

Our Immigrant Ancestors – Volume 1, 2nd Edition

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Over three hundred ancestors of Emily (Bates) Haynes (1911-2011) arrived in New England and New York in the first half of the 17th century, including several Mayflower Pilgrims. In three volumes Emily's son, Stephen Haynes, has identified as many of those ancestors as possible who immigrated to American shores, the vast majority of them originating in the England of King Charles I. Stephen has collected those immigrant ancestors' stories in three volumes, this first of which is devoted to ancestors of Emily's father, Bion LaMott Bates – and thereby of Bion's parents, LaMott and Amanda (Sickels) Bates. (Volume 2 traces immigrant ancestors of Emily's maternal grandfather, Chester Jackson; volume 3 of her maternal grandmother, Lizzie (Keys) Jackson.

The books were a natural outgrowth of the massive collection of papers and photographs Emily possessed, found after her death, and a significant genealogical database begun by Richard Bates, Emily's brother. Stephen developed the idea as he considered what might be done with all that information. He did not want to create another "begats" account, where a single genealogical surname-line is traced back as far as possible, to colonial times or before. Instead, he painted a horizontal portrait of those crossing the Atlantic to begin life anew in a strange land.

The immigrant ancestors spread through New England, many of them founding settlements like Springfield, MA; Providence, RI; and Hartford, CT. Their lives' stories, derived from a variety of sources, are also a story of Pilgrim and Pioneer America. Merchants, farmers, pastors, explorers, and community leaders, these ancestors exemplify what is best about American society. Less exemplarily, their lives also tell tales of religious persecution and Puritan beliefs, as well as witchcraft trials. Whatever the nature of the tales, however, each is fascinating.

This 2nd Edition of Volume I corrects several significant errors found in the first edition, adds considerable original research, and includes several graphic aids.

The book's title page, table of contents, and introduction follow:

OUR IMMIGRANT ANCESTORS (AND A FEW OTHERS)

VOLUME I,
THE ANCESTORS OF BION LAMOTT BATES

**HOW EMILY, BARBARA, JACKSON, RICHARD
AND THEIR DESCENDANTS CAME TO BE
INTELLIGENT, WITTY, OF STRONG CHARACTER
AND SO GOOD LOOKING**

By Stephen L. Haynes

2014

*To my daughters,
Bethany and Emily,
whose ancestors these are, too,
but who have definitely broken the mold ...*

*... and to new grandson Arjun,
who opens new vistas
of vast new genealogical possibilities*

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Minneapolis, MN

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OUR IMMIGRANT ANCESTORS

INTRODUCTION

For those of us in the second generation following the “Founder,” as some among us refer to Bion LaMott Bates, our Bates-Jackson immigrant ancestors (when they may be identified) lie some eleven, twelve, thirteen or even fourteen generations in the past. For eleven generations distance (my generation’s 9th great grandparents), that means there will be two raised to the 11th power possible individual persons, back in the 17th century, and for us pretty much universally in the Colonies that became the New England states of Massachusetts, Connecticut, Rhode Island, New Hampshire and Maine, plus the Dutch colony of New Amsterdam and Dutch settlements in what is now upstate New York. The actual potential numbers are 512 8th, 1,024 9th, and 2,048 10th, and 4,096 11th great grandparents.¹ Needless to say, those are large numbers, and to cover all in even three volumes a rather formidable task. For better or worse, however, some ancestral lines terminate far short of an immigrant ancestor, or (in relatively few cases), the immigrant arrived later, reducing the number of intervening generations.

