

# The Winthrop Society

## Fleet News

Descendants of the Great Migration 1630-35

Volume 11, Number 2, Fall 2014

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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*

**PRESIDENT / David E. Cain**

**Greetings Society Members & Friends!**

On September 21st, 2014, a beautiful Fall day, we met at the historic First Church Boston for the Winthrop Society's Annual Meeting. Our meeting is held each year on the last Sunday of Boston Charter Days. While few in number, we enjoyed a robust discussion that touched on several areas of interest.

Much discussed was the need to update and improve our Society's Website. A preliminary estimate for that conversion/update effort has been obtained. We are very fortunate that member and Past President Charlie Banks and Carol Taylor, our Editor/Graphic Designer, will collaborate in executing this conversion in 2015. I will be submitting a modest Budget to our Board forthwith. Upon Board approval, I will give Charlie and Carol the "green light" to proceed with the new website.

At our Annual Meeting we were honored with a surprise visit from John Winthrop Sears, a direct descendant of the colonial Winthrop family from which our Society's name derives. (See Pg 7 for more details).

In response to interest that was expressed in April at our National Meeting, we agreed to explore development of two additional pieces of memorabilia for our Society. It was decided that we would research development and feasibility of a budget for lady's Scarves and men's Neckties in the Green and Gold colors of the Society's Rosette and Medallion. We expect to conclude the research of this undertaking and produce a report of the anticipated expenses that would be required to move ahead on this production at our national Meeting in Washington, DC, this coming April 12, 2015.

Recently I was contacted by David Taylor, the Town Councillor of Dorchester, Dorset, UK. He conveyed that the Dorset County Museum has amongst its collection the Records of the ship *Mary & John* which arrived at

the Massachusetts Bay Colony in 1630. Its passengers founded the Town of Dorchester. Inquiries may be addressed to david.dorchester@gmail.com. This resource may be helpful to members and prospective members of the Winthrop Society for genealogical research.

At present our Society numbers 400 members. Our Registrar, Timothy Jacobs, can be reached at registrar@winthropsociety.com.

Society member Deborah Brownell will be reaching out to other New England Lineage groups with whom we might join in an effort to encourage greater attendance at our Charter Days New England Annual Meeting.

A resident of Rhode Island, I am honored to be the new President of the Winthrop Society!


*David Ely Cain*  
*president@winthropsociety.com*



*Olde Newport, RI*

**Save the Date ...**

The 2015 Winthrop Society National Meeting will take place at 8:30 am at the **Army and Navy Club**, Farragut Square, 901 Seventeenth St. NW, **Washington, DC**, 20006 on **April 12, 2015**. Please join us! As the meeting is on a Sunday, parking on the street is available at no charge! There is also Valet Parking at the front entrance to the Army and Navy Club.



## King Philip's War (1675-1676)

### The Causes

Colonists' hunger for land, as well as the heavy-handed treatment of the Wampanoag and other Native People by government officials, led to one of the most disastrous wars in America's history.

Governor William Bradford [Plymouth Bay Colony] died in 1657. Massasoit, the principal leader among the Wampanoag, died in 1660 and was succeeded by his son Wamsutta, called Alexander by the colonists. With the passing of the first generation, which had forged an uneasy alliance, the personal bonds which had helped to create a working peace ended.

The two cultures' different ways of life and concepts of land use had caused tension for many years. A continuing problem was the trampling of Native cornfields by colonists' livestock. While colonists were legally responsible for damage, such laws were difficult to enforce in remote areas such as Rehoboth and Taunton. Increased competition for resources (particularly land for planting, hunting and fishing) caused friction between the two groups. Changes in the regional economy, such as collapse in the fur trade, led many Native People to support themselves by selling their land. With other governments (Massachusetts Bay, Connecticut) all competing to establish their territories, Plymouth wanted exclusive rights to purchase land from the Wampanoags.

### The War

In 1662, in an arrogant attempt to exert control, the Plymouth Court summoned Wampanoag leader Wamsutta to Plymouth. Major Josiah Winslow and a small force took Wamsutta at gunpoint. Soon after questioning, Wamsutta sickened and died.



His death greatly angered the Wampanoag. Wamsutta's brother Metacom (also called Philip) succeeded him. Plymouth's continued unyielding policy toward Native leaders, as well as the events surrounding the murder of Sassamon, a liaison between the two groups, caused the breakdown in relations that led to war.

