

Mount Desert Island, Maine, from Blue Hill Bay

The Winthrop Society

Fleet News

Descendants of the Great Migration 1630-35

Volume 12, Number 1, Spring 2015

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Massachusetts Bay
Company Seal

“WHEREAS the Puritans of the Massachusetts Bay Company and their elected Governor, John Winthrop, emigrated to New England in 1630 to found a “City on a Hill,” the Winthrop Society: Descendants of the Great Migration is dedicated to honoring and preserving their memory, philosophy, and tradition; and transmitting their example of courage, faith, civic duty and integrity.”

– excerpt from the Winthrop Society Charter

EXECUTIVE MESSAGE / Timothy C. Finton

Greetings Society Members!



The Annual April Meeting & Breakfast of the Winthrop Society was held April 12, 2015 at The Army & Navy Club on Farragut Square in Washington, DC. I presided over the meeting with eighteen people in attendance, including one prospective member. I first want to extend thanks to Dr. Charles Lucas for serving as courtesy host for our using the Club again.

We began with our Chaplain, Carla Odom, giving a meaningful Memorial Service to commemorate the lives of those members who had died during the past year.

I was struck by the interest in those attending for advancing The Winthrop Society and transforming it into a more active lineage society. While our website and online presence have been laudable over many years, there is a general recognition that our Society could do more to honor our Massachusetts Bay ancestors and promote interest and research in Massachusetts Bay history.

To that end, there were various proposals that were approved for expediting the processing of membership applications. One suggested the appointment of a committee to study the Society accepting record copies of membership applications from other lineage societies with acceptable genealogical standards. In addition, we all agreed on the need to compile and publish a Membership Directory to facilitate cooperation and friendships among members.

The business portion of the breakfast meeting was followed by an enjoyable and informative discussion on “The Winthrop Woman” by our member, Dr. George Hill.

Annual Charter Days Meeting of the Winthrop Society

Sept 20, 2015, 1:00 pm at First Church (1630) Boston
66 Marlborough St., Boston, MA
Visit www.firstchurchboston.org for details/directions
and register: csecretary@winthropsociety.com

See all 2015's Charter Days events & tours at
Historic Bostons Partnership / www.historicbostons.org

We thank George for giving a rollicking good talk on a fascinating and “un-puritanical woman”, Elizabeth Fones Winthrop Feake Hallett. She was the niece and one-time daughter-in-law of Governor John Winthrop. Her descendants today include former Vermont Gov. Howard Dean, Amelia Earhart, Bill Gates, and Johnny Depp!

I encourage members to attend our 2016 Annual April Meeting & Breakfast in Washington, DC during the annual April Heritage Week gathering of lineage societies. You will be struck by the work of our Society and the friendships being forged.

Sincerely,
Timothy C. Finton
Vice President



On the Cover...

Mount Desert Island in Hancock County, is the largest island off the coast of Maine. With an area of 108 square miles it is the 6th largest island in the contiguous United States. Though it is often claimed to be the third largest island on the eastern seaboard, it is actually second behind Long Island (and ahead of Martha's Vineyard.) The island has a year-round population of approximately 10,000, although it is estimated that two and a half million tourists a year visit Acadia National Park on the island. The island is home to numerous well-known summer colonies such as Northeast Harbor and Bar Harbor. Maine was part of the Commonwealth of Massachusetts until 1820 when it voted to secede from Massachusetts. On March 15, 1820, it was admitted to the Union as the 23rd state under the Missouri Compromise. – Wikipedia

