



N. Emmons Pinx.

O. Pelton.

*The Hon. Samuel Sewall, Esq.*  
*Late Chief Justice of His Maj.<sup>ty</sup> Province of Massachusetts Bay in NE.*  
*And Judge of Probate for the County of Suffolk.*

*A. 77. 1728.*

*Auris, mens, oculus, manus, os, pes, mure, lumbi,*  
*dum Pergunt Praestat, dispare velle mori.*

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## MEMOIR OF HON. SAMUEL SEWALL, ESQ.,

CHIEF JUSTICE OF THE PROVINCE OF MASSACHUSETTS BAY.

[By Rev. SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[The sources of information from which the statements in this MEMOIR have been principally derived, though but seldom expressly referred to, have been numerous family records and papers, the Journals and other manuscripts of Judge Sewall; and particularly an Account of his family written by him in 1720 at the request of his son, Samuel Sewall, Esq. of Brookline, and communicated in a letter which is still preserved. All dates in this Memoir, earlier than 1752, are to be understood according to Old Style.]

SAMUEL SEWALL, the first of the three eminent jurists by the name of Sewall, who have held the office of Chief Justice in the Supreme Court of Massachusetts,\* was descended from an ancient and highly respectable family in England. Their place of residence was Coventry in Warwickshire. But their family connections, there is reason to believe, were not confined to that city or county. For several ages, the name of Sewall, with some variety in the spelling, has been common in other counties of the kingdom,† and the family arms of the subject of this Memoir were the

\* The number of Judges, whom the family of Henry Sewall of Newbury, in its several branches, has furnished to the Supreme Court of Massachusetts, and the number of years during which they have occupied a seat on that Bench, are worthy of remark. Samuel, his eldest son, was appointed a Judge of that Court at its erection in 1692, Chief Justice in 1718, and resigned in 1728; and Samuel, great grandson of Samuel, was appointed Judge in 1800, and Chief Justice, 1814, the year of his death. Of the descendants of John Sewall, the second son of Henry, David, a grandson of John, was appointed Judge in 1777, and resigned in 1790. And of the descendants of Stephen Sewall, the third and youngest son of Henry, Stephen, son of Stephen, was appointed Judge in 1739, Chief Justice, 1752, and died 1760. Hence it appears, that during the 148 years which have elapsed since a Supreme Court, as such, was first established in Massachusetts, a place among its judges has been held 84 years collectively, (more than half of that period,) by four descendants of the above-mentioned patriarch of Newbury; and the office of Chief Justice by three of them during the collective term of 18 years. It may be added, moreover, that Judge David Sewall, named above, after the resignation of his office in this Court, was many years Judge of the District Court of the United States in Maine. Jonathan Sewall, likewise, a nephew of Chief Justice Stephen, was Attorney-General of Massachusetts from 1767 to 1775; and Jonathan and Stephen, sons of Jonathan, (both recently deceased,) were respectively Chief Justice and Attorney-General of the Province of Lower Canada.

† The name of Sewall is one of great antiquity in England, particularly in the County of Warwick. In Fuller's "Worthies of England," and in "Dugdale's Antiquities of Warwickshire," as revised, augmented and brought down to 1730, by Rev. W. Thomas, D. D., it is found as far back as the 14th, 13th, 12th, and even the 11th century. In these authors it occurs variously spelt: as, *Saswalo*, *Sewald*, *Sewall*, *Sewalle*, *Seawall*, *Seawale*, and *Sewell*. But as it is applied, in a number of instances, in two or more of these several forms of spelling, to members of the same family, and in some instances, to the same individual, the same name under all these forms is doubtless intended. From comparing the above varieties of spelling together, it may be plausibly conjectured, that the primitive name was *Saswald* or *Seswald*, (which would indicate it to be, like *Oswald*, *Ethelwald*, &c., of Saxon original); but that in progress of time, the middle (s) was dropped from it for euphony's sake; and the final (d) omitted, or exchanged in one instance for (o) to please the ear of him who bore the name, or of those who had occasion to address him by it. From the 5th and 6th of the above varieties it is also apparent, that in pronouncing the name, the (w) was originally attached to the last syllable, and not, as at the present day, to the first. And there is not wanting evidence, that this continued to be the way of pronouncing it in this country so late as the close of the 17th century. For in a Bill of Exchange yet extant, dated Oct. 21, 1698, and drawn in favor of the subject of this memoir by his friend Hon. Andrew Belcher, Esq., his name is spelt "*Seawell*."

Of those of this name in England in ancient days, of whom some memorials have been preserved, the following notices may not be uninteresting.

1. *Saswalo* (or *Saswald*, as it may be reasonably supposed to have been originally) of Nether Eatendon, Warwickshire; "whose name argues him to have been of the Old English stock, as some think." Before

same as those ascribed by Fuller, in his "Worthies of England," to John Seawale, Sheriff of Essex and Hertfordshire, 4 Rich. II. 1380.\*

the Norman Conquest in 1066, *Saswalo* was possessed of 17 hides of land (each hide being, according to Bailly, "as much as one plough would cultivate in a year") in the above mentioned village in Warwickshire, where he resided, beside considerable tracts of country in the counties of Northampton, Lincoln and Derby. He built and endowed a church in the place of his residence; and from the extent of his possessions there, Dugdale concludes him to have been a Saxon Thane. But at the Conquest, all his possessions fell into the hands of Henry de Ferrers, one of the knights doubtless of king William, and ancestor of the Earls of Derby of that name, (viz. de Ferraris, or Ferrara.) His Norman lord allowed him however to retain his possessions at Nether Eaton; and from him they passed down in the male line of his posterity to the year 1730, a period of almost 700 years; "being the only place in this County that glories in an uninterrupted succession of its owners for so long a tract of time." In the inheritance of Nether Eaton, there succeeded Saswalo, 1. *Henry*, his son, "a devout benefactor to the Canons of Kneilworth." 2. *Henry*, a nephew of Henry. 3. "*Sawald*," or, "*Sewall de Eaton*," a younger brother of the second Henry, and a knight. 4. *Henry*, son of Sawald or Sowall. 5. *Sewall*, his son, a knight: whose son and heir *James*, removing his residence from *Eaton* to *Shirley* in Derbyshire, where he had possessions, 31 Henry III. A. D. 1247, changed likewise his name from *Sewall* to *Shirley*; and by this name the proprietors of Nether Eaton continued to be known in 1730. (See Dugdale's Antiquities of Warwickshire, vol. i. p. 618, &c., fol.) To this family, William Shirley, Esq., formerly Governor of Massachusetts, probably belonged; his coat of arms, as displayed on an ancient map of Maine, dedicated to him in 1754, and now in the possession of the author of this memoir, being the same as that ascribed by Fuller to Ralph Shirley of Shirley in Derbyshire, Sheriff of Derbyshire and Nottinghamshire, 12 Henry VII. 1497.

