

HISTORY OF LAWRENCE SOUTHWICK AND FAMILY

Lawrence Southwick came to New England in 1627/9 from Lancashire, England, followed by his wife and children in 1630, on the May Flower, in company with William Bradford and others. He settled at that part of Salem, Massachusetts, now called Peabody.

The Southwicks were notable in Salem history - Lawrence as an early glass maker and the family as Quaker activists. That part of Salem, now known as Peabody, has the distinction of being the first location for the manufacture of glass in America.

A leading member of the Plymouth Company wrote to his friends in England to "bring paper and linseed oil for your windows," and Mr. Higginson wrote from Salem, in 1629, to "Bring glass for your windows."

A glass house was erected in Salem in 1638. It was located in that part of the town which is now Peabody on the southerly side of Aborn Street, the original highway to Boston; and Abbott Street now runs by the glass house field. The product of these glass works consisted of bottles and coarse articles of inferior glass; and probably window glass.

One of the leading glass makers was Ananias Conkelin, who was granted by the town, June 25, 1638, the ten acres of land which had been granted to Augustine Killam and by him exchanged with the town for another lot. He established the business of glass making here, and erected a building for that purpose before the end of the year 1638.

Mr. Conclin was joined by Obadiah Holmes to whom the town granted, January 27, 1638-9, one acre of land for a house lot near the glass house and ten acres more.

These glass makers were joined by Lawrence Southwick who had half an acre of land here before April 17, 1639, when the town granted to him half an acre adjoining thereto. In the spring of 1639, these three constituted the glassmakers here.

The town of Salem gave two acres of land to them to carry on the business of manufacturing glass and earth ware. This two acres of land was called glass-house field and is so designated today on the records and maps of said property, although the manufacturing has long ceased to be carried on there. This land is a valley running easterly from Aborn St., and is on the south side of what is called Gallows Hill, where several persons were hung during the Salem Witchcraft delusion, a very dark page in the history of sectarian bigotry in Massachusetts.

The glass business apparently never flourished here. To encourage it, the general court voted, December 10, 1641, "that if the town of Salem lend the glass men thirty pounds, they should be allowed it again out of the next rate, and the glass men to repay it again, if the work succeed, when they are able.

Mr. Holmes and Mr Southwick dropped out of the business about 1642.

Lawrence Southwick had generous land holdings in Peabody. He lived first in the Aborn street area, near the glass works he had helped to establish and later, around 1658, built a house on Main

St. opposite Washington St., property which was willed to his son Daniel. The homestead house was described as gambrel roofed and the first house in Peabody which had square panes of glass, considered so unusual at the time of diamond-shaped glass that people from the country called it the "glass house."

March 30, 1640, the town appointed Lawrence Southwick and William Woodbury to keep the milk cattle, certain heifers, etc., from April 6th to November 15th, for 36 pounds. The cattle were to be brought "into the pen near to Mr. Downing's pale," and from there to be taken to the pasture by the herdsman when the sun was half an hour high in the morning, and be returned into the pen when the sun was half an hour high at night.

Lawrence and Cassandra Southwick were admitted as members of the First Church in Salem on 24 March 1639. Later they were excommunicated for embracing the Quaker faith and could be properly described as "doctrinaires" whose persistence invited and culminated in persecution, severe punishment, financial loss and banishment. It must be understood that the Southwicks lived in a time and place that did not advocate religious toleration and certain basic tenets of the Quaker faith were in diametric opposition to the security of the colony. In opposing and established ministry, they threatened the discipline of the church which was the bedrock of social discipline within the community. In addition, they opposed the office of magistrate, refused to take an oath, and would not fight, although they would give passive resistance. Perhaps even more damaging was their insistence on

expounding their doctrine publicly and openly proselytizing. Religion was so inexorably intertwined with social position, its attendant disciplines, and politics that an egalitarian philosophy would, indeed, have been heretical.

The Society of Friends, more commonly known as Quakers, was founded in England in 1649 by George Fox, an itinerant preacher, whose personal religious experience and direct revelations allowed him to determine that God-given inward light, or inspiration, was more important than creeds and scripture and that personal experience was the true source of authority. The manifestation of this belief was an enactment of the "Beatitudes" and other portions of New Testament scripture through actual practice. The first Quaker missionaries arrived in New England around 1655 and the Massachusetts General Court, alarmed by potential anarchy, enacted the following [abstracted] law on 14 October 1656.

