

The Society of Mayflower Descendants in the State of Connecticut

Nutmeg Gratings

www.ctmayflower.org

April 2021

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GOVERNOR'S MESSAGE

Hello fellow Mayflower Cousins:

I'm sorry, but I'm not sad to see 2020 end! In many ways it was a terrible year, but in others it wasn't so bad. Just about everything that was planned for the 400th anniversary of the landing of the Pilgrims had to be either postponed or cancelled. A lot of hard work and effort was put into these plans for the last 3-4 years. However, as my wise Mother used to say, "You can't cry over spilled milk" We just need to put it behind us and move forward and hope that this year will be better than last.

I have decided to cancel the meeting at the restaurant for April because I'm not confident that the Covid-19 issue will be under control by then and we don't want to risk anyone catching this horrible disease. So, with that said, we will again, have a Zoom meeting to be held at 11 a.m on Saturday April 24, 2021. If you wish to join us, please send me an email and about a week before the meeting I will send you an invitation.

I am going to schedule a "live" meeting for Saturday, October 23, 2021 hopefully at the Gallery Restaurant (But that's not firmed up yet) We will have a very special guest, the new Governor General of the General Society, Jane Hurt. Jane is a personal friend of mine and is an excellent speaker who is full of energy and enthusiasm. I know that you will all enjoy her visit. If the Covid 19 issue is not solved by then, we will try and get her to speak at another time.

The CT society is always looking for volunteers to help at meetings, or special projects and

occasionally a position on the Board of Assistants is available. If you would like to be more active in your society, please let me know.

Just to make you aware, the General Society of Mayflower Descendants has worked with the New England Historic and Genealogical Society along with Familysearch.org (the Genealogical Society of Utah) to scan all of the membership applications whose members have a birth date not exceeding 1920 for the benefit of those wishing to research their Mayflower ancestry. Members of the Society have free access to this database and it is very helpful to those looking to become future members. Check it out, it's quite useful and exciting.

The Five Generations Project which published all of the Silver Books has a new chairman after the retirement of Judy Swan who has held that position for many years. Judy is a tough act to follow but the new director, Bonnie Wade Mucia will be up to the task. This is a monumental responsibility.

I have missed seeing all of you at our meetings and are looking forward to seeing you again at our April Zoom meeting and the October meeting.

Sincerely,

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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New Members as of our last Newsletter

John Alden Edward Doty

Brendan Maxwell Baigert, Ellington, CT
Donna Brandelli North Stonington CT
Albert A Coffill Litchfield CT
Daniel Okeefe New Canaan CT
Ellen Gray Richards-Barlow Easton CT
Julia Catherine Thomas Hamden

John Billington

Elizabeth Anne Lowell Cash, Sharon CT
Alice Burns Tucker, Middlefield CT
John Kenneth Wilson, Wilton CT

William Bradford

April Lynn Jelinek, Riverside CT
David Bruce Smith, Ridgefield CT

William Brewster

Barbara Ann Firestone Becker Ashford CT
Elijah Nathaniel Carr, West Hartford CT
Tracy Lee Geoghegan, Bridgeport CT
Benjamin Kelley Harris, Burlington CT
Ms. Blair Roderick Harris, Burlington CT
Barbara S Lewis, Naugatuck CT
Carleight Eve Motycka, Glastonbury CT
Michael David Pollock, Middletown CT

Mary Chilton

Saylor Elizabeth Hurtuk, Tolland CT

Frances Cooke

Angelo Alessio Decrisantis, Avon CT
Connor Gilchrist, Norwalk CT
Martha Lemmon Inglese, Avon CT
Cheri Stearns Irwin, Trumbull CT
Nicholas Stefan Radman, New Canaan CT

Edward Doty

Kathryn L Mcgann, Enfield CT

Edward Fuller

R Bruce Donald, Farmington CT
Barbara Linda Dimock Gauthier, Sequim WA
Lois C Gustafson Piela, Naples FL

