

Rev. E.L. Goodwin's "*Ancestry and History*"
(written about 1886)

See end notes for information on author and development of this history.

Introductory. An interest in Genealogical research, desiring to know what one may of his Forefathers, is not, I am persuaded, an evidence of weakness or vanity. "If children, then heirs" is the first law of nature, reverence for those whose names we bear, and whose hereditary traits have descended to us with their blood, is as natural as it is just. To it God appeals in the first command with promise, nor was he approved who despised his birthright. To Israel Jehovah was the God of their Fathers. Genealogies form no small part of inspired literature, and of the Son of Man is enshrined in His gospels. Perchance it is not alone true of the Jews that they are "beloved for the fathers' sakes".

So, while it is doubtless well to avoid those "endless genealogies" which were associated in the mind of St. Paul with "fables and foolish questions", it is yet a pious task to preserve the names, and honor, if we may, the character of those whose heirs we are. True their virtues bring us no credit done as we make them our own. "'Tis only noble to be good"; and a degenerate posterity which seeks to conceal its own littleness under the borrowed cloak of ancestral worth, meets our deserved contempt. But for all that and all that, "It need be no disgrace to a man that his Grandfather was a gentleman". alas! did not Virginia sound the lowest depth of his degradation when that remark was called for in her legislative halls in defense of one of her Sons! But it indicated the tendencies of the times. the mob, not the family, is becoming the model of Government. An ignoble utilitarianism-run-mad is the political Gospel for the day, best expressed in the aphorism "Honor won't buy a breakfast". Against this should be set the principles which obtained in a purer age. Reverence for the traditions of one's house, - Honor for the good names our fathers chose, perhaps above great riches, these may yet prove to be moral forces of no little value in preserving a conservative element in society. For patriotic as well as pious reasons therefore it is worthy for the son of a line of Christian Gentlemen to keep in memory those who have preceded him, that he may illustrate their virtues, vindicate their just principles, and hand their names untarnished to his children.

Goodwin Families. There are, I am informed, five distinct families bearing the name of Goodwin in America; Known as the Massachusetts, Connecticut, New Hampshire, New Jersey and Virginia families respectively. It may be remarked that all hold high social position, and four at least, if not all, have representatives in the Ministry of the Episcopal Church. It is believed by some that all are from the same English stock, and efforts are being made to establish it. I believe the New Hampshire family is but a branch of the Massachusetts. Rev. Dr. D. R. Goodwin of Philadelphia claims, I understand, the same Coat of Arms as ourselves, he being of the New Hampshire house, and when my brother Robert met him in 1886 he claimed kinship with us. Our Father was of the Massachusetts family.

The Puritans. The careful preservation of town and church records has made it comparatively easy task to trace the genealogy of old New England families. Researches among these by members of our house, the results of which have been in part published, enable one to give the names of all or Father's ancestors, (save a few, very remote, by maternal lines), from the first settlement of the Pilgrims and their followers of the Mass. Bay Company.

His ancestors then were Puritans of the Puritans. With our Southern education and Cavalier sentiments we are perhaps hardly prepared to do justice to the Puritan of the early part of the Seventeenth Century. He is associated in our minds with Macauley's description of "Lowering supra apsarians", - "Straight-haired, sniffing whinny saints, who named their children out of the Book of Nehemiah, who groaned in spirit at the sight of Jack-in-the-Green, and who thought it impious to taste plum porridge on Christmas Day". but this was the Puritan of a later day, of the time of the Barebones

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Parliament and Protectorate. Macauley also points out that the experience of English Puritanism was that of every sect, and of the Church herself. When it was persecuted it was pure. When, in turn, it became powerful, and its favor is the road to riches and honor, every knave seeks to be first in conning its livery and pronouncing its Shibboleth. And he distinctly points out the difference between Puritanism of the days of Cromwell and that of 20 years earlier, when it suffered the grinding despotism of the Stuarts and the spiritual tyranny of Laud, at which time the first Goodwin crossed the seas. The Puritan fled from a persecution which an easy compliance with prevailing tenets would have disarmed. Canting hypocrites were then with King and Bishop. The Pilgrim of 1633 was at least sincere. His one book was the bible. His one idea - to be free from Bishop, Pope, King and Devil.

The first of our ancestor to land in New England was [Richard Warren](#), who came to Plymouth on the Mayflower in 1621. His name does not appear among the congregation of Brownists returned from their exile in Holland to embark on this enterprise, so he must have joined them in England. His wife and five daughters followed him three years later, in the "Ann", and one of the latter, [Mary Warren](#), married, in 1628, [Robert Bartlett](#), a fellow-passenger on the same vessel. These only, so far as I can discover, of our ancestors were of the original bands of Pilgrim Fathers who settled at Plymouth.

But these little companies were but a handful to the numbers who flocked, in 1630 and the following years, to the shores of Massachusetts Bay under the leadership of John Winthrop. "Nor were these", says Green, (Hist. of Eng. People Chap. viii, iv) "simply poor men and artisans, like the Pilgrim Fathers of the Mayflower. They were in great part men of the professional and middle classes, some of them men of large landed estate, some zealous clergymen, some shrewd London lawyers, or young scholars from Oxford. the most were God-fearing farmers from Lincolnshire and the eastern Counties. They desired, in fact, 'only the best' as sharers in their enterprise". among these, and probably representing each of these classes, came most of our Fathers immigrant ancestors.

The Early Goodwins. And among these, in the very year that Archbishop Laud applied the thumbscrews of the Star Chamber and Court of High Commission to the opponents of Popery in and out of the Church of England, (for until this time Puritanism was never strictly identified with dissent,) there left England, probably London, and settled in Charlestown Mass, [Christopher Goodwin](#), the first of the name in America, and founder of the Mass. family. He landed in 1633.

His wife was named Mary. Her maiden name is unknown. They were probably married after his arrival as their first child was born in 1643. Wymans "Genealogies and Estates of Charlestown" records that he was a "Freeman" of the Colony, enjoying all privileges of full citizenship. this carries with it the fact that he was a member of the established Colonial (Independent or Congregational) Church, as was also his wife. by trade he was a mason. Beyond this it is only known that he was party in the transfer of some real estate, but not enough to indicate wealth.

Christopher and Mary Goodwin had four sons, [Christopher](#), [Nathaniel](#), [John](#) and [Timothy](#). Of three of these I know nothing. the third, [John Goodwin](#), was born in 1647, and lived in Charlestown, where he followed his Father's trade. He also was a "Freeman", and his wife's admission into the Church is recorded.

He married, in 1669, [Martha Lothrop](#), then 17 years of age. She was the daughter of [Benj. Lothrop](#), of Barnstable, son of [Rev. John Lothrop](#), "who was born in Elton Yorkshire, being son of [Thomas](#) of Cherry Burton, and Grandson of John Lowthrope of Lowthorpe Yorkshire. He, (Rev. John) first settled in Egertown Kent, and afterward succeeded Henry Jacob as Pastor of Southwark Church London. He

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came over in the 'Griffin' in 1634 and settled first at Scituate and then in Barnstable". (Davis) From another source I learn that he "lay in an English Jail two years on account of his religious convictions". His descendants are numerous and several have intermarried with the Goodwins and LeBarons.

John and Martha Goodwin had nine children viz: [Nathaniel](#), [Martha](#) (m. Clough,) [John](#) (m. Mary Hopkins & had 5 children,) [Mary](#) (m. Hudson,) [Benjamin](#) (M. Frances White,) [Samuel](#), [Hannah](#) (m. Parkham), [Elizabeth](#) (m. White,) & [Mercy](#). He removed to Boston, "where", says Savage in his Genealogical Dictionary, "four of his children in 1688, being possessed with a spirit of childish mischief, sadly perplexed and befooled Cotton Mather, so as to cause Mrs. Glover the washerwoman to be convicted of dealing with the Devil and hang; as in his Magnalia is told. By these infant instructors the learned author was adequately prepared for the honors he gained in the doleful tragedies of 1692, enacted in Salem".

