

Samuel Whiting

{1636, Lynn}

Version of April 1, 2024.

A New England settler sketch
by Ian Watson.

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ORIGIN: Skirbeck, Lincolnshire.

PREVIOUS RESIDENCES: Boston, Lincolnshire; King’s Lynn, Norfolk.

MIGRATION: 1636. (Cotton Mather reported that Samuel Whiting arrived in New England 26 May 1636 [Magnalia 1:505], and Samuel Whiting wrote on 23 April 1679 that he had come “about forty three years since” [Mass Arch 11:1; Lynn Hist 270]). In a 1708 letter, Cotton Mather wrote of a conversation with John Wheelwright’s daughter “Mrs. Pierson, who tells me that her father’s coming over ... was in the same ship with Mr. Samuel Whiting” [Jeremy Belknap, *The History of New Hampshire*, 3 vols. (Boston 1784-1792), 3:337]. Whiting was ordained as pastor at Lynn on 8 November 1636 [WJ 1:243-244].)

FIRST RESIDENCE: Lynn.

OCCUPATION: Minister. Ordained at Peterborough as deacon 3 May 1621 and as priest 4 May 1621 [CCEd 153945]. Chaplain to Nathaniel Bacon and Roger Townsend from about 1620 to 1623 [Magnalia 1:502]. Assistant to Nicholas Price at King’s Lynn, Norfolk, from about 1623 to 1626 [Magnalia 1:503; NEHGR 52:318]. Rector at Skirbeck, Lin-

colnshire, from 9 February 162[5/]6 to 1635 [Magnalia 1:503; CCEd 153945] (his successor was appointed 7 October 1635 [CCEd 104518]).

Pastor of the Lynn church from 8 November 1636 until his death [WJ 1:243-244; Magnalia 1:505].

CHURCH MEMBERSHIP: Member of the Lynn church from 8 November 1636 to 1679, based on his position as pastor.

CIVIL STATUS: Massachusetts Bay freeman, 7 December 1636 [MBCR 1:372].

EDUCATION: Studied “first at Boston school” [Magnalia 1:502]. Admitted to Emmanuel College, Cambridge, 4 June 1613. B.A., 1616/7, M.A., 1620 [Venn 4:395; Magnalia 1:502].

Samuel Whiting was called “D.D.” in the subtitle of an early eighteenth-century printing of a commencement address he delivered at Harvard College (see *COMMENTS*), but no evidence that Samuel Whiting ever received a D.D. degree has been seen [NEHGR 123:166, 169].

Two original signatures from the last year of his life are at Mass Arch 10:198 and 11:1. His inventory included “books” worth £10 16s [EPF 29659].

His second wife Elizabeth could sign her name [ELR 2:11; EQC 3:422].

CIVIL OFFICES: Overseer of Harvard College from 1654 [MBCR 3:368, 4:1:204].

PROPERTY: Cotton Mather writes that before Samuel Whiting’s departure for New England, he sold “lands in England, which would have yielded him a considerable annual revenue” [Magnalia 1:505].

In 1638, “Mr. Samuel Whiteinge, the pastor” was granted 200 acres of land at Lynn [EQC 2:271].

On 1 January 1649[/50?], “Samuel Whiting” of Lynn, “pastor of the church there,” sold to “Edward Baker” of Lynn, husbandman, “all his farm ... [in] Lynn lying in a place there usually called Rumney

Marsh Syde lately in the occupation of Daniel Salmon now is in the occupation of the said Edward Baker” [ELR 35:47]. On 1 November 1659, “Mr. Samuell Whiting, pastor of the Church of Lynn,” and his wife Elizabeth sold to “John Burrill” of Lynn “one six acre lot ... which lot was given unto the said Mr. Whiting by the town, & was lately in the hands of Mr. Roades, & is bounded ... on the south by the river, on the west by the lot of John Borill, on the north by Thomas Browens, & on the east by the lot that was called Mr. Cobbitts, which lieth for the ministry” [ELR 2:11].

On 12 November 1659, the General Court “in answer to the petition of Mr. Samuell Whiting, in behalf of his brother Mr. John Whiting, & Mr. Richard Westland, aldermen of Boston [England], for this Court’s grant of four hundred acres of land apiece, in consideration of fifty pounds apiece long since laid out in the common adventure, the Court grants his request, i.e., four hundred acres apiece to them, the said John Whiting & Richard Westland, & their heirs & assigns, & that it be laid out adjoining to such lands as are taken up by order of this Court” [MBCR 4:1:406] (see *COMMENTS*). On 16 October 1660, the General Court “laid out to Mr. John Whiting four hundred acres of land on the western side of Merremacke River, beginning at the mouth of Salmon Brooke” [MBCR 4:1:442].