While not close to even 512 ancestors, this book covers a large number, about one hundred twenty-seven of them. Amazingly, a large percentage of them arrived before 1650, and nearly all of them from England. That must be fairly unusual in today’s multi-ethnic, blended society, which reminds us of this familiar lyric:

*Matchmaker, Matchmaker,
Make me a match,
Find me a find,
catch me a catch*

What brought these ancestors together? Who may we point to and label, “Matchmaker!”? Leaving aside the instances of true love or familial pressures, a number of factors – people, really – brought this unique collection of individuals to New England, whether they married before or after arrival:

1. King Henry VIII – Had Henry VIII not wanted to throw over his first wife in order to marry Anne Boleyn, we would not have had an Anglican Church, a monarch who is Supreme Governor of the Church of England, its Archbishop of Canterbury, and the grounds for tension with English Puritans.
2. The Archbishop of Canterbury – As leader of the Anglican Church in England,² the Archbishop was responsible for enforcing its orthodoxy, and thus – especially in the person of Archbishop William Laud³ – authorized

¹ - Our parents’ generation does not count, since for each of us only one parent descends from Bion and Wilma Bates.

² - We tend to lump Anglicans and Episcopalians with Protestants. This is not accurate. Anglicanism is really more an offshoot of Catholicism, a principal difference being refusal to recognize the supremacy of the Pope, rather than a rebellion against it such as Protestantism.

³ - http://en.wikipedia.org/wiki/William_Laud.

persecution of Puritans which led to struggles in the early 17th century that drove many to emigrate.

3. Kings James I and Charles I – James, but then even more so his successor Charles I, were partly caught up in and partly fomented the religious tensions that increased during the 16th century and came to a head in the 17th, culminating in the English Civil Wars that began 1642, and Charles' execution when he lost to the Puritan/Parliamentary forces. The unrest of years leading up to the Civil War provided the impetus that drove many of our ancestors from England to America in what has been called the Great Migration.
4. Oliver Cromwell and his predecessor Puritan leaders – Some people conflate the Puritans with the Pilgrims. Nothing could be less accurate. The Puritans wanted to rule (through Parliament), and wanted the king to accede to their theocratic designs. When he didn't, they waged war on him. When he lost, they executed him.

Authorities universally acknowledge that tensions leading up to the Civil War were a prime pressure leading to massive emigration. During the Great Migration (roughly 1620-1640), an estimated 20,000 English pulled up stakes and made a new home on the frontier that was New England. As a result the cities of Boston, Hartford, Providence, Portsmouth, Springfield, and hundreds of smaller towns were founded.

5. The Pilgrims – The Pilgrims were a small, separatist religious sect that sought freedom to practice as they wished. That led, first, to their self-imposed exile to Holland, and second, to the voyage of the *Mayflower*. Within ten years after arrival their significance was reduced to naught, since the Puritans ruled the roost.

That historical fact notwithstanding, the Pilgrims are one of the Great American Myths, and are revered – and not just at Thanksgiving. We who are descended from the Bates and Jackson families can thank them for 1) bringing an actual ancestor to these shores that devastating winter of 1620,⁴ and 2) sending the not-so-subtle message home to England that new opportunities existed in America outside of Virginia.

6. Roger Williams – To put it frankly, he didn't like the Puritans, and wanted considerably greater freedom, including freedom for others, to worship as they desired. So he moved to Rhode Island, arranged for its separation from the Massachusetts Bay Colony, and took with him (or drew to come after him) a large collection of our ancestors. It would not be an overreach to say that because of our numerous ancestors calling that state home, ours might be considered one of the principal founding families of Rhode

⁴ - Edward Doty in this volume. More *Mayflower* ancestors may be found on my father's side: William Brewster, Edward Fuller and Stephen Hopkins, although none of them have been subjected yet to the rigorous vetting used for the other purported *Mayflower* passengers originally thought to have been Bates ancestors. I have not decided whether to write an "Immigrant Ancestors" account for my father's side – so few would be interested, compared to the Bates-Jackson descendants.

Island.

7. Anne Hutchinson and the Antinomians – Anne and adherents to her “heretical” (non-Puritan) religious tenets are the final group of matchmakers. I’ll speak more of them below, especially given that Anne is related by marriage. For now, suffice to say that several ancestors were seduced by her views and followed her to Rhode Island, again thanks to Roger Williams opening that colony to religious diversity.

