



The Society of Mayflower Descendants in the State of Connecticut

Nutmeg Gratings

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GOVERNOR'S MESSAGE

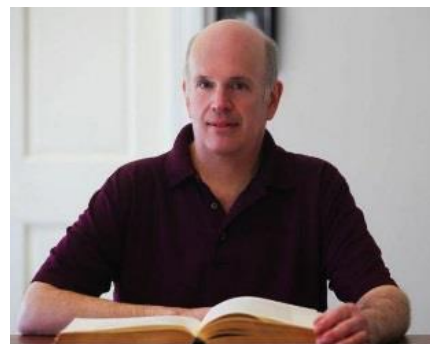
Hello Ct Society Mayflower Members. I don't know about you, but summer just seemed to fly by this year. I did however, enjoy working out in my gardens and doing a little bit of travelling for research on my family tree. I'm always looking for that next "Mayflower Ancestor"

2020 is just around the corner, and there are lots of things planned in Plymouth, Boston and Provincetown. They are estimating that tens of thousands of people will be coming from all over the country, and other countries to celebrate that little band of Pilgrims that came over to American on that tiny ship in 1620. When I see the replica of the Mayflower I cannot understand how 102 people could travel on that boat for a multi-month voyage without becoming insane with the lack of space, facilities and food. But, they did it and were responsible for the first permanent settlement in New England.

As I've mentioned before. Please make your reservations NOW if you wish to stay anywhere near the Plymouth area. I had trouble booking rooms for myself just recently and it is still more than a year off. This is a once in a lifetime opportunity to celebrate the landing of our ancestors.

There also will be positions available on a first come first serve basis as delegates to the General Congress in 2020. I recently had a tour of the new Meetinghouse that the general society has acquired and the renovations to the outside are coming along nicely. They have begun to put in some of the priceless stained glass windows that had been removed due to rotting wood and they are beautiful. Also the inside will be renovated and when restored it will be the most beautiful place in Plymouth. It is hoped to be used for honoring our ancestors and to teach the public about the story of the Pilgrims. If you get a chance to be in Plymouth, mention that you are a Mayflower Society member and they will give you a tour. There is no fee until the building is officially opened, but they are asking for a small \$5.00 donation.

Our October 26th meeting this year will feature a visit by George Garmany the Governor General of the General Society. I spoke with him just recently and



he is very excited to visit us as CT was one of the first Societies to be chartered in 1897. He can answer any questions you may have about what is going on at the national level. We will be returning to the Gallery in Glastonbury as Adams Mill in Manchester has closed and is being renovated by new owners.

Are you interested in getting involved with our society? Do you have an interest or skill that would be useful to our society? There are various opportunities coming up in the future and we would like to have people standing by when these positions become available. If you are interested please email me and tell me what skills you have to offer.

Remember, if you are coming to the meeting in October for the first time, please track me down and introduce yourself. We can help you find a seat near a board member who can introduce you around to our membership.

Hope to see many of you in October

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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New Members as of our last Newsletter

John Alden

Susan Riccio Murawski-Plymouth, CT

Isaac Allerton

Kenneth Charles Twombly-Middlefield, CT

Frances Cooke

Peter Radman, New Canan, CT

Julia Noel Gayheart, Redlands, CA

Alison Heyniger-Bethlehem, CT

John Howland

Maxwell James Graveline Heath-Southington, CT

In Memoria



Bidding farewell to all our Mayflower cousins whom have recently passed

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.

The Following Recipes are from Old Sturbridge Village Source Documents...Enjoy!

Oldest known recipe in the United States to be called a “Christmas Cookie”

American Cookery by Amelia Simmons, 1796

To three pounds of flour, sprinkle a tea cup of fine powdered coriander seed, rub in one pound of butter, and one and a half pound sugar, dissolve three teaspoonfuls of pearl ash (fire place ash) in a tea cup of milk, kneed all together well, roll three quarters of an inch thick, and cut or stamp into shape and size you please, bake slowly fifteen or twenty minutes; though hard and dry at first, if put into an earthen pot, and dry cellar, or damp room, they will be finer, softer and better when 6 months old.