At this time [Nathaniel](#), the oldest son, was sixteen; and the diablery practiced on the learned old witch-burner no doubt under his ingenious leadership, may have been the cause of his moving to Middletown Conn., where he appears as a bricklayer. In 1696 he married [Elizabeth Eames](#), of whose parentage I have learned nothing. they had four children, [Nathaniel](#), [John](#), [Elizabeth](#) & [Thomas](#). He afterward married Bridget Salsbury, widow, of Boston. Nathaniel m. Rebecca Easton - 4 children. Thomas m. Abigail Gale - 6 children.

[John Goodwin](#), second son of Nath. and Eliz. Goodwin, was born in 1699, and lived in Boston. I do not know what business he followed. He married, in 1722, [Mercie Robie](#), (sometimes spelt Robey. In those days every man spelt as seemed good in his own eyes.) She was a daughter of [William](#), son of [Thomas Robie](#), and [Elizabeth](#), daughter of Capt. [Wm. Greenough](#), whose wife [Elizabeth](#) again was daughter of [Nicholas Upsall](#), who appears in Dorchester in 1630, and "who endured fines and imprisonment on account of his opposition to the punishment of Quakers in Boston". This [Upsall's wife](#) was daughter of Capt. [Bernard Capen](#), whose mother was a Purchas.

The children of John and Mercy Goodwin, of Boston, were five: - [John](#), [Nathaniel](#), [William](#), [Joseph](#), and [Benjamin](#). Of these John, William and Joseph probably never married. Nathaniel married Lydia, and Benjamin, our Great Grandfather, married [Hannah Le Baron](#), Granddaughter of [Doctor Francis Le Baron](#) of Plymouth. Nathaniel Goodwin settled in Plymouth and founded the Plymouth branch of the family. Here his possessions and his posterity multiplied rapidly. He had eleven children, most of whom in turn raised large families. They intermarried with many of the best New England families, and many descendants were prominent professional and business men. Among them are Prof. Wm. W. Goodwin of Harvard, the Greek scholar and author, and Mrs. Mary J. Austin of Boston, authoress. The former is our double - the latter our treble - fourth cousin. In a letter from Judge Wm. T. Davis of Plymouth, Ex Prest. of the Pilgrim Society and author of "The Ancient Landmarks of Plymouth", he speaks of having seen both of these the preceding evening "and spoke to them to their cousin the Va.". His wife is also our cousin.

I would here mention my obligation to this old gentleman, both for the genealogical Registers of Plymouth Families in his book, and for several very kind letters which are replete with information. The spirit of the man may be judged from the following extract from a letter dated Aug. 8, 1885:-

"In conclusion, my dear sire, on this, the burial day of Gen. Grant, around whose bier the whole nation is reunited in a common grief, let me congratulate you as a citizen of what I hesitate to call a Southern State, because henceforth I want no distinctions that the cement has hardened by which the once shattered fragments of our Union were brought together; and that if the voices of northern

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disunionists, like Mr. Hoar, could be silenced, cordial friendship and brotherly love could once more reign."

A clipping from a newspaper article entitled "History of the Tomato" may conclude our notice of the Goodwins of Plymouth. "Tomatoes were brought to Mass. by Dr. William Goodwin, a son of William Goodwin" (son of Nathaniel) "Cashier of the bank of Plymouth Mass. Dr. Goodwin spent many years of his early life in Spain, at Cadiz, Alicante and Valcentia, and was American Vice Consul at Zarragona during its terrible siege by the French troops in the Peninsula war. He came home in 1817 and died in Havana in 1825. He belonged to a family of epicures on his father's side and his mother, a daughter of Captain Simeon Sampson of the armed ship Mercury, on which Henry Laurens sailed for Holland in 1780, was renowned for the excellence of her cuisine. He planted the seed of the tomato in the bank garden in Plymouth, whence the plant was disseminated throughout the town, and to Clarks Island in the harbour. In Mr. Goodwin's family, and that of Mr. Watson on the island, it was used as a vegetable as early as 1823".

On the succeeding page I give Genealogical Chart of the Goodwin Family from the first settler down to our Great Grandfather, Benjamin Goodwin. Our direct ancestors are written in red ink. Also the maternal lines, as far as known.

Le Barons. "It is in the line of the LeBarons that we have always taken the most interest", writes Cousin Daniel Goodwin; and so, I suppose would say we all. This may be partly accounted for by the attractive name, and by the mystery surrounding the origin and early history of the founder of this family, - [Dr. Francis Le Baron](#).

The facts of his life, as far as known, are these: - In the year 1694 England was at war with France, and "English trade", says Green, was all but ruined by French privateers". In that year a French vessel of this character was wrecked in Buzzards Bay, and the officers and crew, being made prisoners, were sent overland to Boston. Among the rest was Dr. Francis Le Baron, by birth a Frenchman, by religion a Huguenot, by Profession a Surgeon. On their way to Boston they stopped overnight, with their captors, at Plymouth, where Dr. Le Baron "was quartered at the house of William Barnes, near the green". "It so happened that a lady of the town had, on the day of his arrival, suffered a severe compound fracture of the leg" (as we would say: - our northern cousins call it a limb,) "which the surgeons in charge were about to amputate. Dr. Le Baron, hearing of the case, asked permission to make an examination and afterwards saved the limb." The good citizens of Plymouth, struck with such surpassing evidence of his skill, secured his pardon and persuaded him to stop among them and practice his profession, which, with the consent of Lieut. Gov. Stoughton, he did; - living there the rest of his days. The year after his arrival he married [Mary Wilder](#), daughter of [Edward Wilder](#) of Hingham, and had three sons, James, Lazarus, and Francis. He died in 1704, and his tombstone is still standing in the old graveyard on Burial Hill.

So much is known, but nothing of his ancestry, station, or history before coming to America. It may be remembered, however, that the Edict of Nantes, which had protected the civil and religious liberties of the French Protestants, had been revoked by Louis XIV but nine years before. Under the persecution of the Huguenots which followed, "children were deprived of the rights of inheritance and forcibly shut up in Convents". Thus families, not only of the middle classes, but of the nobles, were broken up and scattered. To stop the wholesale emigration which followed "The professors of the reformed religion were forbidden to leave France, and in order to prevent their making their escape the outposts and frontiers were strictly guarded". So, though hundreds of thousands did find in self-

expatriation a remedy for the evils which oppressed them, in spite of the imperial police, many more must have found it impossible to escape. These facts may account for Le Baron's choice of a life of freedom on the high seas, with its attendant adventure, even if he were of noble birth, which family tradition would seem to maintain. They may also serve to explain his readiness to renounce his allegiance to his native country, and cast in his lot among the rude but hospitable folk of Plymouth.

Mrs. Austin (nee Goodwin) makes him the hero of quite a clever novel, "A Nameless Nobleman", (Boston, J. R. Osgood & Co.). The authoress is descended from Dr. Le Baron through both father and mother and may have preserved some family traditions in her story. But if tradition suffers at her hand as does fact it is little to be relied upon. Her failure to follow the true line of events of his life excites the ire of her old friend Judge Davis, who writes me the "The existence of Francis Le Baron is about the only historical fact contained in the book. Nearly everything else is a sad perversion of history, and one which only a modern female scribbler, of whom there are too many I think, would have been guilty of." His wife was a Hingham lady, and there is not the slightest reason for supposing that either of her parents were other than Puritans. He himself was a Huguenot, and not a Catholic, and after settling in Plymouth he never left America. Long before Mrs. Austin makes him return he was dead, and his widow had married Return Waite. My evidence that he was a Huguenot is conclusive". It is thus given in his book on Plymouth. His grandchild, Elizabeth" (d. of Lazarus Le Baron, b. 1745.) who married Ammi Rubama Robbins of Norfolk Conn: was often heard by her grandchild, Mrs. James Humphreys of Brooklyn, now living, to say that he was a Huguenot".