2. *Sewall*, Archbishop of York about 1250. "*Sewall* had his Nativity probably in these parts (Yorkshire.) But he was bred in Oxford, and was a Scholar to St. Edmund, who was wont to say to him, 'Sowald, Sowald, thou wilt have many Afflictions, and dye a Martyr.' Nor did he miss much of his mark therein, though he met with Peace and Plenty at first, when Archbishop of York. The occasion of his trouble was, when the Pope *plenitudo potestatis*, intruded one Jordan an Italian to be Dean of York, whose *Surprised* Installing Sowald stoutly opposed. Yea, at this time there were in England no fewer than three hundred Benefices possessed by Italians, where the People might say to them, as the Eunuch to Philip, 'How can we understand without an Interpreter?' Yea, which was far worse, they did not only *not teach* in the Church, but *misteach* by their lascivious and debauched behaviour. As for our *Sewald*, Matthew Paris saith plainly, that he would not bow his Knee to Baul, so that for this his contempt, he was excommunicated and cursed by *Bell, Book and Candle*, though it was not the *Bell* of Aaron's Garment, nor *Book* of Scripture, nor the *Candle* of an Unpartial Judgement. This brak his heart, and his Memory lyeth in an Intricate Posture, (peculiar almost to himself) betwixt Martyr and no Martyr, a Saint and no Saint. Sure it is, *Sewall* though dying excommunicated in the Romish, is reputed Saint in Vulgar Estimation; and some will maintain, that the Pope's solemn Canonization is no more requisite to the making of a Saint, than the Opening of a Man's Windows is necessary to the lustre of the Sun. Sowald died Ann. Dom. 1258. Bala, who assumeth liberty to himself to surname Old writers at his pleasure, is pleased to Addition this worthy man, '*Sewaldus Magnanimus*.'" (Fuller's Worthies, York, Saints, vol. i. part 3, p. 227.) It seems that he had a monument erected to his memory in the Cathedral of York; for about 20 years ago, a gentleman of Halifax, N. S., who was then absent in England, wrote to his friends in Boston, that he had been surprised in visiting York, to find a monument in the Minster there to an Archbishop Sowall.

\* The arms of this *John Seawale* are thus described by Fuller: "S. (Sable) Cheveron betwixt 3 Gaddbees Argent:" which are precisely the same with those handed down by painting, tradition, or otherwise, among all the Sowalls now known to reside in New England and Lower Canada, as their Family Arms; and substantially the same (according to the lines subjoined) with those of this name who are resident in the Southern States. From this circumstance it seems no rash inference, that all of the name of Sowall now in the United States or in the British American Provinces are either direct or collateral descendants of John Seawale, Sheriff of Essex and Hertfordshire in 1380. The addition however of a leopard's head, as a crest, to the arms of the families by this name in the Southern States, denotes, it is believed, that they are a younger branch of the primitive stock.

The following lines, written by a gentleman of the name of Sowall at the South, were addressed, it is presumed, to Dr. Thomas Sowall, now an eminent physician in Washington, D. C., but originally from Maine, and a direct descendant of Henry Sowall of Newbury, the common ancestor of all the Sowalls now known to be living in New England.

"Sir,

"Blakely, (Alabama,) 22d February, 1820, (Washington's Birth Day.)

"When Cromwell ruled Old England's Isle,  
And drove the Stuarts into exile,  
Two Henry Sowalls, gallant hearts,  
From principle, took different parts:  
Your Ancestor, as poets sing,  
John'd Oliver; and mine, the King:  
But when the second Charles return'd,  
And Cromwell's corps was hang'd or burn'd,  
Your ancestor to Boston steer'd,  
And mine for Maryland, I've heard;  
Our family records say 'tis true,  
And hence these lines I write to you.  
Three volant Bees our Arms display,  
As English heralds' records say;  
And for the Crest, a Leopard's head  
Is plac'd, although the beast is dead.  
You now can tell, or bad, or good,  
If you and I are of one blood.

"Yours respectfully,

"LEWIS SEWALL."—MS. copy.

Henry Sewall, his great grandfather, was a linen draper in the city of Coventry; "a prudent man," who "acquired a great estate," and "was more than once chosen Mayor of the city." (1) The term of his mayoralty in 1607 was rendered memorable by a remarkable inundation, which is mentioned by Sir William Dugdale, (2) and particularly described by Fuller. (3) It arose April 17th, though there is no river near the city, but only a small brook, which no rain had recently fallen to swell; and after continuing three hours, and overflowing more than two hundred and fifty dwelling houses, to the great damage of the inhabitants, subsided at once, "sinking," as Fuller expresses it, "as suddenly as it did rise."

Henry Sewall, his grandfather, was the eldest son of the aforesaid Henry; and was baptized in St. Michael's Church, Coventry, April 8, 1576. He married a Mrs. Anne Hunt; and about 1623 was residing at Manchester, in Lancashire. (4) From dislike to the English hierarchy, he sent over his son Henry to New England in 1634, to establish himself there; and shortly after followed him thither himself. He lived a while in Newbury, "at Old Town Green, where the first meeting house stood;" but on the removal of the meeting house to where it stood in 1729, he sold his house and land in Newbury, and removed to Rowley, where he purchased new possessions, and where he died and was buried, March, 1656-7, (5) in the eighty-first year of his age.

Henry Sewall, father of Samuel, was the only son of the last mentioned Henry; and was born, 1614. He came to New England in 1634, plentifully provided with money and English servants, neat cattle and provisions, and with other things suitable for the commencement of a new plantation. Mr. Cotton would have had him settle at Boston, where he first arrived; but preferring an inland situation, on account of his cattle, he wintered at Ipswich, and in 1635 removed to Newbury, of which town he was one of the earliest settlers, and where he became the proprietor of a large estate in land. He was made a freeman of the Colony, May 17, 1637, at the Court of Election, held that year in Cambridge, whither he and others came for that purpose from Newbury on foot, 40 miles, that so they might strengthen the friends of Gov. Winthrop against Sir Henry Vane. On March 25th, 1646, he was married by Richard Saltonstall, Esq. to Miss Jane Dummer, eldest child of Mr. Stephen and Mrs. Alice Dummer of Newbury. But the climate not suiting his father and mother Dummer, he and his wife returned with them to England the winter following, and resided a while at Warwick, and then at Bishop Stoke and Baddesly in Hampshire. At the two last mentioned places, and at Tunworth, (Tunworth?) five children were born to them. During his abode at Baddesly, Mr. Sewall appears to have been employed there as a preacher of the gospel. For when he had made one voyage to New England to visit his father, while his family remained behind in England, in going thither alone a second time in 1659, he carried with him a letter of recommendation from Richard Cromwell, the Protector, to the Governor and Assistants of Massachusetts, dated March 23, 1658, (1658-9,) in which he is spoken of as being "Minister of North Baddesly in our county of Southampton;" "laborious and industrious in the work of the ministry, and very exemplary

(1) Judge Sewall's Account of his Family, &c. 1720.

(2) Antiquities of Warwickshire, vol. i. p. 151, fol.

(3) Fuller's Worthies, part 3, p. 116.

(4) R. Walker's deposition, 1679, in manuscripts of W. Gibbs, Esq.