"From the Massachusetts Colony Records"

14 October, 1656

Where there is a cursed sect of heretics lately risen up in the world, which are commonly called Quakers, who take upon them to be immediately sent of God, and infallibly assisted by the spirit to speak & write blasphemous opinions, despising government and the order of God in church & commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers, seeking to turn the people from the faith, and gain proselytes to their pernicious ways, this Court...

ordered and enacted that what master of commander of any ship, barke, pinnace, catch, or any other vessel that shall henceforth being into any harbor, creek or cove within those jurisdiction any known Quaker or Quakers, or any other blasphemous heretics, as aforesaid, shall pay, or cause to be paid, the fine of one hundred pounds...

And it is hereby further enacted and ordered, that what Quakers soever shall arrive in this county from foreign parts, or come into this jurisdiction from any parts adjacent, shall be forthwith committed to the house of correction, and at their entrance to be severely whipt, and by the master thereof to be kept constantly at work, and none suffered to converse or speak with them during the time of their imprisonment which shall be no longer than necessity require.

And it is...further enacted that if any person within this colony shall take upon them to defend the heretical opinions of the said Quakers, or any of their books or papers as aforesaid, ex anime, if legally proved shall be fined for the first time, forty shillings; if they persist in the same and shall so again defend it, the second time four pounds, if still, notwithstanding, they shall again so defend & maintain the said Quakers heretical opinions, they shall be committed to the house of correction till there be convenient passage for them to be sent out of the land, being sentenced by the court of

Assistants to banishment...This order was published 21,
8 mo. 56 in several places of Boston, by beat of drum.

The following year it was ordered that any Quaker, coming again into this jurisdiction, should have one of his ears cut off; for another offence, he should lose the other ear, and every Quaker woman should be severely whipped for the third offence, the tongue was to be bored through with a hot iron. Before long, sentence of death was ordered and several were executed at Boston. In 1661, it was decreed that "any wandering Quakers be apprehended stripped naked from the middle upward, tied to cart's-tayle and whipped thro the town." If they persisted in returning, they were to be branded with the letter R on the left shoulder.

On 19 December 1660, Governor John Endecott "in the name & by the order of the Generall Court of ye Massachusetts" addressed Prince Charles, the second regarding the treatment of Massachusetts Quakers. He stated that the Quakers were dangerous, impetuous & desperate both to religion & the state civil & ecclesiastical. Had the Quakers not been restrained, so far as appeared, there was too much cause to fear that, we ourselves must quickly have died or worse; and such was their insolence, that they would not be restrained but by death; nay, had they at last but promised to depart the jurisdiction, & not to return without leave from authority, we should have been glad of such an opportunity to have said the should not die. A separate letter, addressed to the Parliament, also begged their understanding our defence made to his majesty, and our printed declaration, we hope will abundantly

satisfy concerning our proceedings against the Quakers.

On 28 May 1661, the General Court ordered "that all the Quakers now in prison be acquainted with the new law made against them & forthwith released from prison, & sent from constable to constable out of this jurisdiction; & if they, or any of them, be found after twelve hours within the same, he or they shall be proceeded with according to ye law made this present court persons condemned to be whipt in the prison only with twenty stripes apiece.

In November of 1661, the General Court voted to comply with instructions from the King to cease proceedings against the Quakers and to "send such of them as are apprehended over to England for trial."

It is unclear at what point the Southwicks embraced this new religion. Although church records of the Southwick family do not exist beyond the baptism of their daughter, Provided, on 6 December 1639. Lawrence and Cassandra Southwick testified in the July 1644 session of Salem Quarterly Court against the wife of Thomas Trusler who was fined for saying that their teacher Mr Norris taught the people lies, and that Mr. Norris and Mr. Endecott were the foundation of their church and they were unfaithful. The Southwicks testified that Goodwife Trusler "said that there was no love in the church and that they were biters and devourers, and that Mr Norrice said the men would change their judgment for a dish of meat." If the court testimony is being properly interpreted, it would appear that Cassandra Southwick testified that "she did

question the government ever since she came. In defence, she said that before she came to New England, she knew that men were not the foundation of the church." If these were the thoughts of Cassandra Southwick herself, then she was already embracing part of what would become the Quaker philosophy. It is also noted that Lawrence Southwick was discharged from training at the November 1653 session of the Salem Quarterly Court.

