

The surname, Newman, and variants of it are found frequently in the Hundred Rolls. Robert Niweman is found in those of Cambridgeshire, A.D. 1273, and John le Neuman in those of Bedfordshire. ^{It is said that} The name means a "new-comer."

The immediate ancestors of Samuel Newman are found in Banbury, county Oxford, England, a borough, market town, and parish, having separate jurisdiction locally in the hundred of Banbury, 22 miles north from Oxford and 73 miles northwest from London. The town is in the north^{ern} part of the county of Oxford on the Northamptonshire border, seven miles east and five miles south of the Warwickshire border. The Saxons called the place Banesbrig of which the present name is a contraction. Banbury has long been famous for its well known cakes (Lewis, Top. Dict. of England (1831), I:86). The earliest record in the Banbury Parish Registers begins in 1558.

Samuel Newman's father was Richard Newman, a shoemaker of Banbury, who married widow Elizabeth Sheldricke. His eldest son John, followed in his father's footsteps, was also a shoemaker. Richard Newman had four children living when he made his will, 18 Feb. 1618/19 - John, Thomas, Samuel, and Hannah, all probably by wife Elizabeth who was living on 29 Dec. 1636.

Samuel Newman was baptized in Banbury 24 May 1602, "of a Family more Eminent and more Ancient for the Profession of the True Protestant Religion of most in the Realm of England of Parents, who had more Piety and Honesty than Worldly greatness", (i.e. poor but honest) according to Increase Mather in his Magnalia written a century later.

Samuel Newman entered Magdalen College, Oxford^{University,}, 1616, and matriculated as a commoner's son, 3 Mar. 1619/20, aged 17, ^{Oxford,} he took his B.A. degree as of St. Edmund Hall, 17 Oct. 1620. (Wood, Athenae Oxon.)

^{His} Samuel Newman's father Richard died at the end of the year 1618 when Samuel was halfway through his course at Oxford University. Just how his college education was financed is not know, but from the following will it appears that his father was a poor man and left very little to be distributed among his heirs. ^{Will Samuel 105.}

18 Feb. 1618/9 — Richard Newman, of Banbury, co. Oxon., shoemaker (father of Samuel Newman), made his will, proved 2 July 1619, in which he made bequests: to my eldest son John Newman my best cloak and one great brass pan; to my son Thomas my other cloak and 10s. in money to be paid immediately after my wife's decease; to my son Samuel 10s. to be paid at my wife's decease; to my daughter Hanna 10s. at my wife's decease; to my wife's son, Richard Sheldricke, 10s. at my wife's decease; ^{and} to my servant John Knibb 5s. when he comes out of his apprenticeship. The rest of my goods moveable and unmoveable, my debts paid, legacies performed and funeral charges despatched, to Elizabeth my wife whom I make sole Exec^{ix}.

Witness William Sprigge

Richard Newman (seal)

Henry Holhed

An inventory of the goods and chattels of Richard Newman of Banbury, late deceased, taken 10 Mar. 1618/9 by George Robins (his marke), William Allen, and Edward Beale (his marke). Total £49:10:04; his debts which he oweth are £20.

(Oxford Peculiars Court.)

Samuel Newman

Graduated from Oxford University in 1620; the next record we have of Samuel Newman is that of his marriage at Banbury, 10 June 1624, to Sibel Featly of that place. What his occupation was for the four and a quarter years since graduation we have no record. On 6 July 1625 his son Samuel was born at Banbury. This same year he moved about 120 miles north of Banbury to the parish of Ecclesfield, West Riding of Yorkshire, to become curate of the chapel at Midhope where he received £50 a year as a free gift from William and Philip, Earls of Pembroke. ^{Ecclesfield is a vicarage in the archdeanery and diocese of York.} He remained at Midhope for the next ten years until succeeded by Matthew Booth in 1635.

Midhope is in the southern part of Yorkshire, about 12 1/2 miles northwest of Sheffield. It is about 33 miles west of the Lincolnshire boundary line, and about 7 miles east of the junction of the Cheshire, Derbyshire, and Yorkshire boundary lines.

The earliest ^{description} account of Midhope is that written ^{in 1819} by Rev. Joseph Hunter in his "Hallamshire"; ~~written in 1819~~ as follows:

* Rev. Joseph Hunter, Hallamshire, the Hist. of the Parish of Sheffield, co. York (London, 1819), 282, 283.

"A GARDEN IN A WILDERNESS"

"Where the manor of Hallam met the manor of Peniston on the north is now a vill of the name of Midhope, with a fertile territory around it, in which manorial rights are exercised by its own lord. This manor is understood to extend over portions both of the chapelry of Bradfield and of the parish of Peniston. The vill and chapel of Midhope are in Bradfield. This manor does not appear in the Nomina Villarum 9 Edward II.

"The lords of this manor had their residence within it, and were called De Midhope. We find the name in deeds from the reign of John to the time of Edward III., and most of the heads of the family bore the name of Elias. Several of them were knighted; and we may regard them as standing in the same rank among the ancient families of Hallamshire as the De Sheffields, De Wadsleys, De Ecclesalls, and De Mounteneys. From the De Midhopes the manor passed to the De Barnbys, a family which had great possessions in the wapentake† of Staincross, and who had their hereditary surname from their principal seat at Barnby in the parish of Silkston. Edmund de Barnby occurs as lord of Midhope in the time of Edward III., and Thomas Barnby in the 39th year of Elizabeth. Excellent abstracts of the Barnby evidences may be found among Dodsworth's collections; and pedigrees of them in

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most collections of Yorkshire genealogy. I shall content myself with observing that Sir Charles Barnby knight, son and heir of Thomas, married Hester, a daughter of David Disney of Norton Disney esquire, by whom he had a son Thomas Barnby of Barnby esquire, living in the time of Charles II., the last of his name. This gentleman by Mary his wife, daughter of William Green of Cawthorne gentleman, had two daughters his co-heirs, one of whom married John Allott of Bentley in the parish of Elmley, and Mary who became the wife of Nicholas Bowden of Bowden in the county of Derby esquire.

* The word wapentake corresponds to the word hundred of most southern counties. See also wapentachium in Kennet's Glossary.

"The arms of Barnby were very peculiar. Or, a lion rampant sable hung about with escallop shells argent. They appeared in the windows of Silkston church and in other places.

