

Black and Indigenous People in the Early History of Old Ship Church¹

Prepared by the Social Justice Council at Old Ship Church²

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When many of us think about the history of Old Ship Church, originally known as First Parish Hingham, most of us are reminded of the early English Colonists who founded it. Much has been said about their efforts to make a place for themselves in the New World and to create a new nation. This report is intended to make that history more complete by including information about the Black and Indigenous people who were part of the Old Ship Church community in its early years.³ We hope that telling the truth about our history will help us understand it better, determine our responsibility to it, and decide how we want to meet that responsibility.⁴

Slavery was a central part of the existence of many Black and Indigenous people in the early years of First Parish Hingham. Being enslaved meant one could be bought and sold, transferred to different households through a will, and could not vote. An enslaved person could sometimes obtain his or her freedom, but only with the agreement of the slaveholder and usually after payment, sometimes substantial, was made. At the same time, many Indigenous people were free, some Black and Indigenous people were able to obtain their freedom; and other Black and Indigenous people were indentured servants who were paid for their labor. Whether any one individual was enslaved, free or indentured is often hard to determine today.

It was legal to own human beings as property in Massachusetts from 1641 to 1783. In the 17th Century, there were frequent conflicts between the Massachusetts Colonists and Indigenous tribes, leading to the Pequot War (1636-1638) and King Philip's War (1676-1678). Many Indigenous people captured in the ensuing battles were subsequently enslaved.⁵ In the late 17th

¹ Although the proper name of this church is First Parish in Hingham, at times we will refer to Old Ship, which is the name many in our community use in referring to the church.

² We want to recognize and acknowledge the tremendous amount of work done by Laura Harbottle and Carol Valentine in researching and writing the initial draft of this report. We are indebted to them for their work, and we want to make clear that the Social Justice Council is ultimately responsible for the information and questions raised in this report.

³ English settlers who were taxed for the original construction of the Meetinghouse in 1680 or whose names appear on copies of 18th Century seating charts were assumed to have been parishioners unless otherwise noted. The 1893 History of Hingham – The Genealogies by George Lincoln was used to establish the roles of different households in the church and identify relationships between settlers' families.

⁴ We want to particularly thank Paula Bagger, past President of the Hingham Historical Society and Eileen McIntyre, former board member and Education Committee Chair for their extensive research and overall help. We are also grateful to Town Clerk Carol Falvey and Michael Achille, Local History & Reference Librarian at the Hingham Public Library, for their assistance.

⁵ The Massachusetts Constitution, written primarily by John Adams, became effective in 1780. At that time, slavery was legal in the Commonwealth. "However, during the years 1781 to 1783, in three related cases known today as 'the Quock Walker case,' the Supreme Judicial Court applied the principle of judicial review to abolish slavery. In doing so, the Court held that laws and customs that sanctioned slavery were incompatible with the new state constitution. In the words of then-Supreme Judicial Court Chief Justice William Cushing: '[S]lavery is in my judgment as effectively abolished as it can be by the granting of rights and privileges [in the constitution] wholly incompatible and repugnant to its existence.'" [Massachusetts Constitution and the Abolition of Slavery | Mass.gov](#).

Century and much of the 18th Century, Black people were brought from Africa to New England to be enslaved and provide a source of inexpensive labor to the Colonists.

In a number of ways, slavery in New England was often different from what existed on Southern plantations. Most New Englanders could only afford one or two slaves or indentured servants in their households, and it was economical for everyone to live under one roof. In many families, but not all, White households and Black servants ate together. Many enslaved people were responsible for domestic chores but were frequently required to perform other tasks. They might need to learn a trade and could then be hired out to different households, sometimes earning something for themselves in the process. While slavery was a fact of life for large numbers of people of color in New England, each individual situation was different. There are records of Colonists who treated the enslaved people in their households with some kindness.⁶

However, laws adopted by the Massachusetts Bay Colony restricted both free and enslaved people of color in the same way. Both could be punished by whipping if they “presumed to smite or strike any person of the English or other Christian nation,” and neither could marry or have sexual relationships with people of another race. Free people of color could be fined if they socialized in their own homes with “any Negro or Molatto servant” without the permission of their guest’s enslavers or employers. Free Black residents were required to clean the streets or perform other services requested by the Selectmen for a stated number of days per year⁷, since they did not have to stand watch or undergo military training in their towns. Economic opportunities for free people of color were limited. And while they could attend church, Black people almost always had to sit separately from the rest of the congregation regardless of whether they were free or enslaved.

