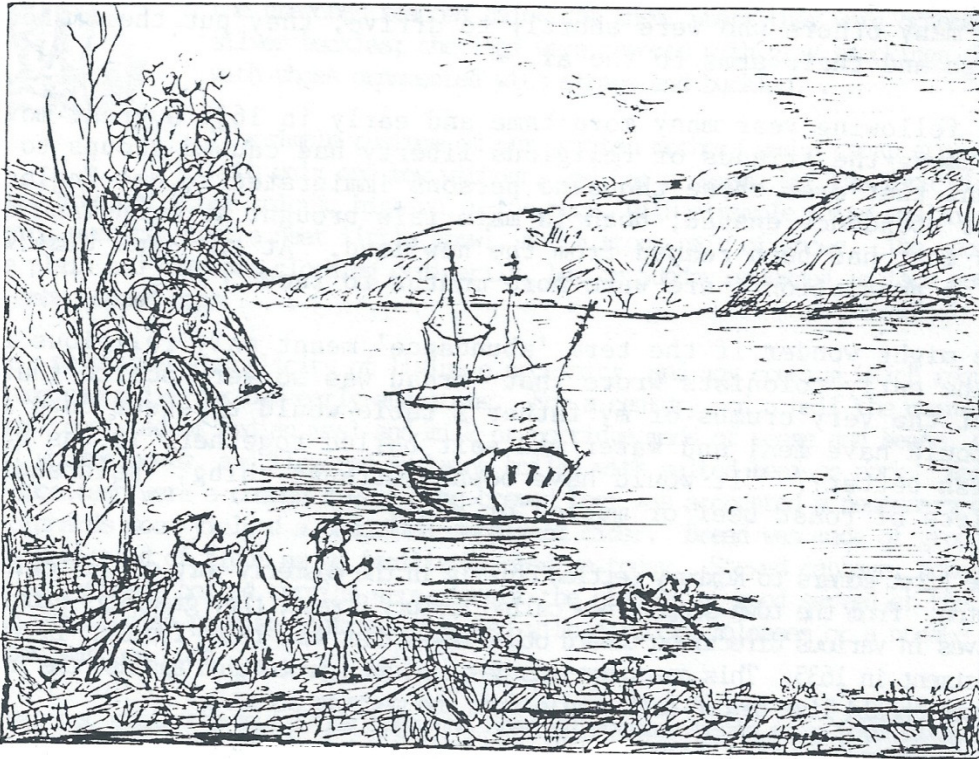


JOSEPH WELDE or (WELD) (abt. 1598-1646)
ELIZABETH WISE (abt. 1600-1638)

Capt. Joseph Weld was the son of Edmund and Amy (Dereslye) Welde, born at Sudbury County, Suffolk, England, about 1598. He married Elizabeth Wise Oct. 11, 1620, All Saints Church, Sudbury, England. She was born about 1600. The Weldes were Puritans, dissenters of the established Church of England. Joseph's brother, Thomas, had been educated at Trinity College in Cambridge and was Vicar of Terling, Withem County, Essex. ¹

". . .At the latter part of 1629, the Archbishop in England, enemy of the Puritans, began his persecutions. Thomas Welde was excommunicated and charged to depart from England. The Rev. Thomas Sheppard writes: 'Mr. Welde and other ministers consulted together whether it were best to let such a swine root up God's plants in Essex! It was decided that the wisest thing for Rev. Thomas Welde to do, under the circumstances, was to get into Scotland and from there make an escape to New England. It seemed impossible for any followers of Rev. Welde to leave with him directly from England without being arrested.

"Joseph Welde and Elizabeth, his wife (the subjects of this sketch), with their son and three daughters, chose to remove from England and accompany the Rev. Thomas Welde, Joseph's brother, to New England. They sailed on the ship "William and Francis" Mar. 9. 1632, landing in Boston in June 5, 1632." ²



"ARRIVAL OF THE 'WILLIAM AND FRANCIS'

A scale copy taken from Francis Drake's book, "The Town of Roxbury" p. 12

They settled in Roxbury (see map #2) now a part of Boston, situated about one mile south of the Charles River and Cambridge on the north side of the river. Rev. Thomas Welde was at once installed as the first minister of the First Church of Roxbury. The church, built in 1631, has been preserved and still stands in its original setting. Thomas later became one of the first Board of Overseers of Harvard College.

