



The Society of Mayflower Descendants in the State of Connecticut

# Nutmeg Gratings

www.ctmayflower.org

July 2018

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## GOVERNOR'S MESSAGE

Dear Connecticut Mayflower Members and Friends,

Gift giving is not just for birthdays, Christmas, graduations, weddings and other celebrations. The finest gift you can give your children, grandchildren and future progeny is the gift that identifies who they are. Let them know about you and your background. Who were your ancestors? Where did they come from? Why did they immigrate to America? How did they connect with our Pilgrim ancestors? What paths crossed so that they met their life partners? Where did they work? How did they make a better life for their children?

Consider writing down the answers to these questions and making a permanent record of all of your research. You have worked hard to search for these answers, but without a written record, who will know in thirty years? We have all heard or said, "My great aunt said something about her grandfather was.....". What was the story? Have you tried to research it? Amazing what we can find out.

My great grandparents were devout Roman Catholic Germans. An older cousin told me that Grandpa's family looked down upon Grandma and didn't approve of her. The couple immigrated to the US in 1882. Was this part of the reason? We stumbled across an interesting fact. On their thirtieth wedding anniversary, they went to New York City and were married in the Lutheran church there. They claimed to be from Danbury when they really lived in Norwalk. We know it was them because their name was distorted and misspelled from Nusslein to Nesline when they arrived in America. A wonderful love story in our family history

There are also stories of a forger who went to jail in Ohio for five years, a privateering family during the American Revolution, and on and on. This legacy must be written for our future generations to learn about themselves. How else can they identify the elements of inner courage, strengths and weaknesses that will help them to survive and be fruitful in this world?



What is your story? Let us know and perhaps an article for our newsletter will be the results. Submit your story to our editors and some will be selected to share with all of us.

Please save the date of Oct. 27<sup>th</sup> for our next meeting. It is a very important meeting as this is the time to vote for the next slate of officers. If you are too late tossing your hat in the ring, nominations from the floor are always welcomed.

Also, a project that is near and dear to my heart is the scholarship fund. It is now a two-year renewable scholarship. Please purchase your Patron pin and/or donate to this fund so we can increase it to three or four years. Thank you for your support of this fund. Wear your Patron pin proudly. See you on October 27<sup>th</sup>.

*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 28, 2018 meeting.



### **Our Newest Members as of Our Spring Newsletter**

#### **Descendants of John Alden**

Robert D. Kennedy, Old Lyme, CT

#### **Descendants of Isaac Allerton**

Susan Raglan Kelley, Mystic, CT

Frederick Stuart, South Portland, ME

#### **Descendants of John Billington**

Eric Brown Propper, Darien, CT

#### **Descendants of William Bradford**

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#### **Descendants of William Doty**

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#### **Descendants of John Howland**

Holly Catherine Tapley Maroney, Darien, CT

#### **Descendants of William White**

Christopher Bishop, Milford, CT



### **In Memoriam**



<b>Sharyn Miller</b>	<b>3-2-2016</b>	<b>64</b>
<b>William Wilson</b>	<b>2-21-2018</b>	<b>87</b>
<b>Virgil Huntley</b>	<b>3-7-2018</b>	<b>86</b>
<b>William Gardner</b>	<b>3-7-2018</b>	<b>86</b>
<b>Wyatt Kopp</b>	<b>3-24-2018</b>	<b>49</b>
<b>Florence Wren</b>	<b>-----</b>	<b>86</b>
<b>Lois Petersen</b>	<b>4-15-2018</b>	<b>94</b>
<b>Susan Gross</b>	<b>4-27-2018</b>	<b>84</b>
<b>Carol Bauby</b>	<b>5-13-2018</b>	<b>71</b>

## “SUNDAY DRIVE”



### Gungywamp, Groton CT Randy Russell



Located in Groton, CT, the Gungywamp complex is an enigma that has had people asking questions for hundreds of years. It is made up of many fascinating features

such as a double circle of rounded stones, standing stones and many stone chambers. One of the chambers is built so that during the spring and fall equinoxes sunlight enters through an opening in the wall and lights up a what has been called a "hidden" room. The area also has stone mounds, cairns, walls, petroglyphs and a rock ledge known as "The cliff of tears", so named because some visitors have reported experiencing sadness or depression while there. Some investigators report a strong electromagnetic field in that section.