On 23 April 1679, “Samuel Whiting senior of Lyn,” “being a dying man, and going out of this world, & shortly to appear before the Lord Jesus the judge of all” petitioned the General Court again. He explained that “some years before I left England” his “brother-in-law Mr. Richard Westland of Boston in England alderman” had given “fifty pounds ... to this colony, then low, and in its beginning,” with the colony “promising him a compensation with a farm of five hundred acres,” the interest in which “the gentleman himself [had] freely given to myself & wife & our heirs.” He asked for “five or six hundred acres of land and meadow, which hath been my due about this forty years,

although never motioned but once to this assembly, nor should have now been insisted on,” but for his sense of duty “as a father” [Mass Arch 11:1; Lynn Hist 270]. On 30 May 1679, “in answer to the petition of Mr. Samuel Whiting, sen., of Linne, relating to a deed of gift of land from Mr. Richard Westland, of Boston, in England, for fifty pounds by him, said Westland, put into the country stock, etc., the Court judgeth it meet to grant the said Mr. Samuell Whiting, sen., & his heirs, six hundred acres of land, to be laid out in any country lands in this jurisdiction” [MBCR 5:232].

In his will, dated 25 February 1678[/9?] and proved 30 March 1680, “Samuell Whiteing of Lynn” bequeathed to his “eldest son,” “Samuell Whiting living at Billericai,” “my farm of four hundred acres of upland, & meadow ... at Dunstable,” as well as “fourteen acres of marsh lying in Rumnye marsh in the Township of Lynn ... in the first division of lots there.” He bequeathed £30 to “my second son John Whiteing living in old England, at Leverton in Lincolneshire ... as an addition to what he hath already received.” To his “third son Joseph Whiteing,” who was “living now with me at Lynn,” he gave “my dwelling house with the orchard, & lot adjoining, with all the privileges of commons, herbage etc. belonging thereunto,” plus “eight acres of meadow, or salt marsh ... in the meadow before the town, bounded with the Town Records.” He bequeathed £20 to “my daughter Weld of Roxburye” and £30 to “my daughter Hubbard of Topsfeild” in addition to what they had already received. He said that he had “also promised to leave to my son-in-law Mr. Jeremiah Hubbard a parcel of books set out to him, which I judge to be well worth ten pounds, for his son Samuell, or whom he shall see meet to leave them to.” The remainder of the estate was to go to his two sons Samuel and Joseph, who were also appointed executors [EPF 29659].

The inventory of the estate of “Rev. Mr. Samuell Whiteing, late pastor of the Church of Christ of Lynn,” taken 18 December 1679,

totaled £570 15s 6d, against which there were debts of £4 5s 1d. His real estate, valued at £362, consisted of a “dwelling house, orchard lot marsh & farm at Dunstable” [EPF 29659].

On 14 August 1701, “Joseph Whiteing formerly of Lynn” but now of “Southampton,” Long Island, “Minister of the Gospel,” and “Rebecca his wife” sold to “Theophilus Burrell of Lin ... tanner” two tracts of land that were “heretofore the inheritance of my honored father Mr. Samuel Whiteing late pastor of the church of Lynn aforesaid deceased.” One tract was “my messuage or tenement ... eight acres ... in Lynn,” bounding “easterly on the town common or lane that leadeth to the place where the old meeting house stood.” The second tract, “the greatest part thereof being salt marsh meadow and the rest upland,” lay “in the marsh commonly called ... the town marsh adjoining to Willises Neck so called” [ELR 16:1].

BIRTH: Baptized at Boston, Lincolnshire, 21 November 1596, son of John “Whiting” [BostParR 1:89] (see *COMMENTS*).

The register page is headed “1597,” but the transcriber of the published Boston parish registers noted that “the last figure of the date is written on an erasure” and was of the opinion that the “1597” is a mistaken correction for the actual year of 1596. Indeed, the baptism dates of Samuel Whiting’s closest siblings on 4 August 1594 and 21 August 1599 are more consistent with a baptism in late 1596 than late 1597 [BostParR 1:85, 2:1]. Writing in 1702, though, Cotton Mather gave Samuel Whiting’s birth date as 20 November 1597 [Magnalia 1:502]. That Samuel Whiting’s birthday was on 20 November may be correct, and his relative Cotton Mather would have been better positioned than most to report this fact accurately. As for the year, we have given it as 1596, but without full confidence. Clifford Stott has written that at the time in Lincolnshire, the year was sometimes incremented at Michaelmas [NEHGR 152:161], and we wonder whether this could be a factor.

DEATH: Lynn 11 December 1679 [EVR 326; EPF 29659; Magnalia 1:506]. (Samuel Sewall gave 10 December [NEHGR 8:19].)

