



November 15 2021

Retson Genealogy Newsletter

This newsletter may interest in the genealogy and in particular those related to persons related directly or indirectly to Grace and Clifford Retson.

My genealogy website is located at <http://www.retson.ca/retsongeneology.html>
On the left side you will see a list of Family Roots.

Puritans and Congregationalist

The Act of Supremacy (1534) under Henry VIII declared:

The King's majesty justly and rightly is and ought to be and shall be the only supreme head in earth of the Church of England called "Anglicana Ecclesia".

The theology of the church of England gave the state the power to establish the church, determine structure, require church attendance, and prevent false religion from being taught. The Act of Supremacy made the King the head of a national church, but he was not a priest. To manage the personnel of the Church he appointed Archbishops who in turn appointed bishops. One such powerful Archbishops, Archbishop Laud became archbishop in 1633 and rapidly rose in power and vigorously persecuted Puritans.

In 1568 some Puritans ordained their own ministers and tried unsuccessfully to separate from the Church of England. The Puritan movement split into two groups in England: the Presbyterians and the Separatists. Robert Browne was the leader of the separatist movement in Elizabeth I Reign and his followers became known as Independents or Congregationalist. However after a failure of his church to survive in Holland returned to the Church of England.

Another attempt was made by separatist to set up a Church in Leiden, Holland. The Successionist (Pilgrims) were the first of our Ancestors to arrive in America. Many had lived in Leiden Holland for several years before travelling to America. They first arrived on the Mayflower and followed in small numbers over the coming years. The names of passengers on the Mayflower were recorded some 30 years after the voyage. The next ship, the Fortune, arrived at Cape Cod 9 November 1621 (though it took several more weeks to find Plymouth), with thirty-five new colonists led by Mr. Robert Cushman. Cushman returned on the Fortune when it left for England on 13 December 1621, after having given a layman's sermon on 9 December. Another ship, the Paragon, attempted the voyage but had to return to England because of storms. The next ships with passengers intended for Plymouth were the Anne, which arrived in July 1623, and the Little James, which arrived a week or so later. Many of these subsequent settlers were the wives and friends of those who had arrived on the Mayflower. Other fishing ships would visit Plymouth and return to their ports. The best sources of genealogy information on those who came to the Plymouth Colony is Robert Charles Anderson's *The Great Migration Begins Immigrants to New England 1620-1633*. Bradford's *History of Plymouth Plantation* written early in the history of the Colony. An excellent subsequent book is Eugene Aubrey Stratton, *Plymouth Colony: Its History and People: 1620-1691*, Ancestry.com. 1986.

Commencing about 1630 Puritans seeking Church reform commenced to leave for New England. Some of our ancestors of this period include William Gaylord and Willian Phelps arrived in America in 1630, Edward

Stebbins 1633, Rowland Stebbins 1634, Samuel Chapin 1638, Samuel Wright 1638, Henry Burt 1638/9, Francis Ball 1639 and Joanna Hinskman Hoar and 6 children arrived probably about 1640.

I suspect more will be found in time. You can find these individuals in their family reports links to which can be found at <http://www.retson.ca/retsongeneology.html> Let me introduce some of these individuals.

William Gaylord, son of John Gaylord and Jane Wallin was born on May 21, 1585 in Pitminster Somerset England. He married Mary Walter about 1621 in Exeter, Devonshire, England. William Gaylord was one of 140 passengers who sailed from Plymouth England on the ship Mary and John, commanded by Captain Squeb on March 29, 1630. They landed at Nantasket 9 (Hull) Massachusetts on May 30, 1630. They organized into a church and settled in Dorchester. Dorchester organized a town government and William took an active role in the town.

His first residence was Dorchester. He moved to Windsor in 1638. He was admitted as Freeman on May 18, 1631 "Willm: Gallerd". In some colonies, freeman was tied to church membership, and so the meaning was somewhat different. Massachusetts Bay and New Haven, the most Puritan of the Puritan colonies, made church membership a prerequisite for foremanship, while the rest of the New England colonies did not. The status of freeman was primarily of political importance, for it gave one the right to vote for colony officers.

