

**Report on Members of Color at Old South Church
and Members who Enslaved People of Color**

Emily Ross

Revised November 2021

OLD SOUTH'S MEMBERS OF COLOR, ENSLAVED AND FREE

- Enslaved people's names are bolded, members of Old South Church are italicized, so members of color are both bolded and italicized. First names are used for everyone because that was often the only name enslaved people had.
- Specific sources of information for single enslaved people are noted in parentheses, sources used for many entries are listed in the Biography.

Abbreviations: BC = Baptismal Covenant, OSC = Old South member

1638	First shipment of enslaved people arrives in Boston		
1641	Slavery became legally sanctioned in Massachusetts		
1 st date	Name(s)	Biographies of members	Status
1696	<i>Lydia</i>	<i>Lydia</i> (BC 1696, OSC 1697) "a negro" was baptized on 21 March 1696, then admitted to Old South Church 2 March 1697.	Unspecified
1708	<i>Essex</i>	<i>Essex</i> (BC 1718) "a Negro child belonging to Mrs Katharine Winthrop" is presumably the son of <i>Juno/Jueno</i> (below) who was also enslaved to <i>Katherine Brattle Eyre Winthrop</i> (1664-1725)(OSC 1683) either before or after the death of her husband <i>Wait Winthrop</i> (1642-1717)(OSC 1689)(marr. 1707). In Katherine's will, she left her property to her children but did not explicitly mention her enslaved people. Juno married <i>Essix</i> "a negro man of Mr. Wm. Clark" in 1708, and <i>Essex</i> (BC 1718) presumably was named after his father.	Enslaved
1708	<i>Juno</i>	<i>Juno/Jueno</i> (marr. 1708)(BC 1718)(OSC 1720) was described as enslaved to <i>Wait Winthrop</i> (1642-1717)(OSC 1689) in the record of her 1708 marriage to <i>Essix</i> , "a negro man of Mr. Wm. Clark." In 1718, after <i>Wait</i> 's death, when Juno/Jueno joined Old South she was described as enslaved to <i>Wait</i> 's widow <i>Katherine Brattle Eyre Winthrop</i> (1664-1725)(OSC 1683)(marr. 1707). <i>Essex</i> (above, BC 1718) "a Negro child belonging to Mrs Katharine Winthrop" is presumably the son of Juno/Jueno and <i>Essix</i> . Another son, <i>Toby</i> , was baptized in 1719. Juno/Jueno is mentioned several times in Samuel Sewall's Diary in 1720 as Katherine's servant (<i>Sewall's Diary</i>). In Katherine's will, she left her property to her children but did not explicitly mention her enslaved people.	Enslaved
1710	<i>Sarah</i>	<i>Sarah</i> (OSC 1710) was admitted to Old South Church on 30 July 1710.	Unspecified
1711	<i>Margaret</i>	<i>Margaret</i> (OSC 1711) "a negro" was admitted to Old South Church 16 December 1711.	Unspecified
1718	<i>Ebenezer</i>	<i>Ebenezer</i> (OSC 1718) was enslaved by a John Mallit. This John Mallit may or may not be the same person as the John Mallet who died in 1742 and in his will probated in 1744 gave his wife "my black negro man James," his son Peter "my negro man Mingo," and his daughter Joannah Angevine his "mollto wench Dinah and her children." Ebenezer is not mentioned in this John Mallet's will.	Enslaved
1718	<i>Thomas</i>	<i>Thomas</i> (OSC 1718) "a Negro-man belonging to Mr Edward Oakes" was baptized on 2 February 1718. Edward Oaks/Oakes was not a member of Old South.	Enslaved
1718	<i>Toby</i>	<i>Toby</i> (BC 1718) was enslaved first to <i>Sarah Quiddington Dinely</i> (OSC 1701), and her enslavement of Toby is noted in the record of Toby's 1716	Enslaved

		marriage to Patience . Toby/Tobey “Negro of Mrs Dinelyes” and Patience/Pason “Negro” were married on 31 May 1716. However, in 1714, Sarah had married Cord Wing, and by the time Toby was baptized at Old South in 1718 he was described as living with Cord Wing. Toby and Patience had four children. Patience Jr ’s birth was registered as 2 March 1718, the remaining three were baptized at Old South Church: Grace on 19 July 1719, Essex on 16 April 1721, and Ruth on 28 April 1723. Grace was baptized on the same day as Rev. Joseph Sewall baptized his own son Joseph, and Samuel Sewall noted the event in his diary describing Tobey as “the Ethiopian” who cut Rev. Joseph’s wood for him (<i>Sewall’s Diary</i> 19 July 1719).	
1719	Jane Way	Jane (BC 1719) “an Indian woman who belongs to my Family Joseph Sewall” was baptized 25 January 1719 and “Rose her Child” was baptized along with her. Jane and Rose were enslaved by Rev. <i>Joseph Sewall</i> (1688-1769)(OSC 1713)(Pastor of Old South 1713-1769), son. of Hon. <i>Samuel</i> (OSC 1677), and husband of <i>Elizabeth Walley Sewall</i> (OSC 1711)(marr. 1713). “Jane Indian” married “Ebenezr Way Negro” on 9 February 1725, with Rev. Joseph Sewall presiding. Jane and Ebenezer had three more children baptized at Old South: Ebenezer Jr who was born on 14 March 1727 was baptized on 17 March 1727, Jacob (1) who was born on 7 September 1729 was baptized on 14 September 1729, then presumably died before Jacob (2) was baptized on 29 August 1731.	Enslaved
1720	Jane	Jane (OSC 1720) “a negro Woman” joined the Old South Church on 26 February 1720. This may or may not be the same “Jane Negro” who married “Onesimus Negro” on 3 June 1725, Rev. Joseph Sewall presiding. Jane and Onesimus had a son William who was baptized at Old South on 23 April 1727. William’s baptismal record states explicitly that Jane and Onesimus were “free Negroes.”	Unspecified
1721	Mingo	Mingo (BC 1721) “a Negro-man” was baptized 24 December 1721.	Unspecified
1721	Phillis	Phillis (BC 1741) “Indian Servant to Mr. Timothy Prout” could have been enslaved to Timothy Prout Jr (1679-1768) and his wife <i>Lydia Savage Prout</i> (OSC 1702 or 1740)(marr. 1708), or to their son <i>Timothy Prout III</i> (1721-1777)(OSC 1741) and his wife <i>Mary Foster Prout</i> (1721-1757)(OSC 1741)(marr. 1751). Phillis was baptized into Old South alongside her son Peter , on 26 April 1741.	Enslaved
1721	Pompey	Pompey (BC 1721) was enslaved by Benjamin Bream/Brame (1640-1731) and his second wife <i>Mary Pemberton Bream/Brame</i> (OSC 1709)(marr. 1711). An inventory of Benjamin’s estate filed in 1731 as part of his probate lists “Negro Pompe 60 pounds” amongst his possessions and properties.	Enslaved
1723	Elizabeth	Elizabeth (marr. 1723, BC 1724), her son Pompey (bap. 1724), and presumably also her daughter Abigail (bap. 1725) were enslaved by <i>John Flag/Flagg</i> (1673-1732)(OSC 1699) and his wife <i>Abiah Kemia Flag/Flagg</i> (d. 1715)(OSC 1705). The year before her baptism, on 7 November 1723, Elizabeth “Bess” “Svt. to John Flag” married Lisborn/Lisbon “free Negro,” so Lisbon would be the father of Pompey and Abigail. In his 1729 will, probated in 1732, John left “my Negro Boy named Pompey” to his son Ebenezer “forever.” If Pompey was born in 1724, this meant John committed to giving him away when Pompey was 5, then when Pompey was 8 he was bequested to Ebenezer Flag/Flagg (1710-1762) and his wife Mary Ward Flagg. Elizabeth and Abigail were not mentioned in John’s will.	

1723	Worcester/ Worster	Worcester/Worster (BC 1723) was enslaved by a John Green, who was not a member of Old South and has not been able to be identified. On 16 December 1725, "Worster Negro" married "Maria Negro," Dr. Cotton Mather presiding. The lack of enslaver information in the record perhaps means they were both free, but the record doesn't state their freedom either so it is ambiguous.	Enslaved then unspecified
1724	Deborah	Deborah (OSC 1726) was enslaved by Mary Whittingham Saltonstall (d.1729) and possibly also by her second husband Governor Gurdon Saltonstall (d. 1724).	Enslaved
1724	Philisia	Philisia (BC 1726) was enslaved by Mary Whittingham Saltonstall (d.1729) and possibly also by her second husband Governor Gurdon Saltonstall (d. 1724).	Enslaved
1725	John Myat	John/John Myat (BC 1725) was enslaved by Col. <i>Thomas Fitch</i> (1669-1736)(OSC 1692) and <i>Abiel/Abiah Danforth Fitch</i> (1674-1745)(OSC 1696)(marr. 1694), and possibly then by Abiel/Abiah's second husband the Hon. <i>John Osborne</i> (1688-1768)(OSC 1722)(marr. 1739). After Abiel/Abiah's death, John married Sarah Foster Hutchinson Osborne (1686-1752)(marr. 1745), then Elizabeth Pierce Osborne (1705-1764)(marr. 1753). Samuel Sewall noted John Myat's baptism in his <i>Diary</i> , calling him "John, Col. Fitch's Ethiopian" (<i>Diary</i> December 5 1725).	Enslaved
1725	Robert Due	Robert/Robert Due (BC 1725, OSC 1726) was enslaved by Capt. <i>Thomas Smith</i> (d. 1741)(OSC 1717). Thomas was a Captain of the Hon. Artillery Co. and a merchant (Whitman 247). A "Robert Due" not specified as negro served under Capt. Thomas Smith in 1727, 1735-36 and 1739-40 in the Sacco Expedition. Later dates under other officers: 1747-54. Perhaps this is the same Robert but if so, it is odd his race isn't noted. In 1742, the year after Thomas died (and perhaps freed Robert in his will), a Robert Due and Margaret White "Free Negroes" married on 1 July 1742, Rev. Joseph Sewall officiating. This may be Robert Due (OSC 1725) or a son with the same name, given the almost 20-year date gap. Robert and Margaret then had a son Samuel who was born 19 July 1743 and baptized at Old South Church on 31 July 1743.	Enslaved then free
1725	Towerhill	Towerhill (BC 1725) was enslaved by a William Smith. This may or may not have been the same William Smith who was a trader in Boston (Jones 263).	Enslaved
1726	Argalus	Argalus (BC 1726) was enslaved by <i>Katherine Eyre Jeffries Noyes</i> (1694-1760)(OSC 1713) and perhaps also her second husband <i>Oliver Noyes</i> (1675-1721)(OSC 1693), who she had married in 1718. Oliver was a merchant and landowner (Valeri 117). In Oliver's 1721 will he left substantial properties to his widow Katharine, including an unnamed "slave" (Kilcrease 260-281), who may or may not have been Argalus.	Enslaved
1726	Cornwall Cornwall	Cornwall (BC 1726) and Cornwall (OSC 1741) who may be the same person or a father and son, were enslaved by Captain <i>John Ellery</i> (1681-1742)(1719) and his wife <i>Jane Bonner Ellery</i> (d. 1739)(OSC 1712)(marr. 1710). Cornwall may or may not have been the "Negro boy" Captain John Ellery purchased from Nathaniel Harrison on 30 November 1719 (Donnan 3: 27). On 5 March 1740, Cornwall (Mr John Ellery) married Kate (Joshua Winslow), with Rev. Joseph Sewall presiding. Kate/Katherine was enslaved to Joshua Winslow (1694-1769), one of the sons of Col. <i>Edward Winslow</i> (OSC 1692), and his wife Elizabeth Savage Winslow (1704-1778)(marr. 1720), daughter of <i>Thomas Savage</i> (OSC 1669). The year	Enslaved then free

		<p>after Cornwall's wedding, John wrote his will, which was probated in 1742, and he ordered that "my negro man servant named Cornwall have his freedom immediately after my decease," so Cornwall would have been freed in 1742. Either Joshua gave Kate her freedom or Cornwall purchased it from him, because when Cornwall and Kate had their son Prince baptized at Old South in 1745, and registered the birth of another son, Joseph, on 3 August 1747 they were both described as "Free Negroes." When Joshua Winslow's will was probated in 1769, it included four enslaved people: Samuel, Boston, Prince and Dinah. It is possible (but unlikely, given Kate's free status at the time of Prince's birth) that this is Cornwall and Kate's son Prince.</p>	
1727	Brill	<p>Brill (BC 1727) was enslaved to <i>Brattle Oliver</i> (1689-1736)(OSC 1728) and his wife <i>Anne Gillam Oliver</i> (1693-1725)(possibly OSC 1727)(marr. 1713/14). In 1712, Brattle became part-owner of a brigantine named the <i>Martha</i> (Briggs 261), which was used at least once for the trafficking of enslaved people. In 1727, "three negro males and one female" were imported from Barbados on the <i>Martha</i> (Donnan 3: 52), the same year Brill joined Old South so it is possible he was trafficked on that boat.</p>	Enslaved
1727	Maria	<p>Maria (BC 1727, OSC 1728) a "free negro" was baptized 7 May 1727 and admitted to Old South Church on 7 July 1728.</p>	Free
1728	Lucy Manoel/Manwill Basset	<p>Lucy Manoel/Manwill (OSC 1728) was enslaved to a "Mr. Prince," probably Old South pastor Rev. <i>Thomas Prince</i> (1687-1758)(OSC 1718)(Old South Pastor 1718-1758) and his wife <i>Deborah Denny Prince</i> (1697-1766)(marr. 1719). In 1738, when Lucy Manwill married James Basset, she was described as "free." James Basset was admitted to the Boston Almshouse in 1763 and died 18 January 1764 (Boston Almshouse Admissions & Discharges, 1758-1774).</p>	Enslaved then free
1729	Sarah	<p>Sarah (BC 1729) "a free Negro" was baptized 12 January 1729.</p>	Free
1735	Richard	<p>Richard (BC 1735) was enslaved by Reverend <i>Nathaniel Williams</i> (1675-1737/38)(OSC 1693) and his wife <i>Anne Bradstreet Williams</i> (d.1737/8)(OSC 1706). In the inventory of Nathaniel's 1738 probate, he listed two enslaved people: Hagar and Richard, so Richard was still enslaved to him in 1738. Anne died that same year but no probate for her was found. Presumably their children inherited. Richard (<i>Nathaniel Williams</i>) married Maria (Mr then <i>Hannah Fairweather</i>) on 4 January 1732 with Rev. Joseph Sewall presiding. Richard and Maria had a son George, born on 1 May 1734, who was baptized at Old South on 11 May 1735 along with his father Richard. Maria was later baptized into Old South membership on 12 April 1741.</p>	Enslaved
1735	Titus	<p>Titus (BC 1733) "a negro servant about 10 yrs of age belonging to Joseph Sewall" was baptized on 13 May 1733. Titus would have been born about 1723, so is too young to be a child of Ebenezer and Jane Way.</p>	Enslaved
1736	Scipio	<p>Scipio (BC 1736, OSC 1741) was initially enslaved to Jonathan Waldo (1668-1731) and his second wife <i>Priscilla Hemans Sparhawk Waldo</i> (d. 1655)(marr. 1726) and perhaps also Jonathan's first wife <i>Hannah Mason Waldo</i> (1668-1726)(marr. 1692). In Jonathan's 1731 will, he left "my Negro man named Scipio" to his daughter <i>Hannah Waldo Fairweather</i> (1702-1755) and her husband <i>Thomas Fairweather Jr.</i> (1692-1733)(marr. 1718). By the time Scipio was baptized at Old South Church, Hannah was a widow. Note that this Scipio should not be confused with Scipio Fairweather, who was previously enslaved by Capt. John Fairweather.</p>	Enslaved

