living 1645, probably in England.
- VI. Hananiael<sup>2</sup> bapt. May 3, 1635, d. young.
- VII. Waite<sup>2</sup> b. Sept. 11, 1636, d. July 9, 1718, m. Dec. 18, 1651, Daniel Gould of Jeremiah and Priscilla (*Grover*) Gould. He was b. 1625, and d. March 26, 1716.
- VIII. Bediah<sup>2</sup> bapt. July 30, 1637, d. young.

JOSHUA<sup>2</sup> COGGESHALL (*John*<sup>1</sup>), of Portsmouth, R. I., was b. in England about 1628 and d. May 1, 1688. He m. (1) Dec. 22, 1652, in the house of his brother-in-law Peter Easton "in the town of Newport," Joan West who was 21 years of age, and possibly the daughter of Matthew West, of Newport. She d. April 24, 1676 and he m. (2) June 22, 1677, Rebecca Russell of Hawkshead, in Lancashire, Eng. His will was dated July 13, 1687 and was proved June 15, 1688. Had by 1st wife :

- I. Mary<sup>3</sup> b. February, 1655.
- II. Joshua<sup>3</sup> Jr., b. May, 1656, d. 1723, m. (1), May 13, 1681, Sarah— who d. March 20, 1697. m: (2), Aug. 26, 1697, Sarah— — who d. after 1716.
- III. John<sup>3</sup> b. Dec., 1659.
- IV. Josias<sup>3</sup> b. Nov. 1662, d. Aug. 13, 1738, m. Mary alias Coggeshall, probably a stepdaughter of John<sup>2</sup>.
- V. Daniel<sup>3</sup> b. April, 1665.
- VI. Humility<sup>3</sup> b. Jan. 1670, d. after 1719, m. Benjamin Greene of John and Joan Greene of Quidnesett, R. I.
- VII. Caleb<sup>3</sup> b. Dec. 17, 1672.
- VIII. Isaac<sup>3</sup> b.———

JOHN<sup>3</sup> COGGESHALL (*Joshua*<sup>2</sup>, *John*<sup>1</sup>), was b. Dec., 1659, and d. May 1, 1727. He lived in what is now Middletown, R. I. He m. Mary Stanton of John and Mary (*Harndell*)

Stanton. She was b. June 4, 1668 and d. May 11, 1747. Her will was dated March 4, 1740 and was proved June 1, 1747. In it she mentions the following children, excepting Caleb. Had :

- I. Mary<sup>4</sup> b. about 1687, m. Thomas Weaver of Thomas and Mary, of Newport.
- II. A dau<sup>4</sup> b. about 1689, m. Peleg Wood of Newport, R. I.
- III. Hannah<sup>4</sup> b. about 1692, d. 1763, m. Benjamin Weaver of Thomas and Mary of Newport, R. I.
- IV. Mercy<sup>4</sup> b. about 1695, m. Thomas Fish, of Dartmouth, Mass.
- V. John<sup>4</sup> Jr. b. about 1697, m. Ann— Will dated Sept. 24, 1746. Freeman of Newport, 1718.
- VI. Joshua<sup>4</sup> b. about 1700. Freeman of Newport, R. I., 1722.
- VII. Avis<sup>4</sup> b. about 1702.
- VIII. Joseph<sup>4</sup> b. about 1704, was of Jamestown, R. I.
- IX. Humility<sup>4</sup> b. about 1707.
- X. Caleb<sup>4</sup> b. about 1709, d. before 1740, m. May 18, 1732, Mercy Mitchell, of Richard and Elizabeth. She was b. Aug. 17, 1712 and d. July 30, 1744.

JOSEPH<sup>4</sup> COGGESHALL (*John*<sup>3</sup>, *Joshua*<sup>2</sup>, *John*<sup>1</sup>) was born about 1704 and died 1743. He was made a freeman of Newport, R. I., February, 1728, but lived after 1735 in Jamestown. He m. (1) January 24, 1725, Amy Bull of Ephraim and Hannah (*Holloway*) Bull of South Kingstown, R. I. She was b. 1706 and d. in Newport, Oct. 20, 1728. On Sept. 14, 1726, Joseph Coggeshall and Amy, his wife, a daughter of Ephraim Bull, late of Kingstown, gave a deed of lands. (South Kingstown, R. I. Records.) He m. (2) about 1735, Mary Carr of Caleb and Joanna (*Slocum*) Carr of Jamestown, R. I. She was born about 1706. Had by Amy :

- I. Hannah<sup>5</sup>, b. October 20, 1725.

Had by Mary :

- II. Amy<sup>5</sup>, b. July 20, 1737, m. Sept. 2, 1756, Nicholas Underwood, of Jamestown, R. I., of Daniel and Mary.
- III. Caleb<sup>5</sup>, b. Dec. 6, 1740.

CALEB<sup>5</sup> COGGESHALL (*Joseph<sup>4</sup>, John<sup>3</sup>, Joshua<sup>2</sup>, John<sup>1</sup>*.) of Newport, R. I., was b. Dec. 6, 1740, and d. Sept. 11, 1821: m. Nov. 14, 1762, Phebe Card of Joseph and Mary (*Weeden*) Card of Middletown, R. I. She was b. 1740, and d. Nov. 26, 1832, æ 92. Had:

- I. Mary<sup>6</sup>, b. August 1, 1763, m. Nov. 1788, Jeremiah Lawton.
- II. Abigail<sup>6</sup>, b. April 20, 1767, m. Jan. 6, 1791, James Perry, of Newport, of Edward and Lydia (*Macomber*) Perry. She d. May 7, 1841.
- III. Joseph<sup>6</sup>, b. August, 1770.
- IV. Ann<sup>6</sup>, b. ———, m. Jan. 13, 1812, Henry Winch.

DANIEL<sup>3</sup> COGGESHALL (*Joshua<sup>2</sup>, John<sup>1</sup>*.) was born April, 1665, and died May 17, 1717. "He was buried at the Portsmouth Meeting House." His will was proved June 10, 1717. He married October 23, 1689, Mary Mory, of Joseph and Mary (*Wilbour*) Mory of Jamestown, R. I. She was born Oct. 17, 1672, and died after 1724. The marriage was performed by Edward Thurston, Assistant. In 1698 he was of the Town Council of Jamestown, R. I.; May, 1704, was Head Warden of Jamestown; 1704-6 was Deputy from Jamestown; May, 1707, being of Kingstown, R. I., made complaint to the General Assembly of the Wardens of Jamestown; Aug. 9, 1710, his ear-mark was recorded in Portsmouth; 1711 and 15 was Deputy from Portsmouth. Had:

- I. Mary<sup>4</sup>, b. Jamestown, Nov. 6, 1694, m. Feb. 8, 1714, Samuel Clarke of Latham and Hannah (*Wilbour*) Clarke of Portsmouth, R. I. He was b. 1686 and d. Oct. 18, 1761.



- II. Waite<sup>1</sup>, b. Jamestown, Dec. 13, 1696, d. June 28, 1713.
- III. Joshua, Jr.<sup>4</sup>, b. Jamestown, Jan. 3, 1699, d. April 30, 1735. Freeman of Portsmouth, May 3, 1720, m. Mary ———, possibly Mary Spencer of William and Elizabeth Spencer of East Greenwich and N. Kingstown, R. I. Will dated Nov. 10, 1733, and proved May 12, 1735, s. p.
- IV. Ann<sup>4</sup>, b. Jamestown, June 14, 1701, d. after 1758; m. Jan. 13, 1717, Clark Rodman of Thomas and Hannah of Newport, R. I. He was b. March 10, 1698, and d. August 30, 1752.
- V. Daniel<sup>4</sup>, b. Jamestown, August 20, 1704.
- VI. Phebe<sup>4</sup>, b. Kingstown, Sept. 11, 1706, d. Dec. 23, 1774, m. Feb. 1, 1721, Henry Bull of Newport, of Henry and Ann (*Cole*) Bull as his 2d wife. He was b. Nov. 23, 1687, and died December 4, 1774.
- VII. Joseph<sup>4</sup>, b. Kingstown, Jan. 3, 1709, d. 1723 in his brother Joshua's house.
- VIII. Peleg<sup>4</sup>, b. Portsmouth, April 20, 1712, d. before 1731, when inventories of the estates of Joseph and Peleg Coggeshall, "infants," were returned by Joshua, their brother.

DANIEL<sup>4</sup> COGGESHALL, (*Daniel*<sup>3</sup>, *Joshua*<sup>2</sup>, *John*<sup>1</sup>.) was born in Jamestown, Aug. 20, 1704, and died in East Greenwich, Nov. 24, 1775. He was m. in Friends meeting, July 7, 1726, to Mary Wanton of Michael and Mary (*Mew*) Wanton of Scituate, Mass. She was born Oct. 4, 1707, and d. about 1750. June, 1727, he was a freeman of North Kingstown, and April 3, 1728, was admitted a freeman of the Colony from North Kingstown; 1733 was a Justice of the Peace; May, 1742, was on a committee of the General Assembly for dividing the town of Newport; May, 1746, was one of the trustees to manage the estate of Ninigret; was an Assistant

from North Kingstown 1742, 43, 44, 46, 48, 49, 50, 51, 52, 53, 54, 57, 58, 62, 67. Had :

- I. Luceanna<sup>5</sup>, b. July 2, 1727, d. July 15, 1761 ; m. Dec. 20, 1753, Capt. Samuel Fry of Thomas of East Greenwich. Had :
  1. Wm.<sup>6</sup> Fry, b. Oct. 6, 1754, d. Sept. 10, 1777.
  2. Mary<sup>6</sup> Fry, b. Sept. 8, 1758.
  3. Daniel<sup>6</sup> Fry, b. Dec. 19, 1760, d. Jan. 30, 1794.
- II. Mary<sup>5</sup>, b. June 19, 1729, d. March 11, 1747.
- III. Waite<sup>5</sup>, b. Dec. 20, 1730, m. March, 1751, James Gardiner of Ephraim and Penelope (*Eldred*) Gardiner of N. K. He was b. July 10, 1721, and d. in Wilmington, N. C. Had :
  1. Daniel<sup>6</sup> Gardiner, b. Dec. 19, 1751, d. Jan. 10, 1755.
  2. Mary<sup>6</sup> Gardiner, b. Nov. 3, 1752.
  3. Waite<sup>6</sup> Gardiner, b. Sept. 2, 1757.
  4. Ann<sup>6</sup> Gardiner, b. March 9, 1759.
  5. James<sup>6</sup> Gardiner, b. Sept. 14, 1762.
  6. Susanna<sup>6</sup> Gardiner, b. Dec. 6, 1763.
  7. Abigail<sup>6</sup> Gardiner, b. Sept. 7, 1766.
  8. Samuel Eldred<sup>6</sup> Gardiner, b. Jan. 22, 1769.
  9. Wanton<sup>6</sup> Gardiner, b. June 7, 1771.
- IV. Joseph<sup>5</sup> b. ——— 13, 1732.
- V. Hannah<sup>5</sup>, b. ——— 1734, m. (1) 1753, Benjamin Sheffield, of Capt. Benjamin of Jamestown ; m. (2) about 1792, Lieut. Col. William Stacey of Marietta, Ohio. Had by first husband :
  1. Phebe<sup>6</sup> Sheffield, b. Oct. 5, 1754.
  2. Mary<sup>6</sup> Sheffield, b. Sept. 25, 1757.
  3. Luceanna<sup>6</sup> Sheffield, b. Dec. 22, 1761.
- VI. Abigail<sup>5</sup>, b. Feb. 14, 1737, d. Sept. 14, 1821 ; m. June 7, 1759, Silas Casey of Thomas and Comfort (*Langford*) Casey of East Greenwich.
- VII. Ann<sup>5</sup>, b. ——— 1739 ; m. 1754, Ephraim Gardi-

ner of Ephraim and Penelope (*Eldred*) Gardiner, and d. without issue before her father.

VIII. Daniel<sup>5</sup>, b. ——— 1741.

IX. Peleg<sup>5</sup>, b. ——— 1745, d. June, 1773, s. p.

X. Mary<sup>5</sup>, b. ——— 1747, m. John Howland of Jamestown, who d. Sept. 14, 1798. They had:

1. Isaac<sup>6</sup> Howland, b. ———.

2. Daniel<sup>6</sup> Howland, b. ———, m. Abby Cahoon.

3. Mary<sup>6</sup>, Howland, b. ———, m. Benj. Gardiner.

JOSEPH<sup>5</sup> COGGESHALL (*Daniel<sup>4</sup>, Daniel<sup>3</sup>, Joshua<sup>2</sup>, John<sup>1</sup>*) was born—13, 1732 and lived in North Kingstown, R. I. In 1758, he was appointed Commissary with rank of Captain of the troops raised by the Colony that year. Was appointed by General Assembly to take the census of North Kingstown in 1776 and again in 1777. Was a Justice of the Peace in 1777. Was appointed by General Assembly in 1780 on a Committee to revise certain laws concerning the Currency. He m. January, 1758, Elizabeth Phillips. Had:

I. Christopher<sup>6</sup> b. Oct. 5, 1758.

II. Michael<sup>6</sup> b. Sept. 24, 1760.

III. Sarah<sup>6</sup> b. March 7, 1763, m. Lathrop Bentley.

IV. Mary<sup>6</sup> b. March 14, 1765, m. Ebenezer Northup.

V. — a son<sup>6</sup> b. July 11, 1766.

VI. Phillips<sup>6</sup> b. March 7, 1770.

VII. Hannah<sup>6</sup> b. Oct. 6, 1773, m. John Maguire.

DANIEL<sup>5</sup> COGGESHALL (*Daniel<sup>4</sup>, Daniel<sup>3</sup>, Joshua<sup>2</sup>, John<sup>1</sup>*) of N. Kingstown and East Greenwich, R. I., was b. 1741 and d. January 6, 1807 at Belpre, Ohio. He m. about 1788, Elizabeth ———, and moved the next year to Marietta, Ohio. He lived for a time in Farmers Castle where his name was spelled "Cogswell". After the Indian War, 1790-95, he settled below the Little Hoekhocking, where his descendants are said to reside. Had:

I. John<sup>6</sup> b. ———

II. Abigail<sup>6</sup> b. ———

III. Peleg<sup>6</sup> b. ———

IV. Job<sup>6</sup> b. ———

V. Daniel<sup>6</sup> b. ———

## Letter of Benjamin Waterhouse to Joseph Banks, 1816.

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THE following letter, in my possession, is, I think, worthy of publication, not only as having been written by an eminent son of Newport, R. I., but also on account of the many interesting matters which it contains. Sir Joseph Banks, to whom the letter is addressed, was, at the time, President of the Royal Society.

In 1768 Banks accompanied the expedition sent out by the British government, under Capt. Cook, in the ship *Endeavour*, to observe the transit of Venus in the Pacific Ocean. The *Endeavour* was afterwards used in the merchant service, and, as probably many of your readers are aware, came into Newport, R. I., where, being found unseaworthy, she was condemned and left to decay in our harbour. H. B. T.

CAMBRIDGE, NEAR BOSTON, 14th May, 1816.

DEAR SIR :

I write this by Mr. John J. Appleton, who is of a respectable family, an alumnus of this University and a student of law. He has resided about two years at the Natchez on the banks of the Mississippi, the Nile of our Egypt. As he is an intelligent young man, I mention this circumstance if you should wish to enquire of him anything relative to that wonderful country. We are indebted to the philosophical Jefferson for the possession of that vast and invaluable tract of country, destined to rise, by means of "*the father of rivers*," as the Indians call the Mississippi, to riches and grandeur beyond ordinary conceptions.

Our *recent* chivalry is gradually turning and running into the channels of improvements in agriculture, the arts, and mechanical invention; and if we should be blessed with peace a few years longer, we shall hardly wage war with any

foreign power again, because they will not be disposed to war with us. There is now an energy and enterprize pervading this country that two years past was wasting itself in war. Our government is kindly protecting the savages, and gradually civilizing them.

You have doubtless seen the journal of those persons whom the President of the United States sent by land to the Pacific Ocean. I lament that these sort of publications are not more common in England, instead of those worse than useless partial, party, political publications, written to exasperate our two nations, by spreading through the country "*hard words, jealousies and fears.*" There is now a plan going forward to establish a literary and philosophical correspondence between England and America. My only fear is lest it should become a political, or party vehicle. Be that as it may, I have been assured that I shall be allowed to make use of it in conveying anything to, and from, my philosophical brethren in Britain.

For the week past we have been all like the men of Galilee, "gazing up into Heaven" to see the spots in the Sun. As yet we know not what to make of them. In all such cases we turn our eyes for information towards our elder brethren in England.

The National Government, besides providing a National University, is now establishing two very complete astronomical observatories, the one, it is supposed, will be built with the firmness of a castle, in Massachusetts, and the other, probably near New Orleans. The instruments and all the apparatus have been for several years making in London. To Jefferson and to Madison, two truly philosophical men, is science indebted for these national establishments. I am grieved to see by British publications, the erroneous opinions prevalent in England of the last named personage. With all the endearing virtues of private life and spotless integrity, Mr. Madison is, like Jefferson, an ornament to science.

With an high degree of respect,

I am your obt. ser'vt.

BENJAMIN WATERHOUSE.

SIR JOS. BANKS, BART.

## Letter of General Greene to John Collins, 1783.

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CONTRIBUTED BY HENRY E. TURNER, M. D.

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THIS letter of General Greene, addressed to Hon. John Collins, of date, April 22d., 1783, is very interesting and characteristic; expressive, at once, of the high tone of sentiments and the luminous views of public matters, peculiar to the man and of the feelings of exultation and profound satisfaction, that then pervaded that portion of the community, whose patriotism and trust in Divine Providence had sustained them through the long and arduous struggle against obstacles and discouragements which seemed almost unsurmountable.

At this time, Mr. Collins had been a delegate from Rhode Island for five years, from 1778, and was Governor of Rhode Island, from 1786 to 1790. He was a resident of Newport, and son of Samuel Collins, of that town. Nathaniel Greene, the father of General Nathaniel, married for his third wife, Mary Collins, the sister of Gov. John, and widow of John Rodman, of South Kingston, of whom, of course, General Greene was a stepson.

The Headquarters from which the letter emanated was probably near Charleston, S. C. It is believed that it has never before been published.

HEADQUARTERS, April 22, 1783.

DEAR SIR:

I am happy to have it in my power to salute you upon the returning smiles of peace; and to the completé establishment of our independence. As we begun so we have ended; steady to our course, faithful and just to our friends.



I begin to want to see my native land and old acquaintances. I feel for Rhode Island what I cannot for any other spot on earth. What is it that recalls this attachment; and how is [it] that neither time nor change of place can alter its steady operation. Providence must have intended in the original constitution of the human mind that men should be local in their views and limited in their politics. Society could not exist without it, and the struggles which happen from this temper serve to animate the views of mankind and purge off the dissocial passions. Without it Society would be a dead calm, and left uninteresting. But as nature appears more pleasing under a gentle form after an elementary strife, so in society after political convulsions the blessings of peace are most delightful. America after this seven years war will relish peace like a new mistrey, adorned with every charm. But whether she will cultivate the proper measures for preserving it is a matter to be doubted. The selfish and the social principles, have the same operation in political as in private life. When a man becomes too selfish he is despised, and when too social he is ruined. A happy medium is best calculated for human happiness. It is equally so in politics, we should be neither too local in general in our policy, both defeat the object in view and lead from the high road of political happiness. If the States don't give constitutional support to Congress our Government cannot stand. New convulsions must and will take place, and it is said the weakest always goes by the walls. I wish interest may not \* \* too much the features of our national character. I don't mean in Congress, but the particular states; and I wish that this active principle may not operate too independently of justice and honor. I hope it will not be the case, but where avarice governs, meanness always prevails. More attention is necessary to preserve our dignity than to promote our wealth. Commerce will inspire industry, the pleasures of luxury will enliven it, and wealth and opulence must follow. Every man is engaged in this, all have one common interest; but the guardians of National dignity are

but few and often under strong temptations to betray it to the popular cry. In free governments nothing is more difficult than to support a national character for honor and integrity. Men are apt to be influenced by the present, regardless of the future. Indeed, my dear friend, I have much to fear that this will be our unhappy situation. A rich scoundrel is just as pleasing to me, as a nation without honor. I despise the first, so I do the last. And if I did not think we should support our character of justice and candor, I should almost lament having offered myself a willing sacrifice in support of my country's rights. But more of this when we meet.

Since the receipt of your letter I have had no opportunity to learn anything concerning your interest in Georgia. It is highly probable the gentlemen you mention are gone with the enemy; all that part of the country has been laid in ruins, and long under the power of the enemy.

Congress recommended to the several states to settle with their own officers. Will Rhode Island acknowledge me as one of hers. If she will, I should be glad to have a settlement, and if the state is not as poor as I am, I should be glad to get some advance. I have drawn no pay since 77, and you may well suppose my friends are tired of lending me money.

The Southern States have voted me an interest, but it will be a long time before I can make it profitable, either by sale or improvement.

Mrs. Greene joins me in affectionate compliments to you and your family, and I beg you will communicate our best wishes to Mrs. Collins and other friends in Rhode Island.

Yours Sincerely,

NATHANIEL GREENE.

The Honble

JOHN COLLINS, ESQ.

## Search for the Grave of the Mother of Hookers.

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**A**MONG the grand old fathers of New England, Rev. Thomas Hooker holds a prominent place. While nothing is known of his origin and ancestry, he has left his impress upon American history, and his descendants have held high and honored positions among the noted ones of our land.

He left two sons. The eldest returned to England, was educated at Oxford, took orders in the established church, married and had one daughter who died unmarried.

The younger son, Rev. Samuel Hooker, married a daughter of Capt. Thomas Willett, and from her sons come all Hookers who are descended from Rev. Thomas Hooker, and for this reason she has been styled "The Mother of Hookers." She survived her husband, but all record of the time and place of her death and burial had been lost.

After the Revolutionary war many of her descendants became interested in this question, and search was made for some information regarding her death, without, however, attaining any satisfactory results.

Sixty years ago a young lad listening to the discussions among her descendants and the stories of unsuccessful search which they told to each other, became so impressed with the earnest efforts that were then made to find some record of the time and place of her death, that it ever remained prominently in his mind, and it became a fixed determination with him to continue the search for that grave, whenever fortune favored him with the opportunity to do so.

The years rolled on, and until 1886 such opportunity never presented itself. In that year the appointed time had come, and promptly the search began, one after another clue was followed, until all seemed to lead to Norwalk, Conn., and there the searcher arrived in September.

It was useless to look there for records, for in the burning of the town by the British in the Revolutionary war, the church and the records had been destroyed. It was useless to ask about the death and burial of an aged woman, which

had occurred a hundred and fifty years ago, but Rev. Stephen Buckingham had married her daughter, and he had been a noted man in the history of the town, and surely some one could point out his grave, and this other grave, if in that region, would most probably be in close proximity to that of the Rev. gentleman and his wife, but inquiry soon developed the fact that no one really knew where Rev. Stephen Buckingham and his wife were buried.

Upon consultation with Judge Selleck, he, while disclaiming any actual knowledge upon the matter, gave good reasons for believing that these graves were in a little old burial ground about two miles distant from the town, and there it was determined the search should be made.

A gentle rain had commenced, and with fear as to what the next day's conditions might be, the hotel was sought for the night. All night long the gentle patter of the rain continued, and in the morning the heavy clouds and steady rainfall seemed to preclude the possibility of continuing the search, and with expressions of disappointment and regret, preparations were made to return to New York and defer the search until some future time, but here the clerk of the hotel, who had become quite interested in the matter, came with prompt assistance. Soon a pair of rubber boots were borrowed from a carriage washer at a neighboring stable, a rubber coat too was procured, a team and driver were hired from the stable, and regardless of the pattering rain, the journey to the old burial ground was made. The place was soon reached, and stepping carefully in the sodden and tangled grass the search commenced.

Old crumbling stones, with half effaced inscriptions, were carefully examined, and in this way nearly all the ground had been gone over without success, when a bit of stone was felt in the grass underfoot. Down upon knees and pulling away the grass, fragment after fragment of a broken headstone was found, and when these pieces were laid together, the inscription was deciphered, and it was found to be the stone which had marked the grave of Rev. Stephen Buckingham. Here then was partial success, and if that other grave were in this place, it was undoubtedly near at hand. On hands and knees, oblivious of the falling rain, the search in the tangled grass was continued, and soon a small stone scarce as high as the surrounding grass was found. Clearing away the encumbering vegetation, this stone was found to

be the top of a headstone which had been broken off and reset in the ground. Upon it were name, age, and date of death. It was the grave of the Mother of Hookers. The search of a century had ended in success. War's conflagration had destroyed the records, and that bit of broken stone was all that was left to tell the story.

Back to town and thence to New York, and then the news was sent far and wide among the descendants, and soon in response came back the demand that the grave should be marked so that it should not again be lost. Consultation was had with a few descendants who were conveniently near at hand, and it was decided that the grave should be marked by a plain, substantial stone, not too costly, and on which no attention at showiness should be made, but permanency should be the important object.

Circulars were prepared and sent to well known descendants, and soon from far-away California came most encouraging response. Slowly the fund increased, until at last the object was accomplished, and a head-stone at the grave of the Mother of Hookers was erected, containing the following inscription :

Upon the front is inscribed :

MARY WILLETT,

DAUGHTER OF CAPT. THOMAS WILLETT, WHO WAS  
THE FIRST MAYOR OF THE CITY OF NEW YORK.

WIFE OF REV. SAMUEL HOOKER OF FARMINGTON,  
CONN.

FROM HER SONS COME ALL HOOKERS WHO ARE  
DESCENDED FROM REV. THOMAS HOOKER, FIRST SETTLER  
OF HARTFORD, CONN.

BORN AT PLYMOUTH, MASS., NOVEMBER 10TH, 1637.

MARRIED AT PLYMOUTH, MASS., SEPT. 22D, 1658.

DIED AT NORWALK, CONN., JUNE 24TH, 1712.

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THIS STONE IS ERECTED BY HER DESCENDANTS.

1890.

Upon the back of the stone is inscribed :

NEAR HERE ARE BURIED REV. STEPHEN BUCKINGHAM  
AND HIS WIFE SARAH HOOKER, DAUGHTER OF REV.  
SAMUEL AND MARY W. HOOKER, also

JOSIAH HOOKER AND HIS WIFE HANNAH, HE A  
GREAT GRANDSON OF REV. SAMUEL AND MARY W.  
HOOKER.

## The Genealogists of Nantucket,

BY O. P. ALLEN, PALMER, MASS.

THE Island of Nantucket, which has been the cradle home of so many noted and worthy people, is most fortunate in having such a goodly number of men and women who have been willing to devote the best part of their lives to the work of treasuring up the family lines of her sons and daughters. One of the first who took a special interest in the subject of genealogy was Benjamin Franklin Folger. He was a native of the Island, and was born April 11, 1777, and died March 3, 1859. He never married but lived a retired life, was shy of strangers, yet fond of the company of those who were fortunate enough to gain his confidence. He had a wonderful memory and became a "walking dictionary" of Island genealogy. He committed little or nothing to paper. But fortunately there were those who had the faculty of drawing from him his store of information, and placing it on record, and thus was laid the foundation of several of the genealogies of Nantucket. Mrs. Eliza Barney, mother of Joseph S. Barney, Esq., of Nantucket, was born in 1802 and died in 1888. She became interested in the subject of genealogy, and having formed the acquaintance of Mr. Folger, in time drew from him much of his accumulated wealth of genealogical information. She was a lady of leisure, had a love for the work and devoted 40 years to the elaboration of her self-imposed task. Her work comprised six bound volumes of mss., which are in the possession of her daughter, Mrs. Burgess.

Mrs. Eliza Pollard, sister of the late Frederic Sanford, was another lady possessing the taste, means and leisure for



genealogical research. She also devoted the best part of her life to the work of perfecting as far as possible, the family trees of the Island. She left as a legacy four large folio volumes, closely written with her own hand, embracing a very full and complete list. Her work is to be placed in the Athanæum of Nantucket for reference. Allen Coffin, Esq., the Island lawyer, has published an account of his ancestor Tristram Coffin, with some account of his descendants for several generations, showing what he could and ought to do for his family line. Mr. Wm. B. Starbuck, the genial collector of Nantucket has made a careful collection, very full and complete, of a number of the prominent families, gathered mostly from the loose papers of the late Charles G. Coffin. Mr. Philip Macy has, it is said, the most complete necrology of the Island, from its settlement to the present time. There are others also who are interested in family history. All the collections named are a credit to those who wrote them for the benefit of posterity, but having carefully examined them all, the writer must in all candor give it as his opinion that the late William C. Folger has left the most complete and satisfactory genealogy of Nantucket, and this statement is no discredit to the others. Mr. Folger was born June 8, 1806, on the Island. After gaining his education, he taught school there and later, on the Cape and in Ohio. He was also a land surveyor for 50 years. He commenced the work of genealogical research some 50 years ago and pursued it until his death. He gathered his materials first from his relative, B. F. Folger, then from the public records, from family history and old Bibles, and by correspondence everywhere. He devoted the best energies of his life to the service. He was quite an aid to Mr. Savage in compiling his Genealogical Dictionary, and to others engaged in similar work, but his labor was mostly a labor of love, for he obtained little for what he performed save in the line of family charts. He has left a worthy monument which should be cared for and preserved. If possible it should be published for the benefit of the public, for it is a

perfect mine for genealogical students. His work fills 10 volumes of mss., containing records, most of them complete, of families of Nantucket. The writer spent several weeks, during the past season, with the genial author of this valuable work and knows whereof he speaks, and improves this opportunity to acknowledge his indebtedness to him, for material in the preparation of a genealogy of his own family.

Mr. Folger died at Nantucket, Nov. 10, 1891, in his 86th year, retaining his memory and faculties to the last. Peace to his ashes and honor to his name.

Below is given a list of families comprised in the 10 volumes. When more than one page is devoted to any family, the number is indicated by a figure following the name :

Adams, Abrahams, Addington, Allen, (10), Alley, (4), Arthur, (3), Austin, (4), Andrews, (3), Aldrich, Ames, 2), Atken, Atwood, Allison, Aikens, Avery, Archer, Averell, Appleton, Anthony, Atkins, Annabell, Burney, (8), Bates, Backus, Beebe, Barlow, Baldwin, Buxton, Bliss, Bartholomew, Brewer, Burgess, Bodfish, Beard, (2), Barrett, (3), Brook, (5), Bailey (3), Baxter, (2), Baker, (4), Barker, (5), Bartlett, (2), Block, (2), Briggs, (2), Brayton, Burdett, (2), Belded, Buck, Buff, Burdick, Bease, Button, Blackneel, Blackmer, Brewster, Butter, Burns, Boardman, Burringer, Bassett, Blackwell, Betts, Breard, Brill, Bee, Burrell, Beekman, Bockett, Burnell, Bowen, Brown, (10), Brooks, (2), Bennett, (2), Buckley, Barnard, (28), Bunker, (50), Coffin, (108), Coleman, (29), Chase, (28), Clark, (13), Codd, Caleff, Cortland, Comeslech, Chapman, Coon, Childs, Cook, Cornell, Cooper, Carpenter, Crook, Coker, Case, Creasey, Capron, Cormish, Crowell, Covel, Coggeshall, (3), Clasby, (10), Clasly, (37), Cathcart, (4), Colesworthy, (2), Colcord, (2), Cobb, Cabler, (2), Chadwick, (6), Cory, (3), Cottle, (3), Carr, Cartwright, (7) Clisly, (2), Crocker, (2), Cash, (2), Christian, (3), Cushman, (2), Childs, Caswell, Church, Carnned, Churchill, Clapp, Calloway, Cotton, Chubbuck, Center, Cushing, Cure,

Cainess, Camon, Colburn, Congdon, Comstock, Coombs, Collins, Colwell, Casey, Dykes, Doane, Dixon, Draper, Daws, Davison, Day, Dawson, Davenport, Dayton, Delano, Dawns, Donovan, Darling, Derriek, Dame, Dillingham, Defruz, Daylas, Drake, Dinghan, Daw, Daggett, (2), Davis (3), Drew, (2), Dunham, (4), Easton, (7), Ellis, (9), Edwards, Elkins, (2), Emmett, Eldredge, Enos, Eeles, Evans, Emory, Elliot, Ewer, Earl, Fairweather, Filmore, Frost, Fosdick, (3), Francis, Frothingham, Franklin, Fitzgerald (3), Freeborn, Folsom, Foster, Field, Farris, Fish, Fay, French, Friend, Freeman, Furney, Finn, Ferrell, Folger, (54), Fanning, Fitch, (4), Fisher, (11), Fuller, (2), Gager, Goodsell, Goldsmith, Goddard, Gillespie, Greenlaw, Godfrey, Gifford, Gibbs, Garfield, Gould, Gibson, Goodrich, Gurell, Geston, Googins, Gurney, Goodman, Glazier, Getchell, Glover, Grew, Guber, Grost, Guffilks, Goodspeed, Gray, Gaines, Gorham, (7), Gardner, (54), Giles, (2), Gwinn, (2), Greene, (3), Hart, Holway, Horsford, Hodge, Heath, Hovey, Halker, Haywood, Houghton, Hoffman, Hawkins, Herrny, Hutchinson, Hathaway, Hubbard, Hurford, Hurd, Hendricks, Haynes, Harecox, Howard, Hamilton, Hobsie, Howland, Harlowe, Hedge, Hammond, Horsefield, Hinckley, Hunter, Hillman, Harris, Hovey, Hoag, Hall, Hayden, Handy, Hatch, Haggerty, Hause, Hull, Hoolam, Higgins, Harps, Harper, Harlow, Holden, Howe, Hammett, Hopkins, Haxens, Holmes (4), Hussey, (34), Isham, Inott, Innes, Imbert, Jenks, Joy, (6), Jay, Jacinth, Jenkins, (10), Johnson, (2), Jones, (4), James, (4), Keene, Kidder, Kelley, Knights, King, Kellogg, Kendricks, Kimball, Knowles, Loing, Luce (4), Lamb, Loom, Lumbert, Law, Lawrence, (3), Lester, Libert, Langdon, Leverett, Lefford, Lesson, Lothrop, Lewis, Lovell, Linch, Loan, Marshall, (6), Macy, (60), Swain, (62), Starbuck, (28), Samson, (5), Worth, (30.)

## Abstracts from the Friends Records, Portsmouth, R. I.

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### ANTHONY.

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† THE Friends records of Portsmouth, R. I., contain more items for the student of family history, than the records of the three towns on the island of Rhode Island combined. They date from about 1650 and consist of Marriages, Births and Deaths of members of that faith from Newport, Portsmouth, Middletown, Tiverton, Little Compton, Dartmouth, Swanzey, and many other towns in Massachusetts and Rhode Island.

It is proposed to give abstracts from these records relative to prominent families. The first to be noticed will be the Anthony family. Austin in his Genealogical Dictionary of Rhode Island gives the family of John Anthony, who was born 1607, probably in England. He came to New England in the Ship Hercules, April 1634, and was, no doubt, the John Anthony whose name is found on the roll of freemen, of the Island of Rhode Island, "elected" March 16, 1641. He died July 28, 1675. His wife was Susanna——. She died 1675. The children of John and Susanna Anthony were, according to Austin:

- I. John, b. 1642, d. Oct. 20, 1715; m. 1st. Frances Wodell, of Wm. and Mary. 2d., Susanna Albro, of John and Dorothy.
- II. Susanna, b. ——, d. 1716; m. John, son of John and Mary (*Paine*) Tripp. He was b. 1640, d. Nov. 20, 1719.

- III. Elizabeth, b. —, d. 1698; m. James Greene, son of John and Joan (*Tattersall*) Greene. He was b. 1626, d. April 27, 1698.
- IV. Joseph, b. —, d. — 1728; m. Mary, dau. of Thomas Wait.
- V. Abraham, b. —, d. Oct. 10, 1727, m: Alee, dau. of William and Mary Wodell. She was b. Feb. 10, 1650, d. 1734.

The following abstracts from the Friends records, will help those interested in this family to complete a record of the descendants of John Sr.

#### Marriages.

William, of John, Portsmouth, to Patience Freeborn, of Gideon, Sept. 7, 1698.

Susanna, of Abraham, Portsmouth, to Samuel Hicks, Portsmouth, Jan. 1, 1701.

Joseph, of Joseph, Tiverton, to Elizabeth Fry, of Thomas, Newport, Sept. 18, 1711.

Amev, of William and Mary, Dartmouth, to Isaac Chase, of Isaac, Swanzey, Nov. 13, 1729.

Joseph, of William and Patience, Tiverton, to Deborah Wait, of Benjamin and Mary, Portsmouth, Oct. 13, 1742.

Ennice, of Isaac and Mary, Tiverton, to Samuel Thurston, of Edward and Elizabeth, Newport, June 28, 1744.

Susanna, of James and Elizabeth, Tiverton, to Abraham Barker, Tiverton, of James and Elizabeth, Dartmouth, Feb. 2, 1745.

Isaac, of Abraham and Elizabeth, Portsmouth, to Ruth Russell, of Seth and Hannah, Dartmouth, Feb. 15, 1753.

Sarah, of Abraham and Elizabeth, Portsmouth, to Walter Cornell, of George and Elizabeth, Portsmouth, April 4, 1753.

Peleg, of Abraham and Elizabeth, to Mercy Coggeshall, of James and Phebe, Portsmouth, Jan. 5, 1757.

Jonathan, of Abraham and Elizabeth, Middletown, to Elizabeth Gould, of Isaac and Anne, Middletown, Nov. 10, 1757.

Isaac, Bristol, of Abraham and Elizabeth, Portsmouth, to Hannah Slocum, of Giles and Ann, Portsmouth, Nov. 19, 1760.

William, of Albro and Susanna, Middletown, to Leak Hicks, of Samuel and Susanna, Tiverton,——.

Elisha, of Abraham and Elizabeth, Middletown, to Mary Freeborn, of John and Mary, Portsmouth, Feb. 5, 1766.

Daniel, of Abraham and Elizabeth, Middletown, to Sylvester Devoul, of William and Abigail, Portsmouth, April 30, 1767.

Ruth, of Isaac and Hannah, Rochester, to Robert Dennis, of Robert and Hannah, Portsmouth, Oct. 8, 1783.

Elizabeth, of Abraham and Mary, Portsmouth, to Moses Davis, Bristol, Dec. 7, 1785.

