

SAMUEL LINCOLN - Great-great-great-great Grandfather
of Abraham Lincoln

INTRODUCTION

Where ~~did~~ ^{does} he come from? Who ~~were~~ ^{are} his folks? That is the first question ~~that~~ ^{we} ask when a new man appears who seems ⁱⁿ to have something to offer us. ~~It was the first question about~~ ^{Something worthwhile} Abraham Lincoln when, some 75 years ago, he challenged the attention of the country with a piece of ~~clear~~ ^{asplendid} thinking as ~~any~~ ^{any} American has ~~ever~~ ^{done} ever been offered as a ~~great~~ ^{national} subject.

"Who is he?" people asked. "A nobody" - "a poor white" - men answered - particularly those politically hostile to him. Questioned about his parents he declared them of "un- Lincoln himself was partly responsible for this. ~~He knew nothing~~ ^{of the Lincoln} sure of his family back of his grandfather, only the tradition that his great-grandfather ^{they} had come to the western part of Virginia from Berks County, Pa., and ~~that possibly he was a~~ ^{Quakers - a} ~~tradition~~ ^{tradition} which he would have been glad to have credited [^]

Little by little in the years since men began to ask "Who is he?" the ^{story} ~~ancestry~~ of the branch of the Lincoln ^S family to which Abraham Lincoln ~~belonged~~ ^{he belongs} has been ^{pieced} ~~worked~~ ^{out}. Not only the great-grandfather, of whom Abraham Lincoln had only a tradition, but his father and grandfather and great-grandfather have been established, leading one back in a clear straight, ^{in due history} ~~unquestionable~~ line to one Samuel Lincoln ^{coming from N. Eld. 9.} who landed in Hingham, Mass., in 1637.

Of this Samuel Lincoln, however, little or nothing was known until in 1909, the centenary of Lincoln's birth, a beautiful and distinguished volume, the title of which is "The Ancestry of Abraham Lincoln," appeared. The story of how the contents of that book were gathered, and why, is an historical romance in itself, an appealing testament to the personal power of Abraham Lincoln to arouse enthusiasm and reverence in the young.

Samuel did it by seeking his fortunes in America. "The United States," says ~~the~~ *Mr. J. Lea* "perhaps owes her Abraham Lincoln to the circumstances that a lonely Norfolk widower some hundreds of years ago saw fit to solace himself with a fourth wife, whose

923
1685
285
avarice - to put it as gallantly as the facts permit us to do - was not less conspicuous than her virtue."

It is now 285 years since 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 send in the old church in Hingham, Eng. - landed in America.

Young as he was he was not without some experience of life. He had ^{to his} ~~had~~ ^{the} share of the meagre, but severe, 17th century schooling, had sat on the back-less ^{bench} ~~seats~~ and learned a little of writing, reading and arithmetic. And, because he was to earn his living and weaving was the natural trade for a boy in Norfolk County, England, at that time and the ~~road to that~~ ^{that} trade was that of the apprentice, he had been apprenticed - apprenticed to a man by the name of Francis Lawes, who lived in Norwich, the ~~biggest town~~ ^{biggest town} of the county, not many miles from Hingham, Samuel ~~lived~~.

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" -

in all the
Cathy school
1771

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 there 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 sailed.
From what port and in what ship they sailed, we do not know. *only*
~~Indeed, there are no records of that voyage, so interesting to~~
~~us today, but the register of the fact that permission had been~~
~~given them to pass into foreign parts.~~ *as a living my age was*

2 weeks 2 in June
~~Of the voyage across the Atlantic - weeks long, probably~~
~~of the time of year in which it was made, we know nothing, only~~
~~that some time in the year 1637, Samuel Lincoln arrived in Salem,~~
~~Mass., that he stayed there some time and then - in just what~~
~~time of the year, we do not know - took ship for a town to the~~
~~south of Salem, called after his old home in Norfolk County,~~
~~England, Hingham, or New Hingham.~~ *5 '20 10 '3*

har and
I say "took ship" and that is sure, for in those days he could not have gone overland. *200 ft* *with* *del*
What ~~no~~ trail had been established.