"Whether the manor of Midhope remained in possession of the family as long as there were any Barnbys at Barnby-hall I cannot say; but one Henry Hall was in possession in 1690, in which year he sold the manor for £2256. to Godfrey Bosville of Gunthwaite, esquire.

"There is an old chapel at Midhope which was probably founded by the De Midhopes or the Barnbys lords of this manor. Its Certified value is £7. 13s. It is dedicated to Saint James, and the lord of the manor is the patron. The Sequestrators in the time of the Commonwealth ordered £30. a year to be paid out of the estate of the Alethea Countess of Arundel to Midhope chapel.

"CURATES OF MIDHOPE.

" 1540. Sir John Jackson.

1546. Sir Ralph Roger.

1625. Samuel Newman. He received £5. a year as a free gift from William and Philip earls of Pembroke.

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1635. Matthew Booth.
1665. — Camm.
1672. Joshua Wild.
1672. John Garside.
1674. John Marsden.
William Marsh.
1699. John Aird.
1705. John Hoole.
1710. William Wills. Died in 1723.
Francis Haigh.

At Midhope is a school founded by the benefactions of various well-disposed persons."

15 Oct. 1627 — Antipas, son of Samuel Newman, born at Midhope, parish of Ecclesfield, co. York.

- - 1629 - Patience, daughter of Samuel Newman, ^{probably} born about this time at Midhope, parish of Ecclesfield, co. York.

- — 1631 - This year A LARGE CONCORDANCE TO THE BIBLE, by Clement Cotton was published in London, England.

10 Jan. 1631/2 - Noah, son of Samuel Newman, born at Midhope, parish of Ecclesfield, co. York.

- — 1635 — Samuel Newman's successor, Matthew Booth, was presented to the chapel of Midhope, parish of Ecclesfield, co. York (Hunter, Hallamshire, etc., 283).

- — 1635 — This year the second edition of Clement Cotton's CONCORDANCE TO THE BIBLE was published at London.

29 Dec. 1636 — John Newman of Banbury, co. Oxon., shoemaker (eldest brother of Samuel Newman), made his will, proved at Banbury 13 Nov. 1637, in which he made bequests to my son, John Newman

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and his heirs my house after his mother's death, she to have it during her life; to my daughter Temperance Newman £10 besides £30 for which my father Tims hath bond, such household stuff as her own mother my first wife did give her before Mary Awsten and my sister Kathrine Southam and if she die before 21 or be married, then £20 thereof to my son John Newman and £10 to my brother Thomas Newman, £10 to my brother Thomas Newman's children and £10 residue thereof to my brother Samuel Newman's children; to my mother Elizabeth Newman 5s a quarter as long as she live; the rest of my goods moveable and unmoveable, debts paid, etc. I give to Christian Newman my Wife whom I make sole Execix.

I entreat my brother Samuel Newman and my brother Thomas Newman and my brother John Tinnes and my brother Mathew Richard to be Overseers.

John Newman

Witness Thomas Tray
Thomas Newman
William (? Cull)

P.V.

An inventory of the goods and chattels of John Newman of Banbury, late deceased, taken 22 Feb. 1636/7 by John Richards, Edward Beale. and Thomas Newman. Total £104:10:00.

Dorchester

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When Samuel Newman arrived at Dorchester in 1637, he came at a time when the whole of New England was in an upheaval- by a war with the Pequot Indians and Boston and the surrounding Bay towns were in more of a turmoil, if possible, with the Anne Hutchinson religious dissensions that fairly rocked the foundations of the infant Massachusetts Bay Colony, then only seven years old.

The Pequots, the most formidable and powerful tribe of Indians in New England, occupied that rich fertile country between the Pawtucket river, now the western boundary of Rhode Island, and the river then called Pequot, now Thames. Their western border was some thirty miles distant in a straight line from the nearest of the recent new English settlements. The Narragansetts, whose hunting grounds lay east of theirs, were afraid of the Pequots and had with difficulty been able to escape subjection. The Mohegans, who had been paying tribute to Pequots, lay to the south between the Pequots and the Narragansetts.

In October 1635, the Bay Colony churches had other religious difficulties and dissensions, the most important of which had been the trouble at Salem with Roger Williams about his "heresy". Mr. Hooker was appointed to dispute with him, but being unsuccessful in convincing him of his errors the Court sentenced him to depart out of its jurisdiction. Before Williams could be arrested to be deported back to England, he fled from Salem and settled at Seekonk on the western edge of the Plymouth Colony patent. On the advice of that Colony, he moved further west, out of their patent, across the Pawtucket (now Seekonk) River and founded the Town of Providence which became a refuge for many other Massachusetts Bay inhabitants who had similar religious views.

Anne Hutchinson with her Antinomian and Famelist beliefs that the law and preaching of it was of no use to drive a man to Christ on a sudden swept

the whole church of Boston and many of the best and most influential men including Gov. Henry Vane were fully of her opinion and became her converts. As is always in religious as well as political controversies, parents were set against children, children against parents, neighbors against neighbors, etc.

Samuel Newman's eldest brother John died between the date of his will 29 Dec. 1636 and the date of his inventory 22 Feb. 1636/7. In his will John Newman "entreats" his brother Samuel and three others to be overseers. Samuel Newman had been succeeded as curate of the chapel at Midhope by Matthew Booth in 1635 and the first record we have of him in New England is as a member of Richard Mather's church in Dorchester. The fact that his brother John names him the first of four overseers to his will dated 29 December 1636 suggests that John had reason to suppose that Samuel Newman was still in England, otherwise it seems hardly probable that he would have named him principal overseer had he known that Samuel was overseas in New England.

We know that Samuel Newman was in New England and recorded as a member of Richard Mather's church at Dorchester previous to 4 Nov. 1639; that on 10 Feb. 1638/9 he was a member of the "Conference of Elders of Massachusetts" to examine Mr. Robert Lenthall of Weymouth, "regarding some tenents - a suspected leaning to the views of Anne Hutchinson" (see post 000), and also, that as plain Samuel Newman, without any prefix of respect, he was admitted a freeman of Massachusetts Bay Colony on 13 Mar. 1638/9.

A study of the following extract from the original records of the Dorchester church, in the handwriting of Richard Mather, narrows down considerably the date of Samuel Newman's first arrival in New England.