Giles, of Isaac and Hannah, Portsmouth, to Alice Chase, of Aaron and Elizabeth, Portsmouth, Jan. 4, 1786.

Rebecca, of Isaac and Rebecca, Portsmouth, to Walter Shearman, of Sampson and Ruth, Portsmouth, Sept. 2, 1789.

Jonathan, of John and Elizabeth, Middletown, to Lydia Sisson, of Joseph and Ruth, Portsmouth, Dec. 2, 1789.

Hannah, of Abraham and Mary, Portsmouth, to Robert Harkness, of Adam and Mary, Smithfield, [R. I.], ——1792.

Abigail, of Daniel and Sylvester, Middletown, to Adams Lawton, of Giles and Mary, Portsmouth, August 30, 1793.

Peleg, of Job and Catharine, Middletown, to Susanna Shearman, of Sampson and Ruth, Portsmouth, Sept. 4, 1793.

Elijah, of Jonathan and Elizabeth, Middletown, to Louis Sisson, of Joseph and Ruth, Middletown, Sept. 4, 1793.

Elizabeth, of Daniel and Sylvester, Middletown, to James Mitchell, of James and Rhoda, Middletown, Sept. 4, 1794.

Alice, of Isaac and Rebecca, Middletown, to Job Shearman, of Sampson and Ruth, Dec. 9, 1795.

Sarah, of Elisha and Mary, Middletown, to Robert Lawton, of Robert and Mary, Newport, Nov. 2, 1800.

Joseph, of Daniel and Mary, North Providence, to Mary, Gould, of John and Sarah, Middletown, May 7, 1801.



Ruth, of Daniel and Amy, Newport, to Nathan Barker, of Matthew and Mary, Newport, June 4, 1807.

Susanna, of Abraham and Lettishe, Portsmouth, to Henry Knowles, of Robert and Lucianna, South Kingston, July 5, 1809.

Benjamin, of Abraham and Lettishe, Portsmouth, to Catharine Almy, of Isaac and Susanna, Portsmouth, May 1, 1812.

Eunice, of Abraham and Lettishe, Portsmouth, to Job Baker, of Ebenezer and Susanna, Westport, Oct. 1, 1813.

Mary, of Abraham and Lettishe, to William Potter, of Thomas and Mary, Portsmouth, Oct. 4, 1820.

Abigail, of Beriah and Anna, to Holden C. Weeden, of John and Anna, Portsmouth, Dec. 5, 1821.

George, of Elijah and Lois, Middletown, to Margaret Hathaway, of George and Susanna, Portsmouth, May 13, 1829.

Joseph, of Elijah and Lois, Middletown, to Ruth Hathaway, of George and Susanna, Portsmouth, Nov. 13, 1831.

Eliza, of Job and Phebe, Portsmouth, to Waterman Case, of Buffum and Leplie, North Providence, Feb. 11, 1835.

Mark, of Edward and Jermima, Taunton, to Amy Shearman, of Asa and Elizabeth, Portsmouth, Oct. 2, 1839.

#### Births.

John, of Abraham and Alice, Portsmouth,	Nov. 7, 1672
Susanna } Mary }	" " " Aug. 29, 1674
William " " "	Oct. 31, 1675
Susanna, 2d " " "	Oct. 14, 1677
Mary " " "	Jan. 2, 1679
Abraham " " "	Feb. 21, 1682
Thomas " " "	June 30, 1684
Alice } James }	" " " Jan. 22, 1685-6
Amy " " "	June 30, 1688
Isaac " " "	Apr. 10, 1690
Jacob " " "	Nov. 15, 1693

Sarah,	of John and Susanna,	Portsmouth,	Aug. 1, 1697
John,	of John and Frances,	Portsmouth,	June 28, 1671
Joseph	“	“	Oct. 28, 1673
William	“	“	July 18, 1676
Susanna	“	“	Jan. 1, 1677-8
Mary	“	“	June 16, 1680
Sarah	“	“	Oct. 1, 1682
Elizabeth	“	“	Sept. 14, 1684
Alice	“	“	Apr. 26, 1686
William,	of William & Patience,	Portsmouth,	Mar. 13, 1701-2
Abigail	“	“	June 23, 1704
Gideon	“	“	Aug. 14, 1706
David	“	“	Sept. 19, 1709
Susanna	“	“	Sept. 26, 1712
Joseph	“	“	Sept. 4, 1715
Thomas,	of James Jr., & Elizabeth,	Tiverton,	Aug. 25, 1712
Mary	“	“	Dec. 4, 1713
Elizabeth	“	“	Oct. 9, 1715
Mary,	of Jonathan & Elizabeth,	Middletown,	Aug. 29, 1758
Gould	“	“	Sept. 30, 1759
Elizabeth	“	“	July 16, 1762
Jonathan	“	“	Mar. 29, 1765
Elijah	“	“	Oct. 19, 1767
Peckham,	of Daniel & Sylvester,	Middletown,	Oct. 11, 1770
Elizabeth	“	“	Jan. 1, 1772
Abraham	“	“	Nov. 14, 1774
Abigail	“	“	Feb. 3, 1776
Rhoda	“	“	Nov. 9, 1780
Mary,	of David and Amy,	Newport,	Oct. 7, 1786
Ruth	“	“	Apr. 14, 1788
Abraham	“	“	July 29, 1790
Benjamin	“	“	Jan. 19, 1792
Amy	“	“	Feb. 1, 1794
Sarah,	of Isaac and Mary,	Newport,	Sept. 15, 1719
Elizabeth	“	“	Jan. 25, 1733
Philip,	of Abraham and Letitia,	Portsmouth,	Feb. 2, 1784
Mary	“	“	Mar. 28, 1785

Susanna, of Abraham & Letitia,	Portsmouth,	Dec. 17,	1786
Mary	“ “ “	June 23,	1788
Benjamin	“ “ “	Feb. 28,	1790
Eunice	“ “ “	July 24,	1791
Hannah	“ “ “	Sept. 1.	1793
Stephen	“ “ “	Dec. 24,	1795
Phebe	“ “ “	Mar. 19,	1798
Abraham	“ “ “	Oct. 1,	1800
Susanna, of John and Johanna,	Newport,	June 20,	1723
Elizabeth	“ “ “	May 18,	1728
Mary	“ “ “	June 6,	1731
Ruth, of Daniel and Amy,	Newport,	Apr. 14,	1788
Abraham	“ “ “	July 29,	1790
Benjamin	“ “ “	Jan. 19,	1792
Amy	“ “ “	Feb. 1,	1794
Elam (?), of Jonathan & Lydia,	Middletown,	Oct. 5,	1791
Jacob	“ “ “	Mar. 20,	1792
Asa	“ “ “	Feb. 12,	1794
Ruth	“ “ “	Jan. 26,	1796
Silas	“ “ “	Apr. 25,	1798
Josiah	“ “ “	Aug. 28,	1800
Avis	“ “ Washington, N.Y.	Oct. 15,	1802
Isaac	“ “ Berne, N. Y.,	Jan. 18,	1806
David	“ “ Schaghticoke, N. Y.	May 25,	1809
Elizabeth, of Abraham & Mary,	Portsmouth,	Nov. 6,	1744
Daniel	“ “ Warwick,	May 25,	1750
Luey	“ “ “	Nov. 21,	1751
David	“ “ “	Feb. 15,	1754
Hannah	“ “ “	Sept. 14,	1757
Job	“ “ “	Nov. 10,	1758
Sarah	“ “ “	Mar. 9,	1763
Joseph, of Elijah and Lois,	Middletown,	June 29,	1794
George	“ “ “	Oct. 31,	1796
Joseph	“ “ “	Dec. 23,	1798
Hannah	“ “ “	Feb. 15,	1802
Ruth, of Peleg and Susanna,	Portsmouth,	June 7,	1794
Samson	“ “ “	Sept. 15,	1795

Hannah,	of Giles and Alice,	Portsmouth,	Oct. 27,	1789
Alice	“	“	Oct. 11,	1792
Giles	“	“	July 15,	1794
Isaac	“	“	Aug. 12,	1796
Harriet	“	“	July 21,	1799
Elizabeth	“	“	Feb. 1,	1802
Mary	“	“	Feb. 25,	1805
Abigail,	of Beriah and Anne,	Middletown,	Aug. 31,	1796
Susanna	“	“	June 17,	1799
Geo. Hathaway,	of Geo. & Mary,	Middletown,	May 1,	1830
Joseph Sisson	“	“	Mar. 11,	1833
Elijah	“	“	May 28,	1835
Rachel	“	“	Nov. 15,	1837
James	“	“	Nov. 6,	1840
William	“	“	Apr. 6,	1843
Hannah Green	“	“	Dec. 10,	1844
Sarah,	of Joseph and Ruth,	Middletown,	Nov. 28,	1832
Edward	“	“	Jan. 28,	1835
Lois	“	“	May 7,	1836
Susanna	“	“	Apr. 5,	1840
Elizabeth	“	“	Feb. 9,	1842

#### Deaths.

Mary, of Abraham and Alice, Portsmouth, age 1 year, Sept. 21, 1674.

Susanna, of Abraham and Alice, Portsmouth, age 2 months, Oct. 11, 1674.

John, Portsmouth, July 28, 1675.

Mary, of John and Frances, Portsmouth, age 4 years, Dec. 8, 1664.

Sarah, of John and Frances, Portsmouth, age 1 year, May 13, 1684.

Thomas, of Abraham and Alice, Portsmouth, “at the house of Valentine Bowler, Deal, England,” age 21 years, 4 months, March 19, 1705.

James, of Abraham and Alice, age 18 years, 4 months, May 13, 1704.

Joseph, of John, Portsmouth, "shot by accident at Daniel Howlands ferry," Dec. 16, 1709.

Alice, of Abraham and Alice, Newport, age 26 years, Sept. 8, 1711.

Alice, widow of Abraham, daughter of William Woodell, Portsmouth, "at her son Williams', in Swanzey," age 84 years, (Prob. 1734.)

Gideon, of William and Patience, Portsmouth, age 41 years, 3 months, 23 days, Dec. 6, 1747.

Patience, wife of William, Portsmouth, daughter of Gideon Freeborn, age 81 years, 1 month, 12 days, April 27, 1757.

William, Portsmouth, "a Public Friend from youth," 81 years, 3 months, 24 days, Nov. 9, 1757.

Mary, of Jonathan and Elizabeth. Middletown, age 3 months, Jan. 1, 1759.

Jonathan, Middletown, age 41 years, Feb. 19, —.

Isaac, Newport, age 83 years, Nov. 3, 1773.

Mercy, widow of Isaac. Newport, age 88 years, March 27, 1775.

Eunice, dau. of Isaac and Mercy, widow of Samuel Thurston, age 55 years, Nov. 7, 1777.

Elizabeth, wife of Joseph, Tiverton, age 75 years, Dec. 19, 1754.

Thomas, of Joseph and Elizabeth, Tiverton, age 54 years, Jan. 14, 1768.

Joseph, Tiverton, age 94 years, 4 months, 19 days.

Eleanor, of Joseph and Elizabeth, Tiverton, age 57 years, Sept. 8, 1777.

Giles, of Peleg and Mercy, Newport, age 21 years, Jan. 14, 1785.

Mary, of Abraham and Letitia, Feb. 22, 1787.

Sarah, of Isaac and Mary, Newport, age 67 years, Dec. 7, 1786.

Mary, of John, age 20 years, April, 1751.

Elizabeth, of Isaac and Mercy, age 58 years, June 16, 1791.

Amy, wife of Daniel, Newport, Feb. 3, 1794.

Mary, wife of Abraham, Portsmouth, age 76 years, 1 month, 20 days, June 4, 1795.

William, Portsmouth, age 94 years, July 29, 1796.

Joseph, of Elijah and Lois, age 3 years, Sept. 9, 1797.

Elisha, of Abraham and Elizabeth, age 76 years, Feb. 1, 1807.

Susanna, of John and Joanna, Portsmouth, age 72 years, April 22, 1796.

Amy, wife of Daniel, dau. of Sampson and Ruth Shearman, age 30 years, Feb. 3, 1794.

Daniel, of Abraham and Elizabeth, Portsmouth, age 70 years, March 1, 1808.

Sylvester, widow of Daniel, dau. of William and Abigail Devol, age, "upwards 70 years." April 1, 1808.

Amy, of Daniel and Amy, age 8 months,—1794.

Abraham, of Daniel and Amy, at New Bedford, age 12 years, —1802.

Mary, of Abraham and Letitia, Portsmouth, age 2 years, Feb. 22, 1797.

Mary, widow of Elisha, Middletown, age 67 years, June 26, 1809.

Daniel of Abraham and Mary, Portsmouth, "sailed for Savannah, Dec. 14, 1804, and was never heard from," age 54 years, 6 months.

Elizabeth, widow of Jonathan, dau. of Jacob and Anne Gould, Newport, age 77, Dec. 13, 1812.

Rhoda, of Daniel and Sylvester, Middletown, age 36 years, 9 months, Aug. 8, 1817.

Susanna, of John and Joanna, Portsmouth, age 72 years, April 22, 1796.

Elizabeth, of John and Joanna, Portsmouth, age 91 years 5 months, Sept. 17, 1818.

Abraham, of Philip, Portsmouth, age 69 years, "30 years Town Clerk," Jan. 18, 1821.

Anthony, Anna, widow of Beriah, dau. of Giles and Mary Lawton, Portsmouth, age 56 years, 9 months, 4 days.



Elizabeth, wife of Gideon, dau. of Joshua Coggeshall, Middletown, age 70 years, Sept. 3, 1828.

Phebe, wife of Job, Portsmouth, dau. of John and Elizabeth Chase, Swanzey, age 65 years, 3½ months.

Anna, Middletown, of Philip and Mary, age 88 years, 3 months, March 24, 1842.

Joseph, of Elijah and Lois, Oct. 25, 1842.

Luce, of Abraham and Mary, Portsmouth, age 92 years, Dec. 25, 1843.

Elijah, of Jonathan and Elizabeth, Middletown, Dec. 3, 1842.

Job, of Abraham and Mary, Warwick, age 92 years, 3 months, Feb. 5, 1851.

Susanna, dau. of Job and Elizabeth, widow of Abraham Barker, Tiverton, age 7—years, 8 months, Aug. 10, 1801.

Sarah, of Abraham, and Elizabeth, widow of——Cornell, Tiverton, March 21, 1813.

Sarah, of John and Susanna, widow of Thomas Gould, Portsmouth, age 100, Feb. 20, 1798.

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MT. DESERT ISLAND.—Mt. Desert has a history dating back to old mediæval days, as naturally enough the early voyagers coming in sight of her remarkable outline were deeply impressed, and carried their interest into exploration. Doubtless others before Champalin may have marked its bold and solitary features, though he was the first to definitely describe as well as appropriately name it. It is singular that there has been in recent years so much controversy over the meaning and pronunciation of this islands name, which its discoverer so plainly states he named for its desert mountains.

“This same day”, [September, 1604], writes Champlain in his note book, “we passed quite near an island which is some four or five leagues long, and were nearly lost on a little rock, just under water, which made a small hole in our bark near the keel. The island is very high, and so cleft in places that at sea it appears as if seven or eight mountains were ranged side by side. I have named the island l’Isle des Monts Desert. Its latitude is 41½<sup>00</sup>”

## Land in Stonington, Conn., Sold for the use of the Pequot Indians, 1683.

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COMMUNICATED BY HON. RICHARD A. WHEELER.

**I**N the January number of the Magazine of New England History for 1892, "J. A." wishes to know something about the land sold in Stonington, Connecticut, to James Avery and Thomas Leffingwell, in *Trust*, for the use of the Pequot Indians in 1683. It will be remembered that after the overthrow of the Pequot Indians by Capt. John Mason and his famous 90 men in May, 1637, to wit on the 21st day of Sept., 1637, Uncas and Miantonomo, with the remaining Pequots met the Magistrates of Connecticut at Hartford, when and where a treaty was made and entered into between Connecticut, the Mohegans and Narragansetts, and by its terms there was to be perpetual peace between these two tribes and the English, and with imposing ceremonies the Magistrates divided the remainder of the Pequots between the Narragansetts, Mohegans and Niantic Indians. To Uncas they gave eighty, to Miantonomo, eighty and to Ninegret twenty, with the declaration that they (the Pequots) were no longer to be known and called by that name, nor were they ever to dwell again in their old haunts or occupy their planting or hunting grounds: whereupon Uncas, Miantonomo and Ninegret, took their captives to their tribal lands, with the expectation of merging them with their tribes as slaves. But the proud and haughty Pequots would not endure the servitude nor the excessive dominations of Uncas and Miantonomo, and almost immediately fled from their dominions. Those assigned Miantonomo came to Massatuxet in the present town of Westerly, where

they continued to reside until 1661. Those assigned to Ninegret remained with his tribe until 1654, when upon the demand of the English, they left him and merged themselves with Miantonomo's men at Massatuxet, and there remained with them until 1661, when both portions were driven over the Pawcatuck River into Connecticut by the Misquamacut planters.

The towns of Stonington and North Stonington were then one town under the jurisdiction of the Massachusetts Colonial authority, and then known as Stonington. The inhabitants thereof were then opposed to the Pequots locating themselves permanently in their town. They first pitched their wigwams at Cawset Neck on the seashore, but found themselves trespassing upon lands of the English planters; some found their way to Cosaduck, now North Stonington, others worked for the planters and lived in their families. Wequash Cook, a Niantie Sachem, who came with the Pequots from Niantie to Massatuxet, was appointed Governour over them in 1661, by the Commissioners of the United Colonies, and was reappointed by them and the Connecticut authorities as long as he lived. The same year the Massachusetts General Court granted this company of the Pequots 8000 acres of land, and the next year the Commissioners of the United Colonies ordered the same to be laid out to them at Cosaduck, now in North Stonington. Wequash Cook, alias Harmon Garret, died in 1678, when a noted Pequot Indian, by the name of Mornoho, was selected and appointed Governour in his stead. Harmon left a son Catepant, who claimed to succeed his father, and was so recognized as to the tribal lands in Stonington, but being a Niantie Indian, was not acceptable to the Pequots. It was found impossible at that time to lay out 8000 acres of land in Stonington without entrenching upon lands already granted to the English planters.

So after Mornoho became the recognized Chief of this company of the Pequots, he made an effort to undermine the influence of Cassasinaman, Governour of the Uncas Company

of the Pequots, then residing at Noank in the Town of Groton, but did not succeed. After which he petitioned the General Court to grant his company lands upon which they might locate themselves permanently. But the town as such was from the outset opposed to their location in their limits.

The General Court in respond to Mornoho's petitions appointed several committees to treat with him and the Pequots under his control, who visited Stonington and tried to find a suitable home for them, but all of their efforts were of no avail until 1683, when a committee so appointed were instructed to move the town of Stonington to lay out lands for a permanent home for Mornoho's Company. But the town refused, claiming that the Pequot Indians were the wards of the Colony, and not of the town of Stonington. Additional instructions had been given this Committee to provide lands in some way for the Indians, by purchase, or exchange of colonial lands for a home for them. So in pursuance of the authority vested in them by the General Court the Committee consisting of Capt. James Fitch, Capt. James Avery, and Lieut. Thomas Leffingwell purchased by way of exchange a tract of land of Isaac Wheeler, of Stonington, situated there, (now North Stonington) containing two hundred and eighty acres of land. The conveyance thereof was made to Capt. Avery and Lieut. Thomas Leffingwell in trust for Mornoho and his company of Pequots. The deed bears date May 24th, 1683.

Mr. Wheeler reserved for his own use the continuous herbage of said land, receiving in payment therefore from the Connecticut Colony five hundred acres of Colony land (so called) the same to be located and laid out to his liking. Two hundred acres thereof were laid out to him at Pachog, to which Oneko, the Mohegan Sachem claimed a prior right, which Mr. Wheeler purchased of him for three pounds.

Mr. Wheeler's youngest daughter, Experiance, married the Rev. Joseph Coit of Plainsfield, Conn., and as a wedding present he gave the remaining three hundred acres of his

said Colony land to them. In 1713 Mr. Coit petitioned the General Assembly of Conn., to lay out said land to him. The Assembly granted his request, and directed the surveyor of New London County to locate and lay out said land, agreeably to the wishes of Mr. Coit and the people of his charge which was selected by Mr. Coit, and laid out to him in Plainsfield, Conn.

The reservation of the herbage of said tract of land caused a good deal of trouble to the Indians as well as to other parties claiming it.

In his last will, probated in 1712, Mr. Wheeler gave, with other lands adjoining, his said right of herbage to his son William Wheeler, who in his last will dated 1747, bequeathed the same to two of his sons-in-law, Mr. William Williams and Nathan Crary.

Sometime before 1716 Samuel Miner and his brother-in-law Josiah Grant purchased four grants of Colony land given by the General Court in 1671 and 1672 to four Pequot soldiers, viz: Nicholas Clark, Thomas Spencer, Robert Stewford and Benedictus Alford, containing just two hundred and eighty acres. In 1716 Mr. Miner (having previously purchased Mr. Grants interest in said Pequot grants) located and laid out the same over and upon the land sold by Mr. Isaac Wheeler to the Colonial Committee in 1683. for the benefit of Mornoho and his company of the Pequots and thereupon claimed the same as his own property. This attempt of Mr. Miner to get possession of the Pequot lands was resisted by Mr. William Wheeler as well as by the Indians, because if allowed it would extinguish Mr. Wheeler's right of herbage therein.

After the death of Mr. Samuel Miner his brother, James Miner, acting as his executor, petitioned the General Assembly in 1723, praying that his late brother's Pequot grants laid out by him on Mornoho's lands might be confirmed to him leaving to the Indians what might be needed for them.

In response to this petition the Assembly as usual appointed a Committee to visit Stonington and make the requisite investigations, first giving notice to all parties in interest.

Acting in pursuance thereof the Committee assembled, and all of the interested parties appeared and were heard thereon. Before this Committee reached a conclusion relative thereto Mr. Wheeler and Miner compromised their claims, Wheeler purchasing Miner's interest for sixty pounds, which relieved the Committee from any further labor as between Wheeler and Miner.

The rights of the Indians were not considered, and their grievances whatever they were, were left apparently unnoticed.

Not long after the termination of this investigation Mr. Wheeler fenced in the entire tract of 280 acres and improved it for the herbage, thereby compelling the Indians to fence in and enclose their gardens, and such lands as they wished to plant, subject to his approval.

In this manner these lands were occupied and improved by him and the Indians during the remainder of his life, he taking all the grass and hay produced thereon. After his death in 1748 his sons-in-law, Williams and Crary and their wives, divided the land between them, after which Crary and his wife sold a part of their share thereof to Simeon Miner, another of his son-in-laws.

These lands were now claimed by Williams and Crary in fee, subject only to the right of the Indians to plant corn, build wigwams and live there under the guardianship of an overseer then appointed by the General Assembly.

The result was that the Indians received but little benefit from the land, as they could not keep any meat stock or sheep there, and for redress appealed to the General Assembly in 1750. Whereupon another Committee was appointed to inquire into the trouble, which came to Stonington and after investigating the matter became convinced that they were not invested with power and authority requisite to probe the matter to the bottom, and so reported to the General Assembly at its next session. Whereupon the Assembly appointed another committee with adequate authority, who visited Stonington and proceeded at once to the discharge of their duties, and finally reached a compromise,



satisfactory to Williams and Crary, and Mornoho's Company which, when reported to the Assembly by this committee, was approved and was as follows: The Governour and Council agree to release to Williams and Crary two gore strips of land, one of thirty-five acres on the south side of the original tract, and the other of twenty acres on the east side thereof, with permission to locate their ancient four Pequot soldiers grants of land aggregating 280 acres on any Colony land undisposed of, on condition that Williams and Crary would release the entire balance of the original tract of 280 acres to the Governour and Council for the benefit of Mornoho and his company, to which they agreed, and subsequently conveyed all of their interest whatever it was in the main tract to the Colony, receiving in turn an absolute title to the two gore strips of land, with the assurance that their Pequot land grants, should be laid out to them by Roger Shearman, who subsequently located and laid them out in the town of Plainsfield, Conn.

So after a long and bitter controversy the title of Mornoho's tract of land became vested in the three-Colony, now State of Connecticut, and after Mornoho's death the same was placed under the control and supervision of overseers at first appointed by the General Assembly, but now by the Supreme Court, and the same is known and called "The Indian Reservation, situated in the Town of North Stonington, Conn."

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DR. MATHER BYLES was the first Congregational minister, (1733-1776), who appeared in the pulpit at Boston in a gown with bands. His congregation considered it popery. After the service, the deacons and others waited on him and requested him to lay it aside, or preach to bare walls. This dress was sent a present to him by the Archbishop of Canterbury, with whom he is said to have corresponded. A few months later the British Government ordered all the judges to sit on the bench clothed in scarlet cloaks and large white wigs.

## Notes.

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PEARCE FAMILY.—Some additions and corrections to the article on John Pearce (Mason), in Volume One.

Page 141, Sarah<sup>5</sup>, of Samuel<sup>4</sup>, married about 1763, Paul Chase, of James and Alice (*Anthony*) Chase, of Dighton, Mass. He was born February 7, 1736, and died July 28, 1796, in Taunton, Mass.

Page 141, Dorcas Pearce was married, (2d), November 23, 1775.

Page 142. Hannah Easton was born February 12, 1773.

Page 145. In fifth line from the top, strike out "May 13, 1756."

Page 145. Abigail Spink died July 7, 1791.

Page 146. Sarah<sup>4</sup>, of Nathan<sup>3</sup>, married, Providence, R. I., June 2, 1745, Richard Stafford, of Capt. Thomas, of Coventry R. I., in place of the record given. T. L. C.

DECOY SHIPS IN BOSTON HARBOR, 1776.—That all is "fair in war" is illustrated by the following resolve of the Massachusetts Assembly, passed June, 1776.

*Resolved*, That the said Committee be, and they hereby are, empowered to procure, on the best terms, two Ships at the expense of this Colony, and man and fix them in such way and place them at such station, as may appear to the said Committee best calculated to serve as a decoy to the enemy's Ships and Vessels that may at any time be coming into the Harbour of Boston. And the aforesaid Committee are further empowered and directed to erect such Lights, where the Light-House stood, without erecting a Light-House, as may serve further to decoy and bring into the Harbour of Boston Ships and Vessels of the enemy aforesaid.

AN ANCIENT THANKSGIVING PROCLAMATION.—In Pilgrim Hall, Plymouth, Massachusetts, can be seen a printed copy of one of the oldest Thanksgiving proclamations extant. The copy from which the following is taken was published at the time for distribution among the various officials and clergymen of the State. It was reprinted in the Plymouth Old Colony Memorial, of November 28, 1891.

BY THE HONOURABLE

WILLIAM DUMMER ESQ;

Lieutenant Governour and Commander-in-Chief of His Majesty's Province of the Massachusetts Bay in New England:

A Proclamation for a General

THANKSGIVING.

Forasmuch as amidst the various & awful Rebukes of Heaven with which we are righteously afflicted, We are still under the highest and most indispensable Obligations of Gratitude for the many Instances of Divine Goodness in the course of the year past, more especially, That it has pleased Almighty God to prolong the Life of our most gracious Sovereign Lord the KING, their Royal Highnesses the Prince and Princess of Wales, and their Illustrious Offspring, and to give an happy Increase to the Royal Family; To defeat the wicked and desperate Conspiracies against His Majesty's Sacred Person and Rightful Government, and to direct the Council of the Nation to such Measures for the Suppressing and Punishing the same, as under God may prove the Means of their lasting Quiet and Security; So far to succeed the Administrations of His Majesty's Government in this Province, To continue our invaluable Privileges, to restore Health to us, To give us great plenty of the Fruits of the Earth, To Defeat in some Measure the repeated attempts of the Indian Enemy against us, and to defend so many of our Frontier Plantations from their Rage and Fury, To guard our Sea-Coasts against the rapacious and bloody Pirates, and deliver many of them into the Hands of Justice; And above

all that He continues to us the precious Benefits and Liberties of the Gospel;

I have therefore thought fit by and with the Advice of His Majesty's Council to Order & Appoint that Thursday the Twenty-eighth of November Currant be solemnly Observed as a Day of Publick THANKSGIVING throughout this Province. Exhorting both Ministers and People in their respective Assemblies to offer up their unfeigned THANKS to Almighty God for these and all other unmerited Favors. And all Servile Labour is forbidden on the said Day.

Given at the Council Chamber in Boston. the Sixth Day of November, 1723. In the Tenth Year of the Reign of our Sovereign Lord GEORGE, by the Grace of GOD, of Great Britain, France and Ireland, KING, Defender of the Faith, &c.

By order of the Honourable, the Lieut. Governour by and with the Advice of the Council.

Josiah Willard, Secr.

W. DUMMER.

GOD Save the KING.

A REVOLUTIONARY FLAG.—At the Jackson celebration, in New Orleans, January 8, 1892, the old Continental battle flag of General Nathaniel Greene's command, was on exhibition. The Times Democrat of New Orleans (January 8, '92) has the following description of the old flag:

“This old flag was presented to Gen. Nathaniel Greene by the ladies of Charlestown, Mass., near Bunker Hill, and which Capt. (afterward General) Ward, of Greene's command, carried at Breed's Hill the 17th of June, 1775. It was then turned over to the safe keeping of Company A at Cambridge. Gen. Greene carried it with him to Trenton, Germantown, Monmouth and North and South Carolina. It afterward became the property of Gen. Greene's aid-de-camp, the gallant Lieut. John B. Burgess, and it has been handed down as an heirloom in the family till it passed into the hands of Mrs. Annie Burgess, of Avoyelles parish, La., who is the only surviving granddaughter of Lieut. Col. Burgess, and who is also related to Gen. Greene.

The colors of this precious relic of old heroic days are faded and the fabric is much decayed. It was made of cream colored silk and Sea Island cotton. The inscriptions upon it were embroidered in silk of three colors by the 'Revolutionary Mothers.' A large letter 'A' is inscribed upon it, and the following legend:

O'er the wood-covered hills and green vale of the West,  
Where the sound of the tocsin has rolled—  
Our youth rise in armor for liberty pressed;  
'Tis a beautiful sight to behold!

Green Mountain boys North throng the hillocks like ants,  
When serpents intrude on their bed—  
In the teeth of the warlike attack they advance,  
Nor stop till the British are fled!

Renown to the fathers of this manly nation,  
And health to their sons that emblazon her story;  
United Americans pour the libation  
To heroes and sages immortal in glory!

The land that we live in we love for ascendance,  
In sound common sense and in bold independence.

The inscription upon the pendant is as follows, and was added by the ladies of Charleston, S. C.:

Don't give up the colors,  
Death or liberty, brave boys;  
It was baptized with war at Bunker's Hill,  
It was christened with independence and folded in peace."

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AN HISTORIC BELL.—One of the most interesting relics in the State of Rhode Island is the old bell on the Butterfly factory, in the town of Lincoln. Figures carved on the bell and authentic facts lead to the belief that it was cast in Amsterdam and long used on a convent in England, later it was used in the English navy and was on the ship *Guerriere* when she was captured by the *Constitution* in 1812. The bell was sold by the United States and thus came through the hands of the late Stephen H. Smith to its present resting place. It contains the following inscription: "PETER SEEST AMSTELODAME. ANNO. 1263. ME. FECIT."

## Queries.

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10. TOMPKINS. — Samuel Tompkins was admitted a freeman of the Colony of Rhode Island, for Newport, May 1759. Samuel Tompkins, of Prudence Island, son-in-law of Samuel Thurston, a Quaker, made a deposition that Aaron, a negro, who was indented to him, was not off the Island on the night of the destruction of the schooner Gaspee, June 9, 1772. Samuel Tompkins was appointed in June, 1776, to command the frigate Providence.

A Samuel Tompkins was living in Cranston, R. I., in 1781. Married in Newport, Jan. 9, 1766, Samuel Tompkins of Newport and Phebe Clark of Middletown. Sept. 8, 1871, Samuel Tompkins of Newport, and Catherine Belcher of Jamestown, R. I. Does this all refer to *one* Samuel Tompkins and who was he?

On the records of the Friends Society of Newport, R. I., is this :

“John, son of John and Mary Tompkins, born at Portsmouth, R. I., 5th month 11 day, 1683.” Who were this John and Mary, and what became of John Jr. born in 1683?

On Page 139, Vol. 16, Historical Collections of Essex Institute, Mass., under the first book of Intentions of Marriage, City of Lynn, I find the following: “July 17, 1710, Ralph Tompkins of Great Brittain and Mrs. Mary Jefferds of Lynn.” Can any one tell me if this Ralph left any descendants in this country, if so who, and where can they be found?

Married in Tiverton, R. I., Timothy Giffard and Hannah Tompkins, April 18, 1717. Are any descendants of this Timothy Giffard and Hannah Tompkins now living?

Married at Tiverton, R. I., June 23, 1744, Nathaniel



Tompkins and Elizabeth Wordell. Who was this Nathaniel Tompkins and when did Elizabeth die?

Answers to the above questions earnestly solicited by M. L. Tompkins, 19 N. Boulevard, Vineland, N. J.

11. TILLINGHAST.—Information is wanted concerning Paris Hendren Tillinghast, son of Joseph and Mary (*Hendron-Paris*) Tillinghast, who was born 1731, and died in Newport, R. I. He is said to have had five children; the record of only one is known, Paris Stutely, born 1770 (?), and died at Eppingham, Georgia. Where can be found a record of the other members of this family? Date of death of Paris Sr., together with facts relating to his marriage, and that of his wife desired.

EUNICE A. TILLINGHAST.

*811 Eddy St. Providence, R. I.*

12. MAYO.—What was the maiden name of Hannah, wife of John Mayo? John Mayo was a son of John<sup>2</sup> and Grandson of Rev. John<sup>1</sup> Mayo, one of the early settlers of Cape Cod. John Mayo<sup>3</sup> was born December 15, 1652. He resided at Hingham, Mass., from 1681 until about 1704, when he removed to Harwich (now Brewster, I think) of which town he was a representative to the General Court of Massachusetts for many years. His children were:

- I. John<sup>4</sup>,
- II. Hannah<sup>4</sup>, born 1681.
- III. Samuel<sup>4</sup>, born 1684.
- IV. Mercy<sup>4</sup>, born 1688.
- V. Mary<sup>4</sup>, born 1694.
- VI. Joseph<sup>4</sup>, born 1696.
- VII. Reliance<sup>4</sup>,
- VIII. Elizabeth<sup>4</sup>, born 1706.

John<sup>3</sup> died February 1, 1726. I have recently become interested in the Mayo family and desire to obtain information concerning John and his ancestors.

P. T.

13. THE TOWN SERGEANT AND HIS DRUM.—Nothing had a greater tendency to remind us of old times, when the primi-

tive simplicity of our fathers predominated, than the venerable Town Sergeant with his drum, who, in my younger days, called the freemen together to attend to the business which belonged to the good government and the protection of the people. It was only a few years ago that this custom was given up. Is it still in vogue in any part of New England? Cannot some of your readers give us some information on the subject.

CAPE COD.

14. WILLIAM GOODELL FIELD.—Can any reader of the Magazine give the parentage, date and place of birth, date and place of death, and any characteristics, personal or professional, of WILLIAM GOODELL FIELD, (Brown University 1808) who was a lawyer and practised in New Hampshire, and went about 1830 to Dayton, Ohio?

*Exeter, N. H.*

CHARLES H. BELL.

15. ROGERS.—Jeremiah Dummer Rogers, born in Littleton, Mass., March 25, 1743, died at Halifax, Nova Scotia, Jan. 14, 1784. His wife, Bathsheba Thatcher, to whom he was married Dec. 25, 1769, survived him. Is the date of her death known? who were her parents?

R.

16. ALMY.—John Almy of Dartmouth, Mass., married Deborah ———, before 1720. They had a dau. Deborah who married John Slocum, son of Eliezer, Dec. 25, 1738. Of what family was this John Almy, and what was the maiden name of his wife?

ALMY.

17. CUTLER.—In an interesting sketch of "several families bearing the name of Cutler in the United States," by Rev. Abner Morse, Boston, 1867, I read that David Cutler, son of John, of Hingham, Mass., born November 1, 1689, "settled in Boston, as a mariner, and lost all his real estate, and died probably abroad, intestate, 1730. He married Ann Miller (?) who, October 8, 1730, was appointed administratrix on his estate, valued at £77.11, of which she was allowed, for herself and two small children, £35. She died his widow, and

February 19, 1777, was buried in Trinity Church yard, aged 80". The same record gives his children as follows:

- I. Ann, alias Nancy, born 1718, baptized at King's Chapel, Nov. 8, 1723, and Sept. 27, 1810, was interred in Trinity Church yard, unmarried, aged 92.
- II. John, baptized at King's Chapel, August 22, 1725, died Oct. 31, 1805, aged 82.
- III. Mary, baptized at King's Chapel, Feb. 19, 1726-7, died before 1730.

Since the issue of the pamphlet mentioned, has anything been learned concerning the death of David Cutler? Has it been proved that the maiden name of his wife was Miller?

Of the children named above, John is said to have married Mary Clark, Nov. 27, 1750. She was a dau. of Benjamin and Miriam (*Kilby*) Clark. His will was proved Nov. 11, 1805. Can any one give the exact date of his death?

MARY L. CLARK.

18. MANCHESTER-ELDRED.—Who were the parents of Edward Manchester, who married, February 4, 1720, Anna Williston, of Little Compton, R. I.? Who were the parents of Daniel Eldred (or Eldridge), said to have been born at Newport or Kingston, R. I., 1760-61, who married Rebecca dau. of Thomas and Mary (*Perry*) Steadman, of Kingston, or South Kingston, R. I.? Mary (*Perry*) Steadman was dau. of Benjamin Perry, born Aug. 29, 1760.

*Cleveland, Ohio.*

D. W. MANCHESTER.

19. THE SURVEY OF VERMONT, 1791—About the year 1791, when Vermont as a State was admitted to the Union, a survey is believed to have been made, and the lines settled around the State, under the supervision of Barnabas Dodge of Hamilton, Mass., a noted surveyor of the time, for which services, land at a penny an acre, is said to have been offered him in payment, which was not accepted. The query is, to find the record of this survey, &c. Is it in the State Library of Vermont at Montpelier, or at Burlington, Vt., or elsewhere?

