



The Society of Mayflower Descendants in the State of Connecticut

Nutmeg Gratings

www.ctmayflower.org

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Hello Mayflower Cousins.

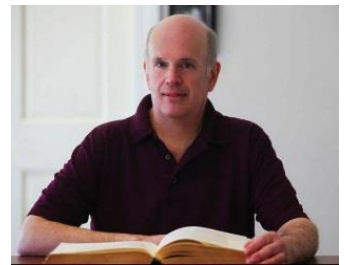
As we continue to see how the Covid-19 epidemic has changed our daily lives, The Society of Mayflower Descendants in Connecticut was also affected. We found it necessary to cancel both our April and October meetings for 2020. This was done for two reasons, the first because we want to make sure that our members are safe, and secondly, because the governor has put restrictions on the number of people you may have at meetings. We usually have a large group and fell into that restriction. We are hoping that by the end of the year, things will somewhat return to normal so that we can schedule a live meeting at the restaurant in April 2021.

It was sad that all of the wonderful plans that were made to celebrate the 400th year of the landing of the Pilgrims had to be cancelled, but again, we are hoping that we can celebrate the first Thanksgiving next year in 2021. It won't be as grand, but it will be nice.

Because October is the time when we vote in our new officers, we will do so this year as well, however it will have to be done via zoom this year. We will be having our meeting on Saturday, October 24th at 10:00 am and it should last about an hour and a half at the most. For those of you who are not familiar with zoom, you must have the following equipment to attend. You will need to have either an I – phone, a lap top or desk top computer that has audio and visual capabilities. You will need to download the Zoom program which is free. For those that would like to join the meeting, you will need to send me your name, your Ct Mayflower Number and your email address. About 1 week before the meeting, I will send out to all those who want to join the meeting, a link to the meeting. Please plan to join in at least 15 minutes before the meeting just in case there may be an issue. Only those people who have signed up before the meeting will be able to attend. Your membership must also be current for

2020. Please send the aforementioned information to me at Gthomp5749@aol.com.

We will be voting on electing two Assistants this year. You will be able to make a motion



from the floor at this time if you have someone in mind for these positions. Our two members who we will endorse for these positions will be Steve Arnold and Mary Brown.

Topics of discussion will be information on an upcoming dues increase, as well as other information which we feel you need to know regarding the General Society of Mayflower Descendants.

The Ct Society of Mayflower Descendants is always looking for active members who may wish to join the board of assistants or help wherever needed. If you are interested please let me know.

Hope to see you all in person in April, 2021.

Best wishes and stay safe.

Sincerely,

Governor Gregory Evan Thompson

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New Members as of our last Newsletter

John Alden

*Carola Cranstoun Cammann, Stamford, CT
Victoria Thorne Lee, Newton, MA
David Perry, Vernon, CT
Spenser John Poulin, Wallingford, CT*

William Bradford

*Ernest Desrochers, Norwalk CT
John Ernest Desrochers, Norwalk, CT
Maria Louise Desrochers, Norwalk, CT
Stephen Ralph Desrochers, Norwalk, CT
John Nicholas Turitzin, Southport, CT*

William Brewster

*Robert Kim Bingham, Salem, CT
Mary Allen Hunt Heerema, Milford, CT*

Frances Cooke

Richard David Wilbur, Canterbury, CT

Edward Fuller

*Susan Wall Griesbach, Moodus, CT
Claire Sphie Madsen, North Granby, CT
Trey William Madsen, North Granby,
Deborah Pasquale, Durham, CT*

Stephen Hopkins

Lana Wetherbee Brunelle, Chicago, IL

John Howland

*Kathleen Lynne Atwood, Pomfret Center, CT
David Morrison Dyer, Stonington, CT
Barbara Schoenly, Salisbury, CT
Conant Hammond Schoenly, Salisbury, CT
Emery Stevens Schoenly, Salisbury, CT
Kayla Shearhart, Austin TX*

Priscilla Mullins

Whitney Elizabeth Massey, Cheshire, CT

Thomas Rogers

*Joan Evelyn Congdon Betts, West Hartford, CT
Kay Merithew Downs, Bethany, CT
Nancy Buermann Konopacki, Suffield, CT*

Myles Standish

*Harold Blake Hatch, Stafford Springs, CT
Karen Lynn Pogoloff, Newport Beach, VA*

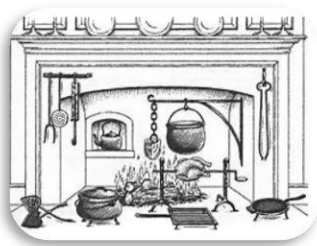
In Memoria



Bidding farewell to our Mayflower cousins who have recently passed

<i>Stephanie G. Lantiere</i>	<i>Passed Away</i>	<i>July 16, 2020</i>	<i>Age 65</i>
<i>Kathleen McGuire Poitras</i>	<i>Passed Away</i>	<i>July 20, 2020</i>	<i>Age 84</i>
<i>William Ames Prendergast</i>	<i>Passed Away</i>	<i>February 7, 2020</i>	<i>Age 82</i>
<i>Doris Ann Reinhold Tolman</i>	<i>Passed Away</i>	<i>May 12, 2020</i>	<i>Age 93</i>

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 nancyamewin284@gmail.com for consideration.

