Henry Cooke

Proprietor of Salem



Bryson C. Cook and Janet S. Porter

Henry Cooke

Freeholder of Salem

Bryson C. Cook and Janet S. Porter

"Inquire diligently concerning the more ancient inhabitants and founders of this city [Salem]; For there are more treasures than one for you in this city."
Doctrine and Covenants 111:9

"I will be thy God, and the God of thy seed after thee."
Rev. John Cotton

"The books that shall be opened at the last day will contain Genealogies among them. There shall be brought forth a Register of the Genealogies of New England's sons and daughters."
Rev. William Stoughton



To the Descendants of Henry Cooke of Salem

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

1 Peter 2:9

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A note about this book: The immigrant Henry Cooke's name will retain the "e" in this book to set him off from future Cooks. In reality, records are varied in the spelling of his name.

Preface

There are two reasons for writing this book.

First, there is no written life story for Henry Cooke who immigrated to America by 1638.

Second, to establish his place in history before current cultural trends effectually revise or explain his place in history in nontraditional and critical ways.

Henry Cooke was a Puritan. Puritanism was bottom-up religious movement that changed the world. The essence of the Puritan migration to American is this: They didn't come to America to do what they wanted to do; they came to America to do what God wanted them to do. That thinking is a legacy and example for Henry's descendants.

As post-modern historians contort, revise, or wrongly reinterpret history, I felt it was important for his progeny to understand his life and times or the history in which he lived before it is denigrated to nothing extraordinary or even malevolent. His life typifies the American founding story.

The problem is, we are presenting his history derived from four-hundred-year-old records which are scant, and using them to establish his place in history. So, we try to represent him and his motivations from known history of his time and glimpse his personality using what is known about the people of his day, the Puritan culture, and the limited sources for his life available in the record.

My hope is that his progeny, who I expect will be the primary readers of this life story, will see him as nothing short of remarkable. He courageously left his English home and family to come to a wilderness, establish himself and his family, improve his circumstances, and support the Puritan community in which he lived. He became the father of an American family who are called by his name. He forged a template which serves as a model for his children. Said simply, he was not just a model *of* the American ideal. He was a model *for* the American ideal as he prioritized God, family, and country.

This project was encouraged and supported by the Phineas Wolcott Cook Family Organization with special mentions to Dan Ditto and Catherine Rasband the current president and secretary respectively. The research began over thirty years ago. Janet Porter, Family Genealogist, and I have shared so much information and research that has become commingled it is difficult to give attribution. However, the sheer volume of her research and her efforts is acknowledged, admired, and appreciated. Also, her edits, comments and encouragement are valued and inspirational. She is a true partner.

Marcia Marshall who edited the original drafts, helped to synthesize our thinking. Ashlee Cook edited, collated, and footnoted the art. Brent W. Hale organized the Table of Contents, List of Illustrations, and the Index. Wendy Bentley contributed the Birdsall Family research. Thanks to all.

Bryson Cook

Henry Cooke of England

The Origins of a Puritan

An understanding of the Puritan movement is the framework and context for understanding the life and times of Henry Cooke of England and Salem, Massachusetts. He was a Puritan and embraced the culture and attitude prevalent in that unique group. He held the same ideals, desired the same godliness, embraced the same temporal ideals, and desired to worship free from both ecclesiastical and secular interference. Understanding the religiosity that dominated his life begins with the origins of the Puritan movement. This requires an overview of the events leading to the reformation of the Church of England and the rise of a Puritan movement representing those who felt more was needed. This beginning gives context for his life in England and motivation for his subsequent removal to New England and becoming an original proprietor of what is now Salem, Massachusetts.

The English Reformation

The English Reformation began in the reign of Henry VIII the King of England from 1509-1547. Henry VIII's name is well known but perhaps his regnal issues seem unrelatable to 21st Century Americans who may descend from Henry Cooke. The idea of royal succession, male heirs, divine right of kings, and so forth are experientially and socially non-native. The notion of state sponsored religion is also enigmatic in the modern era of secularism and separation of Church and State. Yet this was the world into which Henry Cooke was born. He was born as Puritanism was nearing its apex, and Puritans were inclined to believe that the reformation of the English Church that began with Henry VIII had not gone far enough.



Figure 1 Portrait of Henry VIII of England, oil on oak panel, Art Gallery of Ontario

Christianity came to Britain around 47 A.D. For almost a millennium and a half the religious structure of Britain was constant. The English Church at that time had always deferred to the supremacy of the Pope in Rome. The Roman Catholic Church had control over the people and kingdoms of the Christian world. Henry VIII's desire to have a male heir to ascend to the throne as his legacy would change the world and influence a Puritan nonconformist movement that would dominate the politics of England in which Henry Cooke was raised.

King Henry VIII

Kings knew the importance of securing their kingdoms by producing a male heir to succeed

them. Having a son prevented insurrection and political chaos, deterred enemies from attacking or invading, provided security for their subjects, and secured the legacy of the king.

Catharine of Aragon

King Henry's first wife was a princess of Spain, Catherine of Aragon. She gave birth to six children including the Princess Mary but bore Henry VIII no living sons. As a result, Henry sought to annul their marriage so that he could remarry in hopes of producing a male heir. Catherine would not agree. Because marriage was a religious rite, King Henry VIII was required to seek the approval of the Pope who was the head of the Catholic Church.



Figure 2 Catherine of Aragon, early 18th Century, oil on panel, National Portrait Gallery

Anne Boleyn

Frustrated and galled by delays, Henry VIII ordered Parliament to enact the "Act of Supremacy" making the King the supreme head of the Church of England, instead of the Pope. This established the Church of England[1] (Anglican). Henry VIII then appointed the Archbishop of Canterbury and ordered him to annul the marriage. Prior to the annulment, Henry VIII had been declared by the Pope Leo X to be "Defender of the Faith," but once he orchestrated the break with the Papacy, he was considered a heretic and excommunicated from the Catholic Church. This was the beginning of what historians call the English Reformation.



Figure 3 Anne Boleyn, late 16th century, oil on panel, National Portrait Gallery

The "Act of Succession" of 1533 declared Mary, first born daughter of Henry and Catherine, to be an illegitimate heir. Henry VIII then married Ann Boleyn, who was to become the mother of Elizabeth I. She also bore him no sons. Before his death in 1547 Henry VIII decreed a change in the line of succession. Edward VII, his son by his third wife Jane Seymour, would inherit the throne. Mary, daughter of Catherine, would succeed him and finally the throne would pass to Elizabeth I, daughter of Anne Boleyn, if each predeceased her.

[1] After the Revolutionary War the Anglicans in America changed their name from the Church of England to Episcopalians.

Mary Tudor



Figure 4 Mary Tudor b Mor Antonis, 1554, oil on panel, Museo del Prado

Because her half-brother Edward VII died childless at age fifteen, Mary, the daughter of Catherine, did become Queen. She was a staunch Catholic and used her reign to reverse her father and brother's religious edicts. The Church of England was restored to the rule of Rome in 1555. She was responsible for strict heresy laws that resulted in three hundred Protestants being burned at the stake. As a result, she came to be known as "Bloody Mary." To produce an heir, Mary married Phillip, the King of Spain. This marriage was unpopular with her English subjects, and Mary died childless. Her half-sister Elizabeth I became the rightful heir and ascended to the English throne in 1559.

Elizabeth I

Elizabeth I was decidedly Protestant, but she was more pragmatic than her father and brother, Edward VII. She repealed heresy laws, and the "Common Book of Prayer" of 1552 that Protestants had brought forth to reform Catholic liturgies was reintroduced with modifications. Her Catholic and Protestant subjects were mollified by her moderation in religious affairs. While she held her own religious beliefs, she was tolerant of others in an era that was generally intolerant. The second "Act of Supremacy" enacted by Elizabeth's first Parliament explicitly rejected the Pope's authority over the English Church. Her rejection of papacy was one of the factors that led Spain to launch an overwhelming armada to attack England. Against all odds and with what the English believed to be divine intervention, the armada was destroyed.[2] Near the end of her tenure, sensing her moderation, the Puritans who detested Catholic ritual and ceremony began to pressure her for more reforms. She resisted. Queen Elizabeth I never married and died childless.



Figure 5 Elizabeth I, oil on panel, 1588

Elizabeth I was succeeded by James I who was the great-great grandson of Henry VII, father of Henry VIII. He was the King of Scotland when he became the King of England in 1603. James played a pivotal role in the reformation. He was a Protestant and raised in the Church of Scotland (the Kirk), but was also empathetic to Catholicism and thus was initially optimistically received by both Catholics and Protestants. Soon after he

[2] In England they say, "God blew his winds and they scattered." The wind that blew adversely against the Spanish ships is called, "the protestant wind."



Figure 7 The Translators Presenting the King James Bible to the King

became King of England, James was presented with the "Millenary Petition," a plea for accommodation of Puritans within the established Church of England.[3] He rejected the petition which generated mistrust on the part of Puritans. Two years after his coronation, Catholic extremists led by Guy Fawkes tried to blow up Parliament when he was to visit. The "Gunpowder Plot" was foiled. His reign ended up alienating both Protestants and Catholics.

King James Bible

Just prior to the Great Migration of Puritans from England to the New World, and to his credit, King James I authorized the translation of the Bible from Greek into English. This became known as the King James version of the Bible in 1611. He allowed a few Puritan clerics to be part of the translation team. Most of the translators were Anglican scholars and clerics. This was the beginning of making the scriptures available to Englishmen like Henry Cooke.