But the notion that he was a Roman Catholic needs no refutation when one remembers the temper and the tenets of the Puritans, by whom he was urged to settle in Plymouth. The men who banished Roger Williams and Mrs. Hutchinson for their religious opinions, who hanged Quakers and burnt witches, would have made short work of a French Papist. It is noticeable that the new charter granted the colonists but two years before his arrival, 1692, guaranteed liberty of conscience to all, "with the exception of the Papists".

After his marriage [Dr. Le Baron](#) bought a lot near the centre of the town, and built a house, part of which is thought to be still standing. Of his sons James, the eldest settled in Middleboro' and married Martha Benson, by whom he had 9 children. Francis, the youngest married Sarah Bartlett and had 5 children. She was sister of the wife of his brother Lazarus.

[Doctor Lazarus Le Baron](#), the second son, was born in 1698 and died in 1773. He acquired considerable property, and it is of record that he was a slave holder, as were many of his fellow citizens of Plymouth.

He married, in 1720, [Lydia Bartlett](#). She was a daughter of [Joseph Bartlett](#) and [Lydia Griswold](#), grand-daughter of [Joseph Bartlett](#) and [Hannah Fallowell](#); great-grand-daughter of [Robert Bartlett](#) who came in the "Ann" to Plymouth in 1623, and married his fellow passenger, [Mary Warren](#), whose father, [Richard Warren](#), came in the Mayflower. The Bartletts and Warrens were very prominent families in the early days of Plymouth, and many of them rose to more than local distinction.

[Dr. Lazarus LeBaron](#) and [Lydia](#), his first wife, had 7 children: - Lazarus, Joseph, Lydia, (m Nath. Goodwin,) Mary, (m. William Bradford of Bristol R.I., Lawyer, Doctor, and Governor of his state. They had 8 children of whom two m. De Wolfs and on, Mary, m. Henry Goodwin, son of Benjamin.) [Hannah](#), (m. Benj. Goodwin) Teresa, and Bartlett. He married again, 1743, Lydia (Bradford) widow of ElKanah Cushman, and had 7 children more; - Isaac, Elizabeth (m. Ammi Ruhama Robbins.) Samuel, Francis,

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William, Priscilla (m. Abraham Hammatt,) and Margaret. His grandchildren numbered 80 or more. His grave is still to be seen on Burial Hill, Plymouth; where sleep the bodies of scores of our ancestors.

Through the kindness of Cousin Daniel Goodwin, I have a copy of the second Dr. Le Baron's Will; which, had it been that of a Virginian, would have delighted the soul of old Bishop Meade. It is worth giving, literatim.

(Copy)

In the name of God Amen.

I Lazarus Le Baron of Plymouth in New England physician, being in health and of a disposing mind and memory blessed be God for it, think it my duty to dispose of the Estate God had given me, and accordingly do dispose of it as follows. - But first I give my Soul to God, hoping and believing thro: the merits and righteousness of Jesus Christ my dear redeemer to find acceptance with him, my body I commit to the dust to be decently buried at the direction of my executors hereafter named hoping for a glorious resurrection. As to my worldly substance I give and bequeath as follows that is to say after my just debts and funeral charges are paid by my executors. -

Imp^{ss} My will is that all my wearing apparel woolen or linen be Equally divided to & among my sons namely Lazarus, Bartlet, Isaac, Semual, Francis & William. -

2nd. I give to my son Lazarus all that is due to me from him on book or notes of hand for money or monies I have paid with him, also one fifth part of all my medicines, these with what he already has had to be accounted in full of his part of my Estate -

3rd. I give to my son Bartlet Le Baron the house and land where he now dwells which I bought of Thomas Mayhew Esq^r which was Capt. Goulds with the Widows thirds after her death. Also the piece of land adjoining the other street which I bought of Father Wait, also a piece of wood land I bought of David Morton containing 33 acres lying between Half house plain and Eel river, the bounds of said lands by the deeds will more fully appear - Also I give him all that is due to me from him on books notes of hand etc. which is in full of his part of my estate including what he has already had

4th. I give to my four daughters viz. Lydia Goodwin the widow of Nathaniel Goodwin dec^{ed} - Mary Bradford the wife of Doc^r Bradford of Bristol, Hannah Goodwin the wife of Benjamin Goodwin of Boston, Elizabeth Robbins wife of Ammi Robbins of Norfolk in Connecticut, four-fifths of all my medicines in my shop to be equally divided among them, with what they already have had is in full of their parts of my Estate. -

5 Item. I give to my daughter Priscilla Le BarOon Two Hundred Sixty Six pounds thirteen shillings & four pence money, to be paid to her by my executors also one half of the pewter in the Kitchen also a bed well furnished table chairs looking Glass &c. also a seat in my pew in the Meeting-house all as her part of my estate in full. Also I order that five cords of wood be brought to the house yearly and every year for her use till she is married. -

6th Item. I give to my Granddaughter Sarah Hazen wife of Mr. Hazen daughter of my son Joseph Le Baron dec^d fifty spanish mill'd dollars which is in full of her father's part of my Estate. -

7th. I give my son in Law ElKanab Cushman a suit of clothes and his board with me -

8th. I give to my four sons I had by my last wife viz¹ Isaac Le Baron Semual Le Baron Francis Le Baron William LeBaron their heirs and assigns forever all the residue of my estate real of personal not all ready disposed of wheresoever lying in this Government or in any other Government of what name or nature I own.

9th. I also nominate, ordain and appoint my Two Sons viz¹ Isaac Le Baron of Boston and Semuel Le Baron of Rochester to be my executors of this my last will & Testament, as witness my hand & Seal this Twenty fourth day of September one thousand seven hundred and Seventy Two - 1772

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Signed, sealed pronounced
published & declared to be
his Will & Testament in
presence of us -
Thomas Mayhew
Isaac Dolen
Rebecca Fuller

Lazarus le Baron (seal)

This will was probated Oct. 4, 1773. the last lines of 8th Item may have referred to possible possessions of his father in France. ElKanab Cushman was his Step son, not son in law. From his calling him such the impression has existed that his descendant, Charlotte Cushman the Actress, was a Kinswoman of ours, which is a mistake.

(Chart of Le Baron Family - and - Bartlett Family)

BENJAMIN GOODWIN. [Benjamin Goodwin](#), our Father's Grandfather, was born Feb. 13th 1732. He lived in Boston, on the estate of his father, and was "a gentlemen of substance. - a silver-smith" and owner of considerable property, including a warfe on Charter Street near Charlestown bridge. In a letter to his brother [Nathaniel](#), now extant, written in 1759, he announces the burning of his house and shop, involving a loss of £500, and asks a loan of £100.

He married [Hannah Le Baron](#), born April 16, 1734, on the 16th Nov. 1757. She, his "Amiable, Dear Consort Departed this life 25th Oct^r, 1775 AE 42 years Wednesday morning 1 clock". He, "Our Hon^d Father Departed this life 30 Nov^r, 1792 AE 60 years Friday morning 4 clock". He died at Easton Mass. at the house of his son Daniel, and is buried on Cops Hill, Boston.

I have a copy of the Register in his family Bible, from which the above extracts are taken, and which comes down through the families of our Grandfather and Uncle Daniel, and is now in possession of the family of the latter. As to the families of his other children I am again indebted to Judge Davis, who however had access to the papers of Capt. Nathaniel Goodwin of Staten Island, who wrote me that he "spent three years in collecting a record of every member of the Goodwin family down to 1875."

Benj. & Hannah Goodwin had seven sons and three daughters: - as follows, in order.

1st [Benjamin](#), b. 1756, lived in Boston, and married an Ingersoll. No children.