Speculations about its origin range from a pre-Columbian enclave built by ancient Celts to some kind of inter-



dimensional portal or extraterrestrial connection. Without going too far down the *Ancient Aliens* trail, we can say categorically that Native Americans and early colonists have inhabited the 100 acre area for a very long time. Several excavations have been conducted over the years. Pottery shards and stone tools believed to be at least 1000 years old have been found. Native artifacts include arrowheads, stone flakes, and a stone hammer. Colonial artifacts include pottery,

*(Ray Bendici, Damned Connecticut, March 2010)*

*(Wikipedia, 10/26/17, enumerates a substantial list of references mentioning Gungywamp)*

china, buttons, coins, bottle and window glass, utensils, tobacco pipes, bricks, and animal bones. What is puzzling is that there is little or no evidence of Native Americans



having used stone to build with. No artifacts found have given any indication of the original purpose of the various stone chambers. It is pretty certain that colonists may have later used the site for sheep farming and possibly tanning. Apart from some colonial foundations no one can say for certain who built the many structures.

Some of the property, formerly belonging to the YMCA, is owned by the State of Connecticut while the rest lies on private property. The Pequotsepos Nature Center is the steward of Gungywamp lands and its sites. They lead tours, two of which are equinox tours. Arrangements can be made by calling them at 860-536-1216. More intrepid



visitors sometimes go unescorted and park at an abandoned church parking lot about a ten minute walk from the hiking trail. If you can't travel to see this place yourself you can take an excellent virtual tour of the site at: <http://www.dpnc.org/gungywamp>

This site is also an excellent and informative pre-tutorial for those who plan to take a hike. Yahoo.com has some very nice pictures of the site.

### Help us out with “Sunday Drive”

*Tell us about interesting little historical gems in your town or general area. There are 169 towns in the State of Connecticut and Joan Prentice, our membership chair, reports we have over 1350 members. Our Society must have a member in most, if not every one of our towns. Tell us about the cool stuff we are all missing!*

## Connecticut Mayflower Scholarship Patron

During our voyage to 2020 and the celebration of the Mayflower's voyage, join in the commemoration of the Mayflower Scholarships are now two year year. We would like to increase the awards to goal for our 2020 commemoration.

While our ancestors were passengers and not Jones and his men for the safe journey over by them to our ancestors during the first winter. Mayflower. Begin with the Boatswain bar, earn and finally the Master bar to complete your Become a Patron for an initial donation of \$500

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

How to donate?

Send a check made out the CT Mayflower Society to Mr. David L. Grant, 40 Holly Ln, Simsbury, CT 06070. 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.



of the 400<sup>th</sup> Anniversary of the with a special commitment. The three CT renewable scholarships of \$1000 per four year renewable scholarships as a

crew, we must be thankful to Master hazardous seas and the support rendered The bars indicate ranks of the crew of the the Pilot bar, then the Master's Mate bar roster.

and an annual donation of \$100 and



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 \_\_\_\_\_

Email \_\_\_\_\_ Telephone \_\_\_\_\_

Checks made out to CT Mayflower Society should be mailed to

David L. Grant  
40 Holly Ln.  
Simsbury, CT 06070

# A Rock for the Ages

## Elder Faunce and the Legend of Plymouth Rock

Kerry Comisky

I would be surprised if anyone reading this article has yet to lean over the railing of a certain Greek Revival portico that seems a bit oversized for what it protects, to stare at a certain rock. You know the one I mean. We want to be awestruck; to imagine beams of spiritual ancestral light emanate in ethereal splendor from an imposing mass of stone. That's a little melodramatic but we at least want to be impressed. But alas all that comes to mind is that Plymouth Rock looks a lot like that stinkin rock in our front yard that's a pain in the neck to mow around and the snow plow guy complains every winter when he hits it with the plow. Yes, Plymouth Rock is that ordinary.

Plymouth Rock is neither impressive in size, shape



or color, possessing no interesting formations nor impregnated with any exotic minerals to embellish it with

unique color gradients. It's just a gray rock. To be more specific, it is composed of Dedham granite, approximately 600 million years old and was deposited in the Plymouth Harbor, along with thousands of other rocks just like it, about 20,000 years ago by glacial activity. To add to its list of unremarkable qualities, its lofty position as an American icon may not be warranted.

Plymouth Rock owes its revered status, not directly from documented accounts and recollections from the Pilgrims themselves but to an 18<sup>th</sup> century Plymouth resident, Thomas Faunce. Thomas was the first to declare publically that the boulder (and it barely qualifies as such) was where the Pilgrims first stepped on the land that would become Plymouth Colony and stepped off into American mythology.

In 1741, Thomas, at the age of 94, became distressed upon hearing that a wharf was to be

built over the rock. Thomas had difficulty walking, so upon his pleas, family and friends carried him in a chair the 3 miles from his home on the Eel River to the harbor, so he could gaze upon the rock one last time. It was said upon doing so, he wept. And the rest, as they say, is history.

Thomas Faunce was born in Plymouth in 1647, the fifth of John Faunce and Patience Morton's eight children. During his time, Thomas Faunce was a fairly prominent citizen of Plymouth, serving both as Town Clerk and ruling elder of the First Church. He married Jane Nelson in 1672 and they had seven children. Elder Faunce and his wife Jane are buried on Burial Hill. Despite his other life's accomplishments, he will forever be known as the father of the Plymouth Rock Legend.