"On 23 Aug. 1636 the second gathering of the church at Dorchester was signed by seven members", the last of whom was John Kingsley, later of Rehoboth. Then follows "The names* of such as since the constituting or gathering of the church at dorchester have been added to the church and joyned thereunto as members of the same body, by profession of faith and Repentance and taking hold of the Covent before the Congregacion, viz:"

[The names of 80 church members precede the names of the following ministers.]

| | | | |
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| ministers. | { | mr. W ^m Thompson | |
| | | mr. George Moxon | × Anne Moxon |
| | | mr. Samuel Newman | × Sybill Newman" |

(Original Dorchester Church Records, p. 5)

* The original record book of the Dorchester church is extant and is deposited for safe keeping in the vaults of the Boston Safe Deposit and Trust Co., Boston. The book is about 5 by 14 inches by about 1 1/4 inches thick. The records in this book were copied and published in Boston in 1841 under the title of Records of the First Church at Dorchester (1636-1734). The writer is indebted to Mrs. Grace B. Bonsall, B.S., Librarian of the

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Quincy Historical Society, for her examination for him, in March 1943, of this original record book, particularly the original "three ministers" entry made by the church teacher, Richard Mather.

The names of the seven men who signed the Dorchester church covenant on 23 Aug. 1636 are on page 3 of the original church record. On page 4 are the names of 56 members, 29 men and 27 women. On page 5 are the names of 24 members, 13 men and 11 women, followed by the names of the three ministers, Thompson, Moxon, and Samuel Newman. On the same page, following the names of the ministers, are 45 names, 3 men and 42 women. On page 6 are 26 names, 9 men and 17 women. The next entry ^{dated} ~~is dated~~ ^{is} 4 Nov. 1639. The whole number of church members admitted to the Dorchester church from 23 Aug. 1636 to 4 Nov. 1639, a period of three years, two months, and ~~twelve~~ days is 158, of which 61 were men and 97 women, an average of about 50 members per year of which 18 were men and 32 women. These figures are of interest in showing that at this time the Dorchester church membership consisted of 39 % men and 61 % women, probably a fair cross-section of the other New England churches at this time.

As the names of the three ministers, William Thompson, George Moxon, and Samuel Newman, are all bracketed together and especially marked "ministers," it would appear that they must have all been admitted to the church at the time the entry was made. We know that William Thompson* was in New England in 1637, for in that year he was preaching in York, Maine. We also know that George Moxon† was in Dorchester where he was admitted a freeman 7 Sept. 1637 and that in that same year he was pastor of the church in Springfield on the Connecticut River. An inspection of the original Dorchester church record, in the handwriting of the ^{teacher} ~~pastor~~ Richard Mather, shows nothing to indicate that Samuel Newman's name was added at a later date. Therefore, until some contradictory evidence is produced, we may accept this list of minister members of Richard Mather's church in Dorchester as the first known record of Samuel Newman in New England, proving that both he and his wife Sybel were members of the Dorchester church at some unknown time in the year 1637.

* William Thompson, born in Winwick, Lancashire, England, in 1598; matriculated in the University of Oxford from Brasenose College as commoner's son 28 Jan. 1619, aged 22; B.A., 1621/2; preacher at Winwick^h for several years before coming to New England in 1637, in which year he joined the Dorchester church. He first preached at Agamenticus (York), Maine where he was settled 1637-1639. When the first church was gathered at Braintree (now Quincy) on 17 Sept. 1639, he became its first minister and on 19 Nov. 1639 was ordained pastor with Mr. Henry Flint as teacher; freeman 13 May 1640; one of three missionaries to Virginia 1642-1643. Although "a very powerful and successful preacher, he fell into that Balneum Diaboli, a black Melancholy, which for divers years almost wholly disabled him for the Exercise of his Ministry" (Magnalia). He died at Quincy (Braintree) 10 Dec. 1666 (Weis, Colonial Clergy, 205; Morison, English University Men; 3 Mass. Hist. Soc. Coll., VIII:249; Register, XV:112).

† George Moxon was baptized at Wakefield, Yorkshire, England, 28 Apr. 1602, son of James Moxon. Admitted sizar at Sidney Sussex College, Cambridge, 6 June 1620; B.A., 1623-1624; ordained as an Anglican clergyman in England, 1626; chaplain to Sir William Brereton; curate of St. Helen's, Chester, England; cited for non-conformity, 1637; fled to New England in 1637 and first settled at Dorchester where he joined the Dorchester church that year; admitted freeman 7 Sept. 1637. "A good lyric poet and successful imitator of Horace, he was withal a man of strong and able parts, and by William Pynchon was selected to be pastor of the trading post at the new plantation at Agawam (Springfield), on the Connecticut River in 1637. In 1652 he returned to England with Pynchon "whose heretical views on atonement he probably shared"; minister at Newbold-Ashbury, Cheshire, 1653-1661; also at Rushton Spencer, Staffordshire; non-conformist preacher at Congleton, 1667-1687; died in England 15 Sept. 1687 (Morison, English University Men; Weis, Colonial Clergy, 147; 1 Mass. Hist. Soc. Coll., IX:191; Register, XIII:290,291)

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John Kingsley, the seventh signer to the 23 Aug. 1636 second gathering of the church at Dorchester, later joined the Newman settlement at Rehoboth. With Samuel Newman, Jr., he witnessed the will of Samuel Newman made at Rehoboth 18 Nov. 1661. During King Philip's war, under date of 4 or 5 May 1676, he wrote a letter to the Connecticut settlement asking for help, in which he said "I am the one man & only left of those that gathered the church that is now in Dorchester" (See Bowen, Early Rehoboth, III:22). He was buried at Rehoboth 6 Jan. 1677/8.

Early in 1636 a great part of the first church of Dorchester under John Warham as their minister established a settlement on the Connecticut River to be later known as the town of Winsor. Warham, an Oxford graduate, was minister 1636-1669. The records of this first church are lost.

- - 1637 - Samuel Newman and his wife Sybel admitted to Mr. Richard Mather's church at Dorchester.

20 Nov. 1637 - At a General Court, held at Newtown, "For as much as this Court hath been informed of great dissensions grown in the town of Weymouth, through the procurement of some contentious persons, for the speedy redress thereof, it is ordered that the Governor or Deputy Governor, being assisted with some other of the magistrates, shall fourth with call before them such parties as they shall thinke fitt, & shall take such course for the peace of the towne & the well ordering of all affairs there, as to their wisdomes shall seem most expedient" (Mass. Bay Records, I: 217 1637).