		Scipio, "Negro... Servant of Hannah Fairweather" married Jane (Edward Tyng) on 13 May 1734. Jane and Scipio had a son Prince , whose birth was registered in Roxbury on 29 August 1736. In 1741, Jane "Captain Tyng's Negro Woman" joined First Church (Collins 163).	
1738	James	James (BC 1738) was enslaved to <i>Oxenbridge Thacher</i> (1681-1772)(OSC 1737)(Hardesty 179) and one or more of his wives: Elizabeth Hobby Lilley Thatcher (1695-1736)(marr. 1714) and <i>Bathsheba Doggett Kent Thacher</i> (1695-1776)(marr. 1740)(OSC 1723). James "neg. svt. to Oxenbridge Thacher" married Ann "neg. svt. to Mrs Maria Fyfield" on 16 July 1741, Rev. Mather presiding. James and Ann had three children baptized at Old South: Ann (1) on 6 June 1742, James on 22 May 1743, and Ann (2) on 10 June 1744, which suggests that Ann (1) was dead by that time. Maria Fyfield wrote a will in 1746, which doesn't mention an Ann but leaves a "Nanny" to her granddaughter. This might have been a nickname for Ann, or Ann could have been freed or deceased at that point. The children are not mentioned in Maria's will.	Enslaved
1738	Margaret	Margaret (BC 1738) was enslaved to <i>Jonathon Loring</i> (1674-1752)(OSC 1730) and his wife Elizabeth Austin Loring (1673-1756)(marr. c.1702). Margaret's baptismal record includes that Jonathon "engageth for her Edu," which implies that Margaret was a minor in 1738.	Enslaved
1739	Rose	Rose (OSC 1739) was baptized alongside her mother Jane on 25 January 1719, who was enslaved to Rev. <i>Joseph Sewall</i> (1688-1769)(OSC 1713)(Pastor of Old South 1713-1769), son. of Hon. <i>Samuel</i> (OSC 1677), and husband of <i>Elizabeth Walley Sewall</i> (OSC 1711)(marr. 1713). Rose "Negro Servant to Rv. Joseph Sewall" then joined the church herself on 16 September 1739. Twenty-three years later, either the same person or a daughter with the same name, Rose "Servant to Joseph Sewall" then married James (OSC 1762) "Negro... Servant to Mr Jonathan Simpson" on 3 June 1762, Rev. Joseph Sewall presiding. See James (OSC 1762) below for more information about him.	Enslaved
1740	Ann	Ann (BC 1740, OSC 1740) "free negro" was baptized on 22 February 1740 and admitted to Old South on Tues 1 March 1740.	Free
1740	Phillis	Phillis (BC 1740) was enslaved by <i>Abiel/Abiah Danforth Fitch</i> (1674-1745)(OSC 1696), before or after her 1739 marriage to the Hon. <i>John Osborne</i> (1688-1768)(OSC 1722). Phillis was baptized alongside two of her children, Jane and Ann , on the same date in 1740. After Abiel/Abiah's death, John married Sarah Foster Hutchinson Osborne (1686-1752)(marr. 1745), then Elizabeth Pierce Osborne (1705-1764)(marr. 1753).	Enslaved
1740	Simon	Simon (OSC 1740) was enslaved by a John Savel. There is no John Savel, Savell or Saville who was an Old South member, but a John Savell who died in 1756 and is buried in the Granary Burying Ground is a possible candidate. On 26 September 1744, Simon "neg. svt. of Mr. John Savel" married Pegg Hammond/Margaret Hammon "free negro of Medford." Margaret Hammon , "negro" daughter of "Mary," born in Medford in 1753 might be a daughter of Simon and Margaret.	Enslaved
1741	Julia	Julia (OSC 1741) was enslaved by Col. <i>Edward Winslow</i> (1669-1753)(OSC 1692) and one of more of his wives: <i>Hannah Moody Winslow</i> (1672-1711)(OSC 1692)(marr. 1692); <i>Elizabeth Dixey Pemberton Winslow</i> (1669-1740)(OSC 1690)(marr. 1712); <i>Susanna Furnum Lyman Winslow</i> (b.1694)(marr. 1744). Julia (Edward Winslow) married Sambo (James Addison) on 4 October 1744, Rev. Thomas Prince presiding (MTVR). In the	Enslaved

		inventory of Edward Winslow's 1753 probate, he lists "Negro Jammy" and "Negro Jullian" amongst his assets. The latter could possibly be Julia/Julianne. In that case, she would have been left to Susanna, along with the house.	
1741	Maria	Maria (BC 1741) was enslaved by Hannah Waldo Fairweather (1702-1755) and her husband Thomas Fairweather Jr. (1692-1733)(marr. 1718). Hannah's will, dated 1735 but not probated until 1755, left all her unspecified property to her and Thomas's son <i>Samuel Fairweather</i> (1724-1781)(OSC 1741). Maria (Mr then Hannah Fairweather) married Richard (Nathaniel Williams) on 4 January 1732 with Rev. Joseph Sewall presiding. Richard and Maria had a son George , born on 1 May 1734, who was baptized at Old South on 11 May 1735 along with his father Richard who joined Old South through baptism. Maria was later baptized into Old South membership on 12 April 1741.	Enslaved
1741	Scipio	Scipio (BC 1741) was enslaved by the Hon. <i>John Osborne</i> (1688-1768)(OSC 1722) and one or more of his wives: 1. <i>Sarah Woodbury Osborne</i> (1690-1734)(OSC 1722)(marr. c.1714); 2. <i>Abiel/Abiah Danforth Fitch Osborne</i> (1674-1744)(OSC 1696)(marr. 1739); 3. Sarah Foster Hutchinson Osborne (1686-1752)(marr. 1745); 4. Elizabeth Pierce Osborne (1705-1764)(marr. 1753). Scipio (Hon John Osborn) married Sylvia (Edmd Quincy) on 27 August 1741, minister Joseph Sewall presiding. Scipio and Sylvia had seven children baptized at Old South Church: Charles was baptized on 11 October 1741, the same date his father Scipio was baptized into the Church, Joseph was baptized on 2 January 1743, Isaac was baptized on 15 April 1744, Nancy on 20 October 1745, Eunice on 17 January 1748, Tabitha on 9 December 1750, and Katharine on 4 February 1759. These children would have been resident in the household of their mother, Sylvia, who was enslaved to an Edmund Quincy who was probably Edmund Quincy IV (1703-1788) and his wife Elizabeth Wendell Quincy (marr. 1725). Edmund's mercantile firm declared bankruptcy in 1757, and his house, furniture, and "one Negro man, one Negro Woman and 3 Negro Girls" were sold at auction in 1758 (Sankovitch ch 5, <i>The Boston News-Letter</i> 27 April 1758). The woman may have been Sylvia and the three girls may have been Nancy, Eunice, and Tabitha – Katharine, not baptized until 1759, had probably not yet been born. There is no documentation regarding who purchased these enslaved people, but Scipio's later attempt to purchase Eunice (see below), reveals that either at the time of the auction or at a later sale, Eunice became enslaved to a John Hunt of Watertown, who later sold her to Seth Barnes in 1768. Presumably this is John Hunt of Watertown (1716-1777) and his wife Ruth Fessenden Hunt (1717-1801)(marr. 1738). This is presumably the same person as John Hunt of Watertown who advertised several times for the recapture of runaways: Ben in 1744, Ceasar in 1749, and Prince in 1771 (Bly 58, 62, 155). By 1761, Scipio was free and in the company of Captain Western who was charged with covering the costs of any damage Scipio might cause (<i>Report of Record Commissioners</i> 19: 172). In 1762 the Boston Selectman started obliging free black men to perform manual labor for the town. The list for 12 May 1762 includes "Scipio – late a Servant of Capt. Osbornes." The list for 18 May has additional information about when the men were freed and this list does not mention Scipio (Osborne) but has instead that the	Enslaved then free

Scipio who was freed in 1761 is named "Scipio Gunney." Given that Scipio Gunney later tried to negotiate for the freedom of a daughter named Eunice, and Scipio (Osborne) had a daughter named Eunice, it seems safe to assume that Scipio (Osborne) became Scipio Gunney.

Scipio Gunney (OSC 1772) "a free Negro" was admitted to Old South Church in April 1772. Either this is the same Scipio as Scipio (Osborne), becoming a full member whereas previously in 1741 he had taken the baptismal covenant, or this is a son who was born in the 1740s-1750s – a hypothetical Scipio Gunney Jr. The existence of a Scipio Gunney Jr, even if it was Scipio Gunney Sr who joined OSC in 1772, seems probable given multiple marriages for a Scipio Gunney from 1776 to 1780. On 18 June 1776, Scipio Gunney and **Mary Nevers/ Newers** "free negroes" announced their intention to marry. That marriage was recorded as forbidden, but then recorded as having occurred on 30 April 1777. On 12 November 1778, Scipio Gunney and **Ann Allen** "(negroes?)" were married. On 13 March 1779 Scipio Gunney "free negro" and Mary Potter announced their intention to be married, marriage not recorded. On 17 February 1780, Scipio Gunney (col[ored]) married **Vinah Pompey** (col[ored]), presided over by Rev. Joseph Eckley. One or more of these marriages may have been Scipio Gunney Sr, assuming Sylvia is deceased by this point, but it seems very unlikely he made all four marriages and more likely that one or more of them involved a Scipio Gunney Jr.

Sara Dean, in her *Old South Meeting House: Report on Eighteenth-Century African and Native American Participants*, focused on Scipio Gunney and found out more. Her report quoted verbatim:

"In April 1774, Gunney was sued by John Pulling for money owed on a trade of lemons and compelled to pay by the court ("1765Jan 397"). Gunney rented a house from Captain Hopestill Foster in the South End of Boston, where he lodged five "warned parties" or transients in the mid-1760s. These included his enslaved daughter, Eunice (Dayton).

In January 1770, Gunney filed a suit against Estes How. Gunney wanted to purchase the freedom of his daughter Eunice, who was then enslaved by Seth Barnes, who had purchased Eunice from John Hunt of Watertown in 1768. Gunney was not able to afford Eunice's bill of sale, and he took a loan from Estes How. How was supposed to procure Eunice's bill of sale, and then transfer it to Gunney once the loan had been paid back with interest in a period of 12 months. According to the suit, Gunney tried to pay How back within the 12-month period, but How refused to accept the payment. How instead sold Eunice to an unknown location out of the province. The suit calls for How to pay damages to Gunney, for the money that the latter lost as well as for the loss of his daughter ("1770Jan 187). [How disputed the accusations and the outcome was not documented] ... Gunney was involved in another court case in April 1774, in which he sued Charles Parrell for payment owed ("1774April C4").... On August 16, 1777, Gunney was named executor to John Day, a free African American man originally from Rhode Island (Thwing). Gunney also served as executor to a free African American man named Nero Cogswell (Dayton). On October 23, 1783, Gunney was reported to have taken in another lodger, an ill African American woman named Cloe Orn who was originally from Nantucket (Thwing)."

1742	Dinah	Dinah (BC 1742) was probably enslaved first to <i>Thomas Cushing Sr</i> (d. 1746)(OSC 1730) and his wife <i>Mary Bromfield Cushing</i> (1696-1746)(marr. 1724), then to <i>Thomas Cushing Jr</i> (1725-1788)(OSC 1755) and his wife <i>Deborah Fletcher Cushing</i> (OSC 1755)(marr. 1747). Dinah's 1742 baptismal record lists her enslaver as Thomas Cushing, which was most likely Thomas Sr. because Thomas Jr. would only have been 17 years of age at the time. The same year Dinah was baptized, she married Boston (Thomas Jackson), with Rev. Joseph Sewall presiding. In his 1746 probate, Thomas Sr. left Mary "two Negroes," one of which was presumably Dinah. However, Mary also died in 1746 and her property and enslaved people would have passed to the couple's only son, Thomas Jr, and his wife Deborah.	Enslaved
1742	Dinah	Dinah (BC 1742) was enslaved by wealthy merchant <i>John Trail</i> (d1749)(OSC 1735) and his wife <i>Mary Gale Trail</i> (OSC 1735)(married 1724). Mary noted "1 Negro Woman" in the inventory of her 1757 probate, which may have been Dinah.	Enslaved
1742	Dinah	Dinah (BC 1742)(OSC 1745) was enslaved by a Henry Newal, Newell or Newall. Henry was not a member of OSC and it is not possible to make a definite determination of his identity.	Enslaved
1742	Flora	Flora (BC 1742) was enslaved by a William Bodman, possibly the William Bodman that married Katharine Treadway in 1726, and this Katherine then may or may not be the same as <i>Katherine Bodman</i> (OSC 1747).	Enslaved
1742	Katharine	Katharine (BC 1742) was enslaved to <i>Mary Oliver</i> (OSC 1755), probably Mary Oliver (1694-1764) who was the younger sister of <i>Brattle Oliver</i> , who was also an Old South member.	Enslaved
1742	Lucy	Lucy (BC 1742) was enslaved to Daniel Henchman (1689-1761)(OSC 1727) and his wife Elizabeth Gerrish Henchman (possibly OSC 1717)(marr. 1713). In his 1760 will, probated in 1761, Daniel left his widow Elizabeth his "Household Furniture Negroes" for her "Use and Disposal forever." Elizabeth then died in 1767, presumably leaving her property to the couple's only daughter Lydia Hancock (1714-1776). Lydia's will mentions a number of enslaved people by name, but not Lucy.	Enslaved
1742	Pompey	Pompey (BC 1742) was enslaved by the Honorable William Foye (1681-1759) and his wife Elizabeth Campbell (married 1716). In the inventory of William's 1759 probate, he listed four enslaved men: Boston, Jamaica, Kingston and Yarmouth. So Pompey was no longer enslaved by him at that point.	Enslaved
1742	Thomas	Thomas (BC 1742, OSC 1742) was enslaved to Nicholas Salisbury (1697-1748) and his wife Martha Saunders Salisbury (1704-1789)(marr. 1724). On 7 January 1747, Thomas "Negro Servt. to Mr Nicholas Salisbury" married Flora "Negro Servt. to Mr Stephen Hall," the Rev. Joseph Sewall presiding. A Flora "Negro Servt of Stephen Hall Esq" who may be the same Flora (in which case Thomas was deceased) or a daughter of that Flora married Worcester "a Negro Servt of the Rev. Mr Eben Turells" on 16 February 1761. That Flora and Worcester had at least four children: Peter (1) born in 1760 who presumably died, Peter (2) who was baptized in 1762 but died the same year, a daughter Flora Jr who was born in 1764 who Stephen immediately placed an advertisement to give away, and Worcester who was born in 1765. Flora Sr died in 1768.	Enslaved