har and
There was no way to cross such a ~~great~~ river as the Charles.
~~Settlements between Salem and Hingham were too infrequent to~~
~~protect a lone traveler,~~ 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*
across across the finger of land where already on the high bluff a *over*
few hardy settlers had taken root, a town called Hull. It was a
~~beautiful and varied sail - exciting to a curious youth -~~
islands, tongues of land, inlets of water, forests running down

to late before
man 1 on
J. 5 8 4 0

~~to the sea, bold promontories~~ - what a sail to take for the first time - that from Salem into Hingham Bay!

^{came}
The Bay of Hingham into which Samuel ~~sailed~~ is one of ^{extraordinary} 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.

0 1 ~ ~ ~ + 8 + 6 ' 9 6
~ + 6 1 0 2, ~~2 2 2~~ 1 6, 0
~ + 6 6, 0 6 + 6

Bane Carr Hingham harbor in those days ran up between two high bluffs, a snug and sheltered spot - today, ^{where boats were} turned into asphalted streets, railroad tracks, ^{are} rows of houses and shops. ^{Indefinitely}

Samuel hardly stopped, however, to look about him in this first moment. It had been months now since he left Old Hingham, and in that time he had seen few ^{re-finds} familiar faces; but among them ^{blei} here, awaiting him on the wharf, were many, his two brothers, Thomas, the oldest of the family, a weaver, ^{and} already a house-

only 2 or 3 are holder and land holder in New Hingham, his brother, Daniel, ^{and} ~~one~~ a year and a half older than himself, and with them a cousin, Nicholas Jacob. All three of these men had been in the Massachusetts Colony nearly four years. ^{in the crowd at the wharf, too,}

~~there were other familiar faces - men, women and children that he had known back in the country from which he had come. To go into a new land and find waiting you such a group took away much of the strangeness and home sickness which naturally Samuel must have felt at times. There were friendly voices, too, to show him the new town, find him work, introduce him.~~

Why were they here, - these brothers of his, this cousin, ~~all these men and women with whom he had grown up?~~

~~How had it happened that this tiny New Hingham was the explanation is not simple. He have been taught to say made up of people from Old Hingham?~~

that it was because they wanted a place in which they could worship God according to the dictates of their own conscience; ^{It is an unmanifesto explanation} but that does not entirely cover the case, ^{though a main root} of the explanation is undoubtedly the struggle of the Englishmen to escape ^{the} church tyranny, ^{to secure the right to own and read}

and
 every the puzzling things for a ~~not~~ 2nd 2nd
 in H. way is the latest - April 2nd also
 a sheet - 2 for ~~from~~ ~~the~~ any sheet
 running -

$$c > 0 \quad \text{if } (c, 4.9) - H$$
$$70.1 - \sqrt{6} + 7.6.9$$
$$\cup 1 \text{ hp } R + \text{ ~~10~~ } \text{ \pounds } 600$$

16. $\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \eta, \theta, \iota, \kappa, \lambda, \mu, \nu, \xi, \omicron, \pi, \rho, \sigma, \tau, \upsilon, \phi, \chi, \psi, \omega$

163 ⁵⁻ 7X

the Bible, to interpret it in *his* own way, to say *his* own prayer, to do away with *the* complicated ceremonial that, in *his* judgment, the Church had substituted for righteousness of heart.

True People like these that Samuel Lincoln had joined in New Hingham had for generations been struggling in Old England for these things. They had been struggling for a parliament which would consider their case - one in which they would have a spokesman. That struggle had had its ups and downs, and from their point of view was almost hopelessly down at the time that Samuel left England, since for years there had been no parliament at all, Charles I having shut the doors on the members in 1629 (?). Then, they had wanted more to do with their local government. They had wanted town meetings; and, above all, they had wanted schools - schools where every boy and girl might learn to read the Bible. All of these things go into the making of the reason of their coming. These things fought over year after year had broken 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 from which these people had come, had been thrown into 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.

