

Family Group Sheet for Edward Raynsford



Husband: Edward "Rainsford" Raynsford

b: Bef. 10 Sep 1609 in Staverton, Co. Northampton, England
 d: 16 Aug 1680 in Boston, MA
 Burial: 17 Aug 1680 in King's Chapel Cemetery, Tremont Street, Boston, MA (Sec D, row 20, marker # 431)
 m: Bef. 1632
 Immigration: 1630 ; imigrated to New England during the Puritan Great Migration with the Winthrop fleet and resided in Boston.
 Religion: Puritan; admitted to Boston Church (First Church) as member #62 in 1630-1.
 Information: Royal line of descent from Henry III. "Plantagenet Ancestry" by Douglas Richardson, 2004, pp 82-86 Beaumont, 406-409 Hungerford, 422-426 Lancaster, 603-605 Raynsford.
 Probate: 03 Aug 1680 in Boston, Suffolk Co., MA; Suffolk County Probate Records, 1636-1899; Probate Records, Vol 5-7, 1666-1674.
 Relationship: 8th great grandfather
 Father: Robert Raynsford
 Mother: Mary Kirton
 Other Spouses: Elizabeth (Bef. 15 Oct 1633)

Wife: Unknown wife of Raynsford

d: Jun 1632 in Boston, MA
 Father:
 Mother:

Children:

1 Name: Mary Raynsford
 F b: 01 Jun 1632 in Boston, Massachusetts Bay Colony; Twin
 d: 12 Apr 1694 in Saconesset (Falmouth), Barnstable Co., MA
 m: Abt. 1670
 Relationship: 7th great grandmother
 Spouse: James "Pursvall, Purseval, Parsivall, Persevall, Persevell" Percival
 Other Spouses: William Bassett (Abt. 1652)

2 Name: Joshua "Josiah" Raynsford
M b: 01 Jun 1632 in Boston, MA
 d: Sep 1632 in Boston, MA

Notes:

Edward "Rainsford" Raynsford

Royal Descent Sources:

New England Historical and Genealogical Register:

- NEHGR 139 (1985):225-238, 296-315 James A. Rasmussen presented the correct English ancestry of Edward Rainsford
- NEHGR 141 (1987):98
- NEHGR 154 (2000):219-226 Douglas Richardson
- NEHGR 161 Number 4, Whole Number 644, October 2007, p.260 Mahler, Leslie, "*The London Apprenticeship of Edward Rainsford of Boston, Massachusetts*"
- NEHGS Magazine 164:614 April 2000
- NEHGS Nexus, Vol XII, No. 5, p. 156

Books:

- Savage, A genealogical dictionary of the first settlers of New England, before 1692, v. 3:Quimby-Ratchell
- Royal Descents of 600 Immigrants to the American Colonies or the United States; Baltimore, 2004, by Gary Boyd Roberts, page 374

"Ancestral Roots" various vols.:

- F.L. Weis and W.L. Sheppard, Jr., 'Ancestral Roots of Sixty Colonists' 6th ed. (1988), lines 9 and 15
- F.L. Weis and W.L. Sheppard, Jr. and David Faris, 'Ancestral Roots of Certain American Colonists Who Came to America Before 1700' 7th ed. (1992), lines 51A, 17 and 8th ed., 51A:36
- Weis's Magna Charta Sureties, 1215, 3rd ed. (1979)
- Magna Charta Sureties, 1215, 5th ed. by Frederick Lewis Weis and Arthur Adams
- Europäische Stammtafeln Series
- Plantagenet Ancestry of Seventeenth-Century Colonists, ed. 1 & 2 by David Faris (1996 & 1999) (2:303-5 (Raynsford), 192-93 (Hungerford), 16-17, 143-44 (Beaumont), 202-3 (Lancaster), 387-89 (Yate))
- Plantagenet Ancestry: A Study in Colonial and Medieval Families by Douglas Richardson, 2004, p. 605

Other Sources:

- Charles Edward Banks, Colonial Families of Martha's Vineyard, Clearfield; 1999, p.31
- R.C. Anderson, The Great Migration Begins; Immigrants to New England 1620-1633; NEHGS, 1995
- National Genealogical Society Quarterly 64(1976):176-80, esp. note 26, p. 180 (Yate)
- Sir G.J. Armytage, Bt., 'Middlesex Pedigrees as Collected by Richard Mundy ('Harleian Society Publications, Visitations Series', vol. 65, 1914), pp. 106-7 (Kirton), W.H. Rylands, ed., 'Visitations of Hampshire, 1520, 1575, and 1622-34 (HSPVS, vol. 64, 1913) pp. 81-82 (White), 125-26 (plus Burke's Peerage, Tichborne) (Burke's Genealogical and Heraldic History of the Peerage, Baronetage, and Knightage)
- The Complete Peerage, Vicary Gibbs, etc., 13 vols. (1910-59) (Hungerford, Botreaux, Beaumont, Lancaster)

Note: Royal line for Alice Freeman through John Danvers of Calthrop, suggested by Gary Boyd Roberts "Ancestry of the Princess of Wales" in NEHGR 136:102 (1982) would also apply to the ancestry of Edward Raynsford.

