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Copy of the record of deaths of the First Church in Rowley, Mass. Item Preview remove-circle Copy of the record of deaths of the First Church in Rowley, Mass.

See other formats m-: So far as known no record of deaths was kept by the church until the decease of the Rev. Samuel Phillips, second minister, in This record was then begun by the Rev. Edward Payson, fourth minister, and con- tinued by him and his successor the Rev. Jedidiah Jewett to the time of Mr. V of the His- torical Collections. It covered a period from the set- tlement of the town, , to The names there printed are omitted here, except where there is some additional description which will aid genealogical research. A child of Caleb Jacksons. Samuel Silver his Infant New Born. Goody Reila, wife Henry. Mary Decker, Relict of John Decker. Sister Jackson, wife Caleb. Moses Platts his Infant unbaptized. Sarah Paison, my sweet babe. Hannah Platts, Infant D. TNT, i- December Patience Barker, Infant D. Mark Prime his child soon after born. The widow aged good Sister Bayly. Humphery Hobson, son John Hobson. The Aged Widow Faith Law. Hannah Couper, D, Samuel. The widow Aged Sister Palmer. Caleb Hobson, son William. Moses Bointon, 3 Deeemb. James, choked with a croeqier? A young child of Samuel Primes. Sister Sarah Greenough dyed at Tanton. Thomas Geage, dyed at Port Eoyal. William Jewett, Infant son Abraham. Two babes Gemini of John Kindrick. A young Infant of Nehemiah Jewetts. A young Infant Twin of Sam". Another Infant Twin of Samuel Todds. Two Infimts of Samuel Lancasters. An Infant still born of Richard Clarks. A child of Abraham Jewets still born. Teuny, his youngest child. John Scott, an Infant. Thomas Clark, Infant s. Mehetabel Chaplin, Infont of Jeremiah. John Chaplin, Infant son John. Joseph Chaplin, son of Jeremy. William, scalded to death. Daniel Weicom his son, a young child unbaptized. Hannah Clark, wife of Judah. Hilkihah Bointon, Infimt s. An Infant of Thomas Gea2: Sarah Nelson, wife of Ephraim Nelson. Mary Dresser widow, relict of Sam". John Bointon, Infant s. Sister Wood, Aged widow, relict of Tho. Ann Palmer, the wife of Francis. Clerk James Bayley, honest Neibor. John Hodgkin, Infant s. Syles after long pining sickness. The widow Kilburn, relict of Joseph Kilborn. The Aged good widow Piccard near 90 old. The wife of Thomas Dickinson. Amos Pilsbury, Infant s. Another child of Amos Pilsbury, both at a birth. Thomas Geage his young child, both? John, drowned in o"". Abigail Lay ton, D. Sam Dresser, called Jno. Samuel Heyden, dyed of a Lingerin Consumption. Two Infant Twins of Moses Pickards, soon after yy were born. Solomon Smith, an Infant of John Smith. Ann Tenny, wife of Samuel. Joseph Bointon, son of Hilkihah. Ebenezar Forster of a pining Sickness. Samuel Prime in his prime. Elisabeth Hopkinson, wife Jonathan. Hannah Bointon, wife Samuel. Joseph Dresser, dyed from home. Simon Lull, only son Simon, drowned. Dorothy Rogers, wife Robert. John Jackson, of great fame. John Elithrop an Aged man. Thomas Nelson by long consumption. John Pickard, son Jonathan. Deborah Nelson, wife Ephraim. Mary Nelson, Infant D. Moses Pilsbury, Infant s. Nehemiah Hopkinson, Infant s. Mary Birtby, wife Thomas. Sarah Peirson, wife Joseph. Felo de se, poor Sarah! The Aged Widow Platts. Jonathan Wood, Infant s". John Sawyer, after long languishing. Bay ley, very suddenly. Hannah Woodberry, wife Sam". Abigail Clark, wife Richard. Thomas Hait, a young youth. Eliphelet Payson, his Infant born alive. Elisabeth Broclebank, wife Joseph.