✿ John Endicott and the Block Island Fiasco ✿



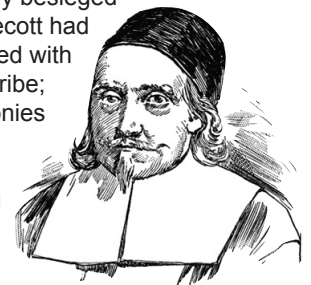
In 1636 the boat of Massachusetts trader John Oldham was seen anchored off Block Island, swarming with Indians. The Indians fled at the approach of the investigating colonists, and Oldham's body was found below the main deck. The attackers were at the time believed to be from tribes affiliated with the Narragansetts, but Narragansett leaders claimed that those responsible had fled to the protection of the Pequots. At the time the Pequots were aggressively expansionist in their dealings with the surrounding native tribes (including the Narragansett), but had generally kept the peace with the English colonists of present-day southern New England. The accusation of the Narragansetts angered Massachusetts authorities (then under governor Henry Vane), who were already upset that the Pequots had earlier failed to turn over men implicated in killing another trader on the Connecticut River. This second perceived affront produced calls in Massachusetts for action against the Pequots. In August 1636 Governor Vane placed puritan John Endicott at the head of a 90-man force to extract justice from the Pequots.

Endicott's instructions were to go to Block Island, where he was to kill all of the Indian men and take captive the women and children. He was then to go to the Pequots on the mainland, where he was to make three demands: first, that the killers of Oldham and the other trader be surrendered; second, that a payment of one thousand fathoms of wampum be made; and third, that some Pequot children be delivered to serve as hostages. Endicott executed these instructions with zeal. Although most of the Indians on Block Island only briefly opposed the English landing there, he spent two days destroying their villages, crops and canoes; most of the Indians on the island successfully eluded English searches for them. English reports claimed as many as 14 Indians were killed, but the Narragansetts only reported one dead. Endicott then sailed for Saybrook, an English settlement at the mouth of the Connecticut River. Lion Gardiner, the leader there, angrily informed Endicott when he learned of the mission's goals, "You come hither to raise these wasps around my ears, and then you will take wing and flee away."

"You come hither to raise these wasps around my ears, and then you will take wing & flee away."

After some discussion and delays due to bad weather, Gardiner and a company of his men agreed to accompany the Massachusetts force to raid the Pequot harvest stores. When they arrived at the Pequot village near the mouth of the Thames River, they returned the friendly greetings of the inhabitants with stony silence. Eventually a Pequot sachem rowed out to meet them; the English delivered their demands, threatening war if they did not receive satisfaction. When the sachem left to discuss the matter in the village, Endecott gave a promise to await his return; however, shortly after the sachem left, he began landing his fully armed men on shore. The sachem rushed back, claiming the senior tribal leaders were away on Long Island; Endecott responded that this was a lie, and ordered an attack on the village. Most of the villagers got away, and once again the expedition's activity was reduced to destroying the village and seizing its crop stores; Gardiner reported that "the Bay-men killed not a man". After completing this work, Endecott and the Massachusetts men boarded their boats to return to Boston, leaving Gardiner and his men to finish the removal of the crops. The Pequots regrouped and launched an attack on Gardiner's party whose armor protected them from the arrowfire, but their escape was nevertheless difficult.

Historian Alfred Cave describes Endecott's actions as a "heavy-handed provocation of an Indian war." All of the surrounding colonies protested the action, complaining that the lives of their citizens were placed in jeopardy by the raid. Since the Pequots had previously been relatively peaceful with the English, Endecott's raid had the effect Gardiner predicted and feared. Communities on the Connecticut River were attacked in April 1637, and Gardiner was virtually besieged in Saybrook by Pequot forces. Endecott had no further role in the war, which ended with the destruction of the Pequots as a tribe; their land was divided up by the colonies and their Indian allies in the 1638 Treaty of Hartford, and the surviving tribespeople were distributed among their neighbors.



- Wikipedia bits & pieces; Ed.

Did you know?

The Pequot War of 1636 and 1637 saw the virtual elimination of the Pequot Indians. The victors (English colonists and their Native American allies) met to decide on the division of the fruits of victory. The Massachusetts Bay Colony, the Connecticut River Colony, the Mohegan and Narragansett tribes participated in the treaty. Surviving Pequot prisoners were divided between the tribes; 40 percent each and the remaining 20 percent awarded to tribes on Long Island who had supported the Narragansett. The Pequot lands went to the Connecticut River towns. The other major feature of this treaty was to outlaw the Pequot language and name. Any survivors would be referred to in the future as Mohegans or Narragansett. No Pequot town or settlement would be allowed. This treaty was signed on September 21, 1638.