2nd [Henry](#), b. 1760, After graduating at Harvard he studied Law with Gov. Bradford of Bristol R.I. where he settled and married his preceptor's daughter, and his own first cousin, Mary Bradford. He became Attorney General of his state, and a brilliant career seemed to lie before him, but he died at the age of twenty nine. He left a son, Henry, and three daughters, of whom Hannah married her second Cousin Simeon Sampson Goodwin of Plymouth; Mary m. Charles De Wolf, and Charlotte m. Gen. George De Wolf of Bristol, brothers, and "gentlemen of large wealth and high standing. Descendants of both remain, one of who is S. P. Colt, the present (1885) Atty. Gen. of R.I."

3d. [Joseph](#), b. 1761, m. Susanna, d. of Josiah Keith, and lived in Lenox Mass & Hudson N.Y. His children were Hannah, Joseph, Sarah, m. Ephriam Starr, Charles, Nancy, m. Abram B. Vanderpool, Lewis, Henry, Susanna, & Mary, ma. Col. Pinckney & 2nd Archibald Watt.

4th. [William](#), b. 1763, m. Lucy Alden of Easton Mass.

5th. [Charles](#), b. 1765, died at sea, or at Augustine Fla. aged 17.

6th. [Daniel](#), our Grandfather, see below.

7th Lewis Le Baron, died in infancy.

8th. [Hannah Le Baron](#), b. 1771, m. [Daniel Wheaton](#) 1794, & died 1831. She had at least one Son, George, of whose death Father speaks sadly in his Journal under date of April 25, 1827. There were probably others.

9th. Polley (Mercy) Robey, b. 1773, m. [Daniel Wheaton](#), her brother-in-law in 1832, and died in 1834.

10th. Nancy Weatherston, died in infancy.

Daniel Goodwin. [Capt. Daniel Goodwin](#), 6th Son of [Benj.](#) & [Hannah LeB.](#) Goodwin of Boston, was "born 16th Sept 1767 six clock morning Stormy". On the page opposite the Register in the old Bible, over the heading of St. Matt. are the words,

"D. G. nursed on the waves,
In blustering tempests bred, "

probably in allusion to his seafaring life. he ran away to sea when about 12 years of age. His father sent an officer to take him from the ship. The sailors had hidden him away but the Captain told him he would have to go, so a sailor rowed him ashore. No sooner had he touched land than he began to run. The obliging sailor volunteered to catch him, and ran after him calling out to him, as he pursued, in an undertone, "Run you rascal! Turn to the right, now to the left" & c. By these tactics he soon had him aboard the ship again, which soon sailed. He followed the Sea for about 30 years. He never owned a whole vessel, but commanded merchantmen, and was often super cargo also. He sailed between Boston and Liverpool, and between these and West Indian & South American ports. About the year 1810 he was in the harbour of Buenos Ayres while a naval engagement was in progress between the English and Spanish. One of these fired over his ship, and the other, supposing the fire came from him fired into his vessel and sunk it. It was afterwards raised, but was greatly damaged; and the owner brought suit to recover her value. After a long and expensive trial he was acquitted of responsibility, but his reputation as a commander suffered on account of misrepresentations of interested parties and he retired from service.

For some years after his marriage he lived in Easton, Mass. but afterwards moved to Norton, where he lived after his retirement. He married, Nov 1, 1795, [Mary \(Polly\) Briggs](#).

[Briggs](#). My knowledge of the Briggs family is derived almost wholly from Miss Mary B. Briggs, a third cousin of Father's. She has been for several years collecting materials for a genealogy which she proposes publishing.

"I am satisfied", she writes, "yea and gratified, that we are not descendants of one Clement Briggs who came to 'Fortune' in 1621". Now the impression of Cousin Daniel, and, I suppose, of the most of the family, was that we were descendants of Clement, who bore a rather unsavory reputation in his day, for reasons that need not be mentioned. I suppose it was accepted as a fact because Savage mentions no other Briggs among the early settlers. But if Miss Briggs is right in her dates, and I suppose they can be verified, she is undoubtedly right in her conclusions. She finds Richard Briggs, our first known ancestor of the name, to have been married in 1662. The name Richard, I find, does not appear among the five children of Clement. If a descendant then he must have been a grandson. But Clements oldest son was not born until 1633. It seems impossible therefore that his son should have married in 1662, when his father was but 29 yrs. old.

Being satisfied then to begin with Richard Briggs of Taunton, we find he married, 1662, Rebecca, d. of William & Sara (Cushman) Haskins. His son, Deacon Richard Briggs was born in 1679, and married in 1706 Mercy, d. of Joseph & Mary Kingsbury, first settlers at Wrintham Mass. Her Father was son of Joseph & Millicent Kingsbury, original settlers at Dedham in 1637. "The Dedham records have an

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interesting entry concerning the first Joseph's wife, Millicent, who appeared to ye church a tender-hearted souls, full of feares and temptations, but truly breathing after Christ', and was received into fellowship in 1639".

Deacon Rich^d & Mercy Briggs lived at Norton Mass. & had four sons. The eldest, Deacon Richard of Mansfield, has a son Ephriam, who was a Congregational minister, who in turn had six sons, five of whom were ministers and the youngest, the Father of Miss Mary, was a physician. George was the third, & James the fourth, "a Baptist, as were all of his children save one, Rev. James, of the Congregational Church, whose grandchildren are lawyers, doctors, and minister, on granddaughter being Caroline A. Briggs Mason, a writer of good poetry, & another the wife of Rev. D. T. Stoddard, who was an eminent missionary".

[Ensign Timothy Briggs](#), the second son, was born 1713 & died 1803. He married Mary Briggs, probably a cousin, & lived at Norton. "He was a man of great godliness and a muscular Christian withal". Just at the outbreak of the Revolution his brother Richard lived at Halifax Mass. off which place lay a British fleet. Armed to the teeth he rode thither and removed his kindred to the safer retirement of Norton.

His son [Timothy Briggs](#) was born, 1745, & died 1819, aged 74. "He lived at Norton but was Deacon of the Baptist Church at Taunton". So Miss Mary. But if ever a Baptist it was probably in early life. Mother writes of him as follows:

"At that time", when Father was a boy, "The Unitarian heterodoxy prevailed through that section, and the old minister, under whom they sat for years, become pervaded by it. but Grandfather Briggs & his daughter never swerved from the faith, & I have heard them speak of a band of orthodox who met for prayer at her house, and of a revival which eventually reclaimed the church".

He married [Abigail Patten](#) of Stoughton, & had 3 children. 1st Timothy. "a brilliant young graduate of Brown University who died of yellow fever in Boston Quarantine in 1797. 2nd Hannah, died in 1866, aged 93. Married Dr. Noah Deane of Fairhaven, from whom comes the Deane in our Fathers name. Two of her sons died in New Orleans. Her Grandson Daniel Whitman Deane of Fairhaven married his second cousin, & our first, Anne Dent Goodwin, daughter of Uncle Daniel. He seems to be her only descent now living. (Last sentence crossed out with pencil.) 3rd Polly Briggs, was born 16th June 1775, one day after he battle of Bunker Hill. Uncle Henry, in a political pamphlet says: - "The mother that bore me was, at one day old, rocked in her cradle by the jarring of the earth from Bunker Hill, and her lullaby was 'The thunder of the captains and the shouting's". She married, in her twentieth year, Capt. Daniel Goodwin.

(Chart of Briggs Family)

The Home at Norton. About five years after their marriage our Grandparents moved to Norton, in order, no doubt, that while Capt. Goodwin was at sea his family might enjoy the protection of Grandfather Briggs whose house was but a mile or so away. Here was built the old family homestead. Mother, who visited it several times describes it as "a large and comfortable residence, of more pretension than others in the neighbourhood, two and half stories, with gable for the front, and two splendid elm trees near the door". "Everything here", she adds, "denoted thrift, though not wealth. The farm was small, parts of it having been sold off".