A nineteenth-century obelisk currently marks his grave in the Western Burial Ground at Lynn [FAG 46119653]. It was reportedly set up as a replacement for an earlier, decayed tombstone [Samuel Whiting Gen 175-176]. This replacement stone gives his years of birth and death as 1597 and 1679, and on this basis (rather than on any direct knowledge) the published Lynn vital records gave his age at death as 82.

MARRIAGE: (1) About 1624 (based on birth of three children by 1629) ——— [Magnalia 1:503]. She died about 1629.

(2) Boston, Lincolnshire, 6 August 1629 **Elizabeth St. John** (“Elizabeth SainJohns”) [BostParR 2:142]. She was baptized as “Elizabeth Saintjohn” at Bletsoe, Bedfordshire, 12 January 1605[/6?], daughter of Oliver and Sarah (Bulkeley) St. John [BT at DGS 4006356:753; Bulkeley Gen 30-31] (see also TAG 34:15-17, 46:256). She died at Lynn 3 March 1676/7 [EVR 326].

CHILDREN:

With first wife

- i JOHN WHITING, bp. St. Margaret, King’s Lynn, Norfolk, 14 October 1625 [ParR at DGS 4115449:553]; bur. Skirbeck 22 July 1634 [BT at DGS 7905518:67; Magnalia 1:503].
- ii DOROTHY WHITING, bp. Skirbeck 14 May 1627 [BT at DGS 7905518:59]; m. Roxbury 4 June 1650 **Thomas Weld** [VR; Magnalia 1:503], son of THOMAS WELD {1632, Roxbury, GMB 1961}.
- iii ——— WHITING (son), b. about 1629; d. England by 1636 [Magnalia 1:503], and probably by 25 March 1630, when a gap in the Skirbeck bishop’s transcripts ends.

With second wife

- iv SAMUEL WHITING, b. Skirbeck 25 March 1633 [*Boston News-Letter*, 9 March 1712[/3], p. 6]; bp. there 31 March 1633 [BT at DGS 7905518:66]; Harvard College 1653 [Sibley 1:363]; m. Charlestown 12 November 1656 **Dorcas Chester**, daughter of LEONARD CHESTER {1633, Watertown, GMB 345} [ChVR 20; GMB 348] (the marriage was also recorded at Lynn [EVR 326], but probably took place at Charlestown as it was performed by Daniel Gookin, who also officiated at other Charlestown marriages around the same time, and Dorcas's mother had remarried in Charlestown [GMB 347]).
- v JOHN WHITING, bp. Skirbeck 15 March 1634/5 [BT at DGS 7905518:66]; Harvard College 1657 [Sibley 1:525]; returned to England [EPF 29659; BostHist 430, 558; Magnalia 1:503-504; Abandoning 320]; m. (1) **Hannah** ____ (based on burial of "Hannah Whiting the daughter of John and Hannah" at Leverton, Lincolnshire, 27 April 1677 [BT at DGS 8039506:330]); m. (2) Leverton 14 July 1681 **Esther Brown** [ParR at DGS 7567171:119].
- vi ELIZABETH WHITING, b. say 1639; m. 6 April 1659 **Jeremiah Hobart**, son of Peter Hobart [EQC 3:224-225, 422; EPF 29659; EP-D 1:55; MHSC 4:8:662; Sibley 1:219; ENEF Peter Hobart; GDMNH 353; *Extracts from the Itineraries and Other Miscellanies of Ezra Stiles ...* (New Haven 1916), 363]. (See *COMMENTS*.)
- vii JOSEPH WHITING, b. about 1641-1642 (died 7 April 1723 in his 82nd year [FAG 17279589] and consistent with first record at Harvard College in 1657 [Sibley 2:93]; see *COMMENTS*); Harvard College 1661 [Sibley 2:92]; m. (1) by about 1668 **Sarah Danforth**, daughter of Thomas Danforth (based on births to Joseph and Sarah Whiting recorded at Lynn from 1674, their daughter Sarah (Whiting) Sparhawk's death at Cambridge 8 December 1752 in her 85th year, and Thomas

Danforth's will [EVR 326; FAG 50177906; MPR 10:3; John Joseph May, *Danforth Genealogy* (Boston 1902), 18-20]); m. (2) between 20 January 1681[/2?] (birth of child to Joseph and Sarah Whiting at Lynn) and 1689-1690 (birth of son Samuel based on age on his gravestone [Southampton Hist 186]) **Rebecca Bishop**, daughter of JOHN BISHOP {1640, Taunton} [FOOF 1:77, 706] (see *COMMENTS*).

viii ——— WHITING (daughter), d. young [Magnalia 1:503]. She almost certainly either died by, or was not yet born on 10 December 1646, when her sisters "Darytye Whiting" and "Elisabeth Whiting" were bequeathed a lamb each by the will of Francis Lightfoot of Lynn [EP-D 1:55].

ix ——— WHITING (son), d. young [Magnalia 1:503].