✱ Women in the Shaping of Puritanism, I

The British scholar, Diarmaid MacCulloch, has written that religious institutions “create their own silences, by exclusions and by shared assumptions, which ... silences are often at the expense of many of the people who could be thought of as actually constituting the Church.”

The foundations of the history of puritanism was initially written by clergy such as Cotton Mather whose position led them to be silent about the considerable role that the laity had played in the development of historical Congregationalism and, in particular, the role played by lay women. This is the first of two essays that will attempt to offer new insights into the role of women in the shaping of puritanism in the Atlantic world.



We are all familiar with the stories of women who were labelled as troublers of the puritan Zion. Recovering the broader narrative of the role women played in the development of puritanism, while difficult, is not impossible. Women were clearly expected to play a large part in the religious formation of their children, but because puritans tended to accept the contemporary wisdom that viewed women as subordinate, most were reluctant to recognize greater role. Yet there were exceptions to this. The English clergyman Stephen Geree believed that “grace

makes men and women excel,” so that women might achieve “sharpness of apprehension and soundness of judgment” not normally associated with their sex.

The ministers of the Dedham conference in England debated whether it was “convenient” for a woman to lead family prayers if she had a greater gift than her husband, and reached no conclusion. The clergyman Richard Rogers did believe that a wife could lead family prayers if her husband was not available, and went further to argue that she should do so if he had insufficient knowledge or was sinful. And even in cases where the husband was suited to do so, he might “allow her ... or request her to undertake it.”

Rogers and other puritans who allowed for a greater role for women were heirs to the Christian tradition that emphasized the importance of personal, intuitive means to apprehend God’s truth as opposed to the tradition that placed the definition of belief in the hands of leaders of the institutional church. The grace that made this possible was available to women as well as men. The tradition included the fourteenth century English reformers referred to as Lollards, who encouraged women as well as men to read the Scriptures. There is evidence of female preaching at their sessions, and at least a few went so far as to suggest that some women might be qualified for the priesthood. Centuries later, Martin Luther wrote of the priesthood of all believers and urged that the Bible be made available to all in their native tongue. In the “Prologue” to the

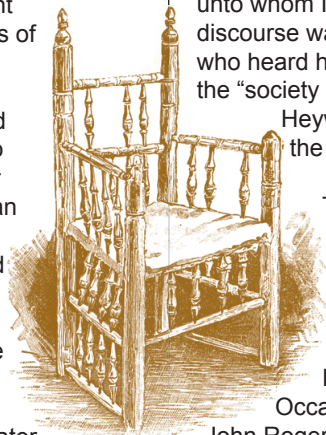
English Great Bible, published in 1540, Archbishop Thomas Cranmer wrote that “all manner of persons” could, through the guidance of the Holy Spirit, profit from the Bible – “men, women, young, old, learned, unlearned, rich, poor, priests, laymen, lords, ladies, officers, tenants, and mean men, virgins, wives, widows, lawyers, merchants, artificers, husbandsmen, and all manner of persons of what estate or condition they may be.”

The early English puritans sought greater reforms than the most bishops were willing to tolerate, and consequently leaders of the movement had to count on lay support rather than that of the church authorities. Women played an important role in providing this support. Some were prominent in England in the sixteenth and seventeenth centuries in assisting puritan clergy to find church positions and aiding such ministers in their work.

Lady Mary Vere was a supporter of John Davenport, among others. Lady Mary Weld left money for the purchase of church livings to be filled by reformed clergy. The support of prosperous female puritans was acknowledged in the dedication of numerous religious writings of the period.