Enslaved people of color contributed to the economies of their communities. In Hingham, they farmed, cared for children and adults, maintained homes and livestock, constructed ships and buildings, and worked at skilled and unskilled trades—all this work done generally to the benefit of others. Their labor was a significant factor in creating wealth and building the local Hingham economy, as well as the New England economy more generally. The Hingham Historical Society lecturer Wayne Eckerson reported Hingham had a higher percentage of slaves (3%) than most New England towns in 1764; this was likely a reflection of the general wealth of the Town residents.⁸ This leads us (the Social Justice Council) to wonder to what extent the expansions of the Old Ship Meeting House, which took place in 1731 and 1755, were funded, at least in part, by the wealth created from the labors of enslaved people. Given the contributions of enslaved people to the creation of wealth in our community, we who continue to enjoy the Meeting House are in their debt.

The Massachusetts Historical Society uses the date of July 8, 1783, to mark the end of slavery in the Commonwealth.

⁶ William D. Persen, Black Yankees The development of an Afro-American Subculture in Eighteenth Century New England, University of Massachusetts Press, Amherst, 1988, Chapter Three, Family Slavery.

⁷ Acts and Laws passed by the Great and General Court or Assembly of Her Majesty’s Province of the Massachusetts Bay in New England, begun and held at Boston, Wednesday the 26th Day of May, 1708.

⁸ Hingham Historical Society Lecture given by Wayne Eckerson on November 15, 2020 and available at [Benjamin Lincoln's World: Role of Hingham and New England in Slavery and the Triangle Trade](#).

Our report focuses on the men and women of color who attended First Parish Hingham during the time of our first three ministers: Reverend Peter Hobart, Reverend John Norton and Reverend Ebenezer Gay. This covers the years from 1635 to 1787. We have organized the report by their tenures. Each of the ministers recorded births, baptisms, marriages, and deaths of almost all of their European congregants, based on the number of entries in their ledgers. Similar events are listed for Black and Indigenous people, and almost always indicate race. People of color were described as “a Negroe man” or “a Molatto woman.”⁹ In many cases, no name is given and there is only a generic description, such as “a Negroe boy.”

The dates and handwriting in the ministers’ records are frequently hard to read, and often key information is missing. The names, ages, and personal details of Black and Indigenous individuals in this era, to the extent they are known, help connect us with their personal stories. It is hoped that this report, and additional information from ongoing investigations, can bring more attention to their lives.

During the Ministry of Reverend Peter Hobart (1635-1679)

Reverend Hobart (1604-1679) was the first minister of First Parish Hingham, and remained its pastor for 44 years. It is reported that Indigenous and Black people attended services during his ministry. He recorded the dates of births, baptisms, marriages, and deaths for his congregation in a journal.¹⁰ This journal mentions two deaths that relate, or potentially relate, to persons of color, but gives only the barest description of the people involved. It is unclear if Church’s man was English, Black, or Indigenous or whether “Joshua Lincoln’s Negro” was male or female, and whether either was indentured or enslaved.

September 15, 1674	Church’s man died
February 28, 1679	Joshua Lincoln’s Negro died

Reverend Hobart officiated at the marriage of Benjamin Church to Alice Southworth in 1667¹¹, so Church was likely a parishioner. Joshua Lincoln was married to Deborah Hobart, Reverend Hobart’s niece.¹²

There is no indication that there were enslaved persons in Reverend Hobart’s household, and he is reported to have permitted Indigenous and Black people to attend services.¹³ Reverend

⁹ Indigenous people and Black residents often intermarried, and “molatto” was used to refer to children and adults of any mixed race. In this report, any person referred to as “Molatto” is classified as Black. The terms used in Colonial times, where they appear, are placed in quotation marks.

