

Our Bateman Ancestors

By
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Last revised at

<https://www.retson.ca/batemangould.pdf>

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Bateman Context

This Bateman line refers to the Bateman line which came from England to Concord Massachusetts in the 1600s.

1. William Bateman Alice Skinner Uncertain

2. William Bateman IV b. Toppesfield, Essex, England m Frances 1615 bef 20 Oct 1658 Fairfield, Connecticut

3. Thomas Bateman b. Mar 1614 Toppesfield, Essex, England, m. Martha Brooks m 1645, m Margery Ball 27 Jan 1668 Concord Massachusetts, d. 6 Feb 1669 Concord Massachusetts

4. Thomas Bateman b. 1652 Woburn, MA, m. Abigail Merriam, m Ruth Haygate Wright 1685 Salem Massachusetts 6 Oct 1727 Concord Massachusetts

4. Thomas Bateman 1652-1727 Ruth Haygate Wright

5. Priscilla Bateman b. 26 Apr 1687 Concord Massachusetts, m. Thomas Gould abt 1714 Killingly Windham, Connecticut, d. 1726 Killingly Windham, Connecticut,

5. Priscilla Bateman 1687 - Thomas Gould 1680 – 1750

<https://www.wikitree.com/wiki/Bateman-953> Priscilla (Bateman) Gould (1687)

Thomas Gould, son of John Gould and Abigail Belcher was born in 1680 in Ipswich, Essex, MA, USA. He died in 1750 in Killingly, Windham, Conn. He married Priscilla Bateman in 1714 Killingly, Windham, Conn.

- i. Priscilla Gould bp. 15 May 1715 Killingly, Windham County, Connecticut Colony d. died very young, May 1715 Killingly, Windham County, Connecticut Colony
- ii. Thomas Gould, bp. 30 Oct 1715 Killingly, Windham County, Connecticut Colony d. 1736 m. Ruth
- iii. John Gould bp. 23 Feb 1717 Killingly, Windham County, Connecticut Colony, d. Bef. 1755
- iv. Mary Gould bp. 27 Apr 1718 in Killingly, Windham County, Connecticut Colony of Connecticut, d. 1740

- v. Jeremiah Gould bp. 17 Jan 1720, d. 20 Feb 1778, m. Elizabeth Brooks
- vi. Daniel Gould bp 02 Dec 1722 d. 20 Apr 1754 in Ware, Hampshire, Massachusetts, USA
- vii. Ebenezer Gould b. 20 Dec 1724 in Killingly, Windham, Connecticut, United States d. 9 Jan 1809 Granville, Washington, New York, United States
- 6. viii. Samuel Gould b. 10 Nov 1726 Killingly, Windham County, Connecticut Colony d. 1754 Granville, Washington County, New York, USA, m. Martha Stearns

Killingly, Connecticut¹

The town of Killingly lies in the eastern central part of Windham county, on the Rhode Island border. In territory, population and business importance it is one of the largest towns of the county. Its territory, which originally embraced the whole northeast corner of Connecticut east of the Quinebaug and north-of Plainfield, has been diminished by the formation of Thompson and Putnam in part from its territory. It is bounded by Putnam on the north, Rhode Island on the east, Sterling and Plainfield on the south, and Brooklyn and Pomfret on the west. The town is about nine miles long from north to south, and an average width of six miles from east to west. The post offices of Danielsonville, Ballou ville, Killingly, East Killingly and South Killingly are in this town. The factory villages of Attawaugan and Williamsville are in this town. The population of the town at different periods has been-in 1756, 2,100; in 1775, 3,486; in 1800, 2,279; in 1840, 3,685; in 1870, 5,712; in 1880, 6,921.

The original township of Killingly was laid out north of Plainfield in 1708. It occupied the northeastern corner of Connecticut, in the wild border land between the Quinebaug and Rhode Island. This region, called the Whetstone country, was known to the white settlers of the surrounding towns, but was for a long time neglected. It was owned by the colony of Connecticut and not by individuals or companies, and tracts of it were given by the government in recognition of civil or military services rendered it. Its first white proprietors were thus the leading men of the colony.

In 1708 the court granted liberty to the inhabitants of Killingly to survey and lay out one hundred acres of land within their township for the use and encouragement of a minister to settle there and carry on the worship of God among them." A hundred acres of land for the first settled minister were also pledged to the town by Captain Chandler, in presence and with concurrence of the selectmen.