Modern Translation

- 3 cups of flour
- ¾ cups sugar
- 3 Tbsp coriander
- ¼ butter
- ½ cup milk
- 3/8 tsp baking soda
- 3/8 tsp cream of tartar

Preheat oven to 350°F. Grease baking sheet. In a large bowl rub butter into flour, sugar, and coriander. Dissolve baking soda and cream of tartar in the milk. Add to flour mixture and combine well. On a lightly floured board, knead dough until it can easily be rolled. Roll out the dough to ¼” thickness. Cut into any shape. Bake for 15-20 minutes.

Disclosure Statement: I love the taste of these cookies and make them more than I should because I love Cilantro aka Coriander. For those of you who don't know, Coriander is ground Cilantro seeds. Some people are unable to taste all the compounds in Cilantro due to the absence of a gene and so Cilantro to them has a delightful citrusy taste. Those with the gene who are able to taste all the compounds, think Cilantro tastes awful. Even though OSV loves the idea of this being the oldest known US Christmas Cookie recipe, they have changed the type of cookies they make during their Village holiday programs due to the number of people who didn't like these cookies. If you love Cilantro, you will love these cookies. If not, you may want to skip this recipe.

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

Plymouth Vice

Human failings in 17th Century New England (PG Rated)

Randall Russell

In this article we will humbly attempt to explore a variety of moral issues and ask that adults exercise their guidance in determining whether their children should read this material.

Some of our readers have asked us to do a frank and realistic piece on moral values and practices in early New England. As we began researching this piece we discovered a plethora of information. That was because the Court was very involved with people's personal lives and kept fairly detailed records of the cases that came before it. In this article we will humbly attempt to explore a variety of moral issues and ask that adults exercise their guidance in determining whether their children should read this material.

The first inhabitants of Plymouth, whether Saint or Stranger, were, for the most part, anchored in spiritual conviction of some sort. The fifty survivors of the first winter were a close-knit group with the same religious leadership and mutual dependency. To say they lived intimately is an understatement. People ate together and worked in close proximity to one another. Men, women, and children all slept in the same rooms. Because there was little or no privacy, children grew up with a vivid awareness of reproduction, both in the barnyard and the house. There was simply no way to shield them from the sights and sounds of physical intimacy. Because privacy was virtually non-existent and the community a small one, most behavior was very public and easily monitored. People were unashamed to keep close watch on each other. It was believed that the spiritual well-being of the whole community depended on everyone living an exemplary collective lifestyle, hence, the presence of condoned, institutionalized nosiness.

With the arrival of the *Anne* and the *Little James* in 1623, and many subsequent ships, the character of

the *Mayflower* community began to change. As Nathaniel Philbrick notes, "the purity of the Old Comers' purpose and the magnitude of their accomplishments could never be repeated." The second generation simply lacked the same fervor and unity of those that had worshiped together in Leiden. As population increased and new towns were established, moral attitudes and religious beliefs were no longer as monolithic as in early days. Clearly, there were now more *Strangers* than *Saints* abiding in Plymouth County.



Drinking was common in Plymouth. In addition to lager beer in kegs, most households made their own small beer, a low alcohol beverage consumed by the whole family. As the population grew, the consumption of alcohol began to move out of the home and into the public arena. Consequently, the Court began to get more involved in its regulation. Originally three licenses were granted enabling licensees to serve alcohol in their homes. The government, in turn, made an excise tax on the transport and distribution of spirits. One story involved Stephen Hopkins being acquitted of over-serving a customer but fined one shilling for charging too much for the wine. From 1633-1654 ten more licenses were issued, largely due to the establishment of new towns around the county. As the government made more profit from alcohol it seems as though the enforcement of old rules became more lax. Until 1646 "Drinking Drunk" was a highly subjective term considered criminal misconduct. Alcohol was supposed to be consumed at home for thirst quenching and treating illness. With a new set of laws, "Ordinaries" were established for the provision

of victuals and spirits, primarily intended for travelers and strangers. Servants and children were not allowed to drink in "Ordinaries."