¹⁰ The copy by David Hobart is available at https://homepages.rootsweb.com/~hobart/hobart/hobart_journal.htm, accessed 10/16/2024. The journal is also available on microfilm at the library of the New England Genealogical Historical Society, 99-101 Newbury St., Boston.

¹¹ George L. Lincoln, The History of the Town of Hingham, Vols. II and III, The Genealogies, New England History Press, 1982, p. 125.

¹² George Lincoln, Ibid.

¹³ Edward Frank Riley, A Shepherd in the Wilderness, p. 100.

Hobart's son David, a Deacon of First Parish Hingham, continued the Hobart family journal after his father died. He noted there that on 8/1/1681 "I bough a negro boy of Mr. Dwigh: judge to be about eight yeares old (sic) for 20 pounds."¹⁴

During Reverend Hobart's time, there were continual conflicts with Indigenous tribes over territory and resources, eventually leading to King Philip's War. Although most of the fighting occurred outside of Hingham, the war strained relationships with the local Indigenous people. An item in a public notice of 1674/5 stated "Joseph Indian Nesquin convicted by his own admission of breaking up the house of John Tucker and drinking and spoiling his cider valued at six shillings to be branded on the forehead with the letter B, to pay 18 shillings to Tucker and 24 to the Constable or failing that to be sold as a servant to Barbados."¹⁵ John Tucker was married to the daughter of Reverend Hobart's twin brother, Edmund.

Selling Indigenous people to plantation owners in Barbados was a common practice in the 17th Century and was a much despised practice by Indigenous people. As James Quannapaquait, a Nipmuck, put it, "Why shall wee have peace to bee made slaves, & either bee kild or sent away to sea to Barbados &c. ...let us live as long as wee can and die like men, and not live to be enslaved."¹⁶

During the Ministry of Reverend John Norton (1678-1716)

Reverend John Norton (1650-1716) was a "colleague pastor" with Reverend Hobart for a short time until he became the second minister of First Parish, where he remained for almost 38 years. He continued the practice of Reverend Hobart to provide some seating for people of color who wished to attend First Parish. The new Meeting House, built in 1681, had particular benches designated for "Negro servants, men and boys and also Indians."¹⁷

Reverend Norton had a son, also named John, who was born in 1680 and died in 1721 at the age of 41. He was a school teacher, Town Clerk and Selectman. In 1720, the younger John bequeathed to his wife Elizabeth Thaxter Norton "his Negro woman Flora." His will instructed his executor, Benjamin Lincoln III (1699–1771) to sell "my negro man Gregory" after his death, with the proceeds to be used to educate Norton's sons. It is possible that Norton had other Black people in his household, but more information is needed to determine this. It is likely that Gregory died before he was sold by the estate.

Lincoln married Norton's widow. Flora and Gregory subsequently became part of the Lincoln household. Lincoln was Clerk of the Precinct of First Parish, Town Clerk, Selectman, representative to the General Court and a member of His Majesty's Council.¹⁸ Information about

¹⁴ https://homepages.rootsweb.com/~hobart/hobart/hobart_journal.htm, accessed 10/16/2024.

¹⁵ Ibid., George Lincoln, p. 269 re John Tucker's marriage.

¹⁶ Transcription in *The Sovereignty and Goodness of God, Being a Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson*, ed. By Neal Salisbury, Bedford Books, Boston, 1997 p. 125.

¹⁷ Seating chart.

¹⁸ Ibid., George Lincoln.

the later lives of Flora and Gregory is included in the section on the ministry of Reverend Ebenezer Gay, below.

During Reverend Norton's ministry, the English Parliament eliminated restrictions on companies that could participate in the slave trade, allowing New England merchants to take part. The number of enslaved Black people in the Massachusetts Bay Colony and in Hingham significantly increased towards the latter part of his ministry. A table with the names, race and/or ethnicity of those Black and Indigenous people who can be identified who were associated with First Parish Hingham during Reverend Norton's time and may have attended the church is provided in Appendix A.