King Charles I and Archbishop William Laud



Figure 6 Portrait of King Charles I, 1636, oil on canvas, Royal Collection

[3] The petition received its name from the claim that it was signed by one thousand Puritan ministers.



Figure 8 William Laud, Archbishop of Canterbury, based on a work of 1636, oil on canvas, National Portrait Gallery

In 1625, Charles I succeeded his father James I as the King of England. He was a Puritan antagonist and he appointed Bishop William Laud as the Archbishop of Canterbury in 1633. Bishop Laud was charged with compelling Puritans to conform to Anglican worship. John Winthrop, who led many Puritans to Massachusetts, referred to Charles' reign from 1629 to 1640 as "eleven years of tyranny."[4]

Bishop Laud held a particular court at Westminster Palace in a room called the Star Chamber, named for the stars painted on the ornate ceiling.[5] At first, the court was popular for protecting ordinary people from prominent men who were powerful oppressors. But Bishop Laud used it to persecute Puritan clerics, torturing and imprisoning many, which ended up encouraging them to flee England to worship freely.[6]

Puritans Look to the New World

Puritans were zealous Anglican church members who emerged at the end of Elizabeth's reign tenure and continued early and throughout James' rule. Elizabeth tried to keep the peace between the Anglican and Catholic adherents, but grew weary of the incessant pressure from Puritans to modify the "Common Book of Prayer" and diminish the influence of Catholic ritual in worship services. She commanded her Bishops to prohibit non-conformists (Puritan clerics) from preaching or participating in any functions of the church. James realized that the natural conclusion of the Puritans' desire to purify the Church would mean diminished influence of Anglican Bishops and ultimately his influence as the monarch. He is famous for saying, "I will make them conform or I will harry them out of the land." He realized in the end, "No Bishops, no King." While he inherited a realm that was in the late stages of economic depression and epidemic disease, his actions as well as these conditions contributed to the exodus of Puritans.[7]

Puritanism is hard to define. Like most emerging religious societies, they were named by their enemies. English cleric Oliver Ormerod wrote, "We call you Puritans not because you are purer than other men … but because you think yourselves to be purer." Students of the era find it impossible to agree on what exactly a "Puritan" was. There wasn't one organization that all Puritans belonged to. Rather, adherents had a puritan character or an orientation of consciousness toward certain religious beliefs and practices. Those who found Henry VIII's reformation incomplete and sought to purge the English church and society

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[4] David Hackett Fisher, *Albion's Seed, Four British Folkways in America*, (Oxford Press:1989) 16, citing John Winthrop, "General Observations of the Plantation of New England" May 1629, *Winthrop Papers,* II:114.

[5] The term "star chamber" has become a pejorative term to imply secret proceedings with harsh, arbitrary rulings with no due process.

[6] The abuse of the Star Chamber by Bishop Laud was a contributing factor of the Fifth Amendment of the Constitution of the United States of America. Forcing Puritan clerics to self-incriminate by repudiating their beliefs. Many wouldn't do it and were sent to prison. Hence the fifth amendment.

[7] David Hackett Fisher, Albion's Seed, Four British Folkways in America, (Oxford Press:1989) 16.

of all remnants of Roman Catholic faith and practice embraced puritanism.[8] Most Puritans desired only to reform the Church of England or Anglican Church of Catholic influence and ritual. Some were also inclined towards congregations having more influence in worship and church governance. They believed the Church of England was the one true church and desired only reformation.[9] Frustrated with the attempt to reform the English church and the persecution they experienced for trying to do so, they were motivated to leave England and emigrate to the New World.

By 1607, a commercial venture called the Virginia Company founded Jamestown in Virginia. The progress of this Colony was watched closely by Separatists who wanted complete separation from the Church of England, and Puritans who only wanted reform, and gave hope to possible escape from religious oppression in England. By 1620, a group of Separatists left England heading toward Virginia, but found themselves landing in Plymouth, Massachusetts. The Puritans soon followed and immigration to the colonies between 1629-1640 became known as "The Great Migration."

Henry Cooke of England and Salem

Henry Cooke of Salem was born in the early 1600s probably somewhere in England. Most family historians and genealogists agree he was of English origin. Common theories of his birthplace include Herefordshire, Kent, Norfolkshire, and Yorkshire.[10] Under both Elizabeth I and James I, pastors were instructed to encourage congregants not to defer baptism and not to wait any longer than the Sabbath or religious holiday after the birth of the child. As a result, most children were baptized within weeks of their birth, and christenings or infant baptisms were recorded by each local parish.[11] Civil vital records were not kept until 1834.[12] Henry's christening would have been recorded by parish priests. And it is likely that he would have been raised in the Church of England.

Growing up in Protestant England, Henry would have grown to maturity during this tumultuous time and was an observer and participant in this era of religious change and conflict. His development as a Puritan may have occurred in the home because of familial influence or because of his own spiritual sentience.

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[8] Francis J. Bremer, John Winthrop, America's Forgotten Founding Father, (Oxford:2003

[9] Fairchild, pp. 1-16.

[10] Charles Henry Stanley Davis, M.D., *History of Wallingford, Conn.* (Meridian, Conn. Published by the Author, 1870) 671. George R. Griffiths, *An ancestral potpourri: including Bond/Bont, Cook, Crane, Fus, Pieters/Weber, Randall, Swart/Jacobs* (George Raymond, 1917), unnumbered pages. George Norbury MacKenzie, LL.B., Ed., *Colonial Families of the United States of America* (Baltimore: Genealogical Publishing Company, 1966), 104. Louis Marinus Dewey, arranger, *Random Genealogical Notes* (Westfield Athenaeum, Westfield, Massachusetts: 1938), 100. Henry Bronson, *The History of Waterbury, CT (Waterbury*, [CT]: Bronson Brothers, 1858) 485. Robert Harry McIntire, *Ancestors of Robert Harry McIntire and Helen Annette McIntire* (Baltimore: Gateway Press, Inc., 1980) 37. "Henry Cooke, b. Blythe, Yorkshire, England, 1615." This is very similar to most IGI citations. Also, see Cook Family Omnastics page.

[11] David Cressy, "*Birth, Marriage, and Death--Ritual Religion, and the Life Cycle of Tudor and Stuart England,* (Oxford Press:1997) 101.

[12] W. Bruce Fairchild, *Thomas Fairchild, Puritan, Merchant & Magistrate*, (iUniverse, Inc.:2002), 17.

Leaving England

The pressure from the Anglican Church and English Monarchy to conform to Anglican liturgy and the resistance of Puritans to do so created an environment of hostility toward the Puritans and influenced many, probably including Henry Cooke, to leave England. The Plymouth colony in Massachusetts was established in 1620, ten years prior to the beginning of "The Great Migration" which commenced with the arrival of John Winthrop's fleet at Salem in 1630 and concluded in 1640.[13]

Winthrop sailed on the *Arabella* along with seventeen vessels carrying about 700 people in 1630. These were the first of over 200 ships carrying about 100 souls each. Of the 700 people who first crossed the sea, about 100 later returned to England and it is estimated that 200 died during the voyage. By 1641, a colony leader estimated there were 21,000 immigrants who had come to New England.



Figure 9 The Arabella, 1930-1945, postcard, Boston Public Library

The *Mayflower* and the *Arabella* are the most well-known ships in the migration period. It took nine weeks for the *Mayflower* to cross the Atlantic Ocean in 1620 and nine weeks and two days for the *Arabella* in 1630. Of the two hundred ships, only one was lost at sea. It's not likely that Henry Cooke, a butcher, would have any seafaring experience, yet he sailed on one of the approximately two hundred ships that transported immigrants from England to New England in 1620 to 1640.

Puritans were organized by nonconformist ministers. They would encourage their followers to immigrate and they in turn would encourage their immediate and extended families to immigrate. Their emigration was a capitalist undertaking financed and organized by the Massachusetts Bay Colony. The Colony obtained a charter from the King that allowed self-government, and colonists were able to elect their leaders and enact laws as long as those laws aligned with those of England. John Winthrop, Esquire, was appointed their Governor.

As the rate of their departures accelerated, the Privy Council of Charles I issued the "Proclamation of 1637 and 1638" requiring a license for Puritans to immigrate. Prior to a ship's departure, passengers were met by King's searchers who administered an oath of allegiance and issued certificates of conformity.[14] As a result of these pressures, many Puritans sought to flee England without a record of departure. Interestingly, Oliver Cromwell was prohibited from leaving England. He was a Puritan who led the Parliamentarians in the English Civil War and who defeated Charles I. Charles I was tried for treason and beheaded in 1649. The irony is tragically obvious and suggestive of the high stakes for all those involved.[15]

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[13] Robert Charles Anderson, The Great Migration Directory, (NEHGS:2015) iv.

[14] Conformity meant to conform to principles of worship in the Church of England.

[15] Bremer, 260.

It is possible the Privy Council proclamations of 1637 and 1638, or anticipating them, led to Henry Cooke's departure from England. Many Puritans left the country in a clandestine manner to prevent detection by Bishop Laud. In some instances, they would pray and hope for immigration officers to look the other way, and many indeed were sympathetic. This may be the reason there is no immigration record for his departure. It is not known when Henry Cooke left England or where he left from. Both John Camden Hotten's, *The Original Lists of Persons of Quality* and Charles Bank's*, Topographical Dictionary of 2885 English Emigrants to New England 1620-1650* have been reviewed and no record for Henry has been found.