The first confirmation of dissatisfaction with the established church was in July of 1657 when Cassandra, the wife of Lawrence Southwick, appeared before the Salem Quarterly Court and was admonished for "unusual absence from meeting."

The severities already inflicted on the members of this society had so affected many of the inhabitants of this colony that they withdrew from their public assemblies and met in the first day of the week, to worship quietly by themselves, for which they were fined 5 shillings per week, and imprisoned. Around September 1657 Lawrence Southwick and his wife were confined in Boston for entertaining Christopher Holder and John Copeland, Quakers, who had attempted to address the people. On June of 1658, it was testified at Salem Quarterly Court that William Brand, a professed Quaker, was at the Southwick house. Lawrence Southwick, his wife, Cassandra and their son, Josiah were fined for "absence from meeting." Still, within that same session were charges that a "disorderly meeting (had been held) at the house of one Nicholas Phelps of Salem on the Lords day in time of the public worship. William Brand and William Lederay, professed Quakers were present,

but who then made an escape, were apprehended and brought to Salem, acknowledged that they were Quakers, and they were sent to the house of correction." Also charged with being present were Lawrence Southwick, his wife, Cassandra, Josiah Southwick, John Southwick, Daniel Southwick, Provided Southwick, Mary (Southwick) Trask and Henry Trask. Lawrence, Cassandra, Josiah and John confessed themselves to be Quakers and were sent to the house of correction. Daniel, Provided and Mary repented and were released.

Those remanded to the House of Correction underwent the ordeal of being whipped before they entered, placed on starvation rations and forced to work continuously at hard labor.

At the July 1658 session of the Salem Quarterly Court a letter, reflective of this ordeal, was presented whose author, by tradition, was Cassandra Southwick and which is repeated here in contemporary English for greater ease in reading:

This to the Magistrates in Court at Salem

Friends whereas it was your pleasure to commit us whose names are under written, to the House of Correction in Boston, thought the Lord the Righteous Judge is our witness that we had done nothing worthy of stripes or bonds, & we being committed by order from the Court, to be dealt with all as the law provides for foreign Quakers as you please to call us and having some of us suffered your law and pleasures not that which we do expect is that whereas we have suffered the law, so now to be set free by the same law (if you act by a law) as your manner

we were never convicted of. Then as the law express, if you had sent us upon the account of the new law we should then have expected the jailers orders to have been upon that account, which that it was not appears by the warrant which we have and the punishment which that it was not appears by the warrant which was whipped amongst whom was Cassandra Southwick who had formerly been whipped and now also according to your former law. Friends let it not be a small thing in your eyes the exposing as much in you lies our families to ruin, it's not unknown to you the season and time of the year, for those that live of husbandry, and what their cattle and families may be exposed unto and also such as lives on trade. We know if the spirit of Christ did dwell and rule in you those things would take impression upon your hearts. What our lives and conversations have been in that place is well known, and what we now suffer for is much from false reports and ungrounded jealousies of heresy and sedition, these things lie upon us to lay before you. As for our parts we have true peace and rest in the Lord, in ask our sufferings, and are made willing in the power and strength of God freely to offer up our lives in this cause of God for which we suffer, yes and we do find through grace, the enlargements of God in our imprisoned estate to whom alone we commit ourselves and families, for the disposing of us according to his

infinite wisdom and pleasure in which love is our rest
and life.

Lawrence Southwick
Cassandra Southwick
Josiah Southwick
Samuel Shattock
Joshua Buffum

From the house of bondage in Boston where in we are made
Captives by the will of men although in measure made free
by the son, John 8:36 in which we quietly rest this 16th
5th mo. 1658.