ASSOCIATIONS: Samuel Whiting, JOHN COTTON {1633, Boston, GMB 484}, and Anthony Tuckney (a very prominent English Puritan minister and scholar who, among other things, succeeded John Cotton as pastor at Boston, Lincolnshire, in 1633) were related to each other. This is evident not only from statements about relationships between the three men, but also from statements about relationships involving John Cotton's son John, his son-in-law Increase Mather, his grandson Cotton Mather, and Anthony Tuckney's son Jonathan Tuckney. The exact paths of these relationships are not fully clear, but here we present what we know so far. Further research in this direction should be rewarding.

On the relationship between Cotton and Whiting: In a winter 1649/50 letter to John Cotton, Samuel Whiting refers to Cotton and Cotton's wife Sarah with the phrase "to you & to my dear cousin" and signs the letter "your loving cousin." In another, undated letter to John Cotton, Samuel Whiting salutes him as "dear cousin" and signs the letter as "your loving cousin" [Cotton Corr 425-428, 507-510]. In a 1677 letter to Increase Mather (who had married John and Sarah

Cotton's daughter), Samuel Whiting calls Mather "my dear cousin" and signs the letter "Your loving cousin" [NEHGR 2:198-199] (see *PREVIOUS SCHOLARSHIP*). In a 1677 letter from Increase Mather to Jonathan Tuckney (Anthony's son), Mather calls Whiting "my aged cousin Whiting" [MHSC 4:8:91]. In a 1686 letter to Increase Mather, Samuel Whiting's son-in-law Jeremiah Hobart calls Increase's son Cotton Mather "my cousin" [MHSC 4:8:662]. Cotton Mather, in his sketch of Samuel Whiting, mentions Samuel Whiting's proximity at Skirbeck to "Mr. Cotton and Mr. Tuckney, to both of whom he had some affinity" [Magnalia 1:503]. The word "affinity" here has been interpreted as meaning a relationship by marriage [GMN 25:19], but in the same sketch Mather calls the Tuckney-Whiting link a blood relationship [Magnalia 1:502]. In the 1617 will of Samuel Whiting's father John, he reportedly calls John Cotton only his "friend and pastor" [Samuel Whiting Gen 14-15].

On the relationship between Whiting and Tuckney: Cotton Mather writes that Samuel Whiting "had for his companion in his education his cousin german, the very renowned Anthony Tuckney ... they were *school-fellows* at Boston, and chamber-mates at Cambridge" [Magnalia 1:502]; a few paragraphs later Cotton Mather mentions the "affinity" between Whiting and Tuckney [Magnalia 1:503]. Anthony Tuckney and Samuel Whiting entered Emmanuel College at Cambridge on the same day [Venn 4:270, 395]. Anthony's son Jonathan Tuckney refers to "my cousin Whiting," presumably Samuel, in a letter to Increase Mather dated Hackney, England, 9 September 1679 [MHSC 4:8:352-353].

On the relationship between Cotton and Tuckney: Jonathan Tuckney refers to the younger John Cotton as "cousin" and to Increase Mather as "affectionate cousin" and "dear cousin" in three letters to Increase Mather dated from 1679 to 1684 [MHSC 4:8:352-354].

Clues to the nature of the relationships: Anthony Tuckney was the

son of the minister William Tuckney, and was baptized at Kirton-in-Holland, Lincolnshire, in 1599 [Venn 4:270]. Before coming to Kirton-in-Holland, William Tuckney was at Skirbeck from at least 1585 to 1589 [CCEd 153272]. Skirbeck bishop's transcripts show the marriage of a William Tuckney and Agnes Herrick on 14 August 1586 [DGS 7905518:15]. A Thomas Herricke and Agnes Bonner were married at Skirbeck on 2 June 1585 [BT at DGS 7905518:14], which is of interest as Bonner was also Samuel Whiting's mother's surname.

Jonathan Tuckney (and possibly Increase Mather too) was related to a John Whiting who had a shop in London in the early 1680s. In two letters to Increase Mather dated Hackney, 25 February 1681/2 and 29 August 1684, Jonathan Tuckney mentioned "my cousin John Whiting's shop at the Bell in Laurence Lane," London, where Increase Mather had sent correspondence for Jonathan Tuckney [MHSC 4:8:354]. Possibly, this John Whiting was the same man referred to in a letter by Samuel Cradock to Increase Mather, dated 21 March 1688/9, which was sent to Mather "at Mr. Whiting's in Copt Hall Court in Throgmorton Street, London" [MHSC 4:8:643]. In 1677, a John Whiting of Coleman Street was listed in a London business directory as a Blackwell Hall factor (a cloth merchant) [*Little London Directory of 1677* (London 1863), xiii and under W].