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Copy of the record of deaths of the First Church in Rowley, Mass. / communicated by Geo. B. Blodgett.

At that time in history, the New Year was celebrated on March 20, the spring equinox, which made the seventh month September. Ezekiel Rogers, the leader of the settlers here, was the assistant pastor at St. The leaders of the English church sent down a decree telling the pastors of their churches to encourage their parishioners to play ball and in general to engage in sports of the Sabbath Day. Rogers refused to allow his parishioners to participate in such unholy actions on the Sabbath, and in due time gathered together those who were inspired by fiery speeches to observe a strictly religious and puritanical observance of Sundays. At least twenty-one families left Rowley, England, with Rogers when they came to the New World and settled here. These emigrants were very industrious and considered comfortably well-off in England. Most of them had been clothiers makers of cloth. Some were the owners of shops for the production of cloth and others were those who wove cloth on consignment. They were the first people in the new world to set up the making of cloth. They spun wool, flax and hemp and wove it into linsey-woolsey. Here was built the first fulling mill in America on Mill River. Ezekiel Rogers, born in , was a fiery, forceful preacher of a strong, strict, puritanical faith. Peter, to be an assistant minister on February 21, , where he remained for seventeen years. Rogers was a leader of men and many men of his parish chose to follow his puritanical beliefs. Rogers preached in private homes over the next three years while he secured his inheritance to take with him from England and his followers did the same. The families of Rowley, Yorkshire, England, were industrious weavers of more than common wealth. Twenty-two families pooled together enough of their funds combined with other families of the same ideals and came to America on the ship John in knowing they would in all probability never see their homeland again. Rogers was a prolific letter writer. Ezekiel Rogers Plantation, His fame as a Christian speaker was widespread and after twelve years in his ministry in Rowley he was persuaded to set up fortnightly lectures for inhabitants of other towns. These were very successful. Rogers became a persuasive leader in the development of Puritanical government of the Court of Massachusetts Bay Colony. He was one of four ministers from Essex County with four others from each of the other counties chosen to discuss and settle the questions of church law which was also the colony law. He was the first recorded preacher at a council of Congregational Churches in New England. As he preached there were many who were offended by his religious zeal. Among his strong beliefs was that private members should not make speeches in church assemblies. She came to America with him and died in Rowley in childbirth along with the child she bore him. His second marriage was to Joan Nelson who was much younger than himself in the hope of producing a son. She too died in childbirth as well as the child. His third wife, widow Mary Barker, was more nearly his age and outlived him by about 17 years. The home of Rogers, the furnishings, his library and all the church records were destroyed by fire on the night of his third marriage, July 16, It was commonly believed that a woman who wanted to be his wife set the fire out of jealousy. Undaunted by age he was 61 and infirmity he was arthritic he built a new house and replenished his library. A few weeks after the fire he fell from his horse and broke his arm which became permanently useless. He had never been strong physically. Throughout his ministry in Rowley he was a concerned leader and teacher of children. His own background in education made him determined that all children should have schooling. And as is usual for persons as they grow older, he was discouraged by the youth growing worldly. Ezekiel Rogers died January 23, , and was buried in the Rowley Cemetery. In his remains were removed a few yards west. In a new monument the present one was erected in his memory. It is believed the original marker had been an oak slab, typical of the era. The First Covenant The first covenant found upon the records of the first church in Rowley is the following: Each man in Rowley, according to the amount of money he contributed to the purchase, was granted acreage for his home and an adjacent garden, marshland for hay, salt marshland for salt hay for bedding his cattle and for roofing, and an area where he could get what was termed black salt hay less salty for