Antinomianism – in the form of the Massachusetts Antinomian Controversy and the trial and expulsion from Massachusetts of Anne (Marbury) Hutchinson in 1637-38 – is mentioned several times in sections that follow. Many of our ancestors appear to have been caught up in the Controversy, and wholly or partially because of it decided to relocate to Rhode Island. Here is the description from Wikipedia:⁵

Antinomianism in Christianity holds that, under the gospel dispensation of grace, moral law is of no use or obligation because faith alone (*Sola Fide*) is necessary to salvation. Although the position of antinomianism and the doctrine of *Sola Fide*, where justification is through faith alone, are related, antinomianism takes the notion of the relative weight of law to its logical extreme, opposing law as a groundwork. It is seen by some as the opposite of the notion that obedience to a code of religious law earns salvation: legalism or works righteousness. [Emphasis added.]

While there is wide agreement within Christianity that “antinomianism” is heresy, what constitutes antinomianism is often in disagreement. The term “antinomian” emerged soon after the Protestant Reformation (c.1517) and has historically been used mainly as a pejorative against Christian thinkers or sects who carried their belief in justification by faith further than was customary.

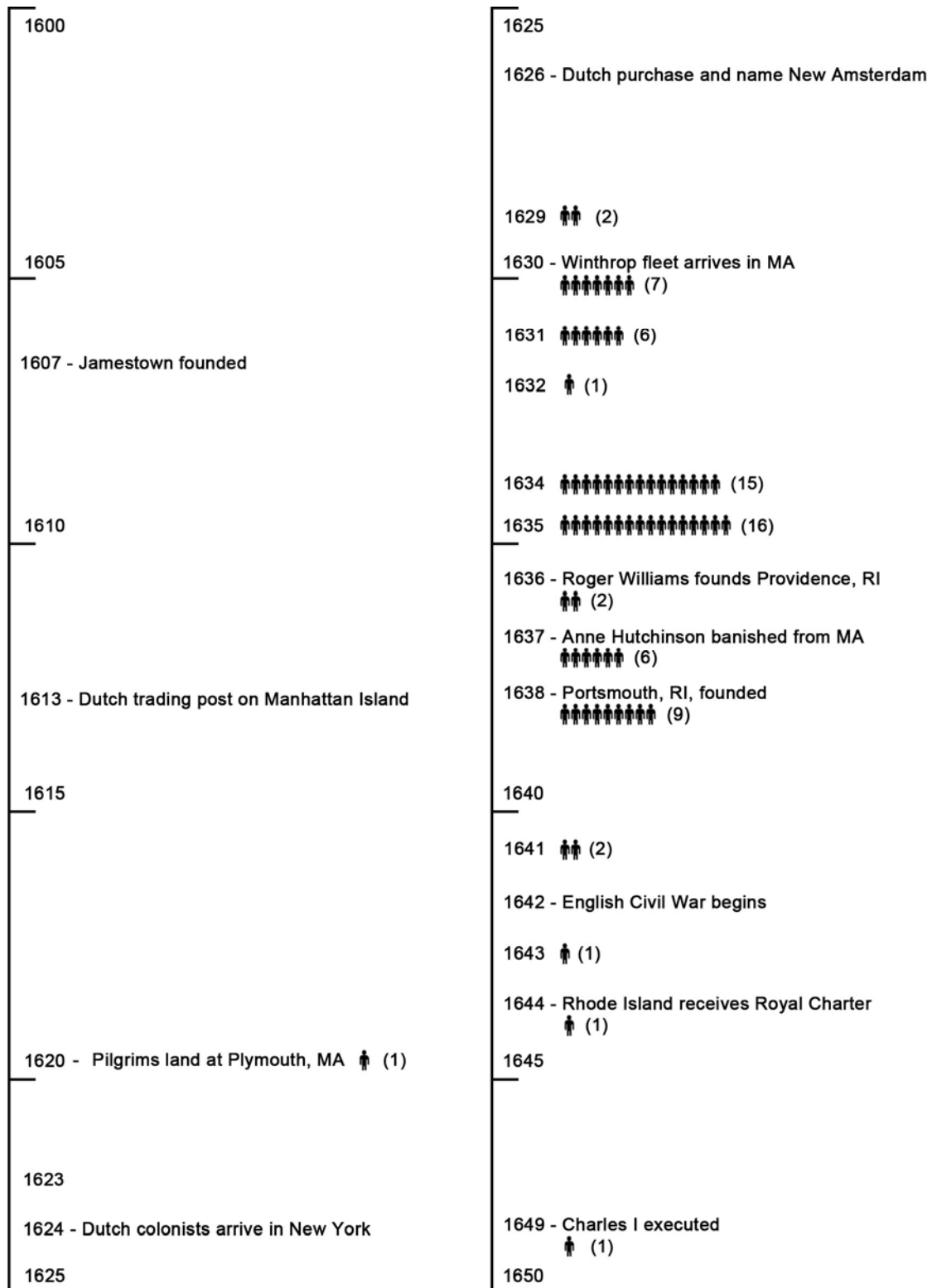
While the charge of antinomianism can and often does apply to those who reject the keeping of any codified moral laws, antinomian theology does not necessarily imply the embrace of ethical permissiveness; rather it usually implies emphasis on the inner working of the Holy Spirit as the primary source of ethical guidance.

