In the Ancestry of Lincoln

Headley

Chap. - VI

Original

The Earl Lincolns in Am.

The Coming of the Lincolns to America

~~SAMUEL LINCOLN,~~

~~The Great-great-great-great-grandfather of Abraham~~ Lincoln

Where does he come from? Who are his folks? That is the first question we ask when a new man appears, seeming to offer us something worth while. It was the first question asked about Abraham Lincoln when, some seventy-five years ago, he challenged the attention of the country with as splendid a piece of clear thinking as any American has ever done.

"Who is he?" people asked. "A nobody" - "a poor white" - men answered - particularly those politically hostile to him. Lincoln himself was partly responsible for this. Questioned about his parents, he declared them of "undistinguished families" - "second families." He knew nothing sure of the Lincolns back of his grandfather, only the tradition that they had come to the western part of Virginia from Berks County, Pa., and were Quakers - the latter a tradition he would have been glad to have credited.

Little by little in the years since men began to ask 'Who is he?', the story of the branch of the Lincolns to which he belonged has been pieced out. It runs clear, straight, indisputable, back to one Samuel Lincoln, who, coming from Hingham, Old England, landed in Hingham, Mass., in 1637.

Digital Image © 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

(S. L.)

More than this, we have the documents to prove that he came of a good English line which can be traced for a full hundred years before his coming into the world. We know, two that if it had not been for the marrying habits of his grandfather Richard Lincoln, his father, Edward, would have been, for his time, well-to-do .

Edward Lincoln was the oldest living son of Richard by his first wife. But she had died, and again and again and again Richard re-married. His fourth wife outlived him and improved her opportunity to divert to her own children the property which properly, under English laws, should have gone to Edward.

It is a long and not very savory story of family intrigue and greed, and while I myself do not see why Edward, in justice, should have had any larger share of the property than his half brothers and sisters, under the law it was his; and he did not get it. The result was that his big family - and six sons, including Samuel, the youngest, in whom we are interested, and two daughters, were obliged to shift for themselves.

Samuel did it by seeking his fortunes in America. "The United States," says Mr. J. Henry Lea, to whom we are indebted for the finding of the English documents and a fine interpretation of them, "perhaps owes her Abraham Lincoln to the circumstance that a lonely Norfolk widower some hundreds of years ago saw fit to solace himself with a fourth wife, whose avarice - to put it as gallantly as the

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

More than this, we have the documents to prove that he came of a good English line which can be traced for a full hundred years before his coming into the world. We know that if it had not been for the marrying habits of his grandfather Richard Lincoln, his father, Edward, would have been, for his time, a well-to-do .

Edward Lincoln was the oldest living son of Richard by his first wife. But she had died, and again and again and again Richard re-married. His fourth wife outlived him and improved her opportunity to divert to her own children the property which properly, under English laws, should have gone to Edward.

It is a long and not very savory story of family intrigue and greed, and while I myself do not see why Edward, in justice, should have had any larger share of the property than his half brothers and sisters, under the law it was his; and he did not get it. The result was that his big family - six sons, including Samuel, the youngest, in whom we areinterested, and two daughters, wereobliged to shift for themselves.

Samuel did it by seeking his fortunes in America. "The United States," says Mr. J. Henry Lea, to whom we owe the finding of the English documents and a fine interpretation of them, "perhaps owes her Abraham Lincoln to the circumstance that a lonely Norfolk widower some hundreds of years ago saw fit to solace himself with a fourth wife, whose avarice - to put it as gallantly as the

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

facts permit us to do - was not less conspicuous than her virtue."

It is now 285 years since the boy Samuel, a lad of 17 or 18 - we do not know his exact age, though we do know that he was baptized on the 24th of August, 1622 - the record is still to be seen in the old church in Hingham, Eng. - landed in America.

Young as he was, he was not without some experience of life. He had sat on a back-less bench in a 17th century school-room and received his share of its narrow but severe teaching. And, because he was to earn his living, and weaving was the natural trade for a boy in Norfolk County, England, at that time, he had been apprenticed - apprenticed to a man by the name of Francis Lawes, living in Norwich, not many miles from Hingham.