Stories were told in England by some who had returned from America about the great opportunities for land ownership and the rich resources of the country. However, new arrivals, who had pictured it as a land of milk and honey, were soon made to realize that pioneers more often faced many hardships and made great sacrifices as they wrestled to subdue a wilderness. They had left their beloved homeland and, for conscience sake, braved the dangers of a long ocean voyage in one of the frail vessels of that period that they might aid in establishing a Christian commonwealth in a strange land. From the writings of Francis S. Drake, the following information was put together.

The first settlers of Roxbury came in 1631, just one year before the arrival of the Weldes. That first year had been one of great toil and privation. The winter had been extremely cold and the settlers had not had time to sufficiently prepare themselves for the conditions they found. Fuel was scarce and the supply of food had gradually lessened to starvation rations. Joseph and Elizabeth, no doubt, were alarmed by this state of affairs but there was no backtracking on their part. In the pride of their characters, like the many others who were shortly to arrive, they put their shoulders to the plough and their arms to the ax.

The following year many more came and early in 1635 a great movement in England among the friends of religious liberty had caused groups to gather to the extent that over three thousand persons immigrated to New England. "A season of abundance ensued, both in materials brought from England and in the harvests that had been reaped from the new land. At the same time with the increasing population there were more mouths to feed." ³

One might wonder if the term 'abundance' meant only religious fervor for one of the early colonists wrote that "bread was so very scarce that sometimes I thought the very crumbs of my father's table would be sweet unto me, and when I could have meal and water and salt boiled together, it was so good who could wish better?" "It would have been a strange thing," said another, "to see a piece of roast beef or mutton or veal.

"The first comers to Roxbury settled chiefly in the easterly part of the town, nearer to Boston. From the town street, now called Roxbury Street, they gradually extended themselves in various directions toward other towns that were being founded, in spite of the enactment in 1635. This enactment was designed as a protection against the Indians. No person should live beyond half a mile from the meeting house.

"Jamaica Plain and West Roxbury were settled later as the emigrants steadily poured in. It is easy to realize how, out of necessity, the people began to look further and further for places to settle beyond the coastal areas of the Boston Bay. The first recorded mention of the town of Roxbury occurs in the writings of the third Court of Assistants, held Sept. 28, 1630, as one of the plantations on which a part of the general tax was levied, and that day had therefore been fixed upon as the official date of its settlement. Rox-

bury was the sixth town incorporated in Massachusetts.

"Many of the English customs of social distinction persisted. Modes of life, manners and personal decoration of dress were the outward indications of superiority or inferiority as also was one's wealth or lack of wealth. However, conditions of the pioneers as they struggled to maintain any kind of subsistence had its leveling effect upon all the people at heart. They all had to work; they all were the proud owners of their own land. The system of land-lords who rented only to their hard working tenants had been abolished. Every man felt like a gentleman when he could own his own land." ⁴

Francis S. Drake continues to describe the circumstances of the settlers in Roxbury in these words:



"Clothing in those early days consisted generally of home-made fabrics of wool. Men wore jerkins, ruffs around the neck, and when out of doors short cloaks and steeple-crowned, broad rimmed hats. Portraits seen of the Pilgrim fathers is typical . . .