Stephen Hopkins

David Leroy Atwater, Mystic CT
Alexander Sargent Betz, Stony Brook NY
Catherine Mcdaid Betz, Stony Brook NY
Sarah Elizabeth Hadlock, Southington CT
Abigail Louise O'Leary, IRELAND

John Howland

Brian T Callahan, Riverside CT
Tonia Kay Cree, Concord CA
Mitchell Deveaux Eidam, Santra Cruz CA
Susan Harriet Hansen Harper, Gales Ferry CT
Lois Blackeburn HobbyEast, Lyme CT
Vincent Lincoln Marshall, Wilton CT
Robert Howland Moody Jr, Avon CT
Martha Hagan Poirer, Norwich CT
Tamara Kay Green Weingarten, Concord CA

Thomas Rogers

Julie Pate Jensen, Westminster CO

George Soule

Charlene Louise Stevens, Seymour CT

Myles Standish

Judith L Dew, Shelton CT
Zachery Tyler Rood, Thompson CT

Richard Warren

Dawn Marie Card, Cheshire CT
William Thatcher Haberlin, Avon CT
Edna Louise Brown Luysterborghs, Milford CT

William White

Beverly Alida Layton, Alexandria VA



In Memoria

Bidding farewell to all our Mayflower cousins whom have recently passed

<i>MARION EMMONS</i>	<i>9/13/2020</i>	<i>93</i>
<i>RAYMOND C HARLOW</i>	<i>1/24/2021</i>	<i>64</i>
<i>MARGARET ANN LORD</i>	<i>10/13/2020</i>	<i>91</i>

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.

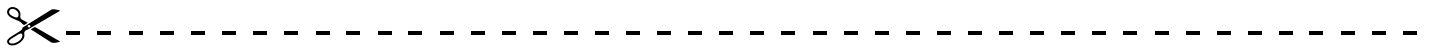
While our ancestors were passengers and not crew, we must be thankful to Master Jones and his men for the safe journey over hazardous seas and the support rendered by them to our ancestors during the first winter. The bars indicate ranks of the crew of the Mayflower. Begin with the Boatswain bar, earn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

Become a Patron for an initial donation of \$500 and an annual donation of \$100 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, 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.

Name _____

Address _____

Email _____ Telephone _____

Checks made out to CT Mayflower Society should be mailed to

David L. Grant
4 Holly Farm Ln.
Simsbury, CT 06070

CT Mayflower Society Announcements

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!*

Call for Articles



If you are looking for a relaxing, creative outlet as we all struggle to get through this awful pandemic, writing can be a relaxing, creative outlet. Please consider providing a valuable service to your 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 but please site sources. Send articles for inclusion in the newsletter to: nutmegarchive01@yahoo.com

HOME WANTED

Cushman Genealogy 1617-1855. Cover in rough shape, spine is missing. Otherwise it is in pretty fair condition. Many pages of handwritten notes inside back cover. If interested contact Randall Russell at nutmegarchive01@yahoo.com

Scholarships Available



The Society of Mayflower Descendants in the State of Connecticut

Scholarship applications and instructions for The Society of Mayflower Descendants in the State of Connecticut scholarship program are available on our website:

www.ctmayflower.org

- All three scholarships adhere to the same guidelines and deadlines.
- We award three scholarships annually of \$2000 each,
- Any graduating high school senior or graduate student who is a member or junior affiliate member of the Connecticut Mayflower Society or related to a Connecticut Mayflower Society member may apply. These applicants need not be Connecticut residents.
- Academic achievement, extra-curricular involvement, and community service are considered in the review of each application.
- Applicants must provide evidence of actual acceptance at a college or university prior to receiving this award.
- The completed application and all required documentation must be received by March 1st each year.
- Awards will be presented at the spring meeting of the Connecticut Society of Mayflower Descendants.
- Completed applications should be sent to the Scholarship Chairperson:

Mrs. Mary Brown
3 Mountain View Landing
Danielson, CT 06239

Article Review

How the Mayflower Pilgrims Actually Sounded-James R. Mirick

Randall Russell

On August 26, 2013 James R. Mirick, a distant cousin of this writer, penned an article for the Minnesota Mayflower Society's Pilgrim News. He was not as interested in what the Pilgrims said as he was about how they actually sounded. He begins by pondering the response he would get if he went up to a resident of Plymouth and asked, for example, "How be you Myles?" His challenge to the reader is how, in the absence of actual recordings, we can truly know how people in the past spoke?

