



The Society of Mayflower Descendants in the State of Connecticut

Nutmeg Gratings

www.ctmayflower.org

July 2019

Volume 40, Number 2

GOVERNOR'S MESSAGE

Dear Connecticut Mayflower Members and Friends, Thank you all for making my first meeting a complete success. Not only did we have 122 members attend, but we also raised another \$1,000 for the scholarship Fund! It never ceases to amaze me of the generosity of our Mayflower members, although there are some very interesting and attractive items that you can win in these raffles that creates interest.

I don't know about you, but I'm glad to see that all of this rain is starting to subside. I've finally been able to get out in the yard and get it set up for summer enjoyment and entertaining. As well as the delicious vegetables that I will harvest from my own garden.

Again, I'd like to remind everyone that if you are going to attend any of the 2020 festivities next year in Plymouth, Massachusetts, make sure that you book your accommodations A.S.A.P. The General Society and other groups are expecting many thousands of people to attend and there are only so many hotels and Bed and Breakfast Inn's in that area. As well, we still have 2020 calendars available for purchase at our meetings and on our web site for \$20.00. Remember, not only are you getting a great product, but the profits from this go into the scholarship fund.

For those members who have been considering doing a supplemental line in the Mayflower Society, it might be a good idea to get it in as soon as

possible. With 2020 just around the corner, many people have had renewed interest in joining the Mayflower Society and applications are pouring in.



For our next meeting on October 26, 2019 we will be having our Governor General, George Garmany Jr. as our guest. He will be talking to you about what is going on in our Society as well as a subject of his choice. This is your chance to meet the man in charge, of our Society. With that said, we will be returning to the Gallery in Glastonbury, since Adams Mill has closed for renovations and a new name. I look forward to seeing you at the October meeting, and if you are a new first time attendee, please let us know so that I can meet you.

*Sincerely,
Gregory Evan Thompson*

Gregory Evan Thompson
Governor

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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Scholarship Presentations at April 2019 Luncheon

New Members as of our last Newsletter

John Alden

*Abigail Scott Lafond Miller-Ledyard, CT
Linda Allison Turner Lightner-Canton, CT
William Hutchinson Pegler Jr.-Darien, CT
William Hutchinson Pegler III-Darien, CT*

Isaac Allerton

Louise V. Leake-Norwich, CT

William Brewster

*Alexander Kyle Darling-Philadelphia, PA
Helen Elizabeth Schmidt-Pomfret Center, CT*

Mary Chilton

Mikenna Rose Hurtuk-Tolland, CT

Frances Cooke

Robert Francis Paakkonen-Stafford Springs, CT

Edward Doty

Suzanne Hetrick Madore-Higganum, CT

Edward Fuller

Alison Heyniger-Bethlehem, CT

Stephen Hopkins

Mackenzie Wright Sullivan- Newtown, VT

George Soule

Granger Harold Northrop-Athens, GA

John Tilley

Rebecca Jean Barber Coffey,-Madison, CT

Richard Warren

Brian K. Jordan-West Greenwich, CT

In Memoria



*Sandra Kennerson - Died April 1, 2019 Age 83
Dorothy Chinatti - July 22, 2019 Age 90
Lucinda Spicer - August 28, 2018 Age 71*

*The Nutmeg Gratings Editors are pleased to announce a new segment introduced
by Nancy Merwin*

“Historic & Vintage Recipes”



If you have an old treasured family recipe or know of old recipes you think would be perfect for this segment, please e-mail them to Nancy nancyamerwin284@gmail.com for consideration.

These Recipes are from Plimouth Plantation...Enjoy!

Nasasump (Wampanoag)

Nasasump is a traditional Wampanoag dish made from dried corn and local nuts and berries. It is boiled in water and is similar to porridge or oatmeal

- 1/2c cornmeal
- 1c or berries (strawberries, blueberries, raspberries)
- 1/2c crushed nuts or seeds (walnuts, hazelnuts, sunflower seeds)
- 1 quart of water
- Maple syrup to taste



Combine ingredients in a pot and bring to a boil. Simmer on medium heat for 15 minutes.

Sump (English Version)

The English (Pilgrim) version of Nasasump is described in the 17th century book “Two Voyages to New England” by John Josselyn.

“It is light of digestion, and the English make a kind of Loblolly of it to eat with Milk, which they call “Sampe”; they beat it in a Morter and sift the flower out of it; the remainder they call Hominey, which they put into a Pot of two or three Gallons with water, and boy! It upon a gentle Fire till it be like Hasty Pudon; they put of this into Milk, and so it.”

- 2c coarse corn grits (Gonsalves or Goya)
- 4c Water
- 1c Milk
- ¼c Sugar

Bring water to a boil in a heavy bottomed sauce pan. Add corn grits and stir. Simmer until they are soft and the water has absorbed, about 10 minutes. Serve with milk and sugar.

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 Master Jones and his men for the safe support rendered by them to our indicate ranks of the crew of the earn the Pilot bar, then the Master's complete your roster.



Become a Patron for an initial of \$100 and receive our newly dedication to assisting our youth in include the initial donation of \$500 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.

and not crew, we must be thankful to journey over hazardous seas and the ancestors during the first winter. The bars Mayflower. Begin with the Boatswain bar, Mate bar and finally the Master bar to

donation of \$500 and an annual donation designed lapel pin and bars to show your pursuing higher education. Patron options which can be made in installments during

How to donate?

