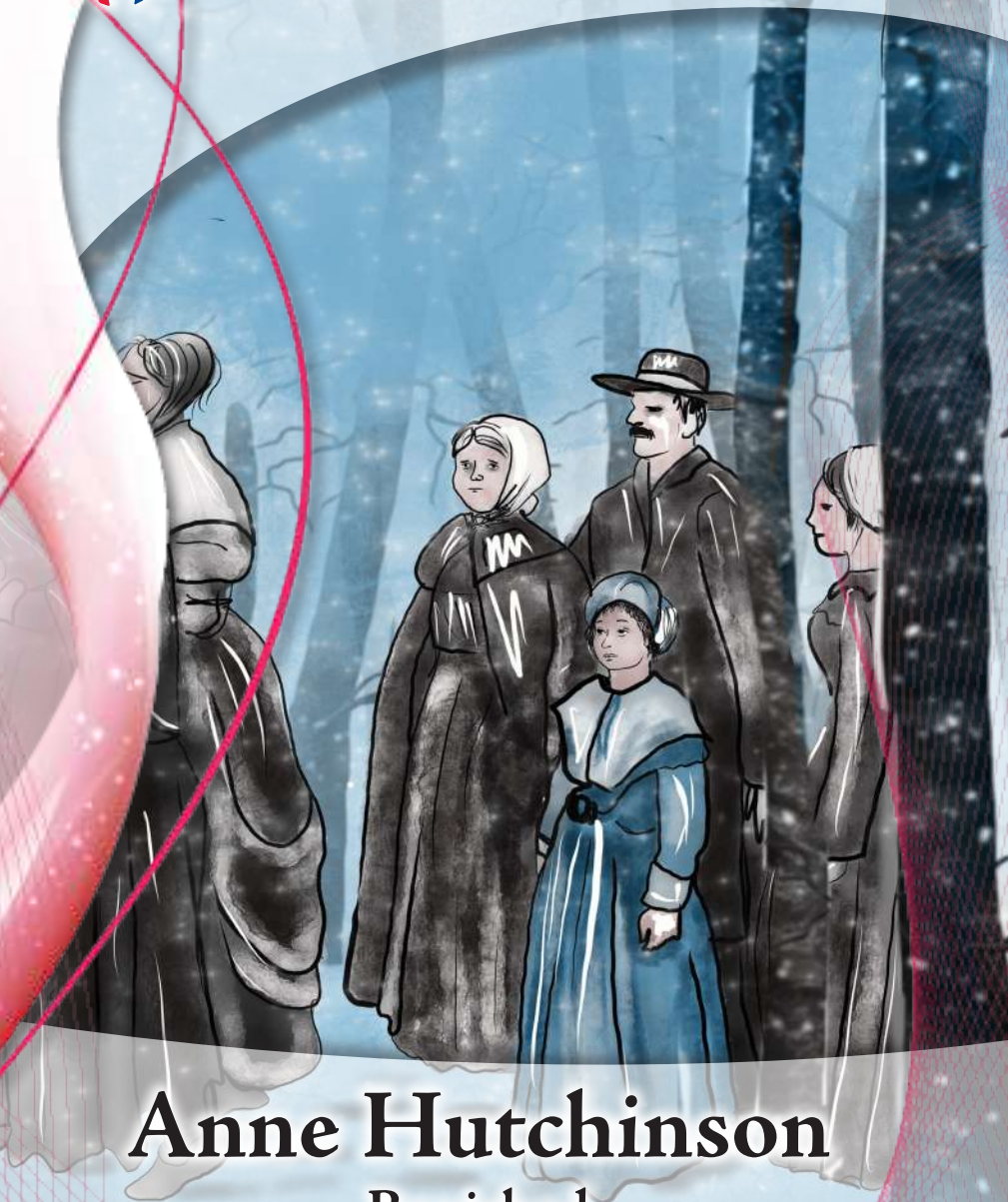




Core Knowledge VOICES IN HISTORY™



Anne Hutchinson

Banished

by Anne Marie Pace

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Introduction

November 7, 1637, was a bitterly cold day in Massachusetts Bay Colony. The wind gusted. Chunks of ice floated in the Charles River. If you had lived in that time and place, you probably would have stayed in bed under your blankets for as long as your parents would let you. And once they asked you to get up, you would have rushed to the fireplace to feel the heat on your skin while you changed into your warmest clothes. You'd have hoped there was some warm porridge and a hot drink for breakfast.



But Anne Hutchinson didn't get to stay in bed. Anne was up long before the sun rose. It's true that she probably would have gotten up early anyway. She was the mother of a large family. On a normal day, Anne would have had to make breakfast for her children, tend the animals, and begin the day's activities of sewing, cooking, and prayer.