This was the explanation that Samuel probably would have given you for his coming. But there was much more with him, 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~~ entering a continent only a

~~fragments -~~
~~a segment of whose shore line had been charted - a continent~~
~~inhabited by an unknown people, and believed to possess fabulous~~
~~wealth~~ *for the interesting* *was* *I have seen*
subscribed

What boy would not have been glad to have followed
for his master to 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 10* ~~perhaps 200~~ people. *there*
were only about 14000 in the N. by 1622
Every month this number increased, and what was of interest to

Samuel was that so many of the people that came he knew. There
was the Cushing family from Old Hingham itself, with Daniel
about his own age, with whom, no doubt, he had gone to school
and to church, and with whom he had played whatever sedate games
the Puritans had tolerated in Old England. Most important of

all these early arrival was that of Robert Peck, the minister,
who had baptized him in 1622 and ** (13)* *target line* *to*
and he knew ~~who had put into his head most~~
~~of his religious ideas, particularly filling him with ideas of~~
~~revolt against any interference with Puritan forms of worship.~~

most of the things which the bishop ordered, Robert
Peck would not agree to. He would not preach in a surplice.

He would not read the "Book of Sports," which the church author-
ities thought would be good for the Puritans - a 17th century
attempt to introduce the continental Sunday into England. Par-
ticularly he would not consent to do as his bishop had ordered *that*

be removed
~~take the communion table from the nave of the church where every-~~
~~body could reach it, and return it to its former place of honor~~
~~at the end of the chancel. The position of the communion table~~
~~in the church had become the chief bone of contention between~~

+ H. note found

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has continued

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left them without a leader. Nothing would do but he must come
back, and in a petition to Parliament, begging that he be re-
stored to his living, they told their story: "Most of ye
The sons of this learned
had always - now at this time -
give - -

What was a tragedy to Old Hingham was a blessing to New, for Robert Peck became their first teacher, putting the school, by which they all set such store, on its feet, and, though he stayed ~~only three years in the town~~, the petitions of his old parishioners having taken effect and his living having been restored, the new community gained enormously by his brief time with them; and to see him going in and out among the little houses of New Hingham must have done much to make life more natural for young Samuel.

8 - To get acquainted with the little town, its ways of doing things, the country which surrounded it, to find openings for work, fitting himself into the rapidly developing social organization - all of these made life full of interest and excitement for the boy. When he had arrived there were only 55 to 40 houses up - simple houses of logs, many of them with thatched roofs, though the frame houses of tremendous sturdy timbers, great chimneys, ample proportions, are already projected by more than one of the settlers, and the foundations of at least two or three have been laid. *The main street*

where I do had come to the way made up
The town was strung along a brook which flowed into the head of Bare Cove, near where Samuel had landed - one of those clear, musical New England brooks, bounding down over rocks through a narrow meadows of high lush grass. The valley was narrow, the steep hills rising on each side and the timber came down to the meadows, much of it primeval - *the black walnut, hickory, ash, birch, cedar* oaks, pines, elms, ~~sassafras~~ - wonderful timbers to work with.

To the south of the brook and across from the main groups of houses, *summit* on an elevation stood the church. It was of logs, *summit S's summit* thatched, and surrounded by a palisade, - the town's citadel, so Samuel found.