After 1646, an accusation of drunkenness had to be accompanied by a detailed description of



the offending behavior. The new descriptions included phrases like, "lisps or falters of speech", "vomits by reason of excessive drinking", "staggers in his going", and "not able to follow his calling." As always in Plymouth, two witnesses were required to convict. Penalties could range from a five shilling fine (the typical first offense cost) to the stocks or whipping. In 1633, one individual, John Holmes, a Court messenger, was found drunk and sentenced to sit in the stocks and fined 20 shillings. Given his rather hefty fine we can guess that this wasn't his first offense. He was again convicted in 1639. By

today's standards most would have to conclude that despite his important role in the Court, he had a problem. [Editor's note: This individual was, no doubt, the same man that transported and set up the Plymouth Trading Post at Windsor, CT, see winter 2017 issue of *Gratings*]



Later, as standards relaxed, women could go in ordinaries or have a license (usually if they were widows whose husbands had been licensees). Ironically, the number of arrests for drunkenness went down, as Ordinary keepers began assuming more responsibility for the behavior of their customers. It wasn't long before Ordinaries and Taverns became centers for socialization and commerce. By 1700 the consumption of alcohol even became common at funerals. It is conjectured that, "more money seems to have been spent [in Plymouth County] on burial drinking than elsewhere."

One law that stands out is that spirits were not to be sold to Native Americans. Despite this prohibition, Deetz tells us that the "most commonly committed" crime in the Court was selling to natives. Indians would pay substantially for these spirits. It wasn't until after the deaths of Massasoit and Governor Bradford around 1670 that the laws got enforced consistently, just prior to King Philips War.

Around a century and-a-half ago, as Americans began to take pride in their past and took a renewed interest in their ancestors. Lineage based societies such as DAR, SAR, and GSMD sprang up. Simultaneously, a body of folklore started appearing in textbooks, newspapers, and other avenues of popular culture. Much of it was fanciful and pure mythology.

Our ancestors were glorified as pious, hard-working, honest, God-fearing people. For the most part, that is exactly what they were. History lumped together Plymouth Pilgrims and Puritans from Massachusetts Bay as icons wearing white linen collars, hats with buckles on the bands, and strictly abiding by "blue laws." As previously mentioned, with population growth and the establishment of new towns, the character of the populace began changing. Plymouth started having some difficulty exercising political and religious control over far flung county locations such as Yarmouth, Barnstable, Nauset, and Scituate. People and their leaders were no longer rubbing elbows on a daily basis. While everyone still honored virtuous behavior, it must be remembered these icons were still very human. As humans they were very complex and prone to letting primal instincts surface on occasion.

The Plymouth Court records are replete with cases of sexual impropriety. Many of these occurrences would be viewed as purely private matters in modern America. They were, however, seen as crimes in seventeenth century Plymouth. Today there would be virtually no record of the matters we find in the old documents.

Adultery, fornication, bestiality, sodomy (homosexual behavior), and all their variations were



punishable by law. Initially, adultery could be punished by death, but that penalty was eventually downgraded.

In 1642 a teenager, Thomas Granger, was accused and convicted of lewd behavior with farm animals. Bradford tells us that in accordance with English and Mosaic law (Leviticus 20:15) he was executed and the suspected animals destroyed. The person charged with carrying out the execution was our old friend, John Holmes, acting in the role of constable. Not surprisingly, it is noted that, "he had drunk so much strong water before the execution that it was a wonder of wonders that he had been able to go through with it at all, even though he had help, and of course they all knew he had been drink drunk before." In fairness to Holmes, he had gotten to know the boy before his execution and, no doubt, felt terrible about what had to be done. He was, apparently, someone the colony would turn to when trading posts needed to be established and the iron hand of justice needed to be employed. Again, we see that his fondness for spirits was sometimes overlooked when dirty work needed doing.

With regard to homosexuality there are but a few cases on record. In 1637 John Alexander and Thomas Roberts were found guilty of, "lewd behavior and unclean carriage with one another." Alexander was, "severely

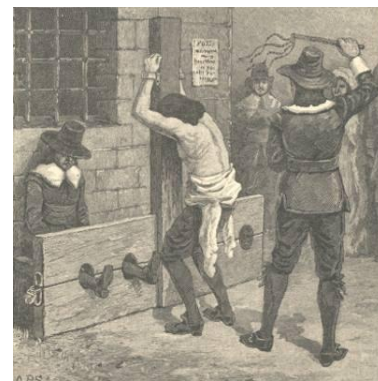
whipped, burnt on the shoulder with a hot iron, and banished from the government of New Plymouth." Roberts, an indentured servant, was "severely whipped, returned to his master, Mr. Atwood," and was barred from owning land in Plymouth. That sentence was harsh given the fact that most indentures were granted land upon the satisfaction of their contracts. In another instance, three men were sanctioned in 1642. Edward Mitchell and Edward Preston were sentenced to be whipped at Plymouth and again at Barnstable. The third man, John Keane, was forced to watch the sentences being carried out because he was thought to be somewhat complicit concerning the other two men.