During the Ministry of Reverend Ebenezer Gay (1717-1787)

Reverend Gay (1696-1787) was the third minister of First Parish; he held this position from 1717 until his death. During his ministry, both Hingham and First Parish went through a period of considerable social change. The town's population grew rapidly. Members who lived some distance from First Parish began to establish their own churches. In 1720, some parishioners left for the new Second Parish Church (later First Parish Cohasset) and in the early 1750's, others formed Third Parish (later Second Parish in South Hingham.)

Some of those who remained at First Parish Hingham were among the richest and most politically powerful households in town. Many wealthier households included Black people who helped run the household, either as slaves or indentured servants. As the number of Black people in Hingham increased, more attended services. A connection to the church could serve practical as well as spiritual purposes for people of color. At a minimum, it provided a place to gather and opportunities to learn to read and write. Like ministers of several other New England churches, Reverend Gay baptized people of color, performed marriages, and admitted those who qualified to Communion. In the 17th and early 18th centuries, many Puritan churches offered Communion to designated members who had been baptized, were of good character, and had publicly acknowledged a conversion experience.

Beginning in 1718, Reverend Gay kept a single record that included births, baptisms, marriages, and deaths of First Parish parishioners. In 1723, he began a separate list for "Negroes, Molattoes and Indians" while he still included some people of color in his list of all church members. His list shows that Reverend Gay baptized 37 Indigenous and Black individuals from the 1720's through the 1780's. There are several individuals listed whose names were given, but their race was not identified. He occasionally notes that one person or another is "a servant to" or "belongs to" a church member, but for most, it is unclear whether they were enslaved, indentured servants, or free. Appendices B. and C. at the end of this report summarize his lists of people of color who were baptized or elected to receive Communion.¹⁹

It appears that there were people of color in Reverend Gay's household, but whether they were enslaved or indentured servants is unclear. Hingham's Vital Records, the lists of births,

¹⁹ Only some Colonists were eligible to receive the sacrament of Communion.

marriages, and deaths kept by the town, say that in 1736 a "Negro Child belonging to Rev. Gay died [illeg.]"²⁰ Reverend Gay's own records for 1744 stated that "Maria, a molattoe woman, once a servant in my family, died." In his record of Births and Deaths, Reverend Gay also noted that "Maria's child, about 5 wks, died 5/2/1735."

Reverend Gay's biographer mentioned Aaron, a "young black servant" driving his carriage when Gay was an older man.²¹ A late 19th Century letter from Solomon Lincoln noted that Gay had an additional servant, Earl Gunterway, "a Negro," but other sources put Gunterway's birth after Gay's death, so this is in doubt.²² A Colonial census in 1776 did not include any Black residents in Reverend Gay's household.

Many persons of color who wanted to establish families in Hingham's early years faced daunting circumstances. Husbands and wives often lived in separate households, and it is hard to imagine what it was like for a parent to care for their own children while those of others always came first. Reverend Gay's records suggest many families of color had only one or two children, unlike the families of Colonists, who often had between five and ten children. The following are descriptions of a few of the families of color connected with First Parish Hingham in Reverend Gay's time.

Gregory, a Black man who was in the household of the younger John Norton, had three children with Billah (1696-1773), a "Molatto" or Black woman who was "a servant" in the household of Thomas Loring, a member of First Parish Hingham. The children's names were Micah, Daniel and Katrin or Patron. Micah was born sometime in 1720. Dan was born June 5, 1723, and died July 27 of the same year. There are no records of the life of Katrin (also called Patron). After Gregory's death in 1725, Billah had three more children, possibly with William Rust, also a Black man (1673-1743). They were Billah, born 2/26/1726; Marcy, born 11/8/1729; and William, born 5/20/1732. A woman named Billah appears in the will of Thomas Loring's son-in-law, Solomon Cushing, with a note that when Cushing dies, "Also in my mind is that Billah the maid servant shall have the use of the bed she now uses and calls her own so long as she lives, and then to return to my daughter or her heirs, and that my daughter shall have the care of the said Billah during her life." Her son Micah appears to have married an Indigenous woman, Elizabeth Hedge, and they seem to have left Hingham.