When you were apprenticed in those days, you left your family and became a member of your master's family. You had more to do than to learn to weave. In fact, you were what was called an indentured servant. Mr. Lawes was under contract to teach Samuel the trade and to give him his keep and a small - probably a very small - weekly or monthly sum. Samuel in turn was obliged to obey ~~his master~~ as Mr. Lawes was called, and that meant not only that he must learn to weave but he must wait on the family. If the family was ungenerous and domineering, it is easy to see that the apprentices had a bad time. Indeed they had so bad a time that only a few years after Samuel left England there was what was called the "Apprentices' Revolt" -

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

strike, we would probably say today. It produced the state of things which led Daniel Defoe to complain that while once apprentices cleaned their master's shoes and brought in water and waited at the table, now their masters were obliged to keep porters or "fetch men" as he calls them, to wait upon the apprentices.

Samuel did not profit by the apprentices' strike, for in 1637 his master decided to go to America and took him along. It was in April that they "passed into foreign parts" as the record has it - a long voyage, over two months, and in June arrived in Salem, but not to stay. Before many weeks he took ship for a town to the south called after his old home in Norfolk County, Eng., Hingham, or New Hingham, a sail of twenty miles or thereabouts.

I say "took ship" and that is sure, for in those days he could not have gone overland. Safe trails had not yet been established, and there was no way to cross such a wide river as the Charles; but of fishing and trading boats there were already not a few plying along the coast. And it was in one of those that Samuel sailed out one day from Salem harbor, following the outside curve, turning in around Boston light, around the finger of land where already on the high bluff a few hardy settlers had taken root, a town called Hull.

What a sail to take before man had slashed the great timber that came down to the very water's edge of many a

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

promontory and island - before he had seized its rocks and bluffs for his lights and buoys, his guns and forts, his factories and chimneys, - that from Salem into Hingham Bay!

The Bay of Hingham into which Samuel came is one of rare interest and beauty. Across its water to the south lies a cove, Bare Cove, the first settlers called it, and it was into this that the vessel on which Samuel was a passenger, made its way.

Bare Cove ran up between two high bluffs in those days, a snug and sheltered spot, where today are asphalted streets, railroad tracks, rows of houses and shops. Indeed, one of the most puzzling things for a sight seer in Hingham today is to read on a tablet, high anddry, above a street along which automobiles run, and blocks away from the present wharf, the fact that Peter Hobart, about whom we are to hear later, debarked in Spetember, 1635.

Samuel hardly stopped, however, to look about him in his first moment. It had been months now since he left Old Hingham, and in that time he had seen few old friends; but here, awaiting him on the wharf, were many - among themtwo of his brothers, Thomas, the oldest of the family, a weaver; his brother Daniel, only two or three years older than himself, and with them a cousin Nicholas Jacob. All three of these men had been in the Massachusetts Colony nearly four years, and already householders and landholders in New Hingham.

Why were they here - these brothers of his - this cousin?

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

promontory and island - before he had seized its rocks and bluffs for his lights and buoys, his guns and forts, his factories and chimneys, - that from Salem into Hingham Bay!

The Bay of Hingham into which Samuel came is one of rare interest and beauty. Across its water to the south lies a cove, Bare Cove, the first settlers called it, and it was into this that the vessel on which Samuel was a passenger, made its way.

Bare Cove ran up between two high bluffs in those days, a snug and sheltered spot, where today are asphalted streets, railroad tracks, rows of houses and shops. Indeed, one of the most puzzling things for a sight seer in Hingham today is to read on a tablet, high and dry, above a street along which automobiles run, and blocks away from the present wharf, the fact that Peter Hobart, about whom we are to hear later, debarked in Spetember, 1635.

Samuel hardly stopped, however, to look about him in his first moment. It had been months now since he left Old Hingham, and in that time he had seen few old friends; but here, awaiting him on the wharf, were many - among themtwo of his brothers, Thomas, the oldest of the family, a weaver; his brother Daniel, only two or three years older than himself, and with them a cousin Nicholas Jacob. All three of these men had been in the Massachusetts Colony nearly four years, and already householders and landholders in New Hingham.

Why were they here - these brothers of his - this cousin?

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Why was this tiny New Hingham made up of people from Old Hingham? We have been taught to say that it was because they sought a place in which they could worship God according to the dictates of their own conscience. It is an incomplete explanation.