1743	Cato	Cato (BC 1743) was enslaved to Col. <i>Joseph Jackson</i> (1707-1790)(OSC 1727) and his wife Sussanah Gray Jackson (1709-1792)(marr. 1732). Cato “Svt to Col Jackson” married Susannah Primus “Free” on 5 December 1765. Joseph Jackson of Boston had 6 servants for life in 1771. It is unclear whether this is the same Joseph Jackson, or whether Cato was one of those six.	Enslaved
1743	Lucy	Lucy (BC 1743) was enslaved to Nicholas Salisbury (1697-1748) and his wife Martha Saunders Salisbury (1704-1789)(marr. 1724).	Enslaved
1744	Baker	Baker (BC 1744) was enslaved to Col. <i>Joseph Jackson</i> (1707-1790)(OSC 1727) and his wife Sussanah Gray Jackson (1709-1792)(marr. 1732). Baker was still enslaved to Jackson when he married Peggy “svt to Nathl. Winslow” on 8 October 1761. Baker and Peggy joined New South Church in 1761. A Joseph Jackson of Boston had 6 servants for life in 1771. It is unclear whether this is the same Joseph Jackson, or whether Baker was one of those six.	Enslaved
1745	Scipio	Scipio (BC 1745) was enslaved to a John Hunt, most likely Rev. John Hunt’s father, John Hunt, who lived 1712-1785, was married to Esther Wells Hunt (d. 1787), and was a farmer in Northampton (<i>Hist of OSC 2: 132</i>).	Enslaved
1748	James Bow	James Bow (1748) is not listed in the <i>Historical Catalog</i> , but is estimated to have become a member in 1748 (<i>HC 137</i>). On 19 March 1749, James Bow “negro” was excommunicated from the church “upon account of a course of gross Lying, Promise Breaking, and fraudulent Dealing” (<i>Hist of OSC 1: 599</i>).	Unspecified
1748	Phillis	Phillis (BC 1748) was enslaved by Elizabeth and Martha Bridge, “who Engage for her Ed,” implying that Phillis was a minor in 1748. Elizabeth and Martha Bridges may or may not be the same persons as <i>Elizabeth and Mary Bridges</i> (OSC 1690). In Martha Bridge’s 1752 will, she ordered that “my negro Phillis” should live with Martha’s sister Abigail Whitney until Phillis turned 18. Then she should be freed, but recommended to live with Martha’s cousin Mary Plusell. In 1768, Selectmen conferred with Abigail Whitney about the care of Phillis who was “sick & infirm.”	Enslaved
1749	Katharine	Katharine (BC 1749) “free Negro” was baptized at Old South Church on 17 November 1749.	Free
1750	Boston	Boston (BC 1750) was enslaved by Lieut. <i>Joseph Belknap</i> (1716-1797)(OSC 1735) and his wife Sarah Byles Belknap (1715-1784)(marr. 1741). Boston’s baptismal record stated that Joseph “engageth for [Boston’s] education,” which may mean that Boston was a minor at the time. On 30 November 1767, Boston, “Negro Servant to Joseph Belknap” married Lydia “Negro Servant to Jonathan Sharp.” Rev Samuel Mather presiding. In the 1771 census, Joseph acknowledged he had one “servant for life” (i.e. enslaved person), which was presumably Boston. Boston was still enslaved to Belknap in 1773, when his wife Lydia Sharp (by then free) accused him of being a philanderer in “constant violation” of his marriage vows and abandoning her (Hardesty 142, 251). Lydia was either freed from her marriage to Boston by the court or by his death. In 1793, Lydia Sharp married Boston Morton (McCahon Whiting 226).	Enslaved
1751	Flora	Flora (BC 1751)(OSC 1754) was enslaved by <i>Isaac Winslow</i> (1709-1777)(OSC 1767) and one or more of his wives: Lucy Waldo Winslow (1724-1768)(marr. 1747) and Jemima Debuque (1732-1790)(marr. 1770).	Enslaved

		This may or may not be the same Flora who, along with her husband Jamaica (marriage not found), baptized three children at Old South Church: Scipio on 16 February 1752, Nancy on 14 December 1755, and Jane on 27 February 1757. On the 1771 Tax Inventory, Isaac Winslow declared that he had no "Servants for Life" so this may mean that Flora and her children were free or elsewhere by that point.	
1752	Patience	Patience (BC 1752) was first enslaved by <i>Mary Waters Bethune</i> (1692-1760)(OSC 1719), widow of <i>George Bethune Sr.</i> (1675-1735/36)(OSC 1728)(marr. 1713). In Patience's 1752 baptismal record, her enslaver is listed as Mary Bethune. However, by Patience's 1758 marriage, her enslaver is listed as Nathaniel Bethune (1715-1771), one of George and Mary's sons. Nathaniel was described in his death announcement as a merchant, married to Hannah Lewis Bethune but that marriage record has not been found. Nathaniel does not have a 1771 tax declaration and does not mention enslaved people in his will. Patience "Negro Servt. of Mr Nath. Bethune" married Pompey Blackman "Free Negro" on 8 May 1758. Note that this is not the same person as the Pompey Blackman (also called Pompey Fortune or Pompey Freeman) who fought in the revolutionary war, because that Pompey was born in approximately 1755. Patience and Pompey had two daughters baptized at Old South Church: Patience (1) who was baptized 10 June 1759 who presumably then died because Patience (2) was baptized on 26 July 1760. In 1762, Pompey was included in a list of "Free Negroes in Boston" and assigned labor by the Selectmen of Boston. In the notes about that assignment, Pompey is said to have been freed 6 years prior to the previous October – i.e. 7 years before 1762 which would mean approximately 1755 (<i>Report of Record Commissioners</i> 19: 195, 196).	Enslaved
1753	Bristol	Bristol (BC 1753)(OSC 1756) was enslaved to a Samuel Sewall, perhaps <i>Samuel Sewall III</i> (1715-1771)(OSC 1749), who was the son of Rev. <i>Joseph Sewall</i> (OSC 1713), and husband of <i>Mary Wendell Sewall</i> (1724-1746)(marr. 1745) and then <i>Elizabeth Quincy Sewall</i> (1729-1770)(OSC 1751)(marr. 1749). Bristol was baptized at Old South in September 1753. Earlier that year, Bristol "neg. sv't Mr. Sam Sewall" married Chloe "neg. svt. Jno Gould" earlier that year, on 5 June 1753. Chloe's enslaver could potentially be the same John Gould (1735-1762) that enslaved Newton Prince (OSC 1760). Bristol and Chloe had a son James baptized at Old South on 4 August, 1754.	Enslaved
1753	Judith	Judith (OSC 1753) "Negro Servant" was enslaved to <i>Grace Perkins</i> (OSC 1746) "who Engageth for her Education," which implies that Judith was a minor in 1753.	Enslaved
1753	Venus	Venus (BC 1753) was enslaved to <i>John Winslow Jr</i> (1700-1788)(OSC 1742), one of the sons of Col. <i>Edward Winslow</i> (OSC 1692) and his wife <i>Sarah Tyng Winslow</i> (1720-1792)(marr. 1760). Venus "neg s'v't to Mr John Winslow" married Cole "neg s'v't to Mr Henry Laughton" on 6 February 1754. Henry Laughton (c1710-1762) was married to <i>Dorcas Pollard Laughton</i> (c1720-1770)(marr. 1747) and was described in his death notice as a shopkeeper. In the inventory of Henry's 1762 probate, he listed two enslaved people: Cole and also a woman named Phillis. Venus and Cole had three children baptized at Old South: Dinah on 17 August 1755, Peter (1) on 12 November 1758, and Peter (2) on 11 January 1760, which presumably means that Peter (1) died before that date.	Enslaved

1756	Deborah	Deborah (OSC 1756) was enslaved by a Thomas Green. Thomas was not an OSC member and had too common a name for a definitive identification. On 21 July 1757, Deborah “neg. svt. to Thos. Greene, Esq.” married Cesar “neg. svt. to Mrs Rebecca Amory.”	Enslaved
1756	Dinah	Dinah (BC 1756) was enslaved to Hon. <i>Thomas Hubbard</i> (1702-1773)(OSC 1730)(Hardesty 116) and his wife <i>Mary Jackson Hubbard</i> (d.1774)(OSC 1727)(marr. 1724). In Thomas’s 1773 probate, he left to his wife Mary “all my Negroes.” Mary also made a will in 1773, probated in 1774, in which she left her “faithful servant Dinah” to whichever relative Dinah should choose and if no relative should agree to take Dinah, then Dinah should be freed and a stipend paid to the overseers of the poor for her upkeep.	Enslaved then possibly free
1756	Hagar	Hagar (BC 1756) “free Negro” was baptized at Old South Church on 3 October 1756.	Free
1756	Juba	Juba (BC 1756) was enslaved by <i>Josiah Willard</i> (1681-1756)(OSC 1701) and his second wife Hannah Clark Appleton Willard (1684-1766)(marr. 1726). In his 1756 will, Josiah bequeathed “the Service of my Negro Man Juba” to Hannah. Juba is not explicitly mentioned in Hannah’s brief will, which leaves her unspecified estate to her children.	Enslaved
1756	Lucas	Lucas (BC 1756) was enslaved to “Mr William Tailor,” who may or may not be the same as <i>William Taylor</i> (OSC 1742).	Enslaved
1760	Newton	Newton Prince (c1733-c1819)(OSC 1760) was enslaved to John Gould Jr (1735-1762) and his wife Elizabeth Wentworth Gould (marr. 1758), who after John’s death married William Perkins (marr. 1774) and then Nathaniel Rogers (Jones 151, 233, 234). John was a distiller by profession (Jones 279). On 26 October 1760, Newton “Negro Servant to Mr. John Gould Junr” was admitted to Old South Church. A few months later, on 14 January 1761, Newton Prince “neg. svt. of Mr. Jon. Gould Jr” married Martha Barnaby “free negro” in Brattle Square Church. After Martha’s death, Newton Prince and Phillis Binn/Dinn “free negroes” married on 26 March 1767, Rev. Joseph Sewall presiding. Perhaps Newton was freed after John’s death in 1762, but no evidence has been found. In 1770, Newton witnessed the Boston Massacre and his testimony that he had not heard Captain Thomas Preston give any order to fire was used in the defense of the British soldiers (Langguth 157). In notes of the trial, Newton is described as a “pastry cook” who originated in the West Indies (Langguth 157). Other accounts agree that Newton was a pastry cook, but the business he ran with his wife Phillis included “catering to assembly halls” and “selling lemons” (Adams & Pleck 152). As a consequence of Newton’s perceived support of the British, Patriots boycotted his business and he was either threatened with or subjected to being tarred and feathered (Adams & Pleck 152, Bell “Newton Prince: London Pensioner”). When the British evacuated Boston in 1776, Newton and Phillis went with them along with other Loyalists, and went from being cooks in service to merchant Gilbert Deblois to having their own coal and chandler’s shop (Adams & Pleck 152, Bell “Newton Prince: London Pensioner”). When Phillis fell ill in 1783, Newton petitioned for and received a pension from the British Government until his death in 1819 (Adams & Pleck 152, Bell “Newton Prince: London Pensioner”).	Enslaved then free
1762	James	James (OSC 1762) was enslaved by <i>Jonathan Simpson</i> (1684-1763)(OSC 1707) and his wife Mary Baker Simpson (married 1707). James and Rose	Enslaved

		“Servant to Joseph Sewall,” which could be Rose (OSC 1739) or a daughter with the same name, married on 3 June 1762, Rev. Joseph Sewall presiding.	
1764	Fidelia	Fidelia (BC 1764) was enslaved to <i>Samuel Pemberton</i> (1710- 1779)(OSC 1746) and his second wife <i>Mary Frye Leach Pemberton</i> (1708-1802)(marr. 1746). Samuel specified in his will that “my Negro woman <i>Fidelia</i> ” should be freed from the date of his death (i.e. 1779) and paid a sum of money for her upkeep.	Enslaved
1765	Thomas	Thomas (1765) was enslaved by Hon. <i>Jonathan Mason</i> (1725-1798)(OSC 1742) and his second wife <i>Mary Vans Mason</i> (OSC 1755), granddaughter of Old South pastor <i>Ebenezer Pemberton</i> . The date <i>Thomas</i> joined Old South is unknown, but in 1765 he was described in the <i>Historical Catalog</i> as being “of our communion” but accused of “scandalous sins,” for which he was suspended from the church (<i>Hist of OSC 2: 79</i>). <i>Jonathan Mason</i> declared one enslaved person in the 1771 tax inventory, which may have been <i>Thomas</i> .	Enslaved
1766	Peter	Peter (BC 1766, OSC 1774) was enslaved to Hon. <i>Thomas Hubbard</i> (1702-1773)(OSC 1730)(Hardesty 116) and his wife <i>Mary Jackson Hubbard</i> (d.1774)(OSC 1727)(marr. 1724). In <i>Thomas</i> ’s 1773 probate, he left to his wife <i>Mary</i> “all my Negroes.” <i>Mary</i> also made a will in 1773, probated in 1774, specifying that her “honest servant <i>Peter</i> ” was to be freed from the time of <i>Mary</i> ’s death. So <i>Peter</i> would have been freed in 1774. <i>Peter</i> “Negro Servant to the Hon. Thos. Hubbard Esq” married Rose “Negro Servant to Mr John Winnet” on 7 Feb 1765, Joseph Sewall presiding. <i>Peter</i> and <i>Rose</i> had three children baptized at Old South Church: Scipio on 14 June 1767, Margaret on 13 November 1768, and Katherine on 4 January 1770.	Enslaved then free
1771	Phillis Wheatley	Phillis Wheatley (OSC 1771) “Servant to Mr Wheatly” was admitted to Old South Church on 18 August 1771. Her biography is dealt with in full elsewhere.	Enslaved then free
1772	David	David (OSC 1772) was enslaved by <i>John Bacon</i> (1737-1820)(OSC 1771) and his wife <i>Elizabeth Goldthwaite Cumming Bacon</i> (marr. 1771). <i>John</i> was the pastor of Old South 1771-1775. No marriage for <i>David</i> has been found, but on 27 September 1772, Jenny “of <i>David</i> & <i>Jenny</i> , Negroes” was baptized at Old South Church. It seems likely that <i>David</i> married Jenny Sr , and <i>Jenny Jr</i> was their child.	Enslaved
1772	Scipio Gunney	Scipio Gunney (OSC 1772) “a free Negro” was admitted to Old South Church in April 1772. See Scipio (BC 1741).	Free
1773	Moses	Moses (OSC 1773) was enslaved to Capt. <i>Josiah Waters</i> (1721-1784)(OSC 1741) and his wife <i>Abigail Dawes Waters</i> (1721-1816)(OSC 1736)(marr. 1743). <i>Josiah</i> served in the Honorable Artillery Company, held town office, acted as a constable and a clerk, and was a “prosperous business man” (Roberts 47, HC 397). <i>Moses</i> “neg. svt. to Capt. <i>Waters</i> ” married Rose “neg. svt. to Mr. <i>Alexander</i> ” on 12 Aug 1773. <i>Moses</i> and <i>Rose</i> had three children baptized at Old South Church: Moses and Juda on 19 September 1773, then Paul on 9 April 1775.	Enslaved
1782	Thomas	Thomas “Negro” was a presumably a member of Old South Church in 1782 when, in his role as Sexton, he was admonished for tolling the Old South Bell incorrectly (“Selectman’s Minutes” 186).	Unspecified