Send a check made out the CT Mayflower Society to Mr. David L. Grant, 4 Holly Farm 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.



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.

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Checks made out to CT Mayflower Society should be mailed to

David L. Grant
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Simsbury, CT 06070



Iron, Bricks, and Glass

The Scarcity of Materials in Early Plymouth

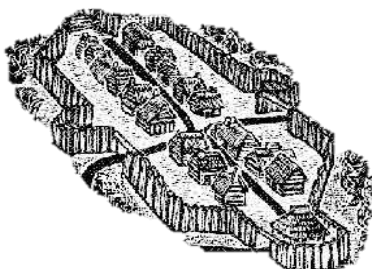
Randall Russell



It is hard not to admire the stately "colonial" homes that still survive around many a New England green. These eighteenth century houses may be built in several basic styles but seem to have some things in common. Invariably we see brick chimneys, stone foundations, and lots of double-hung windows, typically with the traditional "twelve over twelve" glass pane configuration. Most are covered with clapboards although some are made of brick. Anyone who has visited *Plimoth Plantation* can attest to the fact that the classic structures we see along our proverbial green are a far cry from those erected in the 1620's.

The first structures in Plymouth would have been very primitive in light of the *Mayflower's* late arrival. Dug-out shelters and huts were hastily fashioned in anticipation of the oncoming winter. Later we would have seen one room houses fashioned from wood, clad with rudely fashioned clapboards, thatched roofs, and heavily shuttered windows. Chimneys were not made of masonry but were usually fashioned of wood. It is estimated that the typical house in Plymouth may have taken from two to three months to build.

The community, as depicted at *Plimoth Plantation* was probably not meant to have houses clustered so close together on more than a temporary basis. Initially that arrangement facilitated the Pilgrims' need for security and community consolidation. It was always anticipated, however, that when larger tracts of land were distributed to the residents, each family would build a larger and better house in their respective locations. The question then became how to provide building materials other than the ones they had brought with them on the *Mayflower*.



*Plymouth
Plantation
Layout Showing
houses in close
proximity*

There was one material available in great abundance and that was wood. It was the commodity that provided two basic keys to survival: shelter and fuel. Starting with a few trained carpenters, almost everyone ultimately learned how to handle axes, frays, adzes, and various wood saws. By 1630 many men were skilled in the art of joinery and could readily cut mortises and tenons. Some began specializing as carpenters, while the others began managing their farms.

An initial supply of tools, hardware, and nails came over on the *Mayflower*. But as families grew and spread out farmers needed more hoes, scythes, rakes, sickles, shovels and the like. With use utensils were breaking. Most tools were then made of cast iron since steel smelting techniques were still in their infancy. Unfortunately, carpentry and agricultural implements still had to be brought over from England. This supply source was expensive and slow.

Houses in Plymouth had no glass in the windows. For a variety of reasons, glass was deemed a luxury rather than a necessity relative to other things. That was because space on the *Mayflower* was at a premium. Instead, the window openings in Plymouth were covered with oiled linen, thereby allowing light to pass through while keeping rain out. Wooden shutters were employed during severe weather.

Fire was an extreme hazard for wood houses with thatched roofs. Myles Standish commented that seven houses burned down one winter. By 1630 thatch roofs were banned. In Plymouth the best chimneys may have been stone plastered with lime made from crushed clam shells. The lack of masonry and the corrosive effects of New England weather may be reasons why so few houses from the sixteen hundreds remain to be seen. So how does one get from 1620 Plymouth to the "houses on the green" that emerge around one hundred or so years later? While brick, iron, and glass could still be brought from England on ships, fledgling industries were emerging in Massachusetts Bay and in Plymouth Colony. There had been some glass-making in



Reproduction Glass Oven; Jamestown VA

Jamestown as early as 1608 but those efforts had not really lasted too long. The first glass-house in Massachusetts was built at Salem about 1639, almost

two decades after the arrival of the *Mayflower*. In 1641 The General Court there authorized the town to lend the glass-maker 30 pounds to insure his success. Glass was manufactured in Salem for another twenty years or so. At last, if one could afford it, local glass could be purchased.

The first bricks in use were probably "ballast bricks" from England. The ships would leave England with a cargo of bricks, which would also provide ballast. These would be sold in New England and the ships would return with their hold full of local timber. "Ballast Bricks" can still be found in old foundations all over New England. They are still in the same quality that they were over 300 years ago. In order to make bricks a ready supply of good quality clay is needed. The place meeting that need was Medford, Massachusetts. Not surprisingly the first brick maker, Thomas Eames, was also a bricklayer and mason. By the end of the nineteenth century Medford had produced 15 to 20 million bricks. In addition to glass, local bricks now brought houses closer to what we see along the green.