9 Jan. 1637/8 - Divers of the elders went to Weymouth to reconcile the differences between the people and Mr. [Thomas] Jenner, whom they had called thither with intent to have him pastor. They had good success of their prayers (Winthrop, I: 251).

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30 Jan. 1638/9 - "A church was gathered at Weymouth with the approbation of the magistrates and elders" (Winthrop). Rev. Robert Hobart of Hingham says in his Diary that "a church was gathered at Weymouth 30 Jan. 1638/9." Mr. Samuel Newman was installed as pastor.

John Winthrop in his Journal under date of 30 Jan. 1638/9, gives the following account of the church troubles at Weymouth:

A church was gathered at Weymouth with approbation of the magistrates and elders. It is observable, this church, having been gathered before, and so that of Lynn, could not hold together, nor could have any elders join or hold with them. The reason appeared to be, because they did not begin according to the rule of the gospel, which when Lynn had found and humbled themselves for it, and began again upon a new foundation, they went on with a blessing.

The people of this town of Weymouth had invited one Mr. Lenthall to come to them, with intention to call him to be their minister. This man, though of good report in England, coming hither, was found to have drank in some of Mrs. Hutchinson's opinions, as of justification before faith, etc., and opposed the gathering of our churches in such a way of mutual stipulation as was practised among us. From the former he was soon taken off upon conference with Mr. Cotton; but he stuck close to the other, that only baptism was the door of entrance into the church, etc., so as the common sort of people did eagerly embrace his opinions, and some labored to get such a church on foot as all baptized ones might communicate in without any further trial of them, etc. For this end they procured many hands in Weymouth to a blank, intending to have Mr. Lenthall's advice to the frame of their call; and he likewise was very forward to become a minister to them in such a way, and did openly maintain the cause. But the magistrates, hearing of this disturbance and combination, thought it needful to stop it betimes, and ergo they called Mr. Lenthall, and some of the chief of the faction, to the next general court in the 1 month,

where Mr. Lenthall, having before conferred with some of the magistrates and of the elders, and being convinced both of his error in judgment, and of his sin in practice to the disturbance of our peace, etc., did openly and freely retract, with expression of much grief of heart for his offence, and did deliver his retraction in writing, under his hand, in the open court; whereupon he was enjoined to appear at the next court, and in the mean time to make and deliver the like recantation in some public assembly at Weymouth. So the court stopped for any further censure by fine, or, etc., though it was much urged by some.

At the same court one Smith* was convicted and fined £20 for being a chief stirrer in the business; and one Silvester† was disfranchised; and one Britton‡, who had spoken reproachfully of the answer, which was sent to Mr. Barnard his book against our church covenant, and of some of our elders, and had sided with Mr. Lenthall, etc., was openly whipped, because he had no estate to answer, etc." (Winthrop, I:288,289).

* JOHN SMITH, Weymouth, may have been the freeman of 17 Apr. 1637, causing great trouble about church matters, at the captious time of Antinomian Schisim, favor Rev. Robert Lenthal 1638, for which he was fined £20 and imprisoned, and as Lenthal withdrew to Newport, I suppose Smith followed him (Savage, IV:119).

† RICHARD SILVESTER (Sylvester) desired to be made a freeman of the Massachusetts Bay Colony 19 Oct. 1630, and was made a freeman 1 Apr. 1634 (REGISTER, ~~vol.~~ III; pp. 90,92). He was one of the earliest settlers at Weymouth, and had a daughter Lydia born there in 1633. He sold his Weymouth property 23 Sept. 1640 and removed to Marshfield about 1644 (Chamberlain, Hist. of Weymouth, 631).

‡ JAMES BRITTON, or Brittaine, had land granted to him early at Weymouth; was sentenced by the court 13 Mar. 1638/9 to be whipped; at a session of the General Court, 13 May 1640, Robert Tucker, of Weymouth 1638, was fined 20s. for upbraiding Britton, calling him a liar, etc.

Three years later "James Britton, a man ill affected both to our church discipline and civil government" and one Mary Latham, a proper young woman about

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18 years of age, whose father was a godly man and had brought her up well, were hung 21 Mar. 1643/4 for adultery. The woman being rejected by a young man she was fond of vowed she would marry the next that came to her and married an ancient man who had neither honesty nor ability. Soon after she married, divers young men solicited her chastity and drawing her into bad company, giving her wine and other gifts easily prevailed with her, and among others was Britton. A company met at Britton's and there continued drinking, sack, etc. till late in the night, and then Britton and the woman were seen upon the ground together, a little from the house. The woman had gone to Plymouth Colony but was returned by that government. She confessed the fact and accused twelve other men, two of them married. Five were apprehended and committed (the rest were gone), but denying it and there being no other witness ^{against} them but the condemned woman there could be no proceeding against them" (Winthrop, II: 190,191).

§ Under date of October 1638 Winthrop, vol. I, p. 275 says: "About two years since, one Mr. Bernard, a minister at Batcomb, in Somersetshire in England, sent over two books in writing, one to the magistrates and the other to the elders, wherein he laid down arguments against the manner of our gathering our churches, etc., which the elders could not answer till this time, by reason of the many troubles about Mrs. Hutchinson's opinions, etc."

Thomas Lechford in his Plaine Dealing, or News from New England, published in London, England, in 1642, writes of the church difficulties at Weymouth, and besides confirming what is said by John Winthrop in his Journal and that found in the court records, adds some additional details, as follows:

Of late some Churches are of opinion, that any may be admitted to Church-fellowship, that are not extremely ignorant or scandalous: but this they are not very forward to practice, except at Newberry. Besides, many good people scruple their Church Covenant, so highly tearmed by the most of them, a part of the Covenant of grace; and particularly, one Master [Ambrose] Martin* for saying in argumentation, that their Church Covenant was an humane invention, and that they will not leave till it came to the sword's point, was fined ten pounds, his cow taken and sold

Evident

for the money. A Minister [Mr. Robert Lenthal] standing upon his Ministry, as of the Church of England, and arguing against their Covenant, and being elected by some of Weymouth to be their Minister, was compelled to recant some words; one [John Smyth] that made the election, & got hands [signatures] to the paper, was fined 10. pounds, and thereupon speaking a few crosse words, 5. pound more, and payed it downe presently; Another of them [James Brittane] for saying one of the Ministers of the Bay was a Brownist, or had a Brownistical head, and for a supposed lie, was whipt: and all these by the generall or quarter civill Courts. (Lechford, Plaine Dealing, etc., London, 1642 (Trumbull Ed.) 56-58).