Mirick stresses that for at least the first 150 years of our country, people did not speak in regional American dialects, they primarily spoke with the same accent as their acquaintances in London or Nottinghamshire spoke. They perceived themselves as English and hence, spoke English. He notes that John Adams, Patrick Henry, and George Washington all sounded very much like their European relatives. This would also have held true for the Pilgrims, products of Elizabethan England.

In an era when reading and writing had become widespread phenomena there was no standardized spelling. Because of the phonetic nature of their spelling we are given clues about how our predecessors may have sounded. Another clue about how people sounded comes from their use of rhymes in poetry. By following rhyme patterns and use of puns scholars gain a reasonably good idea of how words were pronounced.

Shakespeare is a key figure in interpreting "Pilgrim-speak." He was clearly a contemporary of the Pilgrims (1564-1616). Mirick tells us that many of the Bard's actors and audience hailed from the same areas as the early separatists, people who probably would have had no trouble understanding his plays. Unlike the rather majestic wording of the King James Bible, Shakespeare wrote in the language of the common people, the



kind of people who constituted most of the Mayflower passenger list.

Those of us that have been to Plimoth Plantation and interacted with the various role players there have noticed that some of the re-enactors make a bona fide attempt to use archaic pronunciation. On two

occasions Connecticut Mayflower has featured re-enactors portraying William Brewster and Elizabeth Hopkins at our luncheon meetings. On both occasions we got a flavor for how our ancestors may have spoken. This writer distinctly remembers the Brewster character pronouncing "England" as something sounding more like, "Angle-and."

This on-line article by James Mirick includes links to various Shakespearean performance clips. They are very illustrative. The possessive, "my" is clearly pronounced "me" for example. A few other examples of then and now pronunciations are the words "loins" being pronounced as, "lines", "Doom" pronounced as "dumb", and "proved" as "loved."

Finally, Mirick explains that the Pilgrims had a different accent than the New England dialect we now associate with Boston. The Pilgrims didn't drop their r's, as in "Paahk the cah in Havahd yahd." That habit, he explains, originated with the "Great Migration" onslaught that began arriving in Boston after 1630. Unlike the Pilgrims, those settlers came from a different region. That region had begun adapting a "non-rhotic", "r" forsaken, speech pattern prevalent in England to the present.

For those of us that occasionally let our imaginations travel back to 1620, Mirick offers us another piece of the puzzle, another clue. The article is a five to ten minute read.

SOURCE: How The Pilgrims Actually Sounded / My Take on Everything Aug.26, 2013
<https://jamesmirick.wordpress.com/2013>

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.

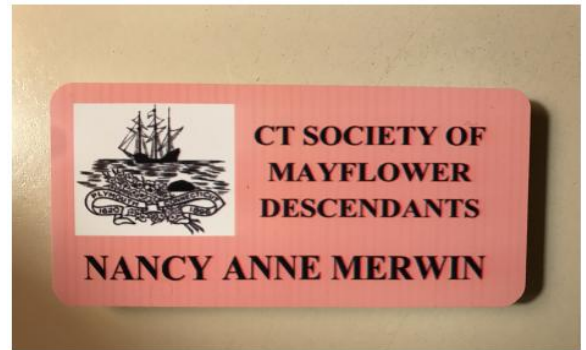
Please print your name as you wish to have it on the name tag, and specify either pin or magnet. Use back of the form for additional name tag orders