But November 7 was different. Instead of an everyday work dress, Anne dressed carefully in her best plain, dark-colored clothing. She put on a white collar and a bonnet called a coif. Anne and her husband, William, were expected at the meetinghouse in Newtown (now Cambridge), five miles from home. It would be a long walk in the battering wind, plus a boat ride across that frigid river, a treacherous climb up a slippery ladder to the pier, and then more walking—all in the freezing cold.

At the meetinghouse, there was no welcoming fireplace where Anne and William could warm their hands and feet after their journey. It was almost as cold inside as it was outside. The only warmth in the room came from the many bodies packed onto the wooden benches. Forty stern, serious men were seated on the benches that filled the room, waiting to pass judgment. Like Anne and William, they were also dressed in plain, dark clothing. Everyone in the room was a Puritan, and Puritans didn't believe in wearing fancy clothes.

But why were the men upset with Mistress Hutchinson? What had she done?

Anne Hutchinson was a good person. People respected her, and she hadn't done anything that most Americans today would think of as a crime. But at that time and in that place, the women of the Massachusetts Bay Colony were not supposed to speak publicly about their religious beliefs. They were supposed to obey their husbands and their ministers. They were supposed to listen, not speak. But Anne Hutchinson had spoken.

The life Anne lived, the things she believed in, and the choices she made might seem strange to us now. But many people throughout history have made huge life decisions based on their religious beliefs. Joan of Arc rode into battle against an English army because she believed God told her to. Thomas More chose to be executed publicly rather than accept his king, Henry VIII, as head of the Church of England. For some religious people who believe in the afterlife or heaven, their choices aren't just about their earthly life—more importantly, they're also about their eternal life.

Another thing to think about as you read is that for the most part, women in Anne's time had few legal rights. They were not considered equal to men. They were

dependents of their fathers and then their husbands. A woman's voice in society was often but a whisper. So as you read Anne's story, try to imagine what it must have been like to have lived as a woman at this time, long ago, in the early days of the English colonies in America.

The Meetinghouse

Every town in Massachusetts Bay Colony had a meetinghouse. When the townspeople came together every Sunday, and some other days too, the meetinghouse was used as a church where they could listen to sermons and worship God. At other times, the meetinghouse was used as a courtroom.

The meetinghouse was often the largest building in a town. Unlike many churches both at that time and today, the meetinghouse would have no stained-glass windows or crosses. Puritans believed that churches should be as simple and plain as possible.

1

Anne's Childhood

If this book were about Abraham Lincoln, you might read about what his favorite snack was and how he loved to wrestle. If this book were about Helen Keller, you might read about her train trip to visit an eye doctor in Maryland. But this book is about Anne Hutchinson, and we don't know much about Anne's childhood. We definitely don't know her favorite snack.

In fact, we don't even know her birthday!

We do know that Anne was born in a quiet village called Alford in the county of Lincolnshire, England, in 1591. That was more than four hundred years ago! In those days, the government didn't issue birth certificates. However, each church kept records of babies who were baptized in that church. Historians know from studying the records of St. Wilfrid's Church in Alford that on July 20, 1591, Anne's parents, Francis and Bridget Marbury, brought Anne there to be baptized. Babies were usually baptized when they were about three days old, so Anne's birthday was probably on or around July 17. But we don't know for sure.

baptized: brought into the Christian community

Changing Days

During Anne Hutchinson's lifetime, England still followed the Julian Calendar even though in 1582 a large part of Europe had adopted the Gregorian Calendar. The Gregorian Calendar differed by ten days at that time. Therefore, Anne Hutchinson's baptism occurred on what would be July 30 on today's calendar.

Alford was a typical English village. Long before Anne was born, people had come to this lovely spot where a dirt road crossed a river. Over time, they had built about seventy thatched-roof houses. There were also some shops, including a textile shop that sold cloth, and of course the lovely stone church. Some of the houses in the village were very small, while others were larger.

The Marbury family was neither poor nor wealthy, so we think that their house was medium-sized. It probably had three rooms. The Marbury family kept farm animals like chickens, pigs, sheep, and cows. They grew fruits, vegetables, herbs, and grain in a large garden.

In those days, people often made things they needed themselves. As a little girl, Anne learned from her mother how to do all the important household tasks that helped a family thrive. She learned how to spin thread from wool or flax and how to weave it into cloth. She learned how



to make clothes for the family and how to mend them if they ripped. She learned how to preserve the fruits and vegetables that her family grew in their garden. It would be hundreds of years before refrigerators and freezers were invented, so Anne learned to dry and pickle fruits and vegetables to use throughout the year. She learned to make cheese and butter from milk.

Anne, like other girls, had to learn these tasks because families were very large, and everyone had to pitch in to get the day's work done. And someday Anne would grow up, marry, and have children of her own. She would need to be able to run her own household.

Anne learned some important lessons from her mother that not every girl learned. Anne and her mother's

special task was collecting herbs and using them to make medicines like teas, tisanes, and cordials to help sick people. There weren't very many doctors at the time, so most women had to know how to treat simple illnesses themselves. Anne's mother not only knew the common remedies but also had more advanced knowledge. She served as a midwife to women in the village. (A midwife is someone who helps mothers give birth to babies.) Anne learned these skills from her mother. So Anne was a well-known healer and midwife long before she was a well-known religious leader.