Thomas Faunce's Grave Burial Hill Plymouth



Thomas always claimed the story of the significance of the rock came from stories told to him as a child by some of the original Mayflower passengers themselves and oral tradition alleges he was frequently admonished by his grandmother to "Never forget"

Both of Thomas's parents immigrated to Plymouth Colony in 1623, on board the ship "Anne". His mother, Patience, was born in Leiden in 1614 and was a member of the Separatists Church. His father, John, was born in England about 1608. John's exact birthplace is unknown but John Faunce's descendants claim circumstantial evidence points to him being born in Purleigh, Essex. Descendant James Freer Faunce wrote that John Faunce was a "Stranger", immigrating to Plymouth

Colony for business opportunities, having been recruited by the Plymouth Colony financiers. This assertion is somewhat suspect due to John Faunce's young age, estimated to be 15 at the time of his voyage. John and Patience married in Plymouth in 1633.

Documents indicate John was not as civically active as his son Thomas, but he was a land owner, once served as a petit juror and was literate, as a Bible was listed among his estate possessions. He died on November 29<sup>th</sup>, 1653, and also listed as part of his estate was 27£, 2 cows, 5 swine and a weaver's loom. John's land, part he was granted prior to his pending voyage on the "Anne" and part he acquired on his own after arriving in Plymouth, was not listed as part of his estate. Faunce descendants speculate that he transferred ownership of his land to his sons sometime prior to his death.

Patience outlived her husband John by nearly 40 years and she did remarry to a man named Thomas Whitney. The burial location of John and Patience is unknown but their son Thomas told Deacon Ephraim Spooner that his parent's graves were "leveled and sown over to conceal them from Indians".



Thomas attests that as a child, he spoke with John Alden, Mrs. Cushman (Mary Allerton), Giles Hopkins, George Soule, John Howland and his wife, and Francis Cooke and his son John, (It is reputed that the Faunces and the Cookes were particularly close), "All of these" he said, told him that "upon this rock we stepped ashore". Another incident recounted by Thomas, is that John Winslow's wife, Mary Chilton, went down to the rock on her 75<sup>th</sup>



**Old Plymouth Colony Club**

birthday, stepped on the rock while laughing, claiming she had been the first woman to have stepped on to it.

Over the ensuing decades, Thomas Faunce's claims about that particular granite rock in the harbor, were repeated and passed down until eventually they were reconfigured into lectures presented in the 19<sup>th</sup> century at the Old Plymouth Colony Club, one of the oldest gentlemen's clubs in the USA and still in existence. It is with these lectures that the legend of Plymouth Rock truly solidified into an icon of American lore.

Of course we will never know if the legend of the rock is true. There is no mention of this rock in any Pilgrim accounts of their first landing in Plymouth. There also does not appear to be corroborating accounts of these events from any of Thomas's other siblings. As mentioned earlier, Thomas Faunce was one of eight children. It seems improbable that Thomas would be the only one of his siblings to be regaled with these stories.

Now purely for the purposes of speculation, I can imagine the then grandparental Mayflower passengers amusing a small child with embellished stories. I can easily imagine a little boy asking what it was like and older adults theatrically leaping on the nearest rock and proclaiming that "on this very spot Master Faunce..." Then forgetting the incident as soon as it was over, but as with children, they believe and hold on to what adults tell them, especially adults regarded as heroes and the record was never corrected. He may have gone home and told his grandmother and she may have told him to hold on to that story and to never forget what the original passengers told him.

I am one of the doubters that Thomas was the only one in his family to whom the Plymouth Rock story was told. On the surface it would seem that the lack of sibling corroboration in itself, renders the truthfulness of the story dubious at best. But I wonder if Thomas Faunce and I have something in common; that like myself, he was the keeper of the family oral history.

As a child, I spent a great deal of time with my great grandmother's sister, who told dozens and dozens of stories of her life and the times, in and of the late 19<sup>th</sup> century, as well as stories that she had been told of the life and times of those who went before her. When everyone else in the family younger than oh say, 90, would roll their eyes at what they no doubt regarded as old people babble, I would sit in rapt attention, absorbing every detail like a sponge. Maybe it was like that with Thomas and his siblings. He was interested in the stories of those first years in Plymouth and hung on every word; his siblings were not.

My great grandmother's sister has been gone a very long time and while I am a tad younger than the 94 year old Thomas Faunce was then, I can't say with 100% certainty that my recollections of her stories are completely accurate. For that matter, I can't guarantee that my great Auntie's recollections were completely accurate either. And maybe at age 94, the details of the stories of the Plymouth Landing told to him as a child by some of the original Plymouth Colony settlers, were a bit fuzzy in Thomas's mind too.