*Salem, Mass.*

A. G.

20. DIXON OR DICKSON.—Where can I find a record of the children of John and Margary (*Winship*) Dixon, or Dickson as it was afterwards written? He was a son of William D. Dixon who was a member of the Cambridge, Mass., church about 1650.

P. J.

#### REPLIES.

1. The "Rev. J. Howe," whose name is found on a funeral ring mentioned among the queries, in the January number, was Rev. Joseph Howe, a graduate of Yale College in the class of 1765, who was settled over the New South Church in Boston, where he was ordained on May 19, 1773.

The following notice of his death is found in "The New England Chronicle: or the Essex Gazette (Cambridge), Thursday, August 31, 1775":

"On Friday, [August 25] died at Hartford, the Rev. JOSEPH HOWE, late Pastor of a Church in Boston." A long sketch of him appears in the same newspaper, September 14, which was taken from the Providence Gazette.

SAMUEL A. GREENE.

[During the late war (1862), the ring mentioned above was given to a Captain of a Pennsylvania regiment by one of the soldiers in his company. The supposition was that the soldier obtained it from some one in the neighborhood where the regiment was then located, in Virginia. The ring is now in possession of Mr. H. S. Hopper, 514 Walnut street, Philadelphia. Ed.]

3. I find in the January number an inquiry concerning Reverend Moses Sweat. The Maine Minutes of the Congregational churches for 1867 say that Mr. Sweat was ordained at Sanford, Maine, July 19, 1786, the day the church was organized, and that he died August 30, 1822. He was not a graduate of any college, but received the honorary degree of A. M., from Harvard in 1790. He published "A Critical investigation of the mode of baptism, as performed in the Primitive churches," Kennebunk, 1805, pp. 88.

MARY E. STONE.

## Record of Marriages,

BY REV. GARDNER THURSTON, PASTOR OF THE SECOND BAPTIST CHURCH, NEWPORT, R. I.

1759-1800.

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(Continued from page 249, Vol. 1)  
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1778.

- Apr. 24. William Lawton, Portsmouth, and Sarah Barker  
Middletown.
- June 10. Walter Johnson and Mary Gardner.  
" 13. Records Heath and Frances Wilbour.  
" 26. Daniel Lake, Jr., Portsmouth, and Abigail Cook.
- July 9. Peleg Brown and Mary Coggeshall, Middletown.
- Aug. 3. Joseph Wanton Taylor and Mary Coggeshall.
- Sept. 13. Walter Rodman, Newport, and Polly Coggeshall,  
Portsmouth.
- " 26. Ambrose Moore and Hannah Scott.  
" 30. John Whightman and Elizabeth Jeffries.
- Oct. 2. John Tears and Mary Clarke.
- Nov. 8. Joseph Rathborn and Comfort Barney.  
" 22. Daniel Case and Mary Wing.  
" 22. Welcome Purlivent and Hannah Weeden.
- Dec. 8. Robert Cornell and Ruth Brown, Middletown.  
" 13. George Nightingail and Ann Childs.  
" 21. John Coit and Mary Mumford.  
" 24. Thomas Shaw and Ruth Thomas, Portsmouth.

1779.

- Jan. 26. Ambrose Clevaeland and Mary Barney.  
Mar. 7. Robert Eliot and Martha Burns.  
" 23. Wm. Thurston and Mary Rowlong.

- Mar. 28. George Galton, New Haven, and Elizabeth Burge, Newport.
- Apr. 15. Levi Chase and Elizabeth Born.  
 “ 25. Joseph Hammond and Elizabeth Hefferman.  
 “ 27. Luke Jennings, “Sergt. in Capt. Cromwell’s Co. of Royal Artillery,” and Phebe Lucher.
- May 26. James Diskall and Deborah Carr.
- July 26. Samuel Thurston and Sarah Coggeshall.  
 “ 26. Edward Fannings and Sarah Green.
- Aug. 13. Job Townsend and Martha Cory.  
 “ 15. Adam Miller and Belinda Freebody.  
 “ 15. Benjamin Stanton and Mary Forrister.
- Sept. 3. George Robberds and Sarah Chace.  
 “ 5. Lemuel Martin and Hannah Downer.  
 “ 11. Elias Spear and Charity Gibbs.  
 “ 12. Hambleton Sweet and Johanna Jackson.  
 “ 9. John Lawton and Hannah Bill.  
 “ 15. James Mosling and Susannah Weeden.
- Oct. 13. Benoni Card, “private Soldier in Col. Wightman’s Horse,” and Elizabeth Cooper.  
 “ 15. Lachlan Hay, “gunner, Royal Artillery,” and Elizabeth Sinclair, “by permission of John Inness, Lieut. Commander.”
- Nov. 16. Barnard Muchamore and Susanna Sinkins.  
 “ 18. John Chase, Providence, and Phebe Manchester, Portsmouth.  
 “ 21. Fones Green and Deborah Champlin.  
 “ 28. Thomas Whaley, Richmond, and Eunice Hubbard.
- Dec. 5. John Rogers and Betsey Rodman.  
 “ 8. Thomas Price and Judith Wilber.  
 “ 9. Gideon Anthony and Abigail Cornell, Portsmouth.  
 “ 15. Parker Hall and Ruth Chapman.  
 “ 18. Paul Sloeum, Dartmouth, and Elizabeth Easton.  
 “ 18. John Karven and Amey Cranston.  
 “ — Thomas Pratt and Polly Proud.  
 “ 26. John Albro and Elizabeth Hervey, Portsmouth.



1780.

- Jan. 21. Joseph Allen and Marah Taggart, Middletown.
- Feb. 14. Isaac Curtis and Mary Ann Barton.
- “ 27. La ——— Browning and Seiph Church.
- Mar. 5. John Vedner, soldier, and Tarner Cory.
- “ 5. Henry Millard and Waite Allen.
- “ 8. Benjamin Lawton and Rachel Cohoone.
- “ 14. Nicholas Alger and Esther Taylor.
- “ 16. Peleg Barker, Portsmouth, and Ruth Peabody, Little Compton.
- “ 24. John Bowen and Elizabeth Williams.
- Apr. 15. Nicholas Taylor and Catharine Coggeshall.
- “ 23. Barney Matts and Susanna Heath.
- “ 27. Samuel Dyre and Mary Durfee, Portsmouth.
- “ 30. Thomas Vanludiner and Lydia Taylor.
- May 13. John Francis Sonbury and Polly Stevens.
- July 3. Edward Snell and Richard Munro.
- Aug. 1. Fleet Green and Elizabeth Clarke.
- Aug. 11. Joseph Ward, Portsmouth, and Elizabeth Biggs, Middletown.
- “ 24. Samuel Carr, Newport, and Damaris Underwood, Jamestown.
- Sept. 3. Samuel Babcock, Exeter, and Mary Holloway, Newport.
- “ 24. Isaac Evans and Martha Howard.
- Oct. 1. Samuel Tripp and Phebe Wing.
- “ 4. Thomas Weber and Ann Partridge.
- “ 25. Francis Malbone and Freelove Sophia Tweedy.
- Nov. 3. James Congdon, Charlestown, and Rebecca Rider, Newport.
- “ 7. Benjamin Peckham, Middletown, and Elizabeth Card, Newport.
- “ 12. John Saacks and Mercy Bennit.
- “ 20. Abraham Howland, “In the State of Massachusetts,” and Elizabeth Hathaway, Portsmouth.
- “ 26. George Sanford, Bristol, and Elizabeth Irish.
- “ 28. James Fitch and Charity Chase.

- Dec. 10. Joseph Swinborn and Ann Green.  
 “ 20. Joseph Congdon, Charlestown, and Mary Shearman, Newport.  
 “ 31. John Pearse and Sarah Peckham.  
 1781.
- Jan. 9. John Dunham and Sarah Cooper.  
 “ 18. John Fairbanks and Mercy Sibbet.  
 “ 28. William Carter and Dorothy Parmenter.  
 Feb. 1. William Johnson and Ann Squire.  
 “ 4. James Gouffrau and Elizabeth Emmons.  
 “ 4. James Center and Sarah Ann Howard.  
 “ 5. William Sanford Brown, Providence, and Hannah Daniels, Newport.  
 Mar. 4. John Bradley and Mary May.  
 “ 15. Reuben Taylor and Abigail Hedley, Portsmouth.  
 “ 23. Joseph Pollin and Sarah Turner.  
 Apr. 8. William Tomlin and Mary Fowler.  
 “ 19. Joseph Rogers and Patty Hazard.  
 “ 22. Lewis Demoutte and Elizabeth Lawton.  
 “ 22. William Petteface and Polly Wickham.  
 “ 26. Samuel Barker and Sarah Smith, Middletown.  
 “ 29. Henry Freeborn and Mary Simpson.  
 May 9. Samuel Snow, Providence, and Fanny Wanton, Newport.  
 “ 24. John Dalman and Ann Hill.  
 June 17. Caleb Peabody and Ann Hoar.  
 July 26. William Arnell and Waite Hookey.  
 “ 29. William Craf and Elizabeth Cozzens.  
 Aug. 2. Samuel Cory and Jamima Cory, Portsmouth.  
 “ 5. Martin Cabellec and Alice Wyatt.  
 “ 13. John Hill and Esther Washburn.  
 “ 16. Edward Fitzgerald and Ann Stewart.  
 “ 16. Samuel Hull and Esther Thomas.  
 Oct. 14. Thomas Howland and Mary Carpenter.  
 “ 25. Gideon Barker and Elizabeth Croade.  
 Nov. 4. William West and Patience Richmond.

(To be continued.)

## Book Notes.

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Publishers and authors wishing a notice in this department should send copies of their publications to R. H. TILLEY, Newport, R. I.

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A SHORT HISTORY OF ENGLAND FOR YOUNG PEOPLE, by Miss E. S. Kirkland, has recently been published by A. C. McClurg & Co. of Chicago. Young readers of English History will gladly welcome the appearance of this Volume. The author has devoted much time to the collection and sifting of her material, and to the faithfulness of an annalist she adds the discriminative thoughtfulness of the philosopher. The work is brought down to 1887, much later than any similar history yet published, and it contains valuable information of the England of to-day. The volume will commend itself to those of older years who want a complete history of limited proportions, and it will serve as a good index for more extensive reading of those who have the time and inclination to follow English history in all its details. Cloth, \$1.25.

WITH THE ADMIRAL OF THE OCEAN SEA, is the title of a new work on the discovery of America. Mr. Charles Paul MacKie, the author, deals only with the accounts left by Columbus himself and those directly associated with him in the enterprise which placed him among the prominent men of his time. The Spanish form of the admiral's name, Christóval Colon, as being more in keeping with the spirit of the narrative, is used throughout the work in place of the anglicized Christopher Columbus. The appendix contains a few notes upon points in dispute concerning Columbus and his career. At this time, when everything relating to the discovery of America is interesting, this work should find a place in every library, not simply because of its historical worth, but because the story of Columbus is told in a way that must hold the readers attention until the last pages are reached, thus making him familiar with the first historical event in the history of America. Chicago, 1891. A. C. McClurg & Co., \$1.75.

ST. JOHNSBURY ILLUSTRATED — An attempt, and by no means an unsuccessful one, is made in this work to introduce the town of St. Johnsbury, Vermont, to the people of New England. The book is handsomely gotten up, printed on heavy plate paper, and contains an interesting description of St. Johnsbury and vicinity. The frontispiece is a birds-eye view of the village showing its streets, and surrounding hills. It also contains portraits of prom-

inent business men, pictures of the principal business places and numerous illustrations of local topics. Mr. Arthur F. Stone, the compiler, of the firm of C. M. Stone and Company, publishers of the St. Johnsbury Caledonian, is entitled to much credit in presenting so neat a volume. 50c. and \$1.00.

GLIMPSES OF PILGRIM PLYMOUTH, is the title of a book containing forty-eight views in Photogravure from photographs and paintings, showing the Plymouth of 1620 and the Plymouth of to-day. These are accompanied by extracts of descriptive history which add much to the value of the book. The growing interest in Plymouth and the Pilgrims has brought the souvenir of Pilgrim days into prominence, and it seems to have been the desire of the publisher to produce something beyond the ordinary seaside advertisement which every season are sent out. This is one of the most interesting books we have seen for a long time, and whatever its popularity may be in the village of its birth, it is certain of a large sale in all New England where the Pilgrim Fathers are held in the highest honor. The artist has brought thought, patience, investigation and enthusiasm to his aid in the beautiful volume. This book is 8x10 inches in size, printed on heavy paper, and is stitched with silk ribbon. Cloth \$1.75. A. S. Burbank, Plymouth, Mass.

HISTORY OF THE MANUFACTURE OF IRON IN ALL AGES, by James M. Swank. This is the second and last edition of an exceedingly interesting and valuable work on the Manufacture of Iron in all ages, and particularly in the United States from colonial times to 1891. Although iron ore in this country was first discovered in North Carolina, and the manufacture of iron was first undertaken in Virginia, the first successful iron works were established in the province of Massachusetts Bay. In 1632 mention is made by Morton of the existence of "iron stone" in New England, and in November, 1637, the General Court of Massachusetts granted to Abraham Shaw one half of the benefit of any "coles of iron stone which shall be found in any common ground which is in the countreyes disposeing." Iron ore was discovered in the flat meadows on the upper parts of the Saugus river, near Lynn, soon after its settlement in 1629, and in 1642 specimens were taken to London by Robert Bridges in the hope that a company might be formed for the manufacture of iron. This hope was soon realized in the formation of "The Company of Undertakers for the Iron Works", consisting of eleven English gentlemen who advanced £1000 to establish the works. Two chapters of the book are devoted to the history of the iron works in the New England Colonies, giving many interesting facts relating to the business in the several states. One volume, Royal Octavo, 574 pages, sold only at the office of the American Iron and Steele Association, 261 South Fourth street, Philadelphia. \$7.50.

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A Medium of Intercommunication for Historical  
and Genealogical Students.



JULY, 1892.

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1892.

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EDITOR AND PUBLISHER.

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## Magazine of New England History.

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JULY, 1892.

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# MAGAZINE OF NEW ENGLAND HISTORY

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JULY, 1892.

No. 3.

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## Early Education in New England.

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### FREE COMMON SCHOOLS.

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BY HON. THOMAS W. BICKNELL, BOSTON, MASS.

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#### The Free School Principle.

†**T**HE discoverer of the principle of the free Common School for all classes and both sexes of children is now unknown. Some claim him to have been a Greek who lived in the pre-Christian time. Others ascribe the honor to England, while others still make strong claim for German, French, and even Roman origin. Whatever the views of theorists and students may be, certain it is that the free Common School idea of New England had birth on our own soil, and that all prior attempts were but embryonic developments in preparation for the fullfledged offspring of our original democratic institutions. In its final analysis, the free school is an institution established and supported by a general tax of the State, in which every child, without distinction of race, sex, color, property or any other condition, may obtain a common school education, without a special tax on the parents or guardians for the care and tuition of such child.

#### Reasons for its New England Birth.

The Pilgrim and Puritan settlers of New England came from the most intelligent population then known to the

world. England had its ancient endowed schools for the better classes, and the educational standards were of the highest order extant. The Schools and the Universities of England were the sources of her power and her supremacy in the seventeenth century, and the awakening of discovery, the arts, science and religion was due to a revival of learning as its chief stimulus. The Anglo Saxon mind is as fond of knowledge as it is of material power. One is the condition of the other, as well as its hand-maid. Given knowledge and power must follow. Given power and its continued possession rests on knowledge. The early settlers came to America out of the restless, social and political life of England in the year 1620. Few of the first comers were educated people, though all could read and write, and though their chirography was not of the most elegant style, yet to the compact in the Mayflower, not one person made his mark. All could read the Bible and write legibly. It was the English instinct and intuition that suggested, that in a new land, free from old traditions, the people should all be intelligent in some large measure, in order that the equality of the social status and order should be preserved. They did not care to establish the English feudal system on New England soil. The evils of an hereditary system of rank and wealth were too apparent to be repeated here. They had suffered too much from kings, lords, and nobles to desire to build up an aristocracy of any sort except it were an aristocracy of intelligence and virtue. The most reasonable desire of their hearts then was that their children should have a common heritage of knowledge, although their worldly possessions were small. The satisfaction of learning would compensate for the loss of the comforts and blessings of the homeland, as well as for the privations and toils of their adopted country. Out of such conditions and thoughts sprang the common school idea of the families of this American State.

First Schools in New England not Free Schools.

The first historical school in New England was founded

in Boston, under the name of THE FREE LATIN, OR LATIN GRAMMAR SCHOOL OF BOSTON on the 13th day of April 1635, in a vote of the townsmen, "entreating Mr. Philemou Parmont to become schoolmaster for the teaching and nurturing of children." On the 22nd of August, 1636, a subscription was started, "at a general meeting of the richer inhabitants" at which about £50 "was given towards the maintenance of a free schoolmaster for the youth with us,—Mr. Daniel Maud being now also chosen thereto." "This school," says Dr. Barnard, "was the lineal descendant of the old Free Schools or Grammar School, or Latin Grammar School in England,—the connecting link between the public schools, (in the original use of the term) of Old and New England—the hearth-stone of classical learning in both countries."

It was the early practice of the Massachusetts towns to endow the schools by lands rented on long leases, by bequests, and donations. In 1635, the General Court of Massachusetts granted several tracts of land, together with several Islands in the Bay, to the town of Boston: and in 1637, a grant of thirty acres of land at Muddy Brook, before assigned by them to Mr. Purmont was confirmed. In 1641, "its ordered that Deare Island shall be improved for the maintenance of a Free School for the Town, and such other occasions as the Townsmen for the time being shall think meet, the sayd school being sufficiently provided for," The island was leased in 1644, for three years for the use of the school, at 7 pounds per annum, and again in 1647, for 7 years for 14 pounds per annum, "for the schools use in provision and clothing." At Braintree, 500 acres of land were leased for forty shillings per annum for the use of the school.

The first town school in Dorchester was established in May, 1639. It was styled a Grammar School for instruction in "English, Latin, and other tongues," and was partially supported out of an endowment in the lands of Thompson's Island. The occupants of these lands were assessed a "rent

of 20 pounds yearly," towards the maintenance of a school, and was to be paid "to such a schoolmaster as shall undertake to teach English, Latin, and other tongues, and also writing," and the seven [select] men were to decide from time to time whether the "maydes shall be taught with the boys or not."

Beyond the proceeds of the endowment arising from rents, gifts, etc., the teacher of this original "free school," was paid a certain sum or rate by the parents for each pupil in attendance. Often times the teacher received a part of his salary in produce, as in Dorchester the record goes that Mr. Ichabod Wisner received for rent or tuition "4 bushels of Indian Corn from Mr. Patten, 2 of Ensign Foster, and peas of Arthur Brecks." The custom also prevailed in Dorchester of assessing the cost of fuel on "them who send their children to school." In 1688 it was provided that "those who send to the school shall bring for each child a load of wood." If the parents did not supply the wood or pay the tax for fuel before the 29th of October, annually, their children could have "no privilege of the fire."

The town of Salem was astir in educational matters as early as 1628. Then Governor Craddock urged Mr. Endicott "to train up some of the Indian children to reading and religion," and it is a singular fact that this is the first historical reference to education in New England and relates to the instruction of the children of Indians. There are hints at schools and teachers at Salem from this date till Jan., 1640, when the following record appears, "A generall town meeting—young Mr. Norris chose by this Assembly to teach school." In 1641, March 30, Col. Endicott "moved about the fences and about a free skoole, and therefore wished a town meeting about it." The nature of this "free skoole" may be inferred from the following records under date of Sept. 30, 1644, "ordered that a note be published in the next lecture day, that such as have children to be kept at schoole, would bring in their names, and what they will give for one whole year, and also, that if any poore-body hath children or a



child to be put to school and not able to pay for their schooling, that the town will pay it by a rate," The parents or guardians who were able to pay for the tuition of their children did so by voluntary contribution or by rate bills and only the children of the very poor were kept at school at public expense.

The first school in Rhode Island of which we have a public record was kept at Newport in 1640. Rev. Robert Lenthal, a church of England clergyman, was called to Weymouth, Mass., to be the pastor of a church there, but he left Massachusetts for some ecclesiastical trouble and was admitted as a freeman in the Rhode Island Colony, August 6, 1640. The following vote appears on the public records of the Colony. "And August 20, Mr. Lenthal was, by vote, called to keep a public school for the learning of youth, and for his encouragement there was granted to him and his heirs, one hundred acres of land, and four more for a house lot; it was also voted that one hundred acres should be laid forth and appropriated for a school, for the encouragement of the poorer sort, to train up their youth in learning, and Mr. Robert Lenthal, while he continues to teach school, is to have the benefit thereof." Callendar, in his Historical address says "this gentleman did not tarry very long; I find him gone to England the next year but one." One of the most noted of the early "public schools" was the Free School at Roxbury, established between 1642 and 1645, Rev. Thomas Welde, the first minister of Roxbury, and sixty others, entered into an agreement to assess their estates for certain sums to be paid annually, forever, "for the support of a free school for the education of their children in literature," "to fit them for public service in church and commonwealth in succeeding ages."

In Winthrop's Journal under date of 1645, he says, "Divers free schools were erected as at Roxbury (for maintenance whereof every inhabitant bounds some house or land for a yearly allowance or forever) and at Boston, where they made an order to allow forever £50 to the master and a house,

and £30 to an usher, who should also teach them to read, and write and cypher, as Indian children were to be taught freely and the charge to be by yearly contributions, either by voluntary allowance or by rate of such as refused, etc., and this order was confirmed by General Court.’

From all these references it appears that the early schools of New England were only in part, what their name would indicate *free schools*. The support of the teachers and other expenses of the schools were borne by proceeds of rentals of lands, by gifts, by contributions of parents, and by a public tax or rate for the children of the poor, or for those who refused to pay their proportion of the cost of the school. This practice continued in Massachusetts, more or less, till 1768, when the education of all the children was made absolutely free by a town tax, assessed on all the property of the town, and the children of the rich and the poor equally enjoyed the advantages thereof. In Rhode Island and Connecticut and the other New England States the rate bill continued to be a part of the income for the support of the schools until a period within the memory of men now living, many of whom have had a share in removing it and in making our common schools, free schools in fact, although they have borne that name since the foundation of the colonies.

#### Early School Legislation.

The honor of establishing the Common School system of the United States by legislation belongs to the commonwealth of Massachusetts. The first law making education universal was passed by the General Court, June 14, 1642, at a session called to consider “the great neglect in many parents and masters in training up their children in learning.”

#### ORDINANCE OF 1642.

That in every town the chosen men appointed for managing the prudential affairs of the same shall henceforth stand charged with the care of the redress of this evil; and for this end they shall have power to take account from time to time of their parents and masters, and of their children, concerning their calling and employment of their children,

especially of their ability to read and understand the principles of religion and the capital laws of the country, and to impose fines upon all those who refuse to render such account to them when required; and they shall have power to put forth apprentices the children of such as they shall find not to be able and fit to employ and bring them up.

The act of 1647 made the support of public schools compulsory, and education universal and free to all, though it was not compulsory in obliging the attendance of all children nor did it raise the funds for their support by public taxation. As this was the first law of its kind in the world, it is published entire.

#### MASSACHUSETTS ORDINANCE OF 1647.

It being one chiefe project of that ould deluder, Satan, to keepe men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times by persuading from the use of tongues, that so at least the true sence and meaning of the originall might be clouded by false glosses of saint seeming deceivers, that learning may not be buried in the grave of our fathers in the Church and Commonwealth, the Lord assisting our endeavors:—

It is therefore ordered, that every township in this jurisdiction, after the Lord hath increased them to the number of 50 householders, shall then forthwith appoint one within their towne to teach all such children as shall resort to him to write and reade, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in generall, by way of supply, as the major part of those that order the prudentials of the towne shall appoint; Provided, those that send their children be not oppressed by paying much more than they can have them taught in other townes;—

And it is further ordered that where any towne shall increase to the number of 100 families or householders they shall set up a grammar schoole, the master thereof being able to instruct youth so farr as they may be fitted for the university, Provided, that if any towne neglect the performance hereof above one yeare, every such town shall pay 5s to the next schoole till they shall perform this order.

Lord Macauley called the attention of Parliament and all England to this noble document, declaring it to be worthy of the wisest men of any age.

In 1683 all towns in Massachusetts Colony were required to maintain two grammar schools and two writing schools.

In the Constitution adopted in 1780, it was declared to be "the duty of legislators and magistrates, in all future periods of this commonwealth, to cherish the interests of literature and the sciences, and all seminaries of them, especially the

University at Cambridge, public schools and grammar schools in the town."

The earliest notice of schools in the records of Plymouth Colony is under date of 1663, as follows :

"It is proposed by the Court with the several townships of this jurisdiction, as a thing that they ought to take into their serious consideration, that some course may be taken that in every town there may be a schoolmaster set up to train up children to reading and writing." At a General Court held March 4, 1670, a grant was made of "all such proffets as might or should annually accrew or grow dear to this collonie from time to time, for fishing with netts or saines at Cape Cod for mackerell, basse, or herrings, to be imployed and improved for and towards a *free school* in some town in this jurisdiction, for the training up of youth in literature for the good and benefit of posteritie, provided a beginning were made within one year." In 1691, after the union of the two colonies, Massachusetts Bay and Plymouth, it was enacted "that every town within this province, having the number of fifty householders or upwards shall be constantly provided of a schoolmaster to teach children and youth to read and write," and "there shall also be a grammar school set up in every town" of one hundred families or householders, "and some discreet person of good conversation, well instructed in the tongues procured to keep such school. Every such schoolmaster to be suitably encouraged and paid by the inhabitants."

Any town neglecting this order was to be fined *ten pounds* and in 1701, it being found that the law was "shamefully neglected by divers towns," "tending greatly to the nourishment of ignorance and irreligion," the penalty was made twenty pounds per annum for such neglect, and the following provisions were added:

1st. "That every grammar school-master be approved by the minister of the town, and the ministers of the two next adjacent towns, or any two of them by certificate under their hand."

2nd. "That no minister of any town shall be deemed, held or accepted to be the schoolmaster of such town within the intent of the law."

The legislation of the Massachusetts colonies became practically that of the Connecticut Colonies, while Rhode Island followed her sister colonies slowly in matters educational, either in legislation or in practice.

#### Harvard College.

The most important and far reaching single act of the early New England settlers for the establishment and encouragement of Education, *in perpetuo*, was the foundation of Harvard College, at Cambridge, then Newtown, Mass. In 1636, the General Court of Massachusetts Bay "agreed to give £400 toward a school or college, whereof £200 to be paid next year, and £200 when the work is finished, and the next Court to appoint when and what building." The great significance of this grant will be better understood if we remember that the total white population of the ten or twelve towns making this gift or grant did not exceed five thousand persons, and that the sum appropriated was greater than the whole tax for the Colony for a single year. But the men of greatest influence in Boston, Weymouth, Salem, Newtown, Watertown and Dorchester, were the educated clergy, who were determined that learning should not be "buried in the graves of the fathers in Church and Commonwealth." Dr. Increase Mather wrote: "The ends for which our fathers did chiefly erect a college in New England were that so scholars might there be educated for the service of Christ and his churches in the work of the University, and that they might be seasoned in their tender years with such principles as brought their blessed progenitors into this wilderness. There is no one thing of greater concernment to these churches, in present and after times than the prosperity of that society, They cannot subsist without a college." In 1637, Governor Winthrop and the Ministers of Boston were appointed by the General Court "to take order for a college," which was located at Newtown, the name of which was



changed to Cambridge, in honor of the University, where most of the leading colonists had been educated. In 1638, Rev. John Harvard, who came to Charlestown, Mass., in 1637, gave by his will £779. 17s. 2p. in money, and more than three hundred volumes of books, for which his name was given to the college. Of Mr. Harvard, history knows but little except the facts already stated, but his munificent gifts have made his name renowned throughout the world. He lived in the Colony but a few months, but he has left a name for immortality.

The first class at Harvard was formed in 1638, under Mr. Eaton, of whom it is said that he disgraced his calling as a teacher of the "school in Cambridge," by a bad temper, severe discipline and short commons. Rev. Henry Dunster, the first president, after fourteen years of valuable service was indicted by the Grand Jury for disturbing the ordinance of infant baptism by preaching a sermon on *antipedobaptism* at Cambridge. Receiving his sentence, he resigned his office and died in 1655. Some of the rules governing students were these: "They shall honor, as their parents, the magistrates, elders and tutors and all who are older than themselves." "If any student shall violate the law of God and of this college, either from perverseness, or from gross negligence, after he shall have been twice admonished, *he may be whipped* if not an adult," etc. "No scholar shall buy, sell, or exchange anything of the value of sixpence, without the approbation of his parent, guardian or tutor." "The scholars shall never use their mother tongue, except in public exercises of oratory or such like."

The College has had its vicissitudes of successes, trials, prosperity and adversity, but for more than two and one half centuries, Harvard has stood as the best representative of the higher education of American quality, and the professions as well as business and common life have a great debt of gratitude to pay to the founders of the State, who saw the needs of a good college and provided better than they then



thought or knew for generations beyond their largest expectations.

Studies, Books, Rules, etc., of Early Schools.

Reading and writing were the principal subjects taught in the first common schools of New England, the Bible being the text book in reading. One pupil tells us that he had read his Bible through thrice before he was seven years old. The New England Primer and Dilworth's Spelling Book were also used. The master set sums in Mss. books, but did not go further than the Rule of Three.

"In the town of Swanzey, in 1673, it was voted *nem. con.* that a school be forthwith set up in this Town for the teaching of Grammar, Rhetoric and Arithmetic, and the tongues of Latin, Greek and Hebrew, also to read English and to write, and that a salary of £40 per annum in current county pay, which passeth from man to man, be duly paid from time to time, and at all times hereafter to the schoolmaster thereof, and that Mr. John Myles, the present pastor of the Church here assembling be the schoolmaster, otherwise to have power to dispose the same to an able schoolmaster during the said pastor's life."

"It is further ordered that said school shall be only free to such children whose parents pay any rates towards the said school, and to none other, and that the schoolmaster and successive schoolmasters thereof for the time being shall have liberty to take in any other scholars they think fit to be educated there, and every scholar at first entrance shall pay twelve pence in silver towards buying books for the said school."

In 1680, Rehoboth "had a treaty with Mr. Edward Howard to teach school" at "twenty pounds a year in county pay and his diet, besides what the Court doth allow in that case." In 1699, Rehoboth agreed with Thomas Robinson "to keep a reading and writing school for the term of three months to begin the first or second week in April at the farthest, and for his labor he is to have three pounds, one half in silver

money," "the last part of his pay in corn equivalent to money."

The same year Thomas Dickson engaged "to do his utmost endeavour to teach both sexes of boys and girls to read English and write and cast accounts," to be paid "one half in silver money and one half in good merchantable boards, at the current and merchantable price."

In November, 1644, an order was passed by the General Court, desiring each family to give a peck of corn or a shilling in cash to the treasury of Harvard College.

A writer in 1643, remarks, "By the side of the 'Colledge is a faire grammar schoole,' for the training up of young scholars, and fitting them for academical learnings, and as they are judged ripe, they may be received into the college."

The town of Cambridge makes reference to a School Committee in the following vote passed in 1644, "that the townsmen see to the educating of children, and that the town be divided into six parts, and a person appointed for each division to take care of all the families it contained."

The size of the school-houses and the pay of teachers in Newton, are indicated by the following votes passed 1699, Voted to build a school house, sixteen feet by fourteen before the last of November.

Voted that the school-house be set in the highway near to Joseph Bartlett's, and agreed with Staples to keep the school one month, four days in a week for £1, 4s. Another record states that the town gave Mr. Staples one shilling and six-pence per day.

The rate bills were apportioned to the pupils according to the studies pursued, and in the town of Newton, it was voted "that those that send children to school, shall pay three pence per week for those who learn to read, and four pence for those that learn to write and cipher; and all may send to either school as they choose." Dea. Staples referred to above was so deeply interested in the education of a godly and learned ministry that he made the following provision in his will:

“John Staples Craft, son of Moses Craft, shall be brought up to learning, so far as to fit and prepare him for the ministry of the Gospel, if he be capable of learning and is willing to do it; but if he cannot learn, or is not willing and free to learn, he shall have £400 in money, when he shall have come to the age of twenty one years.”

#### BOSTON LATIN SCHOOL.

The Boston Latin School which had its foundation laid in a vote of the town passed in 1635, has had a very interesting history, a few scraps of which must suffice here.

In 1650, the town voted “that Mr. Woodmansey, ye schoolmaster shall have fifty pounds per an. for his teaching ye schollers and his proportion to be made up by rate.”

In 1666, he had an assistant to “teach children to write,” at a salary of £40 a year. Mr. Woodmansey probably used the school-house as his residence, for after his death, it was voted in 1669, “to give notice to Mrs. Woodmansey that the towne occasions need the use of the school-house, we do desire her to provide otherwise for herself.” It was also voted “to allow her eight pounds per annum for that end during her widdowhood.”

Ezekiel Cheever was the great light among Boston schoolmasters, coming from London to New Haven, thence to Charlestown, and from there to Boston in 1670, when the keys of the Latin School were placed in his hands and a salary of sixty pounds a year for his services. Like Goldsmith’s Village Schoolmaster, undoubtedly, “A man severe he was and stern to view,” yet as his biographer say he had “an agreeable mixture of majesty and sweetness, both in his voice and in his countenance.” Of his discipline we may form an idea from a manual of a school code then in general use.

#### THE SCHOOLMASTER TO HIS SCHOLARS.

“My child and scholar take good heed,  
 Unto the words that are here set,  
 And see thou do accordingly,  
 Or else be sure thou shalt be beat.

First, I command thee God to serve,  
 Then to thy parents duly yield,  
 Unto all men be courteous,  
 And mannerly in town and field.  
 Your clothes unbuttoned do not use,  
 Let not your hose ungartered be;  
 Have handkerchief in readiness,  
 Wash hands and face, or see not me.  
 Lose not your books, inkhorns or pens,  
 Nor girdle, garters, hat or band,  
 Let shoes be tyed, pin shirt-band close,  
 Keep well your hands at any hand.  
 If broken hosed or shoed you go,  
 Or slovenly in your array,  
 Without a girdle or intrust,  
 Then you and I must have a fray."

Several more verses add to the duties and the perils of a school boy's life in Master Cheever's day in Boston. Mr. Cheever was the most noted author as well as teacher of his time, for he composed "The Accidence, a short introduction to the Latin Tongue," which prior to 1790, had passed through 20 editions and was the hand book of most Latin students in New England. This book was called "The Wonder of the Age," by "the Famous Ezekiel Cheever." President Quincy of Harvard College, said of it; "It is distinguished for simplicity, comprehensiveness and exactness; and as a primer or first elementary book, I do not believe it is exceeded by any other work."

In 1687, Mr. Cheever says of himself that "after your poor petitioner hath nearly fifty years been employed in the work and office of a public Grammar School-Master," "I still continue my wonted abilities of mind, health of body, vivacity of spirit and delight in my work." He died "on Saturday morning, August 21, 1708, in the ninety-fourth year of his age, after he had been a skilful, painful, faithful schoolmaster for seventy years, and had the singular favor of Heaven, that though he had usefully spent his life among children, yet he was not become *twice a child*, but held his abilities, in an unusual degree to the very last," says Dr. Cotton Mather.

Another tells us that he wore a long white beard, termi-

nating in a point; that when he stroked his beard to the point, it was a signal for the boys to stand clear."

Governor Hutchinson says that Mr. Cheever was the schoolmaster of most of the principal men of Boston, who were then upon the stage. "He is not the only master who kept his lamp longer lighted than otherwise it would have been by a supply of oil from his scholars."

Master Lovell, a successor of Cheever in the Boston Latin School "was a tyrant and his system one of terror" says his biographer. Trouncing was common, and was performed by stripping a boy, mounting him on another's back and whipping him with birch rods before the whole school. A boy had played truant, and Master Lovell had declared publicly that the offender should be trounced. When such a sentence was pronounced, it was understood that the other boys might seize the culprit and take him to school by force. He was soon seized and hurried to the master who inflicted the punishment without delay. On his way home, the boy culprit was met by another who cried out, "Oh John Brown, you'll git it when you go to school." "No, I shan't, said the boy, who felt that he had got the start of them, "*No I shan't for I've got it now,*" and as he said this he slapped his hand on the part that had paid the penalty, "suing the action to the word."

"O the Caitiffs," said another teacher, "it is good for them." Not only was the birch applied freely to the back as in trouncing, but with the ferule the birch was applied to the hands and upon the soles of the feet, the most refined and severe punishment of all. For pronouncing the P. in Ptolemy, Sam Bradford, afterward Sheriff, was rapped over the head with a heavy ferule. James Lovell was so beaten by his grandfather, John, that the father rose and said "Sir, you have flogged that boy enough." The boy went away to go to Master Proctor's school, but was told that he would fare worse there.

Of the early schoolhouses, very little can be said of their comforts or conveniences. Rudely built, located near the centre of the district on the triangle where three ways parted, or on the corner angle of two roads, sparsely furnished with



long wooden benches and desks, heated from open fire places at the end of the room opposite the door, so far as it could be said to have been heated at all, the wood for fuel furnished by the patrons of the school in lieu of money for the support of the school, the fires built by the larger boys, and the house swept and otherwise kept clean by the larger girls,—these were some of the conditions of that early school life of our ancestors two centuries ago. In fact, matters had but little altered in the early part of this century for Edward Everett in an address at Faneuil Hall, Boston, in 1855, speaks thus of the “old school house” of 1804. “It contained but one room, heated in the winter by an iron stove, which sent up a funnel into a curious brick chimney, built down from the roof, in the middle of the room, to within seven or eight feet of the floor, being like Mahomets coffin, held in the air to the roof by bars of iron. The boys had to take their turns, in winter, in coming early to the school-house, to open it, to make a fire, sometimes of wet logs and a very inadequate supply of other combustibles, to sweep out the room, and, if need be, to shovel a path through the snow to the street. These were not very fascinating duties for an urchin of ten or eleven; but we lived through it, and were perhaps not the worse for having to turn our hands to these little offices.”

The first truant school established in fact in America, originated in the following vote in Salem, Mass., Dec., 1673. “As five men neglected to have their children instructed and brought up to some useful calling, our selectmen advertise that such children should be put out to service.”

