



Nutmeg Gratings

June 2017

Volume 38, Number 2

GOVERNOR'S MESSAGE

Dear Connecticut Mayflower Members and Friends,

Thank you for your generous donations of both items and cash to the April Scholarship Table Raffle. We generated \$740 for our scholarship fund. This money goes into the endowment fund and only interest is used. The \$740 is a permanent gift. Thank you very much.

We are developing the guidelines and criteria for the new scholarship format. Due to your generosity, we are able to offer a renewable scholarship of \$1,000 for each of two years. As our fund grows, we will extend it to three and then four years. Hopefully, we can achieve this by 2020. Thank you once more for embracing our educational goals. There are more articles in the newsletter about ways you can participate.

Are you thinking about being a delegate to the General Society Board of Assistants meeting on Sept. 11 and 12th? Please let me know so we can get you registered. Email me mbrown06239@gmail.com. You should also be getting a room reservation in Plymouth.

An overnight at Plimoth Plantation will be held in late spring 2018. The cost of this is \$120 per person and we will need 10 participants. We will be sleeping in the cottages near the visitor's center and not down the hill in the village. We will be in the village to harvest salad greens and herbs for our evening meal. We may wander about at any time during and after the hours they are open. We will probably go down there after dark and check on the mood of the settlement.

You will wear clothing of the era supplied by the plantation and engage in tasks that would have been necessary. We will have the advantage of being next to a building with flush toilets.

If you are interested, please let me know at mbrown06239@gmail.com

so I can make arrangements. While you might think this is expensive, the two days you are spending in Plimoth and the appreciation for your ancestors make it a bargain.

I am seeking individuals who will learn the Pilgrim story and dress like a Pilgrim to join our speaker's guild. There are opportunities to speak at civic and school groups arising between now and 2020. Most venues want a costumed speaker so you will have to make or find someone to sew for you. I do have one costumer that may be available to assist you. Patterns are available at the member's only site of the GSMD website in the Mayflower Education Gazettes. We need men as well as women to dress. You should also read Nick Bunker's *Making Haste from Babylon* for background. Please let me know if you are interested, mbrown06239@gmail.com. We will attempt to keep you within a region of about one hour's travel time.



Mary Brown

The fact that an article appears in *Nutmeg Gratings* does not in any way reflect that *Gratings*, its staff, or the CT. Society of Mayflower Descendants guarantees the historical accuracy of any information contained therein.

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New Members at the April 29, 2017 meeting.

Our Newest Members as of Our April 2017 Meeting

Descendants of John Alden

Joyce Stiles Tessier, Old Mystic, CT
Amy Catherine Martin, Salt Lake City, UT

Descendants of William Brewster

Janet S. Ellsworth, Windsor, CT

Descendant of James Chilton

Kendra Discenza Davis, Milford, CT

Descendant of Francis Cooke

Mary Elizabeth Murray Morrissey,
Farmington, CT
Marilyn J. Cross, Southington, CT

Descendants of Stephen Hopkins

Rita June Judd Stirling, Redding, CT
Tina Marie Anderson, Smyrna, TN
Brian Kenneth Boldt, North Stonington, CT
Juliana Tryon Ranaudo, East Haddam, CT

Descendants of John Howland

Rachel Ann Eisele, West Haven, CT
Paul Matthew Sawyer Eisele, West Haven, CT

Descendant of Degory Priest

William Anderson Herron, Newington, CT
William Anderson Herron Jr., Newington, CT

Descendants of George Soule

Andrew Paul Krusinski, Windsor, CT

Descendants of Richard Warren

Robert Lawrence Chase, Coventry, CT
Karen Bliss Haberlin, Avon, CT
Richard A. Holmes, East Windsor, CT
Christine Clark Tucker, Los Angeles, CA

Descendant of William White

Dorothy Gray, Plainville, CT
Madison Hartley Bishop, Stratford, CT

In Memoriam

Rev. Richard Beattie, Died 4/2/2017, Age 88
Deborah Staggs, Died 5/19/2017, Age 65
Margaret Kitchings, 2017, Age 99

Connecticut Mayflower Scholarship Patron

During our voyage to 2020 and the celebration of the 400th Anniversary of the Mayflower's voyage, join in the commemoration with a special commitment. The three CT Mayflower Scholarships are now two year renewable scholarships of \$1000 per year. We would like to increase the awards to four year renewable scholarships as a goal for our 2020 commemoration.

While our ancestors were passengers and not crew, we must be thankful to Master Jones and his men for the safe journey over hazardous seas and the support rendered by them to our during the first winter. The bars indicate ranks of the crew of the Begin with the Boatswain bar, earn the Pilot bar, then the Master's Mate finally the Master bar to complete your roster.

Become a Patron for an initial donation of \$500 and an annual donation of receive our newly designed lapel pin and bars to show your dedication to youth in pursuing higher education. Patron options include the initial \$500 which can be made in installments during the first year. You will pin when you complete your initial donation. The \$100 annual donations in one lump sum and receive all of your bars at one time. If you care to you may with our sincerest thank you.

How to donate?

Send a check made out the CT Mayflower Society to Mr. David L. Grant, 2 Sybil Creek Place, Branford, CT 06405. Upon receipt of the donation, you will be mailed your recognition pin and subsequent bars.

The Society of Mayflower Descendants in the State of Connecticut is a 501(c)(3) organization and donations are tax deductible to the extent the IRS will allow.



\$100 and assisting our donation of receive your can be made donate more



Yes, I want to honor my Pilgrim and the crew who brought them to the Plimoth Colony

Please accept my donation of \$500 \$800 \$100 other.