The debate over the sharpness of memories aside, based on my personal experience of being the only one in my family enthralled with tales from the past and remembering those stories like one remembers a favorite poem or passage from a beloved novel, I suspect that while details of the Plymouth Landing stories Thomas heard as a child may not have been exact when he was 94, the heart and the soul and the foundation of these stories told to him were there in his words and solid as Plymouth Rock itself.

Mary Chilton may not have laughed and boasted when she stepped onto the rock but there is

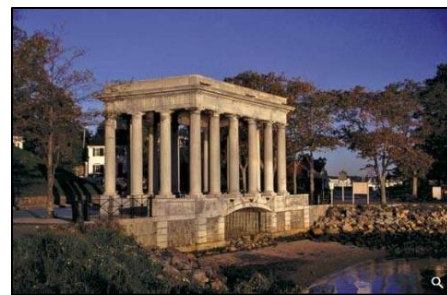
enough detail in those stories to indicate that most likely, something significant happened on that rock. Or it may just be that I want to believe that Plymouth Rock is the real deal.

For all the reverence bestowed on Plymouth Rock, it was nearly revered into oblivion. It was dragged from its original location, where the top portion broke off, it broke again during another move, twice glued back together, chipped away by souvenir hunters, portions used as door stops, a platform for stump speeches, as well as museum pieces, two of which, reside in the Smithsonian, until finally resting and protected by the construction of an enclosure in the mid-19<sup>th</sup> century which, was replaced by the current cover in 1921, in honor of the



**Original Enclosure**

300<sup>th</sup> anniversary of the Pilgrim's landing. When the good citizens of Plymouth realized Plymouth Rock had been reduced to a third of its original size, if something wasn't done to protect it, it would be lost forever.



**Current Plymouth Rock Enclosure built in 1921 to commemorate the 300<sup>th</sup> anniversary of the Mayflower Landing**

Plymouth Rock, in its current configuration, is approximately 10 tons. Estimates of its original mass are anywhere from 40 to 200 tons. At this point in time, it matters not whether Plymouth Rock is 10 tons or 40, or whether it's pretty or was the first piece of dry land in Plymouth to encounter the sole of the first Pilgrim's boot, which legend has was John Alden's; what matters is what it represents. The very first step to this land becoming a new and free nation.





The Pilgrims sailed the sea  
To find a place to call their own  
In their ship Mayflower  
They hoped to find a better home  
They finally knocked  
On Plymouth Rock  
And someone said "We're there!"  
It may not look like home  
But at this point I don't care  
Rockin and a Rollin  
Splishin and a-Splashin  
Over the horizon  
What can it be?  
Looks like it's gonna be  
a free country



~ School House Rock TV Episode "No More Kings" 1975

**AUTHOR'S NOTE: Rob Dorough, the creator of "Schoolhouse Rock" passed away on April 24<sup>th</sup> at the age of 94. A tip of a Pilgrim hat to you Mr. Dorough, for making learning so much fun for 4 decades of children. Wherever you are, Keep Rockin and a Rollin.**

*The great Migration Begins "Robert Charles Anderson 3:175-8, 1995*

*The Faunce Family, James Freer Faunce, NEHGR, Volume 114, April 1960*

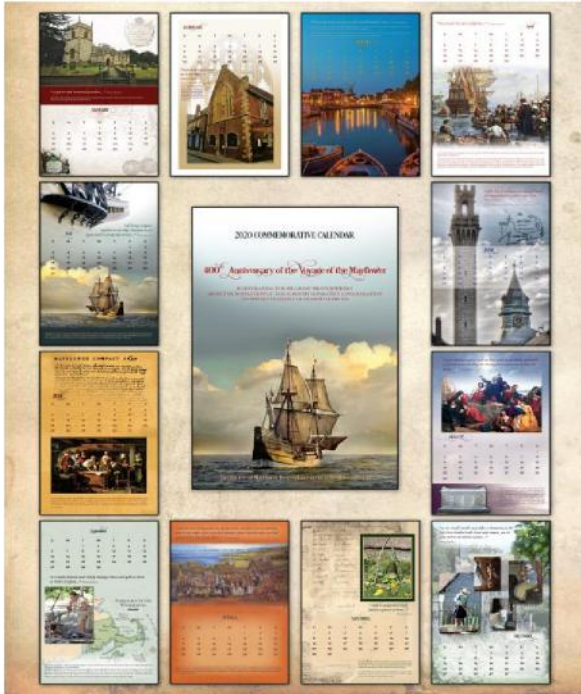
*Massachusetts and More Genealogy Blog, With a Focus on Mayflower Families and other earlier settlers of Plymouth and Barnstable Counties Blogger "Chris" November 16, 2011*