The first iron work, known as Hammersmith, began in 1647 at Saugus, Massachusetts. It lasted for only five years. In order to forge iron there had to be an ample source of iron ore, timber for charcoal furnaces, and a sizable river. Taunton, Massachusetts had all those ingredients, especially "bog iron" which could be found scattered in chunks throughout the local area. It was relatively good quality ore. Around 1652, the residents of Taunton invited Henry and James Leonard and Ralph Russell to "set up a Bloomery Work on the Two Mile River." It took four years to accumulate sufficient capital, build a dam, and bring in heavy machinery. Around 1656 the limited production iron began. The valuable cast iron ingots became mediums of exchange, in and of themselves. Investors, including this writer's ancestor,

Stephen Merrick, took their profits in the form of iron. Furnace workers were also paid in iron. At last Plymouth County had a local source of iron. Iron making flourished in Taunton with four different works operational by 1700. The industry continued there until the mid-1800s.

More farms meant more tools. We can imagine an increase in the number of blacksmiths now that there was more iron nearby. The houses that were springing up around every town green would need nails, bolts, hinges, hardware, kitchen kettles and implements, as well as shoes for horses and oxen.

The manufacturers highlighted in this piece, along with the many small mills now found along almost every stream and river became the genesis of New England's industrial base. Ironically, nowadays, after three centuries of manufacturing self-sufficiency,

America is once again reliant upon imported goods. Nonetheless, the glass makers, the iron mills, and brick makers of yesteryear had a dramatic impact on the way our quintessential village greens appear today.



Typical Iron Bearing Ground Water Emerging as a spring

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Industry, Copyright 2003, The Gale Group Inc.

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New England Brick Company

<http://brickcollecting.com/NEB.htm>

Glass Manufacturing in America The Encyclopedia Americana (1920)



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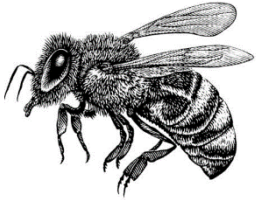
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Please allow 2-3 weeks for delivery

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Colonial Beekeeping

How a new hobby lead to query that led to a Nutmeg Gratings Newsletter Article
Kerry Comisky



Beekeeping has been something I have been talking about trying my hand at for a long time. Last April I had the opportunity to somewhat salvage our Luncheon

Meeting for a young, new Mayflower Society Member who was, I regret to say, bored. I really don't recall how the topic of bees came up but we were both glad it did. I was an eager pupil and she lit up with the opportunity to talk about her interest. Hopefully our conversation made the luncheon tolerable for her and she will give it another try.

Flash up to this April, the day my bees arrived and where reality collided with fantasy. Picture me standing in front of my newly acquired hive, painted the loveliest shade of lavender, aesthetically placed in my herb garden, holding a shoebox sized buzzing container of 10,000 bees. The idea was for me to put the bees currently in the box, into the hive. Did I say there were about 10,000? The thought "Eh maybe I don't want to keep bees after all" did cross my mind. I'm proud to say I conquered my fears, woman'd up and put those bees in that hive, without being stung mind you.

Later on as I watched my new hive with satisfaction that I was doing my part in helping the environment by helping the bees, I pondered "Did our Pilgrim Ancestors have honey bees?"

Honey being synonymous with the ultimate in sweetness is so entrenched in our collective cultural mindset, it is difficult to imagine that honey bees are not native to North America and weren't always here. Our everyday life is peppered with references to honey, from advertisements for a myriad of commercial treats with honey in the name, (though most don't contain a drop), to references in popular song, movie and TV dialogue as a descriptive for the sweetness of blossoming love.

So did our Pilgrim ancestors have honey bees in their colonial life? If they did "How did the honey bees get here when the only cargo transport was months on a sailing vessel?" And "How did the early colonists manage the hives?", if they actually did. I knew there was a Nutmeg Gratings Article in my queries!

European Honey Bees or "Apis mellifera" were introduced to Colonial America in 1622. The first honey bee colonies were shipped to Jamestown from Europe in woven straw hives packed in ice and sawdust. Some of you who favor Colonial or Country themed décor may know these straw hives as "Bee Skeps" and may even have a decorative one in your home or garden.



Woven Straw Bee Skep

The only evidence we have that 1622 was the time of the arrival of honey bees to the new world is a letter written December 5, 1621 by the Council of the Virginia Company in London and addressed to the Governor and Council in Virginia,

"Wee haue by this Shipp and the Discoverie sent you diurs [divers] sortes of seedes, and fruit trees, as also Pidgeons, Connies, Peacockes Maistiues [Mastiffs], and Beehives, as you shall by the invoice pceiue [perceive]; the preservation & encrease whereof we respond vnto you..." (Goodwin 1956; Kingsbury 1906:532).

The *Discovery*, a 60 ton vessel captained by Thomas Jones, carrying twenty persons, left England in November 1621 and arrived in Virginia March 1622. The other ship described only as "this shipp", could have been either the *Bona Nova*, which was 200 tons carrying 50 persons mastered by John Huddleston, or the *Hopewell* aka *Great Hopewell*, 60 tons like the *Discovery* and also carrying 20 people, captained by Thomas Smith.

The *Bona Nova* was a month behind and arrived at Jamestown April 1622. This was the Hopewell's first voyage to Virginia. There is no record of the date of its arrival although Brown claims it arrived at Jamestown within 24 days of the Good Friday March 22, 1622 massacre.