White Ginger Bread

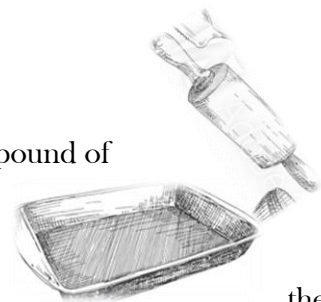
White Ginger Bread is a favorite in our household ever since it was served to us at OSV while taking a wool spinning class. It may seem simple but it is delicious and addictive. Add extra powdered ginger or fresh or candied ginger to give the recipe an extra kick.

Here are a few things you will need to know to follow the recipe:

- 1 lb. of flour = 4 cups
- 1 lb. of powdered sugar = 3 ½ cups.
- Pearlash was a leavening made from fireplace sweepings. The modern substitute is equal amounts of baking soda and cream of tartar
- Moderate oven = 350° to 375°

White Gingerbread

Sift two pounds of flour into a deep pan, and rub into it three quarters of a pound of butter; then mix in a pound of common white sugar powdered; and three table-spoonsful of the best white ginger. Having beaten four eggs very light, mix them gradually with the other ingredients in the pan, and add a small tea-spoonful of pearl-ash melted in a wine glass of sour milk. Stir the whole as hard as possible. Flour your paste-board; lay the lump of dough upon it, and roll it out into a sheet an inch thick; adding more flour if necessary. Butter a large shallow square pan. Lay the dough into it, and bake it in a moderate oven. When cold, cut it into squares. Or you may cut it out into separate cakes with a jogging iron (biscuit or cookie cutter); previous to baking. You must be careful not to lay them too close together in the pan, lest they run into each other.



Miss Leslie, Directions for Cookery, 1844

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_____

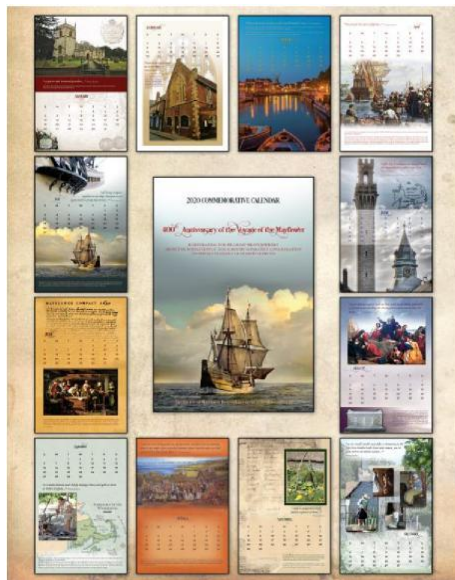
Checks made out to CT Mayflower Society should be mailed to

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

Back by Popular Demand! Pennies for Planks! Version 2.0



*She may have sailed but the bills are a way yet from paid off. 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!*



WE SOLD OUT!!!!

2020 Commemorative Calendar

The Mayflower 2020 Commemorative Calendar is a beautifully illustrated, chronological, story of the Pilgrims' journey.

Many thanks to everyone who supported the project.

This project would not have been possible without the talent and tireless efforts of Donna Mangiafico. Thank you, Donna, for giving the Connecticut Mayflower Society a product for 2020 fundraising that brought all of us a great source of pride. 100 years from now, these calendars will no doubt be found among the keepsakes of great great grandmothers and grandfathers and displayed as decoration for 2120.



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 Descendants Participate in Celebration



Years after investigating and documenting my lineage back to my Mayflower ancestor William Brewster, I came across an enlightening historical article. In an October 1920 issue of the Bridgeport Telegram appeared the article “Mayflower Descendants to Take Part in Celebration” which describes that Niles and Eduard will serve cider at a Mayflower event the next day. According to the article, the young lads, sons of Mr. and Mrs. Eduard F. von Wettberg of Fairfield, Connecticut, could trace their ancestors back to Elder Brewster through three lines. The boys appeared in costume at the Fairfield Library celebration to help raise money for children’s books.

Eduard von Wettberg, one of the costumed lads from the 1920 newspaper article, is my maternal grandfather. However, I had traced my lineage back to William Brewster and joined the Society of Mayflower Descendants in the State of Connecticut through my paternal grandfather’s family. Now I had more work to determine these three paths back to Elder Brewster. After the requisite fee, I obtained my great grandmother’s 1920 Mayflower application which delineated a line back thorough son Love Brewster.ii I have since established, but not proven, the three lines of my maternal grandfather as well an additional line to the Mayflower passenger Brewster through my paternal grandmother for a total of five ways back to our esteemed ancestor.

You never know how a newspaper article can inform your genealogical research.

i Mayflower Descendants to Take Part in Celebration, The Bridgeport Telegram, Bridgeport, Connecticut, 15 Oct 1920, page 15, column 1. ii Lineage application for Olive White von Wettberg, general no. 5680, state no. 491, The Society of Mayflower Descendants in the State of Connecticut, approved 1920.



Quintessential American Ancestor

Rebecca Isham 1731-1823

Prose By Steve Isham



Like an upper floor
in some old Colonial inn
the doors to Isham family lives
in ten generations align
on a long corridor
with oak timbered tread.