*Encyclopedia Britannica; Author Robert Lewis*

*The Real Story Behind Plymouth Rock; Christopher Klien, November 21, 2012*

*Van Antwerp, Lee Douglas, Ruth Wilder Sherman. Vital Records of Plymouth, Massachusetts to the year 1850. (Canden Maine Picton Press 1993), 85, 667.*

## 2020 Commemorative Calendar



The Mayflower 2020 Commemorative Calendar is a beautifully illustrated, chronological, story of the Pilgrims' journey. Calendar pages include the All Saints Church in Babworth, Nottinghamshire, England where a Separatist movement was formed, the Boston Guildhall where the Pilgrims were imprisoned when attempting to flee to Holland, the creation and signing of the Mayflower Compact, their connection with the Wampanoag, the general sickness the first winter, the "first Thanksgiving," and settlement of Plimoth Colony to name a few. The 2020 Commemorative Calendar is 11" x 17.5", printed on 80# silk cover, and bound at the top with wire loop binding. **All proceeds from 2020 Commemorative Calendar sales will benefit the scholarship fund of The Society of Mayflower Descendants in the State of Connecticut.**

*View Calendar or to purchase in non-bulk quantities on line using PayPal or Credit Card at:*

[http://ctmayflower.org/2020 calendar.php](http://ctmayflower.org/2020%20calendar.php)

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**ATTENTION CT MAYFLOWER MEMBERS!**  
Pick up your calendars at the October 27, 2018 meeting to save on shipping and handling.

For bulk ordering, please contact Donna Mangiafico by email 912djm@gmail.com or phone 203-788-7474

**Shipping & Handling for 1 calendar add \$3.17; for 2 calendars, \$3.68. More than 2 calendars, please contact Donna Mangiafico for S&H pricing for non-bulk orders using check or money order.**

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**Mail a check along with this form to:**  
Donna Mangiafico  
10 Equestrian Way  
Poughquag, NY 12570

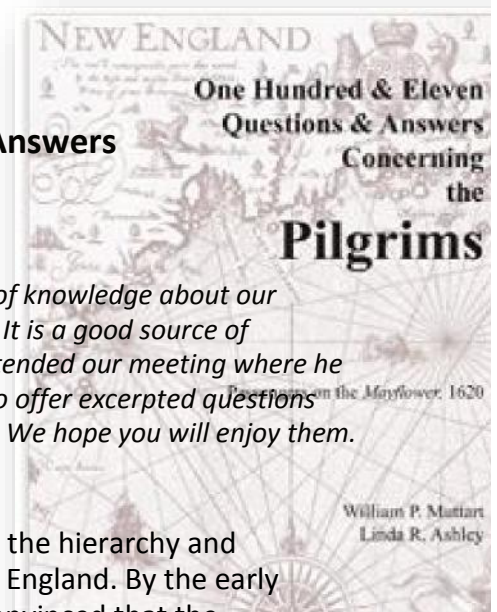
Calendar Total	\$
+ S&H	\$
Final Total	\$

## **Excerpts from One Hundred & Eleven questions and Answers**

By William P. Muttart and Linda R. Ashley

Randall Russell

*This book, published in 2007 and 2009 by Mayflower Press, is a wealth of knowledge about our ancestors, organized in an easy-to-follow question and answer format. It is a good source of information, often debunking many popular misconceptions. Bill has attended our meeting where he distributed copies of his book. We decided that it might be interesting to offer excerpted questions and answers as a regular feature in future editions of our newsletter. We hope you will enjoy them.*



### **(4) Who were the Separatists?**

They were originally part of the Puritan movement that opposed the hierarchy and practices of the established church, now known as the Church of England. By the early seventeenth century, the Separatists had become increasingly convinced that the established church was so flawed that it could not be changed and chose to separate from the church, causing them to be called

Separatists." The Puritans remained loyal to the established church, believing that they could influence changes that would "purify" the church. Reverend Robert Browne was an early leader of the Separatist movement in the mid sixteenth century, causing the Separatists to also be referred to as "Brownists," a name they objected to after Reverend Browne returned to the established church around 1580. Reverend Browne and Reverend John Robinson, a leader in the Separatist church in the early 1600's, have been recognized as early founders of the Congregational Church. Many Separatists were tortured because of their opposition to the established church and at least three were executed. When King James assumed the throne in 1603, he declared, "I will make them conform or I will harry (harass) them out of the land," causing the Separatists to conduct their services in greater secrecy and begin their planning to leave England. King James later ordered an English translation of the Bible that became known as the "King James Bible," that was published in 1611. This is the most widely read Bible translation in the world that has been referred to by some historians as "a religious and literary classic" and may have had a major impact on establishing the English language as the world's predominant language.

