

Primary Source – Anne Hutchinson, Trial (1637)

Sources: John Winthrop, *The Short Story of the Rise, Reign, and Ruin of the Antinomians of New England* (London, 1644) and Thomas Hutchinson, *History of the Colony and Province of Massachusetts* (Boston, 1767).

One Mistris Hutchinson, the wife of Mr. William Hutchinson of Boston (a very honest and peaceable man of good estate) and the daughter of Mr. Marbury, sometimes a Preacher in Lincolnshire, after of London [was] a woman of haughty and fierce carriage, of a nimble wit and active spirit, and a very voluble tongue, more bold than a man, though in understanding and judgment, inferior to many women. This woman had learned her skill in England, and had discovered some of her opinions in the Ship, as she came over, which has caused some jealousie of her, which gave occasion of some delay of her admission, when she cunningly dissembled and coloured her opinions; as she soon got over that block, and was admitted into the Church, then she began to go to work, and became a woman very helpfull in the times of child-birth, and other occasions of bodily infirmities, and well furnished with means for those purposes, she easily insinuated her selfe into the affections of many. . . .

But when she had thus prepared the way by such wholesome truths, then she begins to set forth her own stuffe, and taught that no sanctification was nay evidence of a good estate, except their justification were first cleared up to them by the immediate wnesse of the Spirit, and that to see any work of grace (either faith or repentance, &c.) before this immediate wnesse, was a Covenant of works: whereupon many good soules, that had been of long approved godlinesse, were brought to renounce all the work of grace in them, and to wait for this immediate revelation. . . .

Indeed it was a wonder upon what a sudden the whole Church of Boston (some few excepted) were become her new converts, and infected with her opinions, and many also out of the Church, and of other Churches also, yea, many profane persons became of her opinion, for it was a very easie, and acceptable way to heaven, to see nothing, to have nothing, but waite for Christ to do all; so that after she had thus prevailed, and had drawn some of eminent place and parts to her party (whereof some profited so well, as in a few months they outwent their teacher) then she kept open house for all comers, and set up two Lecture dayes in the week, when they usually met at her house, threescore or fourescore persons, the pretense was to repeate Sermons, but when that was done, she would comment upon the Doctrines, and interpret all passages at her pleasure. . . .

COURT: What say you to your weekly publick meetings? can you shew a warrant for them?

HUTCH: I will shew you how I took it up, there were such meetings in use before I came, and because I went to none of them, this was the speciall reason of my taking up this course, wee began it but with five or six, and though it grew to more in future time, yet being tolerated at the first, I knew not why it might not continue.

COURT: There were private meetings indeed, and arte still in many places, of some few neighbours, but not so publick
and frequent as yours, and are of use for increase of love, and mutuall edification, but yours are of another nature, if they
had been such as yours they had been evil, and therefore no good warrant to justifie yours; but answer by what authority, or rule, you uphold them.

HUTCH: By Tit. 2 where the elder women are to teach the younger.

COURT: So wee allow you to do, as the Apostle there meanes, privately, and upon occasion, but that gives no warrant of such set meetings for that purpose; and besides, you take upon you to teach many that are elder than your selfe, neither do you teach them that which the Apostle commands, *viz*, to keep at home.

HUTCH: Will you please to give mee a rule against it, and I will yield?

COURT: You must have a rule for it, or else you cannot do it in faith, yet you have a plaine rule against it; I permit not a woman to teach....

...HUTCH: It is said, I will poure my Spirit upon your Daughters, and they shall prophesie, &c. If God give mee a gift of Prophecy, I may use it. . . .

....HUTCH: Here is my authority, Aquila and Priscilla, tooke upon them to instruct Apollo, more perfectly, yet he was a man of good parts, but they being better instructed might teach him.

...HUTCH: I call them not, but if they come to me, I may instruct them.

COURT: Yet you shew us not a rule.

HUTCH: I have given you two places of Scripture.

COURT: But neither of them will sute your practise.

HUTCH: Must I shew my name written therein?