Name: _____

Pin ____ Magnet _____

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



Order/Shipping Information Form

Name _____

Street Address _____

Town _____

Zip _____

Telephone # _____

e-mail address _____

Number of Name Tags Ordered _____

X \$10 = \$ _____

+ \$2.50 S&H = \$ _____

Amount Enclosed _____

Proceeds benefit the Connecticut Mayflower Society Scholarship Fund

To our Mayflower Cousin Readership

Below is a reprint of the Facebook Post put out by Plymouth Plantation, now known as Plymouth Patuxet, explaining the reason they chose to change their name. We, the editors of the Nutmeg Gratings, felt it was worth stealing the idea to reprint the post in the newsletter from our Pennsylvania cousins, for our readers who may have missed it and for those of you not on Facebook.

Commemorating 400 Years, Reflecting On Our Mission We can't change history ... but it can change us.

In 1947, Henry 'Harry' Hornblower II and his associates founded Plimoth Plantation, Inc. – a living museum created as a memorial to the Pilgrims, and for the historical education of the public. Harry's vision was also based on the idea that his museum could represent more accurately the story of what happened here on the land Indigenous people called Patuxet and English colonists called Plymouth.

Plimoth Plantation strives to create meaningful encounters with history built on thorough research about the Indigenous and European people who met along these shores of change. For nearly 75 years, this Museum has welcomed millions of students and visitors from around the world to explore these interwoven stories and understand the events that transformed the ancient Wampanoag homeland and ultimately formed the cornerstone of the foundation of the United States. That understanding has the potential to inform our lives today as we learn about the traditions, the ideals, the cultures, the conflicts and collaborations on which our Nation is based.

We believe it's important to understand the experiences, ideas and events of the past. We believe in the transformative power of education to change people's lives for the better. We believe that those who learn from history are better equipped to deal with the challenges of today. Our intention – whether on our open-air sites, in our galleries and exhibits, or through virtual programming – is to stimulate thought-stirring conversations, expand cultural understanding and empathy, and inspire people to think, to act, to do.

Although our educational mission is inclusive of Indigenous history as well as European colonial history, the name of the Museum

underscores only half of the story. The history we explore is one we, as Americans, are all still living.

Recently, we shared a statement of support for the Mashpee Wampanoag Nation who are fighting to retain their tribal land on which Native people have lived for 12,000 years. In that message, we said:

This Museum seeks to represent all of the people, Indigenous and European, first-generation or with deep roots, who lived, worked, loved, fought, planted, and traded on this land in the 17th century. In 1620, Mayflower arrived to a land virtually unknown to its now famous passengers, who, in seeking a better life for themselves, thought they were entering an almost vacant wilderness. In fact, they encountered a complex and interconnected network of Indigenous communities. The Wampanoag welcomed these émigrés, formed alliances with them, and showed them how to survive on a land that was new to them – land on which the Wampanoag continue - to this day - to fish, hunt, govern sovereign communities, and raise their families.

Discussions about a name change for the museum have been ongoing for more than a year as we ask: "Does our name reflect the full, multivalent history that is at the core of the museum's mission?" The conversations generated by that fundamental question have moved us toward a new, more balanced name demonstrating that the history and culture of the Indigenous people of this region are as integral to the Museum's educational mission as the history and culture of the English colonists.

Our plan, for some time, has been to announce a new name for the Museum later this year as we commemorate the 400th anniversary (1620-2020) of the Pilgrims' arrival on the shores of historic Patuxet. In the

meantime, we are using a special mark as part of this year's commemoration. You'll see this reflected in much of our signage and on our social media accounts.

As our Nation faces a pandemic, an economic crisis, a reckoning with racial injustice and a highly-charged election year, there is no doubt that we have reached an inflection point in our history, one that raises necessary, and at times painful, discussions. But, especially in these times, that is what museums are called to do.