1783	Slavery was declared unconstitutional in Massachusetts		
1788	Quickly Oliver	Quickly Oliver (BC 1788, OSC 1797) "A Black," was baptized in 1788 and admitted to the Old South Church on 5 February 1797.	Free
1790	Deborah Sewall	Deborah Sewall (OSC 1790) joined Old South after the abolition of slavery in MA in 1783, so there is no note about who she was enslaved by but Hamilton Hill guesses plausibly that she was enslaved by some branch of the Sewall family and "therefore took its name" (HC 54). The 1820 census records that Deborah Sewall "free colored person" was living alone in Boston, Ward 8. Deborah Sewall "colored woman" died in 1824, aged 106, meaning that she was born approximately 1718. Deborah was buried in the South Burying Ground.	Free
1793	Richard Stanley	Richard Stanley (BC 1793) took the baptismal covenant at Old South on 14 July 1793. The year prior, Richard Stanley and Patience Allen "blacks" were married on 24 June 1792 by Rev. Joseph Eckley. A "colored" woman called Patience Stanley died in 1822 in an Almshouse at the age of 50 and was buried in the South Burying Ground. From her age at death, her birth can be estimated as approximately 1772.	Free
1801	Lucas Taylor	Lucas Taylor (OSC 1801) "Black" was admitted to Old South Church on 19 October 1801, the same day as Phillis Taylor "Black," who was presumably his wife or other relative. In the 1790 census of freed black heads of household, a "Luke Taylor" had a family of three in Massachusetts.	Free
1801	Phillis Taylor	Phillis Taylor (OSC 1801) "Black" was admitted to Old South Church on 19 October 1801, the same day as Lucas Taylor "Black," who was presumably her husband or other relative.	Free
1807	John Domorett	John Domorett (BC 1807) a "Black Man" was baptized on 17 June 1807.	Free
1819	Elizabeth Tillinghast	Elizabeth Tillinghast (BC 1819) was baptized in 1819 without a note in the record about her race, but on 31 October 1819, Mr Codman of Dorchester baptized two adopted "Black children" of Elizabeth Tillinghast "a Black woman": Sarah Anne Brown and Anne Elizabeth Tillinghast . Elizabeth may or may not be the same person as Elizabeth Tillinghast, "colored," buried in the South Burying Ground who died in 1839 aged 61, and so was born approximately 1778. In the 1830 census an Elizabeth Tillinghast between the ages of 50-60, non-white, was living in Cambridge. This may have been the same person. Unfortunately, it is not possible to find reliable information about Sarah Anne or Anne Elizabeth because their first names are common and their last names may have changed through adoption (Sarah may have become Tillinghast and Anne may have had a different last name prior to becoming Tillinghast).	Free
1826	Charlotte Bourne Rowe	Charlotte Rowe (OSC 1826) "person of color" who was admitted to Old South from the Second Church of Dorchester on 27 March 1826. If Rowe was her married name and her maiden name was Bourne, this could be the same person as Charlotte Bourne, "a girl of color in the family of Mr Stimpson," who joined the Second Church of Dorchester in 1809 and was later dismissed to Old South Church (Second Church Records). According to the Boston directories, in 1825 Charlotte was widowed and working as a laundress.	Free

1826	Haly Pippins Rogers	Haly Rogers (OSC 1826) "person of color" joined OSC on 27 March 1826 from the Second Church of Dorchester. According to her tombstone, Haly was born in 1791 in Rhode Island, but her birth record and parents have not been found. Haly Pippins "a girl of colour in the family of Deacon [Stephen] Badlam" joined the Church of Dorchester in 1809, later discharged to OSC (Second Church Records). Stephen died in 1815, but there is no mention of Haly in his will. Haley Pippins married John Rogers in Dorchester on 14 Oct 1817, becoming Haly Rogers which she was admitted as in 1826. Haly then transferred to the First Free Congregational Church in 1836. The 1850 census states that John worked in the Clothing Industry. John died in 1870. His 1866 will mentioned no children but property in Poplar Court, Gloucester MA. In 1873, Haly made her will leaving a cloak and a dress to the "Home for Aged Colored Women" in Boston and her other property to Harriet Durie Light (no relation), suggesting the couple had no children. In the 1880 census, she was registered as blind and living in Brookline. She died in 1884 and has a grave in Mt Auburn Cemetery in Cambridge.	Free
1827	Hester Hedge	Hester Hedge (OSC 1827) a "colored woman" became a member of the church and was baptized on 1 April 1827.	Free
1827	Patience Tyler	Patience Tyler (OSC 1827), a "woman of color" was admitted to Old South on 23 June 1827. This may or may not be the same person as Patience Ann Tyler "(colored)," wife of Charles Tyler, who died in 1840 at the age of 42. Therefore, she was born in approximately 1798. Patience Ann was buried in the South Burying Ground. Patience Ann may or may not have been the same person as Parsianna Brown, who married Charles Tyler in 1820. Charles was born to Boston Tyler and Tamar in Dorchester in 1795. These may or may not be the same people as Boston Ring and Tamar Chandler "Negros" who were married in 1790. Boston Tyler and Charles's brother Henry were baptized in the First Church of Dorchester in 1794. Census information tells us that Charles Tyler was a boot black in 1823, a mariner in 1840, and in 1860 he was living with his brother Henry and they were both waiters.	Free
1828	Sarah Ann Williams Wilson	Sarah Ann Williams Wilson (OSC 1828) "a woman of color" became a member of Old South Church on 26 October 1828. Two years prior, on 25 December 1826, Sarah Ann Williams and Peter John Wilson "people of colour" were married by Rev. Benjamin Wisner. Peter died intestate in 1830 at the age of 55, so was born approximately 1775. In the administrative papers of his disputed probate he was described as a "Labourer." The couple had two daughters: Sara/Sarah Ann Elizabeth Wilson (born 28 December 1827) and Charlotte Arington/Avington Wilson (born 7 May 1829) who were both baptized at Old South on 1 July 1830. Charlotte may have died young, there is a "Colored" Charlotte A. Wilson who died in 1831 and is buried in the South Burying Ground, but her parents' names are not specified in the record so it isn't possible to be sure. Sarah Ann Elizabeth Wilson joined the Old South Church in 1862, then married Anthony Graves (b. c1833) in Boston in 1865. In the 1870 census Anthony's occupation was described as "Works in a Store" and in 1880 as "Porter in a Paper Store." No offspring of the marriage have been discovered.	Free
1830	George Hart	George Hart (OSC 1830) "a man of color" became a member of Old South and was baptized on 28 February 1830. The next year, George Hart married Matilda Jessemy/Jessamy on 27 April 1831, Rev. Benjamin	Free

		Wisner presiding. According to Boston's Provident Institution for Savings records where George deposited small sums of money 1817-1819, George was a "Bl[ac]k Servant" in Boston in 1817, a domestic in 1818, and a laborer in 1819. George is listed in the Boston directories for 1820-1833, living in different wards of Boston as he continued to be engaged in a range of occupations. In 1820 he was a waiter, in 1823 he had a clothes shop, in 1826 he was a laborer. In January 1834, George was killed onboard ship when the Captain who "treated Mr. Hart very Bad... Struck him with A Piece of Plank" (Goldstein 332).	
1845	Hannah Capen	Hannah Capen (OSC 1845) was admitted by profession of faith on 30 March 1845. She was estimated to be 88 at her death in 1852, meaning that she was born in approximately 1764. Her death record says she was born in Martha's Vineyard. At the time of her death she was a widow, living at 71 May St.	Free
1853	Sophia Miller Francis	Sophia Miller Francis (OSC 1853) "colored" was Sophia Miller when she joined by profession of faith in 1853 but is later listed as Sophia Miller Francis which is presumably her married name. Sophia Miller Francis may or may not be the same person as the Sophia Miller who was born to John and Violet Miller "(col[ore]d)." John Miller was born in Africa in about 1801, and married Violet March in 1826 in Boston. In 1832 and 1835, according to the Boston Directories, John was working as a Waiter, then from 1840 to 1865 he was a Laborer and Jobber. In the 1855 census, John (54) was living with Violet (53) and three children: Sophia (23), Hannah (21), and Daniel (18). Therefore, Sophia was born about 1832. Violet March was born in Maine in 1801 to Fortune March and Violet Lord, who had been married in Maine in 1788. Violet March Miller died in Boston in 1858. In 1857, Sophia Miller (24) "col[ore]d" became the second wife of Louis Frances (38) "col[ore]d," who was described as a mariner in the marriage record. Louis was born in Africa in about 1819 and his father's name was Louis. In 1860 a daughter, Hannah, was born to Sophia and Louis/Lewis but died at five months old. In 1895, Sophia Frances died at the age of 63.	Free

MEMBERS OF OLD SOUTH WHO ENSLAVED PEOPLE OF COLOR

- Members of Old South are italicized. Enslaved people who were members or enslaved by members are in bold, and listed first because the purpose of this project is to highlight them. Enslaved people who were not members are described in this list as much as possible. African members, enslaved and free, have their biographies in a separate list. First names are used for everyone because that was often the only name enslaved people had.
- The brief biographies of enslavers are not included to glorify them for their wealth and success, but to help identify them and to show that their wealth and success was underpinned and enabled by the exploitation of people of color. Their spouses are included because whole families benefitted from that exploitation and enslaved people were passed around family members along with other property when patriarchs died. Details of households and, if applicable, businesses, help characterize the environments within which these enslaved people lived and worked.
- While there are a variety of occupations included and many of these enslavers undertook military service with the Honorable Artillery Company and/or were statesmen, the most frequent reoccurring occupation is that of “merchant.” This is no coincidence – dealers in imported commodities shared networks and trade routes with the human traffickers who supplied the demand for enslaved people. Old South Church had many merchants, to the extent that Valeri described the group of founding members in 1669 as “an exodus of merchants from First Church” listing many names that appear below: John Hull, Joshua Scottow, Thomas Brattle, Hezekiah Usher, Peter Oliver, Thomas Savage, Joseph Belknap, Benjamin Gibbs, Benjamin Gerrish, and Thomas Hubbard initially, and then later Wait Winthrop, Abiel Fitch, Oliver Noyes and David Jeffries (Valeri 86, 125).
- While extensive efforts have been made to identify enslavers in the church, this is undoubtedly an incomplete list
- Specific sources of information for single enslavers are noted in parentheses, sources used for many entries are listed at the end.

Abbreviations: BC = Baptismal Covenant, OSC = Old South member

1638	First shipment of enslaved people arrives in Boston		
1641	Slavery became legally sanctioned in Massachusetts		
1 st date	Enslaved persons	Enslaved people and those who enslaved them	Member(s) surname
1670	Ferdinando Hector Flora Pegge	Ferdinando, Hector, Flora and Pegge (Native American) were initially enslaved to Capt. <i>Benjamin Gibbs</i> (1635-1676)(OSC 1669) and his wife Lydia Scottow Gibbs (1645-1712)(marr. 1665) (Warren 125, Suffolk Deeds v11). Benjamin was a merchant and captain in Philip’s War, which brutalized and enslaved Native Americans, potentially including Pegge (Valeri 86, <i>Hist of OSC</i> 1: 116). Lydia was one of the daughters of Capt. <i>Joshua Scottow</i> (1614-1698)(OSC 1669)(HC 220). In a 1670 bill of sale, Benjamin sold his enslaved people to Joshua, his father-in-law (Warren 126), and to Joshua’s wife <i>Lydia Scottow</i> (1621-1707)(OSC 1675)(marr. 1641). Joshua was a captain in Philip’s War and a merchant (<i>Hist of OSC</i> 1: 116). A plaque commemorating his death is on the wall in the Old South portico.	<i>Gibbs Scottow</i>
1674	Jane	Jane was enslaved to <i>John Winslow Sr</i> (1597-1674)(OSC 1671), grandfather of Col. <i>Edward Winslow</i> (OSC 1692), and his wife <i>Mary Chilton Winslow</i> (1607-1679)(OSC 1671)(marr. 1627), who came across in the Mayflower in 1620 and was reputedly the first English person to touch Plymouth Rock (“The Chilton Family” 90). John’s will, which characterizes him as a merchant, gave Mary his “Negro girl	<i>Winslow</i>