Another animal that pleased S. was
that of a cad about his gr - D.C.
boys together in old H. I took up after
time when they had dropped. D.C.
was a learned an upstart - men
in H. H. - ^{any} in his own - action in
his affair - aggression in club -
He was see 14-0

One of the first things ^S he had to learn was why it was necessary to have a citadel in this little settlement and the military service ^{war} required of everyone that had reached his age and strength. The settlers now - and indeed through all ^{his} Samuel's life, had to keep the Indian ^{and his possible} ~~and his possible~~ ^{and his possible} ~~raids~~ in mind. ~~Samuel found that he, like his brothers and every other grown man, was not allowed to go at any time a mile from his home without his musket. He found that his bullets were legal tender, passing freely for farthings. When he went to church or to a town meeting, he must go armed. ^{there was a compulsory course} ~~he must take~~ ^{for} on his turn, too, at the guard that was set at sunset. He must learn, too, the Indian method of warfare, fighting behind trees, to perfect her militia in this Hingham early forbade the cutting of ~~any of~~ ^{sections} the big timber in certain tracts 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, at the very start of his life in the new world, there was the thrill of danger and the responsibility of doing his part to meet it.~~

After the Indian, the most serious alarm in the settlement was a fire. Samuel found that just as every man and boy must be a soldier, so everyone must be a foreman. Every house was ordered to have a ladder, and the church had a particularly long and strong one. The settlers fell into the habit of borrowing this and not returning it promptly, with the result that an ordinance was passed that anyone keeping it over 24 hours should be fined.

Samuel's first problem was to find work. There was no chance for him at his trade. A man could not be spared at that moment for weaving. The settlers' looms, what there were of them, had been turned over to the women. But if there was no work at his trade, there was plenty ^{of other work} ~~outside~~ ^{kind}. It was nip and tuck to raise corn enough for the winter, to catch and salt enough fish, to cut wood for the fire, to build the new houses that the rapidly increasing population demanded. New Hingham was growing, and a strong young man was in demand. ^{timber, lumber, North} Already the settlers had ^{price} seen the possibilities ~~for it~~ in trade. A lively exchange of ^{work} commodities had begun between the various settlements. Then there was a growing trade with the Virginia colonists and with those of the West Indies. We often forget in reckoning the chances that the New England settlers had for trade, the excellent market provided by their own people in the Barbadoes, Bermunda, St. Kits, Old and New Providence. As a matter of fact, when Samuel Lincoln began his business career in New Hingham, there were four times as many English people in the South and the West Indian colonies as in all of New England itself. The products of the various settlements, too, were so dissimilar that exchange went on continuously and naturally.

All this made business increasingly brisk in the settlement. Samuel Lincoln prospered. In 1644, his brother Thomas ^{helped} ~~died~~ ^{being a bachelor}, he left everything he had to ^{him} Samuel. It was enough to enable him ~~soon after~~ to buy a five-acre tract of land in one of the best locations along the brook, as one can see going into Hingham today. As you come in on the train from Boston, you cannot miss, looking out at the right, a glittering white statue of Daniel Webster, standing

in a beautifully kept flower garden. These were once the fields owned by Samuel Lincoln, and up the street a little further stands an old house on the site of the one that he built in 1649. Nothing of the original is left except some of the timbers.

Into this house Samuel took a wife. All that we know of her is that her name was Martha. A nice problem for ambitious young genealogists is to solve the family name of the woman that Samuel Lincoln married. She must have been a vigorous woman for she was splendidly equal to the duty ^{clearly the} ~~new~~ settlement ^{of} ~~laying~~ on women, ^{the} ~~that of~~ bearing many healthy children. Her first son was born in 1650 and baptized Samuel. In the next 23 years, Martha brought into the world 11 children. Advocates of birth control may raise their hands in horror and expect to find records of death accompanying those of birth. ~~There were~~ ³ two of Martha's children ~~that~~ did not grow up, but ~~nine~~ ^{or thereabouts} lived for ~~over~~ ^{for} seventy years ~~of age~~; and as for Martha herself, she outlived Samuel, dying in 1693.