(5) Thomas Gage, Esq. of Rowley, from Town

Records. But the Protector's letter referred to under his son Henry, dated March, 1658-9, makes him to have been then dead about four years; and the inventory of his estate was received in Court, according to certificate in papers of W. Gibbs, Esq., March 25, 1656.

for his holy life and good conversation." (6) This his last mentioned voyage to New England he undertook with a view to the settlement of his father's estate, who had deceased in his absence from the country; purposing to return to England again, when this business was accomplished. What assistance the government of Massachusetts rendered him to this end, (as the Protector had requested them to do, "that soe he [might] the more expeditiously returne to his said charge, where, through the blessing of God, his labours in the gospell [might] be further usefull and profittable,") is not known. It is certain, however, that he never went back to England again. Changing for some reasons his original intentions on this head, (not improbably, on account of the unsettled state of public affairs in England shortly after his departure; or of the restoration of King Charles II., the re-establishment of Episcopacy, and discouragement of Nonconformists, which followed,) he sent for his family to come to New England to him in 1661; and spent the remainder of his days at Newbury in civil life. He represented that town in the General Court in the years 1661, 1663, 1668, 1670: (7) and died there May 16, 1700, æt. 86. In a sermon from Prov. xix. 20, which Rev. Mr. Tappan, his minister, preached May 19th, the Sabbath after his death, he gave him the character of "a true Nathanael." His widow, Mrs. Jane Sewall, did not long survive him. She deceased January 13, 1700-1, aged about seventy-four years. Mr. Henry Sewall of Newbury had three sons and five daughters; and was the common ancestor of all the Sewalls now known to be either in New England or in the British Province of Lower Canada.\* The following is a

(6) Hutchinson's Hist. Mass. vol. i. App. No. 12.

(7) Farmer's Genèal. Register.

\* His children were as follows: viz.

1. Hannah, born at Tunworth, (Tunworth?) Eng. May 10, 1640; baptized there by Mr. Heskins; married to Mr. Jacob Tappan of Newbury, N. E., August 24, 1670; and died Nov. 12, 1699.

2. Samuel, the subject of this Memoir.

3. John, born at Baddeley, Hampshire, England, October 10, 1654; baptized there November 22, by Rev. Mr. Cox; came to New England with his mother and her other children, 1661; married to Miss Hannah Fossenden of Cambridge, October 27, 1674; lived with his father at Newbury, and there died before him, August 8th, 1699. He left five sons, viz. John, Henry, Samuel, Nicholas and Thomas; and a daughter Hannah, afterward wife of Rev. Samuel Moody of York; and was the common ancestor of all the Sewalls in the State of Maine. Of his five sons, John and Thomas died without issue; Thomas in 1716, while a member of Harvard College. 3. Henry resided at Newbury; and was the father of Stephen Sewall of Newburyport, who died about 1804. 4. Samuel lived at York, was elder of the church there, and died April 28, 1769, æt. 81, leaving a numerous family. Among his sons were Major Samuel Sewall of Bath, deceased, "author of the invention for slaking the piers of bridges over deep rivers, and which has been, for many years, successfully adopted in America and Europe;" Col. Dummer Sewall of Bath, who died April 4, 1832, æt. 95, the father of Rev. Samuel Sewall of Sumner, Me.; and Hon. David Sewall of York, formerly a Judge of the Supreme Court of Massachusetts, and of the District Court of the United States for Maine, who died 1825, æt. 90. 5. Nicholas resided at York; and was the father of Stephen Sewall, Professor of Hebrew and other Oriental Languages at Harvard College, who died at Cambridge 1804; and the grandfather of Gen. Henry Sewall of Augusta; of Rev. Jotham Sewall, formerly of Chester-ville, the well known and venerated missionary in Maine; and of Daniel Sewall, Esq. of Kennebunk.

4. Stephen, born at Baddeley, Aug. 19, 1657; baptized there by Mr. Cox, Sept. 24th; married Margaret, daughter of Rev. Jonathan Mitchel of Cambridge, June 13, 1682; resided at Salom, where he was Register of Deeds for the County of Essex, a Major of the militia, (whence his common title of Major Sewall,) and Captain of the Fort; and where he died, greatly lamented, Oct. 17, 1725. His widow survived him upwards of ten years, dying at Boston, at the house of her son, Major Samuel Sewall, Jan. 20, 1735-6. He was the father of Chief Justice Stephen Sewall of Boston, and of Mitchel Sewall, Esq. of Salom; and the common ancestor of Jonathan Sewall, Attorney General of Massachusetts at the commencement of the Revolution; of Jonathan Mitchel Sewall, Esq. of Portsmouth, N. H., the poet; and of the late Jonathan Sewall, Chief Justice, and Stephen Sewall, Attorney General, of the Province of Lower Canada.

5. Jane, born at Baddeley, Oct. 25, 1659; baptized there by Mr. Cox; married to Mr. Moses Gerrish of Newbury, N. E., Sept. 24, 1677; and died there Jan. 20, 1716-17.

6. Ann, born at Newbury, N. E., Sept. 3, 1662; baptized there by Rev. Thomas Parker; married 1676 to Mr. William Longfellow, who afterward went as Ensign in the expedition against Port Royal, and was drowned with others off Cape Breton, Oct. 1690. She had for her second husband Mr. Henry Short of Newbury; and died Dec. 18, 1706.

7. Mehitabel, born at Newbury, May 8, 1665; baptized by Mr. Parker; married to Mr. William Moody of Newbury; and died Aug. 8, 1702.

8. Dorothy, born at Newbury, Oct. 20, 1668; married first to Mr. Ezekiel Northend of Rowley, Sept. 10, 1691; and after his death, Dec. 23, 1732, to Mr. Moses Bradstreet of Rowley, whose widow she died June 17, 1752, æt. 84.

copy of the inscription on the grave stone of Mr. Henry Sewall in the burial place of Newbury, Old Town :—

“MR. HENRY SEWALL (SENT BY MR. HENRY SEWALL HIS FATHER, IN THE SHIP ELIZA AND DORCAS, CAPT. WATTS, COMMANDER,) ARRIVED AT BOSTON, 1634, WINTERED AT IPSWICH, BEGAN THIS PLANTATION 1635, FURNISHING ENGLISH SERVANTS, NEATS CATTLE, AND PROVISIONS. MARRIED MISS JANE DUMMER, MARCH 25, 1646. DIED MAY 16, 1700. AGED 86.

“HIS FRUITFUL VINE, BEING THUS DISJOINED, FELL TO THE GROUND JAN. 13, FOLLOWING.”

SAMUEL SEWALL, the subject of this Memoir, was the eldest son of Henry and Jane Sewall. He was born at Bishop Stoke, Hants, in England, March 28, 1652, and baptized in Stoke Church, May 4th, by Rev. Mr. Rashly, once a member of First Church, Boston, New England, but now returned to England, and the minister, it seems, of Bishop Stoke. He was taught to read at Baddesly; and afterward sent to a grammar school at Rumsey, of which a Mr. Figes was master. On his arrival at New England with his mother in 1661, he was immediately placed by his father under the tuition of “the Reverend and Excellent Mr. Thomas Parker,” pastor of the church in Newbury, with whom he continued six years, till his entrance into Harvard College. He was admitted in 1667, “by the very learned and pious Mr. Charles Chauncy,” then the President of the College; and from him he received his first degree in 1671, being of the last class upon which degrees were conferred by that excellent President, who died the February following. He received his Master's degree in 1674 from President Hoar. Previously to this, it seems, he had been chosen a Resident Fellow of the College, and in that capacity was one of its Tutors.