After the 1622 Jamestown shipment, it would be another 16 years before the next successful shipment of honey bees to America. May 10, 1632, Providence Rhode Island asked for honey bees to be sent from the "main", but this request was not fulfilled. The second import of honey bees was in 1638 to Massachusetts. Two years later, Newbury, Massachusetts initiated a municipal apiary. This was intended to be a combination educational, experiment station, and welfare program. A man named Eels, from a town now called Hingham, was put in charge of the apiary, which was placed on a farm rented by John Davis, whom by 1643, Eels was living. For some reason Eels ran away, but was caught, jailed, and set to constructing hives. The apiary was ultimately a failure and Eels became the town's first pauper

Despite the 16 year gap between honey bee shipments, American historical documentary sources indicate the swarms that originated from those first hives brought to Jamestown in 1622, spread rapidly to the neighboring Chesapeake (human) Colonies in Maryland and up through central New England. The success and abundance of the honey bee in its new habitat may be the reason that there doesn't appear to be much historical evidence that early colonists made any extraordinary efforts to control honey bees up until just after the Revolutionary War, with the exception of the aforementioned failed apiary experiment in Newbury Massachusetts in 1640. After the bees were shipped from Europe in 1622, honey bees were pretty much let loose and allowed to form and increase their colonies naturally. Honey gathering in the colonies was primarily confined to "Honey Hunting" or "Lining"; an opportunistic way of acquiring honey by following feral bees back to their hives, usually built in hollow trees, and pilfering the honey.

Native American diet and culture also changed with the arrival of the honey bee. John Eliot, who in 1661

translated the New Testament into a Native American language and in 1663 completed the entire Bible, both of which he published in Massachusetts, found there was no Native American word for "wax" or "honey" and claimed that the Indians used the term 'White Man's Fly' to describe the European Honey Bee.

Based on historical research by Brenda Kellar, the first documented 17th century apiary was owned by George Pelton, a.k.a. George Strayton. It was impressive enough that one of his neighbors wrote to England about the apiary.

March 1648:

"For bees there is in the country which thrive and prosper very well there; one Mr. George Pelton, alias, Strayton, a ancient planter of twenty-five years' standing that had store of them, he made thirty pounds a year profit of them; but by misfortune his house was burnt down, and many of his hives perished, he makes excellent good metheglin, a pleasant and strong drink, and it serves him and his family for good liquor: If men would endeavour to increase this kind of creature, there would be here in a short time abundance of wax and honey, for there is all the country over delicate food for bees, and there is also bees naturally in the land, though we account not of them" [Goodwin 1956; Maxwell 1849:76; Riley 1956].

By the last quarter of the 17th century the honey bee had spread northward into all areas of New England although still more common in the Middle Colonies.

In the 18th century the interest in beekeeping continued to expand and five American bee books were published. James Tew claims there were two distinct bee industry epochs:

- (1) 1700-1800 when honey bee colonies are wild, and honey hunters occasionally rob honey.
- (2) 1800s when honey bees are kept as farm animals to provide honey for personal use

While most historians agree that there were sharply contrasted types of farming.

(a) Pioneering, the agriculture of the new settlements on the frontier.

(b) The agriculture of the older communities along the seacoast and in the river valleys" in New England and the Middle Colonies of the 18th century.

There is much debate on Tew's claim "Honey was another substitute for cane sugar, bees being considered an important adjunct of every well-managed [18th century] farm".



Feral Honey Bee Hive in a Hollow Tree

The lack of information about honey bees and apiaries in the documentary record for the 18th century gives the impression that honey bee populations were mostly feral and that their products were supplemental to the settlers' diet. But on the other hand, this is disputed by the fact that beeswax was an important 18th century Virginia export. Sir William Gooch, governor of Virginia from 1727 to 1749, described Virginia's commodities, which included beeswax, in a 1743 report to the Board of Trade. Governor Gooch stated that the wax was exported to Portugal and the Island of Madeira. Beeswax continued to be an important economic commodity into the second half of the 18th century. In Mair's Book-keeping (1760) the products of Virginia and Maryland, included beeswax. *"All the products were generally export, in small sloops of their own, to the West India Islands particularly to Barbados, Antigua and St. Christopher; and in return, bring home rum, sugar, molasses, and cash, being mostly Spanish coins"*

The total amount of beeswax exported from Virginia in 1730 (just over one hundred years since the first import of honey bees to North America) was 156 quintals, or approximately 343,900 pounds. Bees claimed that the average managed hive yielded 20 pounds of honey and 2 pounds of wax. If this is correct, then calculations based on average yield of a bee hive indicates there would have been roughly 170,000 hives harvested that year just for export

purposes alone. There would have been many more hives harvested for domestic use. This booming Virginia beeswax export continued and in 1739 five tons of beeswax @ 12d=£12,500 and in 1743 4 tons valued at 400£ were exported. Even with this volume of wax production, the records from 1747 to 1758 for Prince George County Maryland, only mention bees in 7% of large estates (over £200). There was no mention of honey bees for the middle and lower class farms.

In the 19th century, Honey Bees continued to spread across America and in many cases arriving before the pioneers as was indicated by the presence of clover fields. It did however, take 212 years and assistance from man to get over the most significant geological barrier in the United States, the Rocky Mountains. Once in the West, the honey bee industry boomed, especially in California where honey bees were and still are valued as much for their pollinating activities as for their products of wax and honey.