A reference to the Hornbook will close this somewhat rambling article. This book was a simpler book for beginners than the New England Primer which in its later editions contained the catechisms of John Cotton and that of the Westminster Assembly. The hornbook was so called on account of its horn cover, which rendered it indestructible from without. Shakespeare calls it the “teacher of boys” in his time, and it was used in Massachusetts and other parts of New England a little over a hundred years ago. “He does not know his hornbook,” was equivalent to “he does not know his letters.” A single book would often serve two or three generations of children of the same family, so carefully were those early text books used and handed down from parents to children. But facts enough have been given to show from what small beginnings our present efficient public school system has sprung.



## The United Company of Spermaceti Chandlers, 1761.

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BY GEORGE C. MASON, NEWPORT, R. I.

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**D**URING the middle of the last century and up to the time when the leading men of Newport, R. I., were driven from their homes by the British, the town was noted for the extent and excellence of its Spermaceti Works. The fishermen of Rhode Island, following the lead of those of Nantucket, pursued and captured whales in open boats; but when it was seen that more might be made out of the calling, vessels were fitted out and pushed their way as far as the Faulkland Islands in pursuit of whales. Aaron Lopez, a wealthy merchant of Newport, took the initiative, and with those who were associated with him he realized large returns. Jacob Rods Rivera who died in Newport, Feby. 18, 1789, was one of the successful men engaged in the trade. He was the first person to engage in the manufacture, having required a knowledge of the business in Portugal before coming to America. No less than seventeen manufories were in operation in Newport at one time, and up to the Revolution, Newport enjoyed almost a monopoly of the trade. The number of vessels engaged in the fishery at that time is not known, but we can form some estimate of the extent of the calling from the fact that seventeen whalemens returned to Newport in June and July of 1774, called home, no doubt in anticipation of war.

The manufactures between 1760 and 1770, in Providence, Boston and Newport, were as follows :

Providence: Obediah, Nicholas, Joseph, John and Moses Brown; composing the house of Obediah Brown & Co.

Boston: Thomas Flucker, Nath., Gorham, James Palmer, Richard Cranch and Wm. Belcher: of the firm of Richard Cranch & Co.

And the following firms in Newport, R. I.:

William Thomas, Joseph Robinson, William Richardson; of the firm of Thomas Robinson & Co.

Rivera & Co.: Henry Collins, Jacob Rods Rivera.

Isaac Stell & Co.: John Mawdsley, Isaac Stell, and John Slocum.

Nephtali Hart & Co.: Nephtali, Samuel and Isaac Hart.

Aaron Lopez, Thomas Lopez, each on his own account, and Edward Langdon & Son.

There was also a manufactory of some extent in Philadelphia.

In 1761 a trust was formed to regulate the trade, and articles of agreement were drawn and signed, on the 5th of November, by all of the above named, with the exception of Moses Lopez and the Philadelphians, and were known as the "United Company of Spermaceti Chandlers." The establishments already in operation were enough to work all the head matter brought into New England, and the members engaged to do all in their power, by fair and honorable means, to prevent the setting up of any new Spermaceti works. £10 Sterling was established as the price of head matter, and the members engaged to receive head matter from the following named persons, the only buyers and factors recognized by the United Company:

John and Wm. Roach, Sylvanus Hassey Co., Folger & Gardner, Robert & Josiah Barker, Obed Hussey, Richard Mitchell and Jonathan Burdick, all of Nantucket: Benjamin Mason, Newport; George Jackson, Providence; and Henry Lloyd, Boston.

All head matter brought into the market after the date of the agreement, was considered common stock, whether the

vessels in which it was taken were owned by members of the Company or not, and it was divided by the factors in the following proportions: out of every 100 barrels, Nicholas Brown & Co., 20; Joseph Palmer & Co., 14; Thomas Robinson & Co., 12; Aaron Lopez, 11; Rivera & Co., 11; Isaac Stell & Co., 9; Naphtali Hart & Co., 9; Philadelphia House, 7; Edward Langdon & Son, 4; Moses Lopez, 2.

There were other persons in Newport engaged in the same business, but in a small way. The agreement entered into by the above named manufactures, was as follows:

#### AGREEMENT.

“It is Proposed by Richard Cranch & Co., to all the other Manufacturers of Spermaceti Candles within the Limits of New England in North America; That in order to promote their and our Mutual Interest and advantage, We will all unite in the following articles of Agreement. Viz:

1st. That we will all unite ourselves for the full term of seventeen Kalendar Months from and after the Date hereof (that is until the Fifth day of April, 1763) into one General Body, by the Name of “*The United Company of Spermaceti Chandlers*”, by which Name we will Respectively own and Acknowledge each other as Members.

2nd. That we will Respectively send positive Orders to our respective Buyers of Headmatter, not to give for Head more than Six Pounds Sterling, pr. Ton above the Price of Common Merchantable Spermaceti Body Brown oil which Said Orders Shall not be Forwarded to our Respective Buyers till after the fifth Day of April next.

3d. That the Current Price of said Common Merchantable Spermaceti Body Brown Oil Shall at all Times be Determined by the Current Price given by the Merchants of Boston for the London Market at the day the Purchaser Receives any Headmatter. But in case there be no Current Price Settled at that Day by the Merchants afforesaid, then the next Following Current Price by them given for Such Oil Shall govern the price of Said Headmatter.

4th. That we will not at any Time, within Said Term, by any Means, either Directly or Indirectly by Present, Promises or Otherways give for Headmatter more than Six Pound Sterling pr. Ton above the Price of such Common Oil as afforesaid nor receive any at a greater Dfference, which said Price of Said Oil Shall be Assertained as afforesaid, Nor will we either of us Receive any Headmatter which is acknowledged by the Seller to be PreEngaged.

5th. That we will not at any time, within Said Term, by any means, directly or Indirectly, either by Presents, Promises or Otherwise give more than two and half p. c. Commissions to any Person or Persons for buying Head Matter for us, neither will we by any Ways or means receive

any Head matter at any greater price or cost to us than Two and half p c. (Considered as Commissions or Otherwise) more than the Six Pounds Sterling difference as afforesaid.

6th. That we will not at any Time, within said Term, by any means, either Directly or Indirectly, by our Selves or others for us, Sell within the Limmits of New England our Respective Spermaceti Candles for Less value than One Shilling and Ten Pence half penny Sterling per pound, besides One Shilling Sterling more for Each Box, Each Box to Contain a Quarter of a Hundred Weight.

7th. That no one House in this United Company shall Receive and Manufacture any Head Matter either Directly or Indirectly for and Upon the Acct of any Other person not Concern'd in this United Company, upon any Terms whatsoever, And neither of our Houses Shall add to their Company any new partner without the Consent of all the Other Houses.

8th. That we will by one Member at Least from Each Manufactory have Two General Meetings, during Said Term at the best Tavern in Taunton, Viz. the first upon the first Tnesday in November, 1762, and the other upon the first in March, 1763, or if bad Weather, then the next fair day after each sd Days in Order to Consult about Matters for our General Interest, And the Expences of this Union and of Said General Meetings shall be paid in proportion to the Number of Manufactorys thus United, and one member from Each Manufactory at these General Meetings Shall always bring these Articles of Union, so that if any Alteration or addition Should be agreed upon the Same may be Annext, thereunto and Such Members (meaning Manufactory) as at any Time may neglect these General Meetings Shall pay a fine of Eight Dollars, (a Reasonable Excuse Excepted) and shall be bound to Conform to What may be agreed upon by them who Meet, provided Always that Nothing shall be altered or added to these Articles but by the Universal Consent of the Members Present.

9th. That Whereas the Manufactorys now United as affores'd are more than Sufficient for Manufacturing all the Head Matter at any Time Brought or Likely to be Brought into New England. Therefore each of us Shall from time to time use his Utmost Endeavors, by all fair and Honorable Means, to prevent the Setting up of any other Spermaceti Works, and that Obadiah Brown & Co. together with any Two or more of our Houses be Impowered to Call a Special Meeting to be Holden at Taunton to which notice we Each Respectively promise to adhere.

10th. That in Case we find Notwith Standing this Present Union that the Price of Head Matter Still Keeps up above Six Pounds Sterling per Ton above the price of Such Oil as afforesaid, or In Case Headmatter Should now come down to our Difference in Price now agreed upon and Should again rise beyond our afforesaid Difference of Six Pounds Sterling per Ton above the price of Such Oil as afforesaid, Then in either Case we agree to fill out at Least Twelve Vessels upon our Joint

Concern to be Employ'd in the Whalefishery, Each Manufactory in this United Company to furnish and receive an Equal Proportion in and from Said Vessels: and we also agree to add to the Number of these Vessels from time to time as Many more as may then appear most proper.

11th. That if any One or More Members of Either House in this United Company Shall at any time within Said Term, Either directly or Indirectly, do or Cause to be done any Act or thing contrary to the plain Spirit and Intention of Either of these Articles, and the Same shall become known (by the Evidence of One Credable Person Under his hand) to Either of the Other Members of Either House in the Said United Company he Shall upon Such Evidence of Mal Conduct Immediately advise the Other Houses of such breach of Articles and the Evidence thereof, and thereupon the Said United Company Shall be Immediately Dissolved and Each House Shall be at Liberty to Act in the Same Manner as tho' these Articles had never been.

12th. That Each and Every of these Articles Shall be Understood in the Most Simple plain and Obvious meaning of the Words and no One Member, Shall Contrary to the Spirit and Intention of these Articles Endeavor to make any Advantage of Such In accuracys or want of Expression as may have happened thro' Haste or Otherwise.

In Witness of our full Consent to Each of the Afforesaid Articles and Declaring upon our Honor, Reputation and Characters as Men That we will Throughout Said Time Act agreeable to the Same, We hereunto Subscribe our Names this Fifth Day of November, A. D. 1761.

OBADIAH BROWN & CO.,  
 RICHARD CRANCH & CO.  
 NAPH. HART & CO.,  
 ISAAC STEELE & CO.,  
 THOS. ROBINSON & CO.,  
 AARON LOPEZ,  
 COLLINS & RIVERA,  
 EDWARD LANGDON & SON,  
 ROBERT JENKINS JR. "

## Extracts from Letter Book of Samuel Hubbard.

CONTRIBUTED BY RAY GREENE HULING, NEW BEDFORD, MASS

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(Continued from Vol. 2, 1892, page 65.)

Letters.

XXII.

**T**O the letter of Thomas Olney, Mr. Hubbard wrote an answer, dated June 24, 1670, in the same strain as in the letter by his son Clarke and daughter Burdick. To the fourth query he replies :

“My first answer, that was ingraven in Stones was God’s mind as holy rules forever, being moral law ; as to have no God but him only, and yt have the fear of God. Our Lord Jesus Christ being questioned which was the great Commandment, answered it, Mat. 22, 36, 37, 38, 39, verse 40, on these two hang all the law and the prophets. Mind I pray yo seriously, not disowning of them, but hold them forth as the Magna Charta or foundation of all both law and prophets hanging thereupon, and I do judge Gospel also, for if no sin no need of a Saviour. If then our Lord doth so plainly stablish them here and in Mat. 5 and bid His disciples pray, their flight should not be on the Sabbath day, or in the Winter, holding forth the duration of both. Answer 2. That they are moral rules holy David in Psalm III. 7-8—all His commandments are sure, not all, they stand fast forever and ever. Answer 3. I conceive Moses’s face did not shine for wt was written in the tables of stone, for Moses wist not that his face did shine, yet had the tables, therefore those could not make his faee shine, neither that was writ in the tables ; for if condemnation was writ in them (as is clear : 2



Cor. 3, 7.) then more like to have made his face black, or he quaking or trembling; for law signifieth justice if not performed by us, or by some other for us. But I conceive condemn' or punishment being due for the breach of them is done away for those that do believe, by the blood of our dear and precious Redeemer, who hath suffered and fulfilled the law in every point for His. Therefore tho' the giving of the Holy law of the 10 words was glorious and wonderful, with thunderings and the mountain trembling that the people was afraid etc., Exod. 19. 18., how much more glorious is the ministration of life to that soul that sees it. That our Son of God came himself and took man's nature in all things, sin only excepted, and cured diseases and sicknesses and bore all our infirmities, cast out devils, cureing souls yea marvellously, not only for the Jews but for all nations that believe in Him and obey His voice, wch is ye will of His Father also. This is the ministration of the Spirit to hold forth repent'ee towards God and faith in our Lord Jesus Christ. Being unveiled, seeing most clearly, it is free grace we are saved and not of debt, of faith and not of works. The glory of this to an enlightened eye transcends the other for when the sun shines clear the moonlight is not seen. The sun is, if turned to God and see justification by Jesus Christ only, and for all that believe and obey Him is unveiled indeed; all this does not take away God's law of holiness or of the 10 commands, but for ceremon'e laws and types shadowing a Christ to come is done away for the body is Christ. Col. 2. 17. But I know I write to such as are enlightened and [more] knowing the Holy Scriptures than I am. Let us be in love embracing one another; for we see but in part, as the cloud is taken away then unveiled, and then we must march forward Scionwards in this our howling wilderness. I leave you unto God and to the word of His grace—humbly craving yr zealous and fervent prayers to God the Father thro Jesus Christ by his holy spirit for me poor worthless worm, who is yours to use to my power."

Samuel Hubbard.

Newport, June 24, 1670.

## XXIII.

“Edward Stennett, a poor mourner in Sion for ye abominations yt are committed, and waiter for the consolation of Israel in the return of the latter day glory, and perfect restoring of all the Lord’s good old ways, sendeth greeting to yt little remnant of the woman’s seed that keep the command’t of God and the faith of Jesus in Rhode Island.

My very dearly beloved in ye Lord, yr savery lines hath been as a refreshing dew from ye Lord to my soul and ye souls of others, in beholding the same operation of the Spirit of Truth resting upon yo wch thro’ great grace hath rested upon us, wch I trust will enable ye to bear up, and hold out against the same spirit of antichrist and opposition against the truth wch we have met wth here to the grief and wounding of our hearts, for I have seen the spirit of anticht as really act in chs as ever I saw it in the parish, since they have set themselves agt the Lord’s sabbath; insomuch yt without fear or wit they have thrown away all the holy scrip’s till after ye resurrection of Cht to clear their hands of the sabbath, wch roots up all religion at once, for I never met with any man of this mind, yt is able to hold redemption by Cht, if he will keep true to his principle, yt the whole law was abolished by the death of Cht, for they state themselves under a new law, and not under yt law that Cht was made under, and suffered the curse of, and so they are not concerned in Chts fulfilling ye righteousness of the law in His life, or having the curse of it due to transgressors of it in His death; but are under a new law wch Cht never was made under, nor never suffered the curse of, so yt they are bound to fulfil the righteousness of it ’emselves or else lie under the curse of it, and so by principle they raise up grace and gospel in opposition to God’s righteous law. They are run out of ye gospel and Cort of grace, and have espoused ’emselves to a new-cort of works from wch can be no redemption. But in this we must say, Father, forgive ’em for they know not wht they do. But we may plainly see yt covetousness lies

at the bottom of all this opposition; for those yt will not keep the sabbath at God's com't wod all keep it, if man did com'd ye keeping of it, as I could make manifest by their own principles and practices.

And my dear friends, as for those yt are drawn back from ye sabbath to prophaneness after light, and establishment therein, yourselves must not take pleasure in them, but must withdraw yourselves from 'em as sinful and disorderly persons; and if yr ch'h will hold com'n wth those apostates from the truth, yo ought then to desire to be fairly dismissed from ye ch. wch if ye ch'h refuse, yo ought then to withdraw yourselves, and not be partakers of other men's sins, but keep yourselves pure, but with all humility, meekness and brokenness of heart. As touching ye ordinance of hands, I have sent ye a book yt treats at large upon it, and a book of mine that treats of the sabbath."

Received this 29 July, 1670.

#### XXIV.

Joseph Davis, a prisoner in the castle of Oxford, wrote to me Feb. 7, 1669-70 and informed 'em of his having embraced their sentiments about the sabbath for two years.

NOTE. Another letter from the same man, dated "Oxen Castle, 26th of the 1st month, 1670," which is printed in the Seventh Day Baptist Memorial Vol. I. No. 2. (April, 1852), shows that he was a prisoner for his religious views.

#### XXV.

The church in Bell lane, London wrote to them Feb. 27, 1669-70, and speaking of those four called apostates, said:

"We find that doth greatly add to yr trouble, because those yt have done this, were none of the meanest among you in helping of you in the work of the Lord." Said ch. went on to give these the same advice as Mr. Stennett did, tho' after withdraw'g they say, "Be much in love to God and one another, building up yourselves in yr most holy faith, praying in the Holy Spirit, in suitable frames, love and obedience according to wt we receive from him. Therefore, let

yr light distinguish yo to have love to all saints, holding up com'n with them, as prayer and prophesie, holy conference or other good works, unless it be those yo have the particular offence against."

## XXVI.

In answer to Mr. Stennett, they say, "Your good counsel we have pondered well, and have taken some steps in, but we have no hopes of help from them; but they are encouraging them that are drawn back from ye Lord's holy sabbath and he is become a speaker more than ever before. And, dear brother, yr desire is to know our standing, (we that is) we of the ch'h are very loth to leave all for some; we being very few here, but 5, and weakling, also, beside brother Stephen Mumford and his wife. This is the very trouble to many of us, and having declared by one for all that we cannot have such full freedom of spirit with those yt are fallen back from ye truth once professed, most do hold yet full communion in breaking of bread, and the rest of the ordinance with them. But this by grace we are helped to do, we in our measure endeavor to sanctify God's holy day by assembling ourselves, seven of us to pray and edify each other; and no man disturbs us in any kind; blessed be God. Oh rich mercy! oh that we might find ye same effect as of old! wn the ch's had peace, were edified, and increased. Oh dear heart, O that the Lord would stir up some to come and help us poor ones! At Westerly is brother Joseph Clarke Junr. and his wife, sister Ruth Burdick, and sister Maxon. Farewell.

From Newport on  
Rhode Island,  
4 day Sept. 1670.

William Hiscox,  
Stephen Mumford,  
Samuel Hubbard."

NOTE. The five referred to were William Hiscox, Samuel Hubbard, Tacy Hubbard, Rachel Langworthy (née Hubbard) and Roger Baster.

## XXVII.

Mr. Hubbard wrote another letter to Mr. Stennett, wherein

he informs him yt he was alone in withdrawing com'n on acct of those he called apostates. And as Mr. Stennett was a physician he had before proposed to open a trade by sending medicens here: in answer to wch Mr. H. informed him of his proposing the case to Mr. John Clarke who was a physician, and adds, "I spake also to a friend of mine who by God's help saved my life: a man of greatest fame in our colony, and most improved one Mr. John Cranston, doctor of physik, and captain of the town train band. Dated 12 of ye 9th month, 1670.

NOTE. The persons here mentioned are, of course, the eminent Dr. John Clarke (b. 1609, d. 1676) whose services to the infant colony were so invaluable, and his younger contemporary Dr. John Cranston, (b. 1626, d. 1680) who subsequently became Governor.

#### XXVIII.

Another letter upon the subject says, "Dear father, as touching yr desire presented by sister Burdick, wch was for our advice as touching a seperation, truly let me tell you, I should be glad if I were able to answer your desires: yet thus far I am satesfied in my understanding, yt to hold com'n wth those apostates is very unsafe, and truly to hold com'n with those yt strike at the whole law of God, I must confess I am not able to maintain: yet I think there might be a waiting some time; but if these lines shall find yo in the station you were in when sister left you, and with yt intention, two things I earnestly beg of you, first yt yo will be very careful in yr seperation yt ye moving cause is only and purely in love unto the law of God. In the next place yt yo manage it with all humility, patience and meekness and with faithfulness keeping close to the rule of our Lord; and while yo remain among them, as the Lord shall give you ability and opportunity I beseech you be faithful to bear yr testimony for the truths discov'd unto you.

Thus in haste I shall commit yo unto the Lord and ye good word of his grace, wch is able to make tho man of God

wise unto salvation, thoroughly furnished unto every good word and work; and I pray present our dutiful respects unto father Clarke and our uncles, with our love unto our brethren and sisters and cousins. We remain yr dutiful children.”

J. B. C.

Westerly, 8 August, 1671.

NOTE. The writers, “J. B. C.,” were Joseph and Bethiah (Hubbard) Clarke, the son-in-law and daughter of Mr. Hubbard. The sister Burdick referred to was Mr. Hubbard’s daughter Ruth, the wife of Robert Burdick. The Clarkes and Burdick’s at this time lived in Westerly. “Father Clarke” was Joseph Clarke the elder, who still lived at Newport, as did his brothers Thomas and Carew, who are the “uncles” mentioned.

#### XXIX.

By a letter from John Crowell to Mr. Mumford, dated Twkesbury, 14th, 7 m., 1671, it appears that Mumford was originally of that place.

NOTE. Stephen Mumford (b. 1639, d. 1707), with his wife, Ann, came from London in 1664 (Backus) to Newport. He had embraced Seventh Day Baptist views before leaving England, and disseminated them on his arrival. Mrs. Hubbard was his first convert beginning the keeping of the Seventh day March 10, 1665 (i. e. 1664-5). Mr. Hubbard followed April 1, 1665, as did his three daughters and son-in-law Clarke within the next year.

#### XXX.

On Sept. 10, 1671, Mesrs. Hiscox, Mumford and Hubbard wrote to the ch. in Bell Lane, London, and informed them yt they had followed their advice in withdrawing from table com’n tho’ they still met with the ch’h but did not propose to long.

NOTE. William Hiscox, (b. 1638, d. 1704) was the youngest of the male dissidents. He became the first pastor of the church when formed. He was General Treasurer of the colony at his death.

(To be continued.)



## Sketch of the Life of Capt. Wm. Torrey.\*

BY SAMUEL W. REED.

**W**ILLIAM TORREY, the subject of this sketch, came over from England in 1640 and settled at Weymouth, being then about 32 years of age. His former residence was Combe St. Nicholas, in the County of Somerset. He was doubtless an educated man, as he is spoken of by Edward Johnson in his book called "The Wonder Working Providence," published in 1654, as being a good penman and skilled in the Latin tongue. He was chosen in 1641 a member of the Ancient and Honorable Artillery Company, or as it was then called the Military Company of Massachusetts. He was made freeman May 18, 1642, and in September of that year his name appears as one of the deputies to the General Court from Weymouth. In 1643 he was again a deputy to the General Court and also a commissioner for hearing small causes under 20 shillings at Weymouth. In September of this year the stock of powder allowed by the General Court to the town of Weymouth was placed in his charge. In 1644 and 1645 he was both a deputy to the General Court and commissioner for hearing small causes at Weymouth. He was one of the townsmen or Selectmen for the year 1643-4. In January, 1644, the town voted that a foot-path four feet wide should be laid out speedily from the lower plantation by William Torrey and Nicholas Phillips. In June, 1644, he was chosen by the General Court one of a committee to consider the bill presented to the house of deputies as to men's proprieties. In

\*Read before the Weymouth, Mass., Historical Society, April 29, 1891.

April, 1645, his name appears again as one of the Townsmen. In May, 1645, he is mentioned as being a Lieutenant, and was appointed to take charge of the military company at Hingham, and was to train and exercise the train band there until further order of the General Court. He was relieved of this duty May 6, 1646, at his own request. In October, 1645, he was chosen one of a committee of the General Court to view the nearest way between Dorchester and Weymouth and report thereon at the next sitting of the Court.

In November, 1646, he was chosen "Clarke of the Writs" for Weymouth and also one of the commissioners for hearing small causes. On May 26, 1647, in answer to the petition of the town of Weymouth, he was authorized by the General Court to marry in that town such as shall be legally published and fit, according to the order of the Court. His name appears again among the list of deputies in 1648 and 1649. On May 2, 1649, the Court, finding that Lieutenant Torrey was employed as clerk at the last session of the General Court to frame for the house of deputies their bills and transcribe fairly the orders of that year in their books, allowed him £4 as satisfaction for his paines out of the next county levy from the Town of Weymouth. In 1650 he was chosen clerk of the deputies and also clerk of the writs at Weymouth. On October 16, 1650, upon his own petition, Slate Island in the bay was granted to him in consideration that he was to enter the orders of two or three courts not yet entered in the deputies' books, This grant was upon the condition that the Island had not been expressly granted to another and that it was to be free for any man to use the slate. In November, 1659, this grant to him was confirmed upon the conditions above stated. In 1651 he was chosen clerk of the deputies. His name also appears as having served in that position in 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1660, 1661, 1662, 1666 and 1668. In 1654 he was chosen recorder for the purpose of recording sales and alienations of land in Weymouth. He was also a commissioner for hearing small causes. In May, 1655, he was chosen by

the General Court a member of a commission, which was to act in conjunction with a similar board chosen by the Plymouth Colony, in laying out a marsh at Conahasset belonging to the Massachusetts Colony. In 1657 he was empowered to act in all criminal cases in the town of Hingham, Weymouth and Nantasket, as any one magistrate may do, and was to keep a record of his doings.

In 1659 he was chosen one of the Selectmen. In October of this year he was empowered to "joyne in marriage at Weymouth such persons as shall desire, the same being published according to law." In 1660 he was again one of the Selectmen. In May, 1661, he was given "magistratical" power in Weymouth for the examination and conviction of vagabond Quakers, and in proceedings under the laws relating to them enacted by the General Court. In December of this year he is mentioned as Capt. Torrey, and as his services as clerk of the deputies were more than usual this year, he was allowed £5 extra. The salary fixed a number of years before was £16 per annum. In 1662, 1664, 1665, 1668 and 1670, his name appears as a member of the board of Selectmen. In October, 1666, he was allowed additional compensation for his services as clerk of the deputies so as to make his salary for the year £20. In 1672, 1673, 1674, 1678, and 1679 he was one of the Selectmen. In 1670 he was a commissioner for hearing small causes. In 1672 he was again clerk of the deputies.

In 1673 he was given authority to administer oaths in Weymouth. In 1675 he was chosen a member of a committee of the General Court for the ordering of the granting of lots at a place near Mendon, which grant had been made to Nathaniel Bosworth and others of Hull. At a special session of the General Court called Feb. 4, 1679-80, his name appears as a deputy. In June, 1680, he was appointed by the General Court a member of a committee to peruse a history of New England written by Rev. William Hubbard, and report at the next session of the Court, so that the Court might order an impression thereof. The report of this com-

mittee was undoubtedly favorable, since the treasurer of the Colony in October, 1682, was ordered to pay Rev. William Hubbard £50 in money, as a manifestation of their thankfulness for his pains, in compiling a history of the passages of God's Providence toward the people of this jurisdiction.

In Nov., 1682, he was chosen by the town a member of a committee to build a new meeting-house, the old one having become unfit for use. In March, 1683, he was chosen by the town a way warden. This year he was again a deputy to the General Court and was granted 500 acres of land for services rendered to the Colony. On Nov. 26, 1683, he was chosen moderator at a town meeting held on that date. He appears as one of the defendants in a writ of quo warranto issued against the Governor and Company of Massachusetts Bay by the Court of Queen's Bench, Westminster, June 27, 1683, being then clerk of the deputies. The result of these legal proceedings was that the charter of the colony was revoked.

In 1684 William Torrey was again clerk of the deputies. In 1686, the charter of the colony having been revoked, Sir Edmund Andros was appointed Governor. All meetings of the people except for the choice of town officers were prohibited. This state of affairs continued until the spring of 1689. When the rumor reached Boston in April, 1689, that there was a revolution in England and the Prince of Orange was about to be made king, the people seized and imprisoned Andros and re-established their charter government with Simon Bradstreet at its head. At the first meeting of the Council for the safety of the people and convention of the peace in May, 1689, to which deputies were chosen, Capt. William Torrey and Ephraim Hunt appear as deputies from Weymouth. In 1687 Capt. Torrey wrote a book entitled "A Discourse upon Futurity or Things to Come." The book shows that the author was well acquainted with the Holy Scriptures. The language is plain and simple and shows the humble and reverent spirit of the writer, Capt. Torrey. He died June 10, 1690, leaving a widow and eight children of whom the most prominent was Rev. Samuel Torrey, a dis-

tinguished clergyman at that time. The house in which Capt. Torrey lived was situated near what is now known as Sampson's Cove, about two hundred feet east of Neck street, and nearly opposite the estate of the late Gideon Sampson. The following affidavits taken from the Registry of Suffolk Deeds fix the time of his arrival in this country:

"Philip Torrey, aged 59 years or thereabouts, heretofore of Combe St. Nicholas in the County of Somerset, within the realm of England, there Living until the yeare 1640 (yeoman), in that year removing to New England with Wm. Torrey & Samuel his son, both of the sd Combe St. Nicholas with whom he lived for Severall years, and beeing arrived in New England settled and hath ever since lived in Roxbury in the County of Suffolk in N. E., aforesaid, on his corporal oath deposed that hee well knew and was acquainted with the sd William Torrey the father, and Samuel Torrey his son all the while hee lived in Combe St. Nicholas affors'd in old England, & ever since he came to N. E., & to this day being in their company, on his oath affirms them to be the same Wm. Torrey & Samuel Torrey, father and soun afores'd, having severall opportunities in each year to see and confer with them ever since, they beeing both in good health this day, beeing the fifth day of March 1673-4.

Taken upon oath before us,

Richard Russell,  
Thomas Danforth."

"George Fry aged 58 years, or thereabouts, heretofore of Combe St. Nicholas, in the Realm of England, husband-man, living there until the year 1640, in that year removed and came in the same shipp to N. E. with Wm. Torrey and Sam'l Torrey his son, both of the sd Combe St Nicholas. and being arrived in N. E. settled and ever since have lived in Weymouth in the County of Suffolk, in N. E. afores'd, on his corporal oath deposed, that in old England for severall years until the yeare above sd, he was well acquainted with and knew Wm. Torrey the Father and Samuel Torrey his soun and ever since until the day of the date hereof, they and hee this deponent having lived in one town viz. in Weymouth in N. E. aforesd, and beeing with them in Boston in N. E. they are both in good health this day, being the fifth of March 1673-4.

Taken upon oath in Boston March 5 1673-4, by George Fry before us,

Richard Russell,  
Thomas Danforth."

## Extracts from the Friends Records, Portsmouth R. I.

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### ALMY.

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**T**HE early records of this family found on the register kept by the Friends Society begin with the births of the children of Job and Mary, of Warwick, R. I. Job was son of William and Audry Almy of Lynn and Sandwich, Mass., William was born 1601, died 1676. His wife, whose maiden name is unknown, was born 1603 and died about 1676. In 1642 he sold land in Sandwich, and two years later, Nov. 14, 1644, he was of Portsmouth, R. I., where he was made a freeman in 1655. Job was in Plymouth Colony in 1660, and in 1670-72 was a Deputy from Warwick, R. I. His wife was Mary Unthank, dau. of Christopher and Susanna. Job died 1684, his wife married 2d, Thomas Townsend, and died 1724.

### Marriages.

Rebecca, of William, Tiverton, to Holder Slocum, of Peleg, Dartmouth, April 11, 1734.

Elizabeth, of Job and Alice, Portsmouth, to John Howland, of James and Elizabeth, Dartmouth, September, 1773.

Job, of Job and Alice, to Sarah Lawton, of Isaac and Mary, Portsmouth, September 6, 1775.

Isaac, of Job and Catharine, to Susanna Lawton, of Isaac and Mary, Portsmouth, Nov. 4, 1789.

Peleg, of Job and Catharine, to Susannah Sherman, of Sampson and Ruth, Sept. 14, 1793.

Catharine, of Isaac and Susannah, to Benjamin Anthony, of Abraham and Lettische, Portsmouth, May 1, 1812.



Ruth, of Peleg and Susannah, Portsmouth, to Daniel Cobb, of William and Lydia, Gorham, March 20, 1816.

Phebe, of Holder and Sarah, Portsmouth, to Ebenezer Metcalf, of Ebenezer and Asenath, Cumberland, R. I., June 10, 1818.

Elizabeth, of Isaac and Rebecca, to Jacob Chase, of Shadrac and Rebecca, Portsmouth, Oct. 2, 1833.

## Births.

William Christopher	}	of Job and Mary, Warwick, Feb. 20, 1663-4		
William		"	"	Sept. 5, 1605
Susannah	"	"	"	July 29, 1666-7
Audrey	"	"	"	April 5, 1669
Deborah	"	"	"	Aug. 5, 1671
Katharine	"	"	"	Jan. 22, 1673-4
Sarah, wife of Holder,				June 26, 1652
Elizabeth, of Holder and Sarah,			Portsmouth,	Jan. 18, 1769
Christopher	"	"	"	June 17, 1771
Mary	"	"	"	Jan. 24, 1773
Isaac	"	"	"	March 3, 1777
Rebecca	"	"	"	June 2, 1779
Jacob	"	"	"	Feb. 24, 1782
Holder, of Job Jr. and Sarah,			Portsmouth,	Aug. 26, 1777
Samuel,	"	"	"	March 19, 1780
Alice	"	"	"	Nov. 8, 1781
Elizabeth	"	"	"	May 16, 1784
Andrew	"	"	Newport,	Sept. 21, 1787
Catharine, of Isaac and Susannah,			Portsmouth,	Oct. 17, 1790
Nancy	"	"	"	Oct. 3, 1793
Ruth, of Peleg and Susannah,			Portsmouth,	June 7, 1794
Sampson	"	"	"	Sept. 15, 1795
Lydia, wife of Christopher,				July 31, 1769
Joseph, of Christopher and Lydia,			Newport,	June 30, 1795
Mary Lawton	"	"	"	Oct. 30, 1796
Jacob	"	"	"	July 17, 1800
Robert Lawton	"	"	"	Feb. 6, 1802
Lydia	"	"	"	Nov. 23, 1803

Obadiah, of Christopher and Lydia, Newport,	June 3,	1805
Sarah	“ “ “	April 26, 1807
Rhoda	“ “ “	June 15, 1810
Samuel Holder	“ “ “	April 13, 1812
Phebe	“ “ “	Oct. 21, 1815
James, of Isaac and Hannah, Portsmouth,	Oct. 18,	1801
William	“ “ “	Aug. 18, 1803
Edward	“ “ “	May 8, 1805
Susannah	“ “ “	May 10, 1807
Elizabeth	“ “ “	Feb. 21, 1813

## Deaths.

Christopher, of Job and Mary, Warwick, May 10, 1663.

William, of Job and Mary, age 1½ years, Jan. 3, 1665-6.

Anstis, wife of Job, and dau. of Isaac Lawton, Newport, Feb. 11, 1739.

Peleg, Portsmouth, age 35 years, Sept. 18, 1797.

Jacob, of Christopher and Lydia, Newport, age 15 months, Oct. 24, 1801.

Elizabeth, of Holder and Sarah, Portsmouth, age 41 years, 7 months, March 12, 1811.

Isaac, of Holder and Sarah, Portsmouth, age 40 years, 1 month, 28 days, May 2, 1817.

Mary Lawton, of Christopher and Lydia, Gloucester, age 36 years, 9 months, March 2, 1817.

James, of Isaac and Hannah, Portsmouth, age 7 months, Jan. 28, 1802.

Sarah, widow of Job, Newport, dau. of Isaac and Mary Lawton, Portsmouth, “at her son-in-law’s, Dr. Richardson,” age 66 years, 6 months, 7 days, Oct. 14, 1820.

Alice, of Job and Catharine, Portsmouth, Oct. 29, 1831.

Rebecca, of Job and Catharine, Portsmouth, Jan. 24, 1833.

Isaac, of Job and Catharine, Portsmouth, age 70 years, Jan. 11, 1835.

Rhoda, Portsmouth, age 69 years, Feb. 6, 1851.

Nancy, of Isaac and Susanna, at Jacob Chase’s, Berkeley, Mass., age 64 years, 3 months, 14 days, July 17, 1817.

Hannah, widow of Isaac, Portsmouth, age 92 years, Nov. 21, 1869.

## James Skiff, of Sandwich, Mass., and some of His Descendants.

BY O. P. ALLEN, PALMER, MASS.

**J**AMES SKIFF came from England to Lynn, Mass., as early as 1635, he removed to Sandwich soon after, as we find that he had a grant of ten acres of land there Jan. 14, 1636, where he was one of the earliest settlers. He was one of the leading men in Sandwich, and was admitted a freeman in 1644. He was selectman, excise man, Constable, Deputy to the General Court for many years, also a member of the Governor's Council. He seems to have been a man who had broader views than many of his contemporaries, as we find on the old records that he was several times reprovved because he was lenient and merciful to the persecuted Quakers. From all accounts we have of him, he deserved well of his town, as well as of the Colony. I have failed to ascertain the date of his death, but as he was one of the selectmen as late as 1674 he must have lived to an advanced age. His wife Mary died Sept. 21, 1673. Their children were:

- I. James<sup>2</sup> b. Sept, 12, 1638, m. Elizabeth Cooper of Boston. He removed to Martha's Vineyard in 1670.
- II. Stephen<sup>2</sup> b. April 14, 1641, m. Lydia———who died his widow, March 17, 1713. Their children were Abigail b. Mar. 2, 1666, Deborah b. July 14, 1668, Mary b. Nov. 13, 1671, Stephen b. Feb. 4, 1685. Like his father, Stephen was a man of affairs, was Selectmen, Town Agent,

Deputy to the General Court, and on the Governor's Council.

- III. Nathaniel<sup>2</sup> b. Mar. 20, 1645.
- IV. Sarah<sup>2</sup> b. Oct. 12, 1646.
- V. Bathsheba<sup>2</sup> b. April 20, 1648, m. 1666, Sheajashub Bourne.
- VI. Mary<sup>2</sup> b. Mar. 25, 1650.
- VII. Patience<sup>2</sup> b. Mar. 25, 1652, m. Oct. 26, 1675, Elisha Bourne.
- VIII. Benjamin<sup>2</sup> b. Nov. 15, 1655.
- IX. Nathan<sup>2</sup> b. May 16, 1658.

NATHAN<sup>2</sup> SKIFF (*James*<sup>1</sup>,) born in Sandwich, May 16, 1658, m. (1) Hephzibah—, who died before 1698. He m. (2) Dec. 13, 1699, Mercy Chipman, dau. of John and Hope, of Barnstable. She was granddaughter of John Howland and of John Tilley of the Mayflower, and was born Feb. 6, 1668. Have no record of the death of Nathan Skiff and his 2d wife. He removed to Chilmarte, M. V., where the record of his children is found. Children by the first marriage:

- I. James<sup>3</sup> b. Mar. 10, 1689.
- II. Elizabeth<sup>3</sup> b. Sept. —, 1690.
- III. Benjamin<sup>3</sup> b. April 29, 1691.
- IV. Slyshon<sup>3</sup> b. May 26, 1693.
- V. Mary<sup>3</sup> b. May 26, 1695.