He was originally designed by his parents for the Christian ministry; and with a view to it, studied divinity, commenced preaching, and received encouragement to go to Woodbridge, New Jersey, a town settled by people from Newbury, to be their minister. But his thoughts were probably diverted from the sacred profession by his marriage connection, which put him in possession of great wealth, and means of extensive influence and usefulness in civil life. He was married February 28, 1675-6, by Gov. Bradstreet to Miss Hannah Hull, daughter and sole heir of John Hull, Esq. a goldsmith and principal merchant in Boston, and of Judith his wife, a sister of Edmund Quincy, Esq. of Braintree. Mr. Hull was he, concerning whom Rev. Mr. Wilson of Boston, observing his extraordinary dutifulness, when a youth, to his aged mother, “then weak in body, and poor in estate,” foretold in the hearing of some of the family, “*I charge you to take notice of what I say; God will certainly bless that young man: John Hull shall grow rich, and live to do God good service in his generation.*” (8) And agreeably to these words of this venerable divine, it came to pass. In 1652, and several years afterward, Mr. Hull was, by the appointment of the General Court, Master of the Mint in this Colony; in which capacity, he coined the celebrated New England sixpences and shillings; and receiving from the government a liberal allowance for his trouble, he acquired great wealth, both in money and lands. He was likewise a principal founder of the Old South Church, Boston; Treasurer of the Colony in 1676; and one of the Assistants in 1683. He died Sept. 30, 1683; leaving behind him that good name which is “better than precious ointment;” a charac-

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(8) Mem. of Wilson in Mather's Magn. Vol. I. B. III.

ter eminent for wisdom and piety, charity and uprightness. Rev. Daniel Gookin of Sherburne wrote a eulogy on his character in verse, which still exists in manuscript.

Till 1674, there was no printing press in the Colony, except that at Cambridge. In May of that year, one was allowed to be set up at Boston, and Mr. John Foster appointed by the Court to superintend the management of it. At the death of Foster, Mr. Sewall was chosen his successor in 1681; and as such, had the oversight of the printing of several laws and acts of Court, and many books; particularly Mr. Willard's "Covenant Keeping, the Way to Blessedness:" Boston, 1682. But from this office, Mr. Sewall was discharged by the Court at his own request in 1684.(9)

In 1685, he was captain of the South Company of militia in Boston; but resigned his commission Nov. 11, 1686, on account of an order to put the Cross in the colors. In 1701 he was chosen captain of the Artillery Company, and continued to be so two or three years. From both these offices he derived the title of "Captain Sewall," by which he was generally known and familiarly spoken of many years after he had resigned them both, and had obtained a seat on the Bench.

Mr. Sewall was chosen one of the Assistants in 1684, and re-chosen in 1685, 1686; in which last named year, the Colony charter having been vacated, the ancient government of Massachusetts was superseded by a President and Council. In 1688, during the oppressive administration of Sir Edmund Andros, as Governor, when the titles of many to their lands, Mr. Sewall's among others, were drawn into question, he made a voyage to England. But on his return in 1689, Sir Edmund having withdrawn from the country, and the Old Charter government being for the present revived, he resumed his seat at the Board of Assistants. In the Provincial Charter, granted in 1691, he was nominated to be of the Council; and afterwards, without interruption, was annually chosen and sat at the Board till 1725, when being elected he declined serving, having survived, more than seven years, all that were appointed with him to that office in the Charter.

As one of the Assistants, or Magistrates, under the Colonial Charter, Mr. Sewall was also ex officio a Judge of the Superior Court. Soon after the arrival of the Provincial Charter in 1692, but before any Courts of Justice had been established and organized under it, he was appointed by the Governor and Council one of the Judges of a Special Court of Oyer and Terminer for the trial of persons charged with witchcraft.(10) It is well known, that at that time there was a firm general persuasion, not only in New England, but in the mother country and throughout Europe, of the reality of those impious compacts with Satan, into which persons accused of witchcraft were supposed to have entered, and of that diabolical power or influence by which they were believed to act. In common with the great majority of the community, the members of this Court, were all under this delusion, except Major Saltonstall of Haverhill, who declined acting. Hence nineteen persons, of the multitudes who were indicted and arraigned before them for this crime, were at different times tried, condemned, and in pursuance of their sentence, executed. In this unhappy affair, the judges appear to have acted conscientiously at the time; and to have had not only the countenance and approbation, generally, of the rulers, ministers,

(9) Manuscripts of W. Gibbs, Esq.

(10) The names of the Judges of this Court are recorded as follows in "Lectures on Witchcraft," by Rev. Mr. Upham of Salem:—"The Lieut. Gov-

ernor Mr. Stoughton, Major Saltonstall, Major Richards, Major Gedney, Mr. Walt Winthrop, Capt. Sewall, and Mr. Surgeant."

and people at home, but the decision of Sir Matthew Hale in the Courts of the mother country in similar cases, to justify them in their proceedings. But the delusion was soon made manifest. Judge Sewall especially became convinced of his error, in the part which he had taken in the Court of Trials; and often discovered deep regret, penitence and humiliation on account of it. He notes, for example, in his Journal, Dec. 24, 1696, on occasion of his son Samuel's reciting to him in Latin a portion of the 12th chapter of Matthew, "The 7th verse did awfully bring to mind the Salem Tragedie." And at a public fast, Jan. 14, 1696-7, in the order for which there was particular reference to the doings of that Court of Oyer and Terminer, and when he was under much affliction on account of the recent death of an infant daughter and other troubles and crosses, he presented to Rev. Mr. Willard his minister a note, which was read in the worshipping assembly; he standing up, while Mr. Willard read it, and bowing in token of assent when he had done. In this note, while with much delicacy he appears to have studiously avoided saying any thing which might seem to implicate the other judges, he acknowledged his own guilt in the decisions of that Court, asked the pardon of it both of God and man, and deprecated the divine judgments for the sin of him or of any other, upon himself, his family, or the land.

But though he thus condemned himself for the part he had acted in the recent trials at Salem; yet the public confidence does not seem to have been impaired either in him or his associates. For at the first appointment of Judges of the Superior Court under the Province Charter, Dec. 6, 1692, (a time when a suspicion at least of delusion on the subject of the witchcrafts had become common, and when in consequence, the sitting of the Court of Oyer and Terminer had been suspended,) Mr. Sewall was chosen one. The others were William Stoughton, Esq., Chief Justice, Thomas Danforth, Esq., Major John Richards, and Major General Waitstill Winthrop; all of whom had been on the bench with Mr. Sewall in the trials for witchcraft, except Mr. Danforth. In 1718, April 16th, he was appointed to succeed Major General Winthrop, as Chief Justice. And although from various causes there were numerous changes in that Court in his day, yet he still retained his seat on its bench till 1728; when in consequence of his advanced years and increasing infirmities, he resigned it; having survived more than ten years all those who had been members of that Court from the beginning; and after having officiated in this capacity under the Colonial and Provincial Governments upwards of forty years. At the same time also he resigned his commission as Judge of Probate for the County of Suffolk, to which he had been appointed by Lieut. Governor Tailer in 1715.