In 1675, hostilities broke out in the town of Swansea, and the war spread as far north as New Hampshire, and as far southwest as Connecticut. Not all Native People, however, sided with Philip. Most Natives who had converted to Christianity fought with the English or remained neutral. The English, however, did not always trust these converts and interned many of them in camps on outlying islands. Also, some Native communities on Cape Cod and the Islands did not participate in the war. Native soldiers fighting on the side of the colonists helped turn the tide of the war, which ended in 1676 when Philip was killed by a Wampanoag fighting with Captain Benjamin Church.

### The Effect

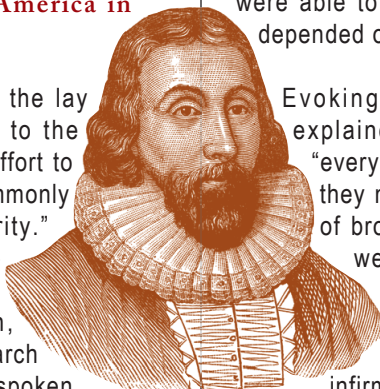
King Philip's War was one of the bloodiest and most costly in the history of America. One in ten soldiers on both sides was injured or killed. It took many years for Plymouth and the other colonies to recover from damage to property. The outcome of King Philip's War was devastating to the traditional way of life for Native People in New England. Hundreds of Natives who fought with Philip were sold into slavery abroad. Others, especially women and children, were forced to become servants locally. As the traditional base of existence changed due to the Colonists' victory, the Wampanoag and other local Native communities had to adapt certain aspects of their culture in order to survive.

## America's Most Important Sermon?

**John F. Kennedy quoted from it in an address to the joint convention of the Massachusetts General Court in the State House as he prepared to travel for his inauguration in January 1961. Michael Dukakis cited his predecessor as governor of Massachusetts when accepting the Democratic party nomination for the presidency in 1988. Ronald Reagan often referenced it and Justice Sandra Day O'Connor read from it at the funeral service for the president in the National Cathedral. And in 1999 the late Reverend Peter Gomes called it the greatest sermon of the millennium for the New York Times. More recently it has been referenced by foreign leaders who wish to address the importance of America in the world.**

The subject of the previous paragraph is the lay sermon which John Winthrop delivered to the men and women who were joining him in the effort to establish a puritan society in New England, commonly referred to as "The Model of Christian Charity." Recent investigations suggest that it was delivered to the gathering of emigrants at the Church of the Holy Rood in Southampton, England as they prepared to embark in late March 1630. Remarkably, for a document that has spoken so meaningfully to American ideals, there is considerable mystery that surrounds the address. There is, for one thing, no reference to it by someone who heard it delivered. Winthrop himself never referred to it! There is no copy in his handwriting, and only one contemporary manuscript -- which is at the New York Historical Society. A later, early nineteenth century hand, wrote across the top the identification that it was delivered by Winthrop on the Arbella while crossing the Atlantic. The attribution is undoubtedly correct (an English clergyman did ask Winthrop's son for a copy of the "Christian Charity"), though the location where it was delivered is not. The sermon was not accessible to the general public until printed in a copy of The American Quarterly Register in 1840. From that time it gradually gained more and more attention until it became a key document in understanding our national origins.

It is likely that the reason no one commented on the sermon at the time of its delivery is that little in it was original. Winthrop's intent was not to break new ground but to unite colonists from all over England by reminding them of the key elements of the Christian message that were at the heart of the puritan social gospel that they had heard preached by reformed clergy since the start of England's Reformation. In focusing on these key themes he was successful in laying the foundation for a society that would make key contributions to New England's civic, religious, and cultural character.



There are two main elements to the "Christian Charity" sermon that have inspired later generations of Americans down to the present. The first is the demand that all members of society must labor to "delight in each other, make others' conditions our own, rejoice together, mourn together, labor and suffer together -- always having before our eyes our commission and community in the same work, our community as members of the same body." Reacting against the emerging atomistic individualism of the modern era, Winthrop drew on the traditional image of society as equivalent to a human body. Like the various members of the body, each individual was different and possessed of different qualities and talents. The tasks some were able to perform were more complex, but each member depended on the others to do what it could not.

Evoking the spirit of the Sermon on the Mount, he explained that God had made men different so that, "every man might have need of other, and from hence they might all be knit more nearly together in the bond of brotherly affection." In the physical body the parts were tied together by physical ligaments; in the social body the ligaments that tie us together are love. Tied together by this love, each person "most needs partake of each other's strength and infirmity, joy and sorrow, weal and woe." The pursuit of self-interest was ultimately destructive -- "it is a true rule that particular estates cannot subsist in the ruin of the public." To avoid this all members of society were to be treated with justice and charity.