Fact Notes for Edward "Rainsford" Raynsford

Burial (17 Aug 1680, King's Chapel Cemetery, Tremont Street, Boston, MA (Sec D, row 20, marker # 431)): SYMBOLIC GRAVE MARKERS: derived from the strong and stern religious beliefs of the Puritans. Primary motifs cut into the tympanums of the earliest, round-shouldered, stones are skulls, skeletons, hour glasses, bones, scythes, and coffins. Death heads and skeletons symbolized the advancement to life in heaven. The winged "death's heads" represent the soul's flight from the body; the dove, purity, devotion. Immigration (1630): Edward took an oath as freeman at Boston 17 Apr 1637 and was disarmed the same

Notes: (con't)

year because he sympathized for Rev John Wheelwright & Anne Hutchinson when they were tried for heresy.

Religion: He was Deacon of the First Church (1666 and 1667) and dismissed as Deacon 12 Feb 1669 because he disagreed with the appointment of Mr. Davenport as pastor. He was ordained the first ruling elder of the Third Church of Boston (Old South Church) May 1669.

BOSTON CHURCH TIMELINE:

- 1630 - 1650: The First Church of Boston was the only church in Boston.
- 1650: The 2nd Church was gathered to meet the increasing population.
- 1669 May: The Third Church was formed as the result of a secession by a "liberal" faction within the First Church of Boston. Both the First and the Second Church in Boston were headed by ministers who opposed the Halfway Covenant of 1662. They required that baptized adults have a regeneration experience of God (a born again experience) before they could have their own children baptized. Twenty-eight lay members of the First Church seceded and founded this congregation in the belief, consistent with the Halfway Covenant, that childhood baptism should assure young adults that they would be full members and could baptize their children, who in turn should automatically be members as adults. Edward Raynsford was the first ruling Elder of the Third Church of Boston (Old South Church). He was the only member of the Old South Church who ever served that office. Benjamin Franklin was baptized in 1706 at this cedar meeting house on downtown Washington Street.
- 1729: A new, more spacious brick Puritan Meeting House was built to replace the overcrowded Third Church. Historical Timeline: 1770 Town meeting to protest the Boston Massacre ~ 1773 Mass meetings lead to Boston Tea Party ~ 1775 Occupied by British as a riding school ~ 1862 Union recruiting station during the Civil War ~ 1872 Nearly destroyed by Great Fire of Boston ~ 1873-75 Served as United States Post Office ~ 1876 Saved from demolition in the first successful historical preservation effort in New England ~ 1877 Incorporated as a museum and historic site.
- Between 1872 and 1875 the Old South Church was constructed. The Old South Church was initially called The Third Church in Boston. The Old South Church moved to the current site in December 1875 at 645 Boylston Street, Boston.

Church Sources:

Richard Simmons, "The Founding of the Third Church in Boston," William and Mary Quarterly, 3rd ser., XXVI (1969), 241-52.

The Old South Meeting House Historical Fact Sheet: handout from the Museum and Historic Site on the Freedom Trail, 310 Washington Street, Boston, MA, www.oldsouthmeetinghouse.org

History of the Old South Church (Third Church) Boston, 1669-1884 By Hamilton Andrews Hill, Published 1890 by Houghton, Mifflin and company in Boston and New York. www.oldsouth.org/history.html
www.openlibrary.org.

Edward Raynsford is mentioned in this book as follows:

p. 114

"Edward Raynsford: came in the fleet with Winthrop; a brother of Lord Chief Justice Raynsford, the immediate successor of Sir Matthew Hale..."

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"The entire membership of the First Church, with the exception of Mr. Wilson, Governor Winthrop, and a few others, were in sympathy with Mrs. Hutchinson*. Four of those who were disarmed under the order of 1637 lived to be founders of the Third Church - Edward Raynsford, Thomas Savage, John Sanford, and William Salter."

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He was ordained ruling elder in 1670, and was the only member of the Old South Church who ever served that office."

Notes: (con't)

*Anne Hutchinson: The Antinomian Controversy was a religious and political conflict in the Massachusetts Bay Colony from 1636 to 1638. It pitted the colony's ministers and magistrates against advocates of the Free Grace theology of Puritan minister John Cotton. The most notable advocates, often called "Antinomians", were Anne Hutchinson, her brother-in-law Reverend John Wheelwright, and Massachusetts Bay Governor Henry Vane. The controversy was a theological debate concerning the "covenant of grace" and "covenant of works".