Immigrants typically travelled as families.[16] Families and people of the same villages often travelled together. They assembled in seaport towns to await passage by ship. They not only travelled together, but often settled in towns together.[17] The majority of immigrants to New England from East Anglia were nuclear families while one third of immigrants from Devonshire in southwest England were single males.[18] The cost to immigrate was prohibitive to most ordinary families in England.[19] Ordinary middle class families could not afford the cost of passage, so Puritan immigrants were primarily solid upper middle class. Only a few aristocrats emigrated, and they typically returned to England soon after their arrival. Very few of the gentry immigrated; only eleven percent of the male heads of households in the Winthrop fleet (1630) were identified as gentlemen. "The majority were yeomen, husbandmen, artisans, craftsmen, merchants and traders, the sturdy class of England." [20]

Two-thirds of adult males in the Massachusetts Bay Colony were able to sign their own names and were literate. In old England, before 1640, only one-third of males could do so, making Puritan immigrants twice as literate as the population of males in the mother country.[21] This is true of Henry Cooke of Salem whose signature is found in the Salem record, and books were listed in the inventory of his estate.[22] While in England, he probably embraced the Puritan work and cultural ethic. Either through family connections or his own enterprise, he was able to attain an educational and economic status that would allow him to emigrate. The Puritans of England were the flower of England's middle class and made up the planters of the Massachusetts Bay Colony. Henry Cooke left England and would become a proprietor and planter of Salem and progenitor of an American family.

The History of Salem

To understand the climate that Henry Cooke would have faced upon entering Salem, it's important to understand its civic and religious leadership. Under the auspices of the Dorchester Company, Roger

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[16] Fischer, 25.

[17] Robert Charles Anderson, "*New England's generation, The Great Migration and the formation of society and culture in the 17th century,* (Cambridge University Press:1993) see americanancestors.com.

[18] Stephen J. Hornsby, *British Atlantic American Frontier,* 128.

[19] Fischer, 27.

[20] IBID.

[21] Fischer, 30.

[22] Winifred Lovering Holman, *The Cook Line,* Manuscript Collection, New England Historic Genealogical Society,(undated manuscript) 1.

Connant led a group of fishermen to Cape Anne in 1625.[23] Roger was a religious and prudent Puritan, who came to Plymouth as early as the autumn in 1622, and not being in sympathy with the Pilgrim's religious position, he had removed to Nantasket where he was the leading man. He was invited by the Dorchester Company to remove to Cape Anne and manage a for-profit fishing village. For various reasons, including a lack of cohesion, the settlement failed.



Figure 11 Statue of Roger Conant

Governor Roger Conant and John Endicott

After the venture failed, Conant relocated to Naumkeag, the Indian name for what would become Salem. In 1626 he was appointed Governor. He came with about nine families. When the Dorchester Company failed it was assimilated by the New England Company for the Plantation in Massachusetts and ultimately, they became known as the Massachusetts Bay Colony. They appointed John Endicott as Governor of the Colony and instructed him to locate in Salem with an additional nine families to replace Governor Conant.



Figure 10 Portrait of John Endicott, 1665

Reverend Higginson

With the organization of the Winthrop fleet and the appointment of John Winthrop as Governor to replace Endicott, an advance group of Puritans were sent to Salem in 1629 led by the Reverend Francis Higginson. Higginson was a Puritan minister in Claybrook, Leicester, England prior to sailing. They came in five ships: *The Talbot, George Bonaventure, The Lion's Whelp, Four Sisters, Mayflower, and the Pilgrim*. In all they brought with them around 350 followers. There was no organized church in Salem, so Rev. Higginson and Rev. Samuel Skelton began conducting services. Rev. Higginson composed the Salem Covenant for the church as follows:



Figure 12 Rev. Francis Higginson

[23] The Dorchester Company was organized in England by merchants who were critical of the Plymouth Colony's rigid separatism. They were later merged by the Massachusetts Bay Company.

We Covenant with the Lord and one another and do bind ourselves together in the presence of God to walk together in all His ways. According as He is pleased to reveal Himself unto us in His blessed word of truth.

Prior to the arrival of Rev. Higginson, Gov. Endicott recruited Rev. Skelton to come to Salem and considered him to be his spiritual advisor. He had been a Puritan minister in Tattershall, Lincolnshire, England. Accordingly, he became the first minister of the First Church of Salem and Rev. Higginson was appointed as teacher. The Church was organized as one of the established Churches of England. As a result of the privations and challenges of the first winter and spring in Salem, Rev. Higginson became ill and died in the prime of his life prior to the advent of Gov. Winthrop in 1630.



Figure 13 John Winthrop, Esq. 17th Century, oil on canvas, American Antiquarian Society

John Winthrop

The *Arabella* led the Winthrop fleet that consisted of eleven ships and arrived in Salem in June of 1630. Winthrop in his treatise, *A Model of Christian Charity* shared his vision and purpose for so many of his fellow Englishman to immigrate when he said, "We shall be as a city upon a hill, the eyes of all people are upon us." Soon after their arrival the leadership of the Colony felt the need to distribute the arriving emigrants and establish several cities in the Massachusetts Bay. As part of that effort, they first attempted to make Charleston the capital of the colony, but ultimately removed to the Shawmut peninsula, and in 1634 Boston became the capital of the colony.

Prior to the arrival of Winthrop in Salem, Rev. Skelton had discontinued the use of the *Book of Common Prayer,* separating from the English Church and becoming the second Congregationalist Church in New England.[24] When Winthrop arrived, Rev. Skelton explained that he considered Winthrop to be a Christian, but because Skelton was a nonconformist Anglican called by his congregation, the new immigrants could worship with his congregation, but they could not participate in communion and their children could not be baptized. Rev. John Cotton, who came with Winthrop and would be the first minister of the church in Boston, was at first offended, but concluded that the only real churches were autonomous, individual congregations, and that there was no legitimate higher ecclesiastical power. This was the beginning of the Congregationalist movement in New England. The leadership of Rev. Skelton in advocating Congregationalism throughout the Colony made it possible for the separatist-leaning Plymouth Colony to ultimately unite with the Massachusetts Bay Colony in 1691.[25] Congregations selecting their ministers versus having them appointed by Anglican Bishops also decentralized ecclesiastical power.

[24] Plymouth was the first.

[25] https://en.wikipedia.org/wiki/Samuel_Skelton

Roger Williams, Baptist Founder in America



Figure 14 Roger Williams, minister

In 1631, Roger Williams became the assistant minister of Salem and when Rev. Skelton died in 1634, Roger Williams became his replacement. Williams had been a minister in High Laver, Essex, England. He was banished from the Colony in 1634 for teaching "new and dangerous ideas." These ideas consisted primarily of allowing religious freedom and tolerance. This was viewed as a threat to the developing social order of the Colony. He escaped deportation and founded the Colony of Rhode Island and the Baptist Church in America.[26]

In 1636, Rev. Hugh Peter then succeeded Williams as minister of the First Church of Salem. Prior to coming to New England he was a minister in Rotterdam. He was born to a radically protestant family in Cornwall, England and experienced a personal conversion experience in Essex, England prior to moving to Rotterdam. He played a prominent role in the trial of Anne Hutchinson, being one of the ministers that wanted her banished from the Colony. Anne was a proponent of "Free Grace Theology" which created conflict with the Puritan notion of the "covenant of works." Rev. Peter was also very active in the establishment of Harvard College. He returned to England in 1640 and became the personal Chaplain of Oliver Cromwell. He took an active part in the prosecution of Bishop Laud and in recommending the trial for treason of King Charles I. After the restoration of the monarchy and the ascension of King Charles II as retribution for regicide, he was hanged, drawn and quartered.[27]

Rev. Peter was replaced by Rev. Edward Norris II. He was born to a family of prominent clergy in Gloucestershire, England. He matriculated at Oxford College and became the rector of Anmer, Norfolk parish in 1624 prior to returning to Tetbury and Horsley, in Gloucestershire where he taught school and served as a clergyman. He was an anti-antinomian Puritan writer. Antinomians believed that Christians should be guided by an "inner light" and not be subject to Church Canon or ecclesiastical authority. They were inclined towards the "covenant of grace" versus the "covenant of works." He encouraged members of his congregation to immigrate to New England as early as 1636.[28] This brought the notice of Bishop Laud and he was forced to flee to America in 1639 where he became an assistant to Rev. Peter in the Salem Church before replacing him in 1640. Governor Winthrop wrote the following in his journal regarding this installation: "Mr. Norris was ordained teacher of the Church of Salem, there being present near all the Elders of the other churches and much people besides."

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[26] Sidney Perley, *The History of Salem Massachusetts*, (Salem, MA:1926), see table of contents, The coming of Roger Williams, p. 227 and the Banishment of Roger Williams, p. 264.

[27] https://en.wikipedia.org/wiki/Hugh_Peter

[28] John C. Brandon and Leslie Mahler, FASG, *The Parentage of Rev. Edward Norris, of Salem Massachusetts, The American Genealogist*, (84:2010) 200. In 1636, John Trask, an antinomian pamphleteer, wrote that Rev. Norris had ensnared his congregation and many others for a New England voyage and that they were then in Bristol awaiting departure. He accused him of sending his flock across the sea without their conceited shepherd and sending them to a barren wilderness. To his defense he sent his daughter, Mary, across in 1635 as a "single maid" showing his intent to follow her.

Salem Witchcraft

During the witchcraft delusion of 1651 to 1654, Rev. Norris used his influence to resist the persecutions. According to William Bentley, a Unitarian minister and historian, Rev. Norris was successful in opposing accusations of witchcraft in Salem in 1655, and his influence was against violent means toward the Quakers, though he died before the Quaker troubles were at their height.