The first minister was Reverend John Fisk, of Braintree, Mass., a son of Reverend Moses Fisk and a graduate of Harvard. His work probably began about 1710, religious services being held in private houses, alternating between different parts of the town. July 16th, 1711, the town agreed to give Mr. Fisk three hundred and fifty acres of land for his encouragement to settle in the work of the ministry. Two hundred acres were laid out on French river, which were afterward proved to be beyond the bounds of Killingly. Seventy-five acres were laid out on the western slope of Killingly hill and seventy five on Assawaga or Five Mile river. Stated religious services were probably held after this date by Mr. Fisk, though some years passed before his settlement, neighborhood ministers meanwhile being called in to administer baptism and other sacraments as occasion required.

In the summer of 1714, the meeting house was raised and covered. Its site was east of the Plainfield road, about one-fourth of a mile south of the present East Putnam meeting house. -Nothing is known of its size and appearance, or of the circumstances of its building. In the ensuing summer it was made ready for occupation, and preparations made for church organization. September 15th, 1715, was observed in Killingly as a day of solemn fasting and prayer, preparatory to the gathering of a church and the ordination of a pastor. October 19th, 1715, a church was organized, and Reverend John Fisk ordained the

¹ <https://connecticutgenealogy.com/windham/killingly.htm>

pastor of it. The original members were: John Fisk, James Danielson, Peter Aspinwall, James Leavens, Sampson Howe, Ebenezer Balman, Richard Bloosse, George Blanchard, Isaac Jewett, **Thomas Gould** and Stephen Grover. Sixteen additional communicants were admitted into the church before the close of the year. December 29th, 1715, Peter Aspinwall and Eleazer Balman were chosen deacons. The first marriage recorded by the young minister was that of William Larned to Hannah, the first of the seven notable daughters of Simon Bryant. The ministry of Reverend Mr. Fisk was acceptable and prosperous, and large numbers were added to the church. His pastoral charge comprehended also the inhabitants north of Killingly. The hundred acres of land given by Captain Chandler to the first settled minister of Killingly were laid out to him in 1712, west of Five Mile river, a half mile east of the meeting house.

In 1694 Reverend Noadiah Russel secured two hundred acres five miles southeast of Woodstock, east of the Quinebaug, "lands that bound it not taken up." In 1699 Reverend Russel sold his land to Peter and Nathaniel Aspinwall, Samuel Perrin and Benjamin Griggs, for twenty pounds.

In 1703 Aspinwall bought of Caleb Stanley two hundred acres south of Mashapaug lake. The land adjoining it westward and extending to the Quinebaug was laid out to Thomas Buckingham, and sold by him to Captain John Sabin of Mashamoquet, whose daughter Judith, married young Joseph Leavens, and received this beautiful valley farm as her marriage portion. James and Peter Leavens bought up land grants and also settled in this vicinity. Other settlers soon followed. These settlers, the pioneers of Killingly, located on or near the Quinebaug, mostly between the falls and Mashapaug lake, on the land called Aspinock, at distances of three, four and five miles from Woodstock. As details of the settlement of those parts of original Killingly which are now included in Thompson and Putnam are given in connection with the history of those towns, it will be unnecessary to repeat them further in this connection. We shall therefore confine our review now as far as practicable to the territory of the present town of Killingly.

The first settler south of Lake Mashapaug was James Danielson, of Block Island, who in 1707 purchased of Major Fitch "the neck of land" between the Quinebaug and Assawaga rivers, for a hundred and seventy pounds. Mr. Danielson had served in the Narragansett war, and his name appears on the list of officers and soldiers who received the township of Voluntown in recompense for their services. Tradition tells us that he passed through the Whetstone country on an expedition against the Nipmucks, and stopping to rest his company on the interval between these rivers, was so well pleased with the locality that he then declared that when the war should be ended he would settle there. Tradition adds that he first traded with the natives, receiving for a trifle all that he could see from the top of a high tree, but found that Major Fitch had forestalled him, so then he bought out his claim. Mr. Danielson at once took possession of his purchase, built a garrison house near its southern extremity and was soon known as one of the most prominent men in the new settlement. No other settler appeared in this vicinity for several years. The land south from Acquiunk-the name given by the Indians to this locality-was held by Plainfield proprietors, under their purchase from Owaneco, and no attempt was made for many years to bring it into market.