In response, the General Court on 19 October 1658 "ordered
that the Quakers in prison at Ipswich be forthwith sent
for...Samuel Shattocke, Lawrence Southwick & Cassandra Southwick
his wife, Nicho Phelps, Joshua Buffum & Josiah Southwick...enjoined
at their peril to depart out of this jurisdiction before the first
day of the Court if Election next, which, if they neglect or refuse
to do, they shall be banished under payne of death." On 11 March
1659, they were officially sentenced: "Itt is ordered, that
Lawrence Southwick, Cassandra, his wife, Samuell Shattock, Nicholas
Phelps, Joshua Buffam, & Josiah Southwick hereby are sentenced,
according to the order of the Generall Court in October last, to
banishment, to depart out of this jurisdiction by the eighth of
June Next, on payne of death; and if any of them, after the said
eighth of June next, shall be found within this jars, they shall be
appended by any constable or other officer, there to lye till the

next Court of Assistants, where they shall be tried, & being found guilty of the breach of this lawe, shall be put to death.

Under this order they were released from prison, and returning to their homes, cared for their suffering families and farms. The time of their probation was about at an end when, at the session of the court, May 11, 1659, the six were called before it. Governor Endecott charged them with rebelling against the authority of the country in not departing according to order. They answered that they had no other place to go to, and had their wives, children and estates to care for; nor had they done anything worthy of death, banishment or bonds, or any of the hardships or ignominious punishments which they had suffered in their persons, besides the loss of a large amount of money and property that had been taken to pay fines. Governor Endecott was silenced; but General Denison made this unanswerable reply, that they stood against the authority of the country in not submitting to its laws; that "they and the church people are not able well to live together; at present the power is in our hand, and therefore the strongest must fend off." The sentence of banishment was then pronounced upon them, and only two weeks' time (until June 8th) was allowed in which to settle their affairs and bid "good-bye" forever to their families and friends and home.

Lawrence Southwick and his wife, in their old age, parted from their children, and with but little money and few articles, the fines of the court having taken much of their estate, secured a

boat and sailed southward along the coast. They finally built a little house on Shelter Island, in Long Island Sound; and there passed the few months of their exile. The privation and exposure that they experienced during the rigorous winter that followed was to severe for their aged and weakened bodies, and both died in the following spring, his wife surviving him three days.

They were buried in the Silvester burial lot on Shelter Island where a monument, located on a granite elevation, its base made of three granite steps, was erected by members of the Silvester family and is inscribed as follows:

Top Step - Lawrence and cassandra Southwick

Middle Step - Despoiled, Imprisoned, Starved, Whipped, Banished

Bottom Step - Who Fled Here to Die

Josiah Southwick and Joshua Buffum also went to Shelter Island. They returned into the colony more than two years later, and Josiah Southwick was discovered in Boston soon afterward, and taken into custody. He was kept in the Boston jail nine weeks, and then the court of assistants, Sept. 9, 1661, ordered that he be tied to a cart's tail, stripped above the waist and whipped out of Boston with ten stripes, and then with ten stripes through Roxbury, and then to be delivered to the constable of Dedham, who was ordered to whip him ten stripes out of the jurisdiction of the colony. Southwick said to the court: "Here is my body; if you want a further testimony to the truth I profess, take it and tear it in pieces; your sentence is no more terrifying to me than if you had taken a feather and blown it in the air." He was whipped, not with

whip cord, as in England, but of dried intestines of animals, of such as bass-viol strings are made, and with three knots at the end, which the constable laid on with both hands, producing most violent torture. Twenty-six miles of scourging that day, and then the constable left him in the wilderness fifteen miles from any town. His back was plowed, and his flesh torn and beaten. But some friends had followed and assisted him to his home, more than thirty-five miles that night, making in all more than sixty miles of travel that day and night, probably without food or drink. His friends had one horse between them, and he undoubtedly rode on horseback in the night.

On the day, 11 March 1659, that Lawrence Southwick and his wife and friends were sentenced to banishment, at the suggestion of Captain Hathorne, the county treasurer was authorized to sell their younger children, Daniel, aged twenty-two, and Provided, aged eighteen, to the English in Virginia or Barbados. This was because these young people could not pay the heavy fines imposed upon them "for siding with the Quakers, and absenting themselves from public ordinances," and as a means of satisfaction of the fines. The records of the quarterly court held at Ipswich May 10, 1660, stated: "Provided Suthwicke, upon proof of her contemptuous carriage at Salem to the great disturbance of the peace. The court sets a fine on her of forty shillings and to abide in prison until she have paid it and the fine set by Salem court or other course be taken to sell her for the payment there of according to law and fees of court."

