



Sheldon Family Association Inc.

~ ~ Quarterly ~ ~



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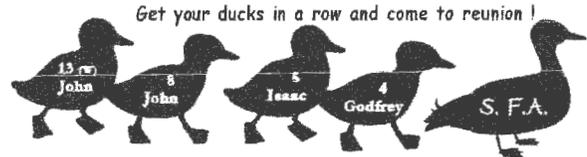
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COME TO SHELDON FAMILY ASSOCIATION 73RD REUNION, AUGUST 5-8 IN NORTHAMPTON, MASSACHUSETTS!!!

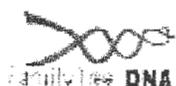
The Quality Inn in Northampton, Massachusetts is the site of the Sheldon Family Association's 73rd annual reunion and meeting, **August 5 to August 8, 2012**. The days are Sunday to Wednesday this year rather than the traditional Thursday to Sunday to take advantage of cheaper weekday hotel charges. Registration form and Reunion information are inside the back cover. When you call the Quality Inn at (413)-586-1500, tell them you are with the Sheldon Family Group.



Get your ducks in a row and come to reunion!

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As a general repository for Sheldon Family lineage in the U.S.A., SFA serves as a central source of information and study for Sheldon lineage researchers. By means of this publication, members are informed of discoveries in Sheldon lineage research, and dates and locale of the annual meeting.

Information in this publication is obtained by research in major libraries and repositories of public records; by correspondence with Sheldon descendants, and members and independent researchers submission of articles.

The editor reserves the right to edit or excerpt submitted articles to fit space requirements of each issue. Articles should be of general interest to members. Pieces too long for the quarterly may be serialized or considered by the publication sales department to make them available to members.

Since it is not possible for SFA to vouch for the accuracy of the content or opinion, the reader should understand that SFA in no way implies blanket verification and certification of these publications.

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PRESIDENT'S REPORT

from Jeanne A Jeffries

According to Wiki: "Volunteering is generally considered an altruistic activity, intended to promote good or improve human quality of life, but people also volunteer for their own skill development, to meet others, to make contacts for possible employment, to have fun, and a variety of other reasons that could be considered self-serving. Volunteerism is the act of selflessly giving your life to something you believe free of pay. Although if a person volunteers they may not earn money, it produces a feeling of self-worth and volunteers earn respect and Favors instead of money."

Board members of Sheldon Family Association are Volunteers. We are featuring a Board Member in each Quarterly in order to acquaint the membership with those who further the purpose of the Sheldon Family Association. Our purpose according to the Bylaws is *the development of a general repository of information concerning Sheldon family lineage in the United States and include the promotion and advancement of a central source of information and study for Sheldon lineage researchers, for Sheldon family social activities, and for the pleasure and enjoyment of members of the Corporation;*

Board members are elected for 3 year terms and can be re elected at an annual meeting. Nominations are welcome and you can nominate yourself. If you are interested, contact Wayne Nelson Past President or Bruce Robertson Past President.

Regarding Sheldon family lineage, a committee is studying the software used to store the Sheldon information. The current software is not compatible with contemporary Genealogical software. In order to extract more reports and information from our database, some changes may need to be made. We shall keep you informed.

Regarding the Reunion or Annual Meeting: Northampton MA will offer a great experience. We have selected a moderate priced motel and devised a program to share much Sheldon information. We need you to be there.

Our Genealogist Rose Sheldon Newton is adding new members regularly. Some have discovered us on Facebook and applied. If your family history includes a Sheldon, we welcome you. Contact Rose with what you know and perhaps she can connect you to an early Colonial Sheldon.

In the DNA project, 28 Sheldon men have submitted a swab to test for a match with others in the FTDNA database and a committee is reviewing an apparent connection between John 13 and Isaac as well as a possible connection between Godfrey and John 13. More participants would help with this project.

Our Treasurer says "I asked the mailer to put 'DUES ARE DUE' on the top for the folks that need to send in their dues payments as something very different to grab their attention. Folks that are current will not have a comment above their name." Your President asks "What is the value of membership? Is it access to the Genealogy information? Is it News from your Family Association? Is it pride in Sheldon history?" We love to hear from you.

DNA REPORT

From Peter F Jeffries MD,
Administrator of Sheldon Family
DNA project.



It is possible that there is a connection between Isaac Sheldon and John 8 Sheldon in the reports from FTDNA. Some participants cite Isaac as an ancestor and appear to have DNA haplotypes similar to some participants who cite John 13 as an ancestor. Also, there may be a connection between Godfrey and John 8. Before we publish about this possibility we must consider all reasons why it might be false. We have asked several Sheldon participants to review the information and help consider the theory.

At the present time, there are 33 participants. It would be helpful to have a few more. At present there are few John 8 and no Richard descendants represented.

MEET THE BOARD

Vice President, Wendy (Sheldon) Black

I was born in Waltham, MA. Dad was in the Army Air Corps and Mom a teacher. We promptly moved to Germany for the Berlin airlift followed by VA, Labrador, KS and CA.



Each time we moved my parents encouraged us to make friends by joining local organizations like churches, scouts or sports. The oldest of four children I quickly learned to love new places and people. I still enjoy traveling and experiencing the incredible diversity of this country. I also learned how important my family is and how much I missed living closer to extended family. I treasured trips to Dryden, NY and being surrounded by so many people who knew our family stories since my gr gr grandfather Edward H Sheldon (S10323 W) and his wife Helena (Rote) had moved there from Columbia Co, NY. in the 1840's.