Reverend Gay baptized Jack and Dinah who he listed as "Negroes" on February 22, 1736. He described them as "servants to James Hearsey." They were married August 31, 1743, after their six children were born. The children were James, born March 31, 1727; Pilate, born January 25, 1730; Zilphar, born November 20, 1731; Chazen, born April 22, 1736; Flora, born October 7, 1738; and Caesar, born January 15, 1743, according to Reverend Gay's records.²³ James Hersey

²⁰ Hingham Vital Records, v. 1, p. 102.

²¹ Robert J. Wilson III, *The Benevolent Deity*, University of Pennsylvania Press, Philadelphia, 1984, p. 231.

²² A letter from Solomon Lincoln from the 1870's, held by the Hingham Historical Society, includes a few remembrances of "the Negroes and Indians" and states that an Earl Gunterway "lived for a time with Mr. Gay." Other information shows Gunterway was a Black man, but born in 1792, after Reverend Gay's death. See <https://www.wikitree.com/genealogy/GUNDERWAY>.

²³ Caesar was sold to Joseph Humphrey, who appears to have lived in the Fort Hill area. Humphrey died in 1766 and left "to my Negro man Caesar his freedom, and 11 acres of land...next to Edward Wards; also my horse and saddle,

died May 23, 1743, and bequeathed all his property to his wife Susanna, including “my negroes, to her and her heirs forever.” The intent was clear, not only was he leaving her enslaved human beings currently living, but all their future offspring as well. Susanna was taxed on two enslaved people in Hingham’s 1749 tax valuation.²⁴

When the Massachusetts Bay Colony went to war, men of all races participated. Reverend Gay recorded that three Black men from Hingham served in the French and Indian War. In 1758, Domine, Flanders, and Primus Cobb joined a regiment headed by Captain Joshua Barker. Only Cobb returned; Domine and Flanders died of a “sickness.”²⁵

In April, 1778, Massachusetts enacted a law allowing Black and Indigenous men to serve in the Revolutionary War. But Black men were already fighting by that time. At the outbreak of the war, Peter Cushing of 210 East Street,²⁶ most likely a congregant of First Parish Hingham, enslaved a man named Squire and a woman named Phillis, who appears to have been Squire’s wife. Cushing was the captain of a Hingham militia company; Squire became a private in his company in 1775. It is likely that Squire was enslaved at this point.

Squire then went on to serve in other military companies and, after Phillis’ death in 1777, he married two more times, to a woman named Rose in 1778, and, in Boston in 1783, to a woman named Flora Marshall. It seems likely that he was free by the time he married Rose, as he is not identified as a “servant” in the marriage record. In the 1781 marriage record he is affirmatively described as a free man. In 1781, Squire was listed as a property owner in Hingham’s assessors’ records.²⁷

Benjamin Lincoln IV, the son of Benjamin Lincoln III, was Town Clerk, Representative to the General Court in 1772, and in the same year became lieutenant colonel of the Second Suffolk Regiment. Rising through the ranks, he was first Major General of the Massachusetts militia, then Major General of the Continental Army, and finally, the nation’s first Secretary of War.

In 1721, Lincoln’s mother, Elizabeth, inherited an enslaved Black woman named Flora from her first husband, John Norton (son of the Reverend John Norton of First Parish). After Elizabeth married Benjamin Lincoln III, Flora came to live and work in the Lincoln household, where it appears she remained until her death in 1789.^{28 29} In 1772, General Lincoln purchased a man named Cato, “aged about twenty years, his time, labor, and service,” from Robert Robins of

three steel traps, a wharry (rowboat), and a yoke of oxen.” Humphrey was a member of Third Parish (now Second Parish Hingham).

²⁴ George Lincoln, *The Genealogies*, Vol. II, p. 300.

²⁵ Reverend Ebenezer Gay, *The deaths of Blacks*, from Vital Records 1716 – 1787 – First Parish Hingham held by Congregational Library.

²⁶ George Lincoln, *Ibid.*, p. 159 and MACRIS, Massachusetts Historic Commission’s Massachusetts Cultural Resource Information System, record # HIN.192.