It is this communitarian ideal that inspired the early colonists to empower ordinary lay men and women in the founding of churches, the governance of towns, and the election of colony leaders. It was this concern for enabling all members of the community to make contributions that led to legislation mandating that all members of every household be taught to read -- male and female, servant and free. And it was this concern that led Samuel Sewall to attack the practice of slavery in The Selling of Joseph. The darker side of puritan communitarianism, of course, is the intolerance of those who were not part of the social body, and much of the history of seventeenth century New England can be understood as the struggle to determine which individuals, ideas, and practices were to be allowed within the perimeter fence that defined what New England was.

The other major theme in the "Christian Charity" sermon was the evocation of the society's responsibilities to its mission. If they lived up to the communitarian ideal that God mandated, New England would be "as a city upon a hill." The eyes of all people would be upon them and people everywhere would seek to emulate their practices. The phrase of course, did not originate with Winthrop, but was drawn from the Gospel of Matthew,

by Francis J. Bremer, PhD 



just as most of the points in the sermon were based on scripture. Winthrop's use of the term has often been misinterpreted as an assertion of New England's (and, by extension, America's) uniqueness and exceptionalism. But Winthrop's formulation was that if they lived as they were supposed to the colonies would be as a City on a Hill, not the City on a Hill. It was a commonplace among puritans (as well as other Christians) that each person and community was called upon to lead exemplary lives – living in such a way as to make the virtues of Christianity evident to all. Using biblical images, those who lived up to this standard were referred to as a city on a hill or a light on a candlestick. In essence, Ronald Reagan conflated the two images in referring to “a shining city on a hill.” In the “Christian Charity” Winthrop was reminding his fellow colonists that this obligation would continue in the New World.

While it is appropriate to talk about the example that New England (and America) was expected to offer, and the hope that by that example the world might be transformed, what concerned Winthrop himself was the consequences of failing to live up to the responsibilities laid upon them. If they failed, he warned, and “dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us, and be revenged of such a people, and make us know the price of the breach of such a covenant.”

Over the years, decades, and centuries following Winthrop's sermon, clergy, writers, and magistrates regularly reminded New Englanders of the responsibilities attendant upon being a City upon a Hill. Living exemplary lives meant “entertain[ing] each other in brotherly affection,” being “willing to abridge ourselves of our superfluities for the supply of others' necessities,” and living together “in all meekness, gentleness, patience and liberality.” It is not surprising that this tradi-

tion, even as it became more secularized and less tied to puritanism, directly inspired the reform tradition in American history. It prompted self-critical analyses of where we had fallen down in implementing the ideal of community so well expressed by John Winthrop. It is not surprising that Massachusetts called itself a “commonwealth” upon achieving independence, the very term evoking the intended goal of the political order. It was nineteenth century New Englanders who, because they sought to “make others' conditions our own,” campaigned for universal public education, the abolition of slavery, the humane treatment of the insane, and equality for women.

Winthrop's sermon continues to inspire not because of who he was, and not because of the genius of his message. Rather, it speaks to us because it stirs what Abraham Lincoln called the “mystic cords of memory,” reminding us of the bonds of affection that have historically been at the root of what is good in our society, and calling forth “the better angels of our nature,” to remind us of the responsibility of practicing civility and compassion. Some commentators would have us think that America was given birth with the start of the American Revolution. But it is worth remembering that Winthrop's vision, which has provided inspiration for much of our history, was delivered one hundred and forty-five years before the shots were fired at Lexington and Concord. Would indeed, we could once more have “before our eyes our commission and community in the same work, our community as members of the same body.”