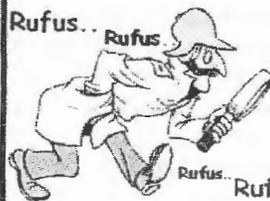
The family of my grandfather, Edward B. Sheldon (S10323x24) held annual reunions in Tompkins Co. NY

from 1927 until his death in 1959. Apparently he was the glue that kept that activity alive for so long. In the secretary's notes from those reunions stories about my Sheldon ancestors were the focus of the programs. Grandmother Sheldon always talked about the Sheldon Association when I was growing up. She received the quarterly and donated a few things to the Sheldon Museum in Vermont after Grandpa died. She died in 1984 and I joined SFA in 1996 but resisted attending reunions since I knew no one in the group. However in 2006 the SFA reunion was held in Warwick, Rhode Island where my William Sheldon(S003) John(S0013) was from. I knew I wanted to do some local research and "walk where he had walked." I attended the annual board meeting so I could understand how the "business" of SFA worked. I was warmly welcomed and I suggested a reunion be held in the "West" again since I live in California. The board said they would need a host and a city. I suggested Las Vegas and I volunteered to be the host. The board assisted me in every way possible; that reunion was a great success and I was "hooked" on the incredible energy, hospitality and genuine desire of the SFA organization to share with others all there is to know about the Sheldon lines. Many of those amazing people are actually my cousins.

I realize not all SFA members do genealogy but I was bitten by the genealogy "bug" about thirty years ago when some family secrets were revealed during a probate search for relatives. We learned that my husband's last name was really Sawatsky, not Black and we received an inheritance from an Uncle Frank my husband never even knew. To me genealogy is just a giant ongoing puzzle that teaches me about world history, geography, my ancestry and how I have come to be the person I am today. My discoveries will be my gift to my descendants and my time serving on the board of SFA are part of that gift.

LOOKING FOR RUFUS SHELDON

by Jeanne A Jeffries April 2012



Using the Census records since 1850, we can see all members of a household with the head of household listed first. Members are designated by relationship to the head of household and age is given at the time of the census. Since Census takers obtained the information from a resident of the home, the accuracy depends upon the knowledge of the informant.

Using the list of household members, it is possible to follow a family over multiple census reports.

In the Isaac line there are a number of Rufus Sheldons. The earliest is the son of Jonathan of Northampton, MA born in
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1744 at West Suffield CT.

A son of Rufus named Rufus was born 1772 in Suffield CT and migrated to upstate NY where he was married to Hannah Butler. According to 1880 census, Hannah was born in NY in 1811 of parents who were from CT.

S 1559 (I)Rufus and Hannah named a son Butler Sheldon S3928 born in Brutus NY in 1807 and on the 1850 census, Butler and his wife Huldah Payne are found in Auburn NY with a 19 year old Rufus Sheldon who is described as a "S teacher". Huldah is listed as 40 and born in NY. Using the 1860 census, we next find Rufus as a professor in NJ age 30 with a wife Charlotte age 29 also born in NY. He was not found in 1870 or 1890 censuses.

Using the state census of NY 1892 , Rufus Sheldon, professor, age 61 is found in Kings County, Brooklyn, Ward 11 with wife Delia age 42 and daughter Laura age 22. A servant, Delia Griffen is in the household. On the 1905 NY census, both Rufus and Laura are listed as teachers. The 1910 Federal census shows Rufus widowed at 79 with daughter Laura age 43, both born in NY.

The availability of integrated census indexes allows the tracing of this Rufus, born in 1831 in NY and the ability to distinguish him from another Rufus Sheldon born in 1831 in NY to Amasa Sheldon. That family moved to IL and will be discussed in a future Quarterly.

WHERE IT ALL BEGAN

Submitted by David L. Harris, 8337x1112 Isaac 2012 Host

I always hated history in school. The reasons things happened didn't make sense to me. My mom had been working on her family tree for years. Why? She dragged my father along for company when she went to libraries. He complained about being home alone, and then complained he was alone in the libraries when she buried herself in books. Sound familiar to anyone else? I offered to buy her a computer so she could organize her work in a tree program. I thought they were really neat. The next time I visited she came into the living room with boxes and said, "You have a computer. It's your turn now." Well thanks, Ma! You know I don't like history.

I started at it, and it went on for weeks. Where the --- did she get all this stuff? There was an old book about to fall apart with names in it, printed trees with penciled names, places, and dates. She spent enough time in the Forbes Library to ravage every connected name from their books into her work. I went there numerous times and couldn't find a new name. She got them all! To find more, I had to go to the last places she had written down: Springfield, Hartford, New London, Middletown, Worcester, Plymouth, ... All the information: names,

dates, places, ... Pilgrims, Puritans, witches, King Philip, Revolutionary War, Nathan Hale, ... This was all the history I (hated, but this time it's my history, and it's in my genes, too. I found 16 cousins that turned out to be presidents. What the ... Not Diana too! This can't be important to anyone but me.