We have long held space for these types of conversations. The story we tell about an indigenous-colonial hybrid society that emerged here in the 17th century is the story of the United States' complex beginnings. It is a story of collaboration and conflict, of understanding and miscommunication. It is a story of diplomacy and subterfuge, of respect and of oppression, of friendship and mistrust. It is a story of ideals and of profound faith. It is a story of growth and change, of triumph and loss, of compassion and cruelty. It is a story of

alliances made and broken, of innovations forged of necessity. It is a story of great and inspiring courage in the face of adversity. It is a story of equality and inequality. It is a story of daring greatly, of risking all, of persevering against the odds, of cultural destruction and cultural survival. In short, it is America.

Regardless of its name, this Museum will continue to hold a space for humanity: the community table. An open invitation to come together and talk. We create space for conversations and experiences interwoven with elements that are immersive and participatory, inclusive and social, personal and relevant. We will continue to strive for inclusion and we invite you to join the conversation.

This museum preserves a national story – one people can continue to draw on and actively participate in. We keep alive the stories of the people who lived here in the 17th century. We keep alive their ancient agricultural practices, life ways, traditions and the tangible as well as intangible thrives best when it includes many cultural heritage of our nations. But a visit here means more than watching someone plant corn or prepare a meal over a hearth fire. It's more than observing how hard life was 'back then.' And it goes beyond the feelings of pride and admiration, or sorrow and guilt that the stories of this place often provoke.

We recognize that the commemoration of 400 years of shared history is complex and we embrace this moment as an opportunity for reflection and learning with our worldwide community of visitors, friends, and members. If you're not yet familiar with us or if it has been a while since your last visit, we invite you to join us on this journey and to be a part of the conversation. Our work is participatory, and perspectives. We welcome your contributions. Please get in touch with us here to share your thoughts.

In the coming months, we look forward to introducing the Museum's new name. Previous centuries marked anniversaries with statues, pageants, orators, and urban renewal projects that reflected contemporary views of the world. We intend this change to be part of the lasting contribution our Museum makes to this century's commemoration.

It will, indeed, reflect the ways history continues to transform us.

July 6, 2020
Plymouth, Massachusetts

PLIMOTH PATUXET

COMMEMORATING 400 YEARS
1620-2020

Sign Up to Receive the Pilgrim Press



You can sign up to receive online copies of the Pilgrim Press, the monthly newsletter of The General Society of Mayflower Descendants. The Press keeps you up to date on what is happening in Plymouth and other interesting tidbits.

Simply go to the GSMD website below and click "Subscribe"

www.themayflowersociety.org

Just a cute story

Kerry Comisky

Few *Nutmeg Gratings* readers know or care that the *Nutmeg Gratings Newsletter* must be published in multiples of four pages. The Pandemic paused so many activities leaving not much to publish this news cycle, as well as all things related to the 2020 celebration dropping off. I found myself with a completed newsletter one page shy of the multiple of four. I thought I saw, (or hallucinated I saw) a piece on the Descendant's Facebook page; 5 tips to being a good storyteller. No, I didn't bookmark it and darned if I could find it again. Harrumph.

Storytelling? Yup. All of you in the Society of Mayflower Descendants in the State of Connecticut are a virtual goldmine of untapped stories. A piece on tips for telling stories would be one more nudge from us for you to give us submittals. I mean, besides Randy's big giant cartoon head hollering, which has become a perennial fixture in the Newsletter. So I should heed our own call; can't find it. write it.

One of the tools that worked for me as a fledgling genealogist was to choose an ancestor, any ancestor and designate them "ground zero". I kept track of my lines by tying all ancestors back to my "ground zero" ancestor. Eventually the lines built out and I found a second line and then FIVE through his wife and something else... a line to that lineage organization down in Virginia that we shall not mention.

Jest aside, there does exist a low-grade rivalry between Plymouth and Jamestown. I certainly felt it when I reached out to the Jamestown Society to inquire about membership. In explaining to them why I believed I was a Jamestown Descendant, to say Mayflower came up in the conversation would be an understatement.