Timothy’s door is third from the
end Inscribed - April 25 1751 -
in Puritan Copperplate to
indicate the day of his
marriage to Rebecca Fuller who
sits inside rocking in a bent
wood chair reciting the
birthdays of her 16 children
including Timothy captured in
the Battle of Long Island in
1776 and Joshua whose
burned-down Connecticut

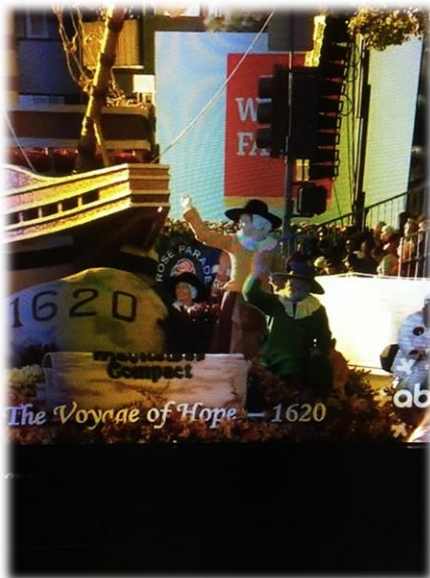
house was rebuilt by neighbors
the following Saturday.

Rebecca goes to glory at 92.
Rebecca the great great
granddaughter of Samuel Fuller
who at 12 years old survived
the two-month stormy crossing
in the Mayflower and the
following year broke bread with
the Wampanoags at the first
Thanksgiving.

Scenes from the “Good Ole Days”

We could put our arms around each other while enjoying the Parade!

Our own Carol Tamme Wilde was chosen to march in the New Year’s Day 2020 Rose Bowl Parade





LAST CHANCE



to

Show Your Mayflower Pride!!!!

Below is all that is left of the 2020 celebration items for sale

Order from our our online store

www.ctmayflower.org/store.php

Please allow 2-3 weeks for delivery

	Lapel Pin - 3/4 X 1 1/2 inch, single post rubber back packaged in individual display boxes	\$10
	3 Pens - Crisscross Stylus, Medium point black ink	\$10
	400th Anniversary License Plate Frame fits most vehicles 10 for \$80	\$10
	Cap, Baseball – Khaki or Pink one size fits all Embroidered If you want a pink one HURRY! Only 3 left	\$15

The Society of Mayflower Descendants in the State of Connecticut Name Tags



The CSMD now has name tags available for members. The badges are pink, featuring the CSMD ship logo and name in black. Both magnetic and pin backs are available, the price is \$13.00 per name tag, plus \$4.00 postage and handling, if applicable.

Please print your name as you wish to have it on the name tag, and specify either pin or magnet. Additional names may be listed on the back of this form.

Name: _____

Address _____

Pin _____ Magnet _____

Amount enclosed: _____

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

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



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



A Note from a Transplant Alice Allan

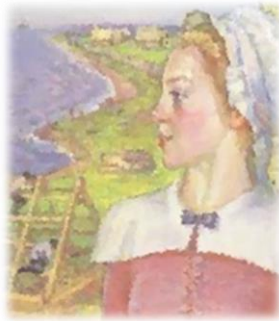


Four years ago, I discovered a way to move to Connecticut, to explore and experience a New England way of life. I came to touch the headstones of my ancestors, both figuratively and literally. I came from Colorado. I told everyone I was ready for a new chapter in my life.

No, I was not already a member of the Mayflower Society nor had I yet visited Plymouth, Cape Cod, or Boston. I only had names in my family tree that went back to the 1600s. And a desire to learn more about them. To see what their part of the country might be like. Or to live close enough to actually visit places I'd only read about.

On my initial visit to find housing, I stood in awe at the size of the oak leaf I saw on the ground (scrub oak in Colorado is very small in comparison). Before long, I was in awe of most everything as I entered my new reality of living in New England. It was as though I'd come from another planet or foreign country, though I thought I knew the language. I didn't. Keep in mind I'd just turned seventy years young. But why Connecticut? I still get asked. "Do you have family here? Friends?" No – just ancestors who came on the *Mayflower* and all those who settled New Haven Colony beginning in the 1630s.

Over the last four years, I have studied colonial history as intensely as I would were I in grad school. I've visited Plymouth, bought books on the *Mayflower* and my ancestors – Bradford, Brewster, and Hopkins for starters.



I've made it a practice to absorb as much as I could on any given day. I've been living their history, visiting their towns, touching their headstones.

I think I'm in my fourth year of grad school now – my senior year, if you will. The most memorable experience has been the *Mayflower II*.¹ I attended her launch in Mystic in September. Proudly sat there in the crowd, bursting with a private pride. That boat – that ship – had a piece of *my* life experience in it. Just now, I've checked the live feed – it floats calmly in the water now and the reflection of New England houses in the water are a sight worthy of something Norman Rockwell might have painted.

It still chokes me up, thinking about the day I purchased *my* trennel (wooden peg) to be placed in the ship. It was my first Mayflower Society meeting. I wrote the name of my great-grandmother on it – thanked her for contributing her heritage to my life. Without her outlandish life (a divorce in 1869), promoting women's rights, and publishing her thoughts, I never would have thought to trace the families to Connecticut, let alone move here.

Now I too, get to partake in making history. Proudly, I know a part of me is forever tied to that ship. I plan to go back this spring and watch her set sail from Mystic. And continue to save my change for the Pennies for Planks on-going program. Thank you all who have given me this opportunity to partake in the game and not just be an observer in the stands.

¹ I recommend the diary by Peter Padfield from his *Mayflower II* voyage.