		Jane,” to be freed after 20 more years of service (Goldstein 317). So Jane would have been freed in 1696, if she lived that long.	
1675	Unnamed woman	An unnamed woman (will 1682) was enslaved by Capt. <i>Thomas Savage</i> (1607-1682)(OSC Founding Member 1669) and his second wife <i>Mary Symmes Savage</i> (married 1652). Thomas was a “merchant, military leader, town clerk, and representative” (<i>Encyc.</i> 201). In Thomas’s 1675 will (probated 1682), he specified that an unnamed “negro maid” should go to his wife <i>Mary</i> .	<i>Savage</i>
1676	Unnamed woman	An unnamed woman (will 1676) was enslaved by <i>Hezekiah Usher</i> (1615-1676) (OSC Founding Member 1669) and his third wife <i>Mary Alford Butler Usher</i> (OSC 1674). In his 1676 will, Hezekiah left an unnamed “negroe woman” to be at <i>Mary’s</i> “dispose.”	<i>Usher</i>
1678	Nan Franke	Nan and Franke were enslaved people mentioned in the 1678 will of <i>Thomas Thacher</i> (1620-1678)(OSC Founding Member 1669), Old South Church’s first pastor 1670-1678. Nan and Franke were enslaved to Thomas and his second wife <i>Margaret Webb Sheaffe Thacher</i> (1625-1694)(OSC 1674)(marr. 1664). They may also have been enslaved to Thomas’s first wife <i>Elizabeth Partridge Kemp Thacher</i> (1619–1664)(marr. 1643). <i>Margaret</i> inherited Nan and Franke from Thomas.	<i>Thacher</i>
1681	Coffee Harry	Coffee (1681) and Harry (will 1695) was enslaved by <i>James Pemberton</i> (1622-1696) (OSC Founding Member 1669) and his wife <i>Sarah Marshall Pemberton</i> (OSC 1674), parents of OSC pastor Ebenezer Pemberton. Coffee was identified as a servant of James in the context of being one of a group of enslaved people who set fire to houses in Roxbury in 1681 (Warren 204-207). In his 1695 will, James left his “Negro boy Harry” to Ebenezer “for his own use.” James may also have left Coffee to Ebenezer, as Samuel Sewall recorded in his diary that Ebenezer’s enslaved man “Cophee” paid Ebenezer £40 “for his Time, that he might be with his wife” (Sewall’s Diary 3 July 1714).	<i>Pemberton</i>
1681	Jeofery Mary Unnamed people	Jeofery (sale 1681) and Mary (sale 1681) and other unnamed Africans and captured Native Americans were trafficked by Capt. <i>John Hull</i> (1624-1683)(OSC Founding Member 1669)(Clarke 224, Warren 99). In 1647, John married <i>Judith Quincy Hull</i> (1626-1695)(OSC 1674) and their daughter <i>Hannah Hull</i> then married judge Samuel Sewall in 1676 (Valeri 77, 87). John was a silversmith, mintmaster and Captain of the Hon. Artillery Co. (<i>HC</i> 216).	<i>Hull</i>
1682	Mingo	Mingo (will 1682) was enslaved by <i>Joseph Rock</i> (1613-1683) (OSC Founding Member 1669) and his second wife <i>Mary Wilson Danforth Rock</i> (married 1674). In his will, dated 1682, Joseph left his “Negro Mingo” to <i>Mary</i> serve her for ten years and then be freed, or she could sell him. If she chose the former option, Mingo would have been freed in about 1693.	<i>Rock</i>
1683	Mingo Juno Essex Toby	Mingo (1683), Juno (marr. 1708)(BC 1719)(OSC 1720), Essex (BC 1718), and Toby (bap. 1719) and were enslaved to <i>Katherine Brattle Eyre Winthrop</i> (1664-1725)(OSC 1680) either before or after the death of her husband <i>Wait Winthrop</i> (1642-1717)(OSC 1689)(marr. 1707). <i>Wait</i> was a landowner, a merchant and a magistrate, at one point Chief Justice of Massachusetts (Warren 59, Valeri 78-79). The Winthrop family was actively involved in the traffick of enslaved	<i>Winslow</i>

		<p>people, and at one point Wait shipped a group of kidnapped Native Americans to Barbados (Warren 63, Newell 16). <i>Katherine Eyre Jeffries Noyes</i> (1694-1760)(OSC 1713) who enslaved Argalus (OSC 1726) was one of Katherine Winthrop and Wait's children. Mingo, a Native American, was Wait's "body servant" as early as 1683, when he is mentioned as having a fever, and as late as 1717 when he was given a new suit for the occasion of Wait's 1717 funeral ("Winthrop Correspondence" 354, 436, 523; Bullock 201). Mingo may have had relationships with a Lilly around 1691 and a Patience around 1711, but no marriage records for Mingo have been found ("Winthrop Correspondence" 245, 499). Juno married Essix "a negro man of Mr. Wm. Clark" in 1708, and the Essex who took the baptismal covenant in 1718 "a Negro child belonging to Mrs Katharine Winthrop" is presumably their son. Another son, Toby, was baptized in 1719. In Katherine's will, she left her property to her children but did not explicitly mention her enslaved people.</p>	
1685	Unnamed person	<p>An unnamed person was enslaved to Captain <i>Daniel Henchman</i> (d. 1685)(OSC 1670). At Daniel's 1685 funeral, his coffin was borne by his servants, "a white and [a] black" (HC 229).</p>	<i>Henchman</i>
1701	Unnamed people	<p>Unnamed people (will 1701) were enslaved by Capt. <i>John Wing</i> (d.1703)(OSC Founding Member 1669) and his wife <i>Jehosheba Davis Wing</i> (OSC 1670). John specified in his 1701 will that Jehosheba should not sell "my Negroes and Slaves" but that at her death these unnamed enslaved people should be divided amongst the couple's sons, which included Cord Wing, husband of <i>Sarah Dinely Wing</i> (OSC 1701).</p>	<i>Wing</i>
1707	Margaret/ Peg Hagar Sr Sambo Jr Jemmy Hagar Jr	<p>Margaret/Peg (Milton 1707), Hagar Sr (Milton 1719), Sambo (bap. Milton 1719), Jemmy (bap. Milton 1719), and Hagar Jr (will 1721) were enslaved by Rev. <i>Peter Thacher</i> (1651-1727)(OSC 1673), father of <i>Oxenbridge Thacher</i> (OSC 1737), and his second wife Susanna Wilkins Bailey Thacher (1665-1724)(marr. 1699). Rev. Peter was the first pastor of the Church at Milton. In 1701, Margaret, Peter's "Indian maid" was baptized and in 1707 admitted to the church under the name of Peg with the comment that she was now free. In 1716, Hagar Sr "servant of Peter Thatcher" and Sambo Sr "servant of Mr Brightman of Boston" were married. In 1719, Hagar Sr was baptized in the Church in Milton, alongside her children Sambo Jr and "Jimme" (Milton 21). Hagar was then admitted a full member of the church in 1724 (ibid 7). In Susanna's 1724 will, she leaves her property presumably including her enslaved people to her husband Peter, but specifies gifts of 40 shillings to Hagar Sr "my Negro woman" and 10 shillings each to Sambo Jr and Hagar Jr. It seems likely that Hagar Jr is another child who has been born since Hagar Sr and her children were baptized in 1719. In Rev. Peter's 1721 will, probated in 1727, he dispersed his enslaved people to his various relatives. He left "Little Sambo my negro servant boy in my House" to his son Peter because he thought Peter would be kind to him. "Jemmy and Little Hagar" he left to his wife (who was alive at the time his will was written), with the specification that after her death one would be passed on to a daughter, the other to be passed on to Oxenbridge, which presumably happened. It is possible that "Jemmy" is the same as "James," enslaved by Oxenbridge.</p>	<i>Thacher</i>

1714	Scipio Boston	<p>Scipio (1714) and Boston (1721) were enslaved to Hon. <i>Samuel Sewall</i> (1652-1730)(OSC 1677) and one or more of his wives: <i>Hannah Hull Sewall</i> (1658-1717)(OSC 1689)(marr. 1676); <i>Abigail Melyen Woodmansey Tilley Sewall</i> (1665-1719)(marr. 1719); and <i>Mary Shrimpton Gibbs Sewall</i> (1667-1746)(OSC 1694)(marr. 1722). Hon. Samuel served as the Chief Justice of the Superior Court of Massachusetts and was one of the judges involved in the Salem witch trials (<i>HC</i> 260). Hon. Samuel wrote <i>The Selling of Joseph</i> (1700) which criticized the slave trade while not going quite as far as advocating abolition. Scipio was originally enslaved to Samuel's son-in-law (through marriage to Samuel's daughter Elizabeth), Grove Hirst. Grove died in 1717 and his will specified that Scipio should be enslaved four more years and then freed. Samuel took Scipio into his household to complete his years of bondage. Even after being freed in 1721, Scipio remained in service to Samuel, saving money to purchase the freedom of the woman he wanted to marry: Margaret, who was enslaved to Dorcas Marshall. In 1724 he paid £50 to Dorcas for Margaret, and the couple were presumably married, although no record has been found.</p> <p>Scipio is first mentioned in Sewall's diary in 1714 (at which time he was enslaved to Grove), was baptized by Sewall in 1718, would have been freed in 1721, and died in 1725 (McCahon Whiting 110-111, Graham 141, <i>Sewall's Diary</i> v 3 & 7). Boston is first mentioned when he cared for one of Samuel's grandchildren, Jane Hirst, while she had smallpox in 1721, and cared for a daughter, Hannah Sewall, while she was dying in 1724 (Graham 179-180, 209). Samuel freed Boston, who continued to work in the Sewall household until his death in 1729 (Hardesty 122, 158).</p>	<i>Sewall</i>
1718	Toby	<p>Toby (BC 1718) was enslaved first to <i>Sarah Quiddington Dinely</i> (OSC 1701), and her enslavement of Toby is noted in the record of Toby's 1716 marriage to Patience. However, in 1714, Sarah had married Cord Wing, and by the time Toby was baptized at Old South in 1718 he was described as living with Cord Wing. Cord Wing was one of the sons of OSC Founding Member Captain <i>John Wing</i> (d. 1703)(OSC 1699), who left unnamed enslaved people to his wife <i>Jehosheba Davis Wing</i> (OSC 1670), in his 1701 will. Cord Wing was a shipwright and importer (<i>Acts and Resolves</i> 9: 453). Cord enslaved at least one other man, because in the <i>Boston Gazette</i> of 18 February 1755 is a notice that "Ran-away from his Master Cord Wing of Boston, a Negro Fellow named Portland, about 35 Years of Age."</p>	<i>Dinely Wing</i>
1719	Cornwall Cornwall Unnamed boy Glocestor Kate	<p>Cornwall (BC 1726) and Cornwall (OSC 1741) who may be the same person or a father and son, were enslaved by Captain <i>John Ellery</i> (1681-1742)(1719) and his wife <i>Jane Bonner Ellery</i> (d. 1739)(OSC 1712)(marr. 1710). Cornwall may or may not have been the "Negro boy" Captain John Ellery purchased from Nathaniel Harrison on 30 November 1719 (Donnan 3: 27). In John's will, written in 1741 and probated in 1742, he ordered that "my negro man servant named Cornwall have his freedom immediately after my decease," another enslaved "man servant" named Glocestor should remain in service to Ellery's executor for seven years before being freed (i.e. until 1748), and his "negro Girl named Kate" should go his niece Mary Ellery. The executor who inherited Glocestor was John and Jane's son <i>John Ellery Jr</i> (1712-1746)(OSC 1733).</p>	<i>Ellery</i>

1719	Jane Way Rose Way Ebenezer Way Jacob Way 1 Jacob Way 2 Titus	Jane Way (BC 1719), her daughter Rose Way (bap. 1719, OSC 1739), sons Ebenezer Way (bap. 1727), Jacob Way 1 (bap. 1729) who presumably died before Jacob Way 2 (bap. 1731), and also Titus (BC 1732) were all enslaved by Rev. <i>Joseph Sewall</i> (1688-1769)(OSC 1713)(Pastor of Old South 1713-1769), son. of Hon. Samuel (OSC 1677), and husband of <i>Elizabeth Walley Sewall</i> (OSC 1711)(marr. 1713).	<i>Sewall</i>
1721	Pompey Caesar	Pompey (BC 1721) and Caesar (will 1731) were enslaved by Benjamin Bream/Brame (1640-1731) and his second wife <i>Mary Pemberton Bream/Brame</i> (OSC 1709) who he married in 1711. Benjamin was a brewer. Mary was the sister of OSC pastor Ebenezer Pemberton. An inventory of Benjamin's estate filed in 1731 as part of his probate lists "Negro Pompe 60 pounds Negro Caesar 70 pounds" amongst his possessions and properties. Mary's 1732 will does not mention of Pompey or Caesar, but they may have been included amongst the unspecified property to be divided between her nephew Benjamin Pemberton (son of Mary's brother Benjamin Pemberton) and niece Mary Vans (daughter of OSC pastor Ebenezer Pemberton)	<i>Bream/ Brame</i>
1721	Argalus	Argalus (BC 1726) was enslaved by <i>Katherine Eyre Jeffries Noyes</i> (1694-1760)(OSC 1713) and perhaps also her second husband Dr <i>Oliver Noyes</i> (1675-1721)(OSC 1694), who she had married in 1718. Oliver was a merchant and landowner (Valeri 117). Oliver was dead before Argalus joined Old South and Argalus was identified as enslaved by Katherine, but he may have been gifted to Katherine by Oliver. In Oliver's 1721 will he left substantial properties to his widow Katharine, including an unnamed "slave" (Kilcrease 260-281), who may or may not have been Argalus.	<i>Noyes</i>
1721	Juno Phillis	Juno (marr. 1721) was enslaved by Timothy Prout Jr (1679-1768) and his wife <i>Lydia Savage Prout</i> (OSC 1702 or 1740)(marr. 1708), daughter of <i>Thomas Savage</i> (OSC 1669). Timothy Jr was a merchant and landowner, buying property in 1728 in Scarborough, Maine, that is now known as Prout's Neck (Holland 33). Juno , "Svt to Mr Tim Prout" married Peter "Svt to Mr Savage"/"Indian servant to Mrs Margaret Savage" (records vary) on 1 June 1721, Rev. Joseph Sewall presiding. Phillis (BC 1741) "Indian Servant to Mr. Timothy Prout" could have been enslaved to Timothy Jr and Lydia, or to their son <i>Timothy Prout III</i> (1721-1777)(OSC 1741) and his wife <i>Mary Foster Prout</i> (1721-1757)(OSC 1741)(marr. 1751).	<i>Prout</i>
1723	Elizabeth Pompey Abigail	Elizabeth (marr. 1723, BC 1724), her son Pompey (bap. 1724), and presumably also her daughter Abigail (bap. 1725) were enslaved by <i>John Flag/Flagg</i> (1673-1732)(OSC 1699) and his wife <i>Abiah Kemia Flag/Flagg</i> (d. 1715)(OSC 1705). In his 1729 will, probated in 1732, John left "my Negro Boy named Pompey" to his son Ebenezer "forever." Elizabeth and Abigail were not mentioned in John's will. If Pompey was born in 1724, this meant John committed to giving him away when Pompey was 5, then when Pompey was 8 he was bequested to Ebenezer Flag/Flagg (1710-1762) and his wife Mary Ward. Ebenezer co-owned a rope making business in Rhode Island and owned at least one other slave, called Nuba Tikey/Arthur Flagg (1733-1810), who purchased his freedom in 1801 from Ebenezer's widow Mary (Drew 42, 71, 102).	<i>Flagg</i>