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She infers that Grandfather was a man of "an easy temper and leaned on his wife rather than governed. She carried on the farm and managed everything when he was at home."

Grandmother Goodwin. [Grandmother Goodwin](#) was no doubt a notable woman. The prophecy which his mother taught Ring Semual, of a virtuous woman, seems to have been fulfilled by her in every essential particular. Miss Briggs understands "That she was a grand woman, with large executive abilities and of cultivated tastes". [Mother](#) says she was "a woman of uncommon energy, ever in New England, and of a will and determination which, when once she had made up her mind, knew no giving up". And again:- "She was a noble woman". With this agrees fully the impressions I received of her from Father, who inherited many of her strong traits of character and transmitted them to some of his children in a marked degree.

In the religious education of her family she was most careful and strict. In this, as in other things, her discipline was rigid and her rules exact. Her theology then was Calvinism undiluted. In that cast-iron and uncompromising system she was thoroughly indoctrinated, and it molded her whole life and actuated her every purpose. This was the cause of the "Sternness and repression of affection" of which Cousin Daniel speaks in a letter to me, evidently with his Grandmother in his mind, as being a characteristic of the Briggs family. "This, he says, and others can sympathize with him in the remark, "as traditionally projected into their environment" served somewhat to cloud his own childhood & youth.

But if her children imbibed with their mother's milk a doctrinal system too strong for healthy hearts to retain, they also inherited a mind to "prove all things" and a heart to "hold fast that which is good". So while maturer experience and larger thought modified the views of most, as they did her own, not one made shipwreck of his faith, according to the fashion of that time and of ours. Every one of her children become professing Christians, and, as far as I can judge, adorned the doctrine of their Mother's God and Savior. Her children's children have cause to rise up and call her blessed: - this strong, stern Puritan mother, who ruled well her house, who repressed her affections for fear indulgence would do her children harm; who believed in the total depravity of human nature as the foundation stone of the Christian faith, and schooled her heart to apply unflinchingly its severest deductions to her own offspring; who taught them self denial and the fear of God, to love His work and to reverence His Sabbaths; to know no law of duty save His commands. The spiritual welfare of his parents, brothers and sisters was a subject that filled Fathers heart for many years, and his letters, and personal efforts while at home on his occasional visits were blessed to the spiritual succor of more than one. In his Journal he speaks of more than one fast day kept in supplication for them, and of frequent letters addressed to them on religious topics. As one by one confessed Christ he notes the fact with thanksgiving. At last, in Jan. 1836, he writes as follows:- "I had a letter from Br. James today giving an account of a most powerful revival in Norton, and of the hopeful conversion of Lewis, - the last member of our family! O what boundless goodness has been shown our family, that all ten of us should be indulging a hope of pardon and salvation! O that my heart may be duly affected & subdued, and my soul and all that is within me speak worthily His praise!"

Church Influences. Of these ten children of a Puritan race nine connected themselves with the Episcopal Church, though one afterwards left it. Fathers account of the introduction of Episcopal influence into the family, as given by Mother, and corroborated by [Uncle James](#), is that it began with [Uncle Daniel](#) while a student at Brown University. There he roomed with Benj. Cutler, afterwards the distinguished Rector of St. Anns Brooklyn, and was intimate with other Episcopal students, & also with the Wilkinsons, a prominent Church family, into which he afterwards married. ("Church" crossed out with pencil and note written "a mistake. No Epis. except Aunt Sarah.") From these he imbibed an attachment for the

Church, which, when at home, he disseminated among his brothers. But it must not be supposed that the household were perfect strangers to the Church before this. "There was, and still is", writes Aunt Hannah, "no Episcopal Church nearer than Taunton, sever miles distant. The English Prayer Book was bound with our family bible, and we were all familiar with it. My [Uncle Benjamin](#) and wife, who lived in Boston, always attended the Episcopal church, and my older brothers often visited them and went with them to their church. I have heard my Brother Henry speak of Fathers taking him to the Episcopal Church in Boston when he was a little boy". [Uncle Edward](#), she says, claims to have been a Episcopalian since he was seven years old, and says his Father used to take him to St. Michaels's Bristol. Indeed I think it most probably that Grandfather had a decided leaning toward the Church, perhaps fostered by his acquaintance with it in Boston and in England & elsewhere. It may also be remembered that four cousins of our house married De Wolfe of Bristol. Between them and the family at Norton, about 25 miles distant, there existed the greatest intimacy. The DeWolfs were prominent churchmen, and in the year in which Father was born one of them was instrumental in bringing Mr. - afterwards Bishop - Griswold to Bristol from Connecticut, in one of his own ships dispatched for the purpose, and the remarkable revival and continued prosperity of St. Michaels Church followed. Thus from Bristol, Providence, Boston, and perhaps Taunton, Church influences radiated. The residence of the three oldest sons in Virginia, as tutors in Episcopal families confirmed their attachment for the church; indeed in Father's case seems to have awakened it. By them it was communicated to the younger members of the family.

Death of our Grandparents. The death of our Grandfather is thus recorded by Father in his Journal: - "1830 July 17. I last night received a letter from home which announced the fact that my father would probably be dead before I received it.

19 - no further intelligence from home - - - The letter that I received last week gave some little encouragement respecting my Fathers spiritual state. But oh the awful uncertainty attendant upon a death bed repentance.! If I could be assured that it is well with my Father oh how cheerfully could I give him up! - - But 'will not the Judge of all the earth do right'?

23d - - - My Father is dead! He died 10 days ago, 13 of July 1830. Bro. H. has gone home. He requested me to be contented where I am. I want to go home to sympathize with my dear Mother, Sisters, and Brothers, but there is no necessity & my going would be of no service - - - O God bless us as we need! Such affliction is new to us all. For more than twenty years death has not entered our family. I never before lost a relative so dear as to make me feel. O that my heart may be improved, softened, its affections quickened and strengthened by this event. O God as the event is new - the feelings excited strange & hitherto unknown, cause new, great and hitherto unknown blessing to follow".

[Grandfather](#) died at the age of nearly 63 years. [Grandmother](#) survived him in widowhood for 31 years. She continued to live at the homestead at Norton with the oldest daughter, but visited her children in the south several times, once when Father was in Staunton (?) and once when in Nelson. The following extract was written just before the last visit: - I cannot spoil its delightful flavor by correcting the dear old ladies spelling: - "Tel Fredy grandma is glad the chickens lived and [Fannys](#) flowers I expect are very flurishing by this time tel them grand ma loves them & wants to se them I think you will have a job to read all I have written but had I more time you would have more to read - commending you to that Grace that is able to gard to guide & to support & comfort you I remain your affectionate Mother Polly Goodwin (Autograph age - 70)
(Real autograph cut out and pasted on)

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She never left the Congregational Church, probably because there was no other in Norton. But "she rejoiced that all her children, save one, become churchmen" and her sympathies were all with them.

She, and all her children, save [Aunt Abby](#), having lived or visited in the South, had no sympathy with abolitionism. The enlistment of one of her grandsons in the Union army so affected her spirits that it made her ill and she never rallied. Father thus records her death:-

"1861 - July 30. Got a letter from Prov. R. I. informing me of my Mother's death on the 31st of May. I was expecting to hear of it but no letters could pass - this was sent by express to Kentucky. She was 85 yrs. 11 months & 11 days old, having been born the day before the battle of Bunker Hill, & lived through the whole history of the United States of America until its close."

She died seven days after the invasion of Virginia;-; on whose soil her seed ripened to their greatest perfection. "The memory of the just is blessed!"