### **(5) Which families or individuals were believed to be part of the Separatist group?**

The Separatists on the **Mayflower**, most of whom had been living in Leiden, Holland, have generally been considered to be the Allerton, Bradford, Brewster, Carver, Chilton, Cooke, Cooper, Crackstone, Fletcher, Fuller, Priest, Rogers, Tilley (Edward), Tinker, Turner, and Winslow (Edward) families. In some instances it is difficult to know whether certain passengers might be identified as belonging to the Leiden group (mostly Separatists), or the London group (mostly Strangers). For example; although Myles Standish has usually been identified as one of the members of the London group, he was very close to the Separatists while living in Leiden, Holland, and could be included as a member of their group. Also; William Mullins did not go to Holland with the Separatists but was a supporter of them. Gilbert Winslow was another person who has generally been listed as a member of the London group, but may have also been a Separatist.

**(6) Which families or individuals were believed to be identified as the "Strangers"?**

The London group, many of whom remained loyal to the established church, included the Billington, Britteridge, Browne, Butten, Carter, Doty, Eaton, Gardinar, Hopkins, Howland, Langmore, Latham, Leister, Martin, More (four children), Mullins. Prower, Rigdale, Samson, Soule, Story, Warren, and Gilbert Winslow passengers or families. Many of the London families were not accepted for the voyage until about two months before the *Mayflower* first left England.

Some of the hired hands for the voyage were John Alden (cooper), Myles Standish (soldier), and four seamen: Thomas English, William Trevor, Mr. Ely and Richard Gardinar. Some of the passengers who have not been identified as a member of either of the previously mentioned groups were: Richard Clarke, Edmund Margesson, Edward Thompson, William White, Roger Wilder, and John Goodman. Many members of the London group were craftsmen or tradesmen and others who left England to acquire land, establish hunting or fishing trades, or seek a new life. It is not likely that many of the Separatists knew any of the persons in the London group prior to the voyage. The Separatists had larger families than the passengers in the London group that consisted of many single men.

**(9) Who was the ordained religious leader of the Separatists who remained in Holland?**

Reverend John Robinson, a graduate of Cambridge University, joined the Scrooby Separatists around 1607. He remained in Holland with the majority of his congregation but planned to join those who sailed on the *Mayflower* as more of his congregants made the move to America. However, he died in 1625 without ever making it to the Plymouth Colony. Prior to the departure of the Pilgrims to Holland, Reverend Robinson had given them a letter recommending that they "practice brotherly forbearance, place the general good above personal advantage and choose officers who would love and promote the general good, yielding to them honor and obedience. "Through his later letters he continued to influence the actions of the Plymouth Colony until his death in 1625.

In 1965, the City of Leiden, Holland, sent the stone door sill from the 1609 home of Reverend Robinson to the *Chicago Tribune*, where it was imbedded in the wall of *Tribune Square*, as part of a collection of famous stones.

**More excerpts will follow in future editions!**



**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](mailto:nutmegarchive01@yahoo.com).



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 mailed. 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: \_\_\_\_\_

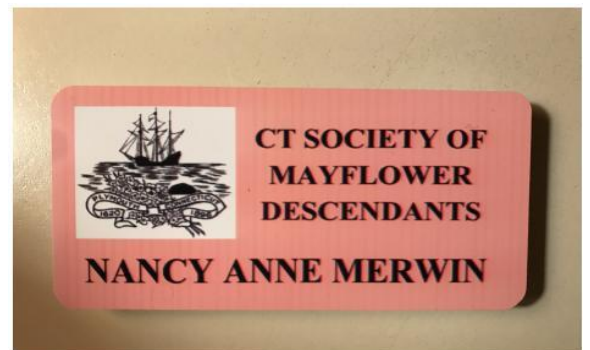
Pin \_\_\_\_ Magnet \_\_\_\_\_

Amount enclosed: \$ \_\_\_\_\_

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

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

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

## CHRISTOPHER JONES CAPTAIN OF THE MAYFLOWER

By Dwight Hulbert

In September of 2017, my wife, Barbara, and I visited a distant cousin of hers in England. While we were there, her cousin's husband, David Newton, took me to Harwich, in Essex, the probable site of construction of the Mayflower, of Pilgrim fame. Harwich is also the birthplace of Christopher Jones, the Master of the Mayflower. His home is still standing on Kings Head Street.



Boyhood home of Christopher Jones, Kings Head Street, Harwich

Across the street is the childhood home of Sara Till, Jones' first wife. It is currently a public house ("pub"), the Alma Inn, where David and I dined.

Christopher Jones was born c. 1570 in Harwich. Baptismal records for his parish church are missing for the period between April 1565 and June 1571. Christopher's father was Christopher Jones, Sr. We know that his mother's first name was Sybil.

The Alma Inn, location of Sara Till's childhood home, Kings Head Street, Harwich



Jones' father was a mariner and ship owner, who died in 1578, leaving to Christopher a part interest in a ship, the Marie Fortune, which he received upon reaching the age of 18.