Name _____

Address _____

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Checks made out to CT Mayflower Society should be mailed to

David L. Grant, 2 Sybil Creek Place, Branford, CT 06405

"SUNDAY DRIVE"



Ward-Heitmann House, West Haven - The Ward-Heitmann House is the oldest surviving structure in West Haven, Connecticut and may be the oldest within the original boundaries of New Haven Colony. Written records indicate that a house belonging to Ebenezer Clark of house may have been built as early as 1684. When the house was already at least 50 years old. Since Historic Preservation in 1995, the Ward-Heitmann the house as a museum and in 2003, the Ward Register of Historic Places. The Ward-Heitmann Doors are open to the public Monday through Friday. Please call them at 203-937-9823 one week in advance for all tours. Come visit this American treasure that has withstood the tests of three centuries.



New Haven was on the site in 1725, although the British troops landed at Savin Rock in July 1779, buying the house from the National Trust for House Museum Foundation has been restoring Heitmann House was placed on the National House is located at 277 Elm St. West Haven, CT.



Brewster Neck Cemetery, Norwich- Brewster Neck Cemetery's most notable internee is Jonathan Brewster, son of William Brewster. Jonathan Brewster was a trader who immigrated to New England in 1621, a year after his father William arrived in Plymouth. Jonathan moved to Connecticut and was able to strike a deal with the powerful Mohegan sachem Uncas, who gave him land on the Preston side of the Thames River in about 1649. It was on this 450-acre parcel that Jonathan established a trading post and where he eventually was laid to rest in 1661. His wife, Lucretia, and many of his heirs are buried around him in what eventually became Brewster Neck Cemetery. Brewster Neck Cemetery is located near the Norwich Hospital on Route 12 just Northwest of where Route 12 and Route 2A divide.



Center Church Crypt, New Haven - For those of you descended from Isaac Allerton, sadly the exact location of his grave has been lost to history but if you do wish to commune with him you can take comfort in that the general location of his final resting place is known as he is somewhere under the grass and paved walking paths that define the New Haven Green. As some of you may be aware, part of the New Haven Green once served as a graveyard but in 1797 a new cemetery was established and is now known as the Grove St. Cemetery as over the decades New Haven's citizenry saw their green becoming more graveyard than green. The headstones on the Green were relocated to Grove St. where you can still see them lined around the cemetery's perimeter wall as well as a plaque honoring Allerton. The remains, however, were left in place so Grandfather Allerton is still under the New Haven Green somewhere.

After you pay your respects to Pilgrim Grandfather Allerton, take 20 minutes or so to tour the Center Church Crypt. In 1812-1814, a fourth meeting house, the current Center Church meeting house, was built over a small portion of the town's burial ground. All the remains and gravestones were left in their original positions to be protected by the church's foundation where a crypt, an enclosed chamber around the burial ground, was created. Historically, the New Haven Crypt is one of the exceptional colonial burial grounds to endure untouched. 137 grave stones of New Haven's founders and earliest citizens dating from 1687, including: Benedict Arnold's first wife, President Rutherford Hayes' family, the Reverend James Pierpont (a founder of Yale College), and Sarah Whiting, 1669-1726, described as "The painful mother of eight children of whom six survive." She was described as "faithful, virtuous and weary." Visiting Hours are April-October: Saturdays 11:00am – 1:00pm. Please arrive no later than 12:40pm for a full tour. If you wish to come with a larger tour group, please provide advance notice by contacting Center Church @ 203-787-0121 or email Center Church at office@centerchurchonthegreen.org. The tours are free however if you are able, please consider giving a small donation for the continued preservation of this historic crypt.



Thank you to Robert Fatherly, Mary Brown and Kerry Comisky for their suggestions for this issue's *Sunday Drive*

Do you know of a great little off the beaten path place that is... * Historically interesting? *Within a reasonable driving distance from anywhere in Connecticut? *Of general interest to our members? We would love to hear about it please, so that we can share these great locations with our membership.

Meet Our 2017 Scholarship Winners



Samuel Bidwell; Winner of the Bernice Andrews Livingston Rieg Scholarship

Samuel attends William H. Hall High School in West Hartford and is an honors student where he achieved nearly straight "A"s, with an SAT Score of 2220. He was a Junior Affiliate member of our society. His plan is to earn a PH'd in Mathematics and become a college professor to share his love of learning with others. He is involved in several activities including the swim and chess team, as well as serving as a calculus tutor.



I'd like to start off by saying 'Thank You' to the society. It is my great honor to stand here before you today. Though my career in school has already lasted 13 years, though many would look at that time and be prepared to go only a little way further, I know that my path lies beyond school and through it. I have been admitted to Wesleyan University and there I hope to study mathematics, then, one day, I hope to be a professor and pass my love for learning on further to the next generation of students and all who seek knowledge. But I cannot do this without the unyielding support of those around me, for I have not gotten here without great effort and commitment.

It would be impossible for a young child, dealing with what is, effectively hearing loss, to succeed in school without help from others. Too many people harbor misconceptions about our abilities, believing we are 'deaf and dumb', or that we should sit down and be quiet, or that we can't participate equally in society. Without support from my parents, our friends, and the hard of hearing community, I would never have gotten this far. And if I had not persevered as often and as fiercely as I did, like the Pilgrims before me, I would definitely not be standing here before you, accepted to Wesleyan University.

Thank you all of you for being a part of my team that makes it happen. We cannot control what happens to us but we can decide how we'll deal with it. I chose to let it inspire me. What will you do?



Hannah Pouler; Winner of the Jordan Konov Scholarship

Hannah graduated from the Hotchkiss School, Lakeville, CT and is currently on a Gap Year in Eastern Thailand, teaching and coaching at an International School. Next year she plans to attend Princeton University to where she will study Urban Development and International Relations.



Hello, my name is Hannah Pouler, and I am a graduate of the Hotchkiss School in Lakeville, CT. I am currently on my Gap Year in Eastern Thailand where I am teaching and coaching at an International School. Next year I will attend Princeton University, where I plan to study Urban Development and International Relations. I hope to use my degree to better the quality of life of people residing in urban areas around the world.