But women in this period also had an active role in some religious meetings. Lady Margaret Hoby discussed sermons with the gentlewomen who waited upon her, specifically referring in her diary to conferences with “a religious gentlewoman” and “some that came to see me,” including men. On one occasion she noted that she “had some conference with John Browne, unto whom I gave the best advice I could.” Jane Radcliffe’s godly discourse was able to “rekindle the same holy fire (in their heart who heard her) which burned in her own bosom.” Interestingly, the “society of some godly Christians” that the young Oliver

Heywood was a member of had been “joined together by the instigation of an ancient godly widow woman.”



The society Heywood recalled may not have been that unusual. The conventions of the day made it unlikely that gatherings of believers led by women were readily acknowledged. Yet there are some that we do know about. Brigit Cooke was a married woman of modest means living in the town of Kersey, not too far from John Winthrop’s Groton.

Occasionally she would walk to Dedham to hear John Rogers preach. She became known as someone of particular piety and became the leader of a conventicle in that Suffolk town in the 1640s, and perhaps earlier. Gathered in her home local saints read the Scripture, prayed, and discussed sermons and their religious experiences. Brigit was reported to be particularly powerful in prayer. Weaker Christians came to rely on her for advice.

“One faithful man, yea, or woman either, may as truly and effectually loose and bind, both in heaven and earth, as all the ministers in the world.”

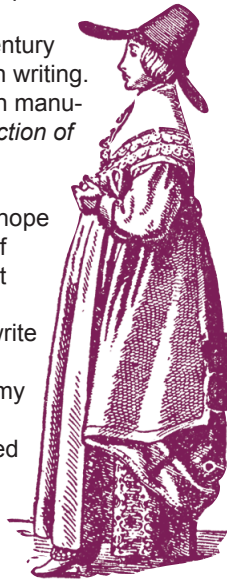
by Francis J. Bremer, PhD ✨

In the 1620s Anne Hutchinson is generally believed to have frequently travelled to Boston, Lincolnshire from her Alford home in order to hear John Cotton preach, and it is likely that she was a member of the covenanted group that he assembled in the church. But she also sought to discern God's will on her own by reading the Scriptures with the guidance of the Holy Spirit, reflecting the puritan belief that a layperson could, with grace, discern God's will. It is highly likely that she would have shared her religious illumination with her family and friends. Her ease and success in doing so in New England, and the speed with which members of the church there came to respect her insights, suggest experience.

In the 1620s, Mistress Anne Fenwick of Northumberland came to the attention of the authorities. She was held in high esteem by men and women in the area for, according to the godly lecturer Robert Jenison, the "extraordinary faculty she had in praying." Her insights were initially offered in informal gatherings of saints, where, as historian David Como points out, "effusive, powerful, and emotive outpourings of the spirit were not merely tolerated but in fact highly prized." Mary Simpson was eulogized by the Essex clergyman John Collings as an "elect vessel" and "an eminent preacher" who "did more good to poor souls in the three years of her sickness by telling them of her experiences, directing, quickening, exhorting, strengthening, satisfying them than God hath honored any of us who have been preachers."

It became acceptable in the seventeenth century for women to share their religious insights in writing. Anne Fenwick shared her prophetic views in manuscripts that eventually saw print as *"A Collection of Certain Promises Out of the Word of God."* Anna Trapnell would publish *"Several Experiences of the Dealings of God"* in the hope that "these mourning experiences may be of great use to the sorrowful and troubled spirit that lieth languishing for want of the light of assurance." Later Katherine Sutton would write of her prophetic experiences and offer "these crumbs which I have gathered from my bountiful Lord's table" in the hope that they would be "savory to ...hungry, brokenhearted Christians."