1725	Robert Due	Robert/Robert Due (BC 1725, OSC 1726) was enslaved by Capt. <i>Thomas Smith</i> (d. 1741)(OSC 1717). Thomas was a Captain of the Hon. Artillery Co. and a merchant (Whitman 247).	<i>Smith</i>
1725	John Myat Phillis Jane Ann Scipio	John Myat (BC 1725) was enslaved by Col. <i>Thomas Fitch</i> (1669-1736)(OSC 1692) and <i>Abiel/Abiah Danforth Fitch</i> (1674-1745)(OSC 1696)(marr. 1694). Thomas was a Captain then a Colonel in the Ancient and Honorable Artillery Co., a merchant who sold luxury imports and who traded in credit, a landowner, was on many committees of Old South and donated flagons to the church, was one of the investors who funded Long Wharf, and at one time was one of the overseers of the poor (Bigelow & Hill 298, Valeri 113, 117, 166). <i>Abiel/Abiah</i> was the daughter of the Rev. Samuel Danforth (1626-1674). Thomas left all his property to <i>Abiel/Abiah</i> in his will when he died in 1736. <i>Abiel/Abiah</i> then married the Hon. <i>John Osborne</i> (1688-1768)(OSC 1722) in 1739. Phillis (BC 1740) was enslaved by <i>Abiel/Abiah</i> before or after her marriage to John. <i>Phillis</i> was baptized alongside two of her children, Jane and Ann , on the same date in 1740. Scipio (BC 1741) was enslaved by John before or after he married <i>Abiel/Abiah</i> . <i>Abiel/Abiah</i> died in 1745. John then married Sarah Foster Hutchinson Osborne (1686-1752)(marr. 1745) and Elizabeth Pierce Osborne (1705-1764)(marr. 1753). John was treasurer of the Old South Society at the time of his death (Hist of OSC 2: 94).	<i>Fitch Osborne</i>
1727	Brill Unnamed people	Brill (BC 1727) was enslaved to <i>Brattle Oliver</i> (1689-1736)(OSC 1728) and his wife <i>Anne Gillam Oliver</i> (1693-1725)(possibly OSC 1727)(marr. 1713/14). <i>Brattle</i> was a member of the Honorable Artillery Company (1709), then in 1712 he became part-owner of a brigantine named the <i>Martha</i> , together with Peter Oliver and Nathaniel James (Briggs 261). The <i>Martha</i> was used at least once for the trafficking of enslaved people. In 1727, “three negro males and one female” were imported from Barbados on the <i>Martha</i> (Donnan 3: 52), the same year Brill joined Old South so it is possible he was trafficked on that boat. <i>Brattle</i> was also personally involved in trafficking. A 1730 advertisement announced the arrival of a “Parcel of choice negroes” and advised potential purchasers to “Inquire of <i>Brattle Oliver</i> ” (Donnan 3: 38).	<i>Oliver</i>
1722	Dinah Arminna Ezer Margaret Lucy Manoel/ Manwill Basset	Dinah (1722) was enslaved to Rev. Thomas Prince and Lucy Manoel/Manwill (OSC 1728) was enslaved to a “Mr. Prince,” who is probably also Rev. <i>Thomas Prince</i> (1687-1758)(OSC 1718) who was married to Deborah Denny Prince (1697-1766)(marr. 1719). Thomas served as Old South pastor 1718-1758. In 1722, Cotton Mather, who was then pastor at the Second Church, wrote to Thomas proposing that the children born to <i>Dinah</i> (Prince) and <i>Ezer</i> (Mather) should be baptized. Two children, Arminna and Ezer , were baptized at Old South on 25 February 1722. A possible third child, Margaret daughter of <i>Ezer</i> , was baptized at Second Church in 1727. A marriage record for <i>Dinah</i> and <i>Ezer</i> has not been found (McCahon Whiting 84-85). Thomas may have had further enslaved people. In a 1726 edition of the <i>Boston New Letter</i> , Thomas advertised an enslaved person for sale: “to be sold... The Rev. Mr. Prince has a Negro woman about 20 years of age, well-educated, accomplished for all manner of household business, to be disposed of” (Malloy & Malloy 115). This could possibly be <i>Dinah</i> , but that would mean she was only 16 when her	<i>Prince</i>

		two children were baptized. It could not be Lucy, because she was described as enslaved to Mr Prince two years later.	
1728	Peter Flora	Peter (marr. 1728) and Flora (marr. 1733) were enslaved to a Samuel Sewall, most probably <i>Samuel Sewall Jr.</i> (1678-1751)(OSC 1728), son of Hon. Samuel Sr. (OSC 1677), and husband of <i>Rebecca Dudley Sewall</i> (1681-1761)(OSC 1728)(marr. 1702). Samuel Jr. was a bookseller, landowner, and farmer. Peter “Negro Servt. to Mr. Samuel Sewal” married Mellender “N. Servt to Mr John Hunt” on 8 August 1728. If Mellender died, this may be the same Peter “neg. svt to Sam Sewall Esq” who married Jane “free negro” on 14 August 1753, which would indicate that Peter was inherited by Rebecca after Samuel’s death, although not explicitly mentioned in Samuel’s will. Flora , “Servt. to Samuel Sewall” married Ralph “Negro... Servant to the Honble. William Dumer” on 18 January 1733, Rev. Joseph Sewall presiding.	<i>Sewall</i>
1731	Scipio Maria	Scipio (BC 1736, OSC 1741) was initially enslaved to Jonathan Waldo (1668-1731) and his second wife Priscilla Hemans Sparhawk Waldo (d. 1655)(marr. 1726) and perhaps also Jonathan’s first wife Hannah Mason Waldo (1668-1726)(marr. 1692). Jonathan was variously a merchant, selectman, overseer of the poor, landowner and shopkeeper (Lincoln 44, 45, 46). In Jonathan’s 1731 will, he left “my Negro man named Scipio” to his daughter Hannah Waldo Fairweather (1702-1755) and her husband Thomas Fairweather Jr. (1692-1733)(marr. 1718), and another enslaved person, Violet, to his widow Priscilla (Lincoln 47-48). By the time Scipio was baptized at Old South Church, Hannah was a widow. Note that this Scipio should not be confused with Scipio Fairweather, who was previously enslaved by Capt. John Fairweather. Maria (BC 1741) was also enslaved by Hannah, before or after she became a widow. Hannah’s will, dated 1735 but not probated until 1755, left all her unspecified property to her and Thomas’s son <i>Samuel Fairweather</i> (1724-1781)(OSC 1741).	<i>Fairweather</i>
1734	Thomas	Thomas (will 1734) was enslaved to <i>Edward Bromfield Sr</i> (d. 1734)(OSC 1698) and his wife <i>Mary Danforth Bromfield</i> (OSC 1696). Edward Sr was a merchant (Valeri 117). In his 1734 will, Edward Sr left Mary “my negro Man named Thomas.”	<i>Bromfield</i>
1734	Jane	Jane (marr. 1734) was enslaved to <i>Edward Tyng</i> (1683-1755)(BC 1684) and his wife Anne Waldo Tyng (marr. 1731). Edward was a merchant, importer, and landowner (Valeri 11, 40, 79). Jane married Scipio, “Negro... Servant of Hannah Fairweather” on 13 May 1734. This is the Old South member Scipio (BC 1736, OSC 1741) discussed elsewhere, not Scipio Fairweather, a free man who was previously enslaved by Capt. John Fairweather, who appears in various historical records. In 1741, Jane “Captain Tyng’s Negro Woman” was baptized at First Church (Collins 163).	<i>Tyng</i>
1735	Richard	Richard (OSC 1735) was enslaved by Reverend <i>Nathaniel Williams</i> (1675-1737/8)(OSC 1694) and his wife <i>Anne Bradstreet Williams</i> (d.1737/8)(OSC 1707). Rev. Nathan was the son of the <i>Nathaniel Williams</i> (1642-1714)(OSC 1675) who was elected Deacon of Old South Church in 1693 and his second wife <i>Sarah Wheelwright Crispe Williams</i> (d.1726/7)(OSC 1672). Rev. Nathan was Master of the Boston Latin School.	<i>Williams</i>

1736	Scipio Maria	Scipio (BC 1736, OSC 1741) and Maria (BC 1741) may have been enslaved to Rev. <i>Samuel Fayerweather</i> (1724-1781)(OSC 1741) and his wife Abigail Hazard Bours Fairweather (b.1726)(marr. 1763). Scipio and Maria were enslaved to Samuel's mother, Hannah Waldo Fairweather (1702-1755), and she left all her property to Samuel in her will. Samuel studied at Yale and in 1760 took the position of minister at St Paul's Church, Narragansett, but had to resign that position in 1774 after taking the unpopular stance of insisting on prayers for the King of England (Robinson & Updike 54-55, Griswold 163). Whether Scipio and Maria accompanied Samuel to Rhode Island is unclear, but they may have been amongst the people Samuel enslaved there. In a 1774 census of Rhode Islands households, Samuel Fairweather responded that there were three black persons resident in his home. In 1763, Samuel "bought a servant" from a J. Gardiner (Griswold 158). One person he enslaved was George Fayerweather who, it has been calculated, had 436 descendents (https://www.independentri.com/arts_and_living/article_8bb2b120-ed2e-11e1-8594-0019bb2963f4.html).	<i>Fayerweather</i>
1737	Kate Sam	Kate (marr. 1737) and Sam (marr. 1737) were enslaved by Captain <i>Nicholas Davis</i> (OSC 1725). This may or may not be the same Captain Nicholas Davis who advertised an indentured white servant in the Boston News-Letter on 24 November 1718: "A likely white servant maid aged about sixteen years, that can do all manner of household work, her time for six years, to be disposed of by Capt. Nicholas DAVIS, and to be seen at his house in Mr. LYNDALS buildings in Leveret Lane, Boston." Kate and Sam married in 1737, Thomas Prince officiating.	<i>Davis</i>
1738	Margaret	Margaret (BC 1738) was enslaved to <i>Jonathon Loring</i> (1674-1752)(OSC 1730) and his wife Elizabeth Austin Loring (1673-1756)(marr. c.1702). At different times, Jonathan was variously a tanner and currier, constable, assessor, and selectman (Pope et al 34).	<i>Loring</i>
1738	James Cesar	James (BC 1738) and Cesar (will 1770), were enslaved to <i>Oxenbridge Thacher</i> (1681-1772)(OSC 1737)(Hardesty 179) and one or more of his wives: Elizabeth Hobby Lilley Thatcher (1695-1736)(marr. 1714) and <i>Bathsheba Doggett Kent Thacher</i> (1695-1776)(marr. 1740)(OSC 1723). Oxenbridge was a Harvard graduate (1698), merchant and public official. He was enslaving people as early as 1717, when he posted an advertisement for a runaway slave (Thwing 171). In Oxenbridge's 1770 will, probated in 1772, he specified that Cesar was to be inherited by his granddaughter Elizabeth's husband, Rev. Mathew Mariam, and then freed once Cesar reached the age of 32. This age was presumably attained by 1780, when Cesar Thacher married Hannah Speen/Speer on 24 Oct 1780. The couple had a daughter Venus born 10 June 1783. If Hannah died, her widower may then be the same person as Cesar Thatcher "colored" who married Anna Drew "colored" on 13 October 1796. There is also a Cesar Thacher (b. 1750) in the right time period, who served in the Continental army in 1780 (Clapp 343-344).	<i>Thacher</i>
1739	Nancy Harry/Juba Juba	Nancy (marr. 1739), Harry/Juba and Juba (BC 1756) were enslaved by <i>Josiah Willard</i> (1681-1756)(OSC 1701) and his second wife Hannah Clark Appleton Willard (1684-1766)(marr. 1726). Josiah was one of the sons of Old South pastor Rev. Samuel Willard and his second wife	<i>Willard</i>

		Eunice Tyng. Josiah was a merchant, judge, and then Secretary of the Colony. In his will, Josiah notes that “a negro boy named Harry (now Juba)” had been given to his daughter Katherine Willard Gibbs in her marriage portion. Katherine (1724-1769) had married Henry Gibbs (1706-1759) in 1747. It would be tempting to conclude that Harry/Juba was Juba’s son, but that is not necessarily true. Nancy “Negro Servt. to Josiah Willard Esq” married Harry “Negro Servt. to Capt. Nathl. Cunningham” on 15 November 1739, Rev. Thomas Prince officiating. Given the common practice of naming the first son after their father, it seems more likely that Harry Jr was the child of this relationship, enslaved to Josiah through Nancy. Perhaps Harry Jr renamed himself Juba after Juba , but that is just speculation.	
1741	Glocester	Glocester (will 1741) was enslaved first by John Ellery Sr and then <i>John Ellery Jr</i> (1712-1746)(OSC 1733). In his 1741 will (probated in 1742), John Sr gave his executor (John Jr) Glocester, to serve him for seven years and then be freed. Seven years after 1741/2 is 1748/9, but John Jr died in 1746, so Glocester’s freedom came somewhere between 1746 and 1749. Glocester may or may not be the same person as Gloster Dalton, profiled along with his family at this link: https://capeannslavery.org/enslaved-persons-of-record-on-cape-ann/	<i>Ellery</i>
1741	Julia	Julia (OSC 1741) was enslaved by Col. <i>Edward Winslow</i> (1669-1753)(OSC 1692) and one of more of his wives: <i>Hannah Moody Winslow</i> (1672-1711)(OSC 1692)(marr. 1692); <i>Elizabeth Dixey Pemberton Winslow</i> (1669-1740)(OSC 1690)(marr. 1712); <i>Susanna Furnum Lyman Winslow</i> (b.1694)(marr. 1744). Edward was one of the first children baptized at OSC, in 1669. He was a goldsmith, and served in the Ancient & Honorable Artillery Co. (Mackenzie 3: 40). In 1741, the year Julia joined Old South, Edward joined the Brattle St Church (The Manifesto Church 100). At least three of Edward and Hannah’s sons were also enslavers: Joshua, <i>John</i> (OSC 1742), and Isaac.	<i>Winslow</i>
1742	Dinah	Dinah (BC 1742) was enslaved by wealthy merchant <i>John Trail</i> (d1749)(OSC 1735) and his wife <i>Mary Gale Trail</i> (OSC 1735)(married 1724).	<i>Trail</i>
1742	Robin	Robin (marr. 1742) was enslaved by a William Wheeler, who may or may not be the same as <i>William Wheeler</i> (OSC 1727). Robin married Phillis (“free”) in 1742, Rev Joseph Sewall officiating.	<i>Wheeler</i>
1742	Flora	Flora (1742) was enslaved by a William Bodman. William Bodman is not an Old South member and it is not possible to identify him definitively but it seems likely that this is the same William Bodman that married Katharine Treadway in 1726, and this Katherine then may or may not be the same as <i>Katherine Bodman</i> (OSC 1747).	<i>Bodman</i>
1742	Boston	Boston (marr. 1742) was enslaved by an Edward Bromfield, either <i>Edward Bromfield Jr</i> (d. 1756)(OSC 1729), son of Edward Bromfield Sr and Mary Danforth Bromfield, or Edward Jr’s son <i>Edward Bromfield III</i> (d. 1746)(OSC 1741). Edward Jr was a merchant (Valeri 209) and was married to Abigail Coney Bromfield (marr. 1722). Edward III died shortly after graduating from Harvard (<i>HC</i> 313). Boston “Svt Mr Edward Bromfield” married Hannah “Svt to Capt John Wendell” on 11 May 1742, Rev. Thomas Prince presiding.	<i>Bromfield</i>