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fodder as well as upland, meadowland, and woodlots. Hundreds of acres of land had to be portioned out. Some of the pasture land close to town was held as common land where cattle could be pastured in wintertime and in case of calving or sickness. Ezekiel Rogers and Thomas Nelson each received six acre lots in town. These were the two largest grants and the two wealthiest men. The first church, which was also the meeting house, was erected on Central then Holmes Street across from Deacon Rogers land. Distances between towns were measured from one meeting house to another. The boards were sawed by hand and nailed together with handwrought nails. A marker is by the sidewalk by the Center School telling where it was located. Every man eighteen years or older, with few exceptions, like age or infirmity, was compelled to stand watch for Indians, wolves, for which there was a bounty, and diverse other dangers. A watch tower for that purpose was built on the hill behind the present library. The town itself was incorporated in the seventh month, the fourth day in September 4, Just as soon as temporary shelters were built the church building was erected at the intersection of Central Street then Holmes Street and Wethersfield Street. It was a simple frame structure. The timbers were hewn by hand and fastened together with wooden pins, the boards laboriously sawed by hand in the saw-pits and nailed to the frame with handwrought nails. It had a gallery and glass in the windows. It was used not only for the worship of God on the Sabbath and on Lecture Days midweek services , but also for the transaction of all town business. If he sat in another place he was fined five shillings. The meetinghouse was repaired many times. Every family was taxed to pay for nails and bolts nails were the most expensive part of the building. In the town voted to build a new meeting house, the second. It was to be fifty feet in length and forty foot in breadth and eighteen inches between joints. It had a gallery and glass for windows which materials were used from the first meeting house. The building was raised in May All notified persons had to help with the raising or be fined three shillings per diem day. It had four sides, a roof which went to a peak in the center, and the roof was surmounted by a turret. On the turret was a weather vane with the date cut in it see the vane at the historical house. The bell was set up outside the meetinghouse door. Benches were provided with men sitting on one side and women sitting on the other. The better educated, wealthier, or persons connected to the first families, sat forward, artisans and tradesmen came next with the servants and poorer people following, and last of all Indians and Negroes whether they were slaves or free. In it was voted to build a new meeting house, the third one, sixty feet long by 42 feet wide with a steeple on the north side and a porch on the south side. In August of the meeting house was struck by lightning. Repairs were finally made in after the Revolutionary War was over. Repairs to the building were paid for by the selling of space to build pews. According to Helen Foster as reported by her Mother the historical meetinghouse in Amesbury is very much like the third church building. In it was voted to build a new church building—the fourth meeting house. Parishoners were divided about changing the location to the corner of Hammond and Main Streets. The vote to change the location was won by one vote—24 to Voters on the north side of the brook voted against and the voters on the south side were in favor of moving the site for the building. So bitter was the decision for some of the parishioners that they dropped their membership in the Rowley church and went to the Byfield parish instead. From to years there was no heat in the meeting houses. Any heat there was came from footstoves carried from home or from an obedient dog which was willing to have his owners feet on him during the long sermons. Every person was expected to attend Sunday services. If anyone was not in church an appointed delegate was sent to find out why. Only bedridden sickness or death was excusable. Mainly for this reason it was agreed that Congregational Churches were to be built every six miles or less apart so that no one would have to walk more than three miles to church in rain, snow, sleet, freezing weather or unbearable heat. Think about that statement. You will be able to see a Congregational Church just about every six miles. These persons were paid a certain percentage of the funds received for their work. They also had to oversee the upkeep and maintenance of the church property. Assessors were chosen annually to sell any available pews belonging to the parish and the parish treasurer received the monies and gave deeds for the pews. The Parish legally held all the real estate of the church which owned various lots of pasture lands and woodlots. Most of these had been willed to the parish specifically to be set aside to provide income to the church. The woodlots

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were sometimes leased to others. The wood from some of these lots was also used to heat the church and the parsonage and some of the wood was sold. The major portion of income raised by the parish was through assessment of taxes.

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Chapter 3 : Vital Records of Rowley, MA - to - Births

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Chapter 8 : Rowley Genealogy (in Essex, Massachusetts)

About this Book Catalog Record Details. Copy of the record of deaths of the First Church in Rowley, Mass. Blodgette, George B. (George Brainard),

Chapter 9 : Rowley, Mass. First Congregational Church | Congregational Library & Archives

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Also includes pages ('Dismissions from the First Church in Rowley, Mass.')." "A complete new index has been made of all names found in the material by Charles D. Townsend"--Foreword. Description.