Thus, Daniel and Provided Southwick were ordered to be sold into slavery to the ships' captains and sent to the Barbados. However, the ships' captains, reluctant to be party to such an act told Edward Batter, the treasurer, that such a scheme would spoil all the ship's company. To which Batter replied, "No, you need not fear that, for they are poor, harmless creatures, and will not hurt anybody." The captain successfully countered with, "Will they not so? And will you offer to make slaves of such harmless creatures?" That ended the attempted sale. However, John Greenleaf Whittier immortalized the rare instance in America of a white girl put up at auction as a slave in the poem entitled "The Ballad of Cassandra Southwick", substituting he mother's name, Cassandra, for that of Provided.

The Balled of Cassandra Southwick

To the God of all sure mercies let my blessing rise to-day,
From the scoffer and the cruel He hath plucked the spoil away;
Yea, He who cooled the furnace around the faithful three,
And tamed the Chaldean lions, hath set His handmaid free!

Last night I saw the sunset melt through my prison bars,
Last night across my damp earth-floor fell the pale gleam of stars;
In the coldness and the darkness all through the long night-time,
My grated casement whitened with autumn's early rime.

Along, in that dark sorrow, hour after hour crept by;
Star after star looked palely in and sank adown the sky;
No sound amid night's stillness, save that which seemed to be
The dull and heavy beating of the pulses of the sea;

All night I sat unsleeping, for I knew that in the morrow
The ruler and the cruel priest would mock me in my sorrow,
Dragged to their place of market, and bargained for and sold,
Like a lamb before the shambles, like a heifer from the fold!

Oh, the weakness of the flesh was there, --the shrinking and the
shame;

And the low voice of the Tempter like whispers to me came:
"Why sit'st thou thus forlornly," the wicked murmur said,
"Damp walls thy bower of beauty, cold earth thy maiden bed?"

"Where be the smiling faces, and voices soft and sweet,
Seen in thy father's dwelling, heard in the pleasant street?
Where be the youths whose glances, the summer Sabbath through,
Turned tenderly and timidly unto thy father's pew?

"Why sit'st thou here, Cassandra?--Bethink thee with what mirth
Thy happy schoolmates gather around the warm, bright hearth;
How the crimson shadows tremble in foreheads white and fair,
On eyes of merry girlhood, half bid in golden hair.

"Not for thee the hearth-fire brightens, not for thee kind words
are spoken,
Not for thee the nuts of Wenham woods by laughing boys are broken;
No first-fruits of the orchard within thy lap are laid,
For thee no flowers of autumn the youthful hunters braid.

"O weak, deluded maiden!--by crazy fancies led,
With wild and raving railers and evil path to tread;
To leave a wholesome worship, and teaching pure and sound,
And mate with maniac women, loose-haired and sackcloth bound.--

"Mad scoffers of the priesthood, who mock at things divine,
Who rail against the pulpit, and holy bread and wine;
Sore from their cart-tail scourgings, and from the pillory lame,
Rejoicing in their wretchedness, and glorying in their shame.

"And what a fate awaits thee!--a sadly toiling slave,
Dragging the slowly lengthening chain of bondage to the grave!
Think of thy woman's nature, subdued in hopeless thrall,
The easy prey of any, the scoff and scorn of all!"

Oh, ever as the Tempter spoke, and feeble Nature's fears
Wrung drop by drop the scalding flow of unavailing tears,
I wrestled down the evil thoughts, and strove in silent prayer,
To feel, O Helper of the weak! that Thou indeed wert there!

I thought of Paul and Silas, within Philippi's cell,
And how from Peter's sleeping limbs the prison shackles fell,
Till I seemed to hear the trailing of an angel's robe of white,
And to feel a blessed presence invisible to sight.

Bless the Lord for all his mercies!--for the peace and love I felt,
Like dew of Hermon's holy hill, upon my spirit melt;
When "Get behind me, Satan!" was the language of my heart,
And I felt the Evil Tempter with all his doubts depart.

Slow broke the gray cold morning; again the sunshine fell,
Flecked with the shade of bar and grate within my lonely cell;
The hoar-frost melted on the wall, and upward from the street
Came careless laugh and idle word, and tread of passing feet.