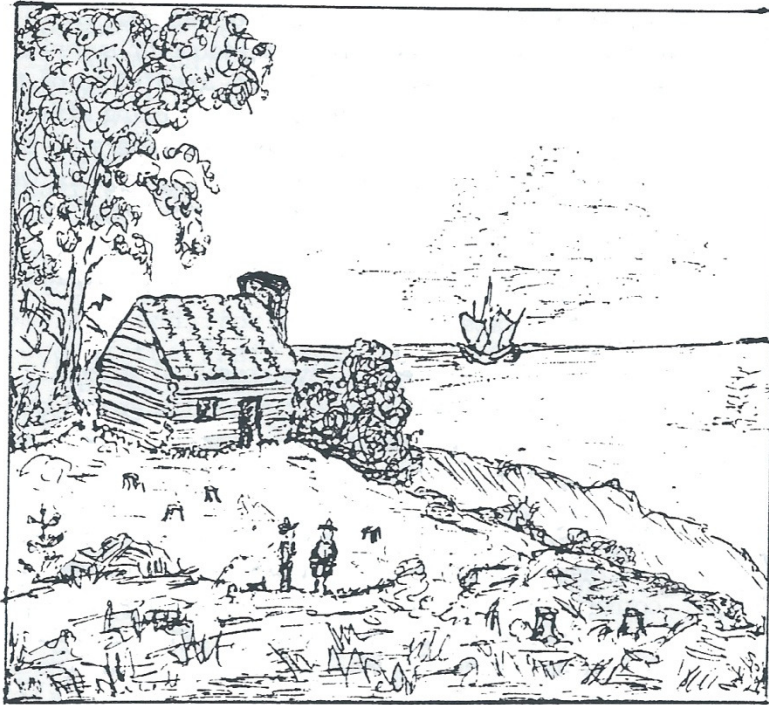
"Their Sunday suits were more elaborately ornamented, and expensive, and lasted a lifetime. They wore broad brimmed hats, turned up into three corners showing full bush-wigs beneath them; long coats, the buttons either plated or silver, and of the size of a half-dollar; shirts with bosoms and wrist-ruffles, and the gold or silver buckles at the wrist; the breeches reached below the knee, where they were ornamented with silver buckles; the legs were covered with gray stockings, and the feet with shoes ornamented with straps and buckles. . .

"The simple costume of our puritan mothers was a cheap straw bonnet, with only one bow without, and 'no ornament byt the face within'; a calico dress of sober colors, high up in the neck, with a simple white muslin collar just peeping over the top; a neat little shawl, and a stout pair of shoes. The young women also wore plain and homespun clothing ordinarily, but on Sunday appeared in lace neckerchiefs and embroidered caps . . .

"Their poverty made simplicity of living a necessity, and any cooking which required sugar was too expensive for our early ancestors. For a century and a half the morning and evening repast consisted of Indian meal and milk or porridge made of pease and beans, dealt out in small wooden bowls, and flavored by being boiled with salted beef or pork. Hasty pudding and succotash were a common diet. Home-brewed beer was accounted a necessary of life, and the orchards soon yielded a bountiful supply of cider. Bread was made of ground "rye and Indian" instead of flour as we familiarly observe today. Stewed cabbage, baked pumpkin, parched corn and boiled turnips were some of the staples of good served at the noonday meal along with Indian pudding that was relished with a little molasses or a nocado made from pounded parched corn . . .

"It was not until the mid 1700s that the Spanish potatoe began as a food either in Old or New England. Most dishes were of pewter. Forks were hardly known in England before 1650, and silver forks first appeared in Boston after the war of 1812.

"The first houses were of one story, with very steep roofs, mostly built either of clay and mud, or hewn logs, covered with poles and thatch. The chimneys were commonly of rough stone



and clay, or pieces of wood placed crosswise, the interstices and outside covered with clay. The fireplaces, made of rough stone, were broad and deep, and were large enough for burning logs four feet long . . . Clean white sand often served as a carpet. Later hewn boards, if the male members found the time or had the adequate tools for the job, were placed for a floor . . .

"Appliances to lessen household toil were few. From history sources I quote as follows: 'The cook must lift the huge iron pot which hung on the crane outswung before the blazing fire, and deposit and withdraw the baking in the deep stone oven with a long wrought-iron shovel. The laundress performed her task by pounding the soiled clothes in a barrel of water with a heavy pestle, even the fluted washing-board having not been invented . . . There were unpainted floors to be scrubbed, and when all this was done, came the spinning, the weaving, the brewing, the candle and soap making, and other toils now unknown to the housewife. With all this, and the large families of children which were almost always the rule, it is no wonder that the percentage of mortality among women was large, and that those who sustained themselves were accounted marvels of capability.

"Titles were formerly matters of grave importance. A very few of the best condition, including ministers and their wives, had the Mr. or Mrs. prefixed to their names . . . Goodman and goodwife were applied to the middle class above the condition of servants and below that of gentility.

"Up to the period of the French Revolution there were distinctions in society now unknown. Persons in office, the rich, and those who had connections in England of which they were proud, were the gentry of the country." 5

Joseph became a freeman Mar. 3, 1636; representative of the General Court in Boston 1637-1644 and Captain in the militia, serving in the Indian wars (a title of salutation he retained for his lifetime) and acted as a commissioner on the peace treaty with the Pequot Indian tribes.