²⁷ Per John Richardson.

²⁸ David B. Mattern, Benjamin Lincoln and the American Revolution, University of South Carolina Press, 1995, p. 19.

²⁹ Reverend Ebenezer Gay, *The deaths of Blacks*, from Vital Records 1716 – 1787 – First Parish Hingham held by Congregational Library.

Boston for 80 pounds.³⁰ In Hingham's 1776 census return, one Black person was listed as living in General Lincoln's home—likely Flora.

During the Revolutionary War, General Lincoln led troops through Georgia and South Carolina to Savannah and Charleston. The troops fought alongside free and enslaved Black soldiers from Saint-Domingue (now Haiti) who were led by White officers. Lincoln's biographer David Mattern believes that these experiences helped General Lincoln form his opinion that slavery, at least as practiced in the South, was an "unjustifiable and wicked practice."³¹

In February of 1781, General Lincoln purchased an enslaved Black man named Juba from Henry Hill, a Boston merchant and distiller, and then freed him, on the condition that he agree to enlist in the Continental Army for three years.³² Juba signed an agreement to this effect, under the name "Juba Freeman," and, also as Juba Freeman, he appears on the list of men engaged to satisfy Hingham's quota of recruits into the Continental Army. Juba appears to have travelled with General Lincoln through the last stages of the war and to have been with Lincoln in Philadelphia, where he served as Secretary at War.³³ He returned to Hingham with General Lincoln, apparently only until his three-year indenture was completed.

Conclusion

This report is intended as a first step in illustrating the complexity of our history. We have tried not to make assumptions about the information we have uncovered, but instead to share the facts we have found. We hope more information might become available in the future that would better highlight the lives of people of color connected with First Parish Hingham. We would appreciate hearing from anyone who has family stories or other information about people of color who had any connection with the church. Please contact the Social Justice Committee of Old Ship Church at office@oldshipchurch.org if you have any information to share.

Thank you for your interest.

³⁰ David B. Mattern, Benjamin Lincoln and the American Revolution, University of South Carolina Press, 1995, p. 19.

³¹ David B. Mattern, *Ibid.*, p. 153.

³² Benjamin Lincoln Papers, Hingham Historical Society Archives.

³³ Benjamin Lincoln Papers, Massachusetts Historical Society.

**Appendix A. People of Color enslaved by or servants to
Members of First Parish Hingham during Reverend John Norton's Ministry**

Name, Race or Ethnicity If Known	Birth and Death, or Year Identified in Hingham	Name of Enslaver or Employer, if Known	Details
Joseph, an Indigenous boy or man, "my boy Joseph"	1687-1688	Daniel Cushing*	Daniel Cushing's manuscript noting multiple times Joseph ran away
James, a Black man, "a Negro servant"	1692	Ephraim Nichols *	Summons issued to Ephraim Nichols & James to account for a misdeed
Will Tomas, age 15, a young Black or Indigenous man	1694	Jabez Wilder (1657-1731) (His father and two brothers were members of FPH at construction of the Meeting House)	Records indicate purchased from a Scituate family.
Billah, a Black woman	1696-1773	Benjamin Lincoln III (1699-1771); Thomas Loring (1713-1795) (members of FPH)	Reverend Gay's records
Flora, a Black woman	1700-1789	John Norton (son of minister John Norton) and Benjamin Lincoln IV Both Members of FPH.	Estate documents of Norton & Benjamin Lincoln papers accessed by David Mattern, Lincoln's biographer
N/A, an Indigenous girl or woman	1708	Josiah Leavitt* Leavitt's father was a Deacon of FPH.	Josiah Leavitt's will dated 8/2/1708
"The daughter of Phebe", a Black woman		Ruth Bate	Birth 12/14/1714 per Hingham Historical Society
Phebe, a Black woman		Ruth Bate	Death 4/6/1715 per Hingham Historical Society
Jibbo, a Black woman	1715	Matthew Cushing	Estate inventory
Christopher	1716	James Hawkes. Hawkes' father was a member of FPH at the construction of the Meeting House	James Hawkes' will. "My servant boy Christopher" was bequeathed to Hawkes' sister Margaret Fearing
Ruth, an Indigenous woman	1716	James Hersey. The Hersey family paid 2nd highest rate towards construction of the Meeting House.	Death 2/22/1716 per Hingham Historical Society

- Designates members of First Parish Hingham who voted to construct the Meeting House in 1681 and paid for the building.