Then my mom said she was going to host the Sheldon family reunion. The last Sheldon was my great grandmother. (Why her?) We went to Deerfield, but the Old Indian Tavern was n't included. A tavern meant alcohol--interesting. Wasn't that run by a Sheldon? In 1704, the guy's wife and young daughter were killed and a daughter was captured and taken to Canada. Gee, this sounds like a story. I wish we got more into that. Maybe next time.

Over the years, I've wondered why the 1704 thing was called a massacre. There were people killed, but more than twice as many were captured and taken away. I found a few years later that the owner of the Old Indian Tavern was S0035 Capt. John Sheldon, the son of S0005 Isaac who was an early settler. He was named as a negotiator to go to Canada and try to get some of the captives back. Of course, he had his daughter S0110 Mary to think about. He went to Canada twice and returned with some captives but not Mary. His third trip was more productive. He found her and brought her back. It turns out to be a good thing because she's my 8th great grandmother. I might be different if not for her... certainly not a descendent of Isaac. And what was it about this man, John one of Isaac's sons, that he ran a business that was so known for the Indian trade that it got called "The Indian Tavern". Didn't those savages kill his wife and daughter and kidnap another daughter? What was with this guy?

What was going on in Northampton that drew people there? My mom found that I descend from more than half of the original settlers. It was woods! They had to build everything or be out in the snow all winter. If they sailed further south they could live under palm trees. They must have believed that God knew that but meant them to stay. Talk about blind faith!

And then there's S0005 Isaac. I recently got info about who might be his connection in England*. It goes back generations of Sheldon's who lived on a specific piece of property, and then they didn't. This kid named Isaac's parents left him and his younger brothers with their grandfather to come to the new world but didn't make it. Life wasn't easy back then. Why didn't he stay put on the farm he'd inherit from his father? Oh, wait a minute. people didn't own land then. His parents left and probably gave up user rights. It was all owned by the lord appointed by the king. He allowed people to use his land and pass it down as long as they provided him income and played nice and went to the right church. That was important--church. And the lord could change if he did-

n't play nice with the king. Then everything changed.

Kids grew up fast in those days. In his early teens, Isaac would be old enough to start a life and family of his own, but his father may have been going to the wrong church; and the lord might not allow him a farm. Maybe his parents had to get out of town. What was there in England for him anyway? No income--no education--no trade. Others were selling themselves into indentured servitude to get away or to learn a trade as an apprentice. Why shouldn't Isaac go with men with a belief in great things? Is this what happened to Isaac? I don't think anyone knows, but we can wonder.

Does this history mean anything for us today or for next generations? Like I realized, it is in our genes!

I thought I might invite the family with the genes and interest in these things to come and talk about it on Aug. 5-7 in "Northampton, where it all began." Does any of this sound important to you? I hope so. We'll all learn about the first three generations of this particular family and how important we are to each other and America.

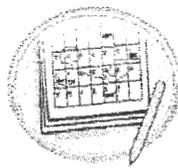
* Reference: The Sheldons of Bakewell, Derbyshire, England and Isaac Sheldon of New England, by J. Gardner Bartlett, The New England Historical and Genealogical Register, October 1926, p. 1-25.

Editor's note: References to Native Americans as Savages or Indians does not reflect the official view of the Sheldon Family Association, vernacular of that era.

CALENDARS AND GENEALOGICAL RESEARCH

By Bryan Mulcahy, Ft Meyers FL Library-Feel Free to Share
Submitted by Wendy Black

Calendars provide a method of measuring time and allow people to record and calculate dates and events. Genealogists encounter problems with differences in dates caused by the changeover from the Julian calendar to the Gregorian calendar in 1582. Individual countries, depending on their political and religious view of the Papacy and Pope Gregory, adopted this changeover at different times. Researchers must consult historical sources in Europe and the British Isles to determine which calendar was being utilized during a specific time period. Germany is an example of a country where the Protestant and Catholic regions utilized two different calendars simultaneously during this historical period.



Most of the civilized world adopted the Julian calendar (named in honor of Julius Caesar) around 45 BC. This calendar computed the solar year, the time it takes for the Earth to revolve

around the sun, as 365 days and six hours. Three years each of which consisted of 365 days were followed by a fourth or leap year of 366 days. By the Julian calendar, March 25 was the first day of the year. During the Middle Ages, astronomers and mathematicians became aware of discrepancies in the Julian calendar. Dates were ahead of actual time by ten days. In 1582, Pope Gregory XIII commissioned a new calendar which became known as the Gregorian Calendar. This new calendar changed the first day of the year to January 1 and moved the current date ahead 11 days to make up for lost time.

While the Catholic countries of Europe adopted the Gregorian calendar as soon as copies of the Papal decree reached them, Protestant countries refused initially to adopt the change. Protestant states of the Holy Roman Empire, by the order of the Diet (Parliament) at Regensburg, dropped 11 days from the 19th to the 29th of February 1700, so that February 18th immediately became March 1st. Scotland which was still considered a separate kingdom before its union with England under James VI, converted in 1603 by order of the Privy Council.