Thought there was nothing but a few ~~old~~ ^{new} old timbers left of the home in which Samuel and Martha reared their family, ~~it is not difficult to reconstruct it.~~ ^{below timbers} A ~~stoutly built~~ house, ~~the chief room of which was the kitchen in which the life of the family was conducted.~~ ^{which} The very heart of these early homes was the ~~big~~ ^{great} fireplace, with its hearth and oven ^{side} and shelves for ^{dark} ~~its~~ ^{its} pots, and ~~great~~ ^{great} cranes. ~~Before it food was prepared and eaten; before it the family gathered to carry on a score of simple~~ ^{inside} ~~industries.~~ ^{inside} ~~Before it they talked, popped their corn, and melted their maple sugar. Before it, too, they knelt morning and night for prayer. One knows very well~~ ^{what} ~~the~~ ^{the} great fireplace which was the centre of Samuel and Martha Lincoln's household looked like.

In Hingham there is today more than one, carefully preserved, completely furnished. On its crane hung the big pots, the iron skittles sat at one side. There were great tongs and pokers, wooden bellows, and on the mantel sat the candle molds, pewter candlesticks and whale oil lamps.

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. There ~~are~~ ^{was} 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. ~~They are owned by Mr. Ernest Lincoln, whose wife is a direct descendant of Samuel.~~

But if we cannot put our hands on the chairs, the tables, the bedsteads, and coverlets, the Dutch oven and toast-ing 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 the Massachusetts colony at that day, it was a man's relation to the church that placed him.

~~the meeting house was the town's social and civil, as well as religious centre. In this meeting house the ruling spirit was~~

~~the minister. The character, the intelligence, the tolerance~~

~~or intolerance of the community depended very largely upon him.~~

~~When a man was a member of the church, Samuel Lincoln's temper towards his fellows, his opinions, religious and political, were bound to be shaped under the Puritan system by the Hingham minister. Luckily for him,~~

~~and I think for his descendants, this minister was far and away from being the worst of the Puritans. The Rev. Peter Hobart had~~

^{an} a far more independent spirit, a more liberal mind than ~~the man~~
 at the head of the colonial government and most of the ministers
 of the colony. ¹⁰⁰ He, like most of his flock, ^{he} had come early to
 Hingham 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, 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 pasteboard 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 40 years ago, the other
 some 50, and in both of them the ink and paper are faded and
 old, compared to the original, the first entry of which was made
 at least 287 years ago, with the introductory remark: "I with
 my wife and four chyl dren 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} ~~unrelated~~ ^{at all}. Indeed, there
 were at least six settlers of the name - sturdy people, ^{all for}
 them, ~~settling Hingham then as they have today~~, with numbers of
 their name. ^{So indeed today as in S's day the most}
 frequent name in town records - ^{in the} ~~in the~~ ^{people} ~~people~~
 Samuel Lincoln, along with most if not all of the
 other Lincolns of Hingham, was a church member, therefore a

Samuel was 20 married a member
The fact that seems to have remained in
your mind a slanting ¹⁵ ~~fact~~
proved that he
and narrow path. Life was a serious matter in Hingham under

Peter Hobart. To establishing yourself in this world's goods

while you kept an eye on the future world was the business

of men. ^{was} If you did these two things, ^{the authorities} were much
~~more lenient about your methods of acquiring your goods than~~

they were about your church going habits, and your theological

views. They might forgive you for doing your neighbor, but

not for absence from church. ^{idleness, drunkenness, gossip.}
~~for tolerances towards witches.~~

^{was} Sunday morning a church officer went from house to house, running

in idlers; and at every service a hawk-eyed watchman sat in the

rear of the great bare church, knocking on the head with a

long pole any man who went to sleep on the backless benches,

or tickling with a feather upon the ear any woman. If Samuel

Lincoln was ever inclined to throw a ball, he held back his

hand, knowing what had happened to ball throwers in Plymouth.

If he wanted to dance, he had the fate of those at Marymount, ^{in mind} ^{Quincy}

only ^{a few} miles away, who had danced.