Chief Justice Sewall was an eminently devout man; very constant and exemplary in his attendance on the worship of God both in the family, and in the public assembly. When prevented by sickness or other necessary cause from going to the house of God on the Sabbath, or on other occasions of public religious service, he often mentions it in his Journals, as a matter of grief to him and humiliating reflection. And how diligent a hearer of the word of God he was when there, a number of manuscript volumes still remaining, containing the texts and general outline of sermons and lectures which he heard both at home and abroad, abundantly testify. He was received into the South Church in Boston, under the pastoral care of Rev. Thomas Thacher, March 30, 1677; and was regarded afterward, as one of its principal pillars and ornaments. Shortly before he entered into church fellowship, he became a member of a private society for prayer and



speaking to passages of Scripture, to which his father-in-law, Mr. Hull, belonged before him, and the records of the exercises of which remain to this day; and the meetings of this society, which<sup>d</sup> were ordinarily held weekly, he continued to attend with great constancy, when circumstances permitted, through life. When extraordinary providences (of which he was a diligent observer) called, he loved to meet his friends at their houses or his own, and spend a day in supplications conducted by some of the ministers of the town, and in listening to preaching suited to the occasion on which they had convened. Often too would he devote a whole day in the week time to fasting, reading the Scriptures, and communion with God in secret: at which seasons, his Journals signify, that he would not only be abundant in prayer for himself, family, and near connections; but would likewise frequently pour out his enlarged heart in copious intercessions (minutely enumerated in many instances in his manuscripts) on behalf of the college, the churches, the town, province and land in which he dwelt; the aboriginal Indians, especially those at Natick; the African slaves; for the conversion of Jews and the heathen; for the restraint and downfall of papal tyranny, superstitions and usurpations; the peace, purity and prosperity of the Christian Zion; the cause of the oppressed and persecuted throughout the world. Nor were these his habits of secret devotion practised only when at home, but cherished when abroad. This is particularly apparent in his wonted observance of his birth day. As the Courts were arranged a part of the time he was on the Bench, that day commonly fell when he was on the Plymouth Circuit at Plymouth: in which case, rising early on the morning of that day, or of one as near to it as possible, he would leave the inn where he lodged, and retire to the meeting-house for private devotion. "1705. March 28. I got up betimes, and begun my birth day in the meeting-house. Finished y<sup>e</sup> Court y<sup>e</sup> day." "1711. March 27. Open the Court. Martii 28 mihi natali, diluculo in Ædem intravi, et ibidem Præces effudi."

He was a zealous maintainer of the divine institution of the Christian Sabbath; scrupulously observed from evening to evening (as our fathers were accustomed) its sacred rest himself; and often exerted his influence and authority, as a magistrate, to prevent or punish illegal and scandalous violations of it by others.

He was a diligent student of the Holy Scriptures, which he was skilful to read in their inspired originals. The prophetic portions of the Sacred Volume he perused with an inquisitive mind, and held some opinions respecting the events predicted in them, which would be accounted singular at the present day. His researches into the prophecies led him to believe that America, and particularly the Spanish Province of Mexico, would be the seat of the New Jerusalem, described Rev. chap. 21st; that the slaughter of the two witnesses, predicted in the Revelation, was near at hand, if not actually accomplished in certain specified events of that day, &c. &c. Upon these and kindred topics he took a deep interest in conversing or corresponding with the Boston clergy generally, and with such men abroad as Rev. Messrs. Higginson and Noyes of Salem, Wise of Ipswich, Torrey of Weymouth, Brimsmead of Marlborough, Walter of Roxbury, Stoddard of Northampton, and Clap of Newport; with President Wadsworth of Harvard College, and Rector Williams of Yale; Gov. Saltonstall of Connecticut, and Gov. Burnet of New York, afterward of Massachusetts: and fragments of his conversations, or copies of his correspondence with most of these gentlemen on these subjects do yet remain. In 1697 he published a work, dedicated to Sir William Ashurst and Lieut.

Governor Stoughton, and entitled, "*Phænomena Quædam Apocalyptica*," of which there was a second edition in 1727; and in 1713 he published another work, styled, "*Proposals touching the Accomplishment of the Prophecies*." Both these productions of his pen were to appearance considerably read in his time, though they have now become quite obsolete. And however whimsical or fanciful some of the interpretations of the prophecies advanced in them may now be justly accounted; still they were in accordance with the spirit and sentiments of many of his day, and were received by numbers of learned individuals at their publication with expressions of respect and approbation.

Judge Sewall's principles in religion were strictly Calvinistic and Congregational. He was warmly attached to that system of faith, and to those forms of worship and government in the church, which were embraced and practised by the Puritan settlers of New England. Occasionally he employed his pen in their illustration and defence; (11) and was strongly opposed to all innovations in doctrine, as well as very jealous of any ceremonies or usages in divine service, that savored of prelacy, or were of human invention. And yet he abhorred persecution; did not confine religion or his charity to persons of his own denomination; and could be candid and forbearing to men, who while they conformed to the generally received standards of Congregationalism both in doctrine and church government, manifested occasionally some difference of religious sentiment; or who, on account of some novelties in their modes of worship and discipline, were regarded, for a season at least, with aversion and suspicion by the great body of the people. With many Episcopalians, for instance, he lived on terms of intimacy and friendship, though from conscientious objections to the burial office, he would seldom if ever enter the church at their funerals. And though he had a strong dislike to prelacy and the book of common prayer; yet he would speak of individual bishops in terms of great respect and commendation, and held portions of that standard of conformity in public worship in high reverence and esteem. Among the last authors whom he appears to have read or consulted, were Bishops Jowell and Pearson; (12) and one of his last efforts on his dying bed was to repeat that favorite formula of belief in the Episcopal service, the Apostles' Creed.

As he was a firm believer in the Christian revelation himself, so he discovered a hearty zeal for its universal reception and practical influence among his fellow men. He was ever ready to contribute his aid towards the preaching of the gospel in destitute places, and the encouragement of pious yet needy ministers. For example, he gave for these ends a farm at Kingston, R. I., which was many years in the occupation of Rev. Samuel Niles, (afterward of Braintree,) while he ministered in that place; and which is still helpful, it is believed, to the support of the gospel there. And he manifested a particular interest in the spiritual condition of the aboriginal natives of New England, whom he believed, with his revered friend, the Apostle Eliot, to be descendants of the ten captive tribes of Israel; and therefore approved himself not only a decided steady advocate of their political interests, but a hearty friend to their religious instruction and eternal well-being. For the promotion of these great ends, he cheerfully devoted much time and pains, freely offered both his prayers and his alms. To encourage the praying Indians at Natick, he occasionally gave them his company in their worship; and was always ready to afford them,

(11) Copy of Letter to Rev. N. Stone, Harwich, Feb. 25, 1714-15.