Needless to say, the Puritans found Antinomianism to be anathema and a direct threat to their rule-based theocracy.

The following chart places our ancestors’ arrival in context of New England’s history 1600-1650, as a timeline that graphically shows the flow of our Bates immigrant ancestors to these shores. The numbers understate actual arrivals, of course, not only because many lines terminate far short of finding an immigrant, but as well because we do not know the immigration years for several of our ancestors. We know arrival dates of seventy souls from the earliest (1620) to 1648. As the graph shows, the pattern falls squarely in that described as the “Great Migration.”⁶

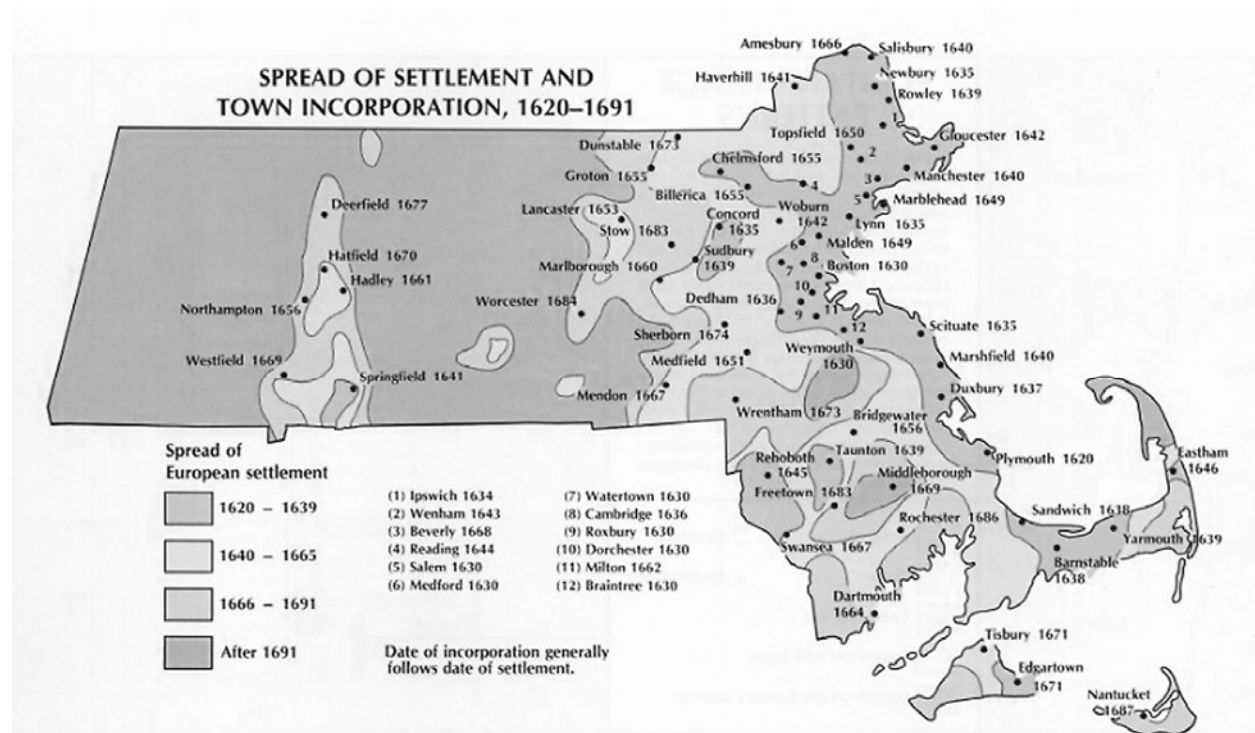
⁵ - http://en.wikipedia.org/wiki/Antinomianism#First_Antinomian_Controversy.