Christopher Jones and Sara Till were married on December 27, 1593, when she was 17. Sara and Christopher had one son, Thomas, named after her father. Thomas died April 17, 1596, per the Church Burial Register. They had no other children, and Sara died at the age of 27. She was buried on May 18, 1603 in Harwich.

A few months after Sara's death, Christopher married his second wife, Josian Gray. She was the 19 year old widow of Richard Gray, a noted mariner and ship's captain. Josian came from a family of mariners. From her husband, Josian inherited a home on Church Street in Harwich, land and property.

Josian and Christopher were married at St. Nicholas Church in Harwich. Together they had eight children. Four were born in Harwich: Christopher b. 1604; Thomas b. 1607; Josian b. 1609; John b. 1621. John was baptized March 1621 in Harwich. Josian Jones lived in Harwich with her family while her husband, Christopher, was on his voyage to Plymouth, Massachusetts.

Four children were born in Rotherhithe, London, where the family lived from 1611. Roger b. 1611; Christopher b. 1614; Joane b. 1615; Grace b. 1619

Christopher Jones, when in his 30s, was a prominent Harwich citizen. He was named a

burgess at Harwich in a new charter granted by King James I. He built a 240 ton ship about this time, that he named after his wife —Josian. In 1601, he was one of 77 men, who took the oath as freemen of the Borough of Harwich. Civil accounts record Jones as an acting assessor for taxes on land and property. At about this time, he was a jury member, when his father-in-law was reprimanded for failing to repair steps to the quay (dock) adjacent to his home.

In 1605, Jones was accused, with another man, of keeping hunting dogs. Keeping hunting dogs was allowed only for those considered "gentlemen," whose land was valued at a certain per annum value. Apparently, Jones did not qualify.

In August, 1609, records first note Jones as master and part owner of the Mayflower (Note: It appears that a few other ships have had this name.). The ship was chartered for a voyage from London to Norway and back to London. On the return trip to London, due to bad weather, the ship lost an anchor as well as her cargo of timber, tar and fish (herring). Litigation was ongoing in 1612, the outcome of which is uncertain.

Around 1611, Jones moved, with his family to Rotherhithe, London. In 1616, records show that the Mayflower was on the Thames River in London with a cargo of wine. This would imply that Jones had been to France, Spain, Portugal or some other wine-producing country. The Mayflower's hold, by some accounts, had a sweet smell of wine. This may have been a welcome aroma for the Pilgrims in their cramped quarters below deck.

On Jones' last trip before taking the Pilgrims to Plymouth, he carried fifty tons of wine for William Speight, one of his wealthiest clients. The Mayflower had made a number of trips with wine for England, as it had become popular. During this time, trade was declining due to the economic situation in Europe. This could be a reason for Jones' willingness to accept the request of Thomas Weston to use the Mayflower for the trip to "New England."

With accounts of earlier explorers and others to guide them, Jones would not have been hesitant. He may have relied on the map of Captain John Smith, who had published "A Description of New England" in 1616. That map showed detail of the coastline with the first use of the name "New England!"

The Mayflower set sail for New England on September 16, 1620. Scholars differ as to the total crew onboard the Mayflower. It is believed to be somewhere in the range of 25 to 40 crew members. The Mayflower officially had 12 cannons, 8 "minions," and 4 "sakes!" No known plans of the Mayflower exist, but there is some agreement among historians as to how she was constructed.



Statue of Christopher Jones in St. Mary's Churchyard, Rotherhithe, London, England. The engraving reads: "To the memory of Christopher Jones 1570-1622, master of the Mayflower. He landed 102 planters & adventurers at Plymouth Massachusetts 21 Dec 1620. They fared the Mayflower Compact & the first permanent colony in New England."

After the difficult journey to New England, many of the Pilgrims and crew were ill. Approximately half the crew died. Jones, and the remainder of the crew, stayed in Plymouth during the winter of 1620-1621, until they had recovered sufficiently to attempt the journey back to England. Jones was reported to have done some hunting to provide food during that winter. The Mayflower sailed from Plymouth on April 5, 1621, bound for England. The Mayflower returned to her home port of Rotherhithe, on the Thames, on May 5, 1621. Jones made great time returning to England, due to strong tail winds.

After returning from New England, Jones made trips to Europe, but, by this time, his health was starting to fail. This was most likely due to the winter and illnesses in Plymouth. Christopher Jones died in early

March of 1622. He was approximately 52 years old. He was buried March 5 in the churchyard of St. Mary the Virgin in Rotherhithe.

The church was renovated/rebuilt in 1715, with the exact location of Jones' grave being lost. There are two memorials at St. Mary's dedicated to Christopher Jones and the Mayflower. A statue of him is located in the churchyard.

The Mayflower didn't last much longer than her famous captain. She was reported to be rotting in mudflats in the Thames River. An appraisal showed she was worth only scrap. In 1624, she was sold for her parts (equipment), except for the timbers. They were used for a barn in Jordans, Buckingham, England. As for the barn, it remains standing to this day.