An extensive rise of land in the eastern part of the town was called Chestnut hill. A broad open plateau lay upon the top of this hill, while its steep sides were heavily wooded. This very desirable spot of ground was included in the grants laid out to John and Joseph Haynes, Timothy Woodbridge and Governor Treat; sold by them to John Allen; by him to Captain John Chandler, who sold the whole tract-2,400 acres, for £312-to Eleazer and Thomas Bateman, of Concord, **Samuel and Thomas Gould**, Nathaniel Lawrence, Ebenezer Bloss, Thomas Richardson and Ebenezer, Knight, joint proprietors. John Brown, Moses Barret, Josiah Proctor, Daniel Carrol, **Samuel Robbins**, Daniel Ross and John Grover were soon after admitted among the Chestnut hill proprietors. Home lots were laid out on the hill summit, but the remainder of the land was held in common by them for many years. A road was laid over the hill-top and carried onto Cutler's mill and the Providence way.

The population of Killingly continued to increase. Daniel Cady removed to the south part of Pomfret, Nicholas Cady to Preston; but others took their places. Robert Day settled south of Whetstone brook in 1717. Nell-Ellick Saunders-afterward called Alexander-bought land of the non-resident Mighills in 1721, near Lake Mashapaug, which soon took the name of Alexander's lake, which has since clung to it. Joseph Covill, Philip Priest, Andrew Phillips and John Comins, of Charlestown, were admitted among the Chestnut hill company. John Hutchins, of Plainfield, is believed to have taken possession of the north part of the Owaneco purchase about 1720. In 1721 the town of Killingly laid out and distributed its first division of public lands. About eighty persons received shares of this land. No record is preserved of the terms and extent of this division. During this year the train-band was organized. Joseph Cady was chosen captain, Ephraim Warren lieutenant, and Thomas Gould ensign. Of the progress of schools, roads and many public affairs at that time, no knowledge can be obtained. A burial ground south of the Providence road was given to the town by Peter Aspinwall at an early date.

This church prospered for a while. A season of special religious interest in 1728-9 added sixty to its membership. Eleazer Bateman, Jr., was chosen deacon in 1730, and Haniel Clark in 1733. Mr. Fisk remained in the pastorate till July 8th, 1741, when he was dismissed at his own request. During his ministry he had performed 463 baptisms, and admitted 254 members into full communion and 148-to the" half-way covenant."

A protracted meeting house controversy followed the dismissal of Mr. Fisk. It was decided to build a new meeting house, and at the same time a division of the First society into two was contemplated. The people of each prospective society wished to have the new meeting house located so that it would fall within their own bounds when the division should be made. The northern people wished it to stand near the old church, on Killingly hill, while the southern people wished it to be located on Breakneck hill. In October 1743, the assembly, after hearing the case and reports of committees, decided that the latter site, which was nearly central to the society as then constituted, should be adopted. November 21st than society by a large vote refused to build on that site. The question was re-opened at a later meeting, in December, and a controversy in regard to the qualification of some proposed voters became so clamorous that the moderator dissolved the meeting, and most of the people went home. The southern party then having the field, reorganized the meeting and voted to build a meeting house on Breakneck hill. A committee was appointed for the purpose, and the work was immediately carried forward. The" Breakneck party." though probably in the minority, had obtained the lead and were carrying things by storm. In the midst of the confusion and excitement that prevailed, a messenger was sent to report the irregular proceedings to the governor and council. On the day appointed for raising the meeting house frame, March 28th, 1744, a large company gathered on the ground. When the frame was partly raised the northern party arrived upon the ground, with a message from the governor and council expressing the opinion that it was irregular and" high handed disorder" for any party to carry forward the work of building, in defiance of the properly expressed determination of the society, even though the society had refused to do the bidding of the assembly. The opinion and advice were that it was the business of the assembly to see that its decrees were carried out, and was not proper for a part of the society to volunteer to act in that direction against the desires of the majority. The opinion and advice were not heeded by the builders, who went boldly forward with their work until the meeting house was raised and covered.