Our Goodwin Uncles & Aunts. The children of Capt. Daniel and Polly Goodwin were as follows in order:-

1st [Harriet Briggs](#), born 1796 - died 1798

2d [Abigail Patten](#), born 1798 - Oct. 14. She never married, but lived with her Mother until the death of the latter, & then in Taunton. She never left the Congregational church and never imbibed the Southern predilections of the family, but was Puritan to the last. Her death occurred March 15, 1886; aged 87 yrs. 5 mos.

3d Rev. [Daniel Le Baron](#), born 1800 July 28. He seemed to have had better educational advantages than any of his brothers. Was prepared for college at the Phillips Academy, Andover; entered Brown University in 1818 & graduated in four years. While a student he was superintendent of St. John's Sunday School in Providence. He studied theology for two years at Andover, and for one year he was tutor in private family in Fairfax Co. Va where Mrs. General Lee was among his pupils. Was ordained by Bp. Griswold in 1825 and became Rector of St. John's Wilkinsons, Mass. where he labored 29 years. In 1854 he moved to Providence, that his children might have better educational advantages, and labored there as City Missionary until his death, ministering chiefly to the poor & neglected. His last service was on Thanksgiving Day, and on Christmas Day 1867 he died, aged 67 yrs 6 mos. At his funeral Bishop Clerk thus spoke of him:- "He did the work for which he was commissioned most energetically & faithfully. Quiet & unassuming as was his outward demeanor there were incidents connected with his public career that showed that under all his humility he had a will which never bent when he felt he stood on the platform of right & duty. In this city he labored most zealously, though often with little reward as far as the good things of this life go. - At any hour of day or night his services might be had wherever the poor & destitute needed him. Many a dark dwelling has been made brighter by his presence. - I doubt not that when he went up from earth to Paradise he was greeted by many a widow & orphan whose lot he had alleviated here. - As a man, if any frail mortal could be denominated immaculate it seems to me he would merit that designation. His preaching was eminently practical & useful, but it was as a Pastor that he excelled. He had a peculiar natural gift, superadded to his spiritual preparation, that fitted him in a remarkable manner to minister among the sick & suffering."

He married, in 1825, [Rebecca Wilkinson](#), who still lives in Providence in her 86th year. Their children are:- [Sarah Wilkinson](#), unmarried. [Mary Briggs](#) & [Elizabeth Learned](#), died in infancy. Rev. [Daniel](#), b. 1835, m. 1st Hannah Eldred who died childless. m. 2d, in 1886 [Miss Vaughn](#). He is Rector of St. Luke's Church, East Greenwich R.I. [Hannah Wheeler](#), m. Dr. L. L. Drury, who died 1879, leaving her with 6 children. She lives with her mother in Providence. [William](#), died an infant. [Anne Dent](#), m. her cousin D. W. Deane of Fairhaven Mass. [Rebecca Le Baron](#) died aged 11. [Susan Wilkinson](#), m. Wilfred H. Munro A. M. President of De Veaux College, a church institution at Niagara Falls.

4th Rev. [Henry Bradford](#), born 1802, Apl. 16. After graduating at Brown University he came to Virginia and taught for several years, part of the time at "Belgrave", Frederick Co. for Mr. Hite: - & part in an Academy at Charlestown (now West Va.) He graduated from the Theological Seminary of Va. in 1829, and before returning to New England, was ordained by Bp. Moore. His first parish was at Saco Maine, where he stayed for probably six months. He then moved to Prince George Co. Maryland, where he had charge of a parish, (St. Paul's, I believe,) until 1834, when Father succeeded him. He married, Dec. 6, 1832 Miss [Susan Parnham](#), whom Mother characterizes as a "lovely Southern lady". She owned a large estate, including several plantations and hundreds of slaves, who had been maintained in comparative idleness. To the care of this property and the welfare of his servants he had now to devote himself, but he preached as opportunity offered. His home was Parnham Retreat" Prince Geo. Co. He sold much of his wife's land and invested the proceeds, but the negroes remained on his hands. A few consented to go to Liberia, being presented with freedom and an outfit, but the majority shrewdly preferred a live of careless ease in Maryland, and refused to go.

His efforts to be freed from his own slaves turned his attention to the subject of African Colonization, then a favorite one with southern philanthropists, and for it he labored with tongue and pen through many years. It was a favorite idea of his that if Southern men would discuss questions of public policy with them of the North the dangerous teachings of abolitionist and other fanatics would be neutralized and a better feeling be brought about between the two sections. With this end in view he frequently lectured in New England towns. In 1846 he writes Father: - "I went to Burlington and Middleburg VT. and delivered five lectures in each place, on the subject of the colored population of the U. S. I took a letter of introduction from Bp. Whittingham to Bp. Hopkins and had the countenance and favor of both these prelates in the enterprise. -- The question of slavery I discuss with reference to two points, the preservation of the Union & the preservation of the Negro. -- I told the Vermonters plain, uncomplimentary truth, - and they did not lynch me".

In his feelings, and opinions on social and political questions he was intensely southern. Slavery he justly regarded as a curse, not to the negro but to the white man. He believed that the African could only live in the presence of the Anglo-Saxon as his servant. "The disease which exists at the South," he declared, " is the mass of African heathenism and barbarity which has been cast upon i. Slavery is the remedy. It is a means God has ever used for civilizing & Christianizing the heathen. At the North the remedy is mistaken for the disease, that that mistake has caused a worse disease there, - viz. fanaticism." The strength of his convictions may be gathered from his remark that "if an abolition President was ever elected he would never reach Washington unless he marched over his dead body."

In 1846 he published in a New York paper, and afterwards in pamphlet form, a series of political letters, five in number, over the signature, "A Northern Man with Southern Citizenship". They were addressed to Hon. Geo. V. Marsh, M. C. a prominent statesman of New England, by his permission. He proposed to add three more to complete the series, and to "Show up Dr. Wayland, Prest. of Brown Univ., to the work as an abolition fanatic", but ill health seems to have prevented. These were exceedingly well written, somewhat in the style of the last century. His analysis of, and contrast between, northern and southern character is drawn with careful discrimination, and the fanaticism of New Englanders, "saying 'with our tongue will we prevail. We are they who ought to speak'," is handled without gloves. He was a vigorous and trenchant, though probably not a facile, writer.

In 1840 he spent six months in Texas, then an independent Republic, and became much interested in Church extension there. Was elected Rector of a Church in Houston and was appointed agent for the church in that country, both in the States and England. It was proposed to found a

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University on the plan of Kenyon College, and he was appointed to collect funds. For some time he wrote and travelled for this object, but with what success I do not know. He made large investments in Texas lands, and for years it was his expectation to move there, but he was never able to accomplish it. His lands were settled, after his death, by cousins of his wife's, who paid the taxes on them until, by the Law of Limitation, they passes irrevocably into their possession, and were lost to his heirs.

He had four children, two of whom died in early infancy and the other in childhood. Our brother Frank bears the name of his little boy, and our cousin Anne Dent Deane, I believe, that of his daughter. Ill health and affliction clouded his life, and several of his letters lying before me are written in a tone of affecting sadness. He seems always to have longed to be regularly engaged in the work of the ministry, but was Providentially hindered. Almost every summer he made a visit north, often in the interests of the Colonization Society. On one of these visits he died, at his mother's house in Norton, June 2, 1859. His wife died during the war, at her home in Maryland probably.

Uncle Henry was undoubtedly the most gifted member of the family. With him Father was naturally more intimate in later life than with his other brothers. Their sympathies were mutual, and their affection for each other very warm. Each added to his Puritan heredity the chivalrous instincts of the Southern gentleman, forming a type of character both strong and admirable.

5th. The Fifth child was our Father.