* **AMBROSE MARTIN, of Weymouth 1638, was in Concord in 1639 (Savage).**

10 Feb. 1638/9 - A Conference of Elders of Massachusetts for the examination of Mr. Robert Lenthall, of Weymouth, "regarding some tenents ^{he} to be held - a suspected leaning to the views of Anne Hutchinson", was held at the house of Capt. Isaac Stoughton at Dorchester. The members of the Conference were Rev. John Wilson*, pastor, and Rev. John Cotton* teacher of the church at Boston; Rev. Zachariah Symmes*, teacher of the church at Charlestown; Rev. Thomas Welde*†, pastor, and Rev. John Eliot* teacher of the church at Roxbury; Rev. Richard Mather*, pastor of the church at Dorchester; Mr. Samuel Newman, a member of Mr. Mather's church, and who became Mr. Jenner's successor at the Weymouth church; Rev. Thomas Jenner, of Weymouth; Mr. Edward Bates and Mr. Stephen French of Weymouth, where the latter became a ruling Elder of the church that was gathered soon after the conference, both from the church at Weymouth; "a private man", Capt. Robert Keayne (a brother-in-law of Mr. Wilson), who took notes of the proceedings; and Capt. Israel Stoughton, one of the magistrates and a prominent member of Mr. ~~Richard~~ Mather's church at Dorchester.

* These men were leaders in the church trial of Anne Hutchinson at Boston on 15 Mar. and 22 Mar. 1637/8. John Cotton, Zachariah Symmes, Thomas Welde, John Eliot, and Thomas Jenner were all Cambridge University men, and John Wilson, Richard Mather, and Samuel Newman were all Oxford University men.

† Rev. Thomas Welde, was also a principal author of A Short Story, etc., which is one of the authorities on which we have to depend for our knowledge of the Anne Hutchinson trial.

The following extract "from the mouths of the speakers" is from the manuscript record of Robert Lenthall's examination made at the time by Robert Keayne* of Boston:

Captain Stoughton — Let me ask Mr. Lintall whether his definition is the accident or the form of a church?

Lintall — Their coming together is accidental; but their agreement in meeting together makes them a church. The Covenant of Grace is the material cause of a church . . .

Lintall — I was, for witnessing to the truth, unjustly cast out of my place to which I was called by the people with whom we sweetly agreed. Now some of my people came over to New England before me, and more I do expect, and these I take for my people; and here we desire to reform ourselves and to go on according to the custom of the churches here. But whether there be a nullity of my first ordination? . . .

Linthall — That was but accidental, as I say [saw] my acceptance here, or otherwise . . .

Newman — Whether your church that you left behind you have not chosen another Minister, in your absence? If they have, then they have deserted you and you cease to be their Minister . . .

Cotton — That is a considerable thing . . .

Cotton — We say, they may prophesy, help in preaching and so may a private member; but we do not think it meet they should administer the sacraments.

Now I would speak to these [of] Weymouth. If there be difference in judgment between Mr. Linthall and you, you shall do well to reconcile yourselves before there be any church gathered. You know there hath

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been great difference between you and your former minister, [Mr. Jenner] whom you called with great earnestness; and he had labored much amongst you, and you neglect and refuse him, and do not give him any satisfaction answerable to his pains. Now if there be any such back reckonings between God and your souls, no marvel though you meet with so great interruptions and differences about your church-gathering.

Captain Stoughton — It is a sad thing that here in N.E. there should be any that should desire to enter into a church covenant as members of Jesus Christ, [and should] suffer a godly faithful man to take pains amongst you, and yet not to give him recompense according to his labor; but that he should be forced to complain to the magistrate, in point of maintenance... (MS. of Robert Keayne as copied by Ezra Stiles in 1771).

* Robert Keayne was in the custom of making elaborate notes of the sermons preached by Cotton and Wilson, and also of what took place in certain of the church meetings. These notes were contained in at least three books: the third is in the possession of the Rhode Island Historical Society; the second in the possession of the Massachusetts Historical Society. The first, its whereabouts unknown was copied by Ezra Stiles in 1771 when he was minister at Newport, Rhode Island. This manuscript copy is now among the papers of President Ezra Stiles in the library of Yale University, inscribed: "Account of the MS. from which I transcribed the following accounts of M^{rs} Hutchinson & M^r Lenthall." The conference of the Elders of Massachusetts with Mr. Robert Lenthall of Weymouth, was transcribed, with notes, by the Hon. J. Hammond Trumbull and printed in the Congregational Quarterly, vol. XIX (1877) pp. 232-248. Prof. Franklin B. Dexter of Yale University, transcribed with notes, the "Trial of Mrs. Anne Hutchinson" which was printed in 2 Proc. Mass. Hist. Soc., vol. IV(1888), pp. 159-191.

Dr. Stiles says that "this MS. in 12^m0 is inscribed in the Beginning

"Robert Keayne of Boston in New England his Booke. Anno. 1638. Price 4.^d"
I take him to have been a Brother in Law to Rev. M^r Wilson, & to have written this at the Time of the Chh meeting, & from the Mouths of the Speakers; & when entering M^r Wilsons Discourse, calls him Brother Willson.

"This MS. was found, among a Family Collection of Books & Manuscripts of the Rev. M^r Wilson, first Pastor of Boston; which were lodged at length in the Family of Low at Warren or Barrington in Rhode Island. These MSS. began to be dispersed about 1750 or 1760, when the Rev. Solomon Townsend of Barrington rescued this & sundry MSS in M^r Wilson's own handwriting, and he lent this to me."

The following is from Ezra Stiles' MS. Itinerary, October 1782, as quoted by Prof. Franklin B. Dexter, of Yale University, in 2 Proc. Mass. Hist. Soc., vol.IV, pp. 161,2: "Mrs. Eliz.^a Low was the D[daughter] of D^r John Wilson, Esq., of Brantree, who was son of Rev.^d Jn.^o Wilson, of Medfield, the son of Rev. Jn.^o Wilson, first minister of Boston. She had a brother, M^r Jn.^o Wilson, of Presid.^t Holyoke's Class 1705, Preacher at Barrington & Pastor Elect there, who died before Ordin^a at Barrington, then Swanzy, & was buried at Rehoboth about 1720, or before [There is no record of his death or burial at Rehoboth].