These tiny creatures left behind an entire economic industry in America that all of us are familiar with and count on today. Human cultures for thousands of years have used the honey bee and her products as symbols for industry, social structure, cleanliness, holiness, chastity, and much more. And while like us, she is a transplant to this country, she has become an invaluable component of our economy, particularly our food supply. Unlike in our Pilgrim ancestor's time where most Honey Bee colonies were feral, today it is estimated that only 4% of Honey Bee colonies are wild. Due to disease, parasites, pesticides and other pollutants, loss of habitat and selective breeding by man for traits desirable to us but not necessarily beneficial to the Honey Bee's survival, the Honey Bee is currently in peril. We face a potential collapse of our agricultural industry if her existence here is not preserved.

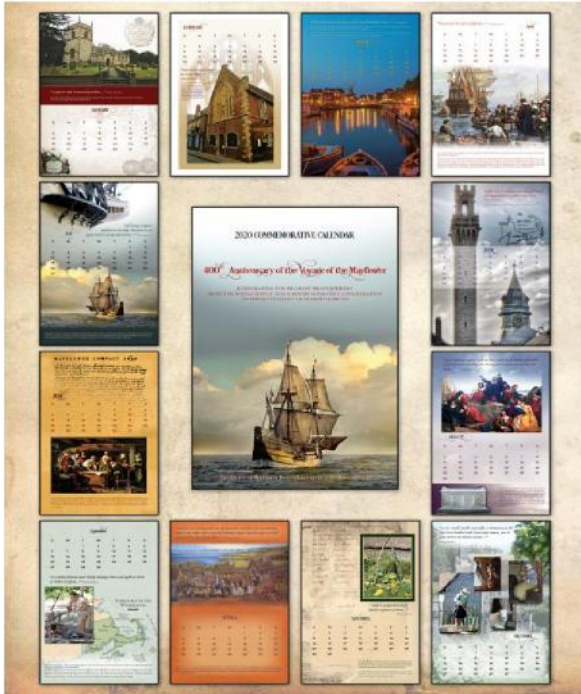
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Honey Bees Across America; Brenda Kellar; , Los Angeles County Beekeepers Association Website

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Langford, Thomas, "Ships to America-Virginia" American Plantations and Colonies

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/2020calendar.php>

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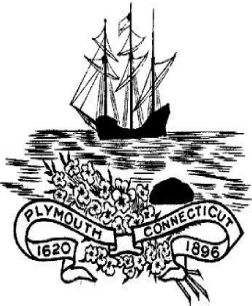
Back by Popular Demand! Pennies for Planks! Version 2.0



*Our former CT Mayflower governor, Mary Brown spearheaded the Pennies for Planks initiative during her time in office and it was such a resounding success towards funding the Mayflower II renovations, Mary has been asked to bring it back for Round 2. Please bring your loose change, (and maybe even some checks or paper money) to any and all Mayflower events to help fund **Pennies for Planks** to save our beloved ship!*



Mayflower 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.

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

Name: _____

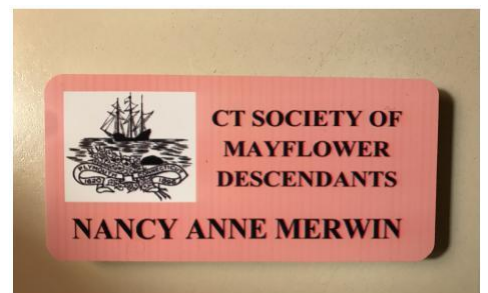
Pin ____ Magnet _____

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:

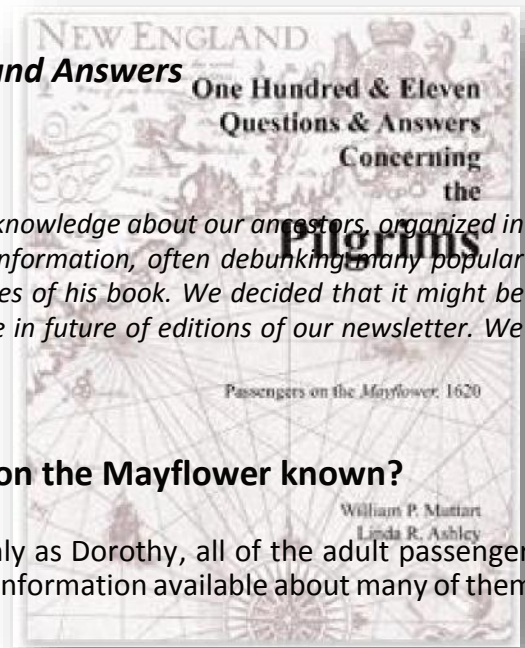
Nancy A. Merwin
284 Chesterfield Road
Oakdale, CT 06370-1651



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

**Excerpts from
One Hundred & Eleven Questions and Answers**

By William P. Muttart



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.

13) Are the identities of all the passengers and crewmen on the Mayflower known?

With the exception of a female servant of John Carver, identified only as Dorothy, all of the adult passengers have been identified by surname and there is a substantial amount of information available about many of them. The names of many of the crewmen are not known.

15) What is known about the educational level and financial status of the Pilgrims?

Few of the Pilgrims (referring to all passengers on the Mayflower) had much formal education but as a group, may have been more self-educated than most people in the middle class in England. The assumption that most of the men who signed the Mayflower Compact were able to put their signatures on the document might be considered unusual during a period when many people could not read or write. However, the original document has not been located, so this cannot be verified. Additionally, many of the Pilgrim women were believed to be able to read and write at a time when most women received little or no education. The fact that the Separatists frequently read the Bible and lived in Leiden for 10 years, the cultural center of Holland and location of the highly respected University of Leiden, may have contributed to their literacy.