Because of the small population of Salem when Henry Cooke arrived, he would have known some of these men. The tenure of Rev. Norris II would have spanned Henry's life in Salem and continued into the life of his descendants. Henry owned a lot in town next to the residence of Rev. Norris. John Winthrop called Norris, "a grave and judicious elder." He died in 1659 two years prior to the death of Henry Cooke.[29] This review of Salem ministers and their attitude towards the Church of England give us a sense of the theocratic views and Puritan culture that existed in Salem when Henry Cooke became a proprietor in 1638. It also suggests that while he was a Puritan, he probably resisted the most radical doctrines and separatist inclinations.

The Massachusetts Bay Colony

The governmental structure of the Massachusetts Bay Colony allowed for local governance unlike Plymouth and Jamestown originally. The governing body was called the General Court. It was composed of a governor, deputy governor, and eighteen assistants. They were elected by the freemen of the colony.

John Winthrop wrote, "The influence of the ministers upon politics is manifest when it is remembered that at this time, no one could vote unless he was a freeman; that no one could be a freeman unless he was a member of the church and [no one could become a member of the church] without the consent of the minister."[30]

Henry Birdsall, the father-in-law of Henry Cooke of Salem, immigrated to the Colony in 1635 and resided in Boston where he was allocated fifteen acres.[31] He was made a freeman by the Boston Court in 1638. As a result, he would have had a certain measure of influence and respectability and the right to vote. He and his daughter, Judith, the future wife of Henry Cooke of Salem, moved to Salem. This connection and Henry Birdsall's status would help Henry Cooke to establish himself in Salem.

Single Males and presumed Henry Cooke

It is presumed that Henry Cooke arrived in New England as a single man. In 1629 Governor Winthrop and his deputies ordered that single men be divided into families.[32] "Young, single men who emigrated

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[29] http://homepages.rpi.edu/~holmes/Hobbies/Genealogy2/ps12/ps12_496.htm

[30] Winthrop's Journal, I:106.

[31] The family of Henry Cook, IV believed that Henry Birdsall moved to Salem with his pastor and "whole church." See, *Stories by Our Grandmothers*, harryfamily.blogspot.com. Rev. Thomas Allen and thirty others immigrated from Norwich. The majority came between 1636-1637.

[32] Fischer, 73.

independently, and not as servants, also managed to acquire farms, but like the servants, they often delayed their entry into the ranks of New England's landowners. They too had to obtain the tools, livestock, and other goods necessary to convert a land grant into a working farm. Colony law in fact interfered with their attainment of independence; Bay Colony legislation dictated that unmarried persons could not live on their own but had to be subject to regular 'family government.'"[33]

This supervision did not necessarily mean residence with actual kin, although a few bachelors could draw on family connections for help until they married and could afford to set themselves up as independent freeholders. But many single men had no close kin in New England to help them get a start. More than half of the young bachelors, however, were artisans, and probably boarded with strangers and practiced their trades while saving for farms of their own.[34]

"Most emigrants, then—whether male or female, married or single, household head or servants--eventually conformed to a common pattern in settling New England. They would spend their first year or two moving about the region, and most would finally choose for their permanent home a newly founded community where they might still obtain farms near the town center and enjoy proprietary privileges. There they would stay and improve the family farms that eventually supported their children and even many of their grandchildren. This pattern of short-run mobility followed by long-run persistence was so widespread...that it overwhelmed the small number of exceptional cases. Only a minority of settlers distinguished themselves in one of two ways; either by unusual stability, in that they simply remained in their port of disembarkation, or by unusually frequent mobility."[35]

"Fewer than one in six household heads stayed in the principal port towns of Boston, Charlestown, or Salem…The principal common characteristic linking the others who remained was occupation: Three out of four were craftsmen who apparently found the relatively more populous port towns, with their constant incoming streams of emigrants throughout the 1630's, the most congenial setting for the practice of their trades."[36]

The appendix provides a listing of early immigrants to New England 1620-1640 named Cook, an abstraction of Cooks from *Founders of Early American Families,* as well as a list of Cooks abstracted from the *International Genealogical Index* and treated in "*The Great Migration*" project. While Henry Cook(e) is a common name in England, it has been proven that Henry Cooke of Salem is the only man of that name in New England prior to 1640. No record of his immigration has been found.

Charles Davis the compiler of the *History of Wallingford, Connecticut* believed that Henry Cooke of Salem arrived in Plymouth prior to 1640. In a letter dated 10 March 1995, Louise W. La Count, C.G.R.S., of the New England Historic Genealogical Society, gave this report, "I was concerned enough with the information in "*Early Families of Wallingford, Connecticut*" by C.H.S. Davis that I really tried to find him

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[33] Edmund S. Morgan, *The Puritan Family: Religion and Domestic Relations in Seventeenth-Century New England* (New York, 1966), 145-6; John Demos, *A Little Commonwealth: Family Life in Plymouth Colony* (New York, 1970), 77-8.

[34] Pope, *Pioneers of Massachusetts*, 320-1.

[35] *"Migration and the Family in Colonial New England: The View from Genealogies,"* Journal of Family History, Vol. 9, No. 1 (Spring 1984), 28-9. See also Ralph J. Crandall, *"New England's Second Great Migration: The First Three Generations of Settlement,* 1630-1700," NEHGR CXXXIX (1975), 347-60.

[36] Virginia Dejohn Anderson, New England's Generation: the Great Migration and the Formation of Society and Culture in the Seventeenth Century, 112-113.

in Plymouth. As you know, Davis states he was at Plymouth before 1640. I went through the records of Plymouth, both vital and town and found no mention of a Henry Cook(e)."[37]

Henry Cooke may have travelled to New England with the Birdsalls or he may have attached himself to the family of Henry Birdsall first in Boston and removed with them to Salem both arriving in 1638. This attachment may have enabled him to become a landowner and proprietor of Salem.

Henry Cooke in the Records of Salem, Massachusetts

Proprietor of Salem

By the time Henry Cooke made his appearance in the records of Salem in 1638, the town had a population of about 450 people. The Town Counselors were Colonel John Endicott, William Hathorne, and Roger Conant. These were the men that accepted Henry's application to become a citizen of Salem.[38]

Henry's name is first found in the Salem record as "Henry Cooke." The first record we have of him is his request at a Salem Town meeting on 29 October 1638 to become an inhabitant of the town. "Henry Cooke desireth to be an inhabitant within this towne.[39] He was accepted into the town on 27 December 1638 when the town counselors, "granted to Henry Cooke six acres of land to be layd out by the towne."[40] The following year on 26 January 1638/9 he was given an additional five acres.[41]



Figure 15 Butchers Guild Coat of Arms

Butcher of Salem

In the land records Henry is referred to as a butcher. Associating the occupations of residents was common in Salem. Butchers in England were respected tradesmen and would likely have continued in the new world. There are references to a "Butchers' Hall" in England where craftsmen met as early as the year 975. Medieval Butchers registered in England by 1272, and the first references to guild structure are found in York, Yorkshire, England. One of the most famous streets in York is "Shambles," the name of the butcher's table on which he would display his meats. The street is lined with butcher shops and houses many of which feature slaughterhouses. The pavement on either side of the street is even raised to allow butchers

[37] The letter is in possession of Bryson Cook. A copy was given to the *Phineas Wolcott Cook Family Organization.*
[38] *The History of Salem*, 30.
[39] Salem Town Records, 1:75.
[40] Salem Town Records, 1:76.
[41] Salem Town Records, 1:80.

to wash away the blood and offal, a byproduct of the trade. The trade flourished in England as hunting gave way to the consumption of domesticated meat such as beef and mutton. English butchers had even begun to understand and employ hygiene long before it was adopted by the general populace which kept disease and food poisoning at bay. In Europe, the trade of butcher was often as esteemed as that of mason or physician.

In 1605, the "Worshipful Company of Butchers" was granted its Royal Charter of Incorporation by King James I. The motto from the coat of arms is the Latin rendition of Psalms 8:6-7, "... thou hast put all things under his feet: All sheep and oxen..." Most likely Henry learned the butcher's trade in England and brought that skill with him to New England.



Figure 16 Puritan Couple, 17th century

Marriage and Family

Once established as a resident with a trade and a property Henry married Judith Birdsall in June of 1639.[42] Puritan parents didn't arrange marriages. Historian David Fischer states, "Puritans cherished true love and insisted it was a prerequisite of a happy marriage." [43] The couple would have desired the consent of Judith's father, Henry Birdsall.

Henry and Judith's marriage epitomize the Puritan ideal. They were the parents of ten children all of whom lived to maturity, married, had children of their own and were representative of the Puritan legacy of their parents. They worked together to build and maintain their home as proprietors of Salem. They were both literate and that was very important to Puritans. The English Puritans who founded Massachusetts believed that the well-being of individuals, along with the success of the colony, depended on a people literate enough to read both the Bible and the laws of the land. In 1642, Massachusetts Bay Colony passed the first law in the New World requiring that children be taught to read and write. Concerned that parents were ignoring the

[42] Clarence Almon Torey, *New England Marriages Prior To 1700* (Baltimore: Genealogical Pub. Co., c1985), "Cook," unnumbered pages.
[43] Fischer, 79.

first law, in 1647 Massachusetts passed another one requiring that all towns establish and maintain public schools. Henry and Judith prospered together economically as parents and as a married couple. His confidence in his wife was such that on his deathbed Henry willed that his estate pass to his wife, Judith, and directed that it was to be administered by her. This confidence and trust were well founded. Winifred Lovering Holman observes, "She did so in such a way that family harmony was maintained and properties and assets managed to effect that harmony." While Henry was on occasion irascible there is nothing to suggest that was true in the home. The Puritan culture which both Judith and Henry embraced prized harmony and oneness and resulted in a successful marriage.