But Anne's childhood was different from the childhoods of many other young girls of her time in one really important way: Anne knew how to read.



tisanes: liquids created by leaving herbs in water for a period of time

2

Anne Learns to Read

When Anne Hutchinson was born in 1591, her parents could not have imagined that their baby would grow up to be a woman that people would still talk about more than four hundred years later. But the way Anne's father and mother raised her made it possible for her to become that woman.

Francis Marbury was an intelligent, deeply religious man who became a minister in his early twenties. By the time Francis was an adult, the Anglican Church, also called the Church of England, was the official church of the country, with King James I of England as its head. Even though the Anglican Church was the official church, there were still people who wanted to make changes to the way Anglicans practiced their faith. The Puritans were one of these groups. Francis was not a Puritan, but he believed some of the same things that the Puritans did, and he had very strong ideas about church.

The Protestant Reformation

For hundreds of years, most of the people in Europe were Roman Catholic. They followed the teachings of the pope and the Catholic Church. Even kings obeyed the pope!

Some people liked being Catholic, but some didn't. In the 1500s, some people broke away from the Catholic Church to form their own churches. This was called the Protestant Reformation. They wanted to reform, or change, the way they worshipped.

In England, King Henry VIII wanted to divorce his wife Catherine of Aragon and marry someone else. The pope would not let him. So Henry decided to become the leader of his own church, called the Anglican Church (Anglican means "English").

In the decades following Henry's death, the official religion of England switched back and forth between Anglicanism and Catholicism depending on what the current king or queen believed, and the English people were expected to follow. In fact, people who followed a different religion from that of the monarch were sometimes put in jail or even executed!

When Francis began preaching in the town of Northampton, southwest of Lincolnshire, he spoke out about things that bothered him about the Anglican Church. Francis believed that ministers should be educated people. He was angry that some bishops were appointing poorly educated men as ministers for political reasons.

Some people say he even called the bishops stupid! Because of his public criticism of church officials, Francis was thrown in jail more than once.

When Francis was released from jail the second time, he was officially reprimanded by the church and told to leave Northampton. But Francis didn't leave—he stayed in Northampton and continued preaching. He still criticized the church. Francis was arrested again, and this time he was sent to London to stand trial in front of the Court of High Commission, which was the official court of the Anglican Church. He was convicted of heresy and sent to jail for two years.

When Francis was released from jail the third time, he finally left Northampton and moved to Alford, where he became a minister at St. Wilfrid's. It was there that he would marry Anne's mother, Bridget. For about ten years, Francis stayed out of trouble. Then in 1590, the year before Anne was born, he started criticizing the Anglican Church's bishops and ministers again. He even criticized the queen, who was the head of the church, for her choice of bishops! This time, Francis was banned from preaching and sentenced to house arrest for three years. This meant he was expected to stay at home the whole time.

reprimanded: scolded

heresy: expression of beliefs that go against church teachings

House arrest was hard for Francis, but it was good for Anne. It meant that while she was a little girl, her father was home to help take care of her and teach her. In many cultures throughout history, girls have not been taught to read and write. People believed that knowing how to take care of a house and children was all a woman needed to know. Of course, not all boys and young men went to school either. Many boys had to learn a trade like farming, blacksmithing, or carpentry instead. Still, far more boys than girls were able to get an education.

But the idea that girls didn't need an education was slowly changing. Many English people felt that everyone should be able to read the Bible for themselves in English, without depending on a priest or minister to read it or explain it. And the current queen, Elizabeth I, the daughter of King Henry VIII, was a highly educated woman. She spoke many languages, including Latin and Greek. People like Francis admired that about her.

So Francis insisted that his daughters learn to read. By the time Anne became a teenager, she was well educated for her time. She could read and write, and she knew a great deal of scripture (the Bible) by heart.



After he was released from house arrest, Francis was allowed to preach again. If he still disagreed with the Anglican Church, he no longer said so publicly. The Marbury family stayed in Alford for another eleven years. Then, when Anne was fourteen, Francis was offered a job as rector, or head minister, at a church called St. Martin's in the Vintry. The church was in the capital city of London, about 120 miles away from Alford. Anne would have to leave the lovely village she had known all her life.

3

To London!

The journey to London took ten days. Because Anne's mother, Bridget, was expecting a baby, she traveled in a carriage with the small children. Anne and the older children rode on horseback. At night, they stayed at inns.

The trip to London was dangerous. The country roads were not marked with street signs as they are today, and along those roads, outlaws hid in the shadows, hoping to steal valuable goods from travelers like the Marbury family. But the Marburys arrived safely in the capital and moved into the rector's house at St. Martin's in the Vintry.