Severe and forbidding as it all sounds, life could
not have been, in the main, but healthy and full of interest.

Theological discussions keep minds active, exercised, ^{they need} at least

^{the need} if not entertained. Samuel spent many a long evening, no doubt,

discussion election and damnation. There is a ^{with D.C. at the general} kind of pleasure

in horrors, and these early Puritans knew it. ^{the power of terror} ^{curious} ^{had this} ^{particular}

Their religion, too, was not of a kind which made
them ~~most~~ inexpressive, servile. Under Peter Hobart's leader-
ship, 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 Council at Boston which set them all by the ears,
and started a test - most necessary at the moment - of how far

*Grand Mr. I am wanted to write
the very first thing I have written
about the life of a saint*

...and narrow path. Life was a serious matter in Hingham under
Peter Hobart. To establishing yourself in this world's goods
while you kept an eye on the future world was the business
of the day. If you did these two things, the authorities were such
more lenient about your methods of acquiring your goods than
they were about your church-going habits, and your theological
views. They might forgive you for doing your neighbor, but
not to advance from church or to tolerate to such a degree
Sunday morning church officers and from house to house, training

*That is you must at least appear to
listen - let*

...of a great late church, knocking and asking
and told that man who went to sleep on the business benches,
on looking with a leather upon the ear and women. If Samuel
Lincoln was ever inclined to throw a ball, he held back his
hand, knowing what had happened to ball throwers in Plymouth.
in mind
If he wanted to dance, he had the fate of those at Hingham, where
only the mice were, who had danced.
Severe and forbidding as it all sounds, life could
not have been, in the main, but healthy and full of interest.
Theological discussions were minor, occasional, and local.
It was entertained. Samuel spent many a long evening, no doubt,
discussing election and damnation. There is a kind of pleasure
in horrors, and these early Puritans knew it.
Their religion, too, was not of a kind which made
them more inquisitive, selfish. Under Peter Hobart's leadership
this, indeed, it was just the opposite. Samuel had been but
a few years in Hingham when the town was swamped by a quarrel
with the General Court at Boston which ran then all by the ears,
and started a leaf - most necessary at the moment - of how far

the central ~~ecclesiastical~~ authority should be ^{unique} ~~allowed to go~~ ^{with} local liberty.

The trouble arose over who ^{the} ~~should be~~ captain ^{over} 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 ^{Council} ~~Council~~ at Boston refused to ratify. Peter Hobart led in a revolt against this decision, and signed a petition asking reconsideration. Governor Winthrop and most of the magistrates in Boston were ^{resolutely} ~~horrified~~ ^{questioning of} at the idea that their authority should be questioned. There

was a trial - a trial which went against Hingham and led to the ~~fining~~ ^{fining} of a number of the citizens, Peter Hobart among them. Hobart was loud in contempt ^{there was} ~~against~~ the fine. He ~~could~~ see no reason for it, he said, except that he had signed a petition, and he hinted, among other things, that the General ^{Council} ~~Council~~ was going beyond the powers of its charter - something which we know today to be entirely true. ^{not only in this case but this}

All of this of course only ^{stiffened the backs of} ~~set~~ the authorities in Boston ^{against} ~~against~~ Hobart. He was a marked man for them. ^{end on occasion} Once later, when the ministers of the colony had been summoned ~~one~~ to consultation, he was ordered out of the meeting ~~a suspicious~~ person. And again, when a great marriage was to be solemnized at Boston for a former Hingham resident, Hobart was asked to come and preach, and the magistrates sent him home. One of the ^{arguments} ~~reasons~~ they gave was that he was a "bold man and would speak his mind," and another was that did not want to bring into the colony the English custom of allowing ministers to solemnize marriages. The quarrel was a long time in subsiding.