*A fuller discussion of Winthrop himself and the sermon can be found in Francis J. Bremer, [John Winthrop: America's Forgotten Founder](#) (2003). A thorough examination of how the sermon has been understood and used over the centuries since it was delivered is to be found in Richard M. Gamble, [In Search of the City on a Hill: The Making and Unmaking of an American Myth](#) (2012).*





● REGISTRAR / Timothy L. Jacobs

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president@winthropsociety.com

- Registrar -

Timothy L. Jacobs  
 P.O. Box 270771  
 West Hartford, CT 06127  
 registrar@winthropsociety.com

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Carol L. Taylor  
 editor@winthropsociety.com

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 West Melbourne, FL 32904

New Members - Fall, 2014

Brian Britton French, Lithia, FL - *William French, 1635, Cambridge*  
 Julia Christine Fendrick, Arcadia, CA ☀ *William Tuttle, 1635, Charlestown*

☀ Denotes Life Member ☀

Supplemental Ancestry

Impressive research by Winthrop Society member 10841, David Lawrence Grinnell, yields:

*William Snow, 1635, Plymouth; Richard Kimball, 1634, Watertown;*  
*Adam Mott, 1635, Roxbury; Philip Sherman, 1633, Roxbury;*  
*William Almy, 1631, Saugus; Thomas Andrews, 1634, Dorchester;*  
*James Barker, 1634, Charlestown; William Barstow, 1635, Dedham;*  
*John Briggs, 1635, Boston; John Greene, 1635, Boston;*  
*Thomas Hazzard, 1635, Boston; William Ballard, 1635, Saugus;*  
*John Cogswell, 1635, Ipswich; Abraham Morrill, 1632, Cambridge;*  
*Daniel Patrick, 1630, Watertown; Thomas Rawlins, 1630, Roxbury;*  
*Richard Raymond, 1631, Salem; William Sargent, 1632, Ipswich;*  
*John Sweet, 1632, Salem; John Tefft, 1630, Roxbury;*  
*William Wardwell, 1633/4, Boston; John Benjamin, 1632, Cambridge;*  
*Thomas Blower, 1635, Boston; Samuel Hubbard, 1633, Salem;*  
*George Parker, 1634, Boston; John Perkins, 1631, Boston;*  
*Henry Pinder, 1635, Ipswich.*



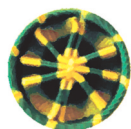
● INSIGNIA / Walter C. Seelye

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



ROSETTE

MEDALLION

## ● PUBLICATIONS / Carol L. Taylor

This year marks the 11th anniversary of our newsletter. It has been my honor as editor and graphic designer to have this role since its inception. The name Fleet News was given some years ago by John Goff of Salem Preservation in a contest open to our members.

Each feature article for a number of years has been contributed by Frank Bremer, our subject matter expert on the puritans and their lives. We have several more pages to fill each issue. Send your article for consideration to me. Cite your sources and adhere to an informal style please - no footnotes. Histories of the 17th century are most sought, though often elusive!

Another feature we have is showcasing early English churches in the Essex, England region. So many of these ancient churches have survived and have active congregations to this day. I have been able to trace my ancestral roots to two of these churches which I featured in past issues. See the article on page 8 of this issue and if you have not yet "crossed the pond" --- do so!

In addition, we have *Watchamacallit*. Send your idea for a unique English, Early American, or colonial item or gadget. Lastly, *Did you Know...* something relevant to the times of the Puritans, 17th century Mass Bay Colony; *not the Pilgrims*. Please note, *Fleet News* is a biannual publication. Reach me at [editor@winthropsociety.com](mailto:editor@winthropsociety.com).

## ● TREASURER / Walter C. Seelye

Thanks to all of you who have kept the Society current on your mailing address. But how current is your e-mail address? Has it changed recently? Sometimes we need to communicate quickly via e-mail. Please send your updated e-mail address and phone number to me.

If you're not sure what is in our records, send me your correct data and I'll update the roster. If you regularly spend time at your vacation home, please send me both seasonal addresses with dates so you don't miss any mail.

[treasurer@winthropsociety.com](mailto:treasurer@winthropsociety.com)

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

## ● WEBSITE

Our website address is:

[www.winthropsociety.com](http://www.winthropsociety.com)



*At our annual meeting in Boston in September, we had the pleasure of having John Winthrop Sears come by. He was sporting his signature "Harvard" ball cap! He delighted us with tales of Winthrop's past, thus connecting us in spirit to our own early ancestors. - Ed.*

John Winthrop Sears (born December 18, 1930 in Boston, Massachusetts) is an American lawyer, historian and politician. His great great grandfather is David Sears II. He is the grandson of seven time National tennis champion Richard Dudley Sears. He is the first cousin once removed of Eleonora Sears, a champion tennis and squash player in the 1910s. Sears is an alumnus of St. Mark's School, Harvard College, during which he spent a year as a Rhodes Scholar at Oxford University. He is a graduate of Harvard Law School.