Lesbian relationships were not frequently mentioned in court records. One can safely assume that in Plymouth, there were certainly women who were attracted to other women. One can conjecture that one of the reasons there weren't more reported instances was because it was very acceptable for

women to demonstrate physical affection toward another women in her community. While there was nothing ambiguous about physical demonstrations involving men, there was and has always has been with women. This writer feels that the highly idealized image of the "goodwife" also created a reluctance to besmirch a woman's character without very good cause.

In 1650 however, the wife of Hugh Norman was brought to court for, "lewd behavior with Mary Hammon upon a bed, with divers lascivious speeches...." For her "wild behavior" she was sentenced to publicly acknowledge her actions and warned against recurrence. Mary Hammon was acquitted and discharged with an admonition.

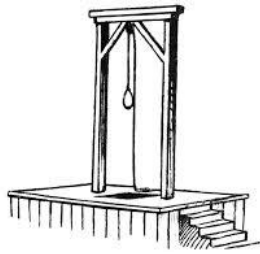
There were only two instances of men actually being tried for rape in Plymouth. In both cases the men were given severe lashings. The standard for conviction in Plymouth still required two witnesses. Understandably, witnesses weren't always present under intimate circumstances. Conviction could have resulted in more than a whipping, possibly death. Again, under Mosaic Law, a woman was considered an adulterer or fornicator if she did not forcefully scream for help should a man attempt to force himself on her.



While a woman could not undress in front of a male servant or sleep under the covers with a man other than her husband, she could sleep in the same room with either. She could not publicly sing or drink with strangers but could engage in the common hospitality of smoking a pipe with her husband's friends at the hearth or her doorstep. While she could not kiss her neighbor, she was socially permitted to ride on his horse with him. These ideas had their origin in medieval times when it was believed that a woman's chastity

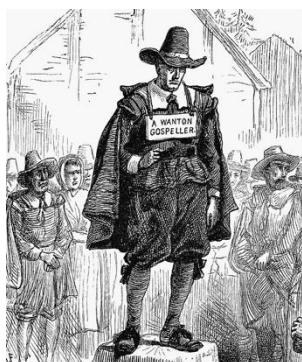
was vested in her parents or husband, not in herself. Fornication was, therefore, seen as a violation of their property rights. Ulrich points out that, "in sexual matters, as in other areas of life, New England

woman were subject to men" while at the same time, entitled to a level of protection. A married man who had sex with an unmarried woman risked no more than a fine or whipping while a married woman who had sex with an unmarried man risked death.



An unmarried woman who had relations with a married man risked a fine, whipping, or pregnancy while an unmarried man who had sex with a married woman risked death. These values often seem sexist and hypocritical to the women of today. A woman's good name was her most important asset and it could be easily destroyed through personal animosity or gossip. The prevailing biblical and cultural attitude was that a woman was, by nature, a temptress, while a man was merely a victim of her charms. It is easy to see how vulnerable females were in that society. Volumes can be written about male-female power imbalances in Plymouth but that is a topic best delved into at another time.

Both the Puritans in Boston and the Separatists in Plymouth saw adultery as a symptom of break down in their social structure. By 1658 the punishment for adultery was whipping, once at the time of conviction, and again, "as the court shall order."



Shaming and public humiliation were the worst part of the penalty. Additionally, the person convicted had to wear the letters AD fashioned from cloth and worn on their uppermost garments, much in the fashion of Hester Prynne, of Hawthorne's *Scarlet Letter*.

Failure to wear the letters resulted in public whipping. Despite the harsh nature of the laws, no one in Plymouth was ever actually executed for adultery, fornication, or any other sexual offense after the Granger affair. In Massachusetts Bay, on the other hand, there were reportedly three instances of execution for adultery. Some theorize that because Massachusetts Bay had a royal charter and Plymouth didn't, the Pilgrims were very reluctant to execute an Englishman.