True, these people that Samuel had joined and their forebears for generations had been struggling in England to escape the tyranny of priests and prelates, to secure the right to own and read the Bible, to interpret it in their own way, to make and say their own prayers, and to do away with the complicated ceremonial that, in their judgment, the Church had substituted for righteousness of heart.

They had been struggling, too, for a government in which they could have a full representation, for the right to run their own local affairs, to hold meetings, improve their schools, own their land. Their struggle had had its ups and downs, and from the point of view of many of them was at this time almost hopeless. When Samuel left England it had been eight years since there had been a meeting of parliament, Charles I. having shut the doors on its members in 1629.

All these things go into the explanation of their migration, and it was these things, fought over year after year, that had bohen brown down old institutions, destroyed industries, driven out much of the skilled management that heretofore had directed affairs, until finally the whole agricultural and industrial machine, particularly of the Eastern part of England, had been thrown into

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

such confusion that self-support was almost impossible. The group that Samuel joined in New Hingham left Old Hingham largely because they were no longer able to earn a decent living there.

But there was much more with Samuel, and probably most of the young. There was adventure. What more royal adventure has the world ever offered than this of crossing a mysterious ocean to a continent only a fragment of whose shore line had been charted - a continent inhabited by a strange people - a continent where, so it was believed, there was fabulous wealth for the taking.

What boy would not have been glad to have embarked for such a land, particularly when his brothers and neighbors and many of the youngsters he had grown up with, were already there, and when he could see nothing for himself at home?

At the time of Samuel's coming the Hingham "Plantation," as the settlements were called, numbered perhaps fifty people - there were only about 14000 in all the New England colonies. Every month this number increased, and what was of interest to Samuel was that so many of the people that came, he knew. Most important of all these early arrivals was that of Robert Peck, the minister who had baptised him back in England in 1622,* and who had brought him up in the

---

* The font from which Samuel was baptized, restored from broken fragments, given by the rector and vestry of the old church in Hingham, Eng., can be seen in a beautiful modern church in Cohasset - once a precinct of Hingham.

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

such confusion that self-support was almost impossible. The group that Samuel joined in New Hingham left Old Hingham largely because they were no longer able to earn a decent living there.

But there was much more with Samuel, and probably most of the young. There was adventure. What more royal adventure has the world ever offered than this of crossing a mysterious ocean to a continent only a fragment of whose shore line had been charted - a continent inhabited by a strange people - a continent where, so it was believed, there was fabulous wealth for the taking.

~~What boy would not have been glad to have embarked for such a land, particularly when his brothers and neighbors and many of the youngsters he had grown up with, were already there, and when he could see nothing for himself at home?~~

At the time of Samuel's coming the Hingham "Plantation," as the settlements were called, numbered perhaps fifty people - there were only about 14000 in all the New England colonies. Every month this number increased, and what was of interest to Samuel was that so many of the people that came, he knew. Most important of all these early arrivals was that of Robert Peck, the minister who had baptized him back in 1622 in England and who had brought him up in the

---

*~~The font from which Samuel was baptized, restored from broken fragments, given by the rector and vestry of the old church in Hingham, Eng., can be seen in a beautiful modern church in Cohasset - once a precinct of Hingham.~~

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Peck became their first teacher, and to see him going in and out among the little houses of New Hinghamm must have done much to make life more natural for young Samuel. And finally when, after a holiday of eleven years, parliament was again summoned, Robert Peck's parishioners beseiged it with petititions to allow their "learned godly loving peaceable and painful minister" to return. They told a pitiful story of the condition in which the town had been left by the general migration: "most of y^{e} able Inhabitants have forsaken their dwellings," they said, "and are gone severall wayes for their peace and quiett, nothing but his return would restore the town. This petition was granted and in 1641 Robert Peck left New Hingham.

Another early arrival that meant much to Samuel was Daniel Cushing, a young man near his own age, with whom he had no doubt gone to school and church, and played whatever proper games Robert Peck had tolerated in Old Hingham. He was a young man of ambition, energy - a very human person, too. He established a general store, became town clerk, taking a hand in everything that went on from almost the start.