Several men appear to have had special training, a very valid “education” during that period. For example, Samuel Fuller was physician and Isaac Allerton and James Chilton were tailors. John Alden had probably served a long apprenticeship to learn coopering (barrel making), a difficult skill to learn since it requires cutting, carving, curving, and finishing wood strips together to make them watertight without glue or other sealants. All the passengers were apparently able to make a living in England and Holland by some means. The immediate skills they lacked in the Colony were farming and fishing, which would have benefitted them in the early years in Plymouth.

There were at least 14 servants on board, mostly attached to Separatists families, suggesting that a few of these families were more affluent than most of the people in the “middle class” in England at that time. The only “Stranger” to have servants was Stephen Hopkins, who had two servants, Edward Doty and Edward Leister.

More excerpts will follow in future editions!

Copies of One Hundred and Eleven Questions and Answers Concerning the Pilgrims; By William P. Muttart; Published by Mayflower Press, may be purchased by logging onto the Mayflower Press website www.mayflowerbooks.us or e-mailing mayflowerbooks@99main.com or see the authors at their booth at the CT Mayflower Society semiannual luncheon meeting.

John and John's Big Adventure Howland and Alden in Maine

Randall Russell

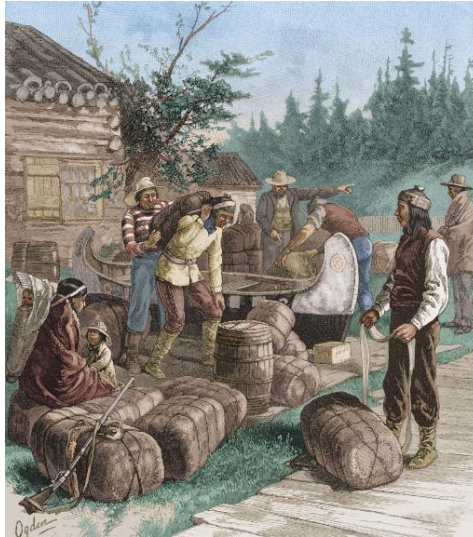
In past issues of *Nutmeg Gratings* we mentioned Plymouth Colony's attempts to establish fur trading posts in Windsor, Connecticut as well as Brewster Point near Norwich. In our June 2017 article on *Wampum*, we again mentioned the fur trade and particularly how Plymouth had to seek beaver pelts in Maine when the supply in southern New England became depleted.

In her piece entitled, *Pilgrims and the Fur trade*, Peggy M. Baker, of the Pilgrim Hall Museum, helps provide a context for what happened to be transpiring in Maine. She points out that the Pilgrims' adventure was not merely of spirituality and settlement but also of finance. She feels they were, "economic pioneers" as well.

The Mayflower expedition was an expensive undertaking funded by a group of seventy English investors known as the *Merchant Adventurers*. Shares were sold at ten pounds each, a substantial amount of money. It is estimated that the initial cost was between 1,200 and 1,600 pounds. The cash raised was to be used to provide land, clothing and tools. Additionally, each adult colonist was to be issued one share of stock, with the option of buying more. Starting in 1628, Plymouth was to send *the Adventurers* 200 pounds a year until a debt of 1,800 pounds had been paid. The plan was for the Pilgrims to send back fish and timber as a means of repayment. Instead, Plymouth had to ask for more and more money, causing displeasure amongst their investors. By 1626 *The Adventurers* were largely disbanded. It is estimated that the debt may have grown to 7000 pounds by 1628. For farmers and former tradesmen this sortie into high finance was, indeed, a learning experience.

A group in Plymouth that became known as the *Undertakers* then did something extraordinary. These seven men; Bradford, Brewster, Standish, Allerton, Prenz, Howland, and Alden agreed to assume the colony's debts, with the understanding that they would have a monopoly on the fur trade. That monopoly was part of what came to be known as the *Bradford Patent*. The patent had been negotiated by Isaac Allerton, a very astute businessman. With the use of wampum as a medium of exchange, the fur trade was in full swing by the 1630's.

By that time there were Pilgrim trading posts from Castine, Maine to the Connecticut River. Our forefathers had absolutely no problem reconciling their spirituality with hard core capitalism.



Maine and the fur trade became synonymous. Thomas Willet, a 1629 emigre from Leiden, ran the trading post in Castine. Maine encompassed an enormous expanse of territory and others quickly saw opportunity there. Among them were our two Johns, Alden and Howland. As *Undertakers* they had an acute awareness about the enormity of the debt hanging over their heads. To say they were highly motivated could be considered an understatement. By this time Howland had married Elizabeth Tilley

and Alden had married Priscilla Mullins. By virtue of these unions many of our readers will find a direct connection to this story.

Howland and Alden were relatively young, strong, and ambitious. They set up another trading post on the Kennebec River, close to the present site of Augusta, Maine. In 1634 they got into a fatal disagreement with some rival fur traders. This incident took place within the context of ongoing power struggle over Maine involving the Bay Colony and Plymouth. A trading ship from Piscataqua settlement repeatedly ignored warnings from Howland's men that they had no right to be there under



the terms of *The Bradford Patent*. Howland ordered Moses Talbot to cut the mooring line on the ship so that it would drift down river. Instead, the ship's commander, John Hocking, shot Talbot dead. One of Talbot's companions returned fire, killing Hocking.