⁶ - See No. 4, above, p. 2.



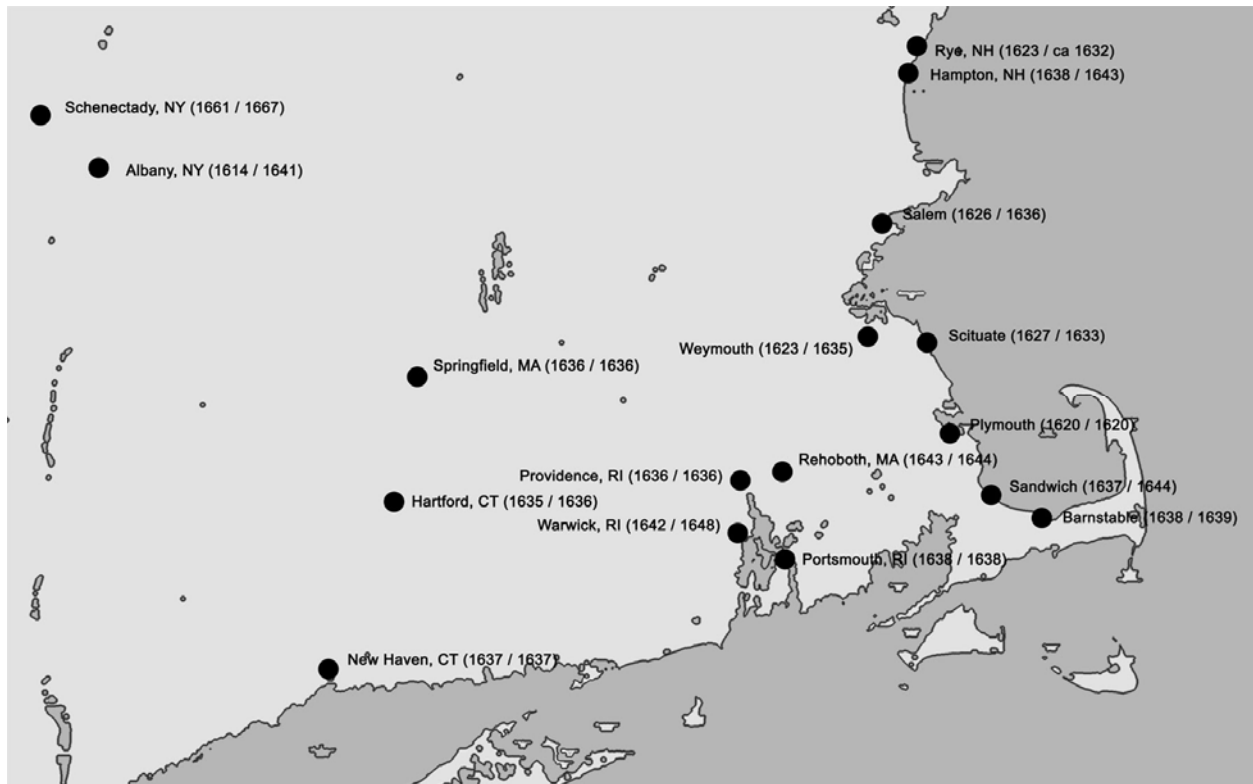
For many of our ancestral lines Massachusetts is the originating New England locus. In 1991 Richard Wilkie and Jack Tager compiled a number of historical maps relating to Massachusetts, including one that shows the steady movement of European (mostly English) settlement through