Daniel Cushing, too, has left the most satisfactory record of what wnet on in Hingham that we have. It was his habit to keep an account book, in which he not only set down his daily transactions, but on the same line frequently put in a comment that

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Peck became their first teacher, and to see him going in and out among the little houses of New Hinghamm must have done much to make life more natural for young Samuel. And finally when, after a holiday of eleven years, parliament was again summoned, Robert Peck's parishioners beseiged it with petititions to allow their "learned godly loving peaceable and painful minister" to return. They told a pitiful story of the condition in which the town had been left by the general migration: "most of y^e able Inhabitants have forsaken their dwellings," they said, "and are gone severall wayes for their peace and quiett, nothing but his return would restore the town. This petition was granted and in 1641 Robert Peck left New Hingham.

Another early arrival that meant much to Samuel was that of Daniel Cushing, a young man near his own age, with whom he had no doubt gone to school and church, and played whatever proper games Robert Peck had tolerated in Old Hingham. He was a young man of ambition, energy - a very human person, too. He established a general store, became town clerk, ~~taking a hand in everything that went on from almost the start.~~ grew rich & influential in the town.

~~Daniel Cushing, too, has left~~ the most satisfactory record of ~~what went on~~ in Hingham that we have. ~~It was his habit to keep an~~ account book, in which he not only set down his daily actions, ~~but on the same line frequently put in a comment that~~

many of

shows what was going on in the community. He did not hesitate to record the doings of his neighbors, the kind of things that prove to usethat the Puritans, with all their severity, never succeeded in suppressing drunkenness or immorality - make us suspicious, indeed, that that very severity may have stimulated what they sought to root out.

Daniel Cushing put down such notes as "Israel Leavett abused Mr. Norton and his wife with base speeches,"- "My boy drunk at Enoch Hobart's;" and, in a numerical alphabet he sometimes used, the case of a hasty marriage - a premature birth.

It humanizes one's ideas of Hingham no little to know that there were men of Daniel Cushing's journalistic bent in the community. Samuel Lincoln and he must have talked over things in the town many a day, much in the fashion, I fancy, that a couple of hundred years later, a great-great-great-grandson of Samuel's was to gosspi and discuss in a country store of South-western Indiana, a country store over which he presided in New Salem, Ill,, and later still, in a drug store on the square, kept by one of his friends in Springfield, Ill. Daniel Cushing was just about the same kind of a man to talk with that Abraham Lincoln found in all of these towns.

When Samuel Lincoln arrived in Hingham it was little more than a collection of log houses, strung along a brook which flowed into the head of Bare Cove - one of those clear, musical, New England brooks, bounding down over the rocks, through narrow meadows of high lush grass - a brook which today unhappily one

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

shows what was going on in the community. He did not hesitate to record the doings of his neighbors, the kind of things that proves to us that the Puritans, with all their severity, never succeeded in suppressing drunkenness or immorality - make us suspicious, indeed, that that very severity may have stimulated what they sought to root out.

Daniel Cushing put down such notes as "Israel Leavett abused Mr. Norton and his wife with base speeches,"- "My boy drunk at Enoch Hobart's," and, in a numerical alphabet he sometimes used, the case of a hasty marriage - a premature birth.

It humanizes one's ideas of Hingham no little to know that there were men of Daniel Cushing's journalistic bent in the community. Samuel Lincoln and he must have talked over things in the town many a day, much in the fashion, I fancy, that a couple of hundred years later, a great-great-great-grandson of Samuel's was to gosspi and discuss in a country store of South-western Indiana, a country store over which he presided in New Salem, Ill., and later still, in a drug store on the square, kept by one of his friends in Springfield, Ill. Daniel Cushing was just about the same kind of a man to talk with that Abraham Lincoln found in all of these towns.

When Samuel Lincoln arrived in Hingham it was little more than a collection of log houses, strung along a brook which flowed into the head of Bare Cove - one of those clear, musical, New England brooks, bounding down over the rocks, through narrow shadows of high lush grass - a brook which today unhappily one

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College, Pelletier Library.

would not know was in existence, so thoughly has it been boxed in for the convenience of the town.

The valley in which the little settlement lay was narrow, steep hills rising on each side, clothed with timber - primeval timber - oak, hemlock, walnut, shagbark, ash, beech, cedar, elm - wonderful ~~timbers~~ woods to work with. Across from the main group of houses, to the south of the brook, "on an eminence" stood the church - of logs, thatched, soon after Samuel's arrival to be surrounded by a palisade.