Children by second marriage.

- VI. Macy<sup>3</sup> b. July 5, 1701.
- VII. Samuel<sup>3</sup> b. Dec. 24, 1703.
- VIII. John<sup>3</sup> b. Aug. 22, —.
- IX. Joseph<sup>3</sup> b. Nov. 18, 1709.

MACY<sup>3</sup> SKIFF (*Nathan*<sup>2</sup>, *James*<sup>1</sup>,) b. at Chilmarth, M. V., July 5, 1701, m. (1) 1722, Prince Coffin<sup>5</sup>, (*Ebenezer*<sup>4</sup>, *James*<sup>3</sup>, *Tristram*<sup>2</sup>, *Peter*<sup>1</sup>.) He d. Dec. 10, 1729. Their children were:

- I. Prince<sup>4</sup> d. Feb. 4, 1781.
- II. Hannah<sup>4</sup> b. Oct. 15, 1728, m. John Wilcox, son of Stephen and Judith. She d. Oct. 2, 1814.

III. May<sup>a</sup> b. Feb. 28, 1729, m. Tristram Folger, son of Jethro and May. She d. Sept. 4, 1776.

The widow Mercy (*Skiff*.) Coffin m. (2) May 2, 1732, Nathaniel Allen (*Edward<sup>3</sup>, Edward<sup>2</sup>, Hope<sup>1</sup>*) of Nantucket. Nathaniel was the great, great grandfather of the writer. The authorities for the above are Plymouth Colony Records, Freeman's History of Cape Cod, Town Records of Chilmark and Nantucket, and the Howland Genealogy.

QUERY.—What was the date of the death of the elder James Skiff, of Sandwich? Also the dates of the death of Nathan Skiff and his wife Mercy? Did they spend their closing years on the Vineyard? There was a Nathan Skiff who was a witness to a deed in Coventry, Conn., in 1739, was he the Nathan of the Vineyard? If any one has additional facts connected with the above family they will be thankfully received.

PORTRAIT OF ONE OF THE OLD SCHOOL GENTLEMEN OF A CENTURY AGO.—Sir Jonah Barrington says: "Dress has a moral effect on mankind. Let any gentleman find himself with dirty boots, old surtout, soiled neckcloth and a general negligence of dress, he will in all probability find a corresponding disposition, by negligence of address. We should perhaps feel the force of this could we but see one of the 'solid men of Boston' of olden times, as he came down State street at the hour of high change, then twelve o'clock. His appearance would cause as much or more excitement than that of the Turkish Ambassador, who recently made us a visit. Col. Jacob Wendell, merchant, who died in 1761, is thus described: 'His dress was rich, being a scarlet embroidered coat, gold-band cocked hat, embroidered long waistcoat, small clothes, with gold knee buckles, silk stockings with gold clocks, shoes and large gold or silver buckles, as the importance of the occasion or business demanded, full ruffles at the bosom and wrists, and walking with a gold-headed cane.' "

## Notes.

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PIERCE-MOULTON. Clothier Pierce of Swanzey, Mass., son of John and grandson of the celebrated Captain Michael Pierce of King Philip's War, was b. May 5, 1698, and m. Nov. 19, 1718, Hannah Sherman, daughter of Eber and Honora Sherman. She was b. June 23, 1700. Their children were:

- I. Clothier b. Feb. 24, 1720.
- II. Hannah b. Feb. 16, 1722.
- III. Elizabeth b. Oct. 23, 1724.
- IV. Freelove b. July 4, 1727.

In the common burying ground at Newport, R. I., is the grave stone of Mary Pierce, wife of Clothier Pierce who d. Nov. 27, 1763, at 70 years, 2 months, 22 days. She was probably a second wife. The eldest daughter, Hannah, was married in Newport, Oct. 4, 1747, to Michael Moulton and the Newport Records contain the marriage, October 23, 1740, of a John Moulton to Elizabeth Pierce, who may or may not have been the second daughter of Clothier Pierce, as John Moulton may or may not have been a brother of Michael. Michael Moulton was a sea captain and his name was enrolled in the Fellowship Club of Newport, Dec. 5, 1752. He was one of its charter members. He d. Jan. 30, 1763, in Jamaica. The children of Michael and Hannah (*Pierce*) Moulton were:

- I. John b. April 28, 1748, d. in St. Martins, Oct. 23, 1762.
- II. Elizabeth, b. Nov. 29, 1749, m. Nov. 12, 1768, Jeremiah Fones Greene, and died within a year or so, as on July 18, 1771, he m. (2) Rebecca Marshall.
- III. Michael b. March 17, 1757.
- IV. William b. July 2, 1760, d. May 9, 1761.
- V. John Cooper b. June 21, 1762.



MICHAEL MOULTON, son of Michael, followed the sea and during the War of the Revolution did splendid service for his country in its armed vessels. In January 1778, he was a Lieutenant on the Sloop Providence, Capt. John Peck Rathbone, and assisted in taking Fort Nassau, New Providence. With but two men he captured a second fort four miles from Fort Nassau, and after spiking the guns in it, made a successful retreat to Fort Nassau. He was b. March 17, 1757, and d. Dec. 18, 1820, at which time he was a Revolutionary Pensioner. He m. 1777, Dorothy Brown, daughter of Esek Jr. and Rachel (*Cole*) Brown, of Swanzey. She was b. 1759 and d. Aug. 20, 1837. Children:

- I. John, b. Swanzey, June 7, 1778.
- II. William, b. Swanzey, June 14, 1780, d. June 10, 1856, m. Mary Henshaw of John. She was b. 1782, and d. Sept. 26, 1833.
- III. Elizabeth, b. Providence, July 19, 1782, d. Nov. 3, 1807, m. Oliver Vars.
- IV. Rachel, b. Newport, Sept. 7, 1785, m. William Friend.
- V. Michael, b. Newport, April 3, 1788.
- VI. Clothier Pierce, b. Newport, Nov. 6, 1790.
- VII. Hannah, b. Newport, Oct. 27, 1793, m. Thomas Stevens.
- VIII. Sarah, b. Newport, Aug. 13, 1796, d. Jan. 15, 1861, m. March 18, 1821, James Perry Jr., who was b. Sept. 20, 1795, and d. April 18, 1860.
- IX. Clarissa, b. Newport, May 11, 1800, m. — — Johnnot.

The writer would be glad to obtain the ancestry in his own name of the first Michael Moulton. He is believed to be a descendant of John and Elizabeth (*Corey*) Moulton of Salem, Mass. Information relative to the Moulton and Corey families, and their connection with Clothier Pierce, if any, respectfully solicited.

Washington, D. C.

GEN. T. L. CASEY.

KNAPP FAMILY.—In 1630 there left Old England for New England a large colony of well to do farmers under command of Winthrop and Salstansall, and among them were William and Nicholas Knapp. Tradition says, three brothers came to this country in early days, one a bachelor, who returned to England. William Knapp was probably born at Buoy St, Mary's, Suffolk Co. England, about 1578, and emigrated to America 1630; settled at Watertown, Mass. His children were William, Mary, Elizabeth, Ann, Judith, John and James: they and their children settled at Newton, Roxbury, Boston, Spencer, Salem and Newburyport, Mass. He was a widower when he came, but married for his second wife Priscella Akers.

Nicholas Knapp was born in England, and emigrated to America 1630; settled at Watertown, Mass., where he lived till 1648, when he moved to Stamford, Conn. His first wife was Eleanor, whom he probably married in England; she died June 16, 1658. His second wife was Unica, widow of Peter Brown, of Stamford, Conn., whom he m. 9 January, 1659; he died at Stamford, April 16, 1670. Their children were:

- I. Jonathan<sup>2</sup> born and died 1631.
- II. Timothy<sup>2</sup> b. 24 Dec., 1632, settled at Rye, N. Y.
- III. Joshua<sup>2</sup> b. 5 June, 1635, settled at Greenwich, Ct.
- IV. Caleb<sup>2</sup> b. 20 Jan., 1637, settled at Stamford, Ct.
- V. Sarah<sup>2</sup> b. 5 Jan., 1639, m. John Disbrow.
- VI. Ruth<sup>2</sup> b. 5 Jan., 1641, m. Joseph Ferris.
- VII. Hannah<sup>2</sup> b. 5 March, 1642.
- VIII. Moses<sup>2</sup> b. 1655, settled at Peekskill, N. Y.
- IX. Lydia<sup>2</sup> b. —, m. Thomas Pennoyer.

Of Caleb's<sup>2</sup> children,

- I. Caleb<sup>3</sup> settled at Norwalk, Conn.
- II. Moses<sup>3</sup> settled at New Fairfield, Conn.
- III. Samuel<sup>3</sup> settled at Danbury, Conn.

About the same time there were two other families of Knapps in the country. So far I have not discovered any relation between them. Roger Knapp was at New Haven, Conn., 1643-7, Fairfield, 1656-75. He probably came in

the Plymouth Colony about 1640; by his will he mentions wife Elizabeth, and children Jonathan, Josiah, Lydia, Roger, John, Nathaniel, Eliza and Mary; they settled at Bridgeport, Weston and Redding.

Aaron Knapp was at Taunton, Mass., 1639, probably arrived about that time with the Plymouth Colony which settled Taunton, and it is said named the place from their home in England. His will, which is recorded at Plymouth and proved 2 Nov., 1674, mentions wife Elizabeth, children Aaron, John, Samuel, Moses, Joseph, Mary and Elizabeth; his descendants settled Norton, Mansfield, Rehoboth and Raynham.

In this century Knapp was spelled with a single p, and some still hold it to this day.

I propose to compile a genealogy of this family and will be pleased to correspond with all interested.

*Interlachen, Florida,*

CHARLES R. KNAPP.

MARKHAM FAMILY.—An effort is being made to compile a record of the Markham family. Most of this name descend from Deacon Daniel, who came from England about 1665, whose name was variously written: Markum, Marcum, and Marcam. In addition to Daniel's family, records of the following have been collected, viz: William, of Middletown, 1650, complete; Nathaniel, of Watertown, 1673; Jeremiah, of Dover, 1659; Gov. William, of Pennsylvania, 1681; John of New York and Virginia, 1720; and of Mr. Markham, of Virginia, 1635. E. A. Markham, Box 95, Durham, Conn., will be pleased to correspond with all interested.

CONE FAMILY OF CONNECTICUT.—DANIEL HURLBURT CONE, son of Daniel and Susannah (*Hurlburt*) Cone, born in Middletown, Conn., April 6th, 1753, married Elizabeth Adkins, dau. of James and Rebecca (*Storrs*) Adkins, Aug. 18th, 1776. She was born in Middletown, Conn., Oct. 16th 1755, and died in Winchester, Conn., Feb. 27th, 1829, aged 73 years, 4 months and 11 days. He died in Winchester, April 17th, 1841, aged 88 years and 11 days. By occupation

he was a shoemaker. During the Revolutionary war he served three enlistments, enlisting first in the 4th, Company, 2nd, Continental Troops from Conn., under Col. Joseph Spencer, from May 10th, 1775 to Dec. 19th, 1775. The second enlistment was from June 5th to Dec. 25th, 1776, under Col. Comfort Sage. He afterwards served in an Artillery company to near the close of the war, and in 1818 was granted a pension for his services. Their children (all born in Winchester,) were:

- I. Susannah, b. June 22nd, 1781, m. James Bragg, and d. Winchester, Feb. 11th, 1816.
- II. Daniel, b. Oct. 14th, 1782, m. Belinda White and d. Norfolk, Conn., ——— 1821.
- III. Elizabeth, 29th, b. Jan. 1784, m. Leonard Hurlburt d. Winchester, Jan. 6th 1839.
- IV. Samuel, b. Oct. 18th, 1785, m. Clarissa Munger, and d. Norfolk, May 4th, 1836.
- V. Hurlburt, b. Jan. 5th, 1788, m. Marianna Fairchild, d. Newton, Conn., ———.
- VI. Warren, b. Aug. 19th, 1789, m. Laura Jones and d. Norfolk, May 8th, 1852.
- VII. Sullivan, b. ———, 1793, m. Lucretia Humphrey, d. Westfield, N. Y.. July 31st, 1833.
- VIII. Silas, b. Jan. 27th, 1795, m. Sarah Hayes and d. West Granby, May 12th, 1863.

An effort is being made to collect and publish the records of the descendants of Daniel Cone, 1626-1706, the pioneer Cone of America. The undersigned will be pleased to correspond with all interested.

1405 Polk St., Topeka, Kansas, WILLIAM W. CONE.

DIARY OF A TRIP FROM PORTSMOUTH TO ALBANY WITH MUNITIONS OF WAR, IN 1776.—I am glad to give a copy *ad literatim* of my grandfather's diary, kept by him, Joshua Berry, in his Journey from Portsmouth, N. H. to Albany, N. Y.; appointed by Genl. Stark. He was born in Greenland, N. H. Sept. 27, 1755, son of Thomas, was 21 years of age when thus appointed captain of a company of young men to

carry munitions of war. The money he received for this enterprise he laid out in wild land in Pittsfield, N. H., then a part of Chichester, where he became a successful farmer and miller, and died on the day he was 71.

*Boston, Mass.*

NEHEMIAH CHASE BERRY.

COPY OF DIARY.

"The Road From Portsmouth to Albany.

Started from Portsmouth, November 21 day, 1776, with ten ox teams. Each team carried three and twenty hundred weight.

Portsmouth.		Brookfields, Cap. Rices,	8 miles.
Greenland.		Wester.	
Strathum,(put up at) Pipers,	9 miles.	Palmer, Blisses,	11 miles.
Kinstown, Stephens,	14 miles.	Wilbraham.	
Piasto.		Springfield, Willingstones,	20 miles.
Havril Pherry,	10 miles.	West Springfield, Elies,	2 miles.
Bradford, Kimbles,	2 miles.	Westfield, Mr. Kings,	7 miles.
Andover, Fosters,	9 miles.	Gasso, Cap. Greys,	8 miles.
Tuksberry.		B'omford, Moss,	7 miles.
Belricker.		Louden Woods,	4 miles.
Bedford, Cap. Mors,	15 miles.	Tyringham, Brewers,	11 miles.
Sutberry, Rices,	12 miles.	Great Barrington, Lords,	6 miles.
Stow.		Agramount.	
Marlberry, Brighams,	10 miles.	Nobletown, Coates,	16 miles.
Northberry.		Spencer.	
Shoesberry.		Canterhook, Unbustlers,	16 miles.
Worster, Starkses,	15 miles.	Greenbush, Storcks,	14 miles.
Lester.		Albany Pherry,	12 miles.
Spencer, Ginks,	12 mil s.		

We rested the twenty first day and the twenty sixth day we saw Albany Pherry. We returned home, laid by two days, and got back in eighteen days.

Signed: JOSHUA BERRY."

LAND SOLD FOR THE USE OF THE PEQUOT INDIANS, 1683.— We desire to make a few corrections in the article in the April number of the Magazine of New England History, "Land sold in Stonington, Conn., for the use of the Pequot Indians, in 1683," viz: The word Stonington in the 10th line on page 129 should read *Southerton*. The name of the Indian Chief, Mornoho, should be *Momoho* wherever it occurs. The name of the son of Harmon was *Catapaset*, not *Catepunt*. The name of the Pequot soldier, Robert Stenford should be Robert *Stanford*. The Court mentioned, at the close of the article, should read *Superior Court*.—[Ed.]

## Queries.

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21. CARR.—Mary Carr, who is buried next to her husband, William Garduer, and near Daniel Carr, in the common ground, so called, at Newport R. I., was born in 1716, married about 1734, by Rev. Nicholas Eyres. She died in 1787. Was she the daughter of Daniel Carr, who was born 1687 and died 1738? He was the son of Caleb and grandson of Gov. Caleb Carr of Newport, R. I. Her marriage is recorded in the copied town records (p.235). Her children were: John, Caleb, Daniel, Joseph, William, Mary Clarke, Frances Taber, Catharine Burroughs, and Hannah.

*Dossey, Md.*

WM. FOWLER GARDNER.

22. CONE.—Mr. W. W. Cone, of Topeka, Kansas, who is collecting material for a Cone Genealogy will gladly exchange data. The names of the parents of the following persons are especially desired, viz.:

Icabod Cone, b. 1757, m. Anna Holmes, of Saybrook, Conn., and d. 1831.

Robert Cone, b. 1758, m. Sarah Cook, of Wilmington, Vt., and d. Colerain, Mass.

Jesse Cone, b. about 1760. Had Edward and Mahitable and d. 1824.

Henry Cone, b. 1745, m. Waitstilt Champion and d. 1827.

Giles Cone, d. 1776. Had Anderson, b. Dec. 12, 1776.

Joseph Cone, b. Nov. 26, 1779, d. 1861.

Simon Cone, b. 1747, m. Hannah Clark and d. Colchester, Ct., 1824.

Silas, b. about 1790, m. Sarah Tyron, in Haddam, Ct., 1835.

Abner, an early settler of Wells, Vt., had Abner, Enoch, Noah, John and Joseph. The above were born in Connecticut.



Thomas Cone, m. Lois Watson, in Williamstown, Mass., 1799.

Riley, b. about 1800, m. Catherine Smith, d. 1875.

Calvin, b. about 1750, m. Miss Leete.

Lemuel, b. 1770, m. Polly Parker, of Charlestown, N. H.

23. SEABURY.—Ichabod Seabury of Little Compton, R. I., born Jan. 18, 1734, died at Harwich (now Brewster) Cape Cod, Oct. 30, 1788, married in 1756, Temperance Gibbs of Little Compton.

Information is desired of her parentage and ancestry, by one of her descendants.

*109 Summit Ave., St. Paul, Minn.*

C. E. MAYO.

24. MAYO.—Thomas Mayo, of Harwich, Cape Cod, was captured from a privateer in the Revolutionary war, was a prisoner on the "Jersey" at Wallabout Bay, was discharged sick, and died on his journey home at Newport, R. I., in 1778.

Is there any record of his death and burial?

*109 Summit Ave., St. Paul, Minn.*

C. E. MAYO.

25. FAMILY OF GEN. GREENE.—I wish to obtain the names of General Nathaniel Greene's brothers and sisters, and whom they married. He was born at or near Warwick, R. I., in 1742.

*Springwater, N. Y.*

D. BYRON WAITE.

26. MUMFORD.—Information wanted relative to the ancestors of Stephen Mumford (b. 1639, died 1707), who came from London, England, 1664 and settled in Newport, R. I. He was one of the founders of the Seventh Day Baptist Church, in 1671 at Newport. His wife, Ann — — —, was born 1635, and died 1698. I also desire information relative to the ancestors of Benjamin Mumford, of Newport, R. I., who died, 1773. His wife was Ann, daughter of John and Peace (Perry) Mumford, born 1701, and granddaughter of the Stephen Mumford first named. I can find no relationship between Benjamin and Stephen. I shall be glad to correspond with any person having Mumford Records.

*313 Chestnut Street, Phil., Penn.*

J. P. MUMFORD.

27. THE COMPACT OF THE PILGRIMS.—What became of the original compact signed by some fortytwo of the Pilgrims on board the Mayflower? Of the forty-two signers, only some twenty-four are known by their autographs, so far as I know.

*Warren, R. I.*

THEODORE WARREN.

28. MAYO.—I am in search of the name of my great-grandfather, who married Anna Winchester, in or about Norwich, Conn., about 1790; to this marriage was born a son William, on Sept. 17, 1799, at Norwich, who was my grandfather; also were born two daughters, names not known to me, one of the daughters married a man by the name of Carpenter, who then went to New York City. William's father died when he was young, and his mother, Anna Mayo, married again soon. William left home at about twelve years of age.

Any fact, data or clue that will lead to finding the name I desire will be much appreciated, and rewarded as far as possible. Correspondence solicited.

*Lake Charles, La.*

A. M. MAYO.

29. SMITH.—Rev. Peter Smith was settled as minister of the gospel, in East Kingston, N. H., soon after the town was incorporated (1738), and remained until 1772. Of what family was he? Information relative to him will be of interest to many.

*Boston, Mass.*

J. H. C.

30. ADAMS.—Lt. Col. Winborn Adams was killed in the battle of Behmus's Heights, Sept. 19, 1777. His widow, Sarah Adams, petitioned the Assembly of New Hampshire for half pay, which was allowed for seven years from his death. In a petition dated 1782 she calls herself of Exeter. What was her maiden name, and of what family was her husband?

*Boston, Mass.*

J. H. C.

31. ROOTES-GALE.—Jonathan Rootes, son of Josiah, of Beverly, Mass., was born about 1666. In 1687 he was in possession of much property as in that year he gave deeds of

certain lands. In some of those documents he is spoken of as a "fisherman of Marblehead," at other times as "of Beverly." In 1694, "Jonathan Rootes and his wife were dismissed from the Salem church to the church about gathering in Middleboro, or if the brethren object, to the church at Plymouth." It does not appear from the records of these churches that he went to either place or joined either church. This was shortly after his mother, Mrs. Susannah Rootes, had been imprisoned and shackled for witchcraft, and it may be supposed that he did not entertain any too good an opinion of the people of Salem. He probably married Abigail Gale, of Marblehead. He died before 1729, as she was received into full communion in the Marblehead church, February 2, 1729, and recorded as the wife of a Mr. Deveraux. Can any of the readers of this Magazine give any further information relating to Jonathan Rootes. When did he die? Did he leave any descendants?

R.

32. CHAPMAN.—Ralph Chapman, son of Ralph and Lydia (*Wills*) Chapman, of Marshfield, Mass., born about 1655, married first Mary ———, she died, Newport, R. I., March 22, 1688. His second wife was Abigail ———, who died Newport, R. I., in 1694. His third wife was Mary, daughter of Gov. Walter Clarke, of R. I. What were the maiden names of his first and second wives?

CHAPMAN.

33. DELANO.—Where can I obtain some information of the family of Lt. Jonathan Delano, of Dartmouth, Mass? He was born 1648, died Dec. 23, 1720. His wife was Mary, daughter of Nathaniel and Sarah (*Walker*) Warren, to whom he was married, Feb. 1678. She was born in 1658. A record of their children is wanted.

T.

34. PAIGE.—Who were the ancestors of Timothy Paige, who was a representative to the General Court of Massachusetts for many years in the latter part of the 18th century? He was also a member of the Constitutional Convention of Massachusetts in 1820. Where did he reside?

*St. Louis, Mo.*

J. T. P.

35. TUBBS-LAURENCE.—Whose daughter was Anne Laurence, whose marriage to Thomas Tubbs, November 9, 1780, is found on the records of Canaan, Conn.? L.

36. RICHARDSON.—Ezra Richardson, of East Medway, Mass., married Jemima Lovell. They had a son Joseph Lovell, who was born March 29, 1789. What are the dates of birth, death and marriage of Ezra Richardson and his wife Jemima? B. S.

37. CLARKE-WANTON.—Who were the ancestors of John and Elizabeth (—) Clarke, of Newport, R. I., whose children were:

I. Anne, born July 6, 1730.

II. Nathaniel, born August 26, 1732.

III. Jeremiah, born May, 3, 1734, married, Newport, R. I., September 19, 1765, Sarah, daughter of Joseph Wanton. She died at Bath, N. Y., April 29, 1813, aged 67 years, 11 months and 11 days. He died Bath, N. Y., September 14, 1815.

IV. George, born May 17, 1736.

V. James born Feb. 14, 1737-8.

Was John, the father of the above, a descendant of Gov. Jeremy Clarke, one of the settlers of the island of Rhode Island, and Governor of the Colony of R. I.? What was the maiden name of Elizabeth, the wife of John?

Information is also wanted relative to Sarah Wanton, wife of Jeremiah Clarke. Was she a granddaughter of Gideon of Tiverton? Who were her Wanton ancestors? Correspondence solicited.

400 Marshall Ave., St. Paul, Minn. MRS. CHARLES E. SMITH.

38. CAPT. JAMES MORGAN, OF NEW LONDON, 1694.—In July, 1694, Capt. James Morgan was appointed one of the committee "to agree with workmen for building a new meeting house, and managing the whole concern about it," at New London, Conn. Who was the James Morgan named? Can any one give information concerning him and his family?

P. T.

39. SIMMONS.—Who were the parents of Deliverance Simmons, who married June 19, 1706, Walter, son of Benjamin and Phillippa (Sherman) Chace, of Portsmouth, R. I.

W. C.

40. BENSON.—Who were the ancestors of John Benson' of Portsmouth, N. H., who married Hannah Brown, June 18' 1724.

H. T. T.

41. CHAPMAN-KAIGHN.—Brenton Chapman, son of Peleg and Mary, of Newport, R. I., married Rebecca Kaighn, about 1780, and had Elizabeth, Peleg and Rebecca. Rebecca, widow of Brenton Chapman, died Newport, R. I., Jan. 16, 1813, aged 52. Any information relative to Brenton Chapman or of the parents of his widow solicited.

*Newport, R. I.*

R. H. TILLEY.

42. CLARKE-HACKER.—Who were the parents of Rose Clarke? She married Seth Spooner, of Dartmouth, Mass., in 1719. Tradition makes her a descendant of one of Gov. Walter Clarke's brothers. She named a son Walter. Who were the parents of Joshua Hacker's wife, Martha, —? She was born about 1725, and died in Providence, R. I., 1797.

*Box 81, Providence, R. I.*

J. O. AUSTIN.

43. COLE.—Information wanted of descendants of Abraham<sup>4</sup> and Samuel<sup>4</sup> Cole who were at Salem, about 1740; of Thomas<sup>3</sup>, of Salem, who married there 1710; of Daniel, born 1703, emigrated from Boxford, Mass., 1726; of Phineas<sup>5</sup>, Eliphalet<sup>5</sup> and Samuel<sup>5</sup>, brothers, all living 1793, the two first in Pelham, N. H.; of Nathan, a Revolutionary soldier from Amherst (?) N. H.; of the ten children of John<sup>6</sup>, who died in London, Canada. 1850, aged 87; of Jesse<sup>6</sup> (b. 1765); Moses<sup>6</sup> (b. 1767) and Samuel<sup>6</sup> (b. 1776), brothers, of Boxford, Mass.; of Asa<sup>6</sup>, who married Sally Davis of Boxford, 1792; of Timothy and Benjamin, brothers, of Richmond, Mass.; of Daniel<sup>7</sup>, who went from Canada to Wisconsin in 1839; of Hiram, who died on borders of Lake Huron after 1826; of Davis<sup>7</sup>, who was born 1817, and emigrated to Missouri.

*Columbus, O.*

FRANK T. COLE.

## REPLIES.

7. WINDSOR, VT. PRISON. DEATH OF P. FANE.—Information relating to the Vermont State prison, and the death of P. Fane, can be found in "Recollections of Windsor Prison, by John Reynolds, Boston, 1834."

*Chicago, Ill.*

W. P. BAXTER.

12. MAYO.—The maiden name of Hannah, wife of John<sup>3</sup> Mayo, grandson of Rev. John, was Freeman. She was daughter of Maj. John Freeman, of Eastham, Cape Cod, and Mercy Prence, daughter of Gov. Thomas Prence and Patience Brewster, daughter of Elder William Brewster, of the Mayflower.

The John<sup>3</sup> Mayo above mentioned was son of Samuel<sup>2</sup>, eldest son of Rev. John, and was born probably at Oyster Bay, Long Island, about 1656.

*St. Paul, Minn.*

CHARLES E. MAYO.

25. GREENE FAMILY.—Nathaniel Greene, son of Jabez and Mary (Barker) Greene, was born Warwick, R. I., Nov. 4, 1707, married, (1st) Phebe Greene, of Benjamin; (2d), Mary Mott of Jacob, and (3d), Mary Rodman, widow of John, and daughter of Samuel Collins, of Newport, R. I. He died in 1770. His first wife died May 11, 1735. His children by first wife died young. His second wife, Mary, daughter of Jacob and Rest (Perry) Mott, to whom he was married April 18, 1739, was born April 25, 1708. She died March 7, 1753. By 2d wife, Mary, he had:

I. Jacob, b. March 7, 1738.

II. Phebe, b. March 20, 1740-1.

III. Nathaniel, (General) b. July 27, 1742, d. June 12, 1786.

IV. William, b. Nov. 1, 1743.

V. Elihu, b. Dec. 10, 1746.

VI. Christopher, b. July 3, 1748.

VII. Perry, b. Nov. 5, 1749,

*Newport, R. I.*

E. H. TURNER.



## Inquisitions Post Mortem.

---

CONTRIBUTED BY COL. J. S. VIVIAN, OF LONDON, ENGLAND.

---

**A**S it may interest the readers of the Magazine of New England History to obtain some information regarding the value of this class of English Records, I venture to send this article.

This collection of records is now to be found in the Public Record Office in London, but like many others the documents are in many cases nearly illegible through past neglect. The Inquisition is of great value to the Genealogist showing as it does, the descent of landed property in families. During the feudal system the greater part of the land was held either mediately or immediately of the Crown, therefore on the death of each tenant "in capite" a tax called a relief was due to the King, and before the heir could take possession he was bound to pay this and also perform homage, after which livery was given him of his inheritance. When the heir was a minor, or the last holder had been attainted of treason or felony, the land in the former case escheated to the Crown till the heir attained his majority, made proof of his age and performed homage, in the latter case they reverted to the Crown forever.

An "Escheator" was appointed for each County, whose duty it was to seize into the King's hands all lands held of the Crown "in capite" on receiving a writ "De diem elausit extremum" commanding him to assemble a Jury to enquire  
1, What lands the party died seized of. 2, By what rents or

services the same were held. 3, Who was his next heir and his age.

The Inquisition was taken on oath and the verdict returned under the seal of the Jury, and upon that report the Crown acted. Space will not permit me to give a translation of a long Inquisition, but the following is a very short one and will serve our purpose equally well.

“Devon. An Inquisition taken at Great Torrington in the aforesaid County, this 25th day of October in the 1st year of the reign of our sovereign Lord, Charles the first, by the Grace of God, King of England, Scotland, France and Ireland and Defender of the Faith, &c., before John Ratenbury, Gentleman, Escheator for our Lord the King, for the County aforesaid, by virtue of his office, to enquire after the death of Thomas Rowcliffe, late of Tarnscombe in the County aforesaid, Gentleman, deceased, In the presence of John Were, Esquire Feodary of our Lord the King, for the County aforesaid, on the try oaths of Thomas Prust, Gentleman, Valentine Ley, Gentleman, Charles Yeo, Gentleman, Richard Prideaux, Gentleman, Philip Clarke, Gentleman, Richard Baylie, Gentleman, Samuel White, Thomas May, of Marland, Andrew Martin, Sebastian Carter, William Drewe, John Hutchins and Nicholas Raymond, who upon their solemn oath, say that the said Thomas Rowcliffe, on the day that he died was seized in his demesne as of fee of and in two parts of one Messuage, one garden, one orchard, twenty acres of land, three acres of meadow, twenty acres of pasture, twelve acres of wood and twenty acres of furse and heath with the appurtenances in Prescott and Hill in the Parish of Fristocke *alias* Frithelstocke in the County aforesaid, in the parts divided, parcel of the Manor of Frithelstocke, in the County aforesaid and so seized died, also the said Jury upon their oath say that the said two parts in three parts divided with their appurtenances at the time of the death of the said Thomas Rowcliffe were held of our Sovereign Lord, James, late King of England, and are now held of our Sovereign Lord, the King “in capite” by Military Service, but for what

part of a Knight's fee they are ignorant, and that the yearly value of the same beyond the reprisals is thirty-two shillings and eight pence. And lastly the said Jury upon their sacred oath say that the said Thomas Rowcliffe, on the day he died held no other lands nor any other Messuages or tenements of our Lord Sovreign James, late King of England or of any other person "in capite" demesne, by service or use in the County aforesaid, or try elsewhere to their knowledge, and that the said Thomas Rowcliffe died on the 21st day of September in the 19th year of our Sovreign Lord James, late King of England, &c., and that George Rowcliffe, Gentleman, is his son and next heir, and was at the time of the death of the said Thomas Rowcliffe, his father, of the age of twenty three years and more. In testimony of which the said Eseeheator and the said Jury have herewith placed their seals on the day and place aforesaid 1625."

This is not an extensive Inquisition. Many contain the will of the deceased, references to and extracts from Deeds and other documents relating to property, showing several generations of descent from ancestors on the father's and mother's side, how land came into the family, the nature of the tenure being fully described, and the tenure was in itself a curiosity such as "by the presentation of a red rose at Christmas", "a pair of spurs when the Chief Lord came to hunt" at a certain place and so on.

The return of the Jury having been engrossed on Parchment was returned with a writ or commission authorizing the Enquiry into the Kings Chancery, whence a copy was sent into the Exchequer, and those are the records now in question. They commence with the reign of King Henry III, and come down to the 20 Charles I, when there was an intermission of the business of the Court of Ward and Liveries which was established by Act of Parliament in the reign of Henry VIII, to prevent the abuse of compelling persons who were not tenants of the Crown to sue out their Livery, and with this most of the appendages offended tenure were abolished.

The Irish Inquisitions do not commence before the reign of Elizabeth.

The "Returning of Special Service" for finding the heir to lands on the death of a holder are still in use in Scotland.

A great number of these records were lost before they were removed to the Public Record Office, but many extracts from them are to be still found in the Manuscript Department in the British Museum. Of these Coles Escheats contained in Harl, Mss., 410, 411 and 756 to 760, are most valuable to the Genealogist.

When Parish Registers fail us and will give little or even no information as to children of a deceased person an Inquisition post mortem frequently gives everything we want, and supplies a long list of ancestors for whom we have vainly sought. As a Genealogist and Author of several Genealogical books I am able to say that those records of the past have been of inestimable value to me.

---

THE MANUFACTURE OF NAILS was one of the household industries of New England during the eighteenth century. Fisher Ames, in a speech in Congress, in 1789, said: "It has become common for the country people of Massachusetts to erect small forges in their chimney corners: and in winter, and in the evenings, when little other work can be done, great quantities of nails are made, even by children. These people take the rod iron of the merchant and return him the nails, and in consequence of that easy mode of barter the manufacture is prodigiously great." In the history of Middleborough, Mass., by Nehemiah Benet, 1793, the author says that "the most common and general employment of the inhabitants of said town is agriculture, which seems to be increasing; though there are a number of mechanicks. Nailing, or the business of making nails is carried on largely in the winters by the farmers and young men, who have but little other business at that season of the year."

## Record of Marriages,

BY REV. GARDNER THURSTON, PASTOR OF THE SECOND BAPTIST CHURCH, NEWPORT, R. I.

1759-1800.

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(Continued from page 146.)

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1781.

- Nov. 5. Clarke Brown and Mary Green.  
Dec. 6. Jacob Mann, Jr., Wrentham, Mass., and Mary Brownell, of Portsmouth, R. I.

1782.

- Jan. 13. Simon Sprague, Exeter, and Abigail Holloway.  
" 17. John Baptist LeGrand, born in Britannia, and Betsey Traffore, Newport.  
" 31. Seth Thomas, Portsmouth, and Martha Prior, Newport.  
Feb. 21. James Potter, Portsmouth, and Polly Stoddard, Middletown.  
Mar. 25. George Perry and Abigail Williams.  
Apr. 11. Matthew Sloeum and Elizabeth Cundall, Portsmouth.  
" 14. Job Sisson and Ann Albro, Portsmouth.  
" 18. Benedict Lewis and Mary Cartwright.  
May 10. John Phillips and Pheby Ray.  
" 23. Benjamin Butts and Barberry Stafford.  
" 24. John Cahoone, Jr., and Elizabeth Hudson.  
" 29. Nicholas P. Tillinghast and Sarah Almy.  
June 16. Christopher Babcock, Jr., Charlestown, R. I., and Polly Potter, Middletown.

- June 20. John Franklin and Lidia Tears.  
 " 23. Louis Gannot (French gentleman) and Mary Fry.  
 Aug. 7. Joseph Perry and Hannah Knap.  
 " 8. John Anton and Lidia Tears.  
 Sept. 18. John Easton and Ruth Taylor.  
 " 19. Green Burroughs and Sarah Tilley.  
 Oct. 13. John Smith and Henryetta Easton.  
 Nov. 9. William Parker and Darkis Gardner.  
 " 24. Adam Wise and Rebecca Shearman.  
 Dec. 4. Henry Peckham and Abigail Martin.  
 " 6. Peter Treby and Patience Arnold.  
 " 15. Thomas Smith and Sarah Robbards.  
 " 22. Richard Baxby and Abigail Ingraham.  
 1783.  
 Jan. 5. Thomas Goddard and Sally Ambrose.  
 " 5. Coggeshall Butts and Hannah Brayton.  
 Mar. 17. Peleg Shearman, Portsmouth, and Biah Phillips.  
 " 23. Thomas Mumford and Abigail Cory.  
 Apr. 6. John Miller and Ann Scudder.  
 " 8. Jacob Burk and Rebecca Bazell.  
 " 27. Henry Gardner and Abigail Cane.  
 " 27. Lewis Benner and Polly Paul.  
 " 27. Nicholas Alger and Rebecca Colburne.  
 May 11. Hendrick Peerham and Rachel Wanton.  
 " 11. James Gavit and Lidia Thomas.  
 " 25. William Burroughs and Susannah Burroughs.  
 June 22. Alfred Arnold, Providence, and Amey Read,  
 Newport.  
 " 30. Thomas Weaver, Jr., Newport, and Jane Holmes,  
 Taunton.  
 " 15. John Sow—ell and Elizabeth Powers.  
 " 16. Thomas Horswell, Portsmouth, and Amey Lake,  
 Tiverton.  
 Aug. 5. Daniel Groseonit and Sarah Niel.  
 Sept. 14. William Borden and Mary Hardy.  
 " 21. William Osborn and Hannah Read.  
 Oct. 10. Richard Chilcut and Elizabeth Thurston.