I would like to thank the Society of Mayflower Descendants and the Scholarship Committee for selecting me to receive this scholarship. I am greatly honored and humbled by my selection. I would also like to thank my high school teachers for instilling in me the desire to learn not only in the classroom, but wherever I go, and from everyone I meet.

An education gives us an opportunity to better ourselves but more importantly, it gives us the opportunity to better the world as well. I hope to make the most of every opportunity presented to me in college and beyond. I cannot thank The Society of Mayflower Descendants enough for giving me the means to take advantage of these opportunities. Thank you so very much for your support



Ann Stochel; Winner of the Henry Griggs Isham Scholarship

Anne attends Cranford High School in Cranford, NJ where she is a high achieving student in the national honors society. She is involved in the school's Model UN team and volunteers monthly at a local soup kitchen. She plans to major in history, and eventually go to graduate school to become a librarian. She is an active member of many choirs in her church and the president of her school Latin Club.



Hello, my name is Anne Stochel and I am a senior at Cranford High School. I am very honored to accept this scholarship in honor of everyone who helped me along the way. I would like to especially thank my grandmother who is my sponsor in the Connecticut Mayflower Society and is the one who traced my family history back to the Mayflower, along with many different branches of my family and times and places of America, connecting me personally to the history of my country.

I would like to thank the Society of Mayflower Descendants for their generosity in giving out this award, and for selecting me to receive this award. With the skills I've been taught and the aid I've received from my family, friends, and teachers, I plan to pursue a bachelor's degree in history at Wellesley University, after which I hope to obtain my master's degree and become a librarian.

Thank you again to the Society of Mayflower Descendants for offering this award and allowing me and students like me to pursue our dreams. In my life after this I will strive to achieve my goals and represent the values of this organization to the best of my ability. Thank you.





Show Your Mayflower Pride!!!!

Check out all the great 2020 Celebration logo items for sale
Use the attached order form or order from our online store

www.ctmayflower.org/store.php

Please allow 2-3 weeks for delivery

	Coffee Mug - 11 oz. ceramic mug High-quality, full-color printing	\$15
	Lapel Pin - 3/4 X 1 1/2 inch, single post rubber back packaged in individual display boxes	\$10
	Tie Tack - 3/4 X 1 1/2 inch, single post deluxe clutch backing, packaged in individual display boxes	\$10
	Money Clip - 3/4" x 1 1/2" with money clip attachment Individually packaged in a poly bag	\$10
	Oval Car Bumper Sticker - 3" X 5" - 4 mil. Vinyl UV coated	3/\$5
	Stein - 22 oz. ceramic stein, gold trimmed 6.75" tall, 3.75" diameter base, 3" diameter rim Dishwasher safe	\$30
	Pen - Crisscross Stylus, Medium point black ink	\$5
	Water Bottle - 24 ounce, Translucent Bike Bottle	\$5
	License Plate Frame fits most vehicles	\$10

	Stainless Steel Travel Mug 16 ounce, travel tumbler with double wall stainless steel construction. Features stainless steel push-on lid with slide opening. Insulated tumbler	\$15
	Sports Bottle - 26 ounce, water bottle with single wall aluminum construction. Features twist-on lid with matching red 5mm carabineer.	\$10
	Cap, Baseball - Khaki or Pink one size fits all Embroidered	\$15
	Tote Bag - Large 15 x 13 x 10 inch, polypropylene with hefty 20" double reinforced handles, an extra-large 10" gusset, and a PE board bottom stand up to large loads. Pink with red 2020 logo.	\$5
	Oval Car Magnet 3" X 5" 0.35" thick	\$5



Order Form Individual Items

Name: _____

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Email: _____

Date: _____

Paid by (Please Circle)

Cash Check

	Item	Quantity	Item Price	Total Per Item
1				
2				
3				
4				
5				
6				
Sub Total				
Shipping				
Total				

Leaving a Legacy

2020 2120 2220



Our scholarship program has assisted many students over the years. We have raised enough funds through donations, bequests and raffles to endow three 2 year renewable scholarships of \$1000 per year. Our goal is to raise sufficient funds through the sale of our 2020 logo merchandise and our raffles to assure that each of the scholarships could be renewable for four years. Each additional year of assistance with the college costs would mean a lot to a young person. Please consider remembering the Connecticut Society of Mayflower Descendants Scholarship Fund in your will. Be remembered along with Mrs. Henry Isham, Bernice A. Livingston Reig, and Jordan Konov as supporters of education and scholarship. Be remembered for your generous gift as you assist deserving students to achieve their education goals. No gift is too small.

Thank you.

For information on how to create this legacy, please contact :

David Grant at sybilcreek@yahoo.com



Consider a Gift of a Memorial Tribute for your next Occasion

Dear Friends,

Please help the Connecticut Mayflower Scholarship Fund grow by using these coupons. These coupons are to memorialize or honor someone. When your contribution is received, an appropriate card will be sent to the designated person acknowledging your gift. No mention is made of the amount, only the fact that a contribution has been received.

All checks are made out to CSMD Scholarship Fund and all money is placed in the scholarship fund. Please consider using these coupons for the next funeral or occasion to honor a friend, relative or yourself. This is a forever gift as only the interest on the scholarship endowment fund may be used and the fund will grow in perpetuity.



A MEMORIAL...A TRIBUTE

To commemorate or celebrate a life event....

Birthday Retirement
 Anniversary Promotion
 Death Other _____

(Specify)

In Memory/Tribute of: _____

Presented by: _____

Address: _____

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Acknowledgement card will be sent to next of kin or honoree:

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Address: _____

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An appropriate card will be sent.

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Branford, CT 06405

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 Death Other _____

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In Memory/Tribute of: _____

Presented by: _____

Address: _____

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Acknowledgement card will be sent to next of kin or honoree:

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Address: _____

City/State/Zip: _____

An appropriate card will be sent.