One of the first things Samuel had to learn was why it was necessary to have a citadel in this little settlement, and why military service was required of everyone that had reached his age and strength. The settlers ~~now~~ - and indeed through all his life, had to keep the Indian constantly in mind. Samuel ~~He~~ was not allowed to go a mile from his home without his musket. When he went to church or to a town meeting, he must go armed. There was a compensating convenience, for bullets were legal tender, passing freely for farthings. He took his turn at the guard that was set at sunset. He learned, too, the Indian method of warfare, fighting behind trees. To perfect her militia in this, Hingham early forbade the cutting of the big timber in certain sections in the town, - it was kept for training purposes. One part of the furnishing of Hingham church was a barrel of powder, always kept full. That is,

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Though there is nothing but a few old timbers left of the home in which Samuel and Martha reared their family, it is not difficult to reconstruct it. A house of stout timbers, the very heart of which was the great fireplace, with its wide hearth and deep oven, its shelf for dishes and cranes for pots, curved settees with high backs, a candel shelf in the middle, made ingle nooks at either side. Before this fireplace food was prepared and eaten. Before it the family gathered to carry on a score of simple industries. Before it they talked, popped their corn, and melted their maple sugar. Before it, too, they knelt morning and night for prayer.

No doubt among the iron and pewter and wooden utensils preserved today so carefully in New England by descendants of the settlers, there are articles that Samuel and Martha used; but, so far as I have been able to find, there are only two in existence which we can say with any certainty were once in their hands. These are a big and a little wooden mortar, with their pestles, the larger one easily taking a peck of corn; the other probably used for pounding pepper and the like, owned, as is proper, by one of the Hingham Lincolns. But if we cannot put our hands on the chairs, the tables, the bedsteads and coverlets, the Dutch oven and toasting fork, the wooden porringer, the plates and saucers that Samuel used, we can today with certainty see what they were like, in the town's excellent historical museum.

In Hingham, as in all of the Massachusetts colonies

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

of that day, the minister was the ruling spirit. The character, the intelligence, the tolerance or intolerance of the community depended largely upon him. When a man was a member of the church - he had no standing in the community if he was not a member , not even being allowed to vote in civil affairs - his thinking and actions were largely shaped by the minister. Luckily for Samuel, and I think for his descendants, the minister under whom he sat was far and away from being the worst of the Puritans. The Rev. Peter Hobart had an independent spirit, a more liberal mind that the men at the head of the government and most of the ministers of the colonies. Like most of his flock, he had come from Old Hingham. Much of the little documentary evidence of what went on in the town in Samuel's day comes from Peter Hobart's careful habit of setting down what happened from day to day. He kept a diary, which, carefully done up in red morocco, had found a safe place in the files of the Massachusetts Historical Scoeity.

It is abook well worth looking at - bound in wizened leather - a home-made binding, I take it, from the way the leather is folded over the pastboard cover and from the narrow leather thongs that bind it - a wonderful thing to get your hands on if you care for ink and paper and the way they stand up under time. I have seen two copies of Peter Hobart's diary - the one made perhaps forty years ago, the other some fifty, and in both of them the ink and paper are faded and old, compared to the original, the

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

of that day, the minister was the ruling spirit. The character, the intelligence, the tolerance or intolerance of the community depended largely upon him. When a man was a member of the church - he had no standing in the community if he was not a member , not even being allowed to vote in civil affairs - his thinking and actions were largely shaped by the minister. Luckily for Samuel, and I think for his descendants, the minister under whom he sat was far and away from being the worst of the Puritans. The Rev. Peter Hobart had an independent spirit & a more liberal mind than the men at the head of the government and many of the ministers of the colonies. ~~Like most of his flock, he had come from Old Hingham.~~ He was devoted to his parish & church. Much of the little documentary evidence of what went on in the town in Samuel's day comes from Peter Hobart's habit of setting down what happened from day to day. His diary, carefully done up in red morocco, has found a safe place in the files of the Massachusetts Historical Society.