- Oct. 12. Henry Mumford and Ruth Card.  
 " 16. Hugh Wright and Mary Sisson.  
 " 27. John Remmington and Phebe Card, Jamestown.  
 " 28. Peter Daspre and Lavinia Marlarmee.  
 " 30. Nathaniel Horswell and Ruth Clarke.  
 Dec. 4. Anthony Cowell and Kitty Hargill.  
 " 14. Giles Sanford and Mary Young.  
 " 25. John Stevens and Mary Shephard.  
 1784.  
 Jan. 11. Henry Young and Freelove Gardner.  
 " 25. Richard Card and Hannah Weedon.  
 " 29. William Rider and Abigail Ward.  
 Feb, 1. John Fish and Elizabeth Cook, Portsmouth.  
 " 15. Alexander Hamilton and Sally Lake.  
 June 13. Thomas Angle, Great Britain, and Mary Spinner.  
 " 20. William Dedwick and Mary Hammett.  
 Aug. 15. Anthony Adrick and Lidia Stewart.  
 " 20. Thomas Potter and Ann Oldfield.  
 Oct. 3. Richard Clarke and Lidia Stanhope.  
 " 7. Peter Hervey and Mary Morey.  
 " 17. William Holmes and Betsey Coggeshall.  
 Nov. 30. John Coggeshall and Susamah Burk.  
 1785.  
 Jan. 6. William Pratt, Bristol, and Polly Lawton, Newport.  
 " 9. John Munroe, Bristol, and Elizabeth Munroe.  
 " 28. Edward Stanhope and Mary Stall.  
 Mar. 6. George Munroe and Rachel Aiken.  
 " 6. Charles Morris and Huldah Coggeshall.  
 " 14. Isaac Pearce, Swanzey, and Sally Bliss.  
 May 3. Samuel Brooks and Phebe Slocum.  
 " 8. Robert Potter and Rebecca Shaw.  
 " 8. Jenkins Perkins, South Kingston, and Eliza Wanton, Newton.  
 " 22. William Britton and Elizabeth Clarke.  
 " 30. William Slocum and Mary Bailey.

(To be continued.)

## Book Notes.

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Publishers and authors wishing a notice in this department should send copies of their publications to R. H. TILLEY, Newport, R. I.

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THE PUBLICATION OF TOWN RECORDS is now being encouraged in many parts of the country, and there are indications that it will become general within a few years. In Rhode Island the births, marriages and deaths of every town in the State are being printed by authority of the General Assembly. In Massachusetts there is a movement to induce the printing of the records in all the older towns. Boston has already published twenty-two volumes, and will continue the work. Other places in Massachusetts that have printed, or are now printing, their records, are Amherst, Braintree, Brookline, Concord, Dedham, Groton, Lancaster, Manchester, Plymouth, and Woburn.

EARLY RECORDS OF THE TOWN OF PROVIDENCE, R. I. Vol. One, "being the first Book of the Town of Providence, otherwise called the 'Long Old Book' with Parchment cover," printed under authority of the City Council, by Hon. Horatio Rogers, Hon. George Moulton Carpenter and Edward Field Esq., Record Commissioners, has recently made its appearance. The first volume is a valuable one, and, if the present commissioners are allowed to continue their work, is but a sample of what must follow. The volume of records selected for perpetuation in print is the earliest in date of the existing public records of the city, and has at different times been referred to in town documents as the "First Book of the Town of Providence," and "The Long Old Book with Parchment Cover." The earliest date mentioned in this volume is that of the birth of the first child of Roger Williams, Viz: "Mary ye daughter of Roger Williams and Mary his wife, was borne at Plymouth, ye first week in August, 1633 (so called.)"

In presenting the book to the public the Commissioners say "that the object of the work required of them is the perpetuation in type of the records as they now exist, whereby the material may be preserved and become accessible to many who could not have access to the original. They have retained the old orthography and have not attempted to correct the confusion in dates by any arbitrary correction of their own discretion, for often times such so called correction would be more misleading than the evil attempted to be corrected. In short, their duty, as they understand it, is

to present to the possessor of this book, as nearly as possible, the same information which he would receive from a perusal of the original." The book has a good index. Providence, 1892.

**HISTORY OF WESTBOROUGH, MASS.**—The Committee in charge of the History of Westborough, Mass., are now ready to receive orders for this book, which has been in course of preparation for four years. The work was compiled by Rev. Heman P. De Forest, of Detroit, Mich., (formerly pastor of the Westborough Evangelical Church) and Hon. Edward C. Bates of Westborough, and covers the history of the town from the days of Indian occupancy to the present year. Mr. DeForest has sketched, in a remarkably interesting and readable style, the struggles and sufferings of the early settlers, their character and manner of life, the patriotic action of the town in Revolutionary days, and the principal events in the early part of the present century. Judge Bates continues the history to the present year. The Appendix contains biographical sketches of men prominent in the town's history, an exceedingly valuable chapter by Judge WILLIAM T. FORBES on the land grants within the territory of the town, lists of the more important town officers from 1717 to 1890, the Rev. EBENEZER PARKMAN's sketch of the history of Westborough (written in 1767), and much other valuable information.

The illustrations, mostly by the photogravure process, are exceedingly good. Including both portraits and views they number thirty-four. A map, especially prepared for this history, adds value to the book.

The printing has been done by JOHN WILSON & SON, of the University Press, Cambridge, Mass., in the most tasteful manner. Orders should be sent to George B. Brigham, Joshua E. Beeman, or Charles S. Henry, Committee on Publication.

**STROBRIDGE, MORRISON OR MORISON, STRAWBRIDGE.**—An interesting and valuable work on the families of Strobbridge and Morrison, by Mary Stiles (Paul) Guild, of Lynn, Mass., has recently been published. It contains a record of the descendants of William Strobbridge, who came to America from Ireland, early in the last century, and settled in Middleborough, Mass., where he died Nov. 14, 1777, at the age of 87 years. The descendants of William Morrison, son of Robert, who settled at North Bridgewater, Mass., in 1740, is also given. Much information relating to the Strawbridge family in America forms Part III of the volume. While this interesting and faithfully wrought volume has all the substantial qualities of our best genealogical works, its departure from the usual method in which such books are written adds greatly to its value and interest, and makes it instructive to a large class of readers. It has an excellent index and is handsomely printed with numerous fine portraits. 8 Vo. pp. XXIX-299. Edition limited to 500 Copies.

RECORDS OF WORCESTER, MASS.—The publication of the WORCESTER RECORDS has been advanced so far that its completion is now a matter of easy accomplishment. A period of one hundred and forty-nine years has been covered, leaving to be printed only the Records of thirty-two years and the Births and Marriages, to complete the history of the Town organization. The printing of the Records was begun in 1878 by The Worcester Society of Antiquity, and carried on successfully for five years, when lack of funds compelled a suspension of the work. In 1889 the undertaking was resumed under an arrangement by which the City and the Society share the expense, and appropriations have been made towards the printing of two volumes, one of which has been issued, and the other is now in press. Below is a list of the volumes published :

1. RECORD OF DEATHS IN WORCESTER TO 1825.
  2. EARLY RECORDS OF WORCESTER, 1722 to 1739.
  3. EARLY RECORDS OF WORCESTER, 1740 to 1753.
  4. RECORDS OF THE PROPRIETORS, 1667 to 1788. (With nearly 300 plans )
  5. WORCESTER TOWN RECORDS, 1754 to 1783.
  6. WORCESTER TOWN RECORDS, 1784 to 1800.
  7. WORCESTER TOWN RECORDS, 1801 to 1816.
- The following remain to be printed :
8. WORCESTER TOWN RECORDS 1817 to 1832. (*In Press.*)
  9. WORCESTER TOWN RECORDS, 1833 to 1848.
  10. BIRTHS AND MARRIAGES, from the earliest to 1848.

VERMONT HISTORY.—The address on “Points in Vermont History,” delivered January 27, before the Boston Vermont Association, by Col. J. H. Benton Jr., has been issued in pamphlet form, and is both entertaining and instructive. From July 30, 1609, when Vermont was first known to the white man, at the battle between the Iroquois and Lieutenant-Governor Champlain, of New France, down through the Revolution, the War of 1812, and the civil war, Mr. Benton in this address, gives many choice bits of history not mentioned in the stereotyped work of the historian.

THE STANTON GENEALOGY, by Rev. William Stanton, D. D., has recently been issued from the press of Joel Munsell's sons, Albany, N. Y. An interesting record of the descendants of Thomas Stanton, who came to America in 1635 and settled near Westerly, R. I., is given in the work. Besides genealogical statistics, the volume contains much in the way of old wills, inventories, and extracts from Town and State records. By intermarriage with the Stantons, the records of many of the early settlers in southwestern R. I., are given, these include the Palmer, Noyes, Denison, Cheseborough, Wheeler, Babcock, Thompson, Williams and other families. The book is printed in new type, bound in red morocco, presenting a handsome octavo volume of 613 pages.

HISTORY OF INDUSTRY, MAINE.—For ten years Dr. William C. Hatch, of Stark, Somerset County, Maine, has been engaged in writing a history of the Town of Industry, Maine. The contract for printing has been awarded to Knowlton, McLeary & Co., of Farmington, whose reputation for fine printing is well known. The contractors are already at work, and are putting the Ms. in type as rapidly as is compatible with accuracy and good workmanship. The book, beside giving a full and concise history of the town from its earliest settlement in 1787 down to the present time, will contain numerous full-page illustrations, including portraits of many prominent citizens of the past as well as of the present generation. The genealogical portion will contain numerous family histories, many with their complete ancestral line back to the immigrant ancestor including such names as Allen, Ames, Atkinson, Bailey, Bean, Benson, Bradbury, Bryant, Boyden, Burgess, Boardman, Butler, Burns, Brown, Beedy, Collins, Cottle, Cornforth, Caswell, Crompton, Cutler, Cutts, Daggett, Davis, Drew, Emery, Eveleth, Ellis, Edwards, Edgecomb, Elder, Fassett, Fish, Fogg, Follett, Folsom, Frost, Furbush, Goodridge, Goodwin, Gower, Greenleaf, Greenwood, Gilmore, Hammond, Harris, Hatch, Hayes, Higgins, Hildreth, Howes, Hilton, Hobbs, Hinkley, Jennings, Jewett, Johnson, Look, Luce, Manter, Mason, Meader, Merrill, Merry, Moody, Marshall, Morse, Norcross, Norton, Nichols, Oliver, Page, Patterson, Pike, Pollard, Pinkham, Pekins, Rackliff, Randall, Remick, Robbins, Rogers, Roach, Rand, Shorey, Shaw, Smith, Stanley, Swift, Sullivan, Stevens, Stimpson, Spinney, Seavey, Spencer, Stetson, Spaulding, Thompson, Thing, Tolman, Trafton, Trask, Tibbets, Thwing, True, Viles, Vohue, Wade, Watson, West, Willard, Williamson, Willis, Withee, Winslow, Wilson, Witham, Webster, etc., etc. This work will be printed from new type, on fine paper, and handsomely bound in cloth, with ornamented back, forming a compact volume of 500 octavo pages. This valuable work will be sold to a few more subscribers at the very low price of \$2.50 per copy. The edition limited to 400 copies, is nearly taken up and *under no consideration will more than this number be printed*; hence, first come first served.

PORTRAITS OF GENERAL WILLIAM WHIPPLE AND ADMIRAL DAVID G. FARRAGUT.—We have received from Paymaster Joseph Foster, U. S. N., Portsmouth, N. H., a copy of a pamphlet compiled by him on the recent presentation of the portraits of General William Whipple and Admiral David G. Farragut to the Whipple and Farragut Schools of Portsmouth, N. H. The pamphlet gives a full account of the presentation ceremonies, together with much data relating to General Whipple's ancestors and to the Portsmouth ancestry of James Russell Lowell.



HISTORY OF LANCASTER, N. H.—The committee chosen to compile the Lancaster town history are making good progress. The several ministers in town will write up the history of the churches. James W. Weeks has been assigned the early history of the town, its inhabitants and their characteristics; Judge Everett Fletcher the legal and judicial history, a description of the court houses, jails and other buildings, and the probate court; Col. Henry O. Kent, the Military, Masonic and other secret societies; James S. Brackett the educational systems; J. I. Williams the geological and topographical, and Hon. C. B. Jordan the political history. Other minor parts have been assigned to different individuals.

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#### Recent Publications.

DESCENDANTS OF GEORGE WHEELER OF CONCORD, MASS., 1638, through Deacon Thomas Wheeler, of Concord, 1696, and of John Warren, of Boston, Mass., through Ebenezer Warren, of Leicester, Mass., 1744. Compiled by Henry Warren Wheeler. Albany, N. Y., Joel Munsell's Sons, Publishers, 1892. \$3.00.

THE ORIGINAL MOTHER GOOSE MELODY, as issued by John Newberry, of London, *circa* 1760, Isaiah Thomas of Worcester, Mass., *circa* 1785; and Munroe & Francis of Boston, *circa* 1825. Reproduced in facsimile, from the first Worcester edition, with introductory note by William H. Whitmore, etc., etc., Boston; Danrell & Upham.

A HISTORY OF THE FIRST REGIMENT OF MASSACHUSETTS CAVALRY VOLUNTEERS, by B. W. Crowninshield, Brevet Colonel. With a Map, numerous Portraits, and other illustrations. 8vo, \$6.00.

EARLY NEW ENGLAND PEOPLE.—Some accounts of the Ellis, Pemberton, Willard, Prescott, Titcombe, Sewall, and Longfellow, and allied families, by Sarah Elizabeth Titcomb, 8 vo. 288 pages, \$2.00. Address the author, 618 Tremont St., Boston, Mass.

VERMONT, A STUDY OF INDEPENDENCE, by Rowland E. Robinson, (American Commonwealths.) Edited by Horace E. Scudder. Boston and New York; Houghton, Mifflin & Company.

TOWN RECORDS OF MANCHESTER, MASS., from 1718 to 1769, as contained in the "Commoners' Records," and the "Fourth Book of Town Records," 1736 to 1786. Vol. II, Salem, Mass., 1891. 8 Vo. pp. 212.

THE BECKWITHS. By Paul Beckwith, Albany, N. Y., 1891. 8 vo. pp. 384. Address the author, Paul Beckwith, St. Louis, Mo.

FIRST RE-UNION OF THE HILLS FAMILY OF FRANKLIN, MASS., with Historical Notes. By Edwin M. Hills. C. A. Hack & Son, Taunton, Mass., 1891, 8 vo. pp. 47.



# FAMILY PEDIGREES.

Compiled and corrected, and Seache made in the Probate Courts, Record Office, British Museum Library, Parish Registers, and other sources of authentic information in London and the country, by the author of the *Visitations of Cornwall and Devon*. Address:

LIEUT-COL. VIVIAN,

1 Stanlake Villa, Shepherd's Bush, London, England.

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NO. 4


\* REPRINTS, \*

NOTES & QUERIES

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of

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A Medium of Intercommunication for Historical  
and Genealogical Students.

  
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1892.

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Direct all communications and exchanges to

R. H. TILLEY,  
Newport, R. I.

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## Magazine of New England History.

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VOL. 2. No. 4.

OCTOBER, 1892.

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# MAGAZINE OF NEW ENGLAND HISTORY

VOL. 2.

OCTOBER, 1892.

No. 4.

John Myles.

RELIGIOUS TOLERANCE IN MASSACHUSETTS.\*

BY HON. THOMAS W. BICKNELL, BOSTON, MASS.

SOMETIME since, while ransacking colonial, church, and family records for the materials of a town history, I came across a figure that interested me deeply, and if I can present his lineaments and outline his work in any true sense, I hope I may satisfy you for your presence for an hour. To me the man seemed unique and his life fascinating though not eminent. All that has been written of him, I dare say, would not cover ten duodecimo pages, but he worked so sweetly and quietly in troublous times and with all so effectually, and in an obscure corner of our colonial life, illustrated his faith by his works in so charitable and so peaceable a manner, that in his ministrations and influence, those who came to scoff remained to pray. His own denomination he taught moderation and liberality. The men of the ruling Puritan Church he conquered by love. An outline picture of his life and times has helped me to understand better the character of the men who founded our city and commonwealth, and has suggested valuable lessons in the development of civil and religious freedom, and the

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sacredness of the conscience as the Ark of the Covenant of individual, and social progress and evolution. If I needed an apology for introducing my hero, I should say to you that the significance of his life springs out of events which transpired beneath "the droppings of this sanctuary", and that his family found a fit representative in the rectorate of King's Chapel from 1689 to 1728, the longest pastorate save that of the Rev. Dr. James Freeman, that has honored this venerable chapel, a place of sacred memories and service. It has not been an unusual thing for Boston and Massachusetts to be theological storm centres, and it is to the scenes and discussions of one of the earliest, most vigorous and most determined of these contests with "the Prince of the powers of the air" that your interested attention is invited.

As the son of Pilgrim and Puritan ancestry, I must preface what I have to say of my ecclesiastical friend, by a word as to the common purpose of the founders of Boston and Salem and Weymouth and Plymouth. These good men and women came to America for several good and sufficient reasons: one was to find comfortable rest from the deep political and religious unrest of the mother land. Spiritually they had found an enlightenment above most of their fellow countrymen, and finding themselves growing out of sympathy with what was transpiring about them, they looked about for a city of refuge to which to flee. Men they were with a new revelation, heretics if you please, honest, sincere, devout, godly, and tremendously in earnest. John Milton and Oliver Cromwell belonged to their order; so did Harry Vane, once governor of Massachusetts, the defender of Quakers, Baptists, Roman Catholics and Presbyterians, who suffered death at the Restoration with Hugh Peters, once the minister at Salem and one of the founders of Harvard College. These early New England people wished, as they thought they had a right to ask, to be let alone as to religious concerns, and if not in Old England then in New England, or some other corner of the earth, they would seek out their coveted rest. Toleration, to them, meant to be independent and undisturbed



in the enjoyment of their religious principles and prerogatives. As to letting others alone, whose presence and influence seemed to them intolerant and to threaten their own quiet, was another matter. The Boston Puritan had no use in the 17th Century for a Baptist, a Quaker, a Churchman or a Catholic. Their presence on Boston soil was a menace to the solidarity of Puritanism in which he implicitly believed. What he regarded as errors in religion was also considered treason to the commonwealth.

Cotton Mather says, "It was also thought that the very Quakers themselves would say that if they had got into a corner of the world, and with an immense toyle and change made a wilderness habitable, on purpose there to be undisturbed in the exercise of their worship, they would never bear to have New Englanders come among them and interrupt their public worship, endeavor to seduce their children from it, yea and repeat such endeavors after mild entreaties, first, and then banishment, to oblige their departure."

On the 13th of November, 1644, the General Court of Massachusetts Bay, John Endicott, governor, expressed its ideas of the Anabaptists in such legislation as this:

"Forasmuch as experience hath plentifully and often proved that since the first arising of the Anabaptists, about a hundred years since, they have been the incendiaries or commonwealths, and the infectors of persons in main matters of religion and the troublers of churches in all places where they have been, and that they who have held the baptizing of infants unlawful have usually held other errors or heresies together therewith, though they have (as other hereticks use to do) conceded the same, till they spied out a fit advantage and opportunity to vent them by way of questions or scruple; and whereas divers of this kind have, since our coming into New England, appeared amongst ourselves, some whereof have (as others before them) denied the ordinance of magistracy, and the lawfulness of making war, and others the lawfulness of magistrates, and their inspection into any branch of the first table; which opinions, if they should be connived

at by us, are like to be increased amongst us, and so must necessarily bring guilt upon us, infection and trouble to the churches and hazard to the commonwealth :

It is ordered and agreed, that if any person or persons within this jurisdiction shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the administration of the ordinance, or shall deny the ordinances of the magistracy, or their lawful right or authority to make war, or to punish the outward breaches of the first table, and shall appear to the Court, wilfully and obstinately to continue therein after due time and means of conviction, every such person or persons shall be sentenced to banishment." *Records of Colony of Massachusetts Bay. Vol. II. page 85.*

Laws of like tenor and equal severity were made by Plymouth and Massachusetts Bay Colonies against Rantors or Quakers. Such was the reasoning of the combined legal, ecclesiastical and lay judgment of the Massachusetts Bay Colony, two hundred and fifty years ago.

Our fathers established a state church that they might express as strongly as a new society could its belief in homogeneity in all matters relating to the social, civil and religious order. The Puritan would solve the problem of religious freedom by a process of social and theological differentiation and segregation. Roger Williams might set up his church and its worship in Providence, and so might Lord Baltimore in Maryland, under protest, but not in Salem or Plymouth, or Boston. The New Englander's ideal government was church and state. He knew that France was the Catholic church, that England was the Establishment, and what he desired for Massachusetts Bay was a Puritan State, sincere, pure, without adulteration. The Bible was the best Statute Book for the Puritan; and Puritan divines, well educated and learned must be its supreme legal expounders. Hence Harvard College with its motto "Christo et Ecclesiae,"

where godly men should be taught doctrine and duty so that, they in their turn should guide the brethren to intelligent convictions and a vigorous defence of the same.

With such conceptions of the state as a divine institution after the Mosaic fashion of the Hebrew commonwealth which they so carefully studied and patterned, it is not strange to see what was the most natural thing for them to do; the very thing we are doing every day, namely, resist, as Gen. Walker proposes, the incoming of dangerous elements and the proper education and discipline, if need be, of the intractible and incorrigible, already within the fold of the Commonwealth. According to Puritan standards the Baptist, the Quaker and other dissentients had better stay at home on the English side of the Atlantic, for all concerned, but once here, they must hold their tongues or have them held by Puritan nippers.

My story is a simple unfolding of a chapter in ecclesiastical colonial history in the second half of the first century of our New England life. I may as well begin with the departure of Roger Williams, the great Baptist protestant and his migration to Rhode Island.

The act of banishment which severed Roger Williams from the Massachusetts Bay Colony in 1635, was the means of advancing rather than hindering, the spread of the so-called heresies which he so bravely advocated. As the persecutions which drove the disciples of Christ from Jerusalem were the means of extending the cause of Christianity, so the principles of toleration and of soul-liberty were strengthened by opposition, in the mind of this apostle of freedom of conscience in the new world. His Welsh birth and Puritan education made him a bold and earnest advocate of whatever truth his conscience approved, and he went everywhere "preaching the word" of individual freedom. The sentence of exile could not silence his tongue, nor destroy his influence. "The divers new and dangerous opinions" which he had "broached and divulged," though hostile to the

notions of the clergy and the authorities of Massachusetts Bay, were at the same time quite acceptable to a few brave souls, who, like himself, dared the censures and even the persecutions of their brethren, for the sake of liberty of conscience.

The dwellers in old Rehoboth were the nearest white neighbors of Roger Williams and his band at Providence. The Rev. Samuel Newman was the pastor of the church in this ancient town, having removed with the first settlers from Weymouth in 1643. Learned, godly and hospitable as he was, he had not reached the "height of that great argument," concerning human freedom, and while he cherished kindly feelings towards the dwellers at Providence, he evidently feared the introduction of their sentiments among his people. The jealous care of Newman to preserve what he conscientiously regarded as the purity of religious faith and polity, was not a sufficient barrier against the teachings of the founder of Rhode Island.

Although the settlers of Plymouth Colony cherished more liberal sentiments than their neighbors of the Bay Colony, and sanctioned the expulsion of Mr. Williams from Seekonk only for the purpose of preserving peace with those whom Blackstone called "the Lord Bretheren," yet they guarded the prerogatives of the ruling church order as worthy not only of the *respect*, but also the *support* of all. Rehoboth, was the most liberal, as well as the most loyal of the children of Plymouth, but the free opinions which the planters brought from Weymouth, where an attempt had already been made to establish a Baptist church, enabled them to sympathize strongly with their neighbors across the Seekonk river. "At this time," says Baylies, "so much indifference as to the support of the clergy was manifested in Plymouth Colony, as to excite the alarm of the other confederated colonies. The complaint of Massachusetts against Plymouth on this subject, was laid before the Commissioners, and drew from them a severe reprehension. Rehoboth had been afflicted with a serious schism, and by its proximity to Providence and its

plantations, where there was a universal toleration, the practice of free inquiry was encouraged, and principle, fancy, whims and conscience, all conspired to lessen the veneration for ecclesiastical authority." As the "serious schism" referred to above led to the foundation of the first Baptist Church within the Commonwealth of Massachusetts, on New Meadow Neck in Old Swansey, it is worthy of record here.

The leader in this church revolt was Obadiah Holmes, a native of Preston, in Lancashire, England. He was connected with the church in Salem from 1639 till 1646, when he was excommunicated, and removing with his family to Rehoboth, he joined Mr. Newman's church. The doctrines and the discipline of this church proved too severe for Mr. Holmes, and he, with eight others, withdrew in 1649, and established a new church by themselves. Mr. Newman's irascible temper was kindled into a persecuting zeal against the offending brethren, and, after excommunicating them, he aroused the civil authorities against them. So successful was he that four petitions were presented to the Plymouth Court; one from Rehoboth, signed by thirty-five persons; one from Taunton; one from all the clergymen in the colony but two, and one from the government of Massachusetts.

Massachusetts Bay Colony had heard of the ongoings and the undoings at Seekonk, and the General Court sitting in Boston under date of October 18, 1649, John Endicott still governor, sent the following letter to the Plymouth General Court:

"Honored and Beloved Brethren, We have heard heretofore of divers Anabaptists, arisen up in your jurisdiction, but being but few, we well hoped that it might have pleased God by the endeavors of yourselves, and the faithful elders with you, to have reduced such erring men again into the right way. But now to our great grief, we are credibly informed that your patient bearing with such men hath produced another effect, namely, the multiplying and increasing of the same errors, and we fear maybe of other errors also, if timely care be not taken to suppress the same. Particularly, we

understand that within these few weeks there have been at Seekonk, (Sea Cuncke) thirteen or fourteen persons rebaptized, (a swift progress in one town,) yet we hear not of any effectual restriction is intended thereabouts. Let it not, we pray you, seem presumptuous in us to mind you hereof, nor that we earnestly entreat you to take care as well of the suppressing of errors as of the maintenance of truth, God equally requiring the performance of both at the hands of Christian magistrates, but rather that you will consider our interest is concerned therein. The infection of such diseases, being so many, are likely to spread into our jurisdiction; 'tunc tua res agitur paries cum proximus ardet.' We are united by confederacy, by faith, by neighborhood, by fellowship in our sufferings as exiles, and by other Christian bonds, and we hope neither Sathan [Satan] nor any of his instruments, shall by this or any other errors, disunite us, and that we shall never have to repent us of our so near conjunction with you, but that we shall both so equally and zealously uphold all the truths of God revealed, that we may render a comfortable account to Him that hath set us in our places, and entrusted us with the keeping of both tables, of which well hoping, we cease your farther troubles, and rest.

Your very loving friends and brethren."

How will the authorities at Plymouth treat this first division in the ruling church of the colony? Will they punish by severe fines, by imprisonment, by scourgings, or by banishment? By neither, for a milder spirit of toleration prevailed, and the separatists were simply directed to "refrain from practices disagreeable to their brethren, and to appear before the Court."

In 1651, sometime after his trial at Plymouth, Mr. Holmes was arrested, with Mr. Clarke, of Newport, and Mr. Crandall, for preaching and worshipping God with some of their brethren at Lynn. They were condemned by the Court at Boston to suffer fines or whippings,—Clarke £20, Holmes £30 and Crandall £5. Holmes refused to pay the fine, and would



not allow his friends to pay it for him, saying that, "to pay it would be acknowledging himself to have done wrong," whereas his conscience testified that he had done right, and he durst not accept deliverance in such a way. He was accordingly punished with thirty lashes from a three-corded whip, on Boston Common, with such severity, says Gov. Jenks, "that in many days, if not some weeks, he could take no rest, but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay." "You have struck me with roses," he said to his tormentors. Soon after this, Holmes and his followers moved to Newport, and, on the death of Rev. Mr. Clarke, in 1676, he succeeded him as pastor of the First Baptist Church in that town. Mr. Holmes died at Newport in 1682, aged 76 years.

The persecution offered to the Rehoboth Baptists, scattered their church, but did not destroy their principles. Facing the obloquy attached to their cause, and braving the trials imposed by the civil and ecclesiastical powers, they must wait patiently God's time of deliverance. That their lives were free from guile, none claim. That their cause was righteous, none will deny, and while the elements of a Baptist church were thus gathering strength and purification on this side of the Atlantic, a leader was prepared for them, by God's providence on the other. In the same year that Obadiah Holmes and his band established their church in Massachusetts, in opposition to the Puritan order, Charles the First, the great English traitor, expiated his "high crimes and misdemeanors" on the scaffold at the hands of a Puritan Parliament. Then followed the period of the Commonwealth under Cromwell, and then the Restoration, when "there arose up a new king over Egypt, who knew not Joseph." The Act of Uniformity, passed in 1662, under the sanction of Charles the Second, though a fatal blow at the purity and piety of the English church, was a royal blessing to the cause of religion in America. Two thousand bravely conscientious men, who feared God more than the decrees of the Pope,

King or Parliament, were driven from their livings and from the kingdom. What was England's great loss was America's great gain, for a grand tidal wave of emigration swept westward across the Atlantic to our shores. Godly men and women, clergy and laity, made up this exiled band, too true and earnest to yield a base compliance to the edict of conformity. For thirteen years, have the Dissenters from Mr. Newman's church waited for a spiritual guide, but not in vain; for among the number who sought a refuge from religious oppression, we find John Myles, of Swansea, Wales.

How our Baptist brethren have conducted themselves during these years, and the difficulties they may have occasioned or encountered, we know but little. Plymouth, liberal already, has grown more lenient towards church offenders in matters of conscience. Mr. John Brown, a citizen of Rehoboth, and one of the magistrates, has presented before the court his scruples at the expediency of coercing the people to support the ministry, and has offered to pay from his own property the taxes of all those of his townsmen who may refuse their support of the ministry. This was in 1655. Massachusetts Bay has tried to correct the errors of her sister colony on the subject of toleration, and has in turn been rebuked by her example.

Leaving the membership awhile, let us cross over to Wales to find their future pastor and teacher, John Myles.

Wales had been the asylum for the persecuted and oppressed for many centuries. There freedom of religious thought was tolerated, and from thence sprung Oliver Cromwell and John Myles. About the year 1645, the Baptists in that country, who had previously been scattered and connected with other churches, began to unite in the formation of separate churches, under their own pastors. Prominent among these was the Rev. Mr. Myles, who preached in various places with great success, until the year 1649, when we find him pastor of a church which he organized in Swansea, South Wales. It is a singular coincidence that the termina-

tion of Mr. Myles' pastorate at Swansea, and the separation of the members from the Rehoboth church, a part of whom aided in establishing the church in Swansea, Mass. occurred in the same year.

During the Protectorate of Cromwell, all dissenters enjoyed the largest liberty of conscience in the mother land, and, as a result, the church at Swansea grew from forty-eight to three hundred souls. Around this centre of influence sprang up several branch churches, and pastors were raised up to care for them. Mr. Myles soon became the leader of his denomination in Wales, and in 1651 he was sent as the representative of all the Baptist churches in Wales to the Baptist Ministers' meeting, at Glazier's Hall, London, with a letter, giving an account of the peace, union and increase of the work. As a preacher and worker he had no equal in that country, and his zeal enabled him to establish many new churches in his native land. The act of the English Saint Bartholomew's Day, in 1662, deprived Mr. Myles of the support which the government under Cromwell had granted him, and he, with many others, chose the freedom of exile to the tyranny of an unprincipled monarch. It would be interesting for us to give an account of his leave taking of his church at Swansea, and of his associates in Christian labor, and to trace out his passage to Massachusetts, and to relate the circumstances which led him to search out and to find the little band of Baptists at Rehoboth. Surely some law of spiritual gravitation or affinity under the good hand of God thus raised up and brought this under-shepherd to the flock thus scattered in the wilderness.

Nicholas Tanner, Obadiah Brown, John Thomas, and others, accompanied Mr. Myles in his exile from Swansea, Wales. The first that is known of them in America was the formation of a Baptist church at the house of John Butterworth in Rehoboth. Mr. Myles and his followers had probably learned at Boston, or at Plymouth, of the treatment offered to Holmes and his party ten years before, and his sympathies led him to seek out and unite the elements which persecution

had scattered. Seven members made up this infant church, viz.: John Myles, pastor, James Brown, Nicholas Tanner, Joseph Carpenter, John Butterworth, Eldad Kingsley and Benjamin Alby. The principles to which their assent was given were the same as those held by the Welsh Baptists, as expounded by Mr. Myles. The original record book of the church contains a list of the members of Mr. Myles' church in Swansea, from 1640 till 1660, with letters, decrees, ordinances, &c., of the several churches of the denomination in England and Wales. This book, now in the possession of the First Baptist Church in Swansey, Mass. is probably a copy of the original Welsh records, made by or for Mr. Myles' church in Massachusetts, and the sentiments of which controlled their actions here.

Of the seven constituent members, only one was a member of Myles' church in Wales, Nicholas Tanner. The others were probably residents of Rehoboth at the time of their arrival. James Brown was a son of John Brown, both of whom held high offices in the Plymouth colony. Mr. Newman and his church were again aroused at the revival of this dangerous sect, and they again united with the other orthodox churches of the colony in soliciting the Court to interpose its influence against them, and the members of this little church were each fined five pounds, for setting up a public meeting without the knowledge and approbation of the Court, to the disturbance of the peace of the place; ordered to desist from their meeting for the space of a month, and advised to remove their meeting to some other place where they might not prejudice any other church. The worthy magistrates of Plymouth have not told us how these few Baptist brethren "disturbed the peace" of quiet old Rehoboth. Ancient Rehoboth, that roomy place, was not big enough to contain this church of seven members, and we have to-day to thank the spirit of Newman and the order of Plymouth Court for the handful of seed corn, which they threw away on the waters, which took root in Swansea and has brought forth the fruits of a sixty fold growth.

From a careful reading of the first covenant of the church, we judge that it was a breach of ecclesiastical, rather than of civil law, and that the fines and banishment from the limits of Rehoboth were imposed as a preventative against any further inroads upon the membership of Mr. Newman's church. In obedience to the orders of the Court, the members of Mr. Myles' church looked about for a more convenient dwelling place, and found it, as near to the limits of the old town and their original homes, as the law would allow. Within the bounds of old Swansey, in Mass. the northern part of the present town of Barrington, R. I. they selected a site for a church edifice. Here they planted their first spiritual home, and enjoyed a peace which pastor and people had long sought for.

The original covenant is a remarkable paper, toned with deep piety and a broad and comprehensive spirit of Christian fellowship.

#### HOLY COVENANT.

Swansey in New England.—A true copy of the Holy Covenant the first founders of Swansey Entered into at the first beginning and all the members thereof for Divers years.

Whereas we Poor Creatures are through the exceeding Riches of Gods Infinite Grace Mercyfully snatched out of the Kingdom of darkness and by his Infinite Power translated into the Kingdom of his dear Son, there to be partakers with all the Saints of all those Privileges which Christ by the Shedding of his Pretious Blood hath purchased for us, and that we do find our Souls in Some good Measure wrought on by Divine Grace to desire to be Conformable to Christ in all things, being also constrained by the matchless love and wonderfull Distinguishing Mercies that we Abundantly Injoy from his most free grace to Serve him according to our utmost capacitys, and that we also know that it is our most bounden Duty to Walk in Visible Communion with Christ and Each other according to the Prescript Rule of his most holy word, and also that it is our undoubted Right through

Christ to Injoy all the Privileges of Gods House which our souls have for a long time panted after. And finding no other way at Present by the all-working Providence of our only wise God and gracious Father to us opened for the Injoyment of the same. We do therefore after often and Solemn Seeking to the Lord for Help and direction in the fear of his holy Name, and with hands lifted up to him the most High God, Humbly and freely offer up ourselves this day a Living Sacrifice unto him who is our God in Covenant through Christ our Lord and only Saviour to walk together according to his revealed word in the Visible Gospel Relation both to Christ our only head, and to each other as fellow-members and Brethren and of the Same Household faith. And we do Humbly praye that through his Strength we will henceforth Endeavor to Perform all our Respective Duties towards God and each other and to practice all the ordinances of Christ according to what is or shall be revealed to us in our Respective Places to exercise Practice and Submit to the Government of Christ in this his Church, viz. further Protesting against all Rending or Dividing Principles or Practices from any of the People of God as being most abominable and loathsome to our souls and utterly inconsistent with that Christian Charity which declares men to be Christ's Disciples. Indeed further declaring in that as Union in Christ is the sole ground of our Communion, each with other, So we are ready to accept of, Receive to and hold Communion with all such as by judgment of Charity we conceive to be fellow-members with us in our head Christ Jesus tho differing from us in Such Controversial Points as are not absolutely and essentially necessary to salvation. We also hope that though of ourselves we are altogether unworthy and unfit thus to offer up ourselves to God or to do him a, or to expect any favor with, or mercy from Him. He will graciously accept of this our free will offering in and through the merit and mediation of our Dear Redeemer. And that he will imploy and emprove us in his service to his Praise, to whom be all Glory, Honor, now and forever, Amen.



The names of the persons that first joyned themselves in the Covenant aforesaid as a Church of Christ,

John Myles, Elder,  
 James Brown,  
 Nicholas Tanner,  
 Joseph Carpenter,  
 John Butterworth,  
 Eldad Kingsley,  
 Benjamin Alby.

The Catholic spirit of Mr. Myles, as expressed in this covenant and in his godly life, soon drew to the new settlement many families who held to Baptist opinions, as well as some of other church relations, friendly to their interests.\* The opposition which their liberal principles had awakened had brought the little company into public notice throughout the two colonies, and their character had won for them the respect and confidence of all their neighbors and authorities.

The Rehoboth church had come to regard Mr. Myles and his followers with more kindly feelings, and, in 1666, after the death of Mr. Newman, in 1663, it was voted by the town that Mr. Myles be invited to "preach, viz.; once in a fortnight on the week day, and once on the Sabbath Day," in the orthodox church of the town. And in August of the same year the town voted "that Mr. Myles shall still continue to lecture on the week day, and further on the Sabbath, if he be thereunto legally called."

This interchange of pulpit relations indicates a cordial sentiment between the two parishes, which is in striking contrast to the hostility manifested to the new church but three years before, when they were warned out of the town, and suggests the probable fact, that animosities had been conquered by good will, and that sober judgment had taken the place of passionate bigotry.

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\*"They tell me at Swanzy that Elder Miles permitted Mr. Brown's wife, who was not a Baptist, to commune with their church, till by Elder Olney's influence she was dismissed to Mr. Angier's church (Cong.) in Rehoboth."—[*Bacchus History of Baptists*.]