The Gregorian calendar was not fully adopted in Colonial America until the mid-1700s. Until the new Gregorian calendar was adopted and the dates adjusted accordingly, New Years Day occurred in March. The designation of the New Year in Colonial America was used for the first time in the General Court of Connecticut as "this 20th day of March, 1649-1650" or 1650 by our present system of dating. This style of dating prevailed for almost 100 years. Due to an error in the Julian calendar, the dates in all months between 1600 and 1700 were carried forward eleven days. Thus, July 10 was really July 21 according to our present system of dating. In 1752, the British Parliament changed the calendar from the old style to the one used today, and changed the date on September 3, 1752 (old calendar) to September 14, 1752 (new calendar). Eleven days were thus eliminated. Another confusing issue resulting from the switch was the practice of double dating. Double dating was used throughout the British Empire to clarify dates occurring between 1 January and 24 March on years between 1582 and 1752. In the ecclesiastical or legal calendar, March 25th was recognized as the first day of the year and was not double dated. Researchers of Colonial American ancestors will often see double dating in older records. Double dates were normally identified with a slash mark (/) representing the Old and New Style calendars, e.g., 1690/1691. Even before 1752 in Colonial America, some educated clerks knew of the calendar change in Europe and used double dating to distinguish between the calendars. This was especially true in civil records, but less so in church registers. Researchers will often see this type of double dating in New England town records, court records, church records, and wills, or on colonial

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gravestones or cemetery transcriptions. The system of double dating ended in 1752 in the American colonies with the adoption of the Gregorian calendar.

Vital Records for Colonial America Speak and show Religion was the reason for migration

Rose Sheldon Newton, SFA Genealogist

Freedom to worship God as they deemed proper; NOT as the government directed, was what the migrating people were after. The colonists believed they should be free TO worship as they felt proper. They did not wish to be free FROM worship. The other half of the picture would be the age old ide to "follow-the-money" of who paid.



Each group did not extend that freedom to everyone. Each of them wished to direct THE WAY. Those who expressed a different approach to religious worship were not welcome. Puritans especially were intolerant toward those who held views other than their own.

Much of the religious problem was disagreements within the **Anglican Church, as the Church of England** was called. Some who sought to reform Anglican religious practices—to “purify” the church—became known as Puritans. They argued that the Church of England was following religious practices that too closely resembled Catholicism both in structure and ceremony. The Anglican clergy was organized along episcopalian lines, with a hierarchy of bishops and archbishops. *Puritans called for a congregationalist structure in which each individual church would be largely self-governing.*

The Plymouth colony. A more extreme view was held by the **Separatists**, a small group mainly from the English town of Scrooby, who opposed any accommodation with the Anglican Church. Unlike the Puritans, who were also referred to as Non-Separatists, the *Separatists advocated a complete break with the Church of England.* At first, the Separatists left England for the more tolerant atmosphere of the Netherlands, but after a while, their leaders found the Dutch a little too tolerant; their children were adopting Dutch habits and culture. When the opportunity arose to settle on land granted by the Virginia Company of London, the Separatists accepted the offer. In 1620, they set sail for America on the Mayflower. As a result of their migrations, the *Separatists became known as the Pilgrims*, people who undertake a religious journey.

Instead of landing on Virginia Company land, however, the Pilgrims found themselves in what is now southern Massachusetts. *Because they were outside the jurisdiction of the company and concerned that new Pilgrims among them might cause problems*, the leaders signed the **Mayflower Compact**, an agreement establishing a civil government under the sovereignty of King James I and creating the Plymouth Plantation colony.

Mayflower Compact Original Spelling Used

“In ye name of God Amen: We whose names are vnder-writen, the loyall subjects of our dread soueraigne Lord King James by ye grace of God, of great Britaine, franc, & Ireland king, defender of ye faith, &c. Haucing vndertaken, *for ye glorie of God, and aduancemete of ye christian*” faith and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia: doe by these presents solemnly & mutualy *in ye presence of God, and one of another, couenant, & combine our selues together into a ciuill body politick; for ye our better ordering, & pre-se-ruation & furtherance of ye ends aforesaid; and by vertue hearof, to enacte, constitute, and frame shuch just & equall lawes, ordinances, Acts, constitutions, & offices, from time to time, as shall be thought most meete & conuenient for ye generall good of ye colonie: vnto which we promise all due submission and obedience.* In witnes wherof we haue herevnder subscribed our names at Cap Codd ye ·11· of Nouember, in ye year of ye raigne of our soueraigne Lord king James of England, france, & Ireland ye eighteenth and of Scotland ye fiftie fourth. Ano: Dom ·1620·”

The Pilgrims endured terrible hardships in their first years at Plymouth, with disease and starvation taking a toll. Relations with the Indians in the area were mixed; despite the charming folktale of the peaceful “first Thanksgiving,” the reality is that the Pilgrims used force to control the local tribes. The infant colony grew slowly, raising maize and trading furs with the nearby Dutch as well as with the Indians. Plymouth Plantation was the first permanent settlement in New England, but beyond that distinction, its place in American history is somewhat exaggerated. *Before long, the Pilgrims were eclipsed by the far larger and more important immigration of Non-Separatist Puritans, who started the Massachusetts Bay colony.*

The Massachusetts Bay Colony. Harassment by the Church of England, a hostile Charles I, and an economic recession led the Non-Separatist Puritans to decide to settle in North America. Puritan merchants bought the defunct Virginia Company of Plymouth's charter in 1628 and received royal permission to found a colony in the Massachusetts area north of Plymouth Plantation. Between 1630 and 1640, more than twenty thousand Puritan men, women, and children took part in the “Great Migration” to their new home.