John Cotton and Samuel Whiting were both connected by marriage to the sisters Sarah and Elizabeth Hawkredd. John Cotton married Sarah Hawkredd as a second marriage for both at Boston, Lincolnshire, in 1632; Increase Mather was their son-in-law and Cotton Mather their grandson [GMN 25:19]. Elizabeth Hawkredd married Oliver Mellowes (first cousin of Samuel Whiting's wife Elizabeth) at Boston, Lincolnshire, in 1634 [ENEF Oliver Mellowes]. This connection was just close enough that it could have inspired John Cotton and Samuel Whiting to call each other cousins, and it accounts for the way that Samuel Whiting referred to Sarah (Hawkredd) Cotton in his 1649/50

letter. However, it emerged only in 1634 (whereas Cotton Mather speaks of the “affinity” between Whiting and Cotton as existing when Whiting moved to Skirbeck about 1626), so the two men may have been related in another way as well.

Mary Lovering Holman hypothesized that the Hawkredd sisters’ maternal grandmother was, by a second husband, the mother of William Tuckney [Coney Gen 54-55], which if true would mean that William Tuckney was the half-first cousin of John Cotton’s second wife.

In 1634, John Cotton had a maidservant named “Marie Bonner,” whose last name raises the possibility that she was related to Samuel Whiting’s mother [BChR 19] (see also GM 1:340, 2:5:96-100).

The Rev. John Whiting of Hartford, Connecticut, was evidently *not* a relative of Increase Mather, as the two men addressed each other formally in their correspondence [MHSC 4:8:93, 463-469].

Other associations: Samuel Whiting’s second wife, Elizabeth St. John, was the niece of Rev. PETER BULKELEY {1635, Cambridge, GM 1:459} [Bulkeley Gen 17, 30-31]. This connected Samuel Whiting to the numerous Bulkeley kindred in New England. Among them was ATHERTON HOUGH {1633, Charlestown, GMB 1005}, also from Boston, Lincolnshire, who was the second husband of Peter Bulkeley’s sister Elizabeth [Bulkeley Gen 34; GMB 1005]. According to Cotton Mather, after Samuel Whiting’s arrival in New England he “lodged about a month” at Boston “with his kinsman, Mr. Adderton Haugh” [Magnalia 1:505].

In 1664, Samuel Whiting’s daughter Elizabeth and her husband Jeremiah Hobart called Elizabeth (Hunter) Woodbury “cousin” and “kinswoman” [EQC 3:224-225; GMB 2055; ENEF Humphrey Woodbury]. The exact relationship is still unknown. In 1964, Mrs. John E. Barclay speculated that it runs through a sister of Samuel Whiting [TAG 40:81]. In 2003, though, Leslie Mahler [TAG 78:242] suggested

that the relationship ran through Jeremiah Hobart's maternal grandfather RICHARD IBROOK {Hingham, 1635, GM 4:1}, and this suggestion has been looked on favorably [GM 4:2].

Testimony in an Essex County quarterly court case shows that about the winter of 1666-1667 Samuel and Elizabeth Whiting had a maidservant named Elizabeth Barrett [EQC 3:422-423, 461], who married John Ingalls at Lynn 26 May 1667. No evidence of Elizabeth Barrett's background has been found, but she could sign her name [EQC 3:423]. A promising clue which we have not investigated is that Elizabeth Mellowes, baptized at Sutterton, Lincolnshire, in 1625, a daughter of Elizabeth (St. John) Whiting's first cousin Oliver Mellowes, married a poorly documented Thomas Barrett, who died at Concord in 1652 [Bulkeley Gen 27; TAG 11:28; GMB 1249; GM 1:167; ENEF Oliver Mellowes].

Samuel Whiting's colleague at the Lynn church was THOMAS COBBETT {1637, Lynn}, who he had also known in England. Cotton Mather says that Thomas Cobbett "followed" his "old friend" Samuel Whiting to New England, and explains that although Cobbett was originally from Berkshire and had studied at Oxford, he had been "a preacher at a small place in Lincolnshire" before his departure [Magnalia 1:506, 520]. Probably he was the "Thomas Cobbit" who married Elizabeth Hill at Saleby, Lincolnshire, 28 September 1636 [ParR at DGS 7566726:907]. Saleby could be the "small place" Cotton Mather referred to. Until Cobbett moved to Ipswich in the 1650s, the two men "were almost every day together, and thought it a long day if they were not so" [Magnalia 1:505-506]. Samuel Whiting and Thomas Cobbett owned adjoining lots at Lynn [EQC 5:386]; they (or in one case their children) received parallel bequests apparently due to their roles in the church [EP-D 1:33, 55, 178, 256]; and they were both appointed overseers of Harvard College in 1654, called "elders of Lyn" and "pastor and teacher at Lynn" [MBCR 3:368, 4:1:204].