"M^{rs}. Eliz.^a Wilson married M.^r Sam.^l Low, of Barrington, a wealthy young Farmer, before 1720, & had Children from 1720 to 1730, and died perhaps about 1735 aet. —. [Intention was filed 31 Jan. 1735/6 for the m. of Samuel Low, of Barrington, and Isabel Green, of Warwick].

"She was a Woman of great Beauty, a fine Genius, elegant & animate composition, Purity of Language, eminent Piety, & of every Excellency. She corresponded with all the Ministers. Would have made a Bishop a better Wife than a farmer. Of good Judg.^t in every Thing, only chusing a Husband. A delicate Poet.

"M.^r Wilson, Pastor Elect, &c., builded the elegant Seat where the fam^y of Low & Judge Mumf'd, afterw'd lived. M^r Low bo't this Seat of M^r Wilson's Heirs, as it had formerly been his father Low's."

That the same ministers who conducted the church trial of Mrs. Anne Hutchinson a year later at Boston were again assembled at Dorchester for an examination of Mr. Robert Lenthall, shows the importance of this conference and the seriousness of the church troubles at Weymouth. A comparison of the number of speeches made at each session of the Hutchinson trial with those made at the Lenthall examination would seem to indicate that Lenthall's examination was completed in one day, although Mr. Trumbull in his transcript of Robert Keayne's MS., says that it lasted two days.

At the examination of Mr. Robert Lenthall, held at Dorchester 10 Feb. 1638/9, Cotton spoke 27 times; Wilson, 10; Elliot, 7; Welde, 5; Symmes, 4; Newman, the elders and Capt. Stoughton, twice each; and Mather, once. The 14 men propounded 65 questions of which Mr. Lenthall answered 33. (Robert Keayne's MS. account, Congregational Quarterly, vol. IX, pp. 232-248).

At the church trial of Mrs. Anne Hutchinson, first session held at the Boston meeting house 15 Mar. 1637/8, Cotton spoke 34 times; Wilson, 23; Elliot, 9; Welde, 3; Symmes, 5; the Governor, 9, and Damphord (Davenport), 25 times. During this first session, 16 men propounded 100 questions of which Mrs. Hutchinson answered 53. In the second and final session, held seven days later, 22 March, 17 men propounded 52 questions of which Mrs. Hutchinson answered 9 — a total for the two day session of 152 questions of which Mrs. Hutchinson answered 62. (Robert Keayne's MS. Account, 2 Mass. Hist. Soc. Proc., IV:161-191).

13 Mar. 1638/9 - At a General Court held at Boston, Mr. Robert Lenthall, vpon his free acknowledgement vnder his hand given into the Court, was appointed to appeare at the next court, & Enioyned to acknowledge his fault, & give satisfaction to the church at Waymoth, & to give a coppey (of that hee gave into the Court) to the church at Waymoth.

John Smyth, for disturbing the publike peace by combineing wth others to hinder the orderly gathering of a church at Waymoth, & to set vp another there, contrary to the orders heare established & the constant practice of all our churches, & for vndeue pcureing the hands of many to a blank for that purpose, is fined £20 and councelled to go to M^r Mather to bee instructed by him.

Rich^rd Silvester, for going wth Smyth to get hands [signatures] to a blanke, was disfranchised & fined £2.

Mr. Ambros Marten, for calling the church covenant a stinking carryon & a humane invention, & saying hee wondered at Gods patience, feared it would end in the sharpe, & said that the ministers did dethrone Christ, & set vp themselves; he was fined £10, & councelled to go to Mr. [Richard] Mather to be instructed by him.

James Brittaine, for his not appearing, was committed, & for his grosse lying, dissimulation & contempt of ministers, churches, & covenant, was censured to be whipped (Mass. Bay Col. Records, I:252, 254).

At a General Court held at Boston 22 May 1639 - John Smyth, for contempt is fined five pounds & censured to bee imprisoned till hee have paid both his fines . . . John Smyth, vpon his submission, & bringing in his money, had ten pounds remitted him & so 15^l onely was taken, & hee wth his surety are discharged. Pd. M^r Bellingham (Ibid., I:258).

- 13 Mar. 1638/9 - Samuel Newman took the oath of freeman of Massachusetts Bay colony. Among others taking the oath the same day were Mr. Joseph Peck, Henry Smythe, Edward Gilman, Thomas Cooper, and William Palmer, all later of Rehoboth. Mr. Newman's name is entered without prefix of respect (Mass. Bay Records, I: 366).
- 5 May 1639 - Mr. Joseph Hull preached his farewell sermon either at Weymouth or Hingham (Hobart's Diary). He was at Barnstable the same month where he received a grant of land on 4 June 1639; freeman of Plymouth Colony, 3 Dec. 1639.
- 18 May 1639 - An inventory of the estate of the widow Judith Smead of Dorchester, taken this day, was filed by her brother Mr. Israel Stoughton who was appointed administrator 22 May 1639. Various household articles were given to different people including "Mr. Newman", and "Bro. Kindly." Judith Smead joined the church at Dorchester about 1636 and had land granted her in 1638. (Suffolk County Wills, file No. 15; Register, IX: 344; XXX:80).
- 26 Sept. 1639 - M^d Mr. Samuell Newman sould unto Mr. Mather: all his Land in that portio- of Land called Dorchester necke which is the Divisio- belonginge to the house that Late was Mr. Witchfield's* being as is Recorded in the 36 page of this booke: 3 acres 3 quart 20 rods. M^d That these 2 last Records should have been placed the one in page 41 and the other in page 44 had they not then beene Forgotten (Dorchester Town Records, Boston Records, IV:43).