Five Golden Rules of Genealogy

1. Leave no stone unturned unless it is a headstone
2. Handwriting legibility is inversely proportional to the document's importance
3. The further away a cemetery or library is, the more awkward the open hours will be
4. The relative you most need to talk to is the one whose funeral you are currently attending
5. Wherever there are two or more siblings, you will find two or more surname spellings



A Letter to William Bradford from Samuel Fuller



Sir
The gentlemen here lately come over (I suppose you understand of their arrival are this, by Jonathon Brewster) are resolved to sit down at the head of the Charles river, and they of *Matapan, purpose to go and plant with them. I have been at Matapan, at the request of Mr. Warham, and let some twenty of these people blood; I had conference with them, till I was weary. Mr. Warham holds that the visible church may consist of a mixed people, godly, and openly ungodly ; upon which point we had all our conference, to which, I trust, the Lord will give blessing. Here is come over, which these gentlemen, one Mr. Philips (a Suffolk man) who hath told me in private, that if they will have his stand minister, by that calling which he received from the prelates in England, he will leave them: The Governor is a godly wise, and humble gentleman, a very discreet, and of a fine and good temper. We have some privy enemies in the bay (but blessed be God) more friends ; the Governor hath had conference with me, both in private and before sundry others ; opposers there is not wanting, and satan is busy ; but if the Lord be on our side who can be against us ; the Governor hath told me he hoped we will not be wanting in helping them, so that I think you will be sent for : More is a gentleman, one Mr. Cottington, a Boston man, who told me, that Mr. Cotton's charge at Hampton was, that they should take advice of them at Plymouth, and should do nothing to offend them ; Captain Endicott (my dear friend, and a friend to us all) is a second Burrow ; the Lord established his, and us all in every good way of truth : Other things I would have writ of but time prevents me ; again I may be with you before this letter ; remember me unto God in your prayers, and so I take leave, with my loving salutations to yourself and all the rest.

*Since renamed Dorchester

Yours in the Lord Christ,
Samuel Fuller,
Massachusetts^June 28, Anno 1630



Mayflower Myths 2020

July 29, 2020

Mayflower 2020 Critical Analysis

By Tamura Jones

Detail of Leiden map, ca. 1600, a hand-colored engraving created by Pieter Bast, showing the Pieterskerk and surrounding area. Note the clock tower that gave Clock Alley its name. The boats on the Rapenburg show where the Pilgrims boarded. Courtesy of Erfgoed Leiden en Omstreken (Heritage Leiden and Region)²³



There are many *Mayflower* myths already, but the *Mayflower* 400 year brings new ones. The very latest *Mayflower* myth is that the Pilgrims boarded the *Speedwell* in Leiden. The simple truth is that the *Speedwell* was never in Leiden. The Pilgrims took canal boats to Delfshaven, where the *Speedwell* was waiting for them, and set sail for Southampton. A widely shared blog post proposes an alternative myth: the Pilgrims travelled from Leiden to Delfshaven on foot, on horseback, and by carriage.

A myth that's been repeated a lot the last year or so is that the Pilgrims boarded those canal boats at a spot marked by a statue. The text on the base of that statue reads "*From here the Pilgrims left Leiden on their journey to the new world,*" and that text is easily misunderstood. The statue is near the *Vliet Bridge*, and the text wouldn't be misunderstood if the statue had been placed *on* that bridge instead of merely close to it.

Back in 1620, the bridge was part of the border wall of Leiden, and the Pilgrims *left Leiden* when they crossed under that bridge. They did not board at that spot. They boarded at the Rapenburg, not far from the Pieterskerk and John Robinson's house.

A fourth myth that was widely spread in recent days is that the Pilgrims left Leiden on 21 July 1620, and boarded the *Speedwell* on 22 July 1620. Everything actually happened ten days later. They left Leiden on 31 July 1620 and boarded the *Speedwell* on 1 August 1620. The reason for this myth is *calendar confusion*.

Calendar confusion

Confusion about the dates is caused by the fact that the Pilgrims used another calendar than we do. The Pilgrims used the Julian calendar, while we use the

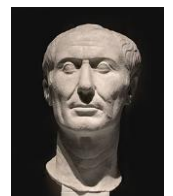
Gregorian calendar. It is easy to mistake a Julian date for a Gregorian date or vice versa, as the Julian and Gregorian calendars are nearly identical.

The difference between the two is when they have leap days.

The most important thing to understand about the difference between the Julian and Gregorian calendars is that because they *are* different, you *cannot* take a date from one calendar and simply use that same date with the other calendar, because what reads and sounds like the same date is actually *a different day*. Well, technically, the two calendars do "agree" for 1 March 200 CE through 28 February 300 CE, but those dates do not readily occur in *Mayflower* history.

Julian versus Gregorian

There actually is more than one type of year. Different definitions make for slightly different length. Calendars aim to match the so-called *tropical year*, which is 365.24219 days long. The Julian calendar has one leap day every four years. Thus, the average length of a Julian year is 365¼ days. The difference with the actual length of a tropical year is small and not immediately noticeable, but it does add up over the centuries, making the Julian calendar slowly drift relative to the seasons.



Only surviving bust of Julius Caesar housed in the Archeological Museum in Turin

The Gregorian calendar fixes the drift issue, through a more complex leap day rule, to better match the actual length of a year. The leap year rule is this: years that are multiples of four are leap years, except that years that are multiples of 100 are not, and years that are multiples of 400 *are* leap years.

Pope Gregorius XIII

The Julian calendar is named after Julius Caesar, who introduced it as a reform of the Roman calendar. The Gregorian calendar is named after P

ope Gregorius XIII, who introduced it as a reform of the Julian calendar. The Catholic Church cared about the calendar because they noticed Easter shifting relative to the seasons and really did not like that.