"The theological peace of the Roxbury community was upset for awhile by Ann Hutchison who attacked the teachings of the Puritan clergy and headed a group known as Anthonomians. Rev. Thomas Welde (Joseph's brother) took a prominent part in the trial which lasted months. She was finally ordered into banishment and was committed to Joseph Welde's watch and ward until Spring." ⁶

It is ironic that the people who had left England for the right to speak their convictions were now in a position to deny that same right to others. It seems that religious differences strike at the most sensitive of human emotion. America has had her share of dogmatism and persecution. New England especially went through periods of severe conflicts in theological and doctrinal disagreements. Many of these periods contributed to the migration of whole groups of people to new areas to avoid the persecutions handed out by majorities. Humanities search for the true gospel has taken on many forms. How long must those early dreamers of a perfect religion have to wait before the apostasy was to be replaced by a restoration of the fulness of the Gospel? First, the way must be prepared and these stalwart Christians were fulfilling a mission to this end.

Joseph and Elizabeth Welde had four of their children born in England before coming to Roxbury namely:

- "1. John Welde, b. about 1622
2. Elizabeth Welde, b. about 1625; md. Edward Denison at Roxbury, Mass. 20 Mar. 1641; died Feb. 5, 1717 at the age of 91 (see 7-26)
3. Mary Welde, b. 1627; md. 1648, David Harris of Middletown
4. Hannah Welde, b. 1629"

The following two children were born in Roxbury, Mass:

- "5. Thomas Welde, b. 1632; died 1649
6. Edmund Welde, b. July 14, 1636: ⁷

Brainard T. Peck, New England genealogist, states that there were 7 children in the family but he does not give their names. ⁸

The oldest son, John, farmed in Roxbury and lived near the Denison family. Their son married Elizabeth, John's sister, our ancestor. The dwelling house that John's son, John, built on the home place in Roxbury was still standing and owned and occupied by the latter John's descendants by 1878.

Elizabeth, Joseph's wife, died in October of 1638 and was buried in the church yard of the First Church of Roxbury. Their oldest daughter, Elizabeth, was thirteen years of age at the time; probably a great help to her father in the care of her younger brothers and sisters. Edmund, the youngest was 2 years and 3 months of age.

On April 30, 1639, Joseph married again, a twenty year old bride, Barbara Clapp, the daughter of Nicholas and Elizabeth Clapp. She cared for Joseph's young family and bore four more children of her own:

7. Sarah Welde, b. Dec. 21, 1640; md. July 23, 1663, John Frank of Boston.
8. Daniel Welde, bpt. Sept. 25, 1642; md. Bethia Mitchelson
9. Joseph Welde, bpt. Feb. 9, 1645
10. Marah Welde, bpt. Aug. 2, 1646; md. Comfort Starr" 9

"Capt. Joseph Weld was granted 3000 Acres at Braintree, Mass. for the 'encouragement of iron works to be set up there. For his personal estate, the Colony gave him several hundred acres at Roxbury. He made several journeys to England. He was one of the first donors to Harvard College. (For his military participation, he was rewarded with more land.)

"Joseph wrote his Will Feb. 4, 1646 and died Oct. 7, 1646. The Will was in the form of a letter with the inscription: "To the Reverend, his esteemed in the Lord, Mr. John Eliot - give this not to be opened till after my death." 10

His written words (#71 pp. 103-106), too lengthy for inclusion in this treatise, shows that his properties and annuities were very extensive and allowances were laid aside for the education of his sons "till they come to be 'Masters of Arts' in their chosen fields at Cambridge University." Properties and lands were divided equally to his children and his wife, Barbara, who was well established for her remaining years.

The widow of Joseph was left with probably eight children yet at home, unmarried, the youngest of whom was only two months old.

In the DAR report we are told that Joseph Welde's second wife, Barbara, was born in 1619, daughter of Nicholas and Elizabeth Clapp of England and niece of Edward Clapp of Dorchester (now Milton), Mass. After she was left a widow, she married (2) Anthony Stoddard. 11

1. #71 p. 107
2. ibid p. 109
3. #129 pp. 11, 12
4. ibid
5. ibid pp. 52-60
6. #71 p. 110
7. ibid p. 108
8. #2 Vol 2 chart (17-43)
9. #71 p. 108
10. ibid p. 107
11. ibid