An open question is the degree to which some of the first members of Samuel Whiting's church at Lynn had previously been his parishioners or acquaintances in England. Samuel Eliot Morison wrote that Whiting "organized with some of his old parishioners a church at Lynn" [Morison 406]. No source for this claim has been found, and Morison may have read it into Cotton Mather's report that "when [Samuel Whiting] came ashore, his friends at the New-English Boston, with many of whom he had been acquainted in Lincoln-shire, let him know how glad they were to see him" [Magnalia 1:505].

Regardless, it seems that some of Samuel Whiting's parishioners in England did join his flock at Lynn. One noteworthy example is FRANCIS LIGHTFOOT {1636, Lynn}. Lightfoot married "Anne Nawell" at Skirbeck 27 November 1632 [BT at DGS 7905518:63]. He was admitted to freemanship on 8 December 1636, one day after Samuel Whiting [MBCR 1:372], which probably reflects that Lightfoot had been one of the founding members of the Lynn church the previous month. In his will dated 10 December 1646, Lightfoot bequeathed a lamb each to Samuel's daughters "Darytye Whiting" and "Elisabeth Whiting" and another lamb to Thomas Cobbett's son "Samuell Cobit." Lightfoot, who was apparently childless, also mentioned "my brother John Lightfoote, of London" and "my sister Isebell Lightfoote living in Linckhornshire in Frestone [i.e., Frieston] near old Bostone" [EP-D 1:55]. Lightfoot's inclusion of Thomas Cobbett's son in his will argues against a familial relationship with Samuel Whiting, and for a motive based on Whiting and Cobbett's roles within the church.

Among the other early Lynn surnames that appear in the Skirbeck bishop's transcripts are Ingalls, Croft, Bridges, and Mansfield. Some Lynn-Skirbeck connections have been confirmed, such as for the Ingalls family [TEG 19:43-45; Pillsbury Anc 1055-1056], while some surname conjunctions may be coincidence. Further research would undoubtedly illuminate more of them and clarify the degree to which

Samuel Whiting can be thought of as the central figure in a “clerical company” (as defined at WF 42-43).

COMMENTS: Family: Samuel Whiting’s parents were almost certainly the “John Whitinge” and “Margarett Bonner” who married at Boston 22 December 1586 [BostParR 1:22]. A straightforward run of baptisms for children of John Whiting appears from 1587 to 1599 [BostParR 1:72, 76, 81, 85, 89, 2:1] before the death of a “Mrs. Margaret Whiting” on 12 February 1601[2] [BostParR 2:10]. Further research, particularly in probate records, would likely better define Samuel Whiting’s ancestry.

Cotton Mather wrote that Samuel Whiting’s father was “a person of good repute there [at Boston], the *eldest son* among many brethren, an alderman, and sometimes a mayor of the town” [Magnalia 1:502]. Indeed, John Whiting was “a member of the Common Council, and Election bailiff” at Boston in 1590 [BostHist 430], was one of the churchwardens of St. Botolph’s, Boston, in 1592 [BostParR 1:144], and was mayor of the town of Boston in 1600 and 1608 [BostHist 430, 454]. The will of John Whiting of Boston, dated 20 October 1617, names a wife Isabel (evidently a remarriage) and children corresponding to those in the Boston parish records; he specifically provided for his son Samuel’s education at Cambridge [Samuel Whiting Gen 14-15]. “John Whiteing alderman” was buried at Boston 22 October 1617 [BostParR 2:79].

Samuel Whiting also received a bequest of £5 from his younger brother James in 1648 [Samuel Whiting Gen 16].

In 1659 and 1679, Samuel Whiting successfully petitioned the General Court for grants of land in return for financial contributions to the Massachusetts Bay Colony, in its early days, from his brother John Whiting and his brother-in-law Richard Westland (see *PROPERTY*). Both men were described as “aldermen of Boston” in England [MBCR 4:1:406]. His brother was certainly the John Whiting who was

mayor of Boston in 1626, 1633, 1644, and 1655 [BostHist 455]. Richard Westland had married Elizabeth (St. John) Whiting's next older sister Dorothy at Keysoe, Bedfordshire, on 13 June 1625 [Bulkeley Gen 31; NEHGR 52:256]. Richard Westland was mayor of Boston in 1632 and 1643 [BostHist 455]. In his will of 27 June 1645, he left "to my brother and sister Whitinge, either of them twenty shillings"; he died by 17 September 1646 [NEHGR 52:259].