Pope Gregorius XIII

The Gregorian calendar was introduced in 1582 CE. At that time, the accumulated error of the Julian calendar since the Council of Nicaea in 325 CE was ten leap days. The calendar had drifted ten days relative to the seasons. To correct for this drift, it was decided to simply skip ten calendar days; Thursday 4 October 1582 on the Julian calendar was followed by Friday 15 October 1582 on the Gregorian calendar.

Adoption

The Catholic Pope was (and is) powerful, and the Gregorian calendar is objectively better than the Julian calendar, but calendars are a civil matter – not decided by churches, but by governments. Adoption of a new calendar requires a government decision.

Many Catholic countries were quick to adopt the Gregorian calendar, but Protestant and Eastern Orthodox countries were not eager to follow any Roman Catholic decree. Adoption of the Gregorian calendar is a long and complex story, but we only care about England and Holland.

The Low Countries adopted the Gregorian calendar in 1582; England did not. Henry VIII had thumbed his nose at the pope by creating the Anglican Church, with the English head of state as the head of the Anglican Church. The English monarch was not going to jump at some papal decision. Great Britain and the many English colonies kept using the Julian calendar till 1751.

The Pilgrims

When the Pilgrims lived in Leiden, the Dutch were using the Gregorian calendar, while the English were still using the Julian calendar. The Pilgrims became Separatists and fled to the Netherlands because they did not like how Catholic the Anglican Church still was. They did not like the Anglican Church, but they liked the Catholic Church even less. While living in Leiden, the Pilgrims must have used the Gregorian calendar, because everyone around them did so, but they tried to stick to their English identity. William Bradford's journal, *Of*

Plimoth Plantation, the main source for the early history of the Pilgrims, uses the Julian calendar throughout.

Julian versus Gregorian

Both calendars have their uses. While it generally makes sense to use Gregorian calendar dates, because that is what everyone else is using nowadays, it also makes sense to use Julian calendar dates when referring to sources that use the Julian calendar. What doesn't make sense is arbitrarily mixing and matching dates from those two calendars, as that will only create confusion. The aforementioned widely shared blog post (which shall remain otherwise unidentified, to protect the guilty) mentions two dates in the first two paragraphs. The blog post claims that the Pilgrims left Delfshaven on 22 July 1620 and left Plymouth on 16 September 1620. Those two dates together are nonsense, as the first date is only right when you're using the Julian calendar, while the second date is only right when you're using Gregorian calendar.

The blog post should say that the Pilgrims left Delfshaven on 1 August 1620 and Plymouth on 16 September 1620. It could also say that the Pilgrims left Delfshaven on 22 July 1620 and Plymouth on 6 September 1620, but, if it did, the post should make it clear that these are dates on the Julian calendar.

It is the day that matters

If you're looking for a general rule, I'd say that it's best to use the Gregorian calendar until you have a good reason to use the Julian calendar. What constitutes a good reason is a matter of judgment. In a very real sense, it isn't the calendar that matters, it is the day that matters. You can choose whichever calendar you like, but you still have to identify the right day.

You can say that the *Mayflower* Pilgrims left Leiden on 21 July 1620 (Julian calendar) or that they left Leiden on 31 July 1620 (Gregorian calendar), just be clear about which calendar you are using, to avoid claiming that they left Leiden on 31 July 1620 (Julian calendar) or 21 July 1620 (Gregorian calendar).

Quadricentennial date

The *Mayflower* Pilgrims left Leiden on 21 July 1620 of the Julian calendar. Commemorating that on 21 July 2020 of the Gregorian calendar makes no sense. You just cannot mix and match dates and calendars like that.

There are two obvious candidate dates for the quadricentennial. If we were still using the Julian calendar, we would surely commemorate the departure on 21 July 2020 of the Julian calendar.

However, because the world did switch to the Gregorian calendar, and the Pilgrims departed on that calendar's 31 July 1620, we commemorate the departure on 31 July 2020. That last date is the right

date, and not just because the Dutch were already using the Gregorian calendar. It is the right date *because it is exactly 400 years later.*

Weekday	Julian calendar	Gregorian calendar	Event
Friday	21 July 1620	31 July 1620	<i>Mayflower</i> Pilgrims depart Leiden
Tuesday	8 July 2020	21 July 2020	Quadricentennial minus ten days
Friday	18 July 2020	31 July 2020	Quadricentennial
Monday	21 July 2020	3 August 2020	Quadricentennial plus three days

146,097 Days

One year is 365.24219 days, so 400 years is 146,096.876 days. Thus, if you want to commemorate something 400 years after it happened, you should do so 146,097 days later. That number happens to be a multiple of seven, so you'll actually end up on the same weekday, which is a nice bonus.

Four hundred Julian calendar years equals 146,100 days, which is three days too many, while 400 Gregorian calendar years equal 146,097 days, which is spot on. If you use the Gregorian calendar, you can find the right date by simply adding 400 to the year, but if you use the Julian calendar, you must also subtract 3 days.

It does not matter in which calendar you add the 146,097 days; if you start with the same day in different calendars, you end up with the same day in different calendars. Four hundred years after 21 July 1620 on the Julian calendar is 18 July 2020 on the Julian calendar (21 July 2020 minus three days). Four hundred years after 31 July 1620 on the Gregorian calendar is 31 July 2020 on the Gregorian calendar. Back in 1620, the difference between the two calendars was ten days; it has since grown to thirteen days. The date 18 July 2020 on the Julian calendar and 31 July 2020 on the Gregorian calendar are the same day. What really matters is that 31 July 2020 is the right day: exactly 400 years since 31 July 1620.