Some Jamestown folks resent Plymouth's celebration as the point of origin for the founding of our nation, as Jamestown predates Plymouth by more than a decade. Actually, if the Mayflower had hit its exact target, Virginia might have held the revered position in lieu of Massachusetts. My own anecdotal evidence suggests the strict standards of proof Mayflower demands to gain membership is an irritant to some and interpreted as exclusivity by others. What is missed is that the very thing that makes GSMD appear so exclusive when viewed from the road, is the very thing that makes GSMD membership so fair and equitable. Nothing matters but the paperwork.

Early one steamy August morning, a group of hardcore, albeit groggy Pilgrim devotees were eating pastries and drinking coffee out of a box outdoors in the middle of Plimouth Plantation. We had just awoken from one of those sleepovers in the village orchestrated by then Governor Mary Brown. We were all still trying to wake up as well as work out the kinks from bodies probably a little too long in the tooth for sleeping on the ground or a straw stuffed mattress on a rope sling. Our Plimouth hosts were sending us off with some final tidbits of Pilgrim facts and answers to queries with our refreshments, when the subject of Jamestown predating Plymouth was brought up. That's when our hosts regaled us with a hilarious story that left Jamestown organizers of their Quadricentennial seething...and Mayflower members giggling like little girls.



It's 2007, the 400th anniversary of the founding of Jamestown. OMG! Queen Elizabeth II will be visiting! The day of Queen Elizabeth II's arrival was upon them. Any of us who has ever gone on vacation with an overpacker...or perhaps you are the overpacker? can safely assume the Queen of England does not travel light. A group of Jamestown dignitaries, crowds of onlookers and

camera news crews were all poised anxiously awaiting the Queen's arrival to her accommodations. Here comes Her Majesty's royal motorcade followed by all her royal stuff...IN A BIG GIANT MAYFLOWER MOVING VAN. The big rig with that giant ship logo that's supposed to be the Mayflower with letters spelling Mayflower that are like 10 feet tall, pulls up and parks smack in the middle of the hoopla. Like a big giant billboard advertising Mayflower. The Jamestown 400th anniversary celebration organizers were livid. In fact, I heard through pretty reliable sources, that the person who contracted with the Mayflower Moving Company didn't get out of the Jamestown village stocks until 2008. GSMD must have felt like the old cliché of the person holding a smoking gun, standing in front of a dead body, crying "IT WAS'T ME!"

So, did I ever join Jamestown? No. My PERSONAL opinion (please see the disclaimer at the end of Governor Thompson's letter) is that there are so many lineage societies, I know, many spawned from GSMD, that inadvertently divert resources from GSMD. Proving my 5 supplemental lines was my first priority. People have just so much time and just so much disposable income. I submitted the lines. They were pretty good except for 2 breaks in the proof. One I was able to resolve immediately; one has eluded me to this day.

I actually have some evidence the line is good. A book published in the 1860s "History of the Sampson Family" claims one Mr. Philemon Sampson, born in the 1760s is the son of Newland Sampson and Lucy Waterman. A will claims Newland must have thought a lot of Philemon because he left him a considerable sum of money but never refers to him in the will as his son. Yet, there is no record of Philemon's birth in the town clerk's office of the town the book alleges he was born. But more curious, the local church secretary for the only church in town in existence during the time of Philemon's birth, claims the volume of records I was seeking was stolen sometime in the 1890s; coincidentally the time of the founding of GSMD. I left out one little tidbit. Records state that Lucy Waterman, Philemon's mother, was Jewish. Perhaps there is no reason to "go there" but I can't help but connect the dots.