At this juncture it might be worthwhile to address that quaint custom called, "bundling." Simply put, it was the practice of two people lying in bed together while fully clothed. It was a compromise between adolescent hormonal behavior and the concept of parental control. When Plymouth Colony was first established there were not a large number of potential mates to choose from. As population increased young people formed relationships for reasons as much related to preference as they were to necessity and parental influence. As personal attraction became increasingly emphasized, bundling was an attempt to preserve parental protection of their daughter in an era of changing values. Only after the choice of a potential mate had been made on practical terms (usually by parents) would the young couple be given a chance to check out their affections in a controlled setting. Jokes of the period were replete with stories of babies miraculously conceived while bundling.

As the external controls of church, courts, and parents decreased, premarital pregnancy increased every decade through the American Revolution. While penalties for adultery had a basis in Mosaic Law (Lev. 20:10) there were also practical concerns involved. The colony simply could not afford to pay for illegitimate children. There were no orphanages. In out of wedlock births, the woman was put under extreme pressure to name the father of the child, often by the very midwives assisting her with the birth. It was essential that he became financially responsible for the child. A typical Court order under those

circumstances was for the man to pay for the child up until the age of seven, "if they should live that long."



In 1646 Plymouth ordered the towns to begin keeping track of births, marriages, and deaths. Pregnancies after marriage were closely monitored. A child born, "too soon" was prime-facie evidence of fornication. The official penalty was, "nine stripes upon the naked back." More often a substantial

fine was paid. Other than the lashing, fornicators were typically not permanently ostracized or humiliated. Once they had paid the penalty for their

behavior they rejoined society as respected citizens, often as married couples.

An interesting distinction was made differentiating between those who had no marriage contracts and those who were under marital contract. Those distinctions became manifest in the types of penalties dispensed. Fornicators found guilty without a lawful contract, faced possible whipping, up to three days in jail, and a fine of ten pounds. The miscreants that had a contract or who were already married, avoided the whipping, but still had to go to jail and pay a fine of five pounds. If the fine was refused a whipping was ordered.

The vital records the Court ordered in 1646 revealed some interesting information. From 1633 -1691 sixty-nine cases of fornication were prosecuted. Six per cent of the occurrences happened while the parties were under contract. Forty-eight percent involved people who never married. Forty-six per cent had sex before contract but eventually married. From 1645-1686 at least eleven per cent of marriages involved premarital sex.

What can we take away from these stories? Everyone will arrive at their own conclusions but one realization screamed out. The fact is that people, both then and now, are remarkably similar. The same passions, emotions, and desires were present then just as they are now. The major contrast,

however, seems to be the relative non-involvement of church and state in our private lives today.

This writer was astonished to find so much information on the subject of sex in early New England. What started off as a brief article began mushrooming. If you found the piece interesting and would like more details you are encouraged to do a little exploring on your own.

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<http://www.histarch.illinois.edu/plymouth/index.html>

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!*

Separatists vs Anglican Beliefs

Separatists

Anglican Church

Rejected a man-made hierarchal structure and strongly disapproved of what the Separatists saw as the politicization and gross corruption in the Anglican Church hierarchy.

Oversight of local parishes by an established church hierarchy was necessary to ensure proper adherence to Anglican beliefs.

Religious autonomy of the individual and/or local congregation was the cornerstone of Separatists belief system.

Hierarchal power structure with pastors assigned to local congregations by church authorities, to direct them according to decisions made higher up, in lieu of local congregations forming and self-governing was necessary to keep congregants on the right path.

Rejected elements of Roman Catholicism retained by the Anglican church such as Ecclesiastical Courts, Altars, Vestments and the practice of kneeling.

Since Anglican Church founder King Henry the VIII always considered himself a Roman Catholic even after he founded the Anglican Church, he retained most all elements of Roman Catholicism in the Anglican Church that did not interfere with his primary goal of obtaining a divorce from Queen Catherine of Aragon.

Believed that Churches bore a responsibility in upholding standards of public behavior.