Appendix B. People of Color Baptized by Reverend Gay All information that appears here was taken from his records.			
Name³⁴	Date of Baptism	Baptized as Child or Adult	Additional information from Reverend Gay's Journal
Flora, a Black child or woman	10/3/1724	?	"Belonging to Capt. Thaxter"
Joseph Peach, an Indigenous man	12/24/1726	Adult	
Cyrus, a Black child	1/7/1728	Child	Son of Flora
Patience, a Black woman	6/30/1728	Adult	
Caesar	8/18/1728	Child	Sponsored by Patience
Silvia	8/18/1728	Child	Sponsored by Patience
Jack, a Black man	2/22/1736	Adult	"Servants to James Hearsey"
Dinah, a Black woman	2/22/1736	Adult	"Servants to James Hearsey"
Jephtha, a Black man	2/11/1739	Adult	
Zipporah, a Black girl	10/11/1741	Child	daughter of Jack & Dinah
Flora, a Black child	10/11/1741	Child	
Emme George, an Indigenous woman	11/21/1742	Adult	
Katherine, most likely a Black child	10/9/1743	Child	Sponsored by Jack, a Black man
Elizabeth Tom, an Indigenous woman	4/17/1743	Adult	
Priscilla, most likely a Black child.	10/7/1744	?	Sponsored by Jack, a Black man
Francis, a Black woman	11/14/1744	Adult	
Micah, a Black man	12/15/1745	Adult	
Aquila, a Black child	5/14/1745 or 1749	Child	Child of Dinah, "servant of Towle"
Lois (?), most likely a Black child."	1/19/1746	Child	Sponsored by Jack, a Black man
Tamar, an Indigenous woman	2/23/1746	Adult	
Miriam, a Black or Indigenous child or adult.	5/17/1752	?	Sponsored by Emme.
Cromwell, a Black or Indigenous child.	5/17/1752	Child	(1)
Zilpah, a Black woman	7/19/1752	Adult	
Jonah, a Black child.	11/10/1754	Child	Son of Nero
Nero, a Black child.	11/10/1754	Child	Son of Nero

³⁴ All information is from Reverend Gay's records.

Nero, a Black man	11/10/1754	Adult	Father of Nero and Jonah
Billy or William, a Black or Indigenous child or adult.	6/24/1759	?	
Richard, a Black boy	10/5/1760	Child	Sponsored by Ruler/ Reeler
Ruler or Reeler, a Black woman, "Negro." Both dates are listed.	11/29/1761 or 3/1/1767	Adult	
Dilly, a Black woman	5/31/1761	Adult	
Pito, a Black or Indigenous child or man	4/15/1764	?	Sponsored by Grace, "a Negro"
Phebe, a Black girl	7/2/1769	Child	Sponsored by Ruler/ Reeler
Billah, a Black woman ³⁵	12/3/1769	Adult	"A servant"
Tamar, a Black woman	10/2/1772	Adult	
Flora, a Black woman	2/20/1783	Adult	
Prince, a Black man	10/23/1785	Adult	
Caesar, a Black man	1/31/1787	Adult	

³⁵ Reverend Gay's notes say "Received by baptism into Communion with the _____ (illegible)."

Appendix C. People of Color Admitted for Communion by Reverend Gay
All information that appears here was taken from his records.

Name	Date of Admittance	Additional information from Reverend Gay's Journal
Azubah, a Black or Indigenous woman	2/25/1722	Baptized & admitted to Communion on this date
Patience, a Black woman	6/30/1729	
Grace Thriscoe, a Black or Indigenous woman	6/5/1744	
Jack, a Black man	9/4/1743	"Servant to James Hearsey"
Billah, a Black woman	11/5/1769	"A servant"
Nero, probably an Indigenous man	6/6/1779	

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