Sears served as a member of the Massachusetts House of Representatives from 1965-1968, Sheriff of Suffolk County from 1968-1969. He was Metropolitan District Commissioner from 1970-1975. Sears was Chairman of the Massachusetts Republican Party from 1975-1976. He ran for municipal office and served as a Boston City Councilor from 1980-1981. He was a candidate for Mayor of Boston in 1967, Secretary of the Commonwealth in 1978. He was the Republican candidate for Governor of Massachusetts in 1982. Sears received one vote for the Vice Presidential nomination at the 1976 Republican National Convention. In 2012 the longtime party activist defined himself as "an old-fashioned, center-fielding Republican.

-Wikipedia

### *Did you know...*

*A Boston Brahmin is a member of Boston's traditional upper class. Members of this class are characterized by their highly discreet and inconspicuous lifestyle. Members of Boston's Brahmin class form an integral part of the historic core of the East Coast establishment, and are often associated with the distinctive Boston Brahmin accent, Harvard University, and traditional Anglo-American customs and clothing. Descendants of the earliest English colonists, such as those who came to America on the Mayflower or the Arbella, are often considered to be the most representative of the Boston Brahmins.*





Church of St Andrew



Boreham is probably a Saxon word meaning "Market Town" and developed as a result of its location between London and Colchester and supplies of fresh spring water. Many Roman bricks were used in the construction of

St Andrew's Church in Boreham. Part of its Saxon tower survives. Archaeology has revealed traces of Bronze Age, Iron Age and much Roman occupation of Boreham. The earliest written information about Boreham is in the Domesday Book.

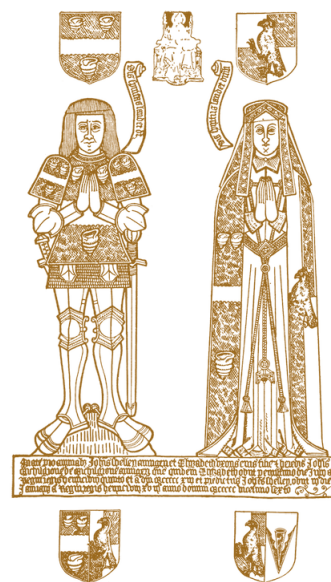
The Church of St Andrew has some Norman features but largely dates from the 15th century. In the Sussex chapel rest three recumbent figures in armour on a single tomb chest: Robert Radcliffe who died in 1542, 1st Earl of Sussex; his son Henry, 1557, 2nd Earl, & his grandson Thomas, 1583, the 3rd and final Earl of his line. Opposite the church is an impressive 15th century house and some pretty 18th century cottages. This village featured prominently in the life of Henry VIII and his 2nd wife, the doomed Anne Boleyn. New Hall, a large manor house owned by Anne's father, Thomas Boleyn, was sold to Henry in 1517 to court favor.



Earls of Sussex

Henry's marriage to Anne (1533 - 1536) and her subsequent execution, made her a key figure in the political and religious upheaval that was the start of the English Reformation.

In 1593, Agnes Haven was tried for witchcraft in Boreham. She was accused of bewitching a John Brett, so that he was 'grievously afflicted in divers parts of the body'. She pleaded not guilty, but was hanged and buried outside the churchyard. Three hundred fifty years later, during the building of a nearby WWII airfield, her grave was accidentally broken open by a bulldozer. Many farmers in the area subsequently suffered poor harvests and damaged crops which were believed by local people to be caused by the curse of the witch.



Monumental Brasses

*Did you know...*

Monumental Brasses are a species of engraved sepulchral memorials which in the early part of the 13th century began to take the place of tombs and effigies carved in stone. Made of hard latten or sheet brass, let into the pavement, and thus forming no obstruction in the space required for the services of the church, they speedily came into general use, and continued to be a favorite style of sepulchral memorial for three centuries. Besides their great value as historical monuments, they are interesting as authentic contemporary evidence of the varieties of armor and costume, or the peculiarities of palaeography and heraldic designs, and they are often the only authoritative records of the intricate details of family history. Although the intrinsic value of the metal has unfortunately contributed to the wholesale spoliation of these interesting monuments, they are still found in remarkable profusion in England, and they were at one time equally common in France, Germany and the Low Countries.

No doubt many of us have ancestral churches in Essex, UK. The stunning photos from St Andrew's Church herein were taken by John Whitworth, a frequent contributor to Fleet News. Visit his website to peruse his portfolio of ancient and early modern church photos - available for purchase.

© John Whitworth - [www.essexchurches.info](http://www.essexchurches.info)