The Puritans brought a high level of religious idealism to their first colony, which their leader John Winthrop described as “a city upon a hill”—**a model of piety for all**. Almost overnight, they founded a half dozen towns, setting up *churches on the congregationalist pattern* under the Reverend John Cotton. These churches ran their own affairs, taxed the community to finance operations, and hired and fired ministers. *Although church attendance was compulsory, not everyone was deemed worthy of membership!* **The New England Way was a rigorous examination of a person's spiritual beliefs to identify “saints,”** or those “qualified” to be a church member.** This intimidating test ultimately served to limit church membership and forced the next generation to modify procedures. Education was a high priority in Puritan society because literacy was essential to Bible study. Laws were passed calling for the creation of grammar schools to teach reading and writing, and +“**Harvard College was founded in 1636 to train all to read and write to be able to read the Scriptures so that the light of learning might not go out nor the study of God's word perish**”.

(S0005 Isaac Sheldon donated Potatoes to Harvard.)” It being one of the chief projects of Satan to keep men from the knowledge of the Scripture,” runs an early law, of Massachusetts “to the end that learning may not be buried in the graves of our fathers in church and commonwealth, the Lord assisting our endeavors; it is therefore ordered that every town of 50 householders appoint one to teach all such children as shall resort to him to read and write.” A town of 100 families was to set up a grammar school in which “youths might be fitted for the University.”

The narrow views of the Puritan leaders regarding religious conformity provoked opposition. *Roger Williams argued for the separation of church and state, and the right of privacy in religious belief, and against compulsory church service.* Banished from Massachusetts Bay in 1635, he went south to Narragansett Bay and founded the Providence settlement. In 1644, Williams received royal permission to start the colony of Rhode Island, a haven for other religious dissenters.

The **First Baptist Church** in America is the First Baptist Church of Providence, Rhode Island, also known as First Baptist Meetinghouse. The oldest Baptist church congregation in the United States, it was founded by Roger Williams in Providence, Rhode Island in 1638. The present church building was erected in 1774-1775 and held its first meetings in May 1775

Anne Hutchinson was another critic of clerical authority. Puritan leaders called her and her supporters *Antinomians—individuals opposed to the rule of law. As a woman, she was also seen as a challenger to the traditionally male-dominated society. Tried for sedition, Hutchinson was also exiled as a danger to the colony. She lived in Rhode Island for a time and then moved to New Netherland,

where she was killed in 1643 during a conflict between settlers and Indians.* Antinomian: maintains that Christians are freed from the moral law by virtue of grace as set forth in the gospel. (Jesus said “ * Love the Lord thy God with all thy heart Love thy neighbor as thyself, on all this hang the law and the prophets” —which brings in the 10 commandments which is a moral law!..ed)*Matt 22: 37-39.

Massachusetts Bay was a *theocratic society, or a society in which the lines between church and state were blurred. Church membership, for example, was required for men to vote for elected local officials. The intent of many of the colony's laws was regulation of personal behavior based on Puritan values. Single men and women could not live on their own. Disrespectful servants, errant husbands, and disobedient wives were subject to civil penalties, and rebellious children could even be put to death. The laws also provided a degree of protection for women, by punishing abusive men and compelling fathers to support their children. **a form of government in which God or a deity is recognized as the supreme civil ruler, the God's or deity's laws being interpreted by the ecclesiastical authorities.*

Puritan efforts to maintain an intensely ideal religious community did not endure past the first generation. Their *restrictive membership requirements in place made it difficult for the Puritan churches to maintain themselves.* In 1662, the Half-Way Covenant was adopted to address the problem. It allowed the church members' baptized children who would not give testimony to achieve sainthood (and thereby church membership) a “half-way” membership in the congregation. This change in the rules meant that the children's children could receive baptism after all. Without sainthood, however, they could neither vote on church matters nor take communion. Change was also imposed from outside. Massachusetts's 1691 royal charter made property ownership rather than church membership the qualification for voting and provided for the toleration of religious dissenters. The New England Way was breaking down, and a consequence was the Salem witchcraft trials of 1692 and 1693.

Belief in witches and demonic possession was common in the seventeenth century, and many people, mainly middle-aged women, were accused of witchcraft throughout New England. What made the events in Salem Village unique was the extent of the hysteria, which led to the imprisonment of more than one hundred men and women and the execution of twenty. Historians attribute the outbreak to several factors—rivalries between families, a clash of values between a small farming community like Salem Village and the more cosmopolitan commercial center of Salem, and the ties between many of the accused with Anglicans, Quakers, and Baptists,

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(Continued From Prior Page)

whom the Puritans considered heretics. (S0004 Godfrey of Saco, ME family was caught in the Indian Wars and government refused to send help. Godfrey's house was used as a fort at that time. S0014 William and Rebecca's children likely saw horrific sights as their uncles were brought to the house to die following battle.)

Before Rhode Island and Connecticut, three hundred Englishmen under Lord Calvert and Lord Baltimore founded a colony on the north of Virginia they called Maryland. These were **Catholics** taking refuge from severe laws in England. First called St. Mary's, this group wished to exclude other religions, but their toleration act in 1649" guaranteed freedom to all who professed to believe in Jesus Christ." Fite History below.