Henry Cooke, Freeholder

Henry Cooke was a landowner and as such he would have been considered a "Freeholder." Henry Birdsall was made a freeman by the Boston Court on 2 March 1638, and that year was also admitted to the Church in Salem. Only about one fifth of colonial males became freemen. Many males did not join the Church. Puritan sympathies and a willingness to embrace the culture were required to be admitted in the colony. Attendance at weekly services were required and Henry Birdsall would have been held accountable to the Salem Court if he didn't attend meetings on the Sabbath.[44] Puritanism was a way of life, but the community did not require that all parish residents be full church members like the Catholic or Anglican churches did.

There is no record of Church membership for Henry or Judith Birdsall Cooke. This doesn't mean that they weren't Christians, or religious, or even that they didn't attend church. Henry Birdsall was the sexton of the First Church of Salem and the family probably would have worshipped together. Historian David Fischer notes, "After 1635, [to become a member of a church] a candidate had to stand before a highly skeptical group of Elders and satisfy them in three respects: adherence to Calvinist doctrines, adherence to a godly life, and demonstrable experience of spiritual conversion.[45] With the exception of seaport towns such as Salem, church membership was high; most families had at least one church member and many two. Even in Salem, around 50% of men who paid taxes were members.[46] The ratio of women to men in the church was substantially higher.



Figure 17 Swineherd

[44] Sidney Perely, The History of Salem, Massachusetts (Salem, Mass.:Sidney Perley, 1926) 2:60. Mrs. Jane Verrin was called before the Salem Court held Christmas day 1638 for "absence from church" and Rev. Peter asked if he could confer with her again.

[45] Fischer, 21.

[46] This number is given by Fischer. From the *Annals of Salem*, pp 167-176 a review of two lists of church members in 1651 and non-church members in 1651 only 44 percent of the population joined the church. From the same lists 18% of Church members were Freemen and 10.5% of non-members. Those Freemen would have removed to Salem from other towns and not have affiliated with the church.

Swineherd, Surveyor, and Husbandman

At a town meeting on 30 March 1640, it was "ordered that Henry Cook and Edward Ingram shall keepe the swine of the Towne. And it is agreed that they shall have six (6) shillings, a peace for the keeping."[47] A Salem historian notes, "As these men walked through the town on their way to the pasture in the morning, they blew their horns and the owners of the swine brought them out to the drove, which was thus constantly increased in numbers. The swine were returned at sunset. The keepers were responsible for any swine that were lost, but for those which were killed by wild beasts they were excused if they brought home a part of the flesh as evidence."[48]

On 14 March 1659/60 Henry was made a surveyor of fences for the North Neck and the Glass House area of Salem. The function of surveying fences was first administered in the towns. In Massachusetts, the position was formalized in the state statutes by 1693.[49] Early Fence Viewers, armed with wall measurements, were able to arbitrate and/or prosecute infractions by adjoining farmers and landowners. Trespassing by livestock was illegal. Boundaries and fences had to be maintained. If a farmer neglected his fence, his neighbor could do the repairs and charge his nonperforming neighbor twice the cost. If the negligent neighbor didn't come up with the money, he had to pay 12% interest until payment was made.[50] This civic responsibility came to Henry later in life.

Henry also managed a small farm. The family livelihood would have included at least subsistence farming, and from the inventory of his will we can deduce that he finished steers to supplement his income. At the time of his death, he owned two yearling steers and a five-acre cow pen. He also owned property that contained an orchard. Henry died intestate and the farm was passed to his son Isaac. Isaac's will describes him as a "husbandman" suggesting that independent of the butcher shop the farm was capable and prosperous enough to provide for Henry's family.

Court Records

From the numerous citations for Henry in town, court, and land records, a few are of interest and give some insight into his life. Throughout the Salem record he is referred to as a swineherd, butcher, slaughterer and surveyor. His first appearance in the court record was in 1641 when he testified against a man named Peter on behalf of Corwin saying, "Peter hath been very pettish[51] and peevish[52] as ever I saw."[53] On 6 June 1647, Henry Cooke sued John Alderman for defamation.[54] Earlier in the same year John Alderman had taken Henry to court over fourteen goats valued at £6.04.00. In March of 1647/8 he was

[47] Salem Town Records, 1:100.
[48] Sidney Perley, *The History of Salem Massachusetts* (Salem, Mass.: Sidney Perley, 1926) 2:99.
[49] Statutes of the Commonwealth of Massachusetts.
[50] This was true in Melrose, Massachusetts but not necessarily in Salem.
[51] Childishly bad-tempered and petulant.
[52] Easily irritated, especially by unimportant things.
[53] Salem Quarterly Court, 1:35.
[54] Salem Quarterly Court, 1:115.

called to testify against Mary Oliver[55] for working the Sabbath for which she was fined.[56] On 15 November 1648 Henry was fined for "abusing the watch calling them proud, saucey[57] boys, proud mallapart[58] boys, and rascally[59] and jackanapes[60] boys."[61] With regard to this incident, consider that each morning and night he drove animals to and from the pastures. Each evening he would return and presumably on occasion if the animals gave him trouble, he might have returned after the watch was posted. He would have been known by the watch through their affiliation in the militia and in this instance, the word choice by Henry leaves nothing to the imagination as to what he thought of them. It cost him money.

On 26 December 1648 Henry was sued by Captain William Hawthorne for a debt.[62] Captain Hawthorne was the ancestor of Nathaniel Hawthorne of the *Scarlet Letter* fame. On 27 April 1649 the court acknowledged judgment in favor of Henry but no reason for the action was given.[63] In December of 1649 Henry was called by the court to testify against Mary Oliver for stealing goats. At the next court held in December of 1649 she accused him of taking a pickaxe from her and not returning it. He was unable to prove that he had returned it, so he was ordered by the court to pay four shillings.[64] Henry Kenney accused Henry Cooke of striking him.[65] Henry Cooke was fined and Kenney admonished. In June of 1652 Phillip Cromwell sued Henry for calling him "a base fellow, and if he had not had Mr. Kenyston's money he could not have paid his debts."[66] On 1 July 1652 Henry counter-sued for battery so this dispute must have come to blows.[67] This is one of a few examples which suggest Henry was oriented toward physical solutions to disagreements. On 27 June 1654 Henry sued the administrators of Richard Hollingworth's estate for a debt owed him.[68]

In another court proceeding on 29 January 1655, John Talby became the servant of Henry for one year. He was to be subsidized financially by the town and the agreement was signed by Henry Cooke. Depending on the transaction Henry both signed his name and on other occasions used his mark on prefabricated documents where his name was already written by a scribe. In fact both Henry and Judith were educated enough to write their names[69] and read, as evidenced by the books inherited from Henry Birdsall's estate.[70] On 28 September 1656 Henry of Salem and his son Isaac were presented in Court for

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[55] She was the wife of Thomas Oliver who was from Norwich, Norfolk, England.

[56] Salem Quarterly Court, 1:138.

[57] Impertinent or flippant.

[58] Boldly disrespectful to a person of higher standing.

[59] Lacking principles or scruples.

[60] An impertinent person.

[61] Salem Quarterly Court, 1:152.

[62] Salem Quarterly Court, 1:154.

[63] Salem Quarterly Court, 1:170.

[64] Salem Quarterly Court, 1:180, 183. Mary Oliver and her husband came from Norwich in 1638. She had her share of troubles. She was imprisoned in Boston, whipped and fined, and embroiled in several legal proceedings. The family was sent back to England in 1648. See, Pearley, 49-52. Not only did Henry have his troubles with Mary Oliver but his father in law, Henry Birdsall testified against her for slander against the court. She was ordered to be whipped. See, EQC 1:61.

[65] Salem Quarterly Court, 1:244.

[66] Salem Quarterly Court, 1:257.

[67] Salem Quarterly Court, 1:257,259.

[68] Salem Quarterly Court, 1:349.

[69] Copies of their signatures are found in land records when they signed deeds.

[70] Winifred Lovering, Holman, *The Cook Line,* (NEHGS Manuscript Collections) 3.

beating and kicking Sam and Moses Aborne on the Lord's Day. The charge was dismissed.[71] On 28 June 1659 he signed the inventory of the John Leach estate.[72] On 25 April 1661 Henry appeared in Court on behalf of his son Isaac who had accidentally hurt Lt. Lathrop. Apparently, Isaac had been fined for the accident and Henry asked that the fine be remitted suggesting that Isaac would be more careful in the future as a result. The court agreed and the fine was remitted.[73] His last Court appearance was in 1661 as a witness in a case regarding a colt.[74]