* This property in Dorchester which Mr. Newman bought after 18 Mar. 1637 and sold 26 Sept. 1639, was first known as Mr. Witchfield's House (3 acres, 3 goads, and 20 rods) (Ibid., IV:31). John Witchfield, Dorchester, came in the Lion, arriving 16 Sept. 1632; freeman 16 Sept. 1632; had land granted 5 Aug. 1633. He removed with the first settlers to Windsor, Conn. where he became a ruling elder of the church (Savage, IV:617; Register, XXXIX:320).

ca. 1640 — "At Weymouth Mast^{er} [Samuel] Newman^{**} was Pastor, and Master [James] Parker out of office; at Braintree Master Thompson Pastor, Master Flint Teacher; at Hingham Master Hubbard Pastor, Master [Robert] Peck Teacher; at Cambridge, Master Sheppard Pastor, Master [Henry] Dunster Schoolmaster — divers young schollers are there under him to the number of almost twenty" (Lechford, Plaine Dealing, etc. (Trumbull ed.), 81).

Thomas Lechford, the Boston notary, sailed for England, by way of New Foundland on 3 Aug. 1641. He published his Plaine Dealing, or News from New England at London in 1642. He says that Henry Dunster was schoolmaster at Cambridge, but as he was chosen President at Harvard College 27 Aug. 1640, it would appear that Lechford must have written his account of the ministers before that date. His statement that at Weymouth "Master Newman was pastor and Master [James] Parker out of office" would seem to mean that Mr. Parker had been the teacher, Mr. Newman's assistant. Under date of December 1642, John Winthrop records that "those of the lower part of the river Pascataquack invited Mr. James Parker of Weymouth a godly man and a scholar, one who had been many years [1639-1642] a deputy for the public court, to be their minister. He, by advice of divers of the magistrates and elders, accepted the call and went and taught among them this winter" (Winthrop, II: 93).

25 Jan. 1640/1— Henry Waltham writing from Weymouth to John Winthrop at Boston about trouble with Mrs. [Welthia] Richards* over a corn mill at Weymouth, which some would rent and some would buy, but none would join with her in running, and asking that the "majestrates" settle the matter. He had asked her to permit Mr. Newman, Mr. Parker, and Goodman Bates to divide it (5 Mass. Hist. Soc. Coll., I: 313).

* The wife of Thomas Richards of Weymouth. One of their daughters, Mary, married Thomas Hinckley, afterwards Governor of Plymouth Colony, and another, Alice, married William Bradford, Deputy Governor of the same colony (Savage).

28 Jan. 1640/1 — At a court held at Boston: "Ordered, by consent of Henry Waltham, merchant, & Welthia, the wife of Thomas Richards, of Waymoth, that all matters in difference hereafter mentioned shalbee refered to M^r [Samuel] Newman, M^r [James] Parker, & M^r Edward Bates, of the same towne, who by this Court have power, or any two of them, to appoint a miller to keepe the mill for both parties . . ." (Mass. Bay Records, I: 313).

1 June 1641 — At a Quarter Court held at Boston: "A warant was ordered to [] to examine all that took up anything of the rack, & send a perfect inventory; & in anything doubtful they are to take the advice of M^r [Robert] Peck, minister, & M^r [Samuel] Newmā" (Mass. Bay Records, I: 316).

29 Aug. [dup. Nov.] 1641 — Hope [Hopedstill] daughter of Samuel Newman, born at Weymouth (Weymouth, V.R., p.198).

26 Oct. 1642 — Record of lands in Weymouth owned by Mr. Samuel Newman.

"The Land of Samuel Newman":

"Twenty fower acres in the East ffield thirteene acres of it was first granted to Henry Kingman* Seuen of it to William Smith† and fower acres first to William Richardes‡ all of it together bounded on the East with a Highway by the meetinghouse the land of Robert Martin§ on the south salt marsh on the west the common on the north

"Two acres of salt marsh first granted to Henry Kingman bounded on the East with a swampe on the west with the highway the land of Robert Poole¶ on the North and the land of Edward Bate^P on the south

"Two acres of salt marsh one of them first granted to Henry Kingman the other fo Thomas White** bounded at the East with the land of Nicholas Phillip^{††} and Edward Bate westward with a bridge[§] wouth with the common northward with the land of Richard Bowin^{‡‡}

"Two acres of swampe bounded on the East with the East fieldes on the west with his owne salt marsh on the south with the swampe of Edward Bate

"Twenty acres of upland first granted to Henry Kingman bounded on the south a greates pond on the north with John Randes ^{\$\$} marsh

"Twenty acres ^o of upland and swampe giuen him by the Towne bounded on the East with the land of William Hewes the land of Thomas Holbrook ^{PP} on the west the Comons on the south HARRISES RAINGE on the north

"Two acres of wood in a great swampe neere my Howse first giuen Edward Bate now taken by way of exchange of him for two acres in the Swampe aforsd aboue specyfied" (Nash's Hist. of Weymouth, II; 259,260)

* HENRY¹ KINGMAN, Sen., 40 years of age and family came from Weymouth, co. Dorset in Rev. John Hull's Company and arrived at Dorchester, New England 7 June 1635. (Register, XXV; 14). He was made a freeman of Massachusetts Bay Colony 3 Mar. 1635/6 (Ibid., III:94). To his son Edward he gave land "of that which was Mr. Jeners" (Chamberlain, Hist. of Weymouth, III: 354). He had allotments of land in Rehoboth (Seekonk) in 1643 but probably never went there. On 10 Jan. 1644/5 he was in the list of those who had "forfeited their lots for not fencing, or not removing their families according to a former order, made, 24 Oct. 1643."

† WILLIAM¹ SMITH, was made a freeman in Massachusetts Bay Colony 2 Sept. 1635; appointed one of the magistrates to try small cases for Weymouth 6 Sept. 1638, and again 6 June 1639; daughter Ruth b. at Weymouth 5 Nov. 1639; removed to Rehoboth (Seekonk) in 1643 and was one of the first townsmen.

‡ WILLIAM¹ RICHARDS first appears at Plymouth where he was taxed 25 Mar. 1633; he was at Scituate 6 Jan. 1636/7. He was settled at Weymouth before 1 Sept. 1640, on which day the General Court appointed Thomas Jenner and ^{William} ~~Thomas~~ White to settle a difference between he and John Turner (Mass. Bay. Col. Records, I:300). He m. before 1650, Grace Shaw, bapt. at Halifax, Yorkshire, 15 Aug. 1621, dau. of Abraham Shaw of Halifax, England and of Dedham (Register, LXVIII: 346; Chamberlain, Hist. of Weymouth, IV:589).