The disgraceful wrangle between the two parties was carried to- the assembly, and so well balanced were their counter charges against each other in respect to irregularities and unfairness that the assembly were at a loss to know how to decide between them, and postponed any action till October, when it decided that the meeting house should stand and be finished where it was. The Breakneck party were now in triumphant gladness, but the northern people, as well as those in the extreme south, were not disposed to accept the situation. Thus, the Killingly First society was broken into many factions. There was the Breakneck party, who wanted the society to remain with a meeting house in the center. In the north and

south ends of the society were factions striving for a division into two societies, so that each could be better accommodated with a meeting house near them. Then, to add to the complications, the Separate or New Light movements were raging at this time, and this made subdivisions of each faction.

In October 1745, the assembly divided the society and made two distinct societies of it. Under this act each claimed the prerogative of being the First society, and with this dispute they again repaired to the assembly. This, however, was quickly set. tied in favor of the north society.

The First society and church now hastened to reorganize. The church at its reorganization, November 29th, 1745, was composed of the following members: Joseph Leavens, Sr., Joseph Leavens, Jr., Thomas Moffatt, Daniel Whitmore, Joseph Cady, David Roberts, Sr., David Roberts, Jr., Samuel Buck, John Brown, Ebenezer Brooks, Francis Whitmore, John Roberts, Andrew Phillips, Ephraim Day, Benjamin Leavens, John Leavens, Thomas Mighill. Reverend Pearley Howe was then pastor elect, and continued in that relation until his death, March 10th, 1753, being then in his forty-third year. His wife was Damaris, daughter of Captain Joseph Cady. He received the commendation of being "a highly respectable and useful minister." By consent of the town the First society in the last end of 1745 proceeded to pull down the old meeting house and to build a new one about a quarter of a mile north of it, on the 11 east side of the country road right against Noah Leavens' dwelling house," where an acre of land had been given for the purpose by justice Joseph Leavens. The house now erected was said to be superior to any other in the county. It had three great double doors, opening east, west and south; large square pews, furnished with lattice work; a high pulpit and sounding board; galleries, front and sides, with rising seats and wall pews in the rear, and two flights of broad stairs leading to them. Reverend Aaron Brown, of Windsor, was ordained January 19th, 1754, and soon after married the widow of his predecessor. The society was divided into three school districts, each district maintaining its, own school. The church and society were now prosperous. Reverend Emerson Foster, the successor of Reverend Aaron Brown, was ordained here January 21st, 1778, the society offering him £220 for settlement and X20 salary. Dissatisfaction soon arose, many withdrew to the Baptist society and it soon became difficult to raise the money. In July 1779, Mr. Foster was dismissed, and for a time religious services were maintained somewhat irregularly by Russel Cook and others for several years. Reverend Elisha Atkins, of Middletown, was installed in the pastoral office here June 3d, 1787, the society granting two hundred pounds settlement, fifty-five pounds salary, and the cutting and drawing of the minister's firewood. The house was repaired, and a belfry added, and a bell procured and placed in it. Sampson Howe was to be paid twenty dollars a year for ringing the bell and sweeping the meeting house. Mr. Atkins proved a most excellent pastor, and as a citizen was interested in all plans for public improvement.

The society of Killingly being divided, as we have already seen, into two societies, meeting houses and churches were established in both ends of the former society, and the meeting house on Breakneck hill not being available for either, it was of but little further use. It was used for various irregular religious services and for public town meetings, and after a number of years was taken down, and some of its timbers used in the construction of the town house at Killingly Centre. A few mouldering gravestones on the rugged summit of Breakneck hill' remain to mark the neighborhood of its site. The church and society were by the organization of others reduced to the merest remnants, which soon faded out entirely, the church records being destroyed by fire, so that the details of the Breakneck church are buried in oblivion. -The church appears to have maintained strength enough to have a minister more or less of the time until about the end of the last century.

The inhabitants in South Killingly were permitted, on account of their remoteness from the Killingly hill meeting house. in the winter of 1734-35 to employ a minister to preach to them during the winter season, though they were required to pay rates to the regular minister the same as before. In April 1735, the assembly granted the South Killingly people, who then numbered about one hundred and fifty souls,

liberty” to hire an orthodox minister five months in the year, and freedom from the ministerial tax during that period.” This temporary exemption from rate-paying did not become their permanent privilege until 1755, when they were released by the assembly from further charges to the South society, in which they were embraced in the division of 1745. This happy result was secured from the colonial government only by an appeal first to the throne of Great Britain in the reign of George II. The petition from South Killingly was the first to gain a favorable hearing in the colonial assembly.

Sources

Websites

General Resources