About Tamura Jones

Tamura Jones is a computer scientist who writes about genealogy and technology on www.tamurajones.net; he is widely recognized as a leading genealogy technologist and innovator. As an Englishman living in Leiden and fluent in Dutch, he has focused on Leiden genealogy, and he has been researching Dutch *Mayflower* descendants since 2008. You can keep up to date on his Pilgrim research by following @LeidenPilgrims on Twitter

Mr. Jones' Calendar Comparison Table

Weekday	Julian calendar	Gregorian calendar	Event
Saturday	15 July 1620	25 July 1620	<i>Mayflower</i> leaves London
Wednesday	19 July 1620	29 July 1620	<i>Mayflower</i> arrives in Southampton
Friday	21 July 1620	31 July 1620	<i>Mayflower</i> Pilgrims depart Leiden in canal boats
Saturday	22 July 1620	1 August 1620	Pilgrims embark <i>Speedwell</i> at Delfshaven
Wednesday	26 July 1620	5 August 1620	<i>Speedwell</i> arrives in Southampton
Saturday	5 August 1620	15 August 1620	Ships leave Southampton together
Saturday	12 August 1620	22 August 1620	Ships arrive in Dartmouth together
Wednesday	23 August 1620	2 September 1620	Ships leave Dartmouth together
Saturday	26 August 1620	5 September 1620	100 leagues out. Ships turn back
Sunday	27 August 1620	6 September 1620	Ships arrive in Plymouth together
Monday	4 September 1620	14 September 1620	<i>Speedwell</i> leaves for London
Wednesday	6 September 1620	16 September 1620	<i>Mayflower</i> leaves for New World
Saturday	23 September 1620	3 October 1620	John Howland falls overboard, is saved Oceanus Hopkins born
Monday	6 November 1620	16 November 1620	William Batten dies
Tuesday	7 November 1620	17 November 1620	William Batten committed to the deep
Saturday	11 November 1620	21 November 1620	<i>Mayflower</i> anchored at Cape Cod <i>Mayflower Compact</i> signed
Friday	15 December 1620	25 December 1620	<i>Mayflower</i> leaves Cape Cod
Saturday	16 December 1620	26 December 1620	<i>Mayflower</i> anchored at Plymouth harbor
Monday	25 December 1620	4 January 1621	Pilgrims begin building Plymouth Colony
Thursday	5 April 1621	15 April 1621	<i>Mayflower</i> returns to England
Sunday	6 May 1621	16 May 1621	<i>Mayflower</i> arrives in London

“If I should die before I wake...”
Death and Inheritance in early New England
Randall Russell

Following the landing in 1620, and into the winter of 1621, the many Pilgrims that died had little in the way of estates, other than a few personal possessions. After a decade or so, residents of Plymouth began accumulating wealth, largely in the form of land, produce, and livestock (See our prior article on the cattle division of 1627). The influx of hundreds of Puritans to the north during “The Great Migration” of 1630 changed things. By marketing their commodities to the newly-established Massachusetts Bay Colony in Boston, the Separatists in Plymouth began to accumulate some cash assets. The sale of cows, sheep, pigs, chickens, and corn provided the liquidity to purchase household items, tools, and even a few luxuries. This piece will attempt to highlight the way property and chattel was distributed when someone died.

While children were often provided for in wills, our discussion will mainly discuss the most frequent property-related relationships: husbands and wives. First, we must remember that not everyone was literate. There were many instances of people dying intestate, without a will stating their intentions. There were also instances where the value of a given estate might be negligible or owing back taxes to the colony. As a result, estates became a societal concern, therefore much of what we know comes from the records of the Plymouth Court. The records are replete with actual wills, inventories of real and personal property, and the dispositions of estates.

As in Old England the orderly passing of wealth was predominantly a father to son phenomena. With a few exceptions, women were subordinate to their husbands and were not deemed able manage financial affairs and property. Laurel Ulrich tells us that, “Unless her husband were willing to sign a special contract prior to marriage, a wife could neither own nor acquire property, nor could she enter into a contract or write a will.” “If she had minor



children she might retain practical control of the entire estate until her sons came of age, but the final disposition of family property would not be determined by her but by court order or her husband’s will.” For a variety of reasons, things began to change once a new society got established on this side of the ocean.

Gender roles had begun to change when the Pilgrims started a new life in Holland and continued throughout the settlement of New England. Because men and women were forced to work together and equally endure the many hardships of surviving in hostile environments, the new society gradually changed certain practices, albeit within the framework of English law. In 1646 a new law specified that if a man contemplated the sale of property, his wife had to appear in court to signify her full knowledge and approval of the sale. This seemed to be a changing recognition of a woman’s vested interest in family property. If a man died owing money, his land could be sold to satisfy the debt. If, however, the Court determined that a certain portion of that land was required for the survival of his dependents, that portion could not be sold. This was a significant proviso for widows, in particular. The colony did not want to accept financial responsibility for surviving dependents. Prior to the inception of any societal “safety net”, self-sufficiency was a core value in Plymouth.

By 1662 there came a legal recognition that, “if a man die without a will his wife shall have a third part of his land during her life and a third part of his estate forever.” Women were also given one-third of her husband’s goods, sometimes referred to as “movables.” The fact that a woman could now dispose of her third in a manner she thought best, represented a major enhancement of women’s rights. Prior to that point a man could dispose of his property in any manner he saw fit. Plymouth law required that the estate division specified in a given will had to be approved by the court. In Plymouth

there are instances of a woman inheriting all or part of their father's or husband's housing or lands, thus showing that ownership of land was possible regardless of the woman's marital status.