(12) "1728. Foria tertia, Oct. 22. I went to his

Excellency's, and carry'd home his Excellency's Jowell, &c.—I receiv'd Dr. Pearson on the Creed of the Rev. Mr. Gee." *Journal*.

what they frequently asked, his counsel and aid. For those at Sandwich, he contributed liberally to the building of a meeting house. And from Dr. Mather's *Magnalia* it appears, that for some Indian congregation he erected a house of worship entirely at his own expense; which gave those Indians cause, Mather observes, "to pray for him under that character, '*he loveth our nation, for he hath built us a synagogue.*'" (13)

This his zeal on behalf of the Indian natives, led to the choice of him in 1699, as one of the Commissioners of the honorable Society in England for the Propagation of the Gospel in New England and parts adjacent; and shortly after, as their Secretary and Treasurer. These latter offices he laid down in 1724, when the infirmities of old age had crept upon him, having discharged their highly responsible duties with acknowledged diligence and fidelity. But his place, as one of the Commissioners, he still retained; and continued to exert himself for the spiritual good of the Indians therein. (14)

He was a proficient in classical learning himself; and a friend of learning and learned men. Such was the confidence reposed in his wisdom and discernment by the founders and trustees of Yale College, that he was employed by them in 1701, together with Hon. Isaac Addington, to draw up Statutes for the regulation of that infant seminary. He gave five hundred acres of land in the Narraganset territory, R. I., for the support of a school at Kingston in that State; and to Harvard College, of which he was sometime a resident Fellow, and afterward, as a member of the Provincial Council, one of the Board of Overseers for many years, he made a donation of five hundred acres more in the same territory, as a monument of his good will.

In his judicial capacity, he manifested habitually a firm purpose to administer the laws of the land with justice and impartiality, mingled with clemency, in the fear of God. Even in the part he took in condemning the unhappy persons accused of witchcraft, although he afterwards charged himself with guilt, and publicly asked the pardon both of God and man; yet it was never doubted by others, that he acted with entire conscientiousness, and with an upright regard to apparent duty at the time.

Finally, he was a person of eminent humility and meekness, benevolence and charity: patient under occasional unmerited abuse or neglect; slow to resent injuries and affronts, quick to forgive them; and extending to men of all descriptions and conditions, as there was opportunity, his good offices and his good will. His house was a seat of hospitality, ever open to all good men. The learned found him an intelligent companion; the ministers of the Gospel, a liberal patron and friend. He visited the fatherless and the widow in their affliction, and gave much alms to the needy, especially to indigent ministers, or their bereaved families. Even the friendless negroes found in him an advocate. For many years he entertained a thorough dislike of enslaving them; and about 1700, he published an Essay against the practice, entitled, "*Selling of Joseph,*" which he presented to the Council and Assembly. This Tract was extensively circulated at that day; but it is not known whether a copy of it be now extant.

This excellent person, when he had for a long course of years served his generation according (it is believed) to the will of God, at length retired from the world and its busy scenes, and in the bosom of his family spent

(13) *Magnalia*, Vol. I. Pt. III. p. 518. Memoir of Elliot.

(14) Letter to Isaac Simon, &c. of the Church at Mashpaw (Marshpee?) Oct. 8, 1728; Copy of in Letter Book.

the remainder of his days in domestic endearments, intercourse with his particular friends, communion with God, and preparation for a better state. He did not cease however from his efforts to do good in the world, though he had withdrawn from its cares and pursuits. During the last year of his life especially, he made a business of purchasing at the bookstores published sermons and treatises of piety and practical religion, and giving them to his neighbors, and to his friends and their families far and near; thus virtually performing the office of a Tract distributor. In this way, he distributed in the course of the year 1729, previously to his being seized with his last sickness, four hundred distinct copies of such publications as Mitchel on the Glory of Heaven, Walter on the Holiness of Heaven, Lee's Triumph of Mercy, Lee's Triumph of Faith, Mather's Mighty Saviour, Mather's Glory of Christ, Higginson's Legacy of Peace, Loring on the New Birth, The Strait Gate (by Mr. Gee?); Faith and Fervency in Prayer, Gibbs's Sermon to Little Children, &c. &c. as is particularly noted in his Almanac for that year.

His last illness was of about a month's continuance. During this interval, though it was remarked by some that he ordinarily said but little; yet he exhibited a pattern of Christian patience and submission; and was enabled at times to signify his faith in the Gospel of Jesus, his love for the Saviour, his desire to follow him even to the end, a strong sense of the necessity and efficacy of Christ's mediation, and his comfortable hope of obtaining through him immortal life and glory beyond the grave. He died on the morning of January 1, 1729-30, in his seventy-eighth year, revered and beloved by all good men, and much lamented at his death. He was honorably interred January 7th; and the next day, January 8th, at the Boston Thursday Lecture, Rev. Mr. Prince preached a Funeral discourse on his account from 1 Samuel, vii. 15-17. "*And Samuel judged Israel all the days of his life,*" &c. This discourse was published. And appended to it was an "Account of the deceased from the Weekly News Letter, No. 158, corrected." It may not be amiss to exhibit here the following extracts from both these publications. Having spoken of the early piety, education and conduct of Judge Sewall, Rev. Mr. Prince proceeds thus:

"And now, Let us All lift up our Eyes and behold, with what Approbation and Pleasure The God of Heaven looks down upon him in all his lovely Advantages of Life; And how the kind Decrees break forth, and show what He has a mind to do for the Youth that Honours Him.

"Tho' at first design'd and trained up for the Service of the *Christian Tabernacle*; yet being by the call of Providence diverted from it, He is put into the early Possession of secular Wealth and Dignity: Nor this as into a Snare to ruin his Soul, or make an empty show in the World; but as into a larger Sphere and Power of employing his Talents for the Glory of God, and the Advantage of Men.

"Being in a great Measure adorn'd with the early Endowments of Samuel, especially cordial Love to his Country, eminent knowledge of the Laws of God, Zeal to observe them, and promote their observance in others, Humility, Prudence and a blameless Life; He is about the same Age, advanced by Heaven and the Choice of the People, as He, to be a Principal Councillour, Judge and Ruler among them.

"And now, Let us see how He rises and moves in this exalted Orb: How his humble Mind remains the same, and therein shows itself superior to sublunary Greatness; but his Piety, Goodness and Wisdom, not only

continue but grow, until He gains a distinguishing Crown of Glory, as the Wise Man styles it, to his Hoary Head, in the Course of Righteousness.

"Let us look into the Council Chamber; and see his great Concern for the Honour of God; the Reputation of Government; and the Welfare of his Country, in their continued Liberty, Learning, Peace, good Order, Religion; and especially their perpetual Adherence to the inspired Scriptures, as the perfect Rule of Faith of Life and Worship, and the *Fundamental Purpose of this Plantation*. . . . And there, behold his Thoughtfulness, Moderation, Prudence, Caution, Faithfulness, and Zeal and Courage on proper occasions, tho' his Constitution chiefly inclin'd him to great Gentleness.

"As He goes out to the Gate thro' the City, when He prepares his Seat in the Street, both the young and the aged arise and stand up. He puts on Righteousness and it cloaths Him: His Judgment is as a Robe and Diadem. He is Eyes to the Blind, and Feet to the Lame: a Father to the Poor,—to the Poor Indians I might especially say, for whom He has the tenderest Compassions; and the Cause which He knows not He searches out: He breaks the Jaws of the Wicked, and plucks the Spoil out of their Teeth.

"Let us enter into the Courts of Justice; and see Him solemn, patient, grave and fixed in his Attachment to the Laws of God; a Terror to the Children of Belial; Defending the Poor and the Fatherless, doing Justice to the afflicted and needy; delivering the Poor and the needy, and ridding them out of the Hand of the Wicked. And while with an awful Brow He condemns the flagitious Criminal to Bodily Pains; his Bowels yearn and his Lips speak Life to the precious Soul.