Many of those puritans who separated from the national church emphasized the spiritual equality of both sexes and while access to the ministry was denied to women, some separatists believed that women should have a role in church government. Such expressions were common among the English exiles in the Netherlands in the early seventeenth century. Henry Ainsworth believed that women should be included in all congregational deliberations but not allowed to vote. John Smyth accepted that women might vote in elections to membership and other church business, but not preach in any form. The Pilgrims' pastor John Robinson found scriptural justification for some role for women in the con-



13th c. Melrose Abbey ruins

gregation. In arguing for lay empowerment, he wrote "one faithful man, yea, or woman either, may as truly and effectually loose and bind, both in heaven and earth, as all the ministers in the world."

When Hugh Peter reformed the non-separatist congregation of English puritans living in Rotterdam in the early 1630s, John Forbes, representing the English Classis in the Netherlands, called upon the members to approve Peter as their pastor. Looking out at the congregation Forbes said "I see the men choose him, but what do the women do?'.... Hereupon the women lift up their hands too." This is one of the few descriptions of congregational formation in England, the Netherlands, or New England which explicitly documents the vote of women in choosing their pastor. How common this might have been in the absence of explicit evidence one way or the other is an open question.

It is not surprising that women would play a similarly important role in the development of puritan faith and practice in New England. In the Bible Commonwealths as well as in England, women gathered to discuss the faith and shared their own religious experiences as a means of helping others find God. Writing at the close of the seventeenth century, one of the first founders of New England, Joshua Scottow, recalled how in the early days of settlement lay men and women shared their "Soul experiences each to other," and found "lively characters of the same grace, line for line appearing, as in those who were made partakers of the same sealing Spirit." As late as 1640, after the controversy that centered on Anne Hutchinson, John Cotton preached that "godly women ... may sometimes be more apprehensive of the mysteries of salvation than the best ministers of the gospel." The story of women in puritanism after 1630 will be the subject of the next essay.



The themes in this essay are more fully explored in Francis J. Bremer, "Lay Empowerment and the Development of Puritanism", recently published by Palgrave Macmillan.





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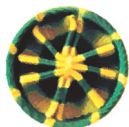
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ROSETTE

● REGISTRAR / Timothy L. Jacobs

New Members - Spring 2015

(Member, Ancestor, Date of Arrival, First Settlement)

Barbara Lewis Choiniere, Abbeville, SC - *Rev. Stephen Bachiler, 1632, Lynn*

Jason Andrew Dolce, Old Lyme, CT - *William Cheseborough, 1630, Boston*

Joan Reynolds Gibson, Morgantown, WV - *Edward Fitz Randolph, 1630, Scituate*

Pamela Ann Roche, The Woodlands, TX - *Edward Fitz Randolph, 1630, Scituate*

Shirley Arendt, Santa Ana, CA - *Edward Howe, 1635, Lynn*

Shelley Ann Bernard Kuussalo, Louisville, KY - *Griffin Crafts, 1630, Roxbury*

Janel Inez Queensland Kaster, Spring Valley, MN - *Lucy Pease, 1634, Salem*
Supplementals: *William Sumner, 1635, Dorchester / John Johnston, 1630, Roxbury*

John Noel Simpson Sr, Richmond, VA - *Henry Wolcott, 1630, Dorchester*

✿ Alvina Claire Dreke, Portland, OR - *Rev. Roger Williams, 1631, Salem* ✿

Martha Elizabeth Dreke, San Luis Obispo, CA - *Rev. Roger Williams, 1631, Salem*

Suzanne Grace Duca, Arroyo Grande, CA - *Rev. Roger Williams, 1631, Salem*

Karen Ann Kane, New York, NY - *Edmund Lockwood, 1630, Cambridge*

Elizabeth Anderson Tait, Dallas, TX - *John Bursley, 1623, Weymouth*

David Lawrence, Palm Springs, CA

Supplementals: *John Whitney, 1635, Watertown*
Thomas Hayward, 1634/5, Cambridge / William Collier, 1633, Plymouth

✿ Life Member ✿

● INSIGNIA / Walter C. Seelye

Members, to order Society insignia, print the order form on our website at winthropsociety.com/winthrop_order_insignia.pdf, fill it out, and send with your check to:

Walter C. Seelye, Treasurer
13802 Pine Glen Dr East
Black Forest, CO 80908-3508

Made by City Pride, the miniature medallion is 3/4 inch in diameter and crafted of solid brass with an antique finish. It is suspended from a silk drape in the Winthrop Society's colors. \$50.00

The rosette, by Dexter Rosettes, is 1/2 inch and in the Winthrop Society's colors. \$15.00



MEDALLION

● PUBLICATIONS / Carol L. Taylor

I was born and brought up on the South Shore of Massachusetts. Many of the towns were named after those in England from whence our ancestors came. Stoughton is such and a neighbor to my hometown of Quincy. It was named for William Stoughton. He seems to have a checkered past with regard to the Salem Witch Trials (see the article in the next column). Seventeenth century men and women were products of their times --- just as we are today. May our legacies be admirable.

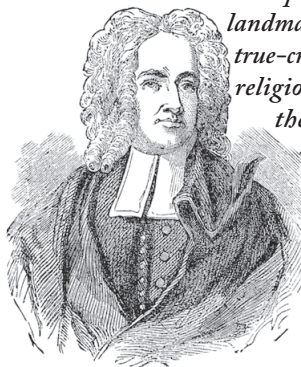
Members and interested historians are invited to submit articles for publication in *Fleet News*. Tell us about your qualifying ancestor or write about an interesting Early American person or event. The 17th century or earlier is most desirable but later centuries work. Historical relevance, sound research, and good composition is critical. Unless you are a subject matter expert, expect possible edits. Cite your sources if you have borrowed from the web and adhere to an informal style - no footnotes. Include a short biography about yourself. I provide the graphic art. Submittal is not a guarantee of publication. We also have *Whatchamacallit?* Send me your idea for a unique colonial item or gadget. Lastly, *Did You Know...* something relevant to the times of the Puritans or colonial era New England. *Fleet News* is a biannual publication (May & Nov).

Cotton Mather (1663 – 1728) was a socially and politically influential New England puritan minister, prolific author and pamphleteer. Known for his vigorous support for the Salem witch trials, Mather also left a scientific legacy due to his hybridization experiments and his promotion of inoculation for disease prevention.

Pillars of Salt

The Puritan execution sermon, preached on the occasion of a public hanging, then quickly printed up in pamphlet form and sold for a few pence, was an early form of true-crime literature. Mather's first published sermon, which appeared in 1686, concerned the crime and punishment of James Morgan, a reprobate who in a drunken rage impaled a man with an iron spit. Thirteen years later, following the execution of a Boston woman for killing her baby, Mather issued Pillars of Salt.

This compilation of twelve accounts stands as a landmark work, a Puritan precursor of the true-crime miscellanies that, stripped of all religious intent, would become a staple of the genre in subsequent centuries. In 2008, The Library of America reprinted the entirety of Pillars of Salt in its two-century retrospective of American True Crime.



- Wikipedia

“God sifted a whole Nation that he might send choice Grain over into this Wilderness”



William Stoughton (1631 – 1701) was a colonial magistrate and administrator in the Province of Massachusetts Bay. He was in charge of what have come to be known as the Salem Witch Trials, first as the Chief Justice of the Special Court of Oyer and Terminer in 1692, and then as the Chief Justice of the Superior Court of Judicature in 1693. In these trials he controversially accepted spectral evidence (based on supposed demonic visions). Unlike other magistrates, he never admitted to the possibility that his acceptance of such evidence was in error.*

** The words of the name come from the French for "bear and determine" - to inspect or bear evidence about a claim, and then to decide or settle the claim. Such a court was created to inquire into "all treasons, felonies and misdemeanors" in the jurisdiction named in creating the special court. -Ed*

● TREASURER / Walter C. Seelye

Fleet News by Wire

In order to maintain the high quality of Fleet News, yet cut distribution costs, we will offer electronic distribution (subject to Board approval) in the near future. This change will also bring you Fleet News sooner. You'll be able to read it on-screen or print it at home. Many members have requested this transition.