List of freemen may be used for a number of purposes beyond proving biographical information about an immigrant. Like tax lists later, a list of freeman provides basic information about the presence or absence of a person on a given date. And, as noted above, freemanship in Massachusetts Bay and New Haven supplies information about church membership, from which we can learn not just whether this individual was a church member at a given time; we can also reconstruct some of the history of churches whose records have been lost by studying the lists over a period of years. William Gaylord died on July 30, 1673 in Windsor, Hartford Connecticut. For more information on the Gaylord family see <http://www.retson.ca/Gaylord.pdf>

William Phelps, born about 1593 had been a member of Rev. John Warham's church relieved of his ministerial duties in 1627 because of his "strong Puritan's leanings". He arrived on board the Mary and John in America on May 30 1630. The Mary and John immigrants organized the town of Dorchester upon their arrival and founded the First Parish Church of Dorchester in 1631. The Puritans were reformers but did not necessarily fight for religious freedoms for others. They disrespected all other faiths, especially Quakers. In the early 1800 the Congregationalist split between the Trinitarian and Unitarian. The Unitarians eventually dominated the 14 congregations, captured Harvard and the original Pilgrim Church in Plymouth. The Unitarian continued their evolution towards a more liberal organization and a church without creeds. The First Parish Church of Dorchester, the oldest religious organization in present day Boston, exists today as a Unitarian-Universalist Church on Meeting House Hill.

Edward Stebbins, born baptised February 24 Feb 1694/5 at Black Notley Essex County England,. He migrated to America about 1633 taking up residency first in Cambridge and subsequently Hartford Connecticut. He married France Tough by 1629 in Hartford Connecticut. He probably is related somehow to Rowland Stebbins but the exact relationship has yet to be determined (see <http://www.retson.ca/stebbins.pdf> for both lines determined to date)

Rowland Stebbins (the family name has been variously written as Stebbing, Stibbinge, Stubing, Stubbing) was born in Stebbing Essex County, England and baptised on November 5 1592. He married Sarah Whiting on November 30 1618. He and his wife and four children sailed on the "Francis" in 1634. Around 1639 he moved to Springfield and owned land on both sides of the Connecticut River.

Samuel Chapin, son of John Chapin and Phillipe Easton was baptised October 8 1598 in Paignton Devonshire, England. He married Cicely Penny February 1623/4. He arrived in America about 1638 and became a member of John Eliot's church in Roxbury(amalgamated into Boston). Sometime after October 1642 he moved to Springfield Connecticut. On September 26 1644 he was chosen for a committee of five (called selectman elsewhere) to order the prudential affairs of the town and serve until 1652. At a town meeting held . February 18 1665 it was voted that Mr. Hollyyoke, Henry Burt and Deacon Chapin should supply the Church during the vacancy of the minister and he preached for several years.

Deacon Samuel Wright, son of Nathaniel and Lydia Wright was born 1613, christened 21 Feb 1614 at St. Helens Bishopgate. He married Margaret Stratton in 1632 in England. They emigrated to USA. He settled first in Springfield at least by 1638 when he first appears in the town records as a juryman. "He was a deacon of the first Congregational Church at Springfield and used to exhort the people and conduct the meetings on the sabbaths when there was no minister." 1850 NEHGR 355-358. In 1656 he moved as one of the first settlers to Northampton. He and Margaret were admitted to the church upon its organization in 1656. He was a deacon there , an active member of the community. He was chosen along with others as commissioner to the General Court in 1656. He died in October 17 1665 at Northampton.

Henry Burt, son of Henry Burt was born in 1595 in Harberton England. He married Ulalia or Eulalia Marche in England December 28 1619.He arrived in Roxbury (Boston) in 1638/9 and shortly after moved to Springfield. He preached during the vacancy of the Minister for which he received a monthly stipend of 30 shillings. He died September 30n 1662 at Springfield.