London was a huge city. It was very different from the small village of Alford. With around 225,000 people, London not only had far more houses, shops, and churches than Alford did but also had cathedrals, huge government buildings, hospitals, palaces, and even the Old London Bridge, which crossed the great river Thames. This was the time of William Shakespeare, a playwright who wrote many poems and plays that

are still famous today. But the Marburys wouldn't have gone to see his plays. They believed that good Christians should not go to the theater.

In London, Anne's life was different than it had been in tiny Alford. St. Martin's was near the Thames River, and Anne and her family could walk to the river's edge to view the barges, sailing ships, and other vessels carrying goods up and down the river. There were parades and festivals in the streets, with jugglers, puppet shows, and musicians. The stores and markets carried far more merchandise than the little shops in Alford. London was a large trading center, and if you had enough money, you could buy spices, textiles, and pottery from around the world.

And of course, Anne's life changed as she grew older. After her older sister got married, Anne was allowed to take her place at the dinner table. Francis often entertained guests for dinner, and Anne could listen to and learn from them. Because Francis was a minister, many of these conversations were about religion. Anne learned about all the ways some people thought they could improve the Anglican Church. Because Anne knew the Bible well, and because her father had taught her, she could understand these conversations, even if she was not allowed to speak at the table.

barges: flat-bottomed boats used to transport goods
merchandise: items for sale

4

Back to Alford

Anne's father died when she was nineteen years old. Because the house they were living in belonged to St. Martin's in the Vintry, her family had to leave when Francis died. The church needed the house for the new rector and his family. Anne, her mother, and her brothers and sisters who still lived at home no longer had a home of their own. They had to live with one of her father's friends, a minister at another nearby church.

During her years in London, Anne was often visited by an old friend from Alford. His name was William Hutchinson. William was five years older than Anne, but the two had grown up together. When Anne moved to London with her family, William had missed her greatly.

William was the oldest of eleven children. He grew up in one of the bigger houses in Alford. His father, Edward, was one of the richest merchants in the village. Edward Hutchinson earned his money from buying and selling cloth. As a young man, William began working for his father's textile business.

textile: a type of woven cloth

London was the most important city in England for trading cloth, so William traveled there often, and when he did, he visited his childhood friend Anne. Anne and William eventually fell in love and wanted to build a life together. The Hutchinsons were wealthier than the Marburys, and Edward's parents weren't sure it was a good match. But Anne and William's love for each other was strong enough to convince the families that they should be allowed to marry.

Anne and William were married on August 9, 1612, when Anne was twenty-one, at the church of St. Mary Woolnoth—the same church the Marburys had stayed in after Francis's death. After the wedding, they decided to return to Alford to raise their own family. Anne's skills as a housekeeper were now important not to her mother's house but to her own. Like most young ladies of the time, Anne started having children soon after she married. Anne and William's first child, Edward, was born in May, 1613. Over time, Anne and William would have fourteen more children!

In Alford, Anne worked as a healer and a midwife to the women of the village, just as her mother had done. She grew many special plants in her herb garden that she used to make medicines to treat the people of Alford.

As members of the Anglican Church, Anne and William were expected to attend Sunday services at their local church in Alford. However, listening to good Sunday sermons was something both Anne and William liked to do, and sometimes they visited churches in nearby villages to hear different ministers. In particular, they liked a minister named John Wheelwright, who would later marry William's youngest sister, Mary. John Wheelwright preached in the village of Bilsby, just a mile away.

But then Anne and William heard of an excellent preacher named John Cotton. He was the minister of St. Botolph's Church in Boston, a large town about twenty-one miles from Alford. This is the English town that Boston, Massachusetts, would soon be named after.

Anne and William began making trips to Boston to hear John Cotton preach. It was a six-hour journey on horseback, but they were committed to learning from him. Unless the weather was bad or Anne was not feeling well from pregnancy, they would make the trip to Boston every Sunday.

Most women in Alford were not able to make such a long journey to church, but they were interested in knowing what John Cotton had said. So Anne started having meetings in her home where she would repeat the



main points of the sermon to her friends and explain her thoughts about them. The women also studied the Bible together. Eventually, Anne and William became friends with John Cotton, who approved of Anne's meetings.

John Cotton was a minister of the Anglican Church, but he was also a Puritan. Puritans were believers who wanted to make changes in the way the Anglican Church worshipped. For example, they wanted to remove stained-glass windows and statues from churches, and they didn't want ministers to wear what they considered to be fancy clothes. Cotton, like the other Puritans, didn't want to leave the Anglican Church—he wanted it to change in ways he thought would make it better.

After listening to many of his sermons, Anne and William came to agree with him.

Anne's Children

Anne and William Hutchinson had fifteen children: Edward, Susanna, Richard, Faith, Bridget, Francis, Elizabeth, William, Samuel, Anne, Mary, Katherine, William, Susanna, and Zuriel. You read that right—there were two Williams and two Susannas. In Anne's time, if a child died, parents might use the same name for a new baby in order to honor and remember the lost child.