It is a book well worth looking at - bound in wizened leather - a home-made binding, I take it, from the way the leather is folded over the pastboard cover and from the narrow leather thongs that bind it - a wonderful thing to get your hands on if you care for ink and paper and the way they stand up under time. I have seen two manuscript copies of Peter Hobart's diary - the one made perhaps forty years ago, the other some fifty, and in both of them the ink and paper are faded and old, compared to the original, the

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

first entry of which was made at least 287 years ago, with the introductory remark: "I with my wife and four chyldren came safely to New England June ye 8: 1635: forever praysed be the god of Heaven my god and king."

On almost every page of the book one finds a Lincoln - born, married, died - a populous, growing line. These were not all kin of Samuel, by any means, for to Hingham there had come just before or after he did, other Lincolns, distantly, if at all, related. Indeed, there were at least eight settlers of the name - sturdy people. Indeed, today, as in Samuel's day, the most frequent name in town records, the telephone book, is Lincoln.

The fact that Samuel Lincoln was and remained a church member throughout his life is proof enough that he walked a straight and narrow path. Life was a serious matter under Peter Hobart, - a matter of strictest rules, that the church authorities saw to it that you obeyed or knew the reason why. There was no escape from church going, for every Sunday morning a church officer went from house to house, running in idlers. There was no sleeping in church for at every service a hawk-eyed watchman sat in the rear of the great bare room, knocking the head of any man who went to sleep with a pole, tickling the ear of any woman with a feather. You must at least appear to listen to Peter Hobart's two-hour sermons on fallen man, an angry God, election, damnation, eternal fire.

Severe and forbidding as it all sounds, life could

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

not have been, in the main, but healthy and full of interest. Theological discussions exercise the mind if they do not entertain it. Samuel spent many a long evening with Daniel Cushing at the general store, no doubt, discussing election and damnation. There is a curious kind of pleasure in horrors, and no doubt the orgies of terror in which the early Puritans indulged had their fascination.

Their religion, too, was not of a kind which made men inexpressive, or servile. Under Peter Hobart's leadership, indeed, it was just the opposite. Samuel had been but a few years in Hingham when the town was enlivened by a quarrel with the General Court at Boston, which set them all by the ears, and a test - most necessary at the moment - on of how far the central authority should interfere with local liberty.

The trouble arose over the captaincy of Hingham's company of militia. The majority of the twon fell out with the man who had held the position for some time and elected a successor. The General Court refused to ratify. Peter Hobart led in a revolt against this decision, and signed a petition asking reconsideration. Governor Winthrop and the magistrates resented this questioning of their authority. There was a trial - a trial which went against Hingham and led to the fining of a number of the citizens, Peter Hobart among them. Hobart was loud in contempt; there was no reason for the fine, he said, except that he had signed a petition, and he hinted that the General

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

not have been, in the main, ~~but~~ healthy and full of interest. Theological discussions exercise the mind if they do not entertain it, ~~Samual spant many a long evening with Daniel Cushing at the general store, no doubt, discussing election and damnation.~~ There is a curious kind of pleasure in horrors, ~~and no~~ and no doubt the orgies of terror in which the early Puritans indulged had their fascination.

Their religion, too, was not of a kind which made men inexpressive, or servile. Under Peter Hobart's leadership, indeed, it was just the opposite. Samuel had been but a few years in Hingham when the town was enlivened by a quarrel with the General Court of Colonial Council at Boston, which set them all by the ears, and a test - most necessary at the moment - ~~on~~ of how far the central authority should interfere with local liberty.

The trouble arose over the captaincy of Hingham's company of militia. The majority of the town fell out with the man who had held the position for some time and elected a successor. The General Court refused to ratify. Peter Hobart led in a revolt against this decision, and signed a petition asking reconsideration. Governor Winthrop and the magistrates resented this questioning of their authority. There was a trial - a trial which went against Hingham and led to the fining of a number of the citizens, Peter Hobart among them. Hobart was loud in contempt; there was no reason for the fine, he said, except that he had signed a petition, and he hinted that the General

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Runaway animals, particularly pigs, were one of the chief difficulties of the early settlers, and it is not to be wondered at that a stray was often captured and confined by the husbandman prosperous enough to provide himself with pends. Mrs. [redacted] had no pen, and she brought suit against a neighbor who, she believed, had captured the animal she had lost. The documents in the case seemed to show that the lady did not have satisfactory evidence that the sow she claimed was hers, and yet, in spite of this, the deputies stood by her - she was poor, the man she sued was rich.