How was an estate valued? No matter how large or small the estate, a very detailed inventory of belongings had to be conducted at the time of death, usually by trusted relatives or neighbors. Every item was assigned a value, right down to the last penny. This was for tax purposes as well as to enumerate the estate for survivors. Land holdings were a matter of public record. Over 400 Plymouth probate inventories were listed until local county courts took over that responsibility around 1685. Some of these inventories were astonishingly detailed, often being done on a room by room basis. A widow's assumed one-third share of movables was omitted from the inventories.

In our July 2019 issue (Howland and Alden in Maine) we mentioned Captain Thomas Willet, formerly a fur trader. Willet became one of the wealthiest men in Plymouth County. When he died in 1674 he left an estate valued at over 2000 pounds. We have to assume that was after a "widow's dower" was deducted. That was an enormous fortune when one considers that 20

pounds could purchase a good-sized farm with a dwelling on it. At the other end of the scale was Webb Audey, someone considered a pauper. His inventory amounted to 7 pounds, 7 shillings, and 10 pence. Regardless of their



Even clothing buttons were listed in inventories of assets. 17thc silver buttons

relative stations, both men's inventories listed everything right down to spoons, pins, empty barrels, buttons, plates, cups, and stocked-up foodstuffs.

In practice, land and structures usually went to sons, with widows given lifetime use and her one third of movable goods. Because daughters were expected to get married, they were usually granted small amounts of cash, linens, bedding, and other things that would be part of their trousseau. The clear pattern was that sons got land, daughters got "movables" and widows had provisions made for their care and comfort. There were, however, cases in which wives were left entire estates. There are second-marriage wills specifically allowing the parties to retain all property owned in their first marriages. This would seem somewhat akin to a modern prenuptial agreement.

To give the reader some idea of how things were valued we include a list of the following items:

- *House and Garden -10 Pounds*
- *Funeral Costs -3 to 10 Pounds*
- *A featherbed and complete set of linens, towels, sheets, pillows, tablecloths, some silk items and a few items of clothing -13 pounds, 8 shillings*
- *A large Bible, a small Bible, and 17 small books -1 pound, 3 shillings*
- *A man's clothing including two suits of clothing and cloaks, breeches, two waistcoats (white and red) and two hats (black and white), and various "smale" (small things) – 6 Pounds*
- *Thirty-five hand tools including hammers, scythes, axes, rakes, hoes, empty barrels, hinges, small implements, saws and lumber – 2 Pounds 7 Shillings*
- *A cow and a steer calf, 2 Ewe goats and a lamb, an old sow and a young sow, a boar, a shoat, a canoe, and a churn- 35 Pounds*
- *A fowling piece- 2 Pounds 10 shillings*
- *Approximately 30 pewter utensils including platters, pots, porringers, cups, flagons, candlesticks, spoons, and tongs. Also included were a brass mortar and pestle, andirons, and fireplace implements- 2 Pounds*
- *6 kettles, 3 iron pots, and a dripping pan- 2 Pounds 3 Shillings*
- *1/6 ownership in a small ketch – 15 Pounds (meaning the boat would have been worth 90 Pounds)*
- *10 Barrels of cider and 2 Barrels of beer -5 Pounds 4 Shillings*
- *25 Bushels of wheat -6 Pounds 5 Shillings*
- *1 Silver Spoon -2 Pounds*
- *"Her best petticoat" (probably lace) -3 Pounds*

Every inventory included a list of debts "due or owing." These were required in order to arrive at a net estate value. Interestingly, some of the debts were labeled as unlikely to be collected on.

It is interesting to note what things were worth relative to one another. Clearly livestock was of great value. Pigs were prolific and provided food that could be smoked, salted, or brined for later use. Chickens

were a self-providing food source that reproduced readily. Cows provided milk for cheese making and butter. Horses and oxen were the heavy farm machinery of their day. Apart from self-sufficiency, livestock could also be used as a medium of exchange, if there were surpluses.



Clothing and Livestock were both valuable assets to residents of Plymouth Colony

Clothing was very valuable, particularly if it was something other than homespun. At the time there were no mills mass-producing fabric, so fancy clothing was at a premium. Embroidered items from Europe were highly valued.

Clothing was lovingly passed on to children. In early days it was rare for someone to be buried in attire that needed to be recycled. Wills were often specific about who was to get one's "wearing clothes."

Land appeared to be of less value than the livestock it supported. Considering that it also fed the cattle and supplied firewood, it is somewhat surprising. During the first fifty years of Plymouth County almost anyone who needed land got land. Families were large so it was not uncommon for a man with more than one son to buy land for each of them as well. This was in realization that with each subsequent generation, an initially large piece of property would be constantly sub-divided and diminished.

One of the surprises we encountered was the relatively high valuation associated with bedsteads (the frame), feather beds (the down mattresses), canopies, quilts, rugs, pillows, shams, and the like. They were, in all likelihood, imported from Europe and deemed to be an important "moveable." In a will dated 1696, this writer's ancestor, Stephen Merrick, left most of his estate to his son and his widow, but



Rope bedframe with mattress & linens c. 17th century

was very generous to his three daughters. After specifying that his wife was to retain the feather bed (now his) given to her by her father, each girl was given her own feather bed, replete with linens, tapestry, and pillows. At fifteen pounds each in value, none of the girls would be considered poor. In an unusual twist, he also gave

them large parcels of land in Norwich Connecticut. He was apparently a person of means. To his son he also left, "my wearing clothes, arms and all sorts of tools and tacklin proper, either for husbandry or any other trade & silver buttons and staffe with silver head."