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Send to:

Mr. David Grant
2 Sybil Creek Pl
Branford, CT 06405



The Society of Mayflower Descendants in the State of Connecticut

Name Tags

The CSMD now has name tags available for members. The badges are pink, featuring the CSMD ship logo and name in black. Both magnetic and pin backs are available, the price is \$10.00 per name tag, and \$2.50 shipping and handling, if applicable. Badges may be ordered and available for the Fall CSMD meeting or mailed.

Please print your name as you wish to have it on the name tag, and specify either pin or magnet.

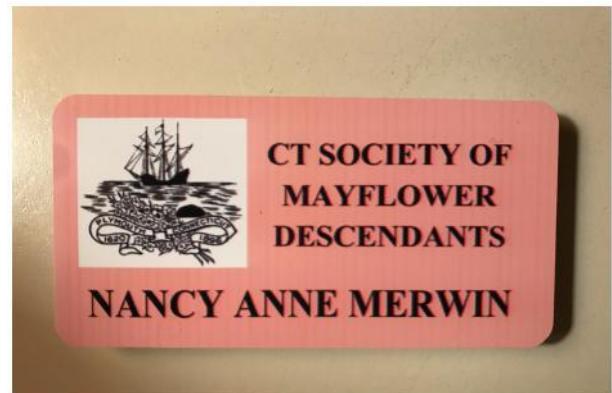
Name: _____

Pin _____ Magnet

Amount enclosed:

Please send your order form and check, payable to
Mayflower Society of CT, to the following address:

Nancy A. Merwin
284 Chesterfield Road
Oakdale, CT 06370-1651



Proceeds from the sale of the name tags will benefit the CSMD Scholarship Fund.

Additional names may be listed on the back of this form.



FROM SACRED TO PROFANE

The evolution of Wampum in early New England



Randall Russell

Also known as *Wampumpeag* or *Peag*, Wampum is derived from the Narraganset word for, "white shell beads." In its most common form, it was made and strung in barrel-shaped beads of white and purple approximately five millimeters long. The white beads were fashioned from *Whelk* shells while the purple-black shells came from the growth rings of the *Quahog* shell. It had to be painstakingly made, having holes that were drilled with crude stone awls. These shells were found primarily in the territory of the Pequots, Pokanokets, and Narragansets (CT, MA, & RI), tribes that, for a time, controlled production. The archeological record shows that shell beads date back to 4500 years ago, but that they gained more importance around 1000 A.D. (1)



White beads were fashioned from Whelk shells while the purple-black shells came from the growth rings of the Quahog shell.

In native culture the white beads symbolized purity, light, and brightness, and were often used as gifts for appropriate events, such as the birth of a child. Purple represented graver concepts such as war, grieving, and death. Combining the colors depicted the dualities of sun and moon, woman and man, as well as life and death. The Iroquois, reportedly believed it had the spiritual power to bring back the spirit of a dead loved one. Its exchange could symbolize, a peace treaty, a declaration of war, a wedding wish, or recognition for athletic prowess, depending on its color and configuration. Ultimately the symbolic value Wampum was best appreciated through the act of exchange. There is no evidence, however, of Natives using it to buy and sell things to each other prior to 1620. (2)

Plymouth's exposure to Wampum came through contact with Isaack de Rasiere, a Dutch trader. (3)

Speaking of Wampum, he says that it is, "made only by certain tribes, valued by all." (4) Governor Bradford wrote that it was made and kept by the Narragansets and Pequots, "which grew rich and potent by it." (5) By 1630 Plymouth had established fur trading posts that extended from the Connecticut River to Castine, Maine. Without Wampum as a medium exchange, trade could not have expanded.



Wampum Beads

Pine Tree dollars were not yet being minted in Massachusetts, and so fur and corn were the main trade items. Manufactured items and agricultural commodities were bulky and not particularly portable over significant distances. In 1634 the Pequots sent gifts of wampum to Plymouth in order to treat for peace and commerce. After the Pequots' eradication as a tribe in 1637, the formerly hostile Narragansets sent Plymouth 40 fathoms of wampum and a severed Pequot hand, a peacemaking gesture. Now that the English and Dutch were caught up in the burgeoning fur trade, the spiritual and symbolic meaning of wampum had changed, it was now money. According to William Weeden, the economic historian of New England, "Wampum was the magnet which drew the beaver out of the interior forests." (6) Its use became widespread, particularly after the advent of European drills in its manufacture. When credit became difficult to obtain from England during the depression of 1640, the colonies eased the strain by using Wampum as legal tender. (3) When Metacom (Prince Phillip) of the Pokanokets, later known as the Wampanoags, strolled into Plymouth bedecked in several fathoms of Wampum he was displaying his status or showing the 17th century equivalent of todays, "BLING." His raiment was estimated to be worth 20 pounds, a very large sum of money. Residents of Plymouth Colony used it to purchase everything from goods and services to land.



King Philip, with his wampum belt

With its widespread use Colonial governments periodically instituted quality standards for its production and adjusted its rate of exchange. It remained very stable. By around 1650 beavers and martens were nearly extinct. Trade with the West Indies grew more lucrative and European coins from that area became more plentiful. Wampum was designated a random species (value would be determined by individual agreement and was no longer standardized.) Colonial merchants shifted from the fur trade to timber and shipbuilding. The colonies manufactured molasses and rum from

imported cane sugar and built iron works. While values dropped in New England, with harsh results for Native Americans, Wampum stayed in use, to some extent with western tribes and Canadian Indians associated with the fur trade. Ironically, in 1775, John W. Campbell started a wampum mill in New Jersey, later bought out by John Jacob Astor to facilitate his fur empire in the northwest. Between 1835 and 1866 the Campbell mill was producing a million purple beads per year.

Comanches favored the company's manufactured breastplates. By the 1890's natives were on reservations and the wampum boom was over.



Iroquois making wampum beads

Wampum was much more than something we first heard about in old western movies. It was a currency for Native Americans and Europeans that played a vital trade role for almost three centuries.