Anne and William's first fourteen children were born in England. Three died in England as children, and eleven moved to America with them. Only their youngest daughter, Zuriel, was born in America.

5

The Journey Across the Atlantic

Because Anne and William agreed with so much of what John Cotton believed, they enjoyed hearing his sermons. But the Anglican Church was becoming less tolerant of Puritanism, and the ideas that John Cotton was preaching angered church officials. One day, John Cotton learned that he was about to be called to the Court of High Commission to stand trial for going against the church. Afraid of being sent to prison, he instead went into hiding. Soon, he decided to move to the Massachusetts Bay Colony in New England with other Puritans. There, he could speak his mind without getting in trouble.

Anne and William missed John Cotton very much. After all, he was not only their favorite minister but also their friend. After a while, Anne and William decided to bring their family to New England to be closer to John Cotton, even though it meant selling William's business and completely uprooting their children's lives.

Anne and William's oldest son, Edward, was already in New England, having traveled there on the same ship as John Cotton. After Anne gave birth to her fourteenth child, Susanna, the Hutchinsons began preparing to join him. Between selling the things they wouldn't need and packing the things they would, it took about six months. Finally, Anne, William, and their remaining ten children were able to board a ship called the *Griffin*. It would be a long voyage across the Atlantic Ocean to the Massachusetts Bay Colony.



The *Griffin* was very crowded. It could hold as many as two hundred people, plus all the supplies they needed both for the voyage and for their new homes. The supplies included live animals like chickens, pigs, and cows—all of which had to go to the bathroom! It was really smelly. So if the weather was good enough, passengers usually preferred to sit on the deck in order to breathe the fresh air. Anne's children certainly did!

Sometimes, a minister named Zechariah Symmes (pronounced SIMS) would give sermons to the travelers. Usually, Anne liked hearing sermons, but she soon realized that she did not agree with Reverend Symmes. They even had a public disagreement about their beliefs. Anne liked discussing, questioning, and debating sermons with her friends, but Reverend Symmes didn't like to be questioned by a woman. Anne didn't worry about their disagreement, but Reverend Symmes would not forget.

When the *Griffin* finally arrived at Boston, Massachusetts Bay Colony, the Hutchinson family was ecstatic to see their son Edward again. The family soon moved into a two-story house on a half-acre on the Shawmut Peninsula (now the center of Boston), and William began his textile business again. As a wealthy and experienced merchant, he would quickly build a successful business.

Because belonging to a church was very important to Anne and William, they immediately applied to be members of the local church. In an interview, a small group of ministers asked Anne and William many questions about their beliefs. William was quickly accepted, but surprisingly, Anne was not. Days passed, but she did not hear about her application.

Finally, Anne was summoned to a hearing. The governor and some other ministers wanted to ask her even more questions. Reverend Symmes, the minister from the *Griffin*, was still angry about the argument he had had with Anne on the ship. He accused Anne of having ideas that went against Puritan beliefs. Luckily, her old friend John Cotton was also there, and he came to her defense. A full week after William was accepted, Anne was finally allowed to be a member of the church.

Keeping the Players Straight

There were many people who played a role in the history of Massachusetts Bay Colony, but here are some of the most important in Anne's story.

John Winthrop was a leader of the colony. He was governor for twelve of the colony's first twenty years. He did not hold the

office when Anne first arrived in Massachusetts—that was Thomas Dudley, who had been and would again be his deputy governor—but he retook it in May 1637. Winthrop called the colony the “city upon a hill.” He wasn’t a minister, but his Puritan beliefs guided everything he did.

Zechariah Symmes was the minister whom Anne disagreed with aboard the Griffin and who caused trouble for her later. Believe it or not, years later, his daughter married Anne’s son-in-law!

John Cotton was the Anglican minister whose sermons Anne traveled to hear in England. He came to Massachusetts Bay Colony about a year before Anne did. He was her supporter and friend. Anne said he was the only minister she agreed with completely.

John Wheelwright was a minister and Anne’s brother-in-law. He was convicted of sedition for his preaching and was banished just before Anne was.

6

Anne's Conventicles

Just as she had done in England, Anne soon began to invite women to her home to talk about the sermons they had heard on Sunday at the meetinghouse. These special meetings were called conventicles (pronounced con-VEN-tih-kuls). At first, just five or six women at a time would come together to listen to Anne speak. Anne sat in William's large chair while the women gathered around her. Sometimes, she would simply repeat what she had learned on Sunday at the meeting. But other times, her teaching would dig a little deeper. When she was a child at the dinner table, Anne had listened carefully to her father's visitors as they discussed religion. She was well read, and she knew a lot about the Bible—and her father had taught her to speak her mind. If a minister said something in his sermon that Anne believed was incorrect, Anne would point out the error to the women and use Bible verses to prove her ideas.