The author with David Newton at Ha'penny Pier Visitor Centre and Quay, Harwich, Essex, England.

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## H. Morse Payne and the Seven Parcels for Seven Families

### Randall Russell

Eastham, formerly Nauset, lies midway between the wrist and elbow of Cape Cod. It was one of the Cape's original four towns and the only one settled exclusively by Pilgrims from Plymouth Colony.

One of the settlers, all of whom had direct links to the Mayflower, was Nicholas Snow. One of his daughters, Mary, married Thomas Payne (often spelled Paine). Nicholas gave Thomas Payne some land in Nauset as a wedding present.

H. Morse Payne, an architect in Cambridge and a student of genealogy, knew that his ancestor, Thomas Payne, had settled in Nauset, but didn't know exactly where. He made it his business to find out. He began a search back into history so that he could, "walk on the land of my ancestors." Most of us have, no doubt, felt that same compelling urge. For those of us who love to vacation on the Cape or may be descended from the early settlers, his search results may be of particular significance.

He knew that in 1630 Governor Bradford received a "patent" from the Earl of Warwick, president of the Council for New England. The patent annexed all of Cape Cod to the Plymouth Colony and allowed for settlements on the Cape. (See the results of our third generation survey, June 2017 issue) Payne was also aware that within a few months of each other in 1639, the settlements of Sandwich, Barnstable, and Yarmouth were established. In 1644,

after a "full and accurate survey" of the Outer or "lower" Cape was complete, Nauset was settled.

In her book, "Nauset on Cape Cod: a history of Eastham" (Kendall printing Co. 1968), Alice A. Lowe, points out that increased dissatisfaction with the barren soil in Plymouth as well as lack of land for expansion led some of the residents to consider removal to a better location. She writes that, "in April of 1644 that these Pilgrims, full of energy and courage, left the company at Plymouth and took their families and humble possessions to Nauset on Cape Cod. There were 49 people in the group (some historians say there were 54 people), "Mrs. Lowe wrote. We know that Plymouth had long since reconnoitered Nauset and reckoned that it could accommodate no more than about twenty families.

Plymouth Court records reflect that on March 3, 1645, "The Court doth grant unto the Church of New Plymouth, or those that dwell at Nauset, all the tract of land lying between sea and sea, from the purchasers bounds at Namskaket (Orleans bay side) to the herring brook at Billingsgate (Wellfleet), with said herring brook and all meadows on both sides the said brook, with the great Bass Pond there, and all the meadows and islands lying within said tract." "This settlement," Payne says, "contained the seven families from Plymouth, all directly connected to the Mayflower band at Plymouth. No other community can claim

so many family names of the original Plymouth community." This information confirmed his working theory that Nauset had been divided into seven equal divisions, one for each of the seven families. He believed that his family lived in the southern part of the settlement, just north of Rock Harbor (Orleans bay side). "This discovery", Payne adds, "provides an opportunity for descendants of these various families to go directly to a specific family site, although more than likely no house foundation will be found.

Still, to walk a specific family site can be deeply satisfying. "Following is a reproduction of Payne's map depicting the seven equal slices of the Nauset division. Please excuse the somewhat blurry character of the map. (Courtesy of the Eastham Historical Society)

An additional resource: If your line of descent happens to include names like Snow, Prence, Higgins, Bangs, Doane, Smalley, Cook, Sparrow, Freeman, Merrick, Wixon, Mayo, Nickerson, or Paine, among many others, you may want to reference.



## Meet Our 2018 Scholarship Winners



**Cassidy Correll** is a graduate of Simsbury High School where she was inducted into the National Honor Society. Cassidy has yet to choose a school but plans to attend medical school to become a physician. Cassidy is a superior athlete and competes in Crew and Alpine skiing. Cassidy gives back to her community by volunteering for Special Olympics as well as serving her community through her church. Cassidy is the recipient of the Holy Cross Book Award, The Trojan Character Award and the AP Scholar Award.



**Jessica Currello** is a graduate of Cheshire High School where she was inducted into the National Honor Society. Jessica was also inducted into the National Honor Society for English Math and Science and was awarded the Latin Examination Magna Cum Laude Award and Jessica is an AP Scholar. Jessica has not yet chosen her college but she plans to go into nursing with the goal of becoming a midwife. Jessica is an artist, studying dance and the trombone.



**Brianna Place** is a graduate of Rocky Hill High School and has achieved High Honors during her high school career. Brianna was also inducted into the Spanish National Honor Society. She has participated in many extracurricular activities, including theater and choir and has served her community through her church and the Girl Scouts as well as volunteering helping animals. Brianna currently plans to attend either Eastern or Central Connecticut College and while she is currently undecided, she is considering pursuing a STEM career.



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