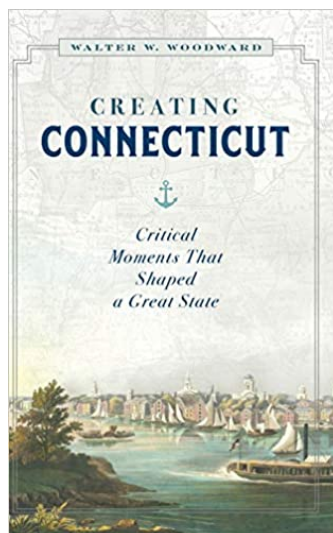
GSMD is an equal opportunity society today. Prince or pauper, if you provide the documentation, you are in. But like so many other long-standing institutions, that may not have always been the case. I can't help but wonder if my efforts to prove my little motherlode of supplementals have been thwarted by someone long ago, perhaps or perhaps not, seeking admission into the then fledgling GSMD, who was aghast to discover they had Jewish ancestry and attempted to conceal it. I will never know. I just know it would never happen now at GSMD. And that's all that matters.

Book Review
CREATING CONNECTICUT
Critical Moments That Shaped a Great State
Walter W. Woodard

Many of our readers will be aware that Mr. Woodard is our State Historian. In *Creating Connecticut*, he assembles a collection of twenty four fascinating and informative pieces that he has written about the state. Some have appeared in, *Connecticut Explored* magazine while others stem from talks and lectures he has given. He has also shared his tales on Public Radio.

When referring to people who live here, he offers the term “Connecticans” as an alternative to, “Nutmeggers”, a label some find pejorative. Most of us got a highly condensed version of Connecticut’s past while we were in school. Through this collection of vignettes Woodard gives us a more than cursory feeling for the people and places that have figured prominently in making our state what it has become.

The author gives the reader a sense of how significantly the Dutch figured in our early history. He talks about the various alliances and political concerns among our Native American tribes. He follows those tensions from the Pequot massacre to King Phillips War. Learn how Connecticut’s witch hunting mania may have exceeded the ardor later demonstrated in Salem, Massachusetts. Fast forward through the American Revolution to a major exodus of “Connecticans” in search of more abundant and fertile land in the west. Get a sense of how Connecticut has been dealing with the thorny issues of slavery and racism over the centuries. We develop a sense of what the connections between church and state have been over time. Get a flavor for the industrial



revolution and Connecticut manufacturing. We learn how local efforts to educate Native Americans ultimately led to the establishment of Dartmouth College. Woodard talks about the important role of immigrants in the development of our identity. On a lighter note you will learn about a Connecticut tradition known as the “Election Cake”, recipe included. This writer was particularly taken by one of Mr. Woodard’s personal stories. After a lifetime of driving by it, he was able to reacquire his family’s colonial home in “Lebanon Shank”, now known as Columbia. One can only imagine having the opportunity to reunite in

such an intimate way with the place where they’re ancestors lived, worked, and died. Through these stories and more, the author introduces us to an amazing plethora of people and colorful personalities.

Walter Woodard’s style makes for highly absorbed and easy reading. This writer could easily imagine listening to him hold forth over a pint in some fire-lit tavern of old. These stories almost come across as conversations rather than lectures. Nonetheless, the research and scholarship required to pull together this treasure trove of information was highly evident. Woodard’s passion for the subject matter manifests itself in a wonderful read.

The book is, *CREATING CONNECTICUT, Critical Moments That Shaped a Great State*. Walter W. Woodard, Pequot Globe 2020

Reviewer: Randall Russell, *Nutmeg Gratings*

THE APRIL 2021 LUNCHEON IS CANCELLED

Due to the Pandemic and out of concern for the health and safety of our membership, Governor Thomas made the judicious decision to cancel the Spring 2021 semiannual luncheon meeting. The officers and committee members of the Society of Mayflower Descendants in the State of Connecticut share in your continued disappointment that activities that we all look forward to where we can socialize with our Mayflower cousins and celebrate our shared heritage, continue to be put on hold. Please continue your efforts to be safe and healthy. We all can take comfort that there is light at the end of the tunnel and that we will see each other again when the leaves turn and those orange globes we all adore dot the fields of Connecticut.

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