6th. [Rev. James Briggs](#), born March 2, 1806. He graduated at Williams College in 1833. After spending some time in Maryland with Uncle Henry, he went to our Seminary at Alexandria for a while. Failing to pass the examinations requisite for ordination by the Virginia Bishops he returned to Massachusetts and was ordained by Bishop Griswold. For some months he had charge of Boyden Chapel, Augusta Co. VA. while Father was in Staunton. From there he went to Point Pleasant, (now West Va.) and preached for a number of years, building Bruce Chapel. when our Bro. Lacy had this Parish in 1873 he was still remembered and spoken of with affection. Thence he moved to East Liverpool Ohio, and remained several years doing a good work. He removed about 1850 to Industry Pennsylvania, not far from Pittsburg, where he preached for a while and married. Here he has since resided on a farm of his wife's. He is now very infirm and almost blind. I expect also that he is, and always has been, very poor. His piety seems to have been noteworthy even in his family of Godly brothers, but some other qualifications for success in the ministry were perhaps not possessed by him in so marked a degree.

He married, late in life, Miss [Charity Christler](#) of Penn: (still living) whose Gr.father was from Culpeper Co. Va. & a captain of War of 1812. Their children are as follows, - all unmarried and all members of the Episcopal Church: - [Mary E.](#) - dressmaker, of East Liverpool O. - [Alonzo P.](#) manages the home farm, Delegate to Diocesan Council. - [Lucinda H.](#) - from whom I have a kind letter, teaches school. - [John C.](#), farmer, of Mt Ayr, Iowa. - [Charity A. H.](#) - [James A. Lincoln](#), looks forward to the ministry, now at work in Pittsburg. - [Daniel L.B.](#) at school.

7th. [John](#), born Oct. 30 - died Nov. 4, 1808

8th. [Edward Byam](#), born Jan. 5, 1810.

Has always led the life of a New England farmer, and has lived since 1846 on a small farm near Mansfield Mass. which he still cultivates with his own labor. He is a staunch Churchman, and all his children and grandchildren are members of the Church. He has occasionally acted as Lay Reader at Wrentham, the nearest Episcopal Church, 8 miles from his home. Aunt Hannah writes me that for many years he has read Morning & Evening Service, and a Sermon, in his family every Sunday, besides attending the Congregational Church twice. he married, in 1837, [Miss Mary Wardwell](#), who died in

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1869. Their children were: - [Martha Wardwell](#), lives with her father, unmarried. [Edward Allen](#), was a teacher, - entered the Union Army and died in hospital at Newberne N.C. in 1862 aged 24. His remains were carried home for interment. - [Mary Josephine](#), - [Harriet Louise](#), married [Ebenezer Tiffany](#), farmer & ice merchant, of Barrington R. I.: children, Ebenezer & Jessie. - [Ellen Constance](#), - [George Homer](#), died in childhood.

9th. [Mary De Wolf](#), born Feb 26, 1812. When about 26, or earlier, she came to the South, apparently to make her home with her brothers, and lived with Uncle James at Pt. Pleasant for more than a year. Her health was bad, and in the summer of 1840 she visited many of the Virginia Springs. Sept. 9th 1841 she arrived at Father's house in Staunton, and died there Oct. 5th. Hers was the first death among the 10 adult children, and was a great shock to Father, with whom she was an especial favorite. She was buried near the Vestry Room door of Trinity Ch. Staunton, but her grave is now covered, I think, by an extension of the Church.

10th. [Hannah Le Baron](#), born June 5, 1814. She married Mr. [Tolman](#), and is now a widow, and childless ; with small means and without a settled home. She has spent several winters in the South with Father, the last in 1876-7. She writes me fondly of Father's kindness and affection for his "almost twin sister, Mary", and herself when they were little children. At school they were so inseparable that they were known as "the two Mary Goodwins".

11th. [Rev. and Doctor Thomas Shepherd](#), born Jan 3d, 1817. He received a collegiate education at Kenyon, and was perhaps the brightest, as he was the most unpractical and eccentric, of the family. For several years after he was grown he lived with Uncle Henry, where he seems to have caused much trouble by his attempts to regulate his sisters household affairs to suit his own theories. When about 30 he went to Gambier to study for our ministry. There he was said to have shown himself possessed of the best mind in the institution not excluding the Faculty. His character also was high. But for some reason he made enemies who opposed his ordination. Charges made against him were not sustained, but, for reasons not affecting his moral or Christian character, probably on account of his eccentricities, the Bishop would not ordain him. His brothers seem to have been divided in opinion as to whether justice was done him. He then joined the Congregational Church and ministry, and is said to have preached with great power. Ten years later we hear of him in Maine, preaching occasionally at revivals and practicing Homeopathy. Afterwards he settled at Port Richmond, Staten Island, "where he spent all his money publishing books which nobody read", notably "The Natural History of Secession" which roused Fathers indignation at its abuse of the South, " and died", says cousin Daniel, "A poor man, but a gentleman to the last", June 25, 1884.

12th. [Benjamin Lewis](#), the youngest child, born Aug. 28, 1819. He was always called Lewis, and I believe reversed the initials of his name. He is said to have been a very fine looking and prepossessing young man. In 1852 he started for California, via the Isthmus, leaving his family in New England. The last heard from him was written just as he was setting sail upon the Pacific. He died Sept. 7, 1852, a few days after reaching San Francisco, it is supposed of fever, contracted during the two weeks he was delayed in Central America. He was a great favorite in his family, and his death was greatly mourned, the more so that particulars of his last days could not be gained.

He married Miss [Abby Whiting](#) and left two children: - [Nathan Whiting](#), of Detroit Mich who is married and has several children. - [Susan](#), now Mrs. John Morgan, of Groton Conn., who has one daughter. A posthumous daughter died in infancy. His widow became Mrs. Billings Brown, is again widowed, and lives with her daughter.

Social Position. I have thus given such an account of our Fathers ancestors and family as the limited facilities for securing information, which I command, have allowed. It may not be amiss, in conclusion, to say a word about the social position which the family has occupied.

John G. Saxe, I believe it is, who deprecates following an ancestral line too far back, lest it should be found to be armed at further extreme with a shoemaker's waxed-end. We have traced ours to a mason's plumb line.

But let us not be disturbed there at. Doubtless it was a strong cord, true and honest, and able to bear the weight of all our pretensions. Its use did not prove our mason ancestor to be other than a cultivated and most respectable gentleman. In that ungrateful country upon whose inhospitable shores the Puritans lot was cast, there could be no aristocracy of landed proprietors. Their condition is best expressed in the vulgar maxim "Root, boy, or die". Only the poorer classes formed in that frozen soil. Those who were able lived in towns, but all alike had to work, and everyman had his trade. Ripe scholars worked, cross-legged, on a tailor's bench, & blue blooded scions of the oldest English stock pushed the plane. And a stone mason; - who would be more prominent among those laying the foundations of a new state?

We find that from the beginning the Goodwins have intermarried, uniformly, as far as I can discover, with the best families in New England. It is true that social distinctions were not there observed, in the olden time, as they were in the South; though they were not wholly overlooked. But as far back as we can find positive data by which to judge, say for one hundred and fifty years, we find the family enjoying undoubted social position, cultivated and generally of substantial means. And the same may be said of all the families from which we trace our descent or to which we are connected, among whom distinguished names are not wanting.

COAT OF ARMS. The Coat of Arms claimed by both the Boston and Plymouth branches of the family, is unusually handsome. It is almost identical with the Arms of the London, Eng., Goodwins, as given in Burke's "General Armory of England Scotland and Ireland", the standard authority on the subject, which I have examined. Burke gives them as follows:- "Goodwin (London) Or. A lion pass: guard. sa. On a chief gu. three lozenges vaire". Which is to be translated:- (on a ground of) gold, a lion, walking, with face turned to the spectator, black. On a chief, (above the horizontal line), of red, three lozenges, blue and white. The differences between this description and the engraving and photograph of our arms in my possession are these:- Our lion is simply passant, his face not turned; and our colors are wrong. For a gold ground, (or.) we have a silver or white, (argent.). For red (gules) chief we gold (or); and for blue & white (vaire) lozenges, we have red, (gules). But these discrepancies will be explained below. It must also be added that the crests are entirely different. That given by Burke is: - "Crest, a lion sejant, (sitting,) guard. (face turned toward spectator.) sa. (black) holding a lozenge vaire. Our crest is simply a stag trippant (walking), color, I suppose, sable, but the color of neither animal can be determined from the copies I have. Burke also gives no motto. We have a scoll beneath with the motto "Virtute et Labore." Neither of these however is important, for the arms are complete without them and they may be altered with impairing their significance.