"See how his Appearance raises in every Mind an Expectation of Justice: and his snowy Locks like Samuel's adorn the Bench, attract every Eye to look on the more venerable Face they Crown, and make us wish his Place might never miss him.

"Let us go into the Religious Assemblies; and there we see his seat constantly filled, with the Bible before Him to try every Doctrine. See how He admires and delights in the Beauty of every Divine Institution. And there let us view and be like Him, in his reverent and careful Attention, his humble and devout Behaviour, and the gentle Fervour of his pious Soul within, raising up a silent Light in his Countenance.

"Let us visit his Family; and there behold the strict and still Religion, the grave and comely Order. How every *Sabbath* is kept from Evening to Evening in a sacred manner; and every Day, Morning and Evening, the *Scriptures* read, and his *Prayers* with his Household go up as Incense to Heaven. How he instructs and councils those under his Care, and makes them easy and wise together. How free his *Table* to the learned and pious; How welcome is every *Minister* as an Ambassador of Christ; every *Scholar* treated with learned and entertaining Conversation, especially on the Holy Scriptures in their Originals; every *Comer* with Freedom and Courtesy; and every *Poor* with wise Advice and Alms.

"Let us follow Him into Every Place and Company; and there admire and imitate the same continual Vein of unaffected Piety, of condescending Kindness, of innocent and decent Alacrity; and of such engaging Meekness and Freedom of Speech, as make his Presence the Satisfaction of all about Him, the Loveliness of Piety visible, and the Ways thereof appear to be the ways of Wisdom and Pleasantness.

"Let us now behold Him gently Descending the Stage of Life; as his Age grows on him, first contracting his Circuit, then laying down one

Public Office after another, and at length retiring to his House like Samuel; that he might be gradually loosened from his earthly Cares, and have the greater Leisure to entertain Himself with the opening Views of that glorious Life which begins to dawn and rise upon Him, and will never decline.

“Lastly, Let us attend on his Death Bed side; and view his exemplary Patience, Submission, Resignation, Faith; and the same humble, heavenly, and unruffled Calmness of Mind as were usual with Him in the Days of his Health. How precious were the Tho'ts and Discourse of the Redeemer still to Him: How He composes Himself to Die, as if He were only to sleep or rest in His gracious Arms. And when his Eyes were closed and his Speech had fail'd Him, his Hands still constantly rising at every devout Meditation, till his Soul retires by undiscernible Degrees from every Organ of Life, that it might take its Flight to the Blessed Abodes: And then with what wonderful Ease and Gentleness it leaves them without so much as a parting Groan or the least Intimation of Sorrow.

“Thus liv'd and died this venerable Judge of our Country, whom the God of our Fathers was pleased to raise up and continue to the present Generation, as a memorable Instance of our primitive Glory,” &c. &c.

The Weekly News Letter Account sums up the character of Judge Sewall in the following terms:

“For his Character . . . I shall sum it up in this Epitome . . . That He was universally and greatly reverenc'd, esteemed and beloved among us for his eminent Piety, Learning, and Wisdom; his grave and venerable Aspect and Carriage; his instructive, affable and chearful Conversation; his strict Integrity and regard to Justice; his extraordinary tender and compassionate Heart; his neglect of the World; his abundant Liberality; his catholick and publick Spirit; his critical Acquaintance with the Latin, Greek and Hebrew Languages, the Latin Poets, and above all the Holy Scriptures in their Inspir'd Originals; his Zeal for the Purity of Instituted Worship; his constant, diligent and reverent Attendance on it, both in the Church and Family; his Love for the Churches, People and Ministers, the civil and religious Interests of this Country; his tender Concern for the aboriginal Natives; and as the Crown of all, his Moderation, Peaceableness and Humility; which being all united in the same Person, and in an high Degree and Station, rendered Him one of the most shining Lights and Honours of the Age and Land wherein he lived, and worthy of very distinguishing regard in the New English Histories.”

Chief Justice Sewall was thrice married: viz.

1. February 28, 1675-6, to Miss Hannah Hull, daughter and sole heir of John Hull, Esq. who was born February 14, 1657-8, and died October 19, 1717, aged 60.

2. October 29, 1719, to Mrs. Abigail Tilley, widow; who died suddenly, May 26, 1720, aged 54.

3. March 29, 1722, to Mrs. Mary Gibbs, widow, who survived him, and died at Newton, July 17, 1746, aged 79.

He had issue by his first wife only, viz. seven sons and seven daughters. Of these fourteen children, only six lived to mature age; and only three survived him. These six were

1. Samuel, born June 11, 1678; married Sept. 15, 1702, to Miss Re-

bekah Dudley, daughter of Joseph Dudley, Esq. Governor of Massachusetts; resided principally at Brookline; received the commission of a Justice of the Peace Jan. 24, 1722-23; and died at Brookline of a paralytic shock Feb. 27, 1750-51, aged 73. He was proprietor of a large landed estate in Brookline, derived principally from his grandfather Hull, and called to this day, "the Sewall Farm." The well known "Sewall's Point" was part of it, taking its name from him. Of seven children, only one lived to maturity: viz.

Henry Sewall, born at Brookline, March 8, 1719-20; graduated at Harvard College, 1738; married Aug. 18, 1743, to Miss Ann White of Brookline; pursued an agricultural life; was a Justice of the Peace for the County of Suffolk; and died May 29, 1771. The following character of him appeared in the Massachusetts Gazette, or Boston Weekly News Letter of June 6, 1771. "On the 29th inst. (ult.) died at Brookline in the 52d year of his age, Henry Sewall, Esq.; The worthy Descendant of an antient and honorable Family. He had a natural aversion to the noise and vanity of the World, and preferred the silent Walks of private and retired Life; where he exhibited with an amiable Lustre, the Virtues of the Father, Friend and Neighbour. He was cheerful in his Disposition; gay without Levity; rich without Pride; and without Ostentation an honest Man." His children that arrived to mature years, were

Hull Sewall, born April 9, 1744; graduated at Harvard College, 1761; married Miss Abigail Sparhawk of Little Cambridge, now Brighton; pursued no profession; and died Nov. 27, 1767.

Samuel, born Dec. 31, 1745; graduated at Harvard College, 1761; lived unmarried; studied the profession of the Law; was one of the many gentlemen of the Bar, who addressed a letter of condolence to Gov. Hutchinson on his sailing for England, and another of congratulation to Gov. Gage on his arrival to take the government of the Province, in 1774; left his country as a Refugee in 1776, by which he forfeited a large estate that he inherited by right of his mother in Brookline; and died at Bristol, England, in May, 1811.

Henry, born Jan. 19, 1749, at Brookline; graduated at Harvard College, 1768; and died, unmarried, Oct. 17, 1772.

Hannah, born at Brookline Sept. 2, 1751, married to Mr. Edward Wolcott of Brookline, and died, a widow, at her daughter's, Mrs. Ridgway of Dorchester, about the beginning of the year 1832, aged 81.

2. Hannah, born Feb. 3, 1679-80, and died, unmarried, Aug. 16, 1724, aged 45.

3. Elisabeth, born Dec. 29, 1681; married to Mr. Grove Hirst, merchant of Boston, Oct. 17, 1700; died July 10, 1716; leaving one son and four daughters, viz.