At length the heavy bolts fell back, my door was open cast,
And slowly at the sheriff's side, up the long street I passed:
I heard the murmur round me, and felt, but dared not see,
How, from every door and window, the people gazed on me.

And doubt and fear fell on me, shame burned upon my check,
Swam earth and sky around me, my trembling limbs grew weak:
"O Lord; support thy handmaid; and from her soul cast out
The fear of man, which brings a snare, the weakness and the doubt."

Then the dreary shadows scattered, like a cloud in morning's
breeze,
And a low deep voice within me seemed whispering words like these:
"Though thy earth be as the iron, and thy heaven a brazen wall.
Trust still His loving-kindness whose power is over all."

We paused at length, where at my feet the sunset waters broke
On gloring reach of shining beach, and shingly wall of rock:
The merchant-ships lay idly there, in hard clear lines on high,
Tracing with rope and slender spar their network on the sky.

And there were ancient citizens, cloak wrapped and grave and cold,
And grim and stout sea-captains with faces bronzed and old,
And on his horse, with Rawson, his cruel clerk at hand,
Sat dark and haughty Endicott, the ruler of the land.

And poisoning with his evil words the ruler's ready ear,
The priest leaned o'vr his saddle, with laugh and scoff and jeer;
It stirred my soul, and from my lips the seal of silence broke,
As if through women's weakness a warning spirit spoke.

I cried. "The Lord rebuke thee, thou smiter of the meek,
Thou robber of the righteous, thou trampler of the weak!
Go light the dark, cold hearth-stone,--go turn the prison lock
Of the poor hearts thou hast hunted, thou wolf amid the flock!"

Dark lowered the brows of Endicott, and with a deeper red
O'vr Rawson's wine-empurpled cheek the flush of anger spread;
"Good people," quoth the white-lipped priest, "heed not her words
so wild,
Her Master speaks within her, --the Devil owns his child!"

But gray heads shook, and young brows knit, the while the sheriff
read
That law the wicked rulers against the poor have made,
Who to their house of Rimmon and idol priesthood bring
No bended knee of worship, nor gainful offering.

Then to the stout sea-captains the sheriff, turning, said,--
"Which of ye, worthy seamen, will take this Quaker maid?
In the Isle of fair Barbados, or on Virginia's shore,
You may hold her at a higher price the Indian or Moor."

Grim and silent stood the captains; and when again he cried,
"Speak out, my worthy seamen!" --no voice, no sign replied;
But I felt a hard hand press my own, and kind words met my ear,--
"God bless thee, and preserve thee, my gentle girl and dear!"

A weight seemed lifted from my heart, a pitying friend was nigh,--
I felt it in his hard, rough hand, and saw it in his eye;
And when again the sheriff spoke, that voice, so kind to me,
Growled back its stormy answer like the roaring of the sea,--

"Pile my ship with bars of silver, pack with coins of Spanish gold,
From keel-piece up to deck-plank, the roomage of her hold,
By the living God who made me!--I would sooner in your bay
Sink ship and crew and cargo, than bear this child away!"

"Well answered, worthy captain, shame on their cruel laws!"
Ran through the crowd in murmurs loud the people's just applause.
"Like the herdsman of Tekoa, in Israel of Old,
Shall we see the poor and righteous again for silver sold?"

I looked on haughty Endicott; with weapon half-way drawn,
Swept round the throng his lion glare of bitter hate and scorn;
Fiercely he drew his bridle-rein, and turned in silence back,
And sneering priest and baffled clerk rode murmuring in his track.

Hard after them the sheriff looked, in bitterness of soul;
Thrice smote his staff upon the ground, and crushed his parchment
roll,
"Good friends," he said, "since both have fled, the ruler and the
priest,
Judge ye, if from their further work I be not well released."

Loud was the cheer which, full and clear, swept round the silent
bay,

As, with kind words and kinder looks, he bade me go my way;
For He who turns the courses of the streamlet of the glen,
And the river of great waters, had turned the hearts of men.

Oh, at that hour the very earth seemed changed beneath my eye,
A holier wonder round me rose the blue walls of the sky,
A lovelier light on rock and hill and stream and woodland lay,
And softer lapsed on sunnier sands the waters of the bay.