Charles Hoar son of Charles and Magery Hoare was born on 21 Dec. 1586 in Gloucester, England. He married Joanna Hincksman (also spelled Hinksman, Hinxman, Henchman) born about 1610. Charles commenced in his father's business of making saddles but switched to the brewing business. He became quite wealthy. He was alderman in Gloucester from 1632 until his death in 1638. He was sheriff in 1634. Charles and his fellow Puritans from Gloucester suffered under Archbishop Laud.

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Charles Hoare died in 1638 leaving his wife, Joanna Hoare a widow with six children. Following his death, his widow, Joanna considered her options:

We were of the people called by their revilers Puritans, to whom civil liberty, sound learning, and religion were very dear. The times were treubious in England and the hands of prices and prelates were heavy upon God's people. My thoughts were turned to the new England, where precious Mr. John Harvard had just lighted that little candle which has since throws its beams so far, where there seems a providential refuge for those who desired a church without a bishop and a state without a king

She emigrated to New England with 5 children in the early 1640s. She died at 21 Dec 1661 at Braintree, Massachusetts. Her son John Hoare, our direct ancestor, first settled in Scituate, Massachusetts. While in Scituate he drafted deeds bonds and was called a lawyer. He moved to Concord in 1659 where he was a prominent figure, but often found himself at odds with the ecclesiastical oligarchy of his times. He was taken to task by the church for "disparagement of the Lord's holy ordinance" and for neglecting public worship of God on the Lord's Day." He was disbarred in 1665 for sinful practices. In 1668 he was charged before the county court at the public house of Ensign William Buss "that the Blessing Master Bulkeley pronounced in dismissing the publique Assembly in the meeting-house was no better than vane babbling". He was fined 10 pounds for conviction of what the law of 1646 called "the disparagement of the Lord's holy ordinance and making God's

ways contemptible and ridiculous”. He was called upon twice “for neglecting the public worship of God on the Lord’s day. More Information on the Hoar Story can be found at <http://www.retson.ca/hoar.pdf>

Most of the Churches in Massachusetts and Connecticut in the early years were congregational Churches. Many congregationalist left for Canada following the War of Independence. Early in the 1800s Congregationalism split into two parties: Trinitarian and Unitarian. The Unitarians eventually dominated the 14 congregations, captured Harvard and the original Pilgrim Church in Plymouth. The original Unitarian division continued to adopt more liberal traditions including pluralism and a shift toward a more philosophical then theological orientation.

In the United States, the Congregational tradition traces its origins mainly to Puritan settlers of colonial New England. Congregational churches have had an important impact on the political, religious and cultural history of the United States. Their practices concerning church governance influenced the early development of democratic institutions in New England, and many of the nation's oldest educational institutions, such as Harvard and Yale University, were founded to train Congregational clergy. In the 21st century, the Congregational tradition is represented by the United Church of Christ, the National Association of Congregational Christian Churches, and the Conservative Congregational Christian Conference.

All our direct ancestors had left the United States by 1800. Our congregationalist ancestors who came to Canada may have continued with their Church for another century or they may have married into a similar presbyterian, Methodist or Baptist traditions and culture. In Canada the remaining Congregationalist united with the Presbyterians, and Methodist to form the United Church of Canada in 1925.

Database and family Reports

Research continues on all these ancestors mentioned above and updates will be posted from time to time in Family reports whose links can be found at <http://www.retson.ca/retsongeneology.html> In addition I have a database that continues to grow daily. For anyone who can connect to any of these families, if interested in receiving this database I can forward a ged. File that can be opened in any number of genealogy software packages and which you can then add other individuals that belong in your family trees.

Additions to <http://www.retson.ca/retsongeneology.html> since November 1 2021

Chapin	http://www.retson.ca/chapin.pdf
Gaylord	http://www.retson.ca/Gaylord.pdf
Phelps	http://www.retson.ca/phelps.pdf
Stebbins	http://www.retson.ca/stebbins.pdf
Retson Genealogy Newsletter October	https://www.retson.ca/retsongenealogynewsletteroct2021.pdf
Wilcox	https://www.retson.ca/wilcox.pdf
Wright	https://www.retson.ca/wright.pdf

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