1742	Lucy Unnamed people	Lucy (BC 1742) was enslaved to <i>Daniel Henchman</i> (1689-1761)(OSC 1727) and his wife Elizabeth Gerrish Henchman (possibly OSC 1717)(marr. 1713). Daniel was the grandson of Captain <i>Daniel Henchman</i> (OSC 1670). Daniel (OSC 1727) was a Deacon of Old South (1719), served as a Selectman, a bookseller and printer with a shop in Cornhill, and the owner of the first paper mill built in Massachusetts in 1730 (HC 341, Valeri 125). In his 1760 will, probated in 1761, Daniel left his widow Elizabeth his "Household Furniture Negroes" for her "Use and Disposal forever." Elizabeth then died in 1767, presumably leaving her property to the couple's only daughter Lydia (1714-1776) who by then was the widow of Hon. Thomas Hancock (1703-1764). Thomas was the uncle of John Hancock (1737-1793), who had been raised by Lydia and Thomas since John's father died in 1744.	<i>Henchman</i>
1742	Katharine	Katharine (BC 1742) was enslaved to Mary Oliver. Mary Oliver is a common name to the extent that there are three possibilities in the Historical Catalog, but the most likely candidate is the younger sister of Brattle Oliver, who was also an Old South member: <i>Mary Oliver</i> (1693/94-1764) (OSC 1755). This Mary did not marry and lived in her parent's mansion on Fort Hill (Harris 59). Katharine is not mentioned in Mary's will (dated 1763, probated 1764), but then the will does not inventory the property to be dispersed amongst named relatives, so Katharine may have been passed along after Mary's death.	<i>Oliver</i>
1742	Dinah	Dinah (BC 1742) was probably enslaved first to <i>Thomas Cushing Sr</i> (d. 1746)(OSC 1730) and his wife Mary Bromfield Cushing (1696-1746)(marr. 1724), then to <i>Thomas Cushing Jr</i> (1725-1788)(OSC 1755) and his wife <i>Deborah Fletcher Cushing</i> (OSC 1755)(marr. 1747). Dinah's 1742 baptismal record lists her enslaver as Thomas Cushing, which was most likely Thomas Sr. because Thomas Jr. would only have been 17 years of age at the time. The same year Dinah was baptized, she married Boston (Thomas Jackson), with Rev. Joseph Sewall presiding. In his 1746 probate, Thomas Sr. left Mary "two Negroes," one of which was presumably Dinah. However, Mary also died in 1746 and her property and enslaved people would have passed to the couple's only son, Thomas Jr and his wife Deborah. Thomas Cushing Sr was a merchant (Valeri 87) and Thomas Cushing Jr was a member of the Continental Congress (Jones 171).	<i>Cushing</i>
1743	Cato Baker Tony	Cato (BC 1743) and Baker (BC 1744) were enslaved to Col. <i>Joseph Jackson</i> (1707-1790)(OSC 1727) and his wife Sussanah Gray Jackson (1709-1792)(marr. 1732). Joseph was a Major then a Colonel in the Honorable Artillery Company, acted as Company Treasure, and was also a distiller (Whitman 289). Tony "Negro Servant to Joseph Jackson" who married Prudence "Servant to John Williams" in 1768 might or might not have been enslaved by this same Joseph and Sussanah.	<i>Jackson</i>
1745	Cesar Venus	Cesar and Venus , who married in 1745, were both enslaved to Capt. <i>John Henderson</i> (d. 1747)(OSC 1690). In his death notice, John is described as a marine commander and merchant.	<i>Henderson</i>
1745	Scipio	Scipio (BC 1745) was enslaved to a John Hunt. Four John Hunts were members of Old South: <i>John Hunt</i> (BC 1694), <i>John Hunt</i> (OSC 1730), <i>John Hunt</i> (OSC 1756), and <i>Rev. John Hunt</i> (1744-1775)(OSC	<i>Hunt</i>

		1771)(Old South Pastor 1771-1775). One of the earlier members, and perhaps the best candidate for Scipio’s enslaver, may have been Rev. John’s father, who lived 1712-1785, was married to Esther Wells Hunt (d. 1787), and was a farmer in Northampton (<i>Hist of OSC</i> 2: 132). John Sr., Esther, and Rev. John (who died unmarried), lived in their family home at 109 Elm St, which has now become Sessions House at Smith College (https://www.smith.edu/student-life/residence-life/houses/sessions-complex). One of the other Johns may have been “John Hunt of Watertown,” who trafficked in enslaved people and posted several advertisements for the recapture of enslaved people who had run away: Ben in 1744, Ceasar in 1749, and Prince in 1771 (Bly 58, 62, 155). This John Hunt lived in “Stone House” on Water Street, Watertown, and was a storekeeper, distiller, and operated a wharf (Hurd 375, 376). Other people enslaved to a John Hunt, who may have been associated with Old South, include Jane “Serv. to John Hunt” who married Chambers “Negro Sert. to Edward Stanbridg” in 1721; Mellender “N. Servt. To Mr. John Hunt” who married Peter “Negro Servt. to Mr Samuel Sewal” in 1728; Violet “neg. svt. to Mr John Hunt” who married Cato “neg. svt. to Honl. Saml. Watts” in 1761 who may be the same person as Violet, “a Negro belonging to John Hunt” who was received into the Almshouse in 1775 (“Almshouse Admissions” 277).	
1747	Zilpah/ Zelpah	Zilpah/Zelpah (marr. 1747) was enslaved by <i>Abiel Walley</i> (1686-1759)(OSC 1716) and his wife <i>Margaret Corwin Walley</i> (OSC 1716)(married 1710). Abiel was a merchant and a customs controller for Boston (<i>HC</i> 342). Abiel and Zilpah/Zelpah married Boston “Svt to Thomas Jackson” on 28 September 1747, Rev. Joseph Sewall presiding.	<i>Walley</i>
1749	Jenny	Jenny (marr. 1749) was enslaved by <i>Seth Foster</i> of Stoughton (1713-1753)(OSC 1729) and his wife <i>Susanna Bill Foster</i> (b.1716)(married 1732). Jenny married Sambo, “svt to William Powell” on 15 February, 1749, Rev Joseph Sewall presiding.	<i>Foster</i>
1750	Peter	Peter (marr. 1750) was enslaved by <i>John Kneeland Jr</i> (1694-1774)(OSC 1741) and his fourth wife Abigail Martyn Kneeland (1715-1790)(married 1743). The Kneeland family were builders and property owners, with Kneeland’s Wharf and Kneeland Street named after them (Kneeland 52). John Kneeland Sr helped build the Old South Meeting House and John Kneeland Jr helped build John Hancock House, a Court House, and a Jail, and the Old South Church (ibid). Peter married Rose “Svt to Jothan Maverick” on 28 June 1750, Rev. Joseph Sewall presiding.	<i>Kneeland</i>
1750	Boston	Boston (BC 1750) was enslaved by Lieut. <i>Joseph Belknap</i> (1716-1797)(OSC 1735) and his wife Sarah Byles Belknap (1715-1784)(marr. 1741). Joseph was in the Honorable Artillery Company (1724)(Whitman 293), was a successful merchant (Valeri 86), and a “leather-dresser and furrier” (<i>Debate on the Constitution</i> 2). In the 1771 census, Joseph acknowledged he had one “servant for life” (i.e. enslaved person), which may have been Boston.	<i>Belknap</i>
1751	Flora	Flora (BC 1751)(OSC 1754) was enslaved by <i>Isaac Winslow</i> (1709-1777)(OSC 1767) and one or more of his wives: Lucy Waldo Winslow (1724-1768)(marr. 1747) and Jemima Debuke (1732-1790)(marr.	<i>Winslow</i>

		1770). Isaac graduated from Harvard in 1727, then he was a merchant and then a farmer (Col. Soc. MA 6: 129)	
1752	Patience	Patience (BC 1752) was first enslaved by <i>Mary Waters Bethune</i> (1692-1760)(OSC 1719), widow of <i>George Bethune Sr.</i> (1675-1735/36)(OSC 1728)(marr. 1713). In <i>Patience's</i> 1752 baptismal record, her enslaver is listed as <i>Mary Bethune</i> . However, by <i>Patience's</i> 1758 marriage, her enslaver is listed as <i>Nathaniel Bethune</i> . One of the sons of <i>George Sr.</i> and <i>Mary</i> , <i>Nathaniel Bethune</i> (1715-1771), was described in his death notice as a merchant.	<i>Bethune</i>
1753	Judith	Judith (OSC 1753) was enslaved to <i>Grace Perkins</i> (OSC 1746). No further details found.	<i>Perkins</i>
1753	Venus George Wortely Cornwall	Venus (BC 1753) was enslaved to <i>John Winslow Jr</i> (1700-1788)(OSC 1742), one of the sons of Col. <i>Edward Winslow</i> (OSC 1692) and his wife <i>Sarah Tyng Winslow</i> (1720-1792)(marr. 1760). <i>John</i> was a merchant (<i>Winslow & Winslow</i> 1: 35). <i>Sarah's</i> 1791 will also mentions two more enslaved people, George Wortely and Cornwall , specifying that they should be allowed to continue living on the farm and instructing that they should be provided for.	<i>Winslow</i>
1753	Bristol	Bristol (BC 1753)(OSC 1756) was enslaved to a <i>Samuel Sewall</i> , perhaps <i>Samuel Sewall III</i> (1715-1771)(OSC 1749), who was the son of <i>Rev. Joseph Sewall</i> (OSC 1713), and husband of <i>Mary Wendell Sewall</i> (1724-1746)(marr. 1745) and then <i>Elizabeth Quincy Sewall</i> (1729-1770)(OSC 1751)(marr. 1749). <i>Samuel III</i> was elected Deacon of Old South in 1763 (<i>HC</i> 267).	<i>Sewall</i>
1756	Lucas	Lucas (BC 1756) was enslaved to "Mr William Tailor," who may or may not be the same as <i>William Taylor</i> (OSC 1742). <i>William Taylor</i> (OSC 1742) was presumably the son of <i>Lieut. Governor William Tailor</i> of <i>Dorchester</i> (1676-1732) who served in the <i>Honorable Artillery Company</i> , married <i>Sarah Byfield Tailor</i> (who may or may not be the same as <i>Sarah Taylor</i> OSC 1710) in 1699 and then <i>Abigail William Dudley Tailor</i> in 1712 (who may or may not be the same as <i>Abigail Taylor</i> OSC 1728), and died in 1732, mentioning a son <i>William</i> in his will. <i>William Sr</i> is not listed in the <i>Historical Catalogue</i> as an <i>Old South</i> member, but <i>Col./Wm./Treasurer Taylor/Tailer</i> appears multiple times in descriptions of funeral processions, as a coffin bearer (<i>HC</i> 273, 284, 290, 329). <i>William Sr</i> and <i>Abigail's</i> son <i>William</i> was born in 1722. Unfortunately <i>William Tailer/Taylor/Tailor</i> is too common a name to determine anything further with certainty.	<i>Taylor/ Tailer/Tailor</i>
1756	Dinah Jane/ Jenny Peter	Dinah (BC 1756), Jane/Jenny (marr. 1762), and Peter (BC 1766, OSC 1774) were enslaved to Hon. <i>Thomas Hubbard</i> (1702-1773)(OSC 1730)(<i>Hardesty</i> 116) and his wife <i>Mary Jackson Hubbard</i> (d.1774)(OSC 1727)(marr. 1724). <i>Thomas</i> was a successful merchant and had a brazier's shop (<i>Valeri</i> 86), was a landowner, was <i>Commissary General</i> of the <i>Province of Massachusetts Bay</i> from 1759 to 1771, served as an <i>Old South Deacon</i> 1739-1764, and acted as <i>Old South Treasurer</i> from 1768 until his death, in addition to being <i>Treasurer of Harvard</i> from 1752 to 1773. In <i>Thomas's</i> 1773 probate, he left to his wife <i>Mary</i> "all my Negroes." <i>Mary</i> also made a will in 1773, probated in 1774, in which she left her "faithful servant <i>Dinah</i> " to whichever relative <i>Dinah</i> should choose and if no relative should agree to take <i>Dinah</i> , then <i>Dinah</i> should be freed and a stipend paid to	<i>Hubbard</i>

		the overseers of the poor for her upkeep. Meanwhile her “honest servant Peter” was to be freed from the time of Mary’s death. So Peter would have been freed in 1774. Jane/Jenny is not mentioned in Mary’s will. Her first and last appearance in the historical record is her wedding, when Jane/Jenny “Negro Servant to Thomas Hubbard” married Quaco “Negro... Servant to Capt. Frazier” in 1762, Rev. Samuel Mather presiding.	
1761	Violet	Violet (marr. 1761) was enslaved to <i>Samuel Whitwell</i> (1717-1801)(OSC 1762) and one or more of his wives: Elizabeth Kelsey Whitwell (1722-1768)(marr. 1749), Sarah Wood Whitwell (1733-1781)(possibly OSC 1755)(marr. 1768), and Margaret (Mary) Smith Whitwell (1735-1809)(marr 1781). Samuel served in the Honorable Artillery Company, was a merchant who kept a hardware store, was an overseer of the poor, and was a member of a committee which carried out the resolutions of the Continental Congress (Roberts 76). In the 1771 census, a Samuel Whitwell declared two “servants for life,” which if this was Samuel (OSC 1762) could have been Violet and one other. Violet “Servant to Mr. Samuel Whitwell” married Charlestown “Negro Servant to the Hon. Thomas Flucker Esq.” on 31 December 1761, Rev. Joseph Sewall presiding.	<i>Whitwell</i>
1762	James	James (OSC 1762) was enslaved by <i>Jonathan Simpson</i> (1684-1763)(OSC 1707) and his wife Mary Baker Simpson (married 1707). Jonathan was a Deacon of Old South and a shopkeeper (<i>HC</i> 331). This may or may not be the same Jonathan Simpson involved in an inquisition in 1746, after his enslaved man Bristol responded to abuse by Jonathan’s son by pulling a knife on him, for which Bristol was killed (Hardesty 96-97).	<i>Simpson</i>
1764	Fidelia	Fidelia (BC 1764) was enslaved to <i>Samuel Pemberton</i> (1710-1774)(OSC 1746) and his second wife Mary Frye Leach Pemberton (1708-1802)(marr. 1746). Samuel was the son of Rev. Ebenezer Pemberton Sr. and younger brother of Rev. Ebenezer Pemberton Jr. Samuel was a Justice of the Peace and helped take testimonies after the Boston massacre (Doggett 104), and one of seven Justices of the Peace who asked the Lieutenant-General to withdraw of British troops from Boston (Hist of OSC 2: 121).	<i>Pemberton</i>
1765	Thomas	Thomas (OSC n.d.-1765) was enslaved by Hon. <i>Jonathan Mason</i> (1725-1798)(OSC 1742) and his second wife <i>Mary Vans Mason</i> (OSC 1755), granddaughter of Old South pastor Ebenezer Pemberton. Jonathan was a Deacon and Treasurer at Old South Church and had a mansion in Cornhill.	<i>Mason</i>
1771	Cato Sr Cato Jr Clarissa	Cato Sr was identified in the Old South baptismal records of his son Cato Jr (bap. 1771) and daughter Clarissa (bap. 1772) as enslaved to <i>Robert Pierpont</i> (1712-1786)(OSC 1771) and his third wife Anne Pierpont (1728-1774)(marr. 1761). Robert was a housewright (i.e. carpenter) and was a coroner of Suffolk County in 1770, in which role he examined the victims of the Boston Massacre (Ullmann 75-76). Robert emancipated his enslaved people in 1773 (Hist of OSC 2: 175 n.4), presumably including Cato and his family.	<i>Pierpont</i>
1771	Cesar Peggy Inches	Cesar (marr. 1771) was enslaved to <i>Henderson Inches</i> (1725-1780)(OSC 1760) and his third wife Elizabeth Brimmer Inches (1735-1809)(marr. 1771), and perhaps also his second wife Sarah Jackson	<i>Inches</i>