- (1.) (www.nativetech.org/wampum/wampumhist.htm)
- (2.) (From Beads to Bounty: How Wampum America's first currency; <https://indiancountry.com/history/genealogy>)
- (3.) (*Mayflower*), Philbrick, Nathaniel. 168,193,206. Penguin group 2006)
- (4.) (*Plymouth Colony, Its history and people 1620-1691*), Eugene Aubrey Stratton. 50 Ancestry Publishing, Salt Lake City, 1986
- (5.) (*Native People of Southern New England, 1500-1650*), Kathleen J. Bragdon. 1996 Univ. of Oklahoma Press
- (6.) *New England Frontier-Puritans and Indians 1620-1675*), Alden T. Vaughn



Call for Articles



Do you have an interest in a topic, but don't feel up to writing about it? **OR** Have you written an article or essay that you would like to submit for consideration for publication in the *Nutmeg Gratings*? Please submit your well documented article or ideas for articles to Randy via nutmegarchive01@yahoo.com.

The New Occupations the Dutch Gave to Thomas Rogers & His Fellow Pilgrim

By Mike Yoemans

Evidence published from Dutch records in 1905 indicates that Thomas Rogers was a camlet merchant¹, but what do we know of the real importance this played in his life and of the other Pilgrims?

Answering this question requires a look back at the early occupations, especially those of the Pilgrims in Holland. In its simplest form, a camlet merchant is a seller of camlet; a cloth used to make cloaks and petticoats. Dictionaries describe "camlet" as a fine, lustrous fabric of wool and silk. Once it is woven into haircloth, using the outer protective fur called guard hair, camel hair is coarse and rigid; however, when blended with wool or fur from the pure under coat, the result is a soft and plush camel hair cloth. The pure camel hair frequently used for coats is gathered when camels molt in warmer seasons. This under coat is very soft, and is divided from the dense, coarse guard hair for cloth use.²

Camel hair is collected from either the dromedary or two-humped Bactrian camel, found from Turkey east to China and north to Siberia. A camel can produce



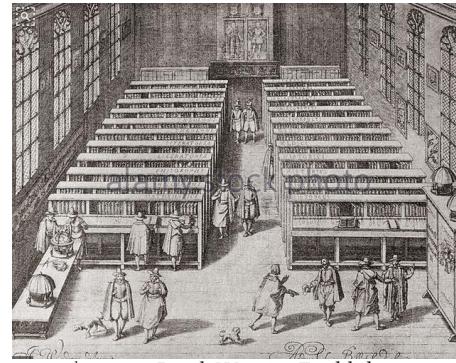
Bactrian camel (Left)



Dromedary camel (Right)

around 5 pounds of hair a year. There are five primary steps to the production of camel hair: *collection, sorting, de-hairing, spinning, and weaving or knitting*. After collecting the hair either through shearing or collecting during the molting season the hair goes through a sorting method in which the coarse hair is separated from the fine, soft hairs. The fibers are then washed to remove any dirt or debris. The sorted and washed hair is then de-haired to remove the coarse hair and any dandruff or vegetable matter before it is sent to be spun into yarn and used for either weaving or knitting. While life in Holland was easier for the Pilgrims than a life of persecution in England, it was still difficult for the Separatists to make a living. Most of the group had been farmers in England and upon moving to Holland, they had to learn new skills to survive in a large city that afforded them only a meager income. Nevertheless, for the industrious, Leiden (or Leyden) offered great economic opportunity to the Pilgrims as this city had only recently obtained its own freedom from oppression. This transformation started in 1572 when the city sided with the Dutch revolt against Spanish rule and played a major role in the Eighty Years' War. Under attack from May until October 1574 by the

Spanish, Leiden was relieved by the cutting of the dikes, which enabled ships to transport supplies to the inhabitants of the flooded town. For their heroic defiance, they were rewarded by William I of Orange in 1575 with the founding of the University of Leiden. As a result of this new found freedom, Leiden became the perfect place for the Pilgrims to live for a time in the early 17th century before their departure to Massachusetts and New Amsterdam in the New World. Leiden flourished in the 16th and 17th century. At the close of the 15th century the weaving establishments of Leiden (mainly broadcloth), were very important, and after the ejection of the Spaniards, Leiden cloth, Leiden baize and Leiden camlet were familiar terms. In the same period, Leiden developed as an important printing and publishing industry.



17th century Dutch Weaving Establishment

1 The English Ancestry of the Pilgrim Thomas Rogers and his wife Alice (Cosford) Rogers--The accepted lineage researched and published by Clifford Stott in *The Genealogist* (<http://www.richmondancestry.org/thomasrogers.shtml>)
2 http://en.wikipedia.org/wiki/Camel_hair

Once they were free, the Dutch embraced much of what we would call a free market philosophy and set up a limited government. In the early 1600s, Holland was considered the most liberal society in Europe. It should not surprise us then that when English Separatists began to think of emigrating, they thought of Holland. Through his new profession as a camlet merchant and using whatever wealth he had, Thomas Rogers bought a house on the Barbarasteeq in Leiden by 1617, having joined the English Separatists there in or after 1613, and he became a citizen of Leiden on 25 June 1618. He sold his house in April 1620, probably to prepare for removal to America. In the fall of 1620 he and his son Joseph sailed on the *Mayflower* and he was the eighteenth signer of the *Mayflower Compact* on 11 November 1620. Alice and the other children remained in Leiden, apparently

expecting to join Thomas and Joseph later; they were still there in 1622, living in the home of Anthony Clements.³