Previous to 1667, an acquaintanceship had sprung up between Rev. Mr. Myles, Capt. Willett, Mr. Brown, and others of the settlers, which had ripened into close friendship, and the proposition was entertained between them of securing for the Plymouth Court the grant for a new township south of the Rehoboth limits. To this end an application was made for a separate corporation under the name of New Swansea. The name was suggested by Mr. Myles, in remembrance of his former home in Wales, and its original orthography indicates that the waters of the bay near the town were the favorite resort of this bird, and was called the Sea of Swans, or Swansea. This word has been corrupted to Swansey, Swanzey, Swansy and Swanzy. Their application was successful, as will be seen by the following:

GRANT OF NEW SWANSEA.

A true copy of the grant of this Township of New Swansea, lying on Record at the Court of New Plymouth, 1667.

Whereas, Liberty hath been formerly granted by the Court of the jurisdiction of New Plymouth, unto Captain Thomas Willett and his neighbors of Wannamoisett, to become a township there if they should see good, and that lately the said Capt. Willett and Mr. Myles and others their neighbors have requested of the Court that they may be a township there or near thereabout, and likewise to have granted unto them such "parcels of land as might be accomodate thereunto not disposed of to other townships; this Court have granted unto them all such lands that lieth between the salt water bay and covering Taunton River, viz.: all the land between the salt water and river, and the bounds of Taunton and Rehoboth not prejudicing any man's particular interest, and for as much as Rehoboth hath meadow land within the line of Wannamoisett, and Wannamoisett hath lands within the line of Rehoboth, lying near the south line of Rehoboth; if the two townships cannot agree about them amongst themselves, the Court reserves it within their power to determine any such controversy.

1667. The Court hath appointed Capt. Thomas Willett, Mr. Paine, Sen., Mr. Brown, Mr. John Allen, and John Butterworth, to have the trust of admittance of town inhabitants in said town, and to have the disposal of the land therein, and ordering the other affairs of said town. The Court do allow and approve that the township granted unto Capt. Thomas Willett, and others, his neighbors at Wannamoisett, and parts adjacent, shall henceforth be called and known by the name of Swansea.

The organization of towns and the establishment of town governments is a democratic notion, and belongs by right of origin to New England. The town was the germ of the state. From Plymouth and Providence sprang the Commonwealths of Massachusetts and Rhode Island and Providence Plantations. The original settlers formed a pure democracy with inherent rights for determining the policy of the settlement, the character of its inhabitants, the officers who should govern them, and the spirit of the laws which should control them. As the population of the first settlement increased, the nature of the government remained the same, while it was changed from a pure to a representative republic, where a few, by the consent and choice of the many, administered all the duties and offices which related to the interests of the whole community. This was the leading characteristic of the New England policy. In this sense, towns were never known or established before, and the success of the state and the nation is primarily due to this system here introduced.

As was noticed in the town grant, Capt. Willett and Mr. Myles were the founders and leading men in establishing New Swansea. The history of the church of which Rev. Mr. Myles was the pastor, is therefore inseparably associated with the civil history of the town, and the two elements are united in the legislation of the inhabitants. Indeed, it may seem to some from what has already been written, that the town was created for the sole purpose of affording a corporate and legal existence to the Baptist church, which had been

founded at Wannamoisett, and of securing a more sure protection to its members.

While this result was secured, we are assured that a broader platform than that of any church organization was proposed, and to Mr. Willett, who was probably a Pedobaptist, we owe the settlement of the following principles, which have made the history of the old town so worthy of preservation, and the character of her population so worthy of commendation. On pages three and four of the town records, I find the following proposals, and the action of the church thereon:

#### CAPT. WILLETT'S PROPOSALS.

“WHEREAS, Capt. Thomas Willett, shortly after the grant of this township, made three following proposals unto those who were with him, by the Court at Plymouth, empowered for the admission of inhabitants, and of granting lots,

1. That no erroneous person be admitted into the township as an inhabitant or sojourner.
2. That no men of any evil behavior, as contentious persons, &c., be admitted.
3. That none may be admitted that may become a charge to the place.

The church here gathered and assembling did thereupon make the following address unto the said Capt. Willett and his associates, the Trustees aforesaid:

“We being engaged with you (according to our capacity) in the carrying out of a township, according to the grant given us by the honored Court, and desiring to lay such a foundation thereof, as may effectually tend to God’s glory, our future peace and comfort, and the real benefit of such as shall hereafter join with us herein, as also to prevent all future jealousies and causes of dissatisfaction or disturbance in so good a work, do in relation to the three proposals made by our much honored Capt. Willett, humbly present to your serious consideration (before we further proceed therein) that the said proposals may be consented to and subscribed

by all and every town-man under the following explications :

“That the first proposal relating to non-admission of erroneous persons may be only understood under the explications following, viz.; of such as hold damnable heresies inconsistent with the faith of the gospel, as to deny the Trinity or any person therein; the Deity, or sinless humanity of Christ, or the union of both natures in Him, or His full satisfaction to the divine justice by His active and passive obedience for all His elect, or His resurrection, ascension to Heaven, intercession, or His second personable coming to judgment; or the resurrection of the dead, or to maintain any merit of works, consubstantiation, transsubstantiation, giving divine adoration to any creature or any other anti-christian doctrine, thereby directly opposing the priestly, prophetic, or kingly office of Christ, or any part thereof; or secondly such as hold such opinions as are inconsistent with the well-being of the place, as to deny the magistrate’s power to punish evil-doers, as well as to encourage those that do well; or to deny the first day of the week to be observed by divine institution as the Lord’s or Christian Sabbath, or to deny the giving of honor to whom honor is due, or to offer those civil respects that are usually performed according to the laudable custom of our nation, each to the other as bowing the knee, or body, etc., or else to deny the office, use, or authority of the ministry, or the comfortable maintenance to be due to them from such as partake of their teaching, or to speak reproachfully of any of the churches of Christ in the country, or of any such other churches as are of the same common faith with us and them.

“We desire also that it may be understood and declared that this is not understood of any holding any opinion different from others many disputable points yet in controversy among the godly learned, the belief of these not essentially necessary to salvation, such as pedo-baptism, anti-pedo-baptism, church discipline or the like; but that the minister or ministers of the said town may take their liberty to baptize infants or grown persons as the Lord shall

persuade their consciences, and so also the inhabitants to take the liberty to bring their children to baptism or forbear.

“That the second proposal, relating to the non-reception of any of evil behavior, such as contentious persons, &c., may be only understood of those truly so called, and not of those who are different in judgment in the particulars last mentioned, and may be therefore accounted contentious by some, though they are in all fundamentals of faith, orthodox in judgment, and excepting common infirmities blameless in conversation.

“That the proposal relating to the non-admission of such as may become a charge to the town, be only understood so that it may not hinder any godly man from coming amongst us whilst there is accommodation that may satisfy him, if some responsible townsman will be bound to save the town harmless.

“These humble tenders of our desires we hope you will without offence receive, excusing us therein, considering that God’s glory, the future peace and well-being, not only of us and our posterity who shall settle here, but also of those several good and peaceably minded men whom you already know are liked, though with very inconsiderable outward accommodation to come among us are very much concerned herein. Our humble prayer both for ourselves and you, is that our God would be pleased to cause us to aim more and more at his glory, and less to our own earthly concernment, that so we may improve the favors that hath been handed to us by our honored nursing fathers to the advancement of the glory of God, the interest of our Lord Jesus Christ, and to the common benefit both of the Township and Colony, wherein he hath providentially disposed of us to serve our generation.

“Your brethren to serve you in Christ.

“Signed in behalf and in the name of the church meeting at Swansea, by

JOHN MYLES, Pastor.  
JOHN BUTTERWORTH.”



The history of Mr. Myles has already been sketched, from his home in Swansea, Wales, where he occupied a prominent place among the Baptist clergy of that country, to his new home in Swanzey, New England, where he became a leader in the establishment, not only of Baptist principles in Plymouth and Massachusetts Bay Colonies, but also in the grander and broader notion of religious toleration. In these times, when a liberal Christian sentiment pervades our communities quite generally, it is difficult for us to appreciate the struggles and contests which the last two centuries have witnessed to secure it. The men who could plant churches in the wilderness in the presence of personal persecutions, with a firm reliance on the Divine arm for support, possessed the courage and sublime faith which makes heroes. Certainly the various trials which Mr. Myles and his associates endured show that they acted upon the instructions given to Joseph of old, "Be strong and of good courage."

The covenant of the church, already given, indicates that Mr. Myles was a strong advocate of open communion, although while in Wales he was equally strenuous in advocating close or restricted communion. He also declared "that the ministry might take the liberty to baptize infants or grown persons as the Lord shall persuade their consciences, and so also the inhabitants to take their liberty to bring their children to baptize or forbear." True to his new convictions and desirous of uniting the elements around him in a harmonious and flourishing civil as well as religious community, he made his church the abode of all who sought a pure worship, untrammelled by sectarian tenets. On such a basis Mr. Brown and Capt. Willett could build a hearty fellowship, and engage with earnest zeal with Messrs. Butterworth, Tanner, Alby and Kingsley in the work of settlement of this plantation.

Mr. Myles' first residence in Swanzey was near the residence of the late Mason Barney, Esq., at Barneysville. The bridge just east of his house, across the Sowams, or Palmer's river, was called Myles' Bridge. His neighbors on New

Meadow Neck were Deacon Butterworth, Nicholas Tanner, Benjamin Alby, Eldad Kingsley, and others. Myles Garrison used for defence in Phillip's War was in the same neighborhood.

In these early days of Massachusetts's history, even to times within an hundred years, the selection of the minister, the payment of his salary, and the question of his removal, were a part of the business of the towns at their annual meetings. While the larger number of the first families of Swanzey were Baptists, several were of the Congregational order. All, however, united most harmoniously, in the election of Mr. Myles as their pastor, for several years. His salary was small, and like Goldsmith's minister he

"Was passing rich with forty pounds a year."

His compensation was increased by the use of certain lands, denominated "pastors and teachers lots," set apart in the first division of the town for the support and benefit of the ministry. His congregation was scattered over a wide extent of territory, and although the majority of settlers had established themselves on New Meadow Neck, in the vicinity of the meeting-house and their pastor's residence, we find Mr. Willett's and Mr. Brown's families travelling from Wannamoisett, a distance of five or six miles, and Hugh Cole and his neighbors from Kickemuit, a distance of three miles, and other families still, a distance of four or five miles from Mattapoisett or Gardner's Neck, to attend Mr. Myles' preaching on the Lord's day.

His interest in matters of education was second only to his desire to spread the Gospel. In 1673, the town voted to establish a school "for the teaching of grammar, rhetoric, and arithmetic, and the tongues of Latin, Greek and Hebrew, also to read English and to write." Of this school Mr. Myles was invited to be school-master, at a salary of "forty pounds per annum in current country funds." He accepted and performed the duties of minister and school-master until the settlement was broken up by the Indian war.

This school was kept in the several neighborhoods of the

town in different portions of the year, so that the reverend schoolmaster not only enjoyed the privilege of boarding among his school parishioners, but also of carrying the means of a literary education from one community to another over the town. Then, as now, the clergy did not grow rich from the people. Some of the inhabitants saw no necessity of a schoolmaster, and others argued against paying his salary as a minister, and between both difficulties, Mr. Myles secured but a lean support.

When Philip's war opened in 1675, Mr. Myles's house was fortified, and was known as Myles' Garrison. Here the troops collected at the first outbreak, and Mr. Myles was among the foremost in the defence of the infant settlement, holding the position of Captain. At the close of the war, the pastor found the membership of his church and society so scattered that he was obliged to seek a support elsewhere. Boston, Providence and Newport had become the only places of safety and sympathy for Baptist believers, and he preached in Boston for a considerable time after leaving his home in Swanzev.\* At a town meeting of the town, May 27, 1678, "John Allen and John Brown were chosen to draw up a letter in the behalf of the church and town, to be sent to Mr. John Myles, pastor of the church, and minister of the town, manifesting their desire of his return to them; and Thomas Eastabrooks was chosen to carry the town's letter to Mr. Myles, at Boston." On his return he found the settlement nearly broken up near his old residence, and a large increase

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\*Towards the close of this year (1677) Mr. Myles came again and ministered a while to his brethren in Boston. And Mr. Sprague, who in those times joined to the Baptist Church in Providence, in writing to the Massachusetts many years after says, "Why do you strive to persuade the rising generation that you never persecuted nor hurt the baptists which is so apparently false? Did you not barbarously scourge Mr. Baker in Cambridge, the chief mate of a London ship? Where also you imprisoned Mr. Thomas Gould, John Russell and Benjamin Sweetser, and many others and fined them £50 a man. And did you not nail up the Baptist Meeting-House doors, and fine Mr. John Myles, Mr. James Brown and Mr. Nicholas Tanner?"—[*Backus' History of the Baptists in New England, page 502, Edition of 1777, Boston.*]

of inhabitants on the south end of the town, near Tyler's Point. Here in 1678 and '79, a meeting-house was built, and near it a house for the pastor. The house for Mr. Myles was built before the new meeting-house, as it was voted in 1679, "that Mr. John Myles shall have the house built for him, to indemnify him for debts due him in the time of the Indian war, in full of his demands against them, and accepted by him." Mr. Myles continued his labors among this people for three years or a little more after his return, and died February 3d, 1683, between sixty and seventy years of age and in the thirty-eighth year of his ministry. He was a man of good talents and education, with unusual energy of character. He was liberal in his religious opinions, but not loose; he was an apostle and not a proselyte. His sacrifices for conscience's sake testify to his firm adherence to truth, and his interest in civil society is evinced by the labors which he undertook for its prosperous advancement. His burial place is unknown, but it is supposed to be with many of his people, near his home and place of preaching, at Tyler's Point, Swansea. Silence alone marks the resting-place of this pioneer and founder of (our ancient plantation) a larger religious freedom, through the First Baptist Church within the bounds of the present Commonwealth of Massachusetts.\*

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\*Cotton Mather mentions Rev. John Myles as among those who deserve to live in our Book for their piety, as having a respectful character in these churches of this wilderness.

Hutchinson says, "I have seen a letter dated not many years after this time (1665) from Mr. Myles, a Baptist minister of Swansea, to one of the Congregational ministers of Boston, which breathes the true spirit of the Gospel and urges Christian concord, charity and love, although they did not agree at every point."

Backus in his History of the Baptists in New England records the death of Mr. Myles as follows; "The learned and pious Mr. Myles having returned to his flock in Swanzezy, fell asleep in Jesus on February 3. 1683, and his memory is still precious among us. We are told that being once brought before the magistrates, he requested a bible, and upon obtaining it, he turned to these words: 'ye should say, Why persecute we him, seeing the root of the matter is found in me. Job 19.28,' which having read he sat down, and the word had a good effect on their minds, and moved them to treat him with moderation and kindness."

The name of his wife, Ann Humphrey, is all that is known of her. John, Susannah, and Samuel, were their children. John, Jr., probably lived and died in Swanzey. Samuel was at College at Cambridge in 1683; graduated in 1684; taught school in Charlestown 1684-5; went to England, received A. M. at Oxford; took Episcopal orders, settled as minister of King's Chapel, Boston, in 1689; and died in 1728.

Of their descent, Daniel and three brothers served in the patriot army in the Revolution, and Daniel, with his great faith in the cause converted all his property into Continental money, losing all by its repudiation. Gen. Nelson A. Myles is a descendant.

#### SWANZEY RANKS.

All the lands of the town, which had not been distributed among the proprietors of Sowams and Mattapoissett prior to 1667, were under the general control of the inhabitants and subject to its legislation, as we have already seen.

We come now to consider a most extraordinary and novel method of dividing the lands of the town among its citizens, a plan which was practised in no other town in Plymouth colony, and so far as I can learn in no other colony in New England. The inhabitants were divided into three ranks or classes, according to their character and influence, corresponding in some sense to the three Roman orders, the Patrician, the Equestrian and the Plebeian. The power of ranking the inhabitants was exercised by the five persons appointed by the Court to regulate the admission of the same, in 1666, and was afterwards assumed by committees appointed by the town. Capt. Thomas Willett, Mr. Paine, Senior, Mr. Brown, John Allen, and John Butterworth arranged the ranks at the first. Promotions and degradations were made from one rank to another according to the authority and judgment of the committee in charge.

A portion of the legislation of the town with reference to this subject, was as follows:

Swansea, February 9, 1670.

It is ordered, that all lots and divisions of lands that are



or hereafter shall be granted to any particular person, shall be proportioned according to the three-fold ranks underwritten, so that where those of the first rank shall have three acres, those of the second rank shall have two acres, and those of the third rank shall have one, and that it shall be in the power of the selectmen for the time being, or committee for admission of inhabitants, to admit of and place such as shall be received as inhabitants, into either of the said ranks as they shall judge fit, till the number of three score inhabitants shall be made up, and that when the said number of three score is accomplished, the lands that are already bought shall be divided and proportioned according to the said three-fold ranks; that in the meantime, the said selectmen or committee shall have full power to grant lots unto such persons as may not be placed into any of the said ranks, until further order provides; the grants not to exceed nine acres to a man.

The said first rank are only such as are in these columns:

Capt. Thomas Willett	Mr. Richard Sharpe
Mr. Nathaniel Paine	William Ingraham
Mr. James Browne	Mr. John Myles, Pastor
Mr. John Allen, Sen.	A Pastor's lot
Mr. John Dickse	A Teacher's lot

The above second rank are only such as are in these columns:

Samuel Luther	William Howard
Zach'r Eddy	Thomas Lewis
Robert Jones	Gideon Allen
Hugh Cole	Jonathan Bosworth
John Myles, Jr.	Anthony Low
Nicholas Tanner	Obadiah Bowen
Benjamin Alby	Thomas Eastabrooks
Sampson Mason	William Bartram
Thomas Barnes	George Aldrich
John Cole	William Salisbury
Joseph Carpenter	John Brown
Gerard Ingraham	A Schoolmaster



The said third rank are only such as are in these columns:

Hez. Luther	John Martin
Joseph Lewis	Isaac Allen
Caleb Eddy	Eldad Kingsley
John Paddock	Samuel Woodbury
Nathaniel Lewis	Joseph Wheaton
Samuel Wheaton	John Wheaton
Thomas Manning	John Harding
William Cahoon	Jeremiah Child

In 1681, Mr. James Brown, Senior, Mr. John Allen, Sen. and John Butterworth were the committee for the admission of inhabitants. They granted to Capt. John Brown, Ensign Thomas Eastabrooks, Sergeant Samuel Luther, Sergeant Hugh Cole and Mr. Nicholas Farmer, their heirs and assigns forever, "the full right and intent of the highest rank," &c.

The establishment of ranks had already created a landed aristocracy; this act of the committee proceeded a step further and made the rank hereditary. The inhabitants of the town began to understand the tendency of their extraordinary rules on this subject. Although great dissatisfaction had been caused by the several assignments of ranks and the promotions and degradations from one rank to another, they had not been led to see the purely undemocratic tendency of their regulations, until the further singular action of the committee occasioned a unanimous protest on the part of the town, and a declaration that the act was utterly void and of no effect. From this time, the ranking system was wholly neglected, and this element of feudal tyranny enjoyed but a short life in our old town.

#### SAMUEL MYLES.

As John Myles bore so excellent a part, by charity and patience, in settling the long and troublous debate relative to the rights of Baptists in a community where the ruling spirits were of the Congregational order, it was ordained that his son, Samuel Myles, inheriting the free and inde-

pendent spirit of his father, should bear an equally important part in the bitter controversy which was coming on for many years against the Episcopal or established church, which made its first permanent home in America at King's Chapel, Boston. Born of Baptist parentage, reared in a community which represented the freest religious thought of his time, and educated in a Puritan college, it is no wonder that in his change of faith and service, and his entering upon Episcopal orders, that Cotton Mather in his "Vindication of New England," should speak of him as "a Parson (or a piece of one,) subscribing to Lyes." And in referring to his apostasy from the Baptist to the Episcopal faith says, "This youth is an unfledged bird who thus defiles the nest in which he was hatcht." And again the same voluminous writer says, "Twas therefore a brave and happy thought that first pitched upon this college; Tho at some time it has been unhappy in this, that it has bestowed its favors (its A. M.'s) on some ungrateful persons, who would now undermine that government upon which its foundations were laid and by which for so long a time, its superstructure has been always sustained."

#### SAMUEL MYLES, CLASS 1684.

The only record which Harvard gives of the youth Samuel beyond that of his Latin name in his degree, Samuel Mylesius, Mr., is found in the curious diary of Tutor Noadiah Russell under date of March 23, 1682, wherein he says that Danforth, Myles and Watson were publicly admonished for speaking irreverently before the corporation "at a meeting when the abusing of freshmen was considered."

Mr. Samuel Myles graduated from Harvard in 1684, 5th, in rank in a class of nine, and within two weeks was called to the charge of the Harvard School, Harvard St., Charlestown, as the records state:

"July 17, 1684, Mr. Samuel Miles did then enter on the keeping of the free school of this Town, and to have fifty pounds per annum, for his services."

Mr. Mather is more lenient to Schoolmaster than to Parson Myles for he says, "'Tis but yesterday that his A. M. had recommended him to the school of a neighbor-town for which he was pretty well qualified (for he writt a good hand, and made good pens, and was able to construe a sentence in Corderius). We most readily own a good schoolmaster to be one of the most honorable and valuable sights in a country and wish New England fuller of them. But if any of them after a while swaggering amongst boys, come out into the world, and will become domineering amongst men, and prescribing them scheams and representations of government, and take up and lash whole countreys, bring that lad's fingers to the Ferule and let the calling go free."

The same author says,

"We must confess there was one who had the impudence to preach before he was baptized; His name was Samuel Myles A. M., but this was none of the country's fault,— 'twas because of his descent."

Mr. Myles taught the Charlestown school about three years and then went to England where he took orders in the Establishment. Returning to Boston he was inducted into the rectorship of King's Chapel, Jan. 29, 1689, as the successor of Ratcliffe and in 1692-6, during a second visit to England, he received a master's degree from the University of Oxford. From 1696, the worthy son of the Baptist parson, continued to minister to the church at King's Chapel, till his death in 1728-9. Says Rev. Henry W. Foote,

"Under the long ministry of Rev. Samuel Myles it (King's Chapel) won the respect if not the love of its neighbors. The plain building was the only place in New England where the forms of the court church could be witnessed. The prayers and anthems which sounded forth in the cathedrals of the mother country were here no longer dumb. The equipages and uniforms which made gay the little court of Boston brightened its portals. Within, the escutcheons of Royal Governors hung against the pillars; at Christmas it was wreathed with green; the music of the first organ heard

in New England here broke the stillness of the Sabbath air.

The religious struggle of twenty-five years was over. If it be asked which party won in it, the answer must be, neither, and both. The religious despotism of Puritanism was broken forever. Baptists, Episcopalians, Quakers, might henceforth worship as they would."

Of his character, Greenwood writes, "he must have been a worthy and pious man and an accepted preacher."

This was a stormy period both for church and state. The sons of men, who fought at Naseby and Marston Moor, were not put to flight by bulls, civil or ecclesiastical on this side of the water. The contest was necessary and its trials essential to the evolution of a purer faith. Had either party shown less of the persecuting or the martyr spirit—we should not to-day enjoy so great a heritage of liberty under the royal law. "'Twas sharp medicine," as Raleigh said of the axe that beheaded him, but it was heroic in its purification of the body politic of the ecclesiastical disease of intolerance. When John Myles landed at Weymouth in 1663, Boston was the hot-bed of intolerant persecution. The thirty years following witnessed scenes as tragic and as heroic as have been embalmed in history. Men's bodies and souls were tried and not found wanting in physical and moral courage nor in a sublime faith.

John Myles at Swansea, and Samuel at Boston stood for the larger and broader faith of our own day, and though they died without the sight, yet they lived long enough to see the whole spirit of the ancient time breaking in the presence of the "sweeter manners, purer laws" of toleration. One step was taken in their day from persecution to toleration. Later, toleration gave way to liberty whose dawn is now the hope of mankind.

We have good reason to hold John Myles in memory as the founder of the first free Baptist Church in The Commonwealth of Massachusetts; as the co-founder with Captain Thomas Willett of a town after the Baptist order, the first and the only one in the Commonwealth of the early finding and of the declaration on Massachusetts soil and the practical application of the principles of a true Christian Society, "In essentials, unity—in non-essentials, liberty—in all things Charity."

## Extracts from Letter Book of Samuel Hubbard.

CONTRIBUTED BY RAY GREENE HULING, NEW BEDFORD, MASS.

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(Continued from page 176.)

Letters.

XXXI.

**R**UTH Burdick wrote a letter Jan'y 8, 1671-2, where in it appears that Mrs. Maxon of Westerly, was his daughter to whom he had written against those who had separated. (Backus).

NOTE. It is hard to understand this allusion to Mrs. Maxon. The only person bearing that name in 1672 was Mary, the wife of John Maxon, of Westerly, who was the daughter of Hugh Mosier. Possibly Ruth Burdick called her sister Mosier, and Dr. Backus interpreted it not in the sense of a sister in the church, but of a sister by birth.

XXXII.

Mr. Hubbard wrote to his children at Westerly, Dec. 16, 1671, and said, "This is to inform you upon yt sermon Ruth heard Obe Holmes preach. B. Hiscox spake publickly, admirably, of free grace by Jesus Christ, not by the works of the law, tho' holy, just and good; no not baptism and the like, calling sinners to repentence for the breach of the law &c. And then breaking of bread we all withdrew, they being troubled, warned in all of the ch'h(or relinquants) that stood off, as bro. Joseph Clarke, T. Clarke, J. Man, old Devil, S. Turnly, S. Rogers, Ed. Greenman, B. Hiscox, I, my wife, Rachel Andrew, B. Baster to come in 5 days: So it was alledged because some keeping the 7th day or sab'th, either they in an error or we, etc. Then bro. Hiscox began



but they would not let him—every one must answer for himself—lest others led by him; so they named me, but I would not be first; then my wife laid down three grounds, then br. Hiscox laid down his grounds, three also, then bro. Baster sd br. His. hath spoke my mind, so said Rachel, then br. Tory said, ‘bro. Hubbard yo may lay down yr grounds if you will’. I answered, ‘I believe there is but one God, creater of all things by His word at first, and then made the 7th day and sanctified it and rested on it and was refreshed, never altering it com’d it to be kept holy, &c., that Christ our Lord stablished it, Mat. 5, the holy apostles stablished it, did not say it *was* holy, but *is* holy, just and good: and in the Revel’n the dragon made war with the woman’s seed that kept the courts of God &c.’ Bro. Tory said they required not my faith. I sd it was one ground for my practice (note br. John C. & br. Tory writ what all said, or some of it.) Br. Weeden said its his grounds, therefore should be written all, or else not well, &c. So I went on saying yt the backslidings of some from wht they sd they had received of ye Lord, and one on his bended knees to God gave thanks for the discovery of it &c. Another say if ever God had discovered his grace to her soul, then he had made this also. They replied firely: it was a tumult. J. Tory stoped them at last. Br. Hiscox, my wife and Rachel witnessed it. Another ground was Ob. Holmes saying we had left Christ, gone to Moses &c. The ch’h left off appointing next 5 day which was spent with br. J. Clark so we or some of us at last attended; and such was the good providence that tho’ I and my wife were in town, yt br. Hiscox being there and no other that they began with him; so I and my wife came in and heard the discourse that day, next day again br. His. alone; so we seeing how things went to catch us, we drew up our result, appointed br. Hiscox to declare for us all in God’s name and ours, an admonishment for preaching down God’s holy 10 com’ts say all done away and upholding those apostates, and standing by Ob. Holmes preaching an untruth (or we) in God’s name.”



Those who joined in this act were Mr. Hiscox, Hubbard and his wife and daughter Rachel with R. Baster. [See my history Vol. 1, p. 411.] (Backus).

NOTE. The "B" before the names of Mr. Hiscox and Mr. Baster is the abbreviation for *Brother*. Joseph and Thomas Clarke here referred to were brothers of Dr. John Clarke. Thomas, the older, (b. 1605, d. 1674) like Dr. John and Carew died childless. Joseph (b. 1618, d. 1694) was the ancestor of all the Clarke's of this family. James Mann was one of the Baptists who, like Obadiah Holmes, removed to Newport for the sake of peace. "Old Devil" was another of the same company, William Davol, who came from Duxbury to Rehoboth in 1646 and bought the house of John Hazel. Between 1650 and 1653 he removed to Newport (to escape persecution) where he died in 1680. "S. Turnley" I suppose to have been *sister* Turner, the wife of Lawrence, "S. Rogers may have been Mary Rogers, wife of James, or the wife of one of his sons. Ed Greenman was a wheelright who died at Newport in 1688. "Rachel" and "Andrew" were his daughter and her husband Andrew Langworthy.

It would appear that the Sabbatarians were refraining from communion because Nicholas Wild and John Salmon, with their wives, were retained in fellowship by the Church. These had kept the seventh day for a time but had reverted to the customary practice. The members earlier named seem to have refrained from communion because Mr. Hubbard and his fellow-believers were still members of the church.

William Weeden was a deacon in the First Baptist Church, and died in 1676. Joseph Torrey was an elder in this church and also Attorney General of the Colony. He was styled "Lieut." in 1676, which was the year of his death. He had a daughter married and resident at Westerly, but her name and that of her husband are unknown.

### XXXIII.

April 9, 1671, Mr. Stennett wrote to them from Walling-

ford in the county of "Barks," where said he "I now live", and says, "Things look here with a bad face, thick clouds and darkness is upon us in many places; the saints are much spoiled in their estates, for meeting together to worship the Lord, and we are in jeopardy every hour; pray earnestly yt we may hold out thro' this storm."

## XXXIV.

The ch in Bell-lane wrote Mar. 24, 1672, and said, "We have been under some exercises more than ordinary from the hands of men; most of the brotherhood having been put in prison for some time; and tho' not now in hold, yet stand prisoners, and we know not what the issue will be."

## XXXV.

Mr. Hubbard wrote to them, Oct. 6, 1672, and said, "Dear breth'n pray for us, a poor weak band in a wilderness beset round with opposites, from the com'n adversary, and from quakers, generals and prophane persons, and most of all from such as have been our familiar acquaintance; but our battles are only in words: praised be God."


NOTE. "Generals" does not seem to refer to military opponents, but to General Baptists, probably to the members of the Second Baptist Church of which William Vaughn was pastor.

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SANBORNTON N. H.—Seventy years ago the town of Sanbornton N. H., was the third in the state in point of population and general importance, though then as now, it was distinctively a farming town. Portsmouth and Gilmanton alone exceeded it, while Concord and Manchester together hardly surpassed it in population. It was a large town territorially, as well as in other respects; and even today, although shorn of its proportions to some extent in the formation of Franklin, and more extensively when Tilton was created, it remains of goodly size, and embraces some of the best of the hill farming land in New Hampshire.

## Extracts from the Friends Records, Portsmouth R. I.

### BORDEN.

†  F this name there are many items on the records kept by the Friends of Rhode Island. Richard Borden, born 1601, died May 25, 1671, was admitted an inhabitant of the island of Aquidneck in 1638. By his wife, Joan, who died July 15, 1688, he had Thomas, Francis, Mary, Matthew, John, Joseph, Sarah, Samuel, Benjamin and Amey. It is the record of this family that is given below.

#### Marriages.

Thomas, Providence, to Mary Harris, Providence, January 20, 1663.

John, Portsmouth, to Mary Earll, of William, December 25, 1670.

Matthew, Portsmouth, to Sarah Claiton, Newport, March 4, 1673.

Amey, Portsmouth, to William Richardson, March 27, 1678.

Sarah, widow of John, Portsmouth, to John Earll, Free-town, December 24, 1719.

William, Newport, of John, Portsmouth, to Alice Hull, of John, Jamestown, July 7, 1715.

Abraham, of Matthew, Portsmouth, to Elizabeth Wanton, of Joseph, Tiverton, December 1, 1713.

Joseph, of Matthew, Portsmouth, to Elizabeth Bryer, of Joseph, Newport, April 8, 1718.

Mary, of John and Elizabeth, Newport, to Philip Tillinghast, of Philip and Martha, Providence, December 20, 1733.

Matthew, of Joseph and Elizabeth, deceased, to Hannah Clarke, of Samuel and Mary, Jamestown, December 21, 1737.

Sarah, of Joseph and Elizabeth, Newport, to Peleg Thurston, of Thomas and Mehitable, Freetown, November 15 1739.

Mary, of Richard, Tiverton, to Christopher Gifford, Dartmouth, June 6, 1721.

Samuel, of Richard and Innocent, to Peace Mumford, of John and Peace, Newport, November 13, 1729.

Rebecca, of Richard and Innocent, Tiverton, to Caleb Russell, of Joseph and Mary, Dartmouth, April 25, 1734.

Sarah, of John and Elizabeth, Newport, to Thomas Howland, of John and Bathsheba, Tiverton, December 22, 1743.

Elizabeth, of Abraham and Elizabeth, to Charles Whitfield, of Charles and Sarah, May 3, 1742.

Thomas, of Joseph and Elizabeth, to Mary Wanton, of Philip and Hannah, Portsmouth, November 3, 1748.

Matthew, of Abraham and Elizabeth, to Sarah Whipple, of Joseph and Sarah, Newport, October 19, 1749.

Mary, of Abraham and Elizabeth, to Thomas Rodman, of Samuel and Mary, "late of Newport," April 5, 1750.

Richard, of John and Hannah, Tiverton, to Priscilla Westgate, of George and Elizabeth, Tiverton, September 12, 1754.

Hannah, of John and Hannah, Tiverton, to Charles Wilbour, of William and Elizabeth, Little Compton, November 17, 1757.

Matthew, of Abraham and Elizabeth, Newport, to Mary Borden, widow of Thomas, and daughter of Philip and Hannah Wanton, Newport, November 5, 1761.

John, of Richard and Innocent, Tiverton, to Ruth Peckham, of John and Mary, Little Compton, August 18, 1763.

John, of Joseph and Catherine, to Sarah Shearman, of Job and Martha, Portsmouth, December 8, 1784.

Ruth, of Richard and Priscilla, to George Harris, of David, and Martha, Smithfield, November 29, 1787.

Priscilla, widow of Richard, Tiverton, to Joseph <sup>l</sup>Stead, of Edward and Phebe, Tiverton, March 27, 1793.

Waite, of John and Eleanor, to Peter Lawton, of Isaac and Mary, Portsmouth, November 5, 1794.

## Births.

Matthew	of Richard and Joan,	Portsmouth,	May,	1638
John	"	"	Sept.	1640
Joseph	"	"	Jan. 3,	1642-3
Sarah	"	"	May,	1644
Samuel	"	"	July,	1645
Benjamin	"	"	May,	1649
Amie	"	Providence,	Feb.	1653
Mary	of Thomas and wife,	"	Oct.	1664
Dinah	of Thomas and Mary,	Providence,	Oct.	1665
William	"	"	Jan. 10,	1667
Joseph	"	"	Nov. 20,	1669
Mercy	"	"	Nov. 3,	1672
Experience	"	"	June 8,	1675
Meribah	"	"	Dec. 19,	1676
Richard	of John and Mary,	Portsmouth,	Oct. 24,	1671
Amey	"	"	May 30,	1677
Joseph	"	"	Dec. 3,	1680
Thomas	"	"	Dec. 30,	1682
Hope	"	"	March 3,	1685
William	"	"	Aug. 15,	1689
Mary	of Matthew and Sarah,	"	Sept. 20,	1674
Matthew	"	"	Aug. 14,	1676
Joseph	"	"	July 17,	1678
Sarah	"	"	Dec. 29,	1680
Ann	"	"	Jan. 5,	16823
Thomas	"	"	April 9,	1685
Richard	"	"	Oct. 10,	1687
Abraham	"	"	March 29,	1690
John	"	"	Aug. 20,	1693
Benjamin	"	"	April 5,	1696

Mary	of	Joseph and Elizabeth,	Newport,	June 30,	1710
Matthew		"	"	Jan. 21,	1711
Joseph		"	"	Oct. 2,	1713
Joseph		"	"	Sept. 28,	1714
Thomas		"	"	May 30,	1717
Sarah		"	"	Oct. 24,	1718
Ruth		"	"	Nov. 6,	1720
Joseph		"	"	May 16,	1724
Benjamin		"	"	May 9,	1726
Elizabeth		"	"	July 27,	1727
Sarah	of	John and Elizabeth,		May 2,	1719
Ann		"	"	Aug. 25,	1720
Joseph	of	Abraham and Elizabeth,	Tiverton,	April 2,	1716
Sarah		"	"	Jan. 10,	1717-18
Abraham	}	"	"	"	Sept. 24,
Elizabeth					
Benjamin		"	"	July 17,	1721
Matthew		"	"	April 2,	1723
Edward		"	"	March 11,	1725
Edward		"	"	May 31,	1727
Mary		"	"	March 10,	1729
John		"	"	April 16,	1731
Gideon		"	"	Sept. 16,	1733
Joseph	of	Samuel and Peace,		Oct. 14,	1736
Perry		"	"	Nov. 9,	1739
Anne		"	"	March 18,	1743
Joseph	of	Matthew and Hannah,	Newport,	Feb. 8,	1741
William		"	"	March 5,	1746
Hannah		"	"	June 18,	1749
John		——	——	Portsmouth	Feb. 16,
Waite	of	John and Eleanor,		June 8,	1776
Elizabeth		"	"	Nov 21,	1778
Ruth		"	"	Sept. 27,	1781
John		"	"	Nov. 19,	1783
Isaac	of	John and Sarah,		Sept. 9,	1787
Stephen		"	"	May 3,	1789
Eleanor		"	"	Jan. 26,	1791



Asa	of John and Sarah,	Portsmouth,	Jan. 24,	1793
Ann	“	“	Feb. 13,	1795
Mary	“	“	Dec. 28,	1797
Sarah	“	“	Sept. 9,	1799
Levi	“	“	May 27,	1801
Cyrus	“	“	Feb. 3,	1803
William	“	“	Nov. 27,	1805

## Deaths,

Richard, “one of the first planters, buried in burying place Robert Dennis gave Friends,” Portsmouth, May 25, 1671, age 70 years.

Hope, of Joseph and Hope, Portsmouth, March 25, 1676.