Connecticut, New Hampshire, and Maine. Connecticut was settled by colonists from Plymouth and Massachusetts Bay in the 1630s. Thomas Hooker, a minister from Cambridge who advocated less stringent views on religious conformity than other Puritan clergy, brought part of his congregation to the territory in 1636. New Haven, on the other hand, was founded two years later by Puritans who found even Massachusetts Bay too liberal. Self-rule was established in 1639 through the Fundamental Orders of Connecticut, the first written constitution to create a government, which followed **Hooker's approach and gave the right to vote to all free-men and not just church members.** Relations with the Indians were important in Connecticut's early history. The Pequot War (1636. -37) largely wiped out the Pequot tribe and cleared away the last obstacle to the expansion of settlements in the Connecticut River Valley. Despite the Fundamental Orders, Connecticut was really without legal status until 1662, when it was chartered as a royal colony.

Many **Quakers** settled in RI, NC, and MD William Penn received permission in 1681 to found Pennsylvania. Quakers believe spiritual guidance comes direct to each individual from the "inner light of God" to a seeking believer. Democracy is compatible with this views and they erase social rank and distinctions. Ref:* James History below

New Hampshire and Maine were originally proprietorships granted not by the king but the Council of New England. Both colonies strove to maintain their independence but were only partly successful. Massachusetts effectively controlled New Hampshire until 1679, when it became a separate colony under a royal charter, Maine remained part of Massachusetts until 1820.

Maine, chartered in 1639 was under Georges the proprietor who was a loyal supporter of the **Church of England** and as such a sworn enemy of Puritan Massachusetts. (You can see why S0004 Godfrey's family was caught without military

support in the Indian war.)

"The practice of "**soul liberty**" in Rhode Island and enactment of the Toleration Act in Maryland are the first important landmarks in the history of the development in America of that religious freedom which is the pride of the United States today." P. 57 Fite history below.

Further study of each denomination will show migration of Mormons, the early revivals in Kentucky show migration of various groups who traveled together in lik new Englanders began to spread out across the country.

The study of American history shows and proves that we are **a people who sought freedom from being told how to worship. Never have we sought to be free FROM worship! History simply shows that the Government may not tell you how to worship.** "Politically Correct" is an Oxymoron such as saying a ground pilot, altogether separate, alone in a crowd, or amateur expert. Genealogi seekers cannot afford to ignore history, or allow it to be "re written". Freedom once lost is very hard to reclaim.

Therefore, to find vital records, one will seek early personal papers for each location, Church minutes, records of the area of ancestors, territory records. Example: Year: 1639: "Isaac came from England with Rev. Hewitt to Windsor CT this year." S8711x121 Sheldon Forbes Craddock found this in the *Corbin Collection Vol. II NEGHS. We have long seen parents Ralph Sheldon and Barbara Stone marriage record in Bakewell Parish England, and Isaacs brothers inheriting from grandfather in England, but no other sign of Ralph and Barbara except for his brother Samuels name crossed out and Ralph Sheldon written in the "license to pass over the sees". Now we know Isaac would be 10 years old in 1639..what will come forth next?

The *Corbin Manuscript Collection is composed of historical and genealogical material pertaining to central and western Massachusetts for the 200-year period 1650-1850. Most of the material is unpublished, consisting of local history manuscripts, state and county records, military and vital records, town clerks' books, cemetery inscriptions, church records, family Bible entries, charts and photographs. Ninety-seven Massachusetts villages and towns are represented, as well as eleven others scattered among the states of Connecticut, New Hampshire, Rhode Island, Iowa and Ohio. The collection's genealogy section includes research on more than 300 families.

A group of NEHGS members bought the collection in 1964 from the estate of Walter F. Corbin (1885-1960). Mr. Corbin and his wife Lottie were both professional genealogists and NEHGS members since 1934. Their combined efforts produced a valuable library of genealogical and historical source material which is available to today's researcher. The original physical arrangement has been kept nearly intact,

some occasional awkwardness notwithstanding, and is preserved in storage units in the NEHGS safe. The collection's sixty linear feet is catalogued and microfilmed, and an inventory may be obtained from one of the librarians or through Book Loan. A full review of the Corbin Collection appears in the April 1985 Register.

Get into original records is the age old cry of Genealogists to "let the documents speak." Making money was also a part of colonization as well. New truths could come forth when money as well as religion are examined more closely, we just must not deny historic truth. New discoveries will ever be made as the old documents come into public knowledge.

Bibliography

*American History James Alto James & Albert Hart Sanford Scribner Sons 1909, 1919

+History of the United States Emerson David Fite, Ph.D

*CliffsNotes.com. New England Colonies. 17 Dec 2011

<http://www.cliffsnotes.com/study_guide/topicArticleId□25073,articleId□25010.html>

**whoops! Examination of each of the letters of Paul in the New Testament is to "to the saints which are at...shows that all who believe in Christ are "called to be saints". "By their fruits ye shall know them" Matthew 7: 16-20. Taking upon themselves the job of "fruit inspector" caused the New England church to grow ingrown and small in attitude. No examination for sainthood was required in the Bible I read. Ed RSN.

CAN YOU IDENTIFY THIS SHELDON ARTIST?