the 17th century. As you read this book town names on this map will occur frequently, and many of those Massachusetts ancestors will have been founders or very early settlers of those towns.



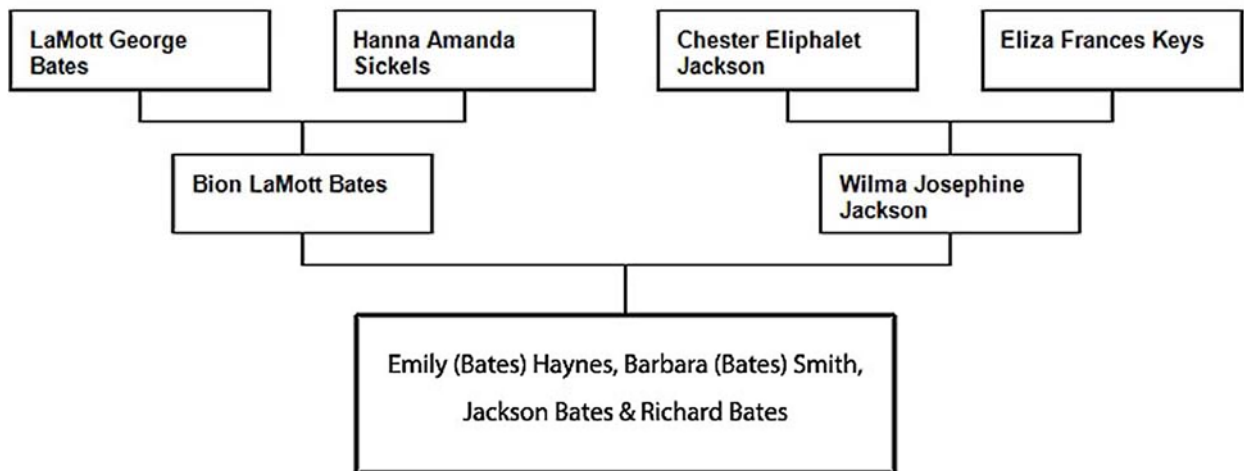
Credit: Wilkie, Richard and Jack Tager (Eds.). *Historical Atlas of Massachusetts*. Amherst: University of Massachusetts Press (1991), p. 17 (http://www.geo.umass.edu/faculty/wilkie/Wilkie/hist_mass_p17.jpg).

To show just how important our immigrant ancestors were to communities in Massachusetts, Rhode Island, Connecticut and New Hampshire, the following map illustrates the early towns. For each town, the first date is the commonly accepted year of founding; the second year is when the first Bates-line immigrant arrived there.



Now to give some meaning to this map.

My generation's parents' ancestors, reaching two generations back, look like this:



The foregoing chart takes us well into the 19th century. Geographically, the distance covered is miniscule, especially by comparison with migrations of the preceding 2-4 generations: the mere seven miles axis between Elsie (Michigan locus for the Bateses) and Ovid (Michigan relocation for the Jacksons following Chester's ten years as U.S. Consul to Antigua, and the place where the four siblings – Emily, Barbara, Jackson and Richard – were born and raised).

These three volumes trace ancestral fans from each of the four great grandparents – Volume I, this volume, documents immigrant ancestors of Bion LaMott Bates, and Volumes II and III of Wilma Josephine (Jackson) Bates.

The remaining 207 pages of *Our Immigrant Ancestors*, Volume I (2nd Ed.), are available from Amazon.com. To order, please go to the CreateSpace site at

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– price \$15.00.

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