Pastoral career: According to Cotton Mather, Samuel Whiting was first cited for nonconformity at King's Lynn, where "complaints" about him were "made unto the Bishop of Norwich" at some time not long before the death of King James (on 27 March 1625). After the king's death, and with the help of the Earl of Lincoln, Samuel Whiting was able to secure his position at Skirbeck [Magnalia 1:503]. John Cotton went into hiding in the summer of 1632 [GMN 25:21]. At Skirbeck, "soon after John Cotton's removal," Samuel Whiting "fell into such trouble for his non-conformity ... that he found he must be *gone*" [Magnalia 1:504]. His wife supported his desire to leave: "though some of her friends were much against it, yet she rather *forwarded*, than *hindred* her husband's inclination for America"; he sold his land and took all his property with him, "saying 'I am going into the wilderness to a sacrifice unto the Lord, and I will not leave an hoof behind me'" [Magnalia 1:505].

Under the date of 8 November 1636, John Winthrop's journal records that "A new church was gathered at Sagus, now Lynn. The governor and deputy were not there, being letted by the coming in of a ship, and other occasions. It held the company two days, Mr. Whiting, who was to be the pastor, being very unskilful in church matters, and those who were to be members not fit for such a work. At last six were accepted, with Mr. Whiting, but with much ado" [WJ 1:243-244]. Another, second-hand account of this event is more charitable to Samuel Whiting: "There was some difficulty in settling them

[the inhabitants of Lynn] in church order anew, in regard they had many of them formerly belonged to another church in Mr. Bachelor's time" [Hubbard 194] (see also a third account at WWP 119-120).

Saugus was renamed as Lynn on 20 November 1637 [MBCR 1:211]. Many commentators have advanced the theory that this in some way related to Samuel Whiting's previous sojourn at King's Lynn, Norfolk [Samuel Whiting Gen 87; WWP 120]. But we have not seen any conclusive evidence, and Whiting's time at King's Lynn seems rather brief to have inspired the naming of the Massachusetts town.

In 1656 and 1657, Samuel Whiting was among the Massachusetts ministers who tried to help the church at Hartford resolve its internal divisions [MBCR 3:419, 4:1:280; *Collections of the Connecticut Historical Society* 2 (1870): 63; *Creeds and Platforms* 258].

According to Boston historian Samuel Drake, Samuel Whiting was "believed to have presided" over the 1662 synod at Boston at which New England ministers agreed on the Half-Way Covenant [Drake's Boston 362]. Drake's source has not been found and other authors have considered the idea plausible but evidence lacking [Creeds and Platforms 265; Henry M. Dexter, "Two Hundred Years Ago in New England," *Congregational Quarterly* 4 (1862): 274]. Whiting is mentioned neither in the General Court's records of the synod [MBCR 4:2:38, 60, 62] nor in the synod's anonymously published conclusions [*Propositions Concerning the Subject of Baptism and Consociation of Churches ...* (Cambridge 1662)].

A few years later, Samuel Whiting was one of the ministers who supported the controversial establishment of the third (Old South) church at Boston by members sympathetic to the 1662 synod's decisions [Drake's Boston 385; MBCR 4:2:492]. In 1679, near the end of his life, Samuel Whiting and his sons Samuel and Joseph were among the ministers who signed the petition calling for what became the "reforming synod" of 1679 and 1680 [Mass Arch 10:196-198; *Creeds*

and Platforms 413].

During his lifetime, Samuel Whiting published two books, *A Discourse of the Last Judgement ...* (Cambridge 1664) and *Abraham's Humble Intercession for Sodom ...* (Cambridge 1666). He also co-wrote the preface to John Higginson's *The Cause of God and His People in New-England* (Cambridge 1663). His 1649 Harvard commencement address, in Latin, was published after his death as *Oratio quam comitijs Cantabrigiensibus Americanis: Peroravit Reverendissimus D.D. Samuel Whiting Pastor Linnensis* (Boston 1709). His short biography of John Cotton was printed as part of a larger collection in 1846 [Young's First Planters 419-431]. Among Samuel Whiting's surviving letters, one to John Cotton is notable as a confession of his spiritual doubts, and includes a short passage describing his student years at Cambridge [Cotton Corr 507-510].

Cotton Mather, in his profile of Samuel Whiting, describes Elizabeth (St. John) Whiting in saintly terms: "a person of singular piety and gravity; one who by her discretion freed her husband from all *secular avocations*; one who upheld a daily and constant communion with God in the *devotions* of her closet; one who not only *wrote* the sermons that she heard on the Lord's days with much dexterity, but *lived* them, and *lived* on them all the week" [Magnalia 1:503]. In a 1667 court case involving four young men accused of skipping Sunday meeting to roast apples and drink cider, Elizabeth Whiting deposed "that as she went with her daughter Hubbard and her maid Elizabeth Barrett to the meeting, she saw the men standing suspiciously at Crofts' house, and she told them that they ought to go to the meeting" [EQC 3:422].