According to an article written by Duane A. Cline in 1999 entitled: The Pilgrims & Plymouth Colony, Thomas Rogers and other Pilgrim Fathers owe their livelihood to the Leiden textile trade. While we do not know what the Pilgrims actually wore, they were certainly knowledgeable of fabrics and clothing construction. In looking at the occupations (see occupation table) of the Pilgrims we find that Isaac Allerton and James Chilton were tailors, William Bradford was a fustian-maker, Edward Tilley was a cloth-maker, John Tilley was a silk worker, Francis Cooke and William White were wool combers or carders, and Degory Priest had been a hatter in London. In addition to those clothing-related trades, we know that William Mullins was a boot and shoe merchant, and Thomas Rogers was a camlet merchant. By all accounts, the Dutch did not welcome the Pilgrims with open arms with offers of gifts and donations. What they offered the Pilgrims instead was freedom to worship according to their consciences and a chance to thrive in the Dutch marketplace. In the application granted on February 12, 1609, the Dutch authorities stated that "they refuse no honest persons free ingress to come and have their residence in this city, provided that such persons behave themselves, and submit to the laws and ordinances." Their coming, the Dutch authorities added, "will be agreeable and welcome." As early as the 1600s, the Dutch began to value human enterprise given their few natural resources.⁵

Early in the seventeenth century, most production was still small-scale, with rather independent Spinners, weavers and drapers, most of who owned their means of production and sold their products themselves to textile merchants. Production was carried out through the "putting out" system, whereby weavers with their own looms and often with other dependent weavers working for them, obtained imported raw materials from merchants who paid the weavers by the piece for their work with the merchant retaining ownership of the raw materials throughout the process. We can suppose that Thomas Rogers used the "putting out" system to perform his camlet merchant functions and that some of the Pilgrim fabric workers may have participated with him in this process. For example, William Bradford belonged to the cloth guild that met here at the Church of St. Louis pictured below. This was

where cloth was approved by the guild was sold and it was where Thomas Rogers would have likely obtained approval to sell his camlet products. As mentioned earlier, most of the Pilgrims went to work in the textile industry, something for which they had little experience. William Bradford became a fustian worker, while others became weavers, wool-combers, and merchant tailors. In England, almost all had been farmers, following the same patterns of medieval agriculture that their fathers and grandfathers had followed. It must have been hard for grown men to learn a new trade, but it was the price they had to pay to live in a relatively free society. Moreover, it helped to make the Pilgrims an adaptable and teachable people. No doubt, the Dutch experience proved to be an excellent intermediate state to the freedom the Pilgrim Thomas Rogers and his son Joseph Rogers hoped to find in the New World. For at least 11 years, the Pilgrims took advantage of Dutch society opportunities afforded to them. Known for their excellent reputation for honesty and hard work, Pilgrims like Thomas Rogers were able to get the loans and jobs they needed to establish themselves in Holland. The Pilgrims knew that there was no substitute for keeping one's word and honoring contracts in the new market economy they were now completely dependent upon for their livelihood. William Bradford, who later became governor of Plymouth Colony, wrote: "*And first, though many of them were poor, yet there was none so poor but if they were known to be of that congregation the Dutch (either bakers or others) would trust them in any reasonable matter when they wanted money, because they found by experience how careful they were to keep their word, and saw them so painful and diligent in their callings. Yea, they would strive to get their custom and to employ them above others in their work, for their honesty and diligence.*"⁶ John Brown,⁶

1 *The English Ancestry of the Pilgrim Thomas Rogers and his wife Alice (Cosford) Rogers--The accepted lineage researched and published by Clifford Stott in The Genealogist*
<http://www.richmondancestry.org/thomasrogers.shtml>

2 http://en.wikipedia.org/wiki/Camel_hair

3 Robert A. Peterson: *The Pilgrims in Holland, The Freeman*, a publication of the Foundation for Economic Education, Inc., November 1988, Vol. 38, No. 11.

4 John Brown, *The Pilgrim Fathers of New England and Their Puritan Successor* (New York: Fleming I-I. Revell, 1896), pp. 120-121

5 John Brown, *The Pilgrim Fathers of New England and Their Puritan Successor* (New York: Fleming I-I. Revell, 1896), pp. 120-121

6 William Bradford, *Of Plymouth Plantation*, ed. Samuel Eliot Morison (New York: Alfred A. Knopf, 1952. 1982), pp. 19-20.

Pilgrim Fabric Workers and Merchants

Allerton, Isaac - tailor
Bradford, William - fustian maker
Chilton, James - tailor
Cooke, Francis - wool-comber
Goodman, John - linen weaver

Holbeck, William - bondman to
William White, carder
Hooke, John - servant to Isaac
Allerton, tailor
Priest, Degory - hatter in London

Rogers, Thomas - camlet merchant
Tomson, Edward - servant to
William White, carder
Tilley, Edward - cloth maker
Tilley, John - wool carder

Results from Our Third Generation Survey *Randall Russell*

Many thanks to all of you that participated in our Third Generation Survey! We received approximately fifty four responses encompassing twenty four different locations. We included all the responses from members with multiple Mayflower ancestors. If ancestors lived in more than one location we tried to include them all as well. Here are some of our initial observations.

As Plymouth started getting crowded, people began heading northwest, settling in Duxbury, part of which is now known as Marshfield. In 1656, because the Court in Plymouth had carved Marshfield out of Duxbury, it was decided that, by way of compensation, the male residents of Duxbury would each be given an opportunity to obtain additional land at a site about eleven miles inland, provided it could be purchased from the Pokanokets under Ousamequin (Massasoit). It was referred to as "the new plantation." The arrangements were eventually made and 45 individuals became proprietors of the town that came to be known as "Bridgewater." After Eastham, Bridgewater was the location where the greatest number of our third generation ancestors settled.