For hundreds of years, the promise of going to heaven after death was central to Christian beliefs. In Anne's time, many Puritans wondered how to know for sure if someone was going to go to heaven. The Puritan ministers believed that if people behaved themselves, followed the laws, did good deeds, and attended church, that was a good sign that those people would go to heaven. Anne held a different view. She believed that the decision was up to God.

Many people liked what Anne had to say. Her meetings grew and grew until sometimes as many as sixty people were crowded into her home to hear her opinions.

But people like John Winthrop and Reverend Symmes did not like what Anne was teaching. When she said that the ministers' teachings were wrong, the ministers felt criticized and insulted. The Massachusetts Bay Colony was supposed to be the "city upon a hill." The ministers expected the colonists to obey official Puritan teachings, and they believed Anne was encouraging people to disobey.

Toward the end of the year, in 1636, these ministers called Anne Hutchinson to a special meeting to ask her about her criticism of their teachings and her own religious views. Her friends John Wheelwright and John Cotton were also there. At the meeting, Anne said that the only minister she fully agreed with was John Cotton. John Cotton didn't want Anne to get in trouble, but he also told the other ministers that he agreed with them on many important issues. The problem seemed to have been fixed.

But over the next year, Anne's followers started questioning their ministers in public. Sometimes they even walked out of the meetinghouse if they didn't like

the sermon or they disagreed with the minister's response. To men like John Winthrop, who was again governor, this was a huge problem. People were supposed to believe what their ministers taught. They were supposed to follow the colony's rules. Talking back and walking out? That was not following the rules. And Winthrop blamed Anne!

7

Anne's Trial

By November 1637, John Winthrop had had enough of Anne, her ideas, and her outspokenness. As a church member, Anne was supposed to believe what the church taught. She was supposed to obey the ministers. She was supposed to obey her husband. And most importantly, she was a woman. She was not supposed to preach in public. In fact, she wasn't even supposed to sit in her husband's chair!

Winthrop wrote in his journal that he didn't think people who had such different beliefs could live in the same place. He was determined to bring her to trial.

Earlier in the fall, a group of ministers had gotten together for a synod (pronounced SIN-odd). A synod is a meeting of ministers. They made a list of "errors" in opinion that Anne had expressed in their meeting the previous year. There were eighty-two of them! Only John Wheelwright voted that he disagreed with the list. Even John Cotton, Anne's friend, voted for it.

The day of Anne's trial, November 7, 1637, was bitterly cold—not a day that anyone would want to walk five miles or take a boat out on the freezing Charles River. But Anne had no choice.

Wearing their warmest clothes, Anne and William left their younger children in the care of their older children and some other family members. They walked from their home to the water's edge, where a boat would take them across the icy Charles River. Once they arrived in Newtown, they walked to the meetinghouse where Anne's trial would take place.

"Anne Hutchinson is present," announced one man.

Anne walked slowly toward the front of the room. Once there, she stood in front of the long benches at the front of the room where the ministers and magistrates were seated. The rest of the room was crowded with observers. Some of them were there to support her, but almost all of the people on those front benches were against her, including Winthrop, Symmes, and her own minister, Reverend John Wilson, who had recently ordered her to leave a church service even though she was sitting quietly.

John Winthrop began by addressing Anne: "Mistress Hutchinson, you are called here as one of those that have troubled the peace of the commonwealth and the



churches here.” After a lengthy speech, he told Anne that she needed to repent, or apologize and start behaving as the church wanted her to behave. If she repented, she could stay in the Massachusetts Bay Colony. But if she would not repent, she would be banished and forced to leave the colony.

Winthrop then asked her how she would answer the charges.

Anne replied, “I hear no things laid to my charge.” Anne meant that even though Winthrop had talked and talked, he never said exactly what she had done wrong.

Anne was both clever and knowledgeable. As Winthrop and the other ministers asked her questions, she answered them with questions of her own. She also quoted the Bible. She said, for example, that the Bible says older women should instruct younger women, and that was all she was doing in her meetings. Occasionally, some of the ministers nodded along with her when they thought she had made a good point.

In fact, Anne did such a good job answering the questions on the first day of her trial that she might have been found innocent of the charges. She answered the questions in logical, smart ways and convinced some of the ministers who were listening to her. That night, someone gave her a transcript of everything that had been said in the trial so that she could study it to prepare for the second day.

But on the second day, Anne said something that the ministers could not forgive. She told them that she believed God had spoken to her directly, just as he had spoken to Abraham in the Bible. Puritan belief clearly taught that God did not speak to people directly and that Puritans had to consult the Bible and their ministers to know what God expected of them.

In the end, only three magistrates voted in favor of Anne's innocence, and the rest voted to banish her.

She would have to leave Massachusetts Bay Colony.

Anne was not the only person who was found guilty. During that same General Court, fifty-eight people from Boston and seventeen from surrounding areas had their guns taken away—a harsh punishment at the time. Many of Anne's closest supporters were also disenfranchised, in addition to being disarmed. Officially, they were being punished for signing a petition protesting John Wheelwright's conviction earlier that year, but the real goal was to remove anyone who supported Anne from power. Those who recanted, or took back, their support were allowed to keep their guns.