Indians, damnation, infant baptism, the rich against the poor, the tyranny of the General Court - these were the questions that Samuel Lincoln was forced to consider. and decide - questions that kept his and his neighbors' minds active - not altogether peaceful subjects, but stout ones, fit for men, bound to develop grip, character.

Unhappily, not all of the Hingham quarrels in which Samuel Lincoln must have taken his part, were of as worthy a substance as these. In the later years of his life, Hingham was rent in twain by a row over the church. Cotton Mather says that the rebuilding and removing of meeting houses unfitted neighbors for lifting up pure hands without wrath in those houses. It certainly did so in Hingham.

A new meeting house had become necessary. It was estimated that it would cost £ 480, besides what could be gotten

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Runaway animals, particularly pigs, were one of the chief difficulties of the early settlers, and it is not to be wondered at that a stray was often captured and confined by the husbandman prosperous enough to provide himself with pens. Mrs. Sherman had no pen, and she brought suit against a neighbor who, she believed, had captured the animal she had lost. The documents in the case seemed to show that the lady did not have satisfactory evidence that the sow she claimed was hers, and yet, in spite of this, the deputies stood by her - she was poor, the man she sued was rich.

Indians, damnation, infant baptism, the rich against the poor, the tyranny of the General Court - these were the questions that Samuel Lincoln was forced to consider. and decide - questions that kept his and his neighbors' minds active - not altogether peaceful subjects, but stout ones, fit for men, bound to develop grip, character.

Unhappily, not all of the Hingham quarrels in which Samuel Lincoln must have taken his part, were of as worthy a substance as these. In the later years of his life, Hingham was rent in twain by a row over the church. Cotton Mather says that the rebuilding and removing of meeting houses unfitted neighbors for lifting up pure hands without wrath in those houses." It certainly did so in Hingham.

A new meeting house had become necessary. It was estimated that it would cost £ 450, besides what could be gotten

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Only four or five years ago, the diggers of a trench in the region of the old cemetery, turned up an entire skeleton. The school children near by, interested in physiology, rescued it, a doctor set it up for them; but the pastor of the old church hastened to the rescue. Here, unquestionably, was an old settler, and his bones wereput away with appropriate ceremony. The extraordinary thing is that the spirit of vandalism had not yet been entirely extinguished, and there were people in Hingham who jeered at the respect shown to the poor old bones.

But Samuel Lincoln dead and his bones unhonored did not pass out of the life of Old Hingham. He left behind four sons, grown, and four daughters. These children he had seen married into the best of Hingham's families. In the old home in which he died his oldest son, his namesake, was living, and there, sitting at the fireside, was his grandson, Samuel. He was not to know it, but it was to be true, that out of the line of this oldest son were to come some of the most distinguished of New England's citizens and three governors of commonwealths. He was not to know, but it was true, that from another of his sons, the one whose acquaintance we must now make, was to come the man who was to do as much as any man which this, or any other country has produced, to solve those tangled problems of liberty and authority of the rich and the poor, of tolerance and intolerance, of which Samuel had been forced to grapple.

(The next article will deal with Mordecai Lincoln, fourth son of Samuel Lincoln, and great-great-great-grandfather of Abraham Lincoln.

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Only four or five years ago, the diggers of a trench in the region of the old cemetery, turned up an entire skeleton. The school children near by, interested in physiology, rescued it, a doctor set it up for them; but the pastor of the old church hastened to the rescue. Here, unquestionably, was an old settler, and his bones wereput away with appropriate ceremony. The extraordinary thing is that the spirit of vandalism had not yet been entirely extinguished, and there were people in Hingham who jeered at the respect shown to the poor old bones.

But Samuel Lincoln, dead and his bones unhonored, did not pass out of the life of Old Hingham. He left behind four sons, grown, and four daughters. These children he had seen married into the best of Hingham's families. In the old home in which he died his oldest son, his namesake, was living, and there, sitting at the fireside, was his grandson, Samuel. He was not to know it, but it was to be true, that out of the line of this oldest son were to come some of the most distinguished of New England's citizens and three governors of commonwealths. He was not to know, but it was true, that from another of his sons, the one whose acquaintance we must now make, was to come the man who was to contribute as much as any man which this, or any other country has produced, to solve those tangled problems of liberty and authority, the rich and the poor, of tolerance and intolerance, of which Samuel had been forced to grapple in that early day.