The quarrel was a long time in subsiding. The minority which backed up the central authorities claimed that the development of Hingham was seriously injured by its spirit of revolt. However, what they may have lost in this was gained in a vigorous spirit, ^{never continue d} unafraid to challenge even the ecclesiastical authority. ^{if its repli were invaded -}

Hobart was not only far more independent than the majority of the ministers of the Massachusetts colony, but he succeeded in infusing a more tolerant spirit into the community. It was not so tolerant, however, but that Samuel once saw a man whipped in the town because he did not have his child baptized. Its fruits were after-fruits, showing in the next century when, out of a Peter Hobart's church, there grew the first Unitarian congregation in this country.

Just as Samuel Lincoln was obliged to consider ^{local} ~~where~~ liberty should end and authority begin, the ~~relations between~~ ^{civil} liberty and authority, so he was early obliged to consider that standing question of the relative ^{with} ~~power~~ of rich and poor. Almost immediately the disenfranchised settlers - ^{in the settlement} and they made up ^{4 years} ~~nine-tenths~~ of the people - had lined themselves up against the ruling few. Justice, they said, ~~was being administered at the expense of the poor. The government was obliged to make place for deputies in Boston who were expected to take care of the interests of the poor.~~ Again and again the struggle shows itself in the records of the doings of the magistrates. The classical case is that of Mrs. ^{an interesting case -} ~~Runaway pigs~~ ^{who had lost} were one of the ^{chief} ~~great~~ difficulties in the early colonies, 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. ^{The Indian} ~~Mrs.~~ had no pen,

and she brought suit against a neighbor who, she believed, had captured the pig she had lost. ~~The case was tried.~~ The documents in the case seemed to show that the lady did not have satisfactory evidence that the pig, in question 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 Council - these were the things that Samuel Lincoln was forced to think about, to decide about - the things that kept his and his neighbors' minds operating, deciding - not altogether peaceful subjects, but hearty ones, fit for men, bound to develop grip, character.

Unhappily not all of the quarrels of Hingham, the cause of which have come down to us and in which Samuel Lincoln took his part, were of as worthy a substance as these. In the later years of his life, Hingham was rent in twain again by a row over the church. Cotton Mather says that "in these days the rebuilding and removing of meeting houses unfitted neighbors for living by pure hands without wrath in those houses." It certainly did in the case of the new meeting house in Hingham.

It had been decided in 1680 that they should rebuild on a new site. A subscription was taken up for the 450 pounds which it was estimated the new house would cost. There were 143 subscribers. Samuel and his sons did very well, considering the cost and the number of subscribers, putting in between them something like £400. In the spring of 1681, there went out a call, the constable ordering the town "in his majesty's name", to gather to vote for another place to get "ye new meeting house on". There were sharp differences of opinion, of which you get in Hingham today little reverberations - "If they had not

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captured the pig and lost. The case was tried. The documents
in the case seemed to show that the lady did not have satisfactory
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Indians, gamblers, infant soldiers, the rich against
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things that Samuel Lincoln was forced to think about, to de-
cide about - and these things kept his and his neighbors' minds
operating, thinking - not altogether peaceful subjects, but
heavy ones, fit for men, bound to develop high character.

Unfortunately not all of the pursuits of Lincoln, the son
of which have come down to us and in which Samuel Lincoln took
his part, were of as worthy a substance as these. In the later
years of his life, Lincoln was rent in twain again by a too over-

A me mally Lurise bel Memu

The riprice, mally Lurise bel memu in small
for the community - the narrow the family
of the men. Read made it - admissible
to level the

cost and the number of subscribers, but in between them
something like 2 in the spring of 1891, the
the constable ordering the town, in the morning's name,
to gather in vote for another place, a yet, he had meeting
houses on". There were sharp differences of opinion, of which
you recall Lincoln today little remembered - if they had not

put the meeting house there," an old timer said to me. *I heard a day a few months ago*

However, ~~as you look at the site chosen~~ today you cannot but be glad of ~~it~~, for that meeting house ~~that was~~ built in 1681 with the money that Samuel and his sons and his neighbors subscribed, ^{still} stands today; its splendid timbers sound and seasoned are to be seen in its loft. It has been enlarged, to be sure, ceiled, made comfortable in many ways unknown to Samuel's day, but in its bones and sinews ^{are} it is the same. And it has the ~~royal~~ distinction of being the oldest meeting house in this country to have been in continuous use for as long as 240 years.