Artist's Rendition of a 17th Century Trading Post

Under the control of some powerful Englishmen, the Piscataqua group were outraged by the incident. John Alden, whole not been present during the incident, was seized by the Bay State authorities when he arrived there to obtain supplies for the Kennebec post. After some mutual posturing, Thomas Dudley, who was then the Bay State governor, and Thomas Prenz, by then governor in



Plymouth, quietly resolved the matter and released Alden from prison. It doesn't seem that either governor wanted colonists killing each other over beaver pelts.

Moreover, the last thing that either colony wanted was for the king to "send a governor-general over" to oversee

commercial activities that they had hitherto been free to pursue on their own.

Despite some early success the Maine fur trade did not turn out quite the way Plymouth had expected. In 1635 the French forced Thomas Willet, later one of the richest men in Plymouth Colony, out of the Castine trading post. For various reasons Plymouth couldn't seem to discharge its debt. Bradford estimated this between 1631 and 1636 the colony sent back approximately 10,000 pounds worth of pelts without bringing the debt below 6000 pounds. As might be expected there was some resulting in acrimony over how the endeavor had been managed. It wasn't until 1646 when Bradford, Prenz, Alden, Howland, Brewster, Allerton, and Standish began selling off their own land, that the debt was finally settled. If one subscribes to the notion that the most important lessons we learn cost a great deal of money, the fur trade provided Plymouth with some very valuable schooling.

Sources:

Pilgrims and the Fur Trade, Peggy M. Baker, Director Emerita, Pilgrim Hall Museum

Mayflower, A story of Courage, Community, and War, Nathaniel Phibrick, Penguin books, 2006

Plymouth Colony, It's History and People 1620-1691. Eugene Aubrey Stanton, Ancestry Publishing, 1986



Call for Articles



Nothing would make us happier as newsletter editors than to bring some variety to our Newsletter via article contributions from a variety of our membership. Writing can be a relaxing, creative outlet and you would be providing a service to the organization by expanding the knowledge of your fellow members through your research as well as entertaining all of us with a good read. We are told to dance as if no one is watching and sing as if no one is listening. How about write as if no one is reading? You may if you wish, submit an article anonymously as long as you cite the sources. Send articles for inclusion in the newsletter to: nutmegarchive01@yahoo.com



Luncheon Meeting; 10/26/2019
SAVE THE DATE



October 2019						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	★26★
27	28	29	30	31		

Meet Our 2019 Scholarship Winners



Jaclyn Roberts is a descendant of Isaac Allerton and this year's recipient of the Connecticut Mayflower Society's **Mrs. Henry G. Isham Scholarship**. Jaclyn is from Willington and graduated this year from the Edwin O. Smith High School with a GPA of 4.9. During her high school career, Jaclyn proved as talented an athlete as a scholar, where she served as Varsity Swim Team Captain and was a member of the Varsity Track & Field and Softball teams. Jaclyn was also a member of the Honor Choir and took part in the Eastern Region Music Festival. She volunteers at Covenant House Soup Kitchen, Douglas Manor House and Joshua's Trust. Jaclyn has so far been accepted to Central Connecticut State University and the University of Maine and will study Civil Engineering.



Peter Crary is the recipient of this year's Connecticut Mayflower Society's **Jordan Konov Scholarship**. Peter is from Norwich and graduated this year from Norwich Free Academy with a GPA of 4.23. During his high school career, Peter was a member of the Debate Team and a member of the Science National Honor Society. He also served as National Honor Society President and President of his school's Amateur Radio Club. Peter is a National Merit Scholar finalist, Connecticut Governor's Scholar, winner of the Thomas Michael Twomey Memorial Fund Award; Society of Women Engineer's Certificate of Achievement, and a top finalist at the Providence College Programming Competition. Peter plays violin in the Thames Valley Music School Youth Symphony and contributes his musical and thespian talents to the local United Network to Combat Hunger. Peter is also an Eagle Scout and assistant Patrol leader. Peter is interested in attending MIT, Cornell University or UCONN and will study Electrical Engineering.



Nathaniel Crary is the recipient of this year's Connecticut Mayflower Society's **Bernice R. Livingston Rieg Scholarship**. Nathaniel is from Norwich and graduated this year from Norwich Free Academy with a GPA of 4.04. During his high school career, Nathaniel was a member of the Varsity Swim Team, Junior Varsity Volley Ball Team, Co-President of the Oceanographers Club, National Honor Society, Science National Honor Society, Debate Team and Class Treasurer. He is an Eastern Connecticut Conference Scholar Athlete Award recipient, received a commendation from the National merit Scholarship Corporation and has received Highest Honors. Nathaniel is an Eagle Scout and an assistant Patrol Leader. Nathaniel contributes his musical and thespian talents to his Local United Network to Control Hunger. Nathaniel is a Youth Group member of the Preston Congregational Church. Nathaniel has applied to a variety of institutes of higher learning and will study Business or Economics.

Sunday Drive



Putnam Elms, Brooklyn, CT. A historic house from 1784.