Thomas, of Richard, Portsmouth, Nov. 25, 1676.

Joan, widow, Portsmouth, July 15, 1688, age 84 years.

Matthew, of Matthew, Portsmouth, June 22, 1700.

Matthew, Sr, “at Boston,” May 5, 1708, age 70 years.

Thomas, of Matthew and Sarah, “died at his mother-in-laws, Judah Pease,” Newport, July 28, 1710, age 25 years.

John, Portsmouth, June 4, 1716, age 76 years.

Benjamin, at Barbadoes, of Matthew and Sarah, March 22, 1718, age 22 years.

Joseph, of Joseph and Elizabeth, Newport, December 11, 1713, age 11 weeks.

Joseph, of Joseph and Elizabeth, Newport, July 22, 1716, age 2 years.

Joseph, of Joseph and Elizabeth, Newport, August 21, 1725, age 1 year, 3 months, 6 days.

Benjamin, of Joseph and Elizabeth, Newport, Oct. 7, 1727, age 1 year, 4 months.

John, of Matthew, Portsmouth, at sea, August 16, 1727, age 35 years.

Joseph, Newport, Oct. 1, 1729, age 51 years.

Edward, of Abraham and Elizabeth, June 10, 1726, age 15 months.

Edward, of Abraham and Elizabeth, November 5, 1729, age 1 year, 6 months.

Ruth, of Joseph and Elizabeth, April 15, 1729, age 9 years.

Abraham, Newport, December 13, 1732, age 42 years, 9 months.

Richard, Tiverton, of John and Mary, Portsmouth, July 12, 1732, age 61 years.

Mary, widow of John, age 79 years, June 1734.

Joseph, of Abraham and Elizabeth, at sea, Nov. 17, 1734, age 18 years.

Sarah, widow of Matthew, Sr., April 19, 1735, age 81 years.

Joseph, of Richard, — 1734, age 34 years.

Elizabeth, widow of John, March 9, 1737.

John, of Abraham, deceased, Newport, August 28, 1747, age 16 years.

Thomas, at Jamaica, April 17, 1749, age 31 years.

Benjamin, of Abraham and Elizabeth, June 29, 1749, age 7 months.

Hannah, of Matthew and Hannah, April 29, 1765, age 15 years, 10 months.

Eleanor, wife of John, Portsmouth, March 4, 1783.

Hannah, widow of Matthew, and daughter of Samuel and Mary Clarke, Jamestown, at Newport, March 11, 1783, age 69 years.

Elizabeth, of Abraham and Elizabeth, wife of Charles Whitfield, January 16, 1796, age 70 years.

Anna, of John and Sarah, Portsmouth, March 25, 1801, age 66 years.

Cyrus, of John and Sarah, Portsmouth, Feb. 19, 1807.

Levi, of John and Sarah, Portsmouth, Sept. 1, 1822, age 21 years, 3 months, 4 days.

John, Portsmouth, of Joseph and Catherine, April 30, 1828, age 76 years.

Elanor, of John and Sarah, and wife of Gardner Thomas, February 12, 1846, age 55 years.

## Notes.

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THE OLD THOMPSONVILLE FERRY.—The incorporation of the Thompsonville Bridge Company and the building of the bridge over the Connecticut river from Thompsonville to Suffield, is destined to put an end to an enterprise which is interesting for its age, as well as for its humble usefulness. The Thompsonville ferry is an institution over 200 years old, and deserves some mention and recalling of its quiet history before it drops into oblivion.

No doubt the bridge will be very welcome as a great improvement on the ferry. And yet it will be pleasant, if only as ministering to the satisfactory feeling that the world moves, for those rejoicing in the greater convenience, to recall how they have perchance been caught out at night after ferry hours, and been forced to go around by Enfield bridge or have found the boat locked in ice and unable to take them and team to their desired home. The gray-haired grandfather, who was a happy lover in the days of the ferry, will gather his grandchildren around the hole in the floor which will do duty in lieu of a chimney corner, and recount how, in going home snugly tucked in his sleigh with the future grandmother by his side, having tripped it in Suffield's town hall till the wee sma' hours, he essayed to cross on the ice, the ferry being closed for the winter, was engulfed and fished out by kind neighbors, and given dry clothes and a bed until morning. These inconveniences become a pleasant memory when recalled in the presence of better times.

—olim hæc meminisse juvabit.

In volume A of the Hampshire court records may be found the following paragraph:—

1691; Upon some motion that there may be a ferry started over ye

Great River at the house of John Allyn of Suffield; this courte doth approve & appointe Jno Allin of Suffield for ye affaire & he to require and be contente with 4d ye horse & 2d ye man.

It must be remembered that until 1794 the towns of Suffield and Enfield, now in Connecticut, belonged to the Massachusetts Bay colony and to Hampshire county. The ferry named in the record was the first ferry at Suffield and was a short distance north of the present one. For many years before and after 1749, when the place was finally decided to be in Connecticut, the ferry was kept by John Pengilly and Joseph Trumble, and was known as Gilly's ferry and Trumble's ferry. In 1754 the Assembly of Connecticut granted the privilege to the two men together. Two years later Mr. Trumble complained to that body that the town of Suffield had taken no care to provide either boats or a ferryman, and the privilege was granted him on condition that he keep and maintain in good repair sufficient boats for the purpose. He seems not to have fulfilled his task very well, for in 1758 Thomas Marvin memorialized the assembly that the ferry, which was still known as Gilly's ferry, was in need of a good boat and wharf. He was willing to be at the expense of providing these necessary things if he could have the monopoly of all ferry privileges north of what was known as the fall. One year later, however, the same man had found that his business was not paying very well, and he came back to the Assembly with the request that his fares might be increased. The fare was thereupon fixed at three pence for each horse and load, one penny farthing for each led horse, two pence for foot men, four pence for neat cattle, and a half-penny for each sheep, hog, or goat.

As we should expect of so long a period of history, the ferry boat has been run by all methods of propulsion. Previous to the building of a dam a mile or so below, it was possible to propel the boat by the current and this was the means used; but the dam destroyed the current. At one time it was run by a treadmill on the boat, and paddle wheels moved by horse power. James Saunders was the first to introduce

steam, sometime before 1859. The boat was propelled in this way until about 1863 or '64, when it was found that steam did not pay satisfactorily, and it was discontinued. For two or three years from this time the owners reverted to a wire ferry, men walking from end to end of the boat and pulling it across. In 1867 the ferry had run down a good deal and did not pay expenses. Capt. A. S. Burbank was at one time at the point of throwing the ferry on the town. Finally it was bought by W. W. Pease, the present ferry boat being then partly finished, and the two towns on either side of the river gave \$500 apiece to start the ferry anew. Mr. Pease was put under \$2000 bonds to run a steam ferry for 10 years. The present ferryman, S. A. Griswold, has been employed at the ferry as help for Mr. Pease, and later as proprietor, ever since March, 1868. The present ferry boat was put on in 1867. It has been repaired many times, and only a few planks of the original boat are left, and yet it preserves its identity like the famous metaphysical jackknife. Only a few casualties are remembered in connection with the ferry. Occasionally restive horses have been with difficulty kept from going into the water, and once or twice horses have been drowned. In 1827, when the boat was being turned over in the spring to be calked, Zenas Sikes was struck by the descending boat and so injured that he lived only three days. But on the whole the history of the ferry has been a happy one, and a pleasant landmark will be gone when it is replaced by more convenient and continuous means of crossing the river.—Springfield Mass., Republican.

RHODE ISLAND COAL MINE.—The following extract is taken from "The Boston Post-Boy & Advertiser," November 5, 1764. Does it refer to the coal mine at Portsmouth R. I.? If so, that mine was worked at an earlier period than is generally supposed.

SAMUEL A. GREEN.

"We hear from Newport, on Rhode Island, That a very valuable Mineral, of the Coal Kind, is discovered within the

Limits of that Town, in Land belonging to Captain Benjamin Almy. Upon repeated Trials, it is found to be a very good Fuel, emitting an intense Heat, and more durable than any of the Coal imported, and there is no doubt of its answering many valuable Purposes. The Inhabitants are well pleased with this Discovery, at a Time when the Scarcity of Cash, and Decline of Trade, seems to be a universal Complaint."

AN INTERESTING MEMENTO.—The Bangor, Maine, Historical Society is in receipt of an interesting memento, it being the Wyoming Memorial Medal, issued in accordance with a resolution of the Wyoming Centennial Association, passed at a meeting held October 11, 1877, and commemorates the "One Hundredth Anniversary of the Battle and Massacre of Wyoming, July 3, 1778—July 3, 1878." The medal is of beautiful design, in white metal by George Morgan, of the United States Mint, Philadelphia, and has on the obverse side a spirited view of the massacre, with the burning of the log houses of the settlers, surrounded by the words: "In Commemoration of the Battle and Massacre of Wyoming, July 3, 1778;" and on the reverse a representation of the monument erected to the memory of the slain, surrounded by the legend: "Dulce et decorum est pro patria mori," and the figures 1778—1878. As the number of medals struck off was limited, the value of them will increase by age.

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FITCHBURG MASS., originally a part of Lunenburg, was incorporated in 1728. The original grant of the territory to the Proprietors, as they were called, was made by the General Court in 1719, and it also included that which was afterwards incorporated as Townsend and a large part of Ashley. The original orthography of the name of Fitchburg has been a matter of some doubt and dispute. On the original act of incorporation it is spelled Fitchburgh, but it appears on examination of the Town Records that the final letter was very soon dropped.



## Queries.

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44. AYRAULT.—Information is desired regarding relatives of Doct. Nicholas Ayrault, a Hugonaut who was driven out from Rochelle, France, about the year 1690, and who died at Old Wethersfield, Conn., in the year 1707, at the age of 37 years.

It is supposed that one or more brothers came out about the same date, and that one settled at or near Newport, R. I.

I should like to learn of them and of their ancestors in France if anything is known.

*Tonawanda, N. Y.*

MILES AYRAULT.

45. CORNELL.—Information wanted as to the descent and ancestry of Ezekiel Cornell who was Maj. General in the Revolutionary War, and later, member of Congress.

*Nice, France.*

JOHN CORNELL.

46.—CURTIS.—Can anyone tell me from whom Eunice Curtis or Curtiss was descended? Her parents and ancestral line? She was the wife of Thomas Wheeler 2d of Woodbury, Conn. He was born in 1715, in Woodbury, married the above mentioned Eunice Curtis about 1741 or 2, and removed to North East Dutchess Co., New York, in 1749, and died from the effects of exposure in the French and Indian War, in 1758. The date of his wife's death is not known by me. I shall be very glad of any information regarding Eunice Curtis or her line. There was also a Ruth Curtis who removed to North East Dutchess Co., New York, with the family of Thomas Wheeler, who died the same year of their removal, 1749.

38 *William St., New London, Conn.* ANNIE E. WHEELER.

47. HILL.—Can any one inform me of the parentage of Priscilla Hill, who was married to Lieut. Stephen Decatur,

26 Sept. 1751, in Trinity church, Newport, R. I. Peterson, in his History of Rhode Island, page 102, says she was a widow whose maiden name was George, and his remarks imply that the family of George was a well-known one at that time in Newport.

*Providence, R. I.*

REV. EVELYN P. BARTOW.

48. BARTON.—David<sup>5</sup> Barton b. 1746, d. 1819, Warren, R. I., married Rebekah Brightman of Freetown, Mass. He was descended from Rufus of Warwick; (Rufus,<sup>1</sup> Benjamin,<sup>2</sup> Andrew,<sup>3</sup> Benjamin,<sup>4</sup>) was an officer in the Revolutionary War. I should like to know something of his services, and of the ancestry of his wife. Rufus Barton married Prudence Cole, daughter of Ebenezer and Prudence (*Miller*) Cole, April 7, 1771. They had Benjamin, Caleb, William, Caleb (2), Polly, Martha, Rufus, Nathan Sisson, Lillis Turner, Turner and Ebenezer Cole; the last named was born in Cambridge, N. Y., all the others in Warren, R. I. I want to ascertain if this husband of Prudence Cole was that Rufus Barton who was born to Samuel and Lillis (*Turner*) Barton, Aug. 20, 1749. There was a Rufus Barton commissioned Lieutenant in a R. I., Reg., July 1780; who was he? Who were the ancestors of Ebenezer Cole who established the Cole House in Warren, R. I., in 1762?

*947 T St., Washington, D. C.*

MARY L. BARTON.

49. GRAVES.—Have all persons of this family given Gen. John C. Graves of Buffalo, N: Y. (this address will reach him) the histories of their immediate branches for the last four generations for publication. General Graves has been engaged for the past twenty years in compiling a history of all the great branches of his family from the first settlement of this country down to the fourth generation from the present, and will be ready to publish the history of the family in this country, on the invitation and under the auspices of The Buffalo Historical Society, as soon as he can complete the record of late generations.

50. PEARCE.—What was the maiden name of Experience,

wife of Richard Pearce? He was son of Richard, born in Portsmouth, R. I., Oct. 3, 1643; removed to Bristol, R. I., where he died, July 19, 1720.

## P.

51. ALDRICH.—Where can I find information relating to the following children of Nathaniel and Martha (*Jillson*) Aldrich, of Richmond, N. H. :

Nahum, born Aug. 28, 1774.

Levin, born May 24, 1777.

Rhodia, born Sept. 1, 1779.

Waite, born March 11, 1782.

Nathan, born April 9, 1784.

Nathaniel, born August 6, 1786.

Luke, born Oct. 25, 1788.

Vena, born Sept. 25, 1790.

Sarah, born Oct. 9, 1792.

Whom did they marry, and what is the date of death of each.

## N. M. P. A.

52. BRIGHAM.—Of what family was Rev. Alanson Brigham, who in 1828 entered the Divinity School of Harvard College, and during the three following years held the office of proctor? In 1832 he went to Meadville, Penn., and became a minister of the then infant Unitarian church in that town. He died there in 1833.

## T.

53. LITTER.—Elizabeth Litter was a daughter of Thomas Litter, of Plymouth, Mass., who came from London in 1635, at the age of twenty three, and died in 1684. He left one son and three daughters, the second of whom, Elizabeth, married Oct. 1655, William Shurtliff, who was struck by lightning June 23, 1663. By him she had three sons. On Nov. 18, 1669, she married Joseph Cook, the youngest son of Francis, who came to America in the Mayflower in 1620. He was born in Holland and came over in the Ann, in 1623, with his mother and brother. He died in 1676, and Jan. 1,

1689, she married Hugh Cole, who survived her. Hugh Cole was son of James and Mary Cole. Where can I find information, printed or otherwise, of the family of Litters, of which Elizabeth was a member? Facts relative to her brother and sisters desired.

L.

54. CLARKE.—Where can a record of the births and deaths of the children of Rev. Ward Clarke, of Exeter, N. H., be found. He was graduated at Harvard College in 1723, and for several years was a minister at Kingston, N. H., and died at Exeter, N. H., at the age of 34. His wife to whom he was married Nov. 20, 1727, was Mary, daughter of Charles and Sarah Frost, of Kittery, Me. Mr. George K. Clarke, in his work, "The Descendants of Nathaniel Clarke of Newbury, Mass.," gives a good account of him, but has no record of his children, other than the following:

I. John b.——d. young.

II. Tyler b.——d. young.

III. Infant b.——d. July 27, 1735.

*St. John, N. B.*

J. P. J.

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#### ANSWERS TO QUERIES.

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33. DELANO—Jonathan Delano was son of Philip, his 6th child by his 1st wife, Hester Dewesbury who he m. Dec. 19, 1634. Philip was born 1602 and was one of the first settlers of Duxbury, Mass. His name was originally spelled De-la-noys, said to have been a French protestant and was 16 years old when he arrived in Duxbury where he was made a Freeman Jan. 1, 1632. See Winsor's History of Duxbury, 1849.

W. I. E.

## Record of Marriages.

BY REV. GARDNER THURSTON, PASTOR OF THE SECOND BAPTIST CHURCH, NEWPORT, R. I.

1759-1800.

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(Continued from page 207.)

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1785.

- June 13. Joseph Stanton and Deborah More.  
“ 29. James Cooper and Virtue Chappell.  
Aug. 4. George Harkness and Polly Austings.  
“ 14. Samuel Fisk, Smithfield, and Sabrina Wright,  
Newport.  
Sept. 25. John Williams and Sarah Chadwick.  
Oct. 2. Joseph Warren and Patty Taylor.  
Oct. 30. Jonathan Lawton and Mary Hill.  
Nov. 29. Job Greene, of Rhode Island, and Abigail  
Rhodes, of Stonington.  
“ 29. Bartholomew Hunt, North Kingston, and Ann  
Foster, Newport.  
Dec. 25. James Gibbs and Mary Bailey.

1786.

- Jan. 1. Jonathan Myrick and Polly Peckham.  
“ 19. David Thomas and Lydia Fish.  
“ 23. Benjamin Trott, Swansey, and Lydia Gilbert,  
Newport.  
March 12. Stephen Hawkins and Abigail Card.  
May 8. Samuel Tolman and Sarah Bush.  
“ 21. Ebenezer Trevit and Lydia Prior.  
June 16. Samuel Cranston and Rachel Chadwick.  
“ 25. Thomas Streamback and Elizabeth Lawton.

- July 4. Philip Caswell and Mary Chapin.  
 " 7. Edward Channing and Dorcas Burns.  
 " 23. William Peabody and Eunice Grinnell.  
 Sept. 3. Gideon Cornell Shearman and Ruth Lawton,  
 both of Portsmouth.  
 Oct. 16. Joshua Crandall and Mary Thompson.  
 " 29. James Tilley and Reuamy Coffin.  
 " 29. Benjamin Marvel, Swansey, and Abigail Brown,  
 Newport.  
 Nov. 16. Joseph Taylor and Ruth Easton.  
 " 19. Gideon Anthony, Portsmouth, and Eliza Cogges-  
 hall, Middletown.

1787.

- Jan. 21. Benjamin Pearce, Swansey, and Fanny Bliss,  
 Newport.  
 Feb. 10. Benjamin Peckham and Sarah Hull.  
 March 4. Thomas Gurney and Elizabeth Hicks.  
 " 23. Nathaniel Hathaway and Elizabeth Collins.  
 " 29. Richard Hazzard and Hannah Hazzard.  
 April 19. John Jepson and Martha Wanton.  
 " 29. Solomon Boltwood, Amherst, Mass., and Sally  
 Benny, Portsmouth.  
 May 13. Benjamin Tayer and Anna Sanford.  
 " 15. Joseph Martin and Hannah Mumford.  
 " — Abraham Hadwen and Hannah Howard.  
 " 24. Robert Wilcox and Patience Cornell, both of  
 Middletown.  
 July 10. Clarke Cornell and Clemence Remington.  
 Aug. 20. Thomas Richardson and Dorcas Lawton.  
 Sept. 10. Daniel Swinburne and Polly Tilley.  
 " 30. Christopher Fowler and Ann Clarke.  
 Oct. 28. James Talman and Elizabeth Sheffield.  
 " 29. Daniel Holloway and Mary Remington.  
 Nov. 4. Daniel Weeden, Jr., Jamestown, and Mary Tayer.  
 " 8. John Avery Collins, Newport, and Elizabeth  
 Collins, Portsmouth.  
 " 15. Stephen Goddard and Mary Weaver.



- " 22. Godfrey Hazard and Ruth Easton.  
 " 25. Samuel Watson and Elizabeth Westgate.  
 " 27. Abner Taber and Sarah Tomlin.  
 1788.  
 Feb. 4. William Barrington, Portsmouth, and Mary Hudson.  
 " 27. John Coggeshall Helmes and Catherine Harwood.  
 March 2. Jeremiah Hill and Sarah Johnson.  
 " 16. Easton Bailey and Mary Irish, Middletown.  
 April 18. Caleb Gardner and Sarah Fowler.  
 " 20. John Brayton and Alice Easton.  
 " 20. William Cook and Elizabeth Slocum, Portsmouth.  
 " 24. Alexander Swain and Sarah Micher.  
 May 1. Isaac Greenwood, Providence, and Debby Langley, Newport.  
 " 11. Joseph Mumford and Mary Carr.  
 " 11. Benjamin Dunham and Mary Hookey.  
 " 30. John Walford and Lucy Pearce, Portsmouth.  
 June 1. William Caswell and Mary Buloid.  
 " 16. Simeon Bardin, Freetown, and Amy Briggs, Tiverton.  
 July 20. George Sears and Lucretia Fry.  
 Aug. 3. Joseph Finch and Elizabeth Jackways.  
 Sept. 7. Thomas Tilley and Mary Sinkins.  
 " 25. Robert Earl and Mary Sibbett.  
 " 28. Thomas Prior and Ann Wilbour.  
 " 30. Stephen Cahoone and Ruth Hill.  
 Oct. 12. John Wilbour and Sarah Slocum.  
 " 15. Nicholson Ward, Portsmouth, and Elizabeth Sanford.  
 Nov. 2. James Henderson and Abigail Billings,  
 " 13. James Tilley and Mary Barker.  
 " 23. Jeremiah Lawton and Mary Coggeshall.  
 " 30. William Lovie and Hannah Heath.  
 " 30. John Peabody and Eunice Barker, Middletown.

- Dec. 7. Arnold Lawton and Rebecca Huddy.  
 " 7. John Christian and Ann Durfee.  
 " 28. Thomas Marshall and Sarah Tuell.
- 1789.
- Jan. 15. William Helmes and Deborah Cranston.  
 Feb. 8. Thomas Goddard and Frances Weaver.  
 " 8. Jonathan Hill, Warren, and Sarah Weaver,  
 Newport.  
 March 2. Wheeler Martin, Providence, and Mary Easter-  
 brooks.  
 " 11. John Thurston and Seabra Smith.  
 June 3. Joseph Brown and Olly Clarke.  
 " 7. Elisha Norton and Sarah Spooner.  
 " 17. Woodman Billings and Mary Huddy.  
 Aug. 11. John Briggs and Catharine Congdon.  
 " 14. Thomas Cornell and Joanna Foster.  
 Sept. 10. Edward Peterson and Mary Hull.  
 Oct. 22. Edward Smith and Heneretta Smith, Middle-  
 town.  
 Nov. 6. Rowse Potter, Portsmouth, and Alice Brown,  
 " 22. Caleb Fish, Portsmouth, and Sarah Naps.  
 " 26. Robert Taylor and Abigail Pitman.  
 " 29. Thomas Chadwick and Amey Coggeshall.  
 Dec. 15. John Read and Phinney Heath.  
 " 15. Samuel Carr and Ann Hookey.  
 " 27. James Knaps and Nancy Bayley.  
 " 27. Samuel Slocum and Martha Springer.
- 1790.
- April 18. Slocum Fowler, Jamestown, and Sarah Fry,  
 Newport.  
 " 25. Joshua Tew and Mary Southwick.  
 May 6. Thomas Brownell and Mercy Shaw, Portsmouth.  
 " 7. Isaac Frink and Phebe Pembleton.  
 " 27. Peleg Carr, Jamestown, and Sally Carr, Newport.  
 June 16. Daniel Witherell and Sarah Gibbs.  
 " 20. William Howard and Rebecca Tompkins.  
 " 27. Joseph Rogers, Middletown, and Sarah George.

- Aug. 5. William Stanhope and Sally Rider.  
 " 8. John Horswell and Betsey Topham.  
 " 19. Oliver Hopkins, Jamestown, and Mary Brown, Middletown.  
 " 22. Thomas Seabury and Elizabeth Durfee.
- Sept. 5. John Fisk, Warren, and Rachel Read, Newport.
- Oct. 4. George Hazard and Sally Gardner.  
 " 17. John P. Jones, Providence, and Rebecca Burroughs, Newport.
- Dec. 12. Jeremiah Greenman and Mary Lyndon.
- 1791.
- Jan. 6. James Perry and Abigail Coggeshall.  
 " 23. Benjamin Billings and Polly Murphy.
- March 8. Paul Sweet, East Greenwich, and Ruth Mason, Newport.
- April 24. Jeremiah Ingraham, Bristol, and Agnes Moss, Newport.
- May 21. James Taylor and Freeloove Beer.
- July 3. Nathaniel Robert Helmes and Sally Goddard.
- Sept. 4. Richard Simpson, Newport, and Patty Card, Middletown.
- Oct. 6. Benjamin Marshall and Nancy Sinkins.  
 " 13. Parker Lawton, Portsmouth, and Sallie Bayley Middletown.  
 " 29. William Tayer and Betsey Brooks.
- Nov. 6. John Carr and Margery Northam.
- Dec. 4. John Irish and Phebe Tillinghast, Middletown.  
 " 4. Clarke Cook and Dorcas Tilley.
- 1792.
- Jan. 13. Peter Phillips and Ann Dayton.  
 " 22. Richard Woodman, Jr., and Eliza Ann Southwick.
- May 13. Joseph Stevens and Mary Howland.  
 " 23. James Center and Rebecca Holden,
- June 7. John Butts Cook and Ann Boyd, Portsmouth.  
 " 17. John Sherman and Sarah Allen.  
 " 29. ——— Springer and Polly Stanhope.

- Sept. 6. Isaac Gardner, South Kingston, and Margaret Dockray, Newport.
- Oct. 7. James Cary and Marcy Lyon.
- “ 15. Benjamin Hill and Hannah Tuell.
- “ 18. Joshua Peterson and Polly Slocum.
- Nov. 4. John S. Langley and Elizabeth Billings.
- “ 24. Isaac Congdon, Providence, and Sukey Hill, Newport.
- Dec. 6. William Bailey and Sally Irish, Middletown.
- “ 13. Frederick Cundall, Portsmouth, and Ruth Bailey, Newport.

## 1793.

- Jan. 20. Thomas Dyre and Martha Weaver.
- Feb. 3. Benanwell Shaw and Elizabeth Forrester.
- March 17. Richard Boone, Exeter, and Elizabeth Marshall, Newport.
- “ 21. Adam B. Champlin, Westerly, and Henrietta Coggeshall, Newport.
- April 11. Caleb Fish, Portsmouth, and Christian Munroe.
- “ 14. Jedediah Grinnell and Comfort Peabody.
- “ 14. John West and Sarah Gibbs.
- “ 21. Rueben Cook and Elizabeth Tilley.
- “ 29. Rueben Winslow, Providence, and Mary Kilburn, Newport.
- June 23. William West and Polly Heath.
- “ 31. Edward Dillingham and Sarah Tillinghast.
- Sept. 15. James McCartney and Catharine McCartney.
- “ 22. William Boss and Edith Prior.
- Oct. 14. John Butts and Mary Barker.
- “ 27. John Holmes James and Mary Lake.
- Nov. 24. William Downing and Meriba Jeffers.
- “ 25. Ebenezer Shearman and Sally Earl.
- Dec. 9. John Carpenter, Providence, and Lydia Gibbs.

## 1794.

- March 16. Gold Anthony, Middletown, and Basheba Chadwick, Newport.
- May 22. James Jewell and Polly Phillips.

- May 22. Owen Lee and Abigail Knapps.
- June 1. John Spooner and Abigail Boss.
- “ 5. John Price and Sally Lillibridge.
- “ 17. Arnold Sinkins, Providence, and Eliza Sinkins, Newport,
- Aug. 6. Benjamin Pitman and Remington Goddard.
- Sept. 16. Jesse Dunham and Elizabeth Fell.
- “ 28. George Cox and Elizabeth Parsons.
- Nov. 2. William Phillips Justin, Providence, and Betsey Knapp, Newport.
- Dec. 8. Audley Clarke and Mary Gardner.
- “ 25. Samuel Thompson, Westerly, and Abigail Coggeshall.
- 1795.
- April 21. Palmer Wells, Westerly, and Charlotte Coggeshall, Newport.
- “ 30. Benjamin Mumford, Boston, and Rebecca Stanhope, Newport.
- May 31. Henry Clarke and Nabby Tayer.
- June 7. Aaron Dyre and Sarah Lyon.
- “ 28. Abner Hathaway, Freetown, and Amey Lawton, Newport.
- July 26. Emanuel Semo, “a native of France,” and Rebecca Hudson, Newport.
- “ 26. William Swan and Deborah Southwick.
- Sept. 13. Richard Bailey and Ann Woodard.
- Oct. 18. Samuel Moses and Abigail Martin.
- “ 22. John F. Sheldon, Providence, and Mrs. Ann Gyles, Newport.
- “ 27. Peleg Spencer and Penelope Gibbs.
- Nov. 8. Richard Sanford and Abigail Hull.
- “ 15. Clarke Johnson and Sarah Witherell.
- “ 16. William Metcher and Elizabeth Manchester.
- “ 26. Isaac Anthony and Mary Fish, both of Portsmouth.
- Dec. 11. Peleg Pitman and Agnes Stanhope.
- 1796.
- Jan. 20. Jonathan Almy and Elizabeth Perry.
- Feb. 21. William Shearman and Elizabeth Gyles.

- June 2. Ephriam Irish and Sally Perry.  
 Aug. 7. Phineas Clarke, Westerly, and Abigail Remington Cottrell, Newport.  
 " 17. John Topham, Portsmouth, and Ruth Cook, Tiverton.  
 " 21. John Dennis and Catharine Tillinghast.  
 " 28. John Topham, Newport, and Nancy Etherage, Boston.  
 Sept. 4. Thomas George and Sarah Brown.  
 " 5. Robert Carter and Nancy Topham.  
 Oct. 9. James Finch and Elizabeth Boss.  
 " 16. Joseph Cranston and Mary Smith.  
 " 18. Polidore Freebody and Penelope Fowler.  
 Nov. 8. Wanton Gardner, North Kingstown, and Waite Carr, Newport.  
 " 23. George Smith and Rebecca Barker.  
 " 27. Thomas Vose and Mary Stoddard Golding.  
 Dec. 27. Sylvester Robinson Perry, Narragansett, and Sally Read, Newport.  
 1797.  
 Jan. 15. John Dunwell, Providence, and Sally Cornell.  
 " 22. John Teft and Sarah Oman.  
 April 2. James Brightman, Freetown, and Eliza Southwick.  
 " 9. Benjamin B. Mumford and Hannah Remington.  
 " 23. John Rudd, New York, and Hannah Stoddard.  
 May 7. Sanford Irish and Hannah Stanhope.  
 July 18. Joseph Allen and Ann Hudson.  
 Oct. 22. Ephriam Sabin, Bristol, and Polly Welsh.  
 Dec. 3. Joseph Wood and Amey Martin.  
 " 10. John Tanner and Mary Ambrose.  
 " 28. John Read, Somerset, and Eliza Dennis.  
 " 28. Ephriam Gifford and Ruth Hall, Portsmouth.  
 1798.  
 Feb. 18. Joseph Gardner and Nabby Taylor.  
 March 26. Peter Cranston and Sarah Cozzens.  
 June 3. James Lawton and Mary Stevens.  
 " 10. Jonathan Prior and Ann Barney.  
 " 19. Benjamin Field, Boston, and Sally Carter, Newport.  
 Dec. 10. James Center and Sarah Lawton.  
 1799.  
 Dec. 31. Robert Lawton, Portsmouth, and Penelope Brown, Newport.



## Book Notes.

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Publishers and authors wishing a notice in this department should send copies of their publications to R. H. Tilley, Newport, R. I.

THREE EPISODES IN MASSACHUSETTS HISTORY, by Charles Francis Adams — This work recently issued by Houghton, Mifflin and Company, contains much that is both interesting and instructive. The first Episode deals exhaustively with the settlement of Massachusetts Bay, showing the struggle which took place between the royal party represented by Sir Ferdinando Gorges, and the Puritans led by John Winthrop. This story has never been fully written before, and Mr. Adams here shows the close connection between Gorges and Archbishop Laud. In this Episode the stories of the May-pole of Merry-Mount and of Miles Standish's struggle with the Indians at Wessagusset are also told.

The second Episode deals with the early religious dispute in Massachusetts, known as the Antinomian controversy, the account of which is now for the first time written from a modern or agnostic point of view. The story is a most interesting one, and many of the conclusions reached by previous writers are controverted. A vivid picture is given of the theological, social, and intellectual condition of New England in 1630-40.

The third Episode describes the slow growth and gradual development of a Massachusetts town from 1640 to 1890, and is practically a close study, from original sources, of New England town government, its origin, methods, and results. The modes of thought and action, political, religious, and moral, which contributed to the making of New England are described, so far as possible, in the language of the time.

Mr. Adams says in his Preface: "Eighteen years ago, the town of Weymouth had occasion to celebrate the two hundred and fiftieth anniversary of its settlement, and I was invited to deliver an historical address in commemoration of the event. In preparing it, my attention was first drawn to the early settlement of the region about Boston Bay; the rest naturally followed, and step by step I found myself drawn into a study of the history of the town in which I lived. . . . My narrative began with an episode of general history,—an episode involving not only much of that which is most interesting in the story of the settlement of Massachusetts, but also the concurrent course of events in England and Scotland.

"When this part of the narrative was disposed of, it again immediately merged itself in another episode of general history, than which none connected with early New England is more interesting or characteristic, more dramatic, more curious, or more contested. As Sir Ferdinando

Gorges and Thomas Morton passed off the little local stage, Mistress Anne Hutchinson and young Sir Henry Vane appeared upon it. And so they played their parts.

"When they disappeared, it might naturally be supposed the slow uneventful course of local narrative began. I did not find it so. On the contrary, the whole succession of events in the quiet Massachusetts town,—from the 16th of September, 1639, when a church was gathered, to the 11th of June, 1888, when the town voted to become a city,—the whole succession of these events, with no effort on my part,—indeed, I might almost say in spite of me,—seemed to lift itself up until it became sublimated and typical. It was the story, not of a town, but of a people.

"Properly, therefore, and in a narrow sense, this book is a History of the Town of Quincy, in Massachusetts; in reality, it is what its title says, 'Three Episodes of Massachusetts History.'"

THE LIFE AND TIMES OF COTTON MATHER, by Rev. A. P. Marvin, has been published, and after the subscribers have been supplied, a few copies remain on hand which will be sold at the subscription price, \$3.50. The late Rev. A. P. Marvin, devoted much time to the study of the life of Cotton Mather. Probably no one in these latter days has ever delved quite so deeply into the records of the past in order to obtain a full and accurate knowledge of all that pertained to the man and the period in which he lived.

The work is valuable for the contribution which it makes concerning the early history of New England. Mr. Marvin shows the true relations of Mr. Mather to the witchcraft persecutions, and what were his relations to the times as a pastor, preacher, scholar and Christian citizen. Copies can be had of George P. Smith, agent for the Congregational and Publishing Society, Boston, Mass.

THE CHUTE GENEALOGIES.—The Salem Press Publishing and Printing Company of Salem, Mass., have in press the Chute genealogies,—descendants of Lionel Chute, the Ipswich schoolmaster of 1636,—by William E. Chute, a descendant in the eighth generation. This history is the result of nearly thirty years labor. Beside the Chutes, which comprise 272 families, the author has traced out and gives sketches of forty collateral branches, among which are the families of Adams, Banks, Cheny, Chipman, Cogswell, Farnsworth, Foster, Gates, Hale, Hains, Hankinson, Harris, McConnell, McKenzie, Marshall, Morse, Noyes, Parker, Potter, Randall, Rice, Ruggles, Smith, Sanford, Steadman, Smith, Taylor, Thurston, Van Buskirk, Weare, Whitman, Wheelock, Woodman and Wooster. 8 vo., cloth; \$4 00.

EPOCHS OF AMERICAN HISTORY.—Messrs Longmans, Green & Co. New York, are publishing a short series of books treating of the history of America, under the title of EPOCHS OF AMERICAN HISTORY. The series are under the editorship of Dr. Albert Bushnell Hart, Assistant Professor of History in Harvard College, who has also prepared all the maps for the several volumes. Each volume consists of about 280 pages, similar in size and style to the series "Epochs of Modern History," published by the same firm. The first volume, THE COLONIES, 1492-1750, by Reuben

Gold Thwaites, which has already reached the third edition, contains four coloured maps and 301 pages. The second volume, *FORMATION OF THE UNION, 1750-1829*, by Albert Bushnell Hart, has recently appeared. It contains five valuable maps and 278 pages of well written matter, relating to the period named. The third volume, *DIVISION AND REUNION, 1829-1889* by Woodrow Wilson, L. L. D., Professor of Jurisprudence in Princeton College, will be ready in December. Vols. 1 and 2 are sold at \$1.25 each.

*VITAL RECORDS OF RHODE ISLAND*—Mr. James N. Arnold of Providence, R. I., has completed the record of marriages, births and deaths of Providence County, and presents the same in the second and third volumes (both under one cover) of the series. When this series are complete we shall have a most valuable addition to the history of Rhode Island. Mr. Arnold should be encouraged to go on with his work.

*INDEX ARMORIAL TO AN EMBLAZONED MANUSCRIPT OF THE SURNAME OF FRENCH, FRANC, FRANCOIS, FRENE, AND OTHERS, BOTH BRITISH AND FOREIGN.*—This unique collection of material relating to the arms of the families named is the result of much research on the part of the author, Mr. A. D. Weld French, who is still gathering information, and suggests that those interested correspond with him at 160 State street, Boston, Mass.

*THE FOOT PATHWAY.*—One of the recent publications of Houghton, Mifflin & Co., Boston and New York, is entitled "The Foot Pathway," and is from the pen of Bradford Torrey, whose writings have dealt in the past in a great degree with the beauties of nature, and the inhabitants of the air. This volume discourses upon the doings and discoveries of a party of naturalists,—botanists and ornithologists,—in and about Franconia, N. H., which fact alone is enough to make it more than usually interesting. The birds in the vicinity receive a great deal of attention, but the shrubs and flowers also come in for a fair share. The book is written in an attractive style, and handsomely bound. Price \$1.25.

*"QUABBIN. SKETCHES IN A SMALL TOWN WITH OUTLOOKS UPON PURITAN LIFE.*—An interesting work to New Englanders is "Quabbin. Sketches in a small town with Outlooks upon Puritan Life," by Francis H. Underwood, published by Lee & Shepard, of Boston. It is a series of light sketches, pictures the receding romance of New England life, the distinguishing scenery, the homely manners and ruling ideas of the old Puritan times. The beauty and quaint simplicity of a vanishing era are finely portrayed, and the development and broadening of the Puritan character are pictured, but not dogmatized upon. The work is philosophical but not prosy, and is written in charming style by the loving son of a Puritan family.



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