In a letter to Jonathan Tuckney (in England) dated 28 December 1677, Increase Mather added a postscript saying that "My aged cousin Whiting is yet alive in Lyn. She is dead, & he by reason of age can not continue long" [MHSC 4:8:91].

Children: Savage [2:434] reported that Jeremiah Hobart's widow

Elizabeth “died at Hartford, aged 88.” This report might help pinpoint the time of Elizabeth Whiting’s birth, except that Savage gives no date for the death and we have not discovered his source. Jeremiah Hobart’s widow Elizabeth was living at Hartford on 22 January 1716/7 [Haddam LR 2:151]. Some have questioned whether this widow was Elizabeth (Whiting) Hobart or a later wife with the same first name [Sibley 1:219; GDMNH 353].

Samuel Whiting’s son Joseph is widely said to have been born at Lynn 6 April 1641, for example by Sibley [2:92] and William Whiting [Samuel Whiting Gen 201]. The first appearance of this date that we have seen is in Benjamin F. Thompson, *The History of Long Island*, vol. 1 (New York 1843), 339. Thompson gives no source for the date and we have not seen any reason to trust it.

William Whiting misidentified the wife of Samuel Whiting’s son Joseph as Rebecca (Bulkeley) Prescott, widow of Jonathan Prescott [Samuel Whiting Gen 202]. Sibley [2:94] repeated this error. Whiting’s error was due to a misreading of a statement by Lemuel Shattuck [Concord Hist 382]. What Shattuck actually said was that Rebecca (Bulkeley) Prescott married “Rev. John Whiting,” who was Joseph² Whiting’s son [Samuel Whiting Gen 216]. Rebecca was in any case far too young to be Joseph² Whiting’s wife [Bulkeley Gen 151].

We have seen no evidence for the birthdates of Samuel and Elizabeth Whiting’s daughter and son who died young, but 1637 and 1644 would be reasonable guesses.

PREVIOUS SCHOLARSHIP: In 1702, Cotton Mather published a sketch of Samuel Whiting’s life with much information not found elsewhere, such as details of his career and character [Magnalia 1:501-511]. Though the sketch appears substantially accurate, Cotton Mather was a teenager when his relative Samuel Whiting died, and it must have been based partly on hearsay. Savage [4:520] cast doubt on the reliability of Mather’s sketch, but the example that Savage chose to

illustrate Mather's alleged sloppiness was a poor one, which Savage, moreover, misunderstood. William Whiting reviewed the issue and chided Savage for his harsh judgement [Samuel Whiting Gen 195].

In 1862, James Robinson Newhall published a fanciful book called *Lin: Or, Jewels of the Third Plantation* (Lynn 1862), under the pseudonym Obadiah Oldpath. The book was reprinted in 1880, and then again under a different title in 1890. The book is an invented history of seventeenth-century Lynn. Its preface hints that it was an invention, and Newhall said as much in an autobiography published after his death. But many people, including serious genealogists, were taken in by the fabrication and its statements are still often repeated as fact (see NEHGR 74:50-51 for a brief review). In part of the book (pages 51-116), Newhall presents extracts from the diary of an alleged Lynn resident named Obadiah Turner. This diary never existed, nor did Obadiah Turner, but Newhall purported to transcribe from it a lengthy description of Samuel Whiting (at pages 86-88) as well as many other references to him.

In 1873, when William Whiting published *Memoir of Rev. Samuel Whiting, D.D.* he unfortunately cited some of Newhall's fabricated passages as fact, for example at Samuel Whiting Gen 93. (William Whiting, who was a prominent lawyer and president of NEHGS from 1853 to 1858 [NEHGR 28:233-241], was otherwise somewhat ahead of his time in citing and using sources.)

In 1969, John Roger Scott Whiting published an article specifically listing and refuting the passages about Samuel Whiting in the Obadiah Turner "diary," and reviewing Samuel Whiting's life with an emphasis on his liberal views [NEHGR 123:161-169].

Samuel Whiting's 1 October 1677 letter to Increase Mather has a complex publication history. It was printed in the 1848 volume of the *New England Historical and Genealogical Register* without comment or any statement of its provenance [NEHGR 2:198-199]. The letter was

listed in an 1870 inventory of the Mather papers [*The Prince Library: A Catalogue of Books and Manuscripts Which Formerly Belonged to the Reverend Thomas Prince* (Boston 1870), p. 143, no. 81]. It was not included in the edition of the Mather papers printed as part of the *Collections of the Massachusetts Historical Society* in 1868 (MHSC, series 4, volume 8). This omission appears to have been accidental, though, judging from a footnote to another letter which mentions Samuel Whiting, where the editor wrote: “See a more extended notice of him [i.e., Whiting] in connection with his letter in this volume” [MHSC 4:8:91].

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