Rose Sheldon Newton S.F.A. Genealogist

A painting owned by the Mission San Juan Capistrano (if California) reportedly originated in the 1700s, but the artist's identity is a mystery. The signature says "C.E. Sheldon," but nobody has found a record of that artist, according to a press release from the Mission. Any ideas of who this artist might be?

I have checked the database and do not find a C.E. Sheldon although there are several names spelled with a C., none match the E initial. If you can identify this Sheldon I will report back to the museum seeking the information.

We are aware of artist Effie Sheldon Bornhuft S10194x32 (W) whose paintings are in Minnesota and Alaska, but not aware of C.E. Sheldon.

Rose

Write SFA_Genealogist@Yahoo.com

FIND A GRAVE

Jeanne A Jeffries

Have you discovered Find A Grave? You can search for names of deceased persons at their user friendly web site. Just use a search engine and the words "Find A Grave". There are over 68 million names in the data base. Volunteers take pictures of memorials and post the picture on a page. The volunteer may or may not have more information. Individuals can post a name and information about the person and family and ask for a volunteer to photograph the memorial. You can search for a cemetery and look at all burials which have been posted. You can search using a last name. You can become a volunteer and photograph for others.

It can be a Eureka moment. I was searching for George Eliphallet Woodward and his wife B Alla in Minneapolis MN. George was my grandmother's brother who left RI in 1898 and went to MN. I could follow him on the census through 1930. A volunteer showed me B Alla Davis Woodward on a grave stone in Los Angeles. There I had a maiden name and birth and death dates! I could then find her parents in Ontario Canada.

If you wish to search the "famous names", there is a charge. For non famous names, there is no charge. Give it a try. You never know what you can find.

COMMENTS FROM SFAQ EDITOR

Things may eventually change in content with SFA Quarterly, but this quarter was an anomaly. Nearly every article submitted this quarter dealt with genealogy, as opposed to Sheldon Family. Many Sheldon articles were due to Rose Newton research as Genealogist.

Graphics also changed, partially because no submitted articles used contained photographs. Rose has graphics and fonts files probably dating back to when PC's were invented. With Rose's help, I am just starting my collection.

SFA is dealing for first time in years where SFA Quarterly editor has no access to SFA database, and SFA Genealogist functions are separate.

Your submittal of articles is very important to SGA Quarterly.

Bear with us during a transition.

Thanks

Jim Russell

ACTIVITIES-SFA NORTHAMPTON MA REUNION

Registration, displays, Sheldon publications, family lineage groups, and access to SFA data base are ongoing simultaneous with other events, Sunday 12-4:30 PM, Monday & Tuesday 8 AM-6 PM.

Other Scheduled Events:

SUN, AUG 5:

2-4 PM, Information Session Forum. Mini talks on Sheldon Family Association history, Sheldon progenitors, Sheldon numbering system, DNA project.

4-5:30 PM, Annual board meeting-open to all SFA members.

6 PM, Dinner at local restaurant with guest speaker. (We each pay our own tab.)

MON, AUG 6:

9-10 AM, Short Talks (15 minute talks on various subjects)

10-11 AM, Family lineage Groups (Time Tentative)

10 (or 11) AM-9 PM, Historic Deerfield bus excursion. Bus tour to include lunch at Chandlers Restaurant,

Yankee Candle Christmas displays, Pocumtuck Valley Memorial Association (Includes Old Indian Tavern, "Sheldon door", special collections, library, and special presentation by PVMA), and 1700's style dinner.



TUES, AUG 7:

9-10 AM, Short Talks (Similar to Monday but different subjects.)

10-11 AM, Family Lineage Groups

11AM-1 PM, Lunch (On your own)

1 PM-5 PM, Free Time Options. Includes walking tours of historic sites, visit cemetery to see Isaac's grave, visit to Isaac's land, visit area libraries, Northampton and Pioneer Valley attractions, visit Connecticut or other New England sites.

6 PM, Annual business meeting and banquet with guest speaker.

WED, AUG 8:

9 AM, Informal breakfast with Sheldon cousins

Note: Forbes Library special genealogy room will be open for Sheldon research in the afternoon.

WHAT ABOUT NORTHAMPTON

Northampton MA is a city nestled near the Connecticut River which flows from Northern NH to the Long Island Sound. This waterway brought people to the Pioneer Valley before the Colonial settlers as well as during many waves of immigration. The Great Awakening of Religion coincided with the American Revolution. Here Isaac Sheldon came with his family. Other immigration brought industry and precision engineering. Opportunities abound for genealogy and historical research. The vibrant community boasts of art and culture as well as natural beauty. Interesting shopping experiences are found in the downtown. Period architecture abounds. Smith College with its wonderful Botanic Garden and Greenhouses offers intellectual possibilities. Here is the 5 college area of Amherst College, Hampshire College, Mount Holyoke College, Smith College, and the University of Massachusetts.

Transportation is available in the Pioneer Valley and from the Airport at Hartford/Springfield (Bradley Airport). A wide variety of restaurants offer ethnic foods as well as a range of American choices. Our meeting site at the Quality Inn is conveniently located downtown.

Nearby are many opportunities for recreation including hiking, boating, fishing, and exploration. Typical New England towns showcase white churches with spires to the heaven. Six Flags Amusement Park draws many to Agawam, while The Basketball Hall of Fame in Springfield and the United States Armory home of the Springfield Rifle are local attractions.