Because Anne was pregnant and the winter was very cold, Winthrop allowed her to stay in Boston until the end of March. However, Anne was not allowed to go home to her family. She was jailed in the home of Joseph Welde, about two miles away. It wasn't a jail in the way we think of jail, but without being able to be with her children, it must have felt like one to Anne.

Anne's husband and children were not banished. But William loved his wife and would not have let her leave

disenfranchised: had their rights taken away

recanted: withdrew

without him and their family. Some of their close friends and supporters planned to leave with them too. So William and their friends began to make plans for their move.

How Trials Are Different Today

Anne's trial was very different from trials today. In the twenty-first century, if a person is brought to trial, there will usually be a judge, a prosecutor, a defense attorney, and a jury. The judge is in charge of making sure the law is followed. The prosecutor gives reasons why the accused person should be found guilty. The defense attorney is on the side of the accused person. The jury is a small group of people who decide whether the person is guilty or innocent. And most importantly, a person cannot be tried for their beliefs. In the United States, the First Amendment allows freedom of religion!

At Anne's trial, the same men acted as prosecutors, judges, and jury, and Anne didn't have a defense attorney to stand up for her.

It was a very different system, and looking back, it seems pretty unfair.

8

Banished!

While she was imprisoned at the Welde home, Anne was not allowed to have any visitors except for her family. She had a lot of time to think and read the Bible. She was also visited weekly by several ministers, who tried to get her to repent, and she argued with them as usual.

Before Anne and her family left the Massachusetts Bay Colony in the spring, Anne would have to face one more trial. Even though the first trial was very religious, it was technically a civil case. Anne would still have to go through a church trial. If she was convicted in this trial, she would be excommunicated from the church.

The church trial was held at Anne's own meetinghouse in Boston, not the one in Newtown. Although her old friend John Cotton said that she had done some good as a church member and a citizen, overall he was not

civil case: legal dispute involving citizens

excommunicated: excluded

kind to Anne. And several of the other ministers said that the bad things she had done outweighed the good things. And even worse, they told the court what Anne had talked to them about when she was imprisoned. She felt lonely and betrayed.

A week after that trial, Anne came to the Thursday church service and admitted that she had made some mistakes. But Anne didn't think that everything she said had been a mistake, and she would not apologize for anything she had said or done that she still believed was correct. She stood up for what she believed. If Anne had fully recanted, the church might not have excommunicated her, and she might have been allowed to return to Boston someday. But she did not. Now she would have no hope of returning.

Soon after the church trial, and shortly after a late March snowstorm, Anne and her younger children, along with several other families who supported them, left the Massachusetts Bay Colony to travel to their new home. William had gone ahead of them to buy land and begin building them a house. It was an exhausting journey. First, they traveled by land to the settlement of Providence Plantation. Providence had been founded by a minister named Roger Williams, who believed that people should be free to choose their religion. He had

been banished from Massachusetts Bay Colony for his religious views, just like Anne.

From Providence, they traveled by boat across Narragansett Bay to Aquidneck Island, where William had prepared a new home for the family.



9

Rhode Island and New Netherland

The Hutchinson family's early weeks on Aquidneck Island were not easy. In May, William and Anne found out that Anne was no longer pregnant. When John Winthrop found out, instead of being sympathetic to Anne, he said her health problem proved that she was being punished by God.

For several years, Anne and William took an active part in building the new settlement on Aquidneck Island, soon to be renamed Rhode Island, and its government. In 1639, William was even elected governor. He served for a little over a year before stepping down.

But in 1641, just four years after they moved, William died. Anne now had to raise her younger children alone.

Several times over the years, the ministers of the Massachusetts Bay Colony had written to Anne and even sent messengers to her, asking her to repent. After William's death, they told her that the people of the Massachusetts Bay Colony were thinking about including the settlements of Rhode Island in their

colony. That would mean that citizens of Rhode Island would have to follow the Massachusetts Bay Colony's laws. Anne wanted nothing to do with the leaders of the Massachusetts Bay Colony, so she decided to move her children even farther away.

Anne and seven of her children moved to New Amsterdam, a settlement in the Dutch colony of New Netherland. The area they moved to is now part of the Bronx in New York. With its many waterways and marshes, the area was peaceful. It may have even reminded Anne of her childhood home in Lincolnshire.

However, Anne didn't realize that she was moving to an area where there was conflict between Native Americans and the Dutch colonists who had settled on their land. Anne and her fellow settlers on Aquidneck Island had always gotten along with the local Narragansett people, and she may not have understood the extent of the conflict.

The director of New Netherland at the time was Willem Kieft, a bossy, arrogant man who was unsympathetic toward Native Americans. He was dismissive of the fact that the settlers were living on Native American land. In fact, he had ordered many unfair attacks on the Siwanoy people of that region.