Mary, born Jan. 31, 1703-4; and married Feb. 21, 1722-3, to Capt. William Pepperell of Kittery, afterward Sir William Pepperell.

Samuel, born Oct. 23, 1705, and graduated at Harvard College, 1723. Being suddenly seized with a fit at Boston, Jan. 14, 1726-7, he was taken up for dead, and buried on the 18th, in the family tomb. But (lamentable to think of) there was afterward reason to fear, as tradition says, that he had been buried alive.

Elisabeth, who was married May 9, 1728, to Rev. Charles Chauncy, colleague pastor of First Church, Boston; and died in her 31st year, May 13, 1737, leaving a son and two daughters.

Hannah, who was married to Mr. Nathanael Balston, June 22, 1727.

Jane, married Dec. 23, 1729, to Mr. Addington Davenport, eldest son

of Hon. Judge Davenport, and presumed to be Rev. Mr. Addington Davenport, of the class of 1719, at Harvard College, and minister of one of the Episcopal Churches in Boston.

4. Joseph, born Aug. 15, 1688; graduated at Harvard College, 1707; ordained colleague pastor with Rev. Ebenezer Pemberton of the Old South Church, Boston, Sept. 16, 1713; married to Miss Elisabeth Walley, daughter of Hon. John Walley deceased, and a sister of Rev. Dr. Chauncy's mother, Oct. 29, 1713; was honored with the degree of Doctor in Divinity by the University of Glasgow in 1731; and died June 27, 1769, in the 81st year of his age, and 56th of his ministry, having followed one senior and two junior colleagues to the grave, and witnessed the installation, and the close, of the pastoral services of a third. He left one son only, viz.

Samuel, born May 2, 1715; graduated at Harvard College, 1733; married, May 18, 1749, to Miss Elisabeth Quincy, daughter of Edmund Quincy, Esq.; was a merchant in Boston, one of the selectmen of the town several years, viz. 1762, 1763, &c. to 1768; a Justice of the Peace, and a deacon of the Old South Church, of which his father was a pastor; and died suddenly of an apoplectic fit at the house of Rev. Mr. Prentiss in Holliston, Jan. 19, 1771, leaving two sons and five daughters, viz.

Elisabeth, born March 12, 1749-50; married to Samuel Salisbury, Esq. deacon of the Old South Church, Boston, Sept. 29, 1768; and died March 25, 1789.

Hannah, born March 15, 1753; married, 1771, to Mr. James Hill of Boston, and died July 4, 1827.

Sarah, born Jan. 14, 1756, died unmarried at Cambridge, Sept. 14, 1780, and was buried there in the tomb of Prof. Wigglesworth.

Samuel: born Dec. 11, 1757; graduated at Harvard College, 1776; studied Law with Hon. Francis Dana (afterward Chief Justice) at Cambridge; established himself in the practice of that profession at Marblehead about 1780; was married to Miss Abigail Devereux, only daughter of Dr. Humphrey Devereux of Marblehead, Dec. 8, 1781; chosen a representative of Essex South District in Congress, 1796 and 1798; appointed a Judge of the Supreme Court of Massachusetts, 1800, and Chief Justice of the same, as successor of Chief Justice Parsons, Jan. 1814; and died suddenly at Wiscasset, the day after he had opened Court, June 8, 1814, aged 57. His remains were afterward conveyed to Marblehead for interment; but the gentlemen of the Bar, as a token of their respect and affection for him, erected a monument to his memory at Wiscasset. Fort Sewall at Marblehead was so called, in honor of him, at the recommendation probably of Major Tousard, the engineer who superintended its repairs in 1798.

Dorothy, born Dec. 23, 1758; married to Col. Joseph May, of Boston, Dec. 28, 1784; and died Oct. 31, 1825.

Katharine, born June 5, 1760; married to Mr. Henry Gallison, of Marblehead, May 24, 1787; and died Oct. 24, 1788. She was the mother of the late lamented John Gallison, Esq. of Boston.

Joseph, born March 9, 1762; and married to Miss Mary Robie, daughter of Thomas Robie, Esq. of Salem, deceased, Sept. 21, 1788: a merchant in Boston, late Treasurer of the Commonwealth, and the oldest survivor in this branch of the descendants of Henry Sewall of Newbury.

5. Mary, born Oct. 28, 1691; married Aug. 24, 1709, to Mr. Samuel Gerrish, bookseller in Boston, and son of Rev. Joseph Gerrish of Wenhams; and died Nov. 17, 1710, leaving a daughter only, Hannah, who died April 23, 1711.



6. Judith, born Jan. 2, 1701-2; married to Rev. William Cooper, colleague pastor with Rev. Dr. Colman of Brattle Street Church, Boston, May 12, 1720; and died Dec. 23, 1740; leaving two children, viz.

William, the venerable Town Clerk of Boston for many years; born at Brookline at his uncle Sewall's, (to whose house his mother had retired on account of the small pox then prevalent in Boston,) Oct. 1, 1721; and died at Boston about the year 1810.

Samuel, born March 28, 1725; graduated at Harvard College, 1743; ordained over Brattle Street Church, Boston, May 25, 1746, as successor of his father, and colleague pastor with Rev. Dr. Colman; and died Dec. 23, 1783. He was many years a Fellow of the Corporation of Harvard College; and was honored with the Degree of Doctor in Divinity by the University of Edinburgh.

Judge Sewall left behind him numerous volumes of manuscripts, &c. as monuments of his industry and attentive observation. Among them, beside several small volumes of a miscellaneous character, are

1. A Journal of occurrences, &c. from Dec. 1673 to July 1677. This was destroyed by a fire at Boston in 1824: but a copy of it had been previously taken, which yet remains.

2. Three volumes of Journals from Feb. 1684-5 to Oct. 1729, within three months of his death. Also a small volume, being a Journal of his Voyage to England, &c. in 1688.

3. A Letter Book, containing copies of his letters to his correspondents, and in some instances, of theirs to him; from Feb. 1685-6 to Sept. 1729.

4. A Common Place Book in quarto, containing extracts from authors in English and Latin, on various subjects which he had read.

5. Five volumes in 12mo., containing sketches of Sermons and Lectures which he heard at home and abroad.

### SIR MATTHEW HALE'S RESOLUTIONS.

*Morning.* 1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ, by renewed acts of faith receiving Christ, and rejoicing in the height of that relation, and by resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way.

*Day Employment.* There must be an employment of two kinds. 1. Our ordinary calling: to serve God in it. It is a service to Christ, though ever so mean. (Col. iii.) Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments: mingle somewhat of God's immediate service in this day.

*Refreshments.* 1. Meat and drink: moderation, seasoned with somewhat of God. 2. Recreations: 1. Not our business. 2. Suitable. No games, if given to covetousness or passion.

*If alone.* 1. Beware of wandering, vain, and lustful thoughts; fly from thyself rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation; the state of thy soul; the coming of Christ; thy own mortality; it will make thee humble and watchful.

*Company.* Do good to them. Use God's name reverently. Beware of leaving an ill impression by ill example. Receive good from them if more knowing.

*Evening.* Cast up the accounts of the day. If aught be amiss beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.