From the Separatist's perspective, the Anglican Church was lax on upholding public behavior and saw widespread drunkenness and failure to keep holy the Sabbath

Separatists' vs Anglican Beliefs

Rout memorization and recitation of prescribed prayer distracted from directing one's thoughts to communication with God

Rout memorization and recitation of prescribed prayer was a vital component of a religious life serving to petition favors from God and to enter heaven or secure the passage to heaven for a loved one.

With the exception of Psalms, music was not a part of the Separatists worship service, particularly hymns, because they had no Scriptural basis.

Hymns replaced Gregorian Chants with the founding of the Anglican Church in the 16th century and became an important part of the liturgy. Queen Elizabeth I's reign saw an explosion of creativity in liturgical composition when the Queen expressed her desire that the new Protestant religion show itself to be just as splendid as the Church of Rome.

Rejected Christmas, Easter and Saint's days because they had no scriptural justification.

For every Roman Catholic/Anglican religious holiday there is a corresponding Pagan Holiday. Some historians believe pragmatic early Christians determined that allowing perspective Christian converts to keep their beloved Pagan holidays while assigning new Christian meanings to them would make for smooth mass conversions despite lack of Scriptural reference.

Scripture was taken as literal with historical meaning

Scripture was taken as metaphorical with hidden meanings



Show Your Mayflower Pride!!!!



Check out all the great 2020 Celebration logo items for sale

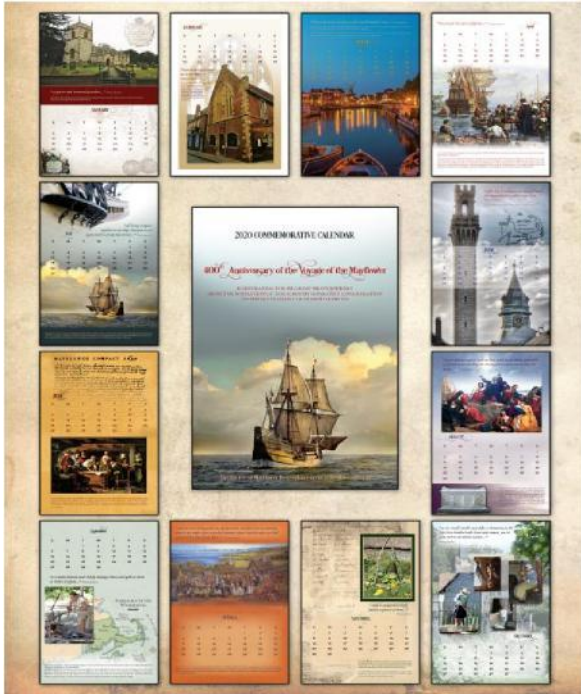
Use the attached order form or order from our our online store

www.ctmayflower.org/store.php

Please allow 2-3 weeks for delivery

	Coffee Mug - 11 oz. ceramic mug High-quality, full-color printing	\$15
	Lapel Pin - 3/4 X 1 1/2 inch, single post rubber back packaged in individual display boxes	\$10
	Oval Car Bumper Sticker -3" X 5" -4 mil. Vinyl UV coated	3/\$5
	3 Pens - Crisscross Stylus, Medium point black ink	\$10
	400th Anniversary License Plate Frame fits most vehicles 10 for \$80	\$10
	Stainless Steel Travel Mug 16-ounce, travel tumbler with double wall stainless steel construction. Features stainless steel push-on lid with slide opening. Insulated tumbler	\$15
	Cap, Baseball - Khaki or Pink one size fits all Embroidered	\$15
	Oval Car Magnet 3" X 5" 0.35" thick	\$5
	Tote Bag - Large 15 x 13 x 10 inch, polypropylene with hefty 20" double reinforced handles, an extra-large 10" gusset, and a PE board bottom stand up to large loads. Pink with red 2020 logo.	\$5

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)

Pricing	
Quantity	Price per calendar
1-25	\$20.00
*26-99	\$18.00
*100-249	\$15.00
*250-500	\$12.00
*500 or more	\$10.00
*Denotes bulk orders	
Pricing does not include shipping and Handling	

ATTENTION CT MAYFLOWER MEMBERS!
Pick up your calendars at luncheon meetings 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.

Name: _____

Street Address _____ Town _____

State or Province _____ Zip Code _____ Country _____ Quantity _____ x \$20.00

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

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

What's with the Pink?