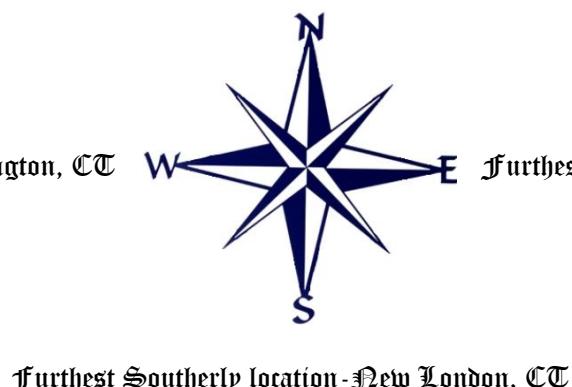
In 1630 William Bradford obtained a patent annexing Cape Cod to Plymouth Colony, thereby setting the stage for settlement there. In 1639 the settlements of Sandwich, Barnstable, and Yarmouth were established. In 1644 seven families comprising about fifty individuals settled Nauset, later known as Eastham and Orleans. In our survey Eastham ended up with one more of our third generation families than did Bridgewater.

As mentioned, the residencies reflected by most of our survey respondents were in keeping with the two foregoing areas of expansion. While we are aware that Pilgrim expansion into northern New England, Sakonet (Little Compton, RI), and other areas was occurring, this report confines itself only to the responses actually received as part of our survey. With that disclaimer in mind, here is a thumbnail sketch of the results we encountered.

Farthest from the seacoast - Dublin, NH

Furthest Northerly location - Dublin, NH

Furthest Westerly - location - Farmington, CT W E Furthest Easterly location - Eastham, MA



-Of the 23 locations sampled, 3/4 of our responders indicated that their 3rd generation predecessors had remained within approximately ten miles of the seacoast. This is interesting since it had been nearly 75 years since their ancestors arrived on the Mayflower. Those that had gone further inland invariably settled on or near rivers. We can't forget that King Phillip's War in 1676 was a major factor in turning back and delaying inland expansion for another quarter century or more. Nonetheless it can be surmised that by the onset of the eighteenth century many of our third generation descendants were transitioning from farming to maritime related ventures.

Finally, the towns most frequently reported as third generation towns of residency were:

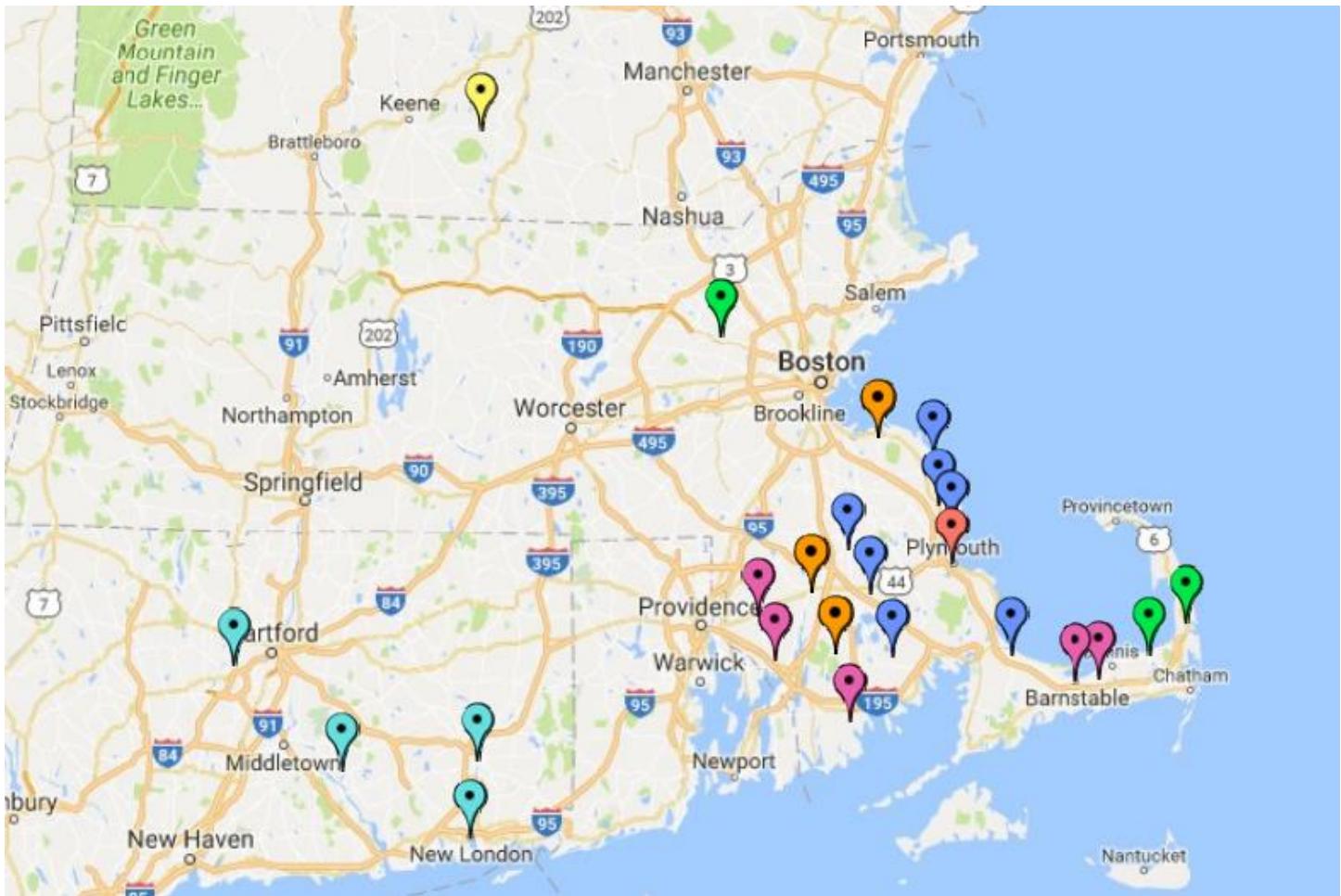
- Eastham and Bridgewater combined for almost 27% of our responses.
- The Haddams in CT and Rochester, MA combined for almost 15% of our responses.
- Barnstable and Duxbury combined for approximately 13% of our responses.
- Hingham, Marshfield, and New London, CT, Norwich, CT, Sandwich and Middleborough each represented 3% of our responses.
- The remaining towns each accounted for approximately 01% of our responses. These included; Brewster, Dartmouth, Dublin, NH, Farmington, CT, Freetown, Plymouth, Taunton, Scituate, Concord, Swansea, Rehobeth, and Yarmouth.