Samuel Lincoln worshipped in it to the end of his life. That end came on May 26, 1690. ~~It is put down both in Peter Hobart's diary and in Daniel Cushing's account book.~~ *Under that date put down in his* "Old Sam Lincoln died today of smallpox," ~~is the way his friend Daniel records it.~~ *the*

Samuel undoubtedly was buried in the family lot in the old cemetery, but no mark of his grave nor one of Martha his wife nor of the ~~two~~ babes she lost exist today. Hingham seems to have gone through a period of vandalism in the 18th and early part of the 19th century, when its chief idea was to get rid ~~of~~ *the* as completely and as rapidly as possible of the old graveyard and all that was in it, above and below the ground. I do not know that I have ever come across any more ruthless treatment than this that Hingham gave to the graves of the men and women who had broken the first ground and put up the first houses and built the first church, as well as the church of which they are so proud today. They wanted the land, wanted it for shops and an easier approach to the bluffs beyond, so they hacked down the hill, dumping bones and headstones into something like ^a garbage heap as they went. Hingham's boys and girls of

but the meeting house there," an old story said to me.
However, as you look at the site which today you can
not but be glad of it. For that meeting house that was built
in 1881 with the money that Samuel and his sons and his neigh-
bors subscribed, stands today; its splendid timbers sound
and seasoned are to be seen in its loft. It has been enlarged,
to be sure, called, made comfortable in many ways unknown to
Samuel's day, but in its plan and shape it is the same. And
it has the novel distinction of being the oldest meeting
house in this country to have been in continuous use for as long
as 240 years.

Samuel Lincoln worshipped in it to the end of his life.
That end came on May 22, 1890. It is not known how he
died, but it is said that he died of a heart ailment. "Old Sam"
Lincoln died today of a heart ailment, "in the way his friend Lincoln
died."

Dead disease! for the only disease
you find mentioned in this P. R. &
N. C. Town was a

part of the 19th century. When the chief idea was to get rid
of as completely and as rapidly as possible of the old grave-
yard and all that was in it, above and below the ground. I
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they are so proud today. They wanted the land, wanted it for
shops and an easier approach to the hills beyond, so they
packed down the hill, dumping bones and headstones into something
like garbage heap as they went. Higgin's boys and girls of

the early 19th century remember^{ed} the old burial ground as a cow pasture, with heaps of broken coffins, fragments of shrouds and decaying bones scattered about. They played push ball on the flat tomb stones and fought Indian battles among the graves of their fathers.

The old slate head stones, one of which undoubtedly belonged to Samuel, were many of them sold. There are at least two chimneys to be seen in Hingham today in which it is known that headstones went, and I was told on a visit to the town in 1922 that only a short time before, when repairs were making on the old dye house, the great door steps - a fine piece of stone, was turned over, only to discover that it was the headstone of one of the Rev. Peter Hobart's family.

One four or five years ago, the differs 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 were put 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 him sons, ~~three of them already men gorn~~⁴, and daughters. These children he had seen married into the best of Hingham's families. ~~He had grandchildren, too - ten or there.~~ 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, 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 3 got of Communalis

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 of all others that have been born in this land, has ~~done more~~ to solve those tangled problems of liberty and authority, of rich and poor, of tolerance and intolerance, with which Samuel was forced to struggle, ~~than any man which this or any other country has produced.~~

(new wheel etc -

(An extremely hard one (?)
 Pulley Diagram
 In this San. L. by analogy -