Kerry Comisky



“Is this the only color these come in?” Randy asked as he examined my new pink name tag with an ever so slight look of

distaste on his face as we chatted at the luncheon. “Pink is the official color of the Mayflower Society.” I informed him. Then he had to go and ask me “Why?” and that’s when my posturing as an authority on Mayflower colors all fell apart. “I dunno Randy...cuz Mayflowers are pink?” Randy shot me a look and snorted derisively as I postured to look as authoritative as I could. It sounded right even if technically it was an answer born from a location on me the sun never sees. I really didn’t know for sure. However, I did know two things. The flower carved on the Mayflower II was painted pink. AND when I attended my first Convention, I wasn’t sure if it was a convention hall I walked into or the aftermath of a Pepto-Bismol factory explosion. Holy Cow! That was A LOT of pinkage. I understood Randy’s wrinkled nose examination of the name tag completely. Pink for girls and blue for boys is as taken for granted as coffee at breakfast and Jack-O-Lanterns at Halloween. Truth be told, I myself sometimes have pink prejudice, not necessarily seeing it as a feminine color but a juvenile color. And to further understand a fella’s aversion to pink, we gals have had a long-standing perk of getting to wear blue, and pants...even blue pants, long before the men were allowed to dip their toe into our fashion pool. Pink has only recently been mainstreamed into men’s fashion, thanks to the Millennials and their gender-neutral aesthetic. Now skirts and dresses (unless you play the bagpipes) are still a ways out as an acceptable fashion staple in a man’s wardrobe. We are all still getting used to the man bun.

How did the official color of the General Society of Mayflower Descendants become pink? Actually, pink and white. I was on the right track. White is the color of the flower of the Mayflower tree, a member of the Hawthorn Family that grows in England and blooms in May and was the namesake of not only the ship that brought our Pilgrim Ancestors to Plymouth but the namesake of many an English vessel.

Then there is *Epigaea repens*, aka trailing arbutus or trailing laurel. This vine, not the English Hawthorn tree blossom, is the inspiration for our organization’s color choice. This flowering vine, sometimes referred to as the Plymouth Mayflower, is native to the United States and unrelated to the English Mayflower tree. Of the Plymouth Mayflower “**It is said the**

blossoms of this vine cheered the hearts of the Pilgrims after the rigors of their first New England winter. “

While the above is a lovely sentiment, is it enough for a group of late 19th century conservative disciplined religious men to agree to a “girly girl” color like pink as their lineage society’s official color?

It turns out that the familiar gender associations of pink and blue, postdated the founding of our Society by nearly half a century, only starting at the time the earliest of the Baby Boomers were being born in the 1940s. In fact, having the luxury of gender specific colors is a fairly recent societal development of the 20th century and at least in the earlier part, most definitely a luxury of the upper class. People of lesser means used the material they had. In previous generations, most little ones were dressed in white dresses. Their clothing had to allow for ease of diaper change as well as be easy to keep clean via bleach.

As the 20th century progressed people had more disposable income and luxuries, courtesy of the industrial revolution. A Ladies Home Journal article dated June 1918 claimed “*The general accepted rule is pink for the boy and blue for the girl. The reason is that pink being a more decided and stronger color is more suitable for the boy, while blue, which is more delicate and daintier, is prettier for the girl.*” The theory being that there was no more masculine color than red so a lighter shade of red (pink) would be best for a boy to serve to be a reflection of the man he would one day become. In 1927, Time magazine published a chart showing gender appropriate colors which showed that boys should be dressed in pink and retailers like Filenes of Boston adhered to the Time magazine article’s recommendations and filled their retail store with pink boy clothes.

The male founders of our Society were perfectly fine with the color choice because in the 1890s, they would have made no gender associations with the color pink, and if they did, it would be masculine.

So gentlemen Mayflower Society members born after 1940, and before the end of the 1980s when gender reveal parties were all the rage and we saw a resurgence of the pink & blue trend, wear your Mayflower pink with pride and comfort. Pride because your male founders’ chose it and comfort because your sons and grandsons have all but neutralized any gender associations with pink.

References:

Smithsonianmag.com

General Society of Mayflower Descendants website

Why Pink for Girls and Blue for Boys? -Jezebel



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.