Thanksgiving to the Lord of life! to Him all praises be,
Who from the hands of evil men hath set his handmaid free;
All praise to Him before whose power the mighty are afraid,
Who takes the crafty in the snare which for the poor is laid!

Sing, O my soul, rejoicingly, on evening's twilight calm
Uplift the loud thanksgiving, pour forth the grateful psalm;
Let all dear Hearts with me rejoice, as did the saints of old
When of the Lord's good angel the rescued Peter told.

And weep and howl, ye evil priests and mighty men of wrong.
The Lord shall smite the proud, and lay His hand upon the strong.
Woe to the wicked rulers in His avenging hour!
Woe to the wolves who seek the flocks to raven and devour!

But let the humble ones arise, the poor in heart be glad,
And let the mourning ones again with robes of praise be clad.
For He who cooled the furnace, and smoothed the stormy wave,
And tamed the Chaldean lions, is mighty still to save!

Copy of Lawrence Southwick's Will

I, Lawrence Sethick, late of Salem in New England, now being at the house of Nathaniel Silvester, on Shelter Island, being weake in body but of sound mind and memory, do make and ordayne this my last will and testament, tenth day of fifth month, 1659.

I first give and bequeath unto my sonne Daniel Sethick my dwelling house at Salem, with all the houses, orchards, gardens and appurtenances; and Gyle's lot, provided that John Burnell shall have a house lott on the ground at the further end of the orchard newly fenct in.

Item. My will is that the lott which I had of Josiah Sethick shall return to him again.

Item. I give unto John Sethick the lott next to his owne.

Item. My will is that the great meadow which lyes at Ipswich River, fenct in, shall be divided Daniel Sethick and John Burnell equally.

Item. I give unto Samuel Burton forty shillings.

Item. I give unto John Burnell, if he stand faithful in the truth, two young steers and the first mare foal.

Item. I give unto Henry Traske Marshall's lott joining to his orchard, provided that Daniel may have liberty to mow a load of hay every year thereon.

Item. I give unto Mary Traske my daughter, wife of Henry Traske, ten pounds sterling.

Item. I give unto Deborah Sethick and young Josiah, each of them fifty shillings sterling.

Item. I give unto Ann Potter forty shillings, in she thinks beneficial for her.

Item. I give unto Mary Traske, daughter to Henry Traske, one good serge suit of clothes; and unto Sarah and Hannah each of them a suit of clothes.

I give bequeath unto Samuel and Sarah, John Sethick's children, to each of them thirty shillings sterling.

Furthermore my will is that Daniel my sonne, and Provided my daughter, shall possess and enjoy all that which remains of my estate after debts and legacies paid, and my will above mentioned fulfilled, equally to be divided between them so that Daniel may have that part which belongs to husbandry.

Lastly my will is that in case my wife survives me she shall be my executrix and keep all possessions during her life, and after her decease my will to be performed according as above expressed; and I do ordayne William Robinson and Thomas Gardner to be overseers of this my last will and testament, signed and sealed by me the day and year above written with my hand and seal following.

In presence of

Nathaniel Silvester

Thomas Harris

William Durand,

Signed by

LAWRENCE SETHICK

This will was allowed by the court 29, 9 mo., 1660.

attest

Hillard Veren, Clericus

The inventory, taken by William Robinson and Thomas Gardner, totalled 196 pounds and included the following: House and land adjoining, 36 p; 25 acres of land in the North Neck, 20 p; 4 acres of meadow lying by Ipswich River, 12 p; the lot lying by John Southick's, 6 p; 4 oxen, 26 p; 3 cows, 14 p; 3 young cattle, 10 p. 10 s; 2 calves, 1 p. 10 s; a mare and horse, 28 p; one horse, 9 p; 19 swine, 20 p; 8 sheep, 3 p. 14 s; one cart and other plowgear, 2 p. 10 s.; 2 beds, 2 p; 3 blankets, 1 p. 16 s; 3 sheets, 1 p; 1 kettle, 1 p. 8 s; 1 iron pot, 10 s; arms 1 p; a table and cuppard, 1 p; 1 barrel, 2 s; other lumber, 10 s.