The copies in my possession have each a different history, but probably though not certainly, a common origin. This extract from a letter of Capt. Nathaniel Goodwin, the genealogist, will give the story of one: - "The original of our Coat of Arms came into my possession in this way. My Great-Grandfather's," (Nathaniel Goodwin's of Plymouth, bro. of Benjamin,) tombstone was ordered from London, and on it was engraved his Coat of Arms. It was reproduced on a tankard and cups presented to the Church, and I had a plate made taken from them, a copy of which I send you".

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Cousin Daniel Goodwin writes:- "I have visited the grave of the above Nathaniel Goodwin at Burial Hill Plymouth who died about Century since", (more, - about 1769. E. L. G.) "and found our family Coat of Arms, as we have it now, cut upon the ancient stone: showing that our right to is well authenticated".

My other copy is a photograph, one of six which Father had taken from an Engraving, now in Mother's hands, which, she says, was in his possession when they were married. His account of this, according to Mothers recollection and mine, was that it was obtained from the Herald's Office, London, by some Uncle Henry. But in this he must have been mistaken for it bears the engravers cipher, "S. D. sc" and the date "1804". Now our Uncle Henry was but two years old at that time, and his Uncle Henry had been dead fifteen years. Besides, it does not agree with the Herald's office, according to Burke, while it does agree with the tombstone. Cousin Daniel writes further: "The copy in your late Father's possession is said to be the original from which all copies now in our possession have been made. I think it is quite probable that it was obtained from the Herald's Office in London, but cannot assert it". But Father was positive about it. Several conjectures may be made as to its origin. - (1) It may have been engraved in 1804, from a description gotten from the Herald's Office, the engraver not understanding the Heraldic terms designating the colors, and shading it incorrectly, - (2) or from an incorrect copy gotten from England, - (3) or from the original in the possession of the family, since lost, from which the copy on the tombstone was previously made, - (4) or from the tombstone itself, that having been carved from a copy sent to London and never returned, or from one obtained by the stone cutter there.

I think the last is more probable, because 1st it would account for almost exact similarity of Father's copy and Capt. Goodwin's. They are identically alike, though engraved years apart, except that in Father's the figures of the lion and staff are more stiff and antique and more lightly shaded, differences one would look for in copies from stone and silver respectively. And 2nd it accounts for the discrepancies of both as compared with Burke's description. The stonecutter could hardly preserve the lines denoting the colors with accuracy, or he may have omitted them on the stone and the American copyists guessed at them. And the lion's head he could not have well carved in its correct (guardant) position, unless in high relief, so, for convenience, he made him look on ahead, never supposing that Brother Jonathan would know the difference.

The copy Father had, given him, I suppose by Uncle Henry, may have been compared with the original in the Herald's Office, by one of the Plymouth family, or perhaps by Grandfather, and being found substantially correct was accredited as a true copy. It is certainly true enough to establish its identity.

The fact of these arms being engraven on the gravestone of old Nathaniel of Plymouth would certainly seem to indicate that his claim to them could be authenticated. He was no upstart of unknown antecedents to make postmortem pretensions to gentility, but a life-long and prominent citizen of a conservative old town, the history of whose family, for four generations, was written in the Book of Acts of court and church in a neighbouring city. He was subject too to the laws of England, which visited the wrongful assumption of Arms with severe penalties; but which fact also made the possession of them a privilege of possible value.

Or if it be asked how he knew what his arms were, the answer must be that they were brought from England by Christopher the Immigrant, perhaps painted on an old portrait, or pasted as a label in a book, as were the customs of those days. Thus they would have been handed down as a relic of aristocracy, little valued, until, with the changing times, even New Englanders began to discover that

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there is something in a name, - a fact they now so highly appreciate. Plymouth Rock then loomed up as the foundation stone of social greatness. Now an ancestor of Nathaniel's wife had indeed planted his foot upon the Rock, - (metaphorically speaking. In point of fact the Pilgrims landed on the sand.) But he could claim no descent from any who had thus made themselves famous. But should the "Poor people of Lincolnshire", who followed John Robinson to Plymouth, alone have an honored name, and the "many gentlemen of wealth and distinction" who followed John Winthrop to Massachusetts Bay be forgotten? So reasoning, perchance, he bethought himself of the proud arms his ancestors had borne, brought from "Dear England", among his cara et penates, by the Pious Warrens (?) of his House, a century and a quarter ago. "He was an English gentleman, if not a Pilgrim Father", thought old Nathaniel, as he gave commandment concerning his bones, and the stone that should mark his grave, hard by that of the Huguenot LeBaron, and perhaps the Pilgrim Warren, on Burial Hill.

Burke gives twelve families, in the United Kingdom, of Goodwins who bear different arms. But all agree in this respect, that the principal charge is the Lion. The King of beast could only be assumed by families who could once claim Kinship with Royalty, or as a mark of special Royal favour. It is not impossible that this may denote a common descent of all from Earl Godwin, or Godewin, of Wessex, the Father in Law of Edward the Confessor, or from some later Godwin (for that was the old spelling) who did service for one of the Norman Kings. the name is pure Anglo-Saxon, but one not unheard in the story of Merrie England.



This history has been passed down through several branches of the Goodwin family for at least 3 generations and probably 2 more before that. It came into my possession ([Robert Archer Goodwin](#), b. 1947) on loan from Dr. [Sarah Lee \(Goodwin\) Klein](#) (b. 1947) along with a genealogical scroll laying out the genealogical relationships of 27 other families to the Goodwin family and going back, in many places, eight generations from the author of the history, and nine generations from the author of the scroll.

There is no signature on the history or the genealogical scroll. The following is my belief as to the author of this history.

There are references in the 'history' to various relationships to "Father". Based upon the relatives being discussed at the time, "Father" is nearly certainly [Rev. Frederick Deane Goodwin](#). He, and his wife, [Mary Frances Archer](#) (1817 - 1900), had nine (9) children, eight of whom survived to adulthood. There is an editorial note within a parenthetical entry at the top of page 17 that is initialed 'E. L. G.' that strongly suggests that Rev. [Edward Lewis Goodwin](#) was the author of the 'history', or possibly an editor of an earlier writing of the history. If the latter is true, then I have no idea who the author is and I am comfortable in assuming that it is E. L. Goodwin.

However, the lore in the family is that the genealogical scroll was developed and passed down by Aunt Mamie ([Mary Frances Goodwin](#)), the 2nd daughter and child of E. L. Goodwin and [Maria Love \(Smith\) Goodwin](#).

This 'history' addresses primary relationships with a number of families and refers to family 'charts' for four (4) of them. The scroll attributed to Aunt Mamie expands this graphical genealogy to twenty-eight (28) families and presented the information in a scroll format. It seems likely that Aunt Mamie became

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the editor and typist of her father's earlier 'history' and expanded the information in the three enclosed charts to become the much larger scroll. This interpretation seems to be supported by two parenthetic editorial notes which refer to penciled line outs in the source document. (see [page 9](#) and [page 10](#)).

The latest date referred to in the history is 1886, which has three separate mentions ([first](#), [second](#), [third](#)). There is also an [1885 reference to the 'present' R.I. Atty. General](#). In 1885 and 1886, E. L. Goodwin would have been 30 and 31 years of age and a very viable candidate to be the author. His daughter, Aunt Mamie, would have been only 2 - 3 years old.

R. A. Goodwin