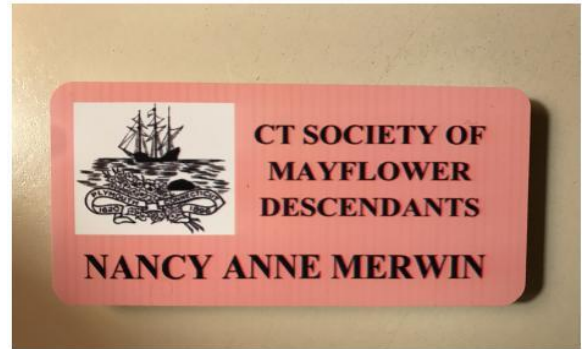
Please print your name as you wish to have it on the name tag, and specify either pin or magnet. Use back of the form for additional name tag orders

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

Getting Family Interested in Their Ancestors

Sharing family history helps keep memories of ancestor's stories alive. Knowledge of hardships, achievements and life conditions of family ancestors can help get others interested also. Making it easy for young children to understand the adversity their ancestors faced and overcame, can help them develop a strong self-identity and family group-identity. Dressing up, or acting out ancestors' stories makes it easy and fun for them grasp that they are part of something bigger than just the people sitting around the Thanksgiving dinner table.

A study at Emory University and published in 2010 found that, "the more children knew about their family history, the higher their self-esteem and the better they were able to deal with the effects of stress."

I gave every close family member a "400th Anniversary Mayflower" tee-shirt to wear in our family photo, and the grand-kids liked being in the "little Mayflower". For Christmas, I gave both of my granddaughters hand carved hearts made from the wood of the Mayflower II during repair. Those will be worn when we do our "Mayflower voyage and life in Plimoth performance" and the family photo this year. I have white ribbon with pictures of the Mayflower which I am making into hair bows for Thanksgiving also. As they get older, I'll make "coifs" for them for our performance! Fun and easy makes learning family history painless for the whole family.



Carol Wilder-Tamme, Ancestors: Stephen Hopkins, Richard Warren, Francis Cooke



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 site the sources. Send articles for inclusion in the newsletter to: nutmegarchive01@yahoo.com



MAYFLOWER RECHRISTENING SEPTEMBER 7, 2019



Standing Tall in Dry Dock ready to sail again



Awaiting her audience



Fellow water craft start to gather in the Mystic River for her launch where they will later shoot water cannons and blow horns to honor her re-launch



Youthful Ambition. Four young men attempt to straighten up the Mayflower by pulling her by a rope attached to her stern. She didn't seem to be budging but they had a better shot at moving her with 4. It started out with just 2 of them!

Luncheon Meeting October 26, 2019



We are pleased to announce a Very Special Guest Speaker for our October 2019 Meeting: Our Governor General of the General Society of Mayflower Descendants: George Garmany

Governor General Garmany will spend some time with us at our luncheon meeting to answer questions on what is happening with the General Society, 2020 activities, future plans for the Society and progress on the new meeting house renovations.

Please join us in welcoming Governor General Garmany and enjoy this unique opportunity to get to know the head of our General Society and give Governor Garmany a chance to get to know us.

GENERAL MEETING October 26, 2019

SOCIAL HOUR AT 11 - LUNCHEON & MEETING AT 12 NOON

The Gallery, 141 New London Tpke, Glastonbury, CT 06033 Telephone: 860-659-2656 **Directions:** From all points, Route 2; Exit 8 Turn right onto Hebron Ave. third Left onto New London Tpke.

PLEASE CHOOSE ONE FOR EACH ATTENDEE:

<input type="checkbox"/> Roasted Top Sirloin	\$29	<input type="checkbox"/> Vegetable Lasagna	\$29
<input type="checkbox"/> Stuffed Filet of Sole	\$29	<input type="checkbox"/> Chicken Tenders with Fries (12 and under only please)	\$12
		<input type="checkbox"/> Amount Enclosed	\$

Dinner includes Salad, Warm Rolls with Butter and Dessert.

There will be a cash bar.

Please send this completed form and payment (checks made out to Mayflower Society of CT) by October 19, 2019 to:

Kendra Davis, 8 Housatonic Dr., Milford, CT 06460

Name: _____ **New Member?** _____

Address: _____

Telephone: _____ **Guest:** _____

Guest: _____

Guest: _____

Guest: _____

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