(The next article will deal with Mordecai Lincoln, fourth son of Samuel Lincoln, and great-great-great-grandfather of Abraham Lincoln.)

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

It
The house is simple, quaint - more Dutch than American. There are apple trees by the door that they tell you Mordecai, himself planted, and there are the slave quarters still standing, for Mordecai like some of his New England forerunners was a slave holder in a small way.

Not far away, a short walk, our pilgrims should take, still stands the home of the Lincoln's most prized neighbor - the Bownes. This intimacy is responsible for the rumor which even reached Abraham Lincoln years later, that his ancesters were Quakers. No so, but the Bownes were and one of Mordecai's daughters married a Bowne to the scandal of her church though apparently not to her family.

The Bownes were responsible for the next move of the Lincoln line, that into the Shenandoah Valley. It was being promoted in much the same way as New Jersey had been. Mordecai Lincoln's neighbor George Bowne had been down there, bought land. His reports were apparently too much for John Lincoln, Mordecai's oldest son, to resist, in spite of the fact that he was a considerable land owner in both Berks and Lancaster County.

Mordecai Lincoln had left John well established in New Jersey when he moved into Pennsylvania, but John who was a weaver by trade, like his great grandfather Samuel, was not satisfied, he sold out and followed his father. When the boom in the Shenandoah Valley came he sold out and followed that.

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Curiously enough he left no trace behind, so far as I have been able to discover - no house - no loom - no piece of woven cloth. So our pilgrims having no remains of John's life in Pennsylvania to see, better hurry on to the land he bought in 1768 - settled - left twenty years later to his sons and daughter. They will not see another piece of Lincoln land so lovely on all their trip as this six hundred acres of Virginia John's on Linville Creek, a few miles from the old and interesting town of Harrisonburg.

As to what happened there to John and his family they can find out by searching the records and from the stories of those who have searched them. What they will be interested in is the fine house that John's son Jacob, great-uncle of Abraham Lincoln, built and left to his ancestors. After the Cohasset house it is the finest on the Lincoln route and I am not sure but it is a more substantial one for it is of brick with stone trimmings, with a long two story ell running out from the rear with kitchen, pantries and woodshed. Over these was the room so important to a householder of that day - a workshop. In this workshop the Lincolns made their furniture. Jacob made some pieces remarkable for size and weight, of mahogany logs which tradition says he brought overland from New York City by ox team - a huge wardrobe, a huge sideboard, a huge four poster. Where a modern house would put them it is hard to say. When I made my visit they were owned by ~~a descendant of the Jacob Lincoln~~, a Miss Kate Pennypacker whose grandfather was a Lincoln. If Miss Kate is still living and will receive them I can promise the pilgrims as spiritual an interview as they will have on their way.

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

They will not be able to linger long on Linville Creek but must take the road John's son Abraham took in 1780 after selling out all the substantial holdings that he had inherited from his father and to which he had ~~rather~~ steadily added.

Abraham was a friend of Daniel Boone. Boone was promoting Kentucky and Abraham followed him over the old Wilderness Road to the vicinity of Louisville. There he took up land. He went to its clearing, gun in hand, but one day an arrow reached him at his work. His great, great, grandfather Samuel had carried a gun to church in his day. The Indian question had always been with the Lincolns, but no Indian had captured or killed a Lincoln of their line until now.

Abraham Lincoln's death left his family of boys to make their way in an unsettled land. What his son Thomas and Thomas' son Abraham did - what they built and left - our pilgrims will have no difficulty in seeing. Every step of the way has its tablet.

It is the long route of the first four of Lincoln's ancestors - Samuel, Mordecai I, Mordecai II, and John that is poorly chartered. Here are few markers to guide and with few exceptions poor sources of information. That is, this is a pioneer pilgrimage, one which ~~will open~~ show and give to Americans new stirring proofs of the human effort, patience, high devotion to freedom of thought and action which has gone into the making of this country, ~~and out~~ of which sprang the greatest of their liberals.

Digital Image, 2011, The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.