In *Good Wives* Laurel Ulrich gives us a sense of how estate values increased between 1670 and 1735. In 1670 approximately 40% of household inventories listed chairs. By 1735 that percentage had increased to over 70%. In 1670 only 25% inventories listed table linens in contrast with 1735 where at least 40% of households listed them. Forks were initially considered a modern luxury in 1670. By 1735, 20% of households owned them. Early on, only 3% of households listed looking glasses. By 1735 that number had risen to 34%. Compared to the rather rudimentary state of affairs in 1620 Plymouth, New Englanders were prospering a little over a century later.

There are certain commonalities that appear in most wills of the time. Before enumerating their wishes, a will writer usually started with a somewhat religious preamble mentioning that his or her body was given to the earth and their soul to Christ. Following that here was often a phrase about their soundness of mind. The preamble might go something like this, "being of sound sence & memory & good health of body..." followed by, "My soul I commit to God hoping in his mercy thro' Jesus Christ, as to my outward estate I dispose as followeth." The phrase "my beloved wife" appeared frequently in many wills. In others, one can subtly sense that marriages were not always so blissful, evidenced by not so subtly omitted names and endearments. At this point a detailed enumeration of wishes would follow. Finally, after being signed and dated, the will would be attested to, usually by two or more witnesses.

Three things were required for a "decent burial", something often specified in wills. They were a coffin, a winding sheet, and a grave. Substantial sums were spent on alcohol for funerals. Contrary to what one might imagine, few if any, headstones remain from early Plymouth. Typically, a headboard, a footboard, and, occasionally, wooden side rails, were all that marked a grave. This writer was able to document the exact location of an ancestor's 1680 burial but upon arrival at the site was unable to find tiniest trace of his resting place. There is, no doubt, a philosophical message therein about the ephemeral nature of our existence. Stone markers were a later phenomenon, worthy of their own examination. Our ancestors were usually buried facing east so as to better partake of



Unearthed Colonial American Coffin; Smithsonian Museum

the Second coming of Christ, which they believed would emanate from that direction.

End of life practices in Plymouth became a blend of old-world traditions and the ever-evolving mores of a new and dynamic society. The new norms blended well with democracy as it came to be practiced. This piece does not focus on the religious tenets behind death during this period, another topic

SOURCES:

Customs and fashions in Old New England, Alice Morse Earl
Genealogy Of the Merrick-Mirick-Myrick family of Mass. 1636- George Merrick Byron 1902, Tracy, Gibbs, and Co., Madison, Wisconsin
The Times of Their lives, love, life, death in Plymouth County, James and Patricia Deetz, Anchor Books, 2001
Good Wives, image and reality in the Lives of women in Northern New England 1650-1750, Vintage Books 1991
Plymouth Colony Court Records

deserving thorough treatment. Instead, we focused on the more material aspects of daily life. The orderly transferring of estates helped ensure societal stability. As religious as the residents of Plymouth were, they were also very practical and material. One can easily understand how the stereotypical Yankee image evolved from times of scarcity and need.

Plymouth Rock Vandalized for the Second Time This Year

Your Newsletter Editors are saddened to report to you that Plymouth Rock was vandalized a second time

September 4, 2020

Plymouth Rock has once again been targeted by vandals.

Early Friday, someone poured white paint onto the iconic landmark on Water Street.

Police Chief Michael Botieri said the damage was discovered shortly after midnight. No words or symbols were written. "It appears someone just threw a bucket of white paint," Botieri said "So far, it's an isolated incident, the only monument damaged."

Botieri said security personnel from nearby Mayflower II found the damage while making a routine check of the area around the ship. Police are working with Plimoth Patuxet, the owner of the ship, and businesses and residents in the area to try to



*Reporter Rich Harbert
Wicked Local News*

identify the vandal through surveillance camera footage.

Police have been checking on other monuments in town, but Plymouth Rock is the only one that was damaged overnight.

Plymouth Rock was one of several local landmarks targeted by a vandal in February. Police were able to identify a local teen as the suspect.

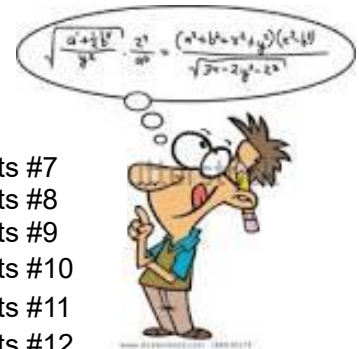
The 17-year-old local high school student was charged with 11 counts of vandalism. Botieri said police have no reason to suspect the boy was involved in Friday's incident.

Police have been making regular checks of local landmarks since February and stepped up the checks since protests around the country started targeting monuments.

What went in to making you starting from your Pilgrim Ancestors?
Let's Do the Math!

2	Parents	512	Great Grand Parents #7
4	Grand Parents	1024	Great Grand Parents #8
8	Great Grand Parents #1	2048	Great Grand Parents #9
16	Great Grand Parents #2	4096	Great Grand Parents #10
32	Great Grand Parents #3	8192	Great Grand Parents #11
64	Great Grand Parents #4	16384	Great Grand Parents #12
128	Great Grand Parents #5	32768	Great Grand Parents #13
256	Great Grand Parents #6	65536	Great Grand Parents #14

That's 131,070 People!!! It's crowded in there!



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