Colonel Daniel Putnam was the son of General Israel Putnam and served as his Aide de Camp throughout the American Revolution. The sixteen-year old patriot was at Bunker Hill and witnessed America's birth beside his famous parent. After the war, Colonel Daniel Putnam married Catherine Hutchinson, they resided in this house and farmed the land. Col Putnam and Catherine had eight children who were born and raised in this house.

The center portion of the house was the original structure. Col. Daniel Putnam moved a cottage from Day Street and attached it to the right side of the house creating a large kitchen. The left side of the house was added in 1869 to allow more room for multi-generational habitation. In 1894, descendant Emily Malbone Morgan founded the Episcopalian Society of Companions of the Holy Cross in the United States. In 1906 she created a retreat for the women involved in this society.

Edith Roosevelt, wife of President Theodore Roosevelt, visited Putnam Elms during the years when the center was active.



Located at 191 Church St., Brooklyn, CT, The house is open Wednesday and Saturday May 22 – September 28 from 10am – 3pm or by appointment. See their website for pictures of the estate at putnamelms.org



WORK ON A PILGRIMS GALLERY BEGINS IN ENGLAND



Bassetlaw Museum

FORMER GOVERNOR GENERAL, MARY BROWN, INFORMS US THAT OUR BRITISH BRETHREN IN RETFORD, NOTTINGHAMSHIRE, ARE ESTABLISHING A STATE OF THE ART PILGRIMS GALLERY AT BASSETLAW MUSEUM. IT WILL GIVE VISITORS THE OPPORTUNITY TO FIND OUT MORE ABOUT LEADERS SUCH AS WILLIAM BRADFORD FROM AUSTERFIELD AND WILLIAM BREWSTER OF SCROOBY. IT ALSO ATTEMPTS TO SHARE THE VIEWS OF THE NATIVE AMERICANS THEY ENCOUNTERED IN THE NEW WORLD.

THE GALLERY IS PART OF A 400TH ANNIVERSARY COMMEMORATION THAT WILL FEATURE FILMS, HANDS-ON ACTIVITIES, AND OTHER HI-TECH DIGITAL ELEMENTS. THERE ARE ALSO INTERPRETATION PANELS HIGHLIGHTING THEMES SUCH AS RELIGIOUS TOLERATION, FREEDOM, AND

MIGRATION, THEMES THAT ARE PARTICULARLY RELEVANT IN TODAY'S WORLD. IF YOU ARE PLANNING A TRIP TO ENGLAND OR JUST WANT TO FIND OUT MORE ABOUT THE GALLERY YOU CAN READ ABOUT IT AT: [HTTPS://WWW.MAYFLOWER400UK.ORG/2019/NEWS](https://www.mayflower400uk.org/2019/news)

Today in Our History

The First Earth Shattering Event for the Pilgrims

June 1, 1638

As a young man of eighteen, Peregrine White would not have expected the earth to move. It may have sounded similar to a rolling thunder, but this was a beautiful day for the first of June. He surely had not seen grown men unable to walk without falling to the ground. Never had he seen plates fly from shelves or heard loud creaks coming from the walls. On this day in 1638, the animals were even frightened!



Peregrine was experiencing an earthquake, a sizeable earthquake. A single word could not describe it; there was no name for what was happening. When the earth shook in 1638, Peregrine was living in Marshfield, a settlement north of Plymouth. The family estate was named *Careswell*, where he learned farming.

Being the born on the anchored *Mayflower* in December 1620, Peregrine was the first Pilgrim colonist to be born in America. His father, William White, died only a few months after his birth and his mother, Susanna, married Edward Winslow, also a *Mayflower* passenger, whose wife had also died during the first winter. Interesting to note, the 1621 spring wedding was the first marriage ceremony performed in Plymouth Colony.

In addition to farming, Peregrine had also been serving in the militia for a couple of years at the time of the earthquake. The rumbling of the earth and cries of family members, would frighten even an armed man. His brother, Resolved was about twenty-three at the time and the two children born to Susanna White Winslow and Edward Winslow, Josias and Elizabeth, were about eight and nine years old when the earth shook.

This was the first earthquake for the Peregrine and other colonists. It was later calculated to have lasted about four minutes, and if measured today, it would have been one of the strongest earthquakes in New England, measuring 6.5 to 7 on the Richter Magnitude Scale. After shocks continued to shake the country side for many miles into the wilderness.

William Bradford, author of a beloved collection of true historical Pilgrim stories and later named, *Of Plimouth Plantation*, describes what Peregrine experienced first-hand:

...it was in this place heard before it was felt. It came with a rumbling noise or low murmur like unto remote thunder, it came from the northward & passed southward. As the noise approached nearer, the earth began to shake and came at length with that violence as caused platters, dishes & such like things as stood upon shelves to clatter & fall down. Yea, persons were afraid of the houses themselves...it was very terrible for the time and as the men were set talking in the house, some women & others were without the doors and the earth shook with violence as they could not stand without catching hold of the posts & pails that stood next them but the violence lasted not long.

http://pilgrimhallmuseum.org/peregrine_white.htm

<http://earthquake.usgs.gov/learn/kids/>

<https://dlib.bc.edu/islandora/object/bc-ir:101221/datastream/PDF/view>

<http://www.celebrateandlearn.com/?p=5295>

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