During the Sheldon Family Association Reunion/Meeting we shall visit Deerfield by bus. We can have luncheon at Chandler's and view Yankee Candle Christmas Display before finding Sheldon History at the Pocumtuck Valley Memorial Association Museum. Here the famous Sheldon Door with the scars of the hatchet from the 1704 Raid will remind us of a Sheldon experience. The curator will be our speaker with a presentation at Pocumtuck Valley about the Sheldon family in early Deerfield, the Old Indian Tavern and the museum started by George Sheldon. As a special treat, we shall enjoy a typical 1700 dinner cooked in the fireplace with a program about the captives taken by the French and Indians to Canada. One was Mary Sheldon, David Harris' 8th great grandmother.

To learn more, visit the websites of Northampton and the Pioneer Valley AND the SFA Website .

73rd Annual Sheldon Family Association Reunion - Registration Form

August 5-8, 2012 - Quality Inn Hotel, Northampton, Massachusetts

Please return this form as soon as possible with payment for all activities in which you would like to participate. If you have any questions, please contact Linda at LMSKVV@att.net or 1.734.649.1246. If you reach my voicemail, please leave your name, number and a brief message.

**Please note deadlines for hotel registration at special reunion rates and sign up for bus tour is:
Thursday, July 5, 2012**

- A block of rooms has been reserved at the Quality Inn Hotel, Northampton, MA. The special reunion rate is **\$104.89** for single or double occupancy (*complimentary breakfast is included in the price*).
Please make your own reservation by calling 1-413-586-1500. Ask for "Sheldon Family Gathering."
- Complete the form below so that we can make your name badge. Complete a line for each individual who will be attending the reunion with you. If you are registering for more than 5 individuals, please attach an additional sheet with all information.
- Make checks out to "Sheldon Family Association." Mail the completed form and your check to:
Linda M. Williams, 3013 Lakehaven Ct, Ann Arbor, MI 48105-2501
- If you wish to register for the reunion and pay for it on-line, please go to the SFA reunion registration webpage at: sheldonfamily.org/v2/2012_reg_form.htm

NOTE: If someone in your party requires special accommodations, please note it as well as your preferred contact information (email and/or phone number) somewhere on this form.

Name	Town	State	Sheldon number + ancestral line initial
Example: Rose Sheldon Newton	Fort Wayne	IN	S 4479x951 (I)

I=Isaac, G=Godfrey, J=John, W=William

If you don't know your number or ancestral line and you are a member, write "Unknown." We will find it if you are a member. If you are not yet a member, we'll sign you up! Welcome cousin!

Sunday Dinner: \$30 per person (price includes tax & tip)			
	Indicate how many	Price per person	Totals
Yankee Pot Roast of Beef, 1/2 dinner	=a	\$30.00=b	a x b=\$
Baked Stuffed Haddock w Lemon & Butter	=a	\$30.00=b	a x b=\$
Roast Stuffed Breast of Capon w Mushroom Sauce	=a	\$30.00=b	a x b=\$

Monday Special Event Day: Historic Deerfield Excursion \$85 per person (price includes tax & tip)			
We are chartering a bus to Historic Deerfield. The excursion price includes bus, stop at Yankee Lane, lunch at Chandler's, Pocumtuck Valley Memorial Association Museum, sabbaker and 1700s style dinner. To charter a bus, we need a minimum of 40 participants. The deadline for sign-up is Thursday, July 5th.			
	Indicate how many	Price per person	Totals
Complete Monday Excursion, from 10 am to 9 pm Bus, lunch, PVMA museum + presentation, and 1700s dinner Price per person \$85 (price include tax & tip)	=a	\$85.00=b	a x b=\$
Excursion (less bus & lunch, you drive & meet again at Zom)	=a	\$55.00=b	a x b=\$

	Indicate how many	Price per person	Totals
Tuesday Dinner Buffet: \$30 per person <small>(price includes tax & tip)</small>	=a	\$30.00=b	a x b=\$

Any special dietary requests?

Registration Fee (helps offset expenses for bus, food, programs, speakers)	\$15 @ 1 per family	\$15.00
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Grand Total (for your check - add all amounts in the total column)	\$
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Please supply an e-mail address in the event we need to contact you:

Sheldon Family Association, Inc.

Editor: James Russell
4529 Smokerise Road
Casper WY 82604-9278

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**Sheldon Family Association
Dues Renewal/Membership Form**

Indicate Category:

- Annual Membership \$15.00
- New Member \$15.00 plus *\$15.00=\$30.00
(*A one time registration fee)
- Life Membership \$300.00 once

Sheldon No. S# _____ if known.

Email Address _____

Wish to receive SFA Newsletter by
email _____

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City _____ Zip _____

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Send Annual Dues and Address Changes
To: Barbara Gomez, Secretary/Treasurer
1735 Heather Ridge, Ypsilanti MI 48198
*New Member Genealogies Group Sheets to:
Genealogist on front page*

Northampton

5 Isaac
Early Location 73rd Reunion
Aug 5-8, 2012

Where it all began

S.F.A. Reunion
Northampton, MA
August 5-8, 2012
Quality Inn (413)-586-1500