Many Siwanoy had died. But they fought back against the Dutch. In one of those attacks in the summer of 1643, less than two years after they arrived, Anne and six of her children were killed. Of the children in New Amsterdam with Anne, only Anne's daughter Susanna survived the attack.

When John Winthrop heard that Anne and her children had been killed, he had no sympathy. Just as he had said about her health problem, he said that this terrible thing that happened to Anne and her family was her punishment for disagreeing with Puritan beliefs.

Today, people who believe in freedom of religion might struggle to understand how a difference of opinion about the meaning of a biblical passage, what clothes to wear, or how to pray could have led to such a fierce public debate. We might also wonder how much of what happened to Anne happened because she was a woman who was not supposed to speak up, let alone disagree.

John Winthrop and his fellow Puritans probably thought that if they banished Anne Hutchinson, her teachings would be forgotten. Wouldn't they be surprised to learn that the exact opposite is true?

Anne's story has not been forgotten. Today, Anne

Hutchinson is remembered as the most famous woman of the Massachusetts Bay Colony. There are statues and memorials dedicated to her. One such statue, of Anne and Susanna, stands in front of the Massachusetts State House in Boston. There are rivers, highways, schools, gardens, and college dormitories named after her. And in 1987, Anne's name was officially cleared. Michael Dukakis, the governor of Massachusetts, formally pardoned her, overturning Winthrop's judgment against her. No longer would she be banished from Massachusetts.

We remember Anne Hutchinson as an intelligent, well-read woman who was willing to face great punishment in order to state her beliefs. If Anne had repented, she could have stayed in her large, beautiful home and continued to live among her friends and neighbors. But being honest was more important to her. Her love of God was more important to her. She could not pretend to believe things she didn't believe. She had to be strong, courageous, and truthful about her faith. Anne followed her conscience, and for that, she is honored.

dormitories: residence halls

conscience: understanding of right and wrong behavior



Discussion Questions

1. Think about Anne's childhood in Alford and then in London. How was it similar to your life? How was it different?
2. What things did Anne do or learn during her childhood that helped her when she became an adult?
3. Anne and William traveled a great distance to hear John Cotton speak. What are some events you would be willing to make a great effort to attend?
4. If your parents decided to move you across the ocean to a new country, what would be the hardest part? What would be the most exciting part?
5. What personal qualities do you think Anne's neighbors admired about her?
6. Which of Anne's beliefs and behaviors troubled Winthrop and the Puritan ministers who judged her?
7. Because the United States has freedom of religion, Americans believe many different things and worship in many different ways. Some people choose to be extremely faithful, and others choose to have no religion at all.

- a. What are some benefits of getting to know people who believe differently from your family?
 - b. How can Americans show respect for people with whom they disagree?
8. Imagine if Anne Hutchinson lived today. How would her life be different? Would it be easier or harder for her to stand up for her beliefs?
9. If you could ask Anne Hutchinson one question, what would it be?

Meet the Author



Anne Marie Pace has loved to read and write since she was old enough to turn the pages of a book and hold a pencil. The first story she remembers writing was about a child who was sledding on a winter day and couldn't get his sled to slow down. He caused all sorts of trouble, including sledding right through his mom's kitchen! Anne Marie also loved writing stories about families with ten or twelve children. She loved her only sister, but she thought it would be fun to live in a house with lots going on.

Anne Marie has lived in Virginia all her life. She studied English and history in college and then learned to be a teacher in graduate school. She was a teacher before she was a professional writer, and now she loves to help other writers improve their stories. She also loves visiting schools to share her books.

Anne Marie has written lots of picture books and has published eleven of them, including *Groundhug Day*, *Busy-Eyed Day*, *Sunny's Tow Truck Saves the Day!*, *Mouse Calls*, and the four books of the *Vampirina Ballerina* series. She loves to bake cookies and cakes for her four children and her husband. (Her two dogs and three cats do not get any cake.)

Meet the Illustrator



Ivan Pesic was born in Blace, Serbia, in 1975. In 2000, Ivan moved to Belgrade, Serbia, where he studied graphic design in college. Unhappy with the political and economic situation in Serbia, Ivan emigrated to Virginia, USA, in 2005. Ivan and his wife, Alisa, have two children, Tara and Luka. His work can be seen in many galleries in Virginia, Washington DC, North Carolina, and Georgia. Ivan has also donated his paintings to public schools and charity organizations. The primary medium Ivan uses is acrylic and oil paints; however, he also likes

to experiment with different mediums and techniques. Aside from painting, Ivan has done pencil drawings, wall murals, mixed media art, photography, graphic design, and more. In his work, he reconstructs dreams, fairy tales, nursery rhymes, lullabies—the pieces of our lives and memories that are a part of us. Every piece of his artwork tells a story, stories with a hero, a villain, with action, movement, and other elements that give his work life and energy. Ivan's work can be viewed on his website: **www.ipartstudio.com**

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