For this move into the 21st century we need your current e-mail address. My thanks to many members who returned their updated contact data sheets earlier this year. However, there were too many rejects in my last e-mail message; for others, I don't know if the message got through or not; still others have never provided Winthrop their e-mail address. Please send your current e-mail address to treasurer@winthropsociety.com. We respect your privacy and never share this information with anyone else.

For those of you lacking Internet access, please call me at 719-495-4316 or write:

The Winthrop Society
Walter C. Seelye, Treasurer
13802 Pine Glen Drive East
Black Forest, CO 80908-3508

● WEBMASTER / Vacant

Our website address is:

www.winthropsociety.com





St. Michael & All Angels Church, Copford, Essex, UK



church has stood on the present site since around 1130 AD, when the most substantial part of the present edifice was erected. Its artistic sumptuousness, we are told, is almost certainly due to its proximity to Copford Hall. Gifted to Bishop

Elfstan in 995 AD, this was the ancient manor of the bishops of London during the rule of the later Saxon kings of England. It is referred to in the Domesday Book of 1068 as "Copeforda", being held in Lordship for 1½ hides and 18 acres (150 acres altogether). The bishops held the manor until 1559 when the catholic Bishop Bonner was dispossessed of his holdings for refusing to take the oath of allegiance and supremacy to the new protestant Queen Elizabeth I.

The style and quality of the church, and above all its decoration, strongly suggest that the early Norman bishops regularly resided in the manor and that the church was built as their chapel. On completion of the building works, the decoration scheme completely covers all wall and vaulted surfaces with a series of approximately 34 subjects. The paintings may have been the work of a Master Hugo of Bury St Edmunds. It is known that Abbot Anselm's sacristan, Hervey, commissioned a Master Hugo to oversee the artistic work carried out at Bury in the 1130s, including the Bury Bible.

The marked similarity in style between that and the Copford frescoes suggests that Hugo had a hand in both. It was the practice for the master craftsman to execute the outline of murals, leaving his apprentices to fill in details later. This is what happened at Copford. The outlines were drawn on the wet plaster – true fresco – and the details were finished later after the plaster had been re-wetted. (Abbot Anselm was elected bishop by King Stephen and was known to have been aware of and influenced by the Byzantine art tradition that was then prevalent in Rome.)

There is an interesting local connection with the early American settlers. John Haynes (1594-1654) bought the manor of Copford Hall in around 1624. He was a devout puritan and, in 1633, emigrated to America. In 1635, he became the third governor of Massachusetts. In 1639, he was elected the first governor of Connecticut, having moved in the interim to Hartford. Due to the requirement for the holder of the post to change every year, he was re-elected governor every other year thereafter until his death. He was one of the five draughtsmen of the first Constitution of Connecticut. This text formed the main part of all subsequent state constitutions, and of the Federal Constitution. He was also a close friend of Thomas Hooker (they emigrated together on the Griffin), another man of Essex origin, who later founded the New England Confederation in 1643. Hooker is often referred to as the father of American democracy.

- Wikipedia: copfordchurch.org.uk



Medieval Wall Paintings – Zodiacs

Did you know?

Master Hugo (fl. c.1130-c.1150) was a Romanesque lay artist. His documented career at Bury St Edmunds Abbey spans from before 1136 to after 1148. He is most famous for illuminating the first volume of the Bury Bible, which "have led to a general acknowledgement of Master Hugo as the gifted innovator of the main line of English Romanesque art".

This was made for the Abbey in about 1135, and is now in the Parker Library of Corpus Christi College, Cambridge, UK.

- Wikipedia

These stunning photos were taken by John Whitworth, a frequent contributor to Fleet News. Many of us have ancestral links to the Essex County in eastern England. Visit John's website to peruse his portfolio of ancient and early modern church photos - available for purchase. What a wonderful gift for your family members - the church of your ancestors in a size suitable for framing.

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