Land Records

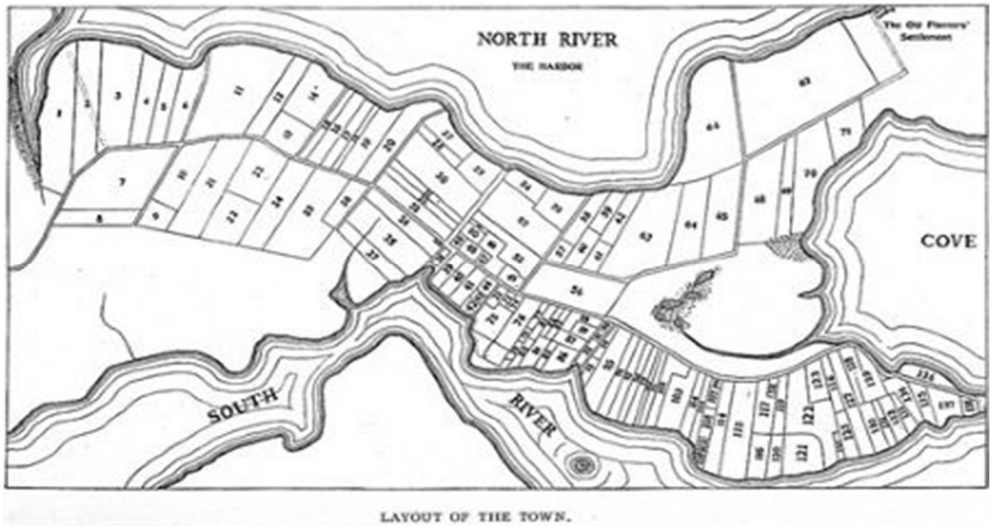


Figure 18 Layout of the Town

Henry's first land purchase occurred on 17 January 1645. He bought a house and one acre of land from Edmund Thompson situated near the meeting house or church. This land is described as being on what is now Washington Square and Forrester Street.[75] Henry's next land record is a deed recorded 10 October 1649 when he mortgaged his home, shop and some acreage to his father-in-law Henry Birdsall for ten pounds. On 23 July he sold five acres to William Flint for five pounds.[76] On 29 August 1653 he bought twenty-one acres from John Browne.[77] The amount he paid is not in the record. On 16 February 1654 his brother-in-law, Nathan Birdsall, deeded Henry five acres. On 22 June 1657 Alice Bullock sold Henry twenty acres which included a house and six acres of meadow for seventy pounds.[78] Later, on 14 December 1657 Henry Cooke promised Henry Bullock that he would maintain the fence on the border of their respective properties. This deed was signed "Henry Cook".[79]

[71] Salem Quarterly Court, 2:10.
[72] Salem Quarterly Court, 2:163
[73] Salem Quarterly Court, 2:310.
[74] Salem Quarterly Court, 2:321.
[75] Essex County Deeds, 8:70.
[76] Essex County Deeds, 1:14.
[77] Essex County Deeds, 1:20.
[78] Essex County Deeds, 1:39.
[79] Essex County Deeds, 2:65



Figure 19 First Muster, Don Troiani, National Guard Bureau

Except for his will, this concludes the account of Henry Cooke's life as found in the record. What does it tell us about who he was? Winnifred Lovering Holman reflected, "He must have been a hasty and possible choleric man.[80] But he must have been also a very careful and frugal one, unless he brought more of an estate with him than was customary among the early immigrants, for his inventory amounted to £255 and he was not an old man when he died. He was an original proprietor of Salem, Massachusetts and held some minor offices."[81] Henry's estate and land records show that upon his death he owned 133 acres of land in Salem. From Judith's estate we know the homeplace consisted of at least twenty acres. All his land is accounted for in the extant records. Henry and Judith were well off financially. In the inventory of Judith's personal property, a silk hood is listed, valued at over £9. Holman writes, "No woman was allowed to own a silk hood unless her husband was worth £200, so if Judith possessed one she must have been considered a well to do woman. There are many presentations in Court for the offense of wearing a silk hood but if proof was given that there was sufficient property in back of the offender to allow her to rightfully wear it the case was discharged. This law was still in force in 1676 and probably much later."[82]

When John Endicott became the Governor of Salem he was authorized to organize a military defense of the town. He ordered enough uniforms and firearms to outfit a company of soldiers. A company would consist of about one hundred men at arms. The items he ordered for the new company included one hundred uniforms, one hundred firearms, one hundred swords and three halberds for sergeants. The Salem Company of militia was formed on 17 April 1629. With the arrival of John Winthrop in 1630 the General Court was organized and began to issue requirements for militia service. The requirement for service was imposed on all adult males (except for ministers and magistrates) to possess arms to be furnished by the towns.

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[80] Choleric Temperament defined: "Cholerics are extroverted, quick-thinking, active, practical, strong-willed, and easily annoyed. They are self-confident, self-sufficient, and very independent minded. They are brief, direct, to the point, and firm when communicating with others. Cholerics like pressure and are easily bored when things are not happening fast enough. They are bold and like to take risks. See, *4 Primary Temperaments*, (https://fourtemperaments.com/4-primary-temperaments)

[81] Holman, 1.

[82] Holman, 6b.

The town's quickly organized militias and further court orders required drill weekly by the time Henry Cooke arrived. The drills were conducted monthly except for agricultural months -- July through August. If a man failed to attend drills he could be fined. If age made it impossible to serve, he could be excused from the drills but was still required to bear arms. Age specifications didn't come until 1643 when the age range for service was specified, 16 to 60 years of age. The guard or watch details for Salem would have been drawn from the town militia members. Only freemen could be elected officers but all members of the trained band could vote in company elections. The first "minute man" law was passed in 1645 requiring company commanders to have thirty percent of their company able to respond to any alarm in a half-hour's notice. Around the time of Henry's arrival in Salem, regiments were formed. John Endicott became the Colonel and the Salem militia company became part of the East Regiment which by 1643 was known as the Essex Regiment. Henry Cooke would have participated in the militia training and responsibilities. From the inventory of his will, we know he owned two muskets, one rapier, and one sword. His father-in-law, Henry Birdsall's estate inventory lists one old musket and one halberd, indicating that he may have been a Sergeant.

Estate Records

Henry Cooke's probate records state, "Henry Cooke, dying intestate, Judith, his wife, and Isaac, his eldest son, were appointed administrators, and an inventory was allowed. It was ordered that the whole estate remain in the hands of the widow until the children become of age, except that Isaac was to have £5 in hand, and, after his mother's decease, to have the house and land adjoin valued in the inventory at £60. The other children were to have £10 each at age or time of marriage. Ye ordering of this estate is null and refers to what the court has further ordered as appears in ye records of ye second session of this court."

Inventory of the estate of Henry Cooke, late deceased, 14:11, 1661 [14 January 1661/2], taken by Nathaniel Felton and Henry Bartholomew:[83]

His dwelling house and the land adjoining.[84]	£60
The cowpen lot being five acres.	£20
Nine acres of land at the Great Cove, commonly called the Town's lot.	£10
The house, orchard and land, about twenty-one acres, that was formerly bought of William Nichols.	£40
Six acres of meadow lying by Bishop's farm.	£5
Eight acres of meadow lying near the land of Henry Phelps.	£8
An acre of land in the town next to [Rev.] Mr. Norris and the [house and buildings].	£30
Two oxen.	£12
One cow.	£5
Four, two-year-old, heifers.	£12
Two yearlings.	£3
A horse.	£12
In bedding with two pairs of sheets, blankets and a rug.	£5

[83] Holman, 4-5.

[84] The dwelling place and land was about 21 acres as described in land records Judith signed.

Hemp and flax.	£2	
A bed teecke and bolster.	£2	10s
A brass kettle, and iron pot and kettle, a skillet, two platters, a table and a cupboard.	£3	
A saddle and bridle, a pair of scales, a pair of stilyards[85] and a steele.	£2	
Barley and peas.	£4	
In bedding.	£1	10s
A poleaxes, two cleavers, three axes, three wedges, a hammer, beetle rings, a thwart saw, two muskets, a rapier, a sword and bandoleers, a frying pan an old warming pan and a mortar.	£2	10s
Some old books, a fire shovel and tongs, and other small utensils.	£1	
A cart and plow with tackling thereunto belong, a sled, tow sights.	£3	10s
His wearing apparel.	£5	
Total:	£255	

Sworn in court by the widow before Hilliard Verne, Clerk

Henry Cooke debtor:

Mr. Corwin	£16	17s	4 ¾
Mr. John Browne	8li	2s	11d
Mr. [Henry] Bartholomew	8li	13s	10d
Mr. Gedney[86]	4li	15s	
Henry Bullock[87]	4li	7s	
William Flint	25li	10s	
John Pickering[88]		15s	
Nathaniel Norton	15li		
Francis Lawes[89]	1li		
Mr. Cromwell	2li	2s	9d
Mr. Gardiner	2li	1s	10d
Richard Bishop	1li	10s	
Ezekiel Wathen	2li	10s	
Total:	92li	5s	8 ¾ d

Inventory:	£255		
Debts:	£92	5s	8 ¾ d
Rest:	£162	14s	4 ¾ d

[85] Straight beam balance scale.
[86] Norfolk.
[87] Essex.
[88] Derbyshire.
[89] Norfolk.

Henry Cooke's children were listed as: "Isaac, aged twenty-two years, Samuel, twenty, John fourteen, Henry, eight, Judith eight, Rachel, sixteen, Mary and Martha, twelve and Hanna, four years."

The disposition of Henry's estate is interesting. About three or four hours before he passed away, he expressed to John Burton and Samuel Eburne that he wanted his wife to dispose of his assets. Then "after some time of respite" he expressed his desire for his son Isaac to have the dwelling house and surrounding land after "the decease of his wife." He also expressed the desire for his daughter Judith to have the "cowpen land." According to the deponents he would have said more concerning the other children but was unable.

Upon further consideration about ordering the estate of Henry Cooke, deceased, it was ordered that Isaac, the eldest son,[90] have £24 and the other children, John, Henry, Judith, Rachel, Mary and Hanna, £12 each, payable at age or time of marriage, and the widow was appointed administratrix. Samuel was probably omitted from this list as an oversight, perhaps because he was in New Haven. But the math suggests he was included in the distribution. With each surviving child receiving £12 that would equal £84 with Isaac's £24 added that would make a total of £108 or about two-thirds of the estate. Judith received the widow's third or remainder of the estate.