§ ROBERT¹ MARTIN, 44 years of age, and Joane, his wife, same age, of Batcombe,

co. Somerset, came from Weymouth, co. Dorset, in Rev. John Hull's Company and arrived at Dorchester, New England, 7 June 1635. He removed to Rehoboth (Seekonk) in 1643.

// EDWARD¹ POOLE, 26 years of age, servant to George Allen, came from Weymouth, co. Dorset, in Rev. John Hull's Company arriving at Dorchester, New England, 7 June 1635.

|| EDWARD¹ BATE (Bates), Weymouth, freeman 13 Mar. 1639; had a daughter Prudence born at Weymouth 11 June 1639; Weymouth deputy 1639-1641 and 1660. He was a Church Elder (Savage).

THOMAS¹ WHITE came to Weymouth about 1635; freeman of Massachusetts Bay Colony 3 Mar. 1635/6; in 1659 he called himself about 60; Weymouth deputy 1636, 1637, 1657 and 1670 (Chamberlain, Hist. of Weymouth, IV:731).

** DEACON NICHOLAS¹ PHILLIPS was ^{an} inhabitant of Dedham before 18 Aug. 1636; freeman of Massachusetts Bay Colony 13 May 1640; one of the appraisers of the estate of William Brandon, of Weymouth, 23 Nov. 1646; called Deacon Phillips 8 Feb. 1660 (Chamberlain, Hist. of Weymouth, IV:464).

†† RICHARD BOWEN, of Weymouth, probably about 1638; removed to Rehoboth (Seekonk) in 1643 where he was one of the first townsmen.

‡‡ JOHN¹ RANDES — Nothing seems to be known about him.

§§ WILLIAM¹ HEWES had land abutting that of Samuel Newman at Weymouth. A

||| William Hewes, or Hughes, was at New Medow (Topsfield) 13 Aug. 1643. In July 1644 he and his son John Hewes were presented at the Salem Quarterly Court "for deriding such as sing in the congregation" and for remarks against Mr. Whiting. In April 1648 he was haled into court for not contributing to the maintenance of the minister. Purnell Hughes, wife of William Hughes, of Lynn, acknowledged that she had been "selling strong waters without licence whereby one was distempered", 16 Oct. 1650 (Mass. Bay Colony Records, IV:31; Chamberlain, Hist. of Weymouth, III:266).

¶¶ THOMAS HOLBROOK, of Broadway, co. Somerset, England, with his wife Jane and four children, came from Weymouth, co. Dorset, in Rev. John Hull's Company,

and landed at Dorchester, New England. Thomas Holbrook, aged 77 years or thereabouts, deposed that he came to New England in 1635 with Mr. Hull's Company, and that they came ashore at Dorchester, 7 June 1635; that the company went to a place now called Weymouth; that after remaining at Dorchester about a fortnight, he went with his family to the now Weymouth and built a house there, etc.; sworn to in court 2 Nov. 1666 (Suffolk Court Files, No. 815). He was a freeman of Massachusetts Bay Colony in May 1645; Weymouth townsman 1645, 1646, 1651, 1652, and 1654. John and Thomas Holbrook, probably his two sons, had allotments of land at the settling of Rehoboth (Seekonk) in 1643. On 10 Jan. 1644/5 they were both on the list of those who had "forfeited their lots for not fencing, or not removing their families according to a former order, made 24 Oct. 1643."

A study of the abutting owners to the Weymouth land holdings of Samuel Newman shows who his neighbors were and throws a helpful light on the complex religious situation in Weymouth at this time. In 1885, Gilbert Nash, in his History of Weymouth, vol. II, p. 254, says that these Weymouth land records could not have been made earlier than 26 Oct. 1642, basing his opinion on what seems to be good evidence, and that these records seem to be in the handwriting of Samuel Newman.

Of the twelve abutting owners to Newman's lands, six of them went to Seekonk (Rehoboth) with Samuel Newman. Four of these, Henry¹ Kingman, Robert¹ Martin, and John² and Thomas² Holbrook, sons of Thomas, came to Weymouth with Rev. John Hull's Company in 1635. The other two were William¹ Smith, who was a freeman in 1635, and Richard¹ Bowen, who was in Weymouth about 1638. Of these six, three, Robert¹ Martin, William¹ Smith, and Richard¹ Bowen, became members of the first board of Townsmen to run the affairs of the new plantation at Seekonk.

Of the other six abutting land owners, nothing is known of John¹ Randes. William¹ Richards was first at Plymouth in 1633; Scituate in 1636/7, and at Weymouth before 1640. Edward¹ Bates was a freeman at Weymouth in 1639, and

later a church Elder at Weymouth. Thomas¹ White came to Weymouth about 1635 and was a Weymouth deputy in 1636 and later. Nicholas¹ Phillips was of Dedham in 1636, and was called Deacon at Weymouth in 1660. William Hewes was in trouble with the Court in 1648 for abusing the ministry.

2 Jan. 1643/4 - Mr. Thomas Thatcher* "ordained in the pastoral charge of the church at Weymouth" as successor to Mr. Samuel Newman; "he fulfilled his ministry until enstalled in the pastoral charge of the church [Old South] at Boston 16 Feb 1669" (Magnalia, Book III, Chap. XXVI; p. 150).

*Reals. 1644/5
Weis, Col. Clergy*

In Cotton Mather's Magnalia this date is given as 1644, but as the preceding entry is 5 May 1643, Thatcher's marriage, it would seem the double date of this later entry should be 1643/4.

* "Thomas Thatcher was born 1 May 1620, son of Peter Thatcher, a minister at Salisbury, England. Having been well educated at the Grammar School his father offered to educate him at either the University of Cambridge or Oxford, but he preferred to go to New England, where he arrived at Boston 4 June 1635, in which year he and his uncle were saved in a shipwreck and Mr. Avery, the minister, lost. In the early days of New England before there were colleges, the minister of each church took care to educate and elevate some young man who might be prepared thereby to succeed in his place when he should be dead and gone. Thus Thomas Thatcher was cast into the family of Mr. Charles Chancey who was afterwards ^[1654-1671] ~~[27 Aug. 1640]~~ the President of Harvard College [9 graduated in 1642]. Under the conduct of that eminent scholar he became such a one himself" (Magnalia, Book III, Chap. XXVI; 149). See Weis, The Colonial Clergy, 202. Thomas Thatcher's portrait is owned by the Old South Church Association in Boston. See Bolton, Portraits of the Founders (Boston, 1919), 487-489.

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