Clearly, the broader the sample, the more it gives us to interpret. In the future we hope to conduct another survey focusing on eighth or ninth generation expansion. We expect that it will yield a dramatically different picture than that offered by the third generation. When you see our next request for your participation we hope you'll take a few minutes to help enrich our sample. We're sure the results will be very interesting.

Randall Russell



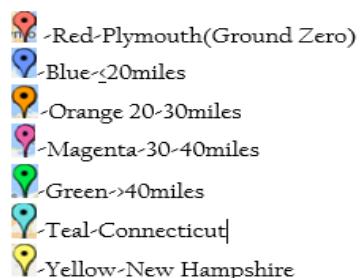
Settling New Lands



Our Third Generation Locations

- | | | | |
|----------------|---------------------------|--------------------|---------------|
| 1. Barnstable | 7. Duxbury | 13. Marshfield | 19. Rochester |
| 2. Brewster | 8. East Haddam/Haddam, CT | 14. Middleboro | 20. Sandwich |
| 3. Bridgewater | 9. Eastham | 15. New London, CT | 21. Scituate |
| 4. Concord | 10. Farmington, CT | 16. Norwich, CT | 22. Swansea |
| 5. Dartmouth | 11. Freetown | 17. Plymouth | 23. Taunton |
| 6. Dublin, NH | 12. Hingham | 18. Rehoboth | 24. Yarmouth |

Map Key



(To view color coded map, log on to www.ctmayflower.org and view newsletter on line)

Keeping a Piece of Our Ancestors in the Garden Growing Heirloom Plants

Kerry Comisky

It just so happens I wrote this piece during the snowstorm we had here in Connecticut on March 14th. Hard to believe gazing out my window at the frozen wintery landscape that according to the calendar anyway, Spring would arrive in 6 days. As I desperately clung to the belief it would be spring again soon, I longed for my garden and thought about how many in the Connecticut Mayflower Society love to garden too.

Governor Brown organized an overnight adventure at Plimoth Plantation in the summer of 2015. Those of us who participated, started our adventure dressing in clothing our ancestor's would have worn while listening to the Plantation historians explain the history of the various textiles and designs of early 17th century fashion. Of course we all know that the biggest myth of Pilgrim garb is the historically inaccurate, albeit now iconic, black clothing with the buckle hat and shoes. The metal adornments were something out of reach of our ancestor's purses and despite the perception our ancestors were joyless religious zealots, they didn't usually wear black but in fact loved colors; the brighter the better. Who knew? Many of those colors have their roots in the garden, (I'll pause here to allow you a moment to groan at the bad pun) as many of the textile dyes they used came from wild and garden plants.

After we finished dressing, we walked through the Plantation in the setting hot August sun to raid Myles Standish's kitchen garden for our evening meal. We picked Betony, Borage, Burnet, Calendula, Sage, Lovage and Thyme to make salad, and to flavor the various dishes simmering over the open hearth back at the cottage. We carried our harvest back to the cooking area in baskets balanced on our hips, walking past patches of Indian corn and trellises of hops as chickens pecked the ground around our feet, just as we imagined our ancestors did.

If you haven't already this growing season, consider incorporating into your gardens the heirloom plants that were grown by our ancestors in theirs. Gardens are not just visually beautiful or producers of tasty harvests, they can be places of reflection and meditation. So little of our lives resemble anything of the lives of our Pilgrim Ancestors but as we work the earth with our hands and tend the same plants as our Pilgrim ancestors did, there could be no better way to reflect on them than to continue a tradition that is as old as life itself. Plants are the embodiment of the Earth renewing itself and tending them is one of the few unaltered continuums through the ages of human experience.

For inspiration, following this piece is a smattering of plants grown in the Plimoth Plantation gardens as it wouldn't be possible to list them all. Plimoth Plantation sells heirloom seeds and publishes a mail order catalog that can also be ordered from on line. Heirloom seeds from the Plimoth Plantation seed catalog are open pollinated and can be collected to be used for growing or sharing season after season. Are your heirloom plants producing more seeds than you and your friends and family can use? Plimoth Plantation appreciates seed donations back to their program. Order heirloom seeds @

Plimoth Plantation Heirloom Seeds
5 Natalie Way, Plymouth, MA 02360
1-800-262-9656 Ext. 8906 or 8907
www.plimoth.com

In addition to Plimoth Plantation, there are many great nurseries, historical societies and museums, and garden clubs in CT that also stock and sell heirloom seeds and plants. Be sure to check your local papers or on line for information on these sources too.





-Betony- Herbaceous medicinal perennial loved by Elizabethans for it's healing properties.



-Calendula - Edible flower used for both healing and flavoring for stews and salads.

Borage-Bee plant said to - gladden the heart. Edible leaves and flowers with cucumber flavor



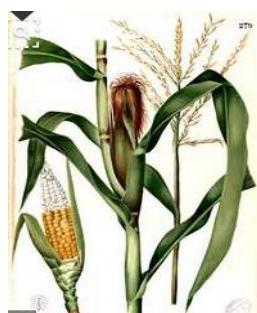
Elecampane-up to 6ft-tall huge leaves and bright yellow flowers, root was used for chest congestion



-Madder-Perennial climber. Roots are the most enduring red/orange dye for wool, cotton, Linen and silk.



-Lovage-Herbaceous large perennial wth a celery like flavor used in soups and stews. Roots and seeds said to be good for a cold and windy stomach



Corn- Squash- Beans
Native plants grown by the Wampanoag and sometimes called the 3 sisters as they are typically grown together

**Society of Mayflower Descendants
In the State of Connecticut
32 Nichols Lane
Waterford, CT 06385**