Judith's administration of the estate is of interest. Presumably as the children came of age, she disposed of the property in such a way as to avoid dispute and litigation by the children or other claimants. Her affairs did become entwined with Isaac who was the administrator of her estate. Before his death Isaac submitted an inventory of the estate on 23 September 1689. However, he was unable to complete the administration of the estate and lived only three years after her death. Following his death, Samuel, the next eldest son, applied for administration and completed the submission of a correct inventory according to the law.

This application, submitted 30 May 1694, is of great genealogical value because in the petition he refers to himself as, "Samuel Cooke of Wallingford," and refers to "Judith, late of Salem", as his mother. A second petition begins, "The petition of Samuel Cooke the eldest surviving son of Henry Cooke and Judith, his wife of Salem, both deceased." It is signed, "Samuel Cooke of Wallingford in ye County of New Haven in ye Colony of Connecticut," dated 13 November 1695. He petitioned the court one final time on 29 June 1694 for final resolution and disposition of her estate, the value amounting to about £60.

[90] In the Book of Leviticus a father would give his eldest son a double portion upon the father's death the eldest son would then become the head of the family and he would use the extra inheritance to help his siblings as needed.

The children of Henry and Judith (Birdsall) Cooke:

i. Isaac Cooke, born at Salem, Massachusetts, 3 April 1640, died at Salem 1692.
ii. Samuel Cooke, born at Salem, Massachusetts, 30 September 1641.
iii. Judith Cooke, born at Salem, Massachusetts, 15 September 1643.
iv. Rachel Cooke, born at Salem, Massachusetts, 25 September 1645.
v. John Cooke, born at Salem, Massachusetts, 6 June 1647.
vi. Mary Cooke, born at Salem, Massachusetts, 15 September 1650.
vii. Martha Cooke, born at Salem, Massachusetts, 15 September 1650.
viii. Henry Cooke, born at Salem, Massachusetts, 30 December 1652.
ix. Elizabeth Cooke, born at Salem, Massachusetts, September 1654.
x. Hannah Cooke, born at Salem, Massachusetts, September 1658.

Cook Family Onomastics

Traditions and Patterns

- *With research suggestions to find Henry Cooke's birthdate, place, and parentage*

Henry Cooke of Salem, an Englishman

While his parentage is unknown, he is most certainly English. Henry is an English name and Cooke is Saxon of Anglo-Norman origin. Early emigrants to the Massachusetts Bay Colony in the years 1630-1641, known as the "The Great Migration" were English. Henry signed his name in English and married an English woman and the books listed in their respective probate records were written in English.

- *Research suggestion: Search English records for Henry Cooke's birth and parents.*

Birth Year Possibilities

The birth and place of origin for Henry Cook of Salem is unknown to the frustration of family historians. Most genealogies estimate his birth year as 1615 and several potential birth places have been identified.[91] However, no birth date or place for Henry of Salem has been proved in the record. Using information from existing records about Henry Cooke's activities in Massachusetts along with customs and trends of the time regarding marriage ages, childbearing and naming patterns, we can narrow the search for Henry Cooke's birth record.

From Salem town records we learn that Henry Cooke became a resident of Salem and was granted land in 1638. The age of majority in Colonial America was 21, therefore Henry would have had to have been at least 21 years old in 1638 and the latest possible birth year for him would be 1617.[92] At that time, the mean age for men to marry in Colonial America was 26 and 23 for women.[93] Henry's wife Judith, born in 1611, was 28 when she married Henry in 1639, five years older than the mean. Since husbands were typically older than their brides, it is likely Henry would have been born by 1610 or earlier perhaps 1608

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[91] The most often cited sources in the genealogies of Henry Cooke, of Salem are as follows: Charles Henry Stanley Davis, M.D., *History of Wallingford, Conn.* (Meridian, Conn.: Published by the Author, 1870) 671. George R. Griffiths, *An ancestral potpourri: including Bond/Bont, Cook, Crane, Fus, Pieters/Weber, Randall, Swart/Jacobs* (George Raymond, 1917), unnumbered pages. George Norbury MacKenzie, LL.B., Ed., *Colonial Families of the United States of America* (Baltimore: Genealogical Publishing Company, 1966), 104. Louis Marinus Dewey, arranger, *Random Genealogical Notes* (Westfield Athenaeum, Westfield, Massachusetts: 1938), 100. Henry Bronson, *The History of Waterbury, CT* (Waterbury, [CT]: Bronson Brothers, 1858) 485. Robert Harry McIntire, *Ancestors of Robert Harry McIntire and Helen Annette McIntire* (Baltimore: Gateway Press, Inc., 1980) 37. "Henry Cooke, b. Blythe, Yorkshire, England, 1615." This is very similar to most *International Genealogical Index* (IGI) citations.

[92] Based on British Common Law.

[93] Fischer, 75.

if the typical 3-year age gap was maintained.[94] Given these assumptions a reasonable estimate for Henry Cooke's birth year would be a range of 1608 to 1616.

- *Research suggestion: A wide range of birthdate possibilities for Henry Cooke could be 1608-1616.*

Given that age range, Henry would have been somewhere between 50 and 55 years old based on his known death date of 1661. This roughly fits with the average death age of his four sons, which averaged 58.5 years old.

Henry's sons were 44-60 years old when their last children were born, Samuel being the oldest and only to marry more than once. With daughter Hannah's birth in 1658, Henry would have been between 41 and 50 years old at the time of her birth, which would fit in the typical range.

Given the foregoing, it is reasonable to conclude that Henry Cooke was born sometime between 1600-1618 with a tighter focus of 1607 to 1611 being more probable. A search of English birth records using this filter would be optimal.

- *Research suggestion: A tighter focus for the birthdate of Henry Cooke could begin with the years1607-1611.*

There is another possibility to consider when estimating the age of Henry Cooke: he may have been a widower when he married Judith. This would suggest he was a bit older than the average marrying man and therefore perhaps inclined to marry an older single female. If he was the same age as Judith, and if he was 21 at his first marriage, it would have occurred no later than 1632. This would create a marriage window for his first marriage around 1626-1632. Within that range there were 15 Henry Cookes who were married in England. This might be an important point to note for future research. If his first wife died young, a childless widower may have been motivated to start a new life in the new world.

- *Research suggestion: Look for a possible first marriage for Henry Cooke around 1626-1632 in England.*

Analysis of English Birth Records, 1600-1620

English civil birth records commenced in 1834, so the records searched are parish records of English churches. Some records have been microfilmed and transcribed and translated from Latin. The percentage of birth records that have been filmed is unknown. Available data was gathered from every shire (county) in England in the date range of 1600-1618 for fathers who named their sons Henry. The search found 85 records. (See Appendix)

[94] Church of England. *St. Stephen's Church, Parish register transcripts, 1538-1812* (London : Monger-Marchant, 19--).

Breakdown of **father** names (of **sons** named Henry):

1	John	16
2	Richard	14
3	Henry	12
4	Thomas	12
5	Robert	9
6	William	5
7	Edward	2
8	Francis	2
9	Peter	2
10	Matthew	2
11	Roger	2
12	Phillip	1
13	Gregory	1
14	Raymond	1
15	Charles	1
16	Edmund	1
17	Garret	1
18	Owen	1

- *Research question: Which of these Fathers of Henry Cookes is **our** Henry Cooke's father?*

It was common within the colonial community for parents to name the firstborn son after his paternal grandfather. Henry's first son was named Isaac, however, the data revealed no English fathers named Isaac who named a son Henry in this date range. We are left to wonder why Henry and Judith choose Isaac for the name of their firstborn son because it was atypical.

- *Research questions: Why did Henry and Judith Cooke name their first son Isaac if it wasn't after Henry or Judith's father?*

Puritan Naming Patterns

From the above list of English fathers, we see various names that can be broken into naming categories:
The names John, Thomas, Peter, Matthew are New Testament names.
William, Henry, Richard, John, Edward, Charles and Phillip are all regal names.
Edmund and Roger are Saxon names.
Raymond and Garret are Norman names.
Owen is a Welsh name.
Francis is of French origin.
Gregory and Phillip are Greek names.

Puritans had a strong preference for Biblical names. In 17th century Boston 91% of names were biblical. Two-thirds of children were given the names of their parents. When New England families lost a child, its name was used again in 80% cases when another baby of the same sex was born.[9596]

Family of Henry (Cooke) and Judith (Birdsall)

1 Isaac[2]
2 Samuel[2]
3 Judith[2]
4 Rachel[2]
5 John[2]
6 Mary[2]
7 Martha[2]
8 Henry[2]
9 Elizabeth[2]
10 Hannah[2]

Their first son was named Isaac. As mentioned above, there are no English men named Isaac Cook(e) found with a son Henry, therefore Henry and Judith's first son Isaac could be the name of a close family member who died. A possibility is that Judith had a brother Isaac who passed away young. There is no hard evidence of this, but some circumstantial.

Judith Birdsall was the oldest child of Henry and Agnes (Kempe) Birdsall (born in 1611) and she was followed by her brother Isaac christened 4 April 1613, St. Peter Mancroft Church, Norwich, Norfolk, England.[97] After the birth the Birdsall's fourth child, Nathan in 1620, there are no birth records found for the family in England. The Birdsall family consisted of Henry and only 2 children—Judith and Nathan—when they arrived in Massachusetts Bay in 1635. There is a record of a second marriage for Henry Birdsall in 1627 to Ann Griffin in Norwich, England. It is likely she died prior to or during the family's passage to New England. No death records have been found for Henry Birdsall's spouses or children who presumably died in England. Since Judith's brother Isaac likely died before Judith and her family went to the new world, this would suggest that her son Isaac's name was a necronym name choice for the first son and not a patronymic name.