	Cato Inches	Inches (1739-1771)(marr. 1770), and/or his first wife <i>Elizabeth Henderson Inches</i> (1730-1769)(OSC 1760)(marr. 1751), Henderson was an overseer of the poor, a merchant, and owner of a “ropewalk and hemp house,” i.e. rope-making enterprise (Jones 175). Henderson and Sarah joined the Church in Brattle Square in 1770 and in 1771, “Cesar of Mr Henderson Inches” joined the Church in Brattle Square (<i>The Manifesto Church</i> 253). In that same year, Cesar married Kallender “svt of Mr Pollard.” Peggy Inches (marr. 1782) and Cato Inches (marr. 1784) have the surname “Inches” so may have been enslaved by Henderson and his family but were noted as free in their marriage records. Perhaps Cato was freed by the Inches family, perhaps through his military service. In 1775, Cato Inches enrolled in Thomas Marshall’s Tenth Regiment and held the rank of private for eight years until his discharge in 1783 (Quintal 112). The following year, on 11 November 1784, Cato Inches married Eunice Jackson, Rev. Joseph Eckley presiding. Peggy Inches and Cato Green, “free negroes,” were married on 9 April 1782. A Cato Green, previously enslaved to a “Deacon Green” had enlisted in 1775 as a private in Captain Sprague’s company (Jacques). He would presumably have gained freedom through his military service and therefore could be the Cato Green that married Peggy.	
1772	David	David (OSC 1772) was enslaved by <i>John Bacon</i> (1737-1820)(OSC 1771) and his wife Elizabeth Goldthwaite Cumming Bacon, who he married in 1771. John was the pastor of Old South 1771-1775.	<i>Bacon</i>
1773	Moses	Moses (OSC 1773) was enslaved to Capt. <i>Josiah Waters</i> (1721-1784)(OSC 1741) and his wife <i>Abigail Dawes Waters</i> (1721-1816)(OSC 1736)(marr. 1743). Josiah served in the Honorable Artillery Company, held town office, acted as a constable and a clerk, and was a “prosperous business man” (Roberts 47, HC 397). A Josiah Waters acknowledged owning one “servant for life” in the 1771 census which, if this was Capt. Josiah, could have been Moses.	<i>Waters</i>
1783	Slavery was declared unconstitutional in Massachusetts		

BIBLIOGRAPHY

Sources not cited in text:

Sources used for Admissions:

Admissions and Membership, 1669-1814, in the Boston, Mass. Old South Church records, 1659-2012, RG0028. The Congregational Library & Archives, Boston, MA.

Baptisms, 1669-1875, in the Boston, Mass. Old South Church records, 1659-2012, RG0028. The Congregational Library & Archives, Boston, MA.

Bigelow, George Frederick & Hill, Hamilton Andrew. *An Historical Catalogue of the Old South Church (Third Church) Boston*. Boston: Old South Church, 1883.

Sources used for Child Births & Baptisms:

AmericanAncestry.org

Ancestry.com

Baptisms, 1669-1875, in the Boston, Mass. Old South Church records, 1659-2012, RG0028. The Congregational Library & Archives, Boston, MA.

Documents of the City of Boston, Volume 3. Boston: City Council, 1895.

Familysearch.com

Sources used for Marriages:

A Report of the Record Commissioners of the City of Boston: Boston marriages, 1700-1751. Boston: Rockwell and Churchill, 1898.

A Report of the Record Commissioners of the City of Boston: Boston marriages, 1751-1809. Boston: Rockwell and Churchill, 1903.

AmericanAncestry.org

Ancestry.com

Familysearch.com

Sources used for Deaths, Wills, Probates:

AmericanAncestry.org

Ancestry.com

Familysearch.com

Findagrave.com

Sources used for Censuses and Directories

AmericanAncestry.org

Ancestry.com

Boston Athenaeum, *Boston Directories*

Harvard University, 1771 Massachusetts Tax Inventory. <http://sites.fas.harvard.edu/~hsb41/masstax/masstax.cgi>

Sources cited in-text

Published Sources

Adams, Catherine and Elizabeth H. Pleck. *Love of Freedom: Black Women in Colonial and Revolutionary New England*. Oxford: Oxford UP, 2010.

Bell, J. L. 2006. "Newton Prince: London Pensioner." *Boston 1775*.
<http://boston1775.blogspot.com/2006/10/newton-prince-london-pensioner.html>

Bly, Antonio T. (ed) *Escaping Bondage: A Documentary History of Runaway Slaves in Eighteenth-Century New England, 1700–1789*. Lanham, Md.: Lexington Books, 2012.

Briggs, Lloyd Vernon. *History of Shipbuilding on North River*. Norwell, Mass.: Norwell Historical Society, 1889.

Bullock, Steven C. 2012. "Ritual, Material Culture, and the Large Funeral in the Age of Samuel Sewall." In *New Views of New England: Studies in Material and Visual Culture 1680-1830*, edited by Martha J. McNamara and George B. Barnhill, 181-211. Boston: Colonial Society of Massachusetts, 2012.

Clapp, Ebenezer. *The history of the town of Dorchester, MA...* Dorchester, MA: Dorchester Antiquarian and Historical Society, 1851.

Clarke, Hermann F. "John Hull: Colonial Merchant 1624-1683." *American Antiquarian Society* Oct. (1936): 197-218.

Collins, Leo W. *This is Our Church: The First Church in Boston 1630-2005*. Boston: The Society of the First Church in Boston, 2005.

Dayton, Cornelia H. and Sharon V. Salinger. *Robert Love's Warnings: Searching for Strangers in Colonial Boston*. University of Pennsylvania Press, 2014.

Dean, Sara. *Old South Meeting House: Report on Eighteenth-Century African and Native American Participants*. Boston: OSMH, 2019.

Debate on the Constitution = The Debate on the Constitution Part 2... Boone, IA: Library of America, 1993.

Doggett, J. Jr. *A Short Narrative of the Horrid Massacre in Boston ...* Boston: 1849.

Donnan, Elizabeth. *Documents Illustrative of the History of the Slave Trade to America*. Washington: Carnegie Institute of Washington, 1932.

Drew, Marjorie. "Citizens of God's Little Acre: the Lives and Landscapes of African Americans in Newport during the Colonial Era." Masters Thesis. Bristol, RI: Roger Williams University, 2019.

Encyc = Old South Church in Boston, 1669-2019: A Concise Theological, Historical, & Whimsical Encyclopedia. Boston: Old South Church, 2020.

Goldstein, Karin J. Goldstein. "Parlors and Garrets: The Winslow Families and their Servants." *Mayflower Quarterly* 64.4 (1998): 316-36.

Graham, Judith S. *Puritan Family Life: The Diary of Samuel Sewall*. Boston: Northeastern UP, 2000.

Griswold, Frances Burge. *Old Wickford: The Venice of America*. North Kingston, RI: Young Churchman, 1900.

Hanson Plass, Eric M., "'So Succeeded by a Kind Providence': Communities of Color in Eighteenth Century Boston." Graduate Master's Thesis. Boston: UMass Boston, 2014.

Hardesty, Jared Ross. "Slavery, Freedom, and Dependence in Pre-Revolutionary Boston, 1700-1775." Doctoral Thesis. Boston: Boston College, 2014.

HC = Bigelow, George Frederick & Hill, Hamilton Andrew. *An Historical Catalogue of the Old South Church (Third Church) Boston*. Boston: Old South Church, 1883.

Hist of OSC: Hill, Hamilton Andrews. *History of the Old South Church (Third Church) Boston: 1669-1884*. Houghton, Mifflin and Company, 1889.

Holland, Rupert Sargent. 1924. "The Story of Prouts Neck." *Maine Collection*. 101.
https://digitalcommons.usm.maine.edu/me_collection/101/

Hurd, Duane Hamilton, ed. *History of Middlesex County, Massachusetts: With Biographical Sketches of Many of Its Pioneers and Prominent Men*. Boston: J. W. Lewis & Company, 1890

Jones, E. Alfred. *The Loyalists of Massachusetts: Their Memorials, Petitions and Claims*. Baltimore: Genealogical Publishing Co., 1969.

Kilcrease, Kelly M. "Early American Joint-Stock Investors and their Challenges Investing in a Physical Structure: The Case of Boston's Long Wharf, 1710-1825." *Essays in Economic & Business History* 36 (2018): 253-89.

Kneeland, Stiliman Foster. *Seven Centuries in the Kneeland Family*. Charleston, SC : Nabu, 2013.

Languth, A. J. *Patriots: The Men Who Started the American Revolution*. New York: Simon and Schuster, 1989.

Lincoln, Waldo. *Genealogy of the Waldo family [...]*. Worcester, Mass. : Press of C. Hamilton 1902.

Litwack, Leon F. *North of Slavery: The Negro in the Free States*. Chicago UP, 2009.

Mackenzie, George Norbury. *Colonial Families of the United States of America... 1607-1775*. Baltimore: Genealogical Publishing Company, 1966.

Malloy, Tom and Brenda. "Slavery in Colonial Massachusetts as seen through Selected Gravestones." *Markers: Association for Gravestone Studies* (1980): 112-41.

McCahon Whiting, Gloria. "'Endearing Ties': Black Family Life in Early New England." PhD Dissertation, History Department, Harvard University, 2016.

Newell, Margaret Ellen. 2015. "Slaves, Servants, Soldiers, Captives, and Wage-Earners: The Complex World of Indian Labor in Colonial New England." *129th Annual Meeting American Historical Association Conference*.

Old South Society, *The Two Hundred and Fiftieth Anniversary of the Founding of the Old South Church Third Church, 1669 in Boston*. Boston: Plimpton Press, 1919.

Pope, Charles Henry *et al.* *Loring Genealogy [...]*. Cambridge, Mass.: Murray and Emery Company, 1917.

Roberts, Oliver Ayer. *History of the Military Company of the Massachusetts....* Boston: A. Mudge & Son, 1897.

Robinson, Caroline E. and Daniel Berkeley Updike. *The Hazard family of Rhode Island 1635-1894*. Boston: Printed for the Authors, 1895.

Sewall's Diary = Sewall, Samuel. *The Diary of Samuel Sewall 1674-1739*. Ed. M. Halsey Thomas. New York: Farrar, Straus and Ciroux, 1973.

"The Chilton Family." *William and Mary Quarterly* 15 (1907): 89-92.

The Manifesto Church = The Manifesto Church: Records of the Church in Brattle Square, Boston, ... 1699-1872. Boston: Benevolent fraternity of churches, 1902.

Thwing, Annie Haven. *The Crooked & Narrow Streets of the Town of Boston 1630-1822*. Boston: Marshall Jones Company, 1920.

Ullmann, Helen. *The Pierponts of Roxbury*. Boston: Newbury Street Press, 2007.

Valeri, Mark. *Heavenly Merchandize: How Religion Shaped Commerce in Puritan America*. Princeton: Princeton UP, 2010.

Waldo, Lincoln. *Genealogy of the Waldo family....* Worcester, Mass. : Press of C. Hamilton, 1902.

Warren, Wendy. *New England Bound: Slavery and Colonization in Early America*. New York: Liveright, 2016.

Whitman, Zachariah Gardner. *The History of the Ancient and Honorable Artillery Company...* Boston: J.H. Eastburn, Printer, 1842.

Winslow, Isaac and Mary Catherine Winslow. *Family Memorial: The Winslows of Boston*. Boston: Massachusetts Historical Society, 2010.

Primary sources, with their abbreviations

Acts and Resolves = *The Acts and Resolves* [...] *of the Province of the Massachusetts Bay* [...]. Boston: Wright & Potter, 1902.

"Almshouse Admissions" = "Almshouse Admissions 1775-1788," *Colonial Society of Massachusetts 69: The Eighteenth-Century Records of the Boston Overseers of the Poor* pp271-402. Boston: Colonial Society of Massachusetts.

First Church Records = *Records of the First Church in Boston*. Boston: Colonial Society of Massachusetts.

Milton = *Milton MA Church Records 1678-1754*. Boston, D. Clapp & Son, 1870.

Report of Record Commissioners = *Report of Record Commissioners*. Boston: Registry Department, 1887.

"Second Church Records" = Church records, 1807-1853, in the Dorchester, Boston, Mass. Second Church records, 1770-1991, RG0069. The Congregational Library & Archives, Boston, MA.

"Selectman's Minutes" = "Selectman's Minutes 1776-1786," *A Report of the Record Commissioners... of Boston*. Boston: Rockwell and Churchwood, 1894.

Suffolk Deeds = Trask, William Blake et. Al. *Suffolk Deeds*. Boston.

U.S. Federal Census Schedules of Defective, Dependent, and Delinquent Classes. Massachusetts/Suffolk/Boston. The New York State Library, Albany.

"Winthrop Papers" = "Winthrop Papers: Correspondence of Wait Winthrop," *Collections of the Massachusetts Historical Society*, Series 6 Vol 5, pp3-270. Boston: Massachusetts Historical Society, 1892.