Judith and Henry Cooke's son Samuel's name may also be a necronym. Both Judith and her brother Nathan named sons Samuel.[98] However, there is no record of Judith having a brother named Samuel Birdsall (or any Samuel born of a Henry Birdsall) in the English record. There is also no record of a Samuel Cook(e) being a father of Henry Cooke in English Birth Records. For some reason, despite a lack of documentation, *FamilySearch* includes a Samuel in the family of Henry and Agnes (Kempe)

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[95] Fischer, 93-97.

[96] Puritans from Sussex made heavy use of hortatory names, i.e., Be-courteous, Safely-on-high, fight-the-good-fight-of-faith, Small-hope, Humiliation, Kill-sin, Mortify. See, Fischer, 97.

[97] England Births and Christenings, 1538-1975, *FamilySearch Database.*

[98] Vital Records of Salem, 1:207. "Cooke, Samuell, s. Henry and Judith (Birdsale), 30: 9 m: 1641". Mary Powell Bunker, *Long Island Genealogies,* (Albany:1895) pp. 177-183. "Samuel son of Henry."

Birdsall. If they did have a Samuel, and he died young, that may explain Samuel as a name choice for the second son of Judith and Henry.

- *Research suggestion: Henry and Judith Birdsall's son Isaac may have died young in England, and they may also have had a child named Samuel who may also have died young in England.*

English Origin of Henry Cooke of Salem

Of Henry and Judith's children, all the sons named their first male and female children after the parents (see appendix) except for Samuel (who did name his first son Samuel but waited until the last daughter instead of the first to use his wife's name). All the sons named their children Biblical names which is very consistent with Puritan naming patterns. Notice that with only one exception, the second son of the Cook boys were all named John. The names John and Isaac are used with great frequency in this family, as well as Samuel and Henry. We would understand the use of the name Henry, given Henry Cooke was the patriarch of this family, but we do not know why John and Isaac were frequently selected. It is likely they were family names of either English Cooks or Birdsalls. The most often used names of typical English Cooks were John, Richard, Henry, and Thomas. Colonial Cooks favored the names John, Isaac, Samuel, and Henry. There is no Richards or Thomas in the first two generations of Henry Cooke in Colonial America and should be considered as secondary or tertiary research efforts. Therefore, since strong English names John and Henry are used by this family, perhaps fathers of English Henry Cookes named John or Henry should be given research priority given the foregoing pattern.

- *Research suggestion: Look for John Cook(s) or Henry Cook(s) in England who fathered a son named Henry in the appropriate birthdate range.*

Cooks of Interest in the English Records

Based on the estimates of birth dates previously suggested as well as trends in naming patterns in the Cook family, the following are the primary research candidates for Henry Cooke's father identified from 85 Henry Cooke birth records in England: The 11 that have fathers whose name were Henry or John.

1	Henry Cooke born	7 Oct 1610	Cadbury, Devonshire, England	son of Henry
2	Henric Cooke born	17 Jun 1608	Otterton, Devonshire, England	son of Henric
3	Henry Cooke born	5 Feb 1608	Horsley, Gloucestershire, England	son of John
4	Henry Cooke born	4 Mar 1609	West Farleigh, Kent, England	son of Henry
5	Henry Cooke born	18 Jun 1609	Winwick, Lancashire, England	son of Henry
6	Henry Cooke born	23 Nov 1607	Norwich, Norfolk, England	son of John
7	Henry Cooke born	24 Apr 1608	Worth, Sussex, England	son of John
8	Henry Cooke born	29 Aug 1608	Salisbury, Wiltshire, England	son of John
9	Hery Cooke born	5 Nov 1606	Holt, Worcestershire, England	son of Jho
10	Henry Cooke born	7 Oct 1610	Cadbury, Devonshire, England	son of Henry
11	Henry Cooke born	1 Jan 1611	Melton Mowbry, Leicester, England	son of Henry

Norfolk was the largest contributor of immigrants to the Massachusetts Bay Colony.[99] Judith Birdsall's family were from Norfolk, and we know that families tended to travel together. Single young men often attached themselves to families until they were married, and it is likely that Henry attached himself to the Birdsall family even before he married Judith. Henry Cooke born 23 Nov 1607 from Norwich, Norfolk, England, son of John is a good candidate for research. This would account for the heavy prevalence of the name John in Henry's subsequent family and put him a few years older than Judith when they married. It would place his family in proximity to Judith's before they emigrated to the colonies and explain their connection in New England.

- *Research suggestion: Focus on Henry Cooke born 23 Nov 1607 from Norwich, Norfolk, England, son of John.*

Interestingly, there were four Henry Cookes who married in Norfolk from 1622-1628. If Henry was a widower when he immigrated these men should be researched.

- *Research suggestion: Research the 4 Henry Cookes who married in Norfolk from 1622-1628.*

Another interesting prospect for priority research is Henry Cooke born 5 Feb 1610 from Horsley, Gloucestershire, England son of John. Tetbury, Gloucestershire was the home parish of Edward Norris, fourth pastor of Salem. He was the rector in Anmer, Norfolk and a clergyman and schoolteacher in Tetbury and Horsley, Gloucestershire. He encouraged his followers to immigrate to New England in 1635. This was about the same year Henry Cooke may have come to New England. Mr. Norris came to Salem in 1639 and was the pastor there during Henry's lifetime. Henry Cooke of Salem also owned a one-acre lot in Salem next to the residence of Rev. Norris. Therefore, if Henry were from Gloucestershire, he may have been acquainted or familiar with Pastor Norris and influenced by him to emigrate and settle in Salem. There is no death record for any Henry Cooke of Gloucestershire from 1611 to 1711 in Gloucestershire parish records.[100] There are no marriage records for a Henry Cooke marriage 1621-1632. There is also a record of a Samuel Cook son of John Cook christened 16 October 1619 in Painswick, Gloucester, England. Painswick is nine miles from Horsley, so it is possible this is a Henry Cooke's brother and perhaps a reason Henry and Judith (Birdsall) Cooke named their son Samuel, especially if Henry's brother died young.

- *Research suggestion: Henry Cooke born 5 Feb 1610 from Horsley, Gloucestershire, England son of John.*

- *Research suggestion: While each of the Henry Cookes listed need to be researched to find which emigrated to Massachusetts and when, priority should be given to Henry of Norfolk and Henry of Gloucester.*

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[99] Charles Edward Banks, *Topographical Dictionary of 2885 English Emigrants to New England, 1620-1650* (Philadelphia:1937)

[100] English Deaths and Burials, 1538-1991.

Appendix

Cook Immigrants

Cook Immigrants prior to 1640 abstracted from *Founders of Early American Families*:

1 Ellis Cook, 1640, Southampton, Long Island.
2 Nathaniel Cook, 1630, Dorchester.
3 Walter, Cooke, 1635, Weymouth.

Cook Immigrants prior to 1640 abstracted from the *Great Migration Directory*:

	Name:	Origin	Year	First Residence
1	Aaron Cooke	Dorset	1630	Dorchester
2	Francis Cooke	Leiden	1620	Plymouth
3	George Cooke	Essex	1635	Cambridge
4	Henry Cooke	Unknown	1638	Salem
5	John Cook	Unknown	1636	Salem
6	John Cooke	Unknown	1633	Plymouth
7	Joseph Cooke	Essex	1635	Cambridge
8	Josias Cooke	Unknown	1633	Plymouth
9	Mary Cook	Unknown	1639	Dorchester
10	Payton Cooke	Unknown	1634	Saco
11	Richard Cook	Unknown	1640	Marblehead
12	Richard Cook	Unknown	1634	Boston
13	Robert Cook	Unknown	1638	Charlestown
14	Samuel Cook	Dublin	1639	Dedham
15	Thomas Cook	Dorset	1637	Taunton
16	Thomas Cook	Unknown	1639	Guilford

Eliminated Cooks:

Henry Cook son of Francis Cook
Henry Cook son of Edmund Cook
Hugh Cook, butcher, Doncaster, Yorkshire, England

Father's Age at Last Born:

Isaac:	45
Samuel:	50
John:	44
Henry:	51

Second Generation:
Family of Isaac[2] and Elizabeth (Buxton) Cook

1. Elizabeth	2. Isaac	3. Mary	4. Abigail	5. Hannah
6. John	7. Isaac (necronym)	8. Rachel	9. Ebenezer	10. Samuel
11. Henry	12. Sarah	13. Lydia		

Family of Samuel[2] and Hope (Parker) Cook

1. Samuel	2. John	3. Hannah	4. Isaac	5. Mary
6. Elizabeth	7. Judith	8. Isaac (necronym)	9. Joseph	10. Hope

Family of Samuel[2] and Mary (____) Cook

1. Israel	2. Mehitable

Family of Samuel[2] and Mary (Mallory) Cook

1. Benjamin	2. Ephraim
3. Elizabeth	(necronym)

John[2] and Mary (Buxton) Cook

1. Mary	2. John	3. Elizabeth	4. Samuel	5. Joseph
6. Jacob	7. Hannah	8. Lydia	9. Isaac	10. Ebenezer

Henry[2] and Mary (Hall) Cook

1. Mary	2. Jane	3. Henry	4. John	5. Hannah
6. Child	7. Isaac	8. Elizabeth	9. Jonathan	10. David
11. Jedidiah				

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