

# The Pennsylvania Mayflower

SOCIETY OF MAYFLOWER DESCENDANTS IN THE COMMONWEALTH OF PENNSYLVANIA

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## HISTORIC CHURCH TO BE SITE OF OUR THANKSGIVING SERVICE

**E**ACH YEAR  
WE HOLD A  
COMMEMORATIVE SERVICE IN MEMORY OF OUR PILGRIM

ancestors and our members whose deaths were reported during the past dozen months. This is the event where we do the annual "roll call" of Pilgrim ancestors and you will be invited to stand when yours are announced. The first such service was held in 1933 at Old Swede's "Gloria Dei" Church in Philadelphia. This year our SMDPA Elder, the Reverend

Judith (Jay) A. Meier, has scheduled our memorial church service in St. Gabriel's Episcopal Church in Douglassville, Amity Township, Berks County on Sunday, November 21. The service will be held in the 1801 stone building at 2:00 PM. Children and others taking part in the service should be there at 1:30. Don't forget to bring non-perishable foodstuffs for the outreach project of the church. In addition to the funds in the collection plate we will again be presenting a check for \$1,000 from "The Governor Winchell Carroll Fund" that was established by an anonymous



St. Gabriel's Episcopal Church

member. This is our first visit there. Directions and a map are found on the cover of this newsletter.

In 1701 William Penn issued a warrant for 10,000 acres on the banks of the Schuylkill River to Swedish Lutheran pastor Andrew Rudman and his Swedish countrymen, the first European settlers in present day Berks County. The first services were held in 1708. The church is the oldest church in Berks County and was incorporated in 1720. The settlement was known as Molatton. The first building of



Summer Picnic  
was **Twice** the Fun

for these two young Pilgrims and their "cousins" who enjoyed the Summer Picnic at Fenimore Park in August. See page 3 for story and photos.

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## THANKSGIVING SERVICE

*(Continued from previous page)*

logs was erected in 1736-1737. A stone building replaced it in 1801 which, in turn, was replaced by the present worship building in 1884. The stone building, in which we will meet, was restored to its original state and placed on the National Register of Historic Sites in 1978,

From the beginning the Swedes were unable to secure a permanent minister. German-Lutheran clergy, included the renowned pastor Henry Melchior Muhlenberg, who first preached there in 1744 and returned in 1748 to preach once every two weeks. Because later settlers included German Lutherans and Reformed, Swedes, English, and Irish, he had to preach in two languages. In 1753 the German Lutherans and Reformed organized Amity (the township) church. After the American Revolution the Molatton became an Episcopalian church renamed St. Gabriel's, Douglassville.

You may be interested in visiting its cemetery, where you may find the earliest gravestone, that of Andrew Robeson, who was born in 1654 and died in 1720. Its footstone bears the skull and crossbones (death) and the hourglass (life is finite). There are about 400 graves. Genealogists will appreciate that the St. Gabriel's website, [www.stgabriels.us](http://www.stgabriels.us), contains the complete list of burials.

## Annual Dinner

Our annual Thanksgiving Dinner will be held starting at 4:00 PM at the French Creek Golf Club, Elverson (4500 Conestoga Road/PA 401), adjacent to French Creek State Park. The park

### *Thanksgiving Notice*

*If your children or grandchildren would like to march in the Thanksgiving Service, please contact **Anne G. Hain** (610-517-1026) regarding costumes, sizes and arrival time.*

was once an industrial complex straddling the Schuylkill Highlands. With 7,730 acres it is the largest block of contiguous forest between the District of Columbia and New York City. Hopewell Furnace National Historic Site, open 9-5 daily, is adjacent to the park.

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***Please don't forget our SMDPA tradition of bringing non-perishable foods for the needy. Donations are given to a charity of the church's choice.***

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Following a cash bar, we will as usual have a turkey dinner. There will be apple cider, French Creek House salad consisting of mixed greens, cranberries, mandarin oranges, walnuts with a choice of raspberry vinaigrette or ranch dressing, roasted turkey with homemade stuffing, mashed potatoes and green beans, homemade gravy, cranberry sauce, warm rolls and cornbread with butter, pumpkin pie for desert, and coffee, tea or decaf. The choices for children are spaghetti and meatballs or chicken fingers. We hope that you will join us. The reservation form and driving directions are on the cover (last pages of the e-edition) of this newsletter. Guests, especially children, are welcome.

It has been the custom in recent years to have an announcement of the recipient of what is now known as our "John M. Hunt, Jr. Distinguished Pilgrim Award." This award, which has been given 16 times, is for an SMDPA member who has served our State Society "above and beyond the call of duty." The recipient is presented a large framed certificate, hand-lettered by a calligrapher, that specifically states the service rendered. Not even our board knows in advance which individual will be surprised along with the attendees. This award should not be confused with the "Kitty Little" national award that is presented to a non-SMDPA member at our January Annual Meeting. Please check out page 5 for the identity of that individual.

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# SMDPA Picnic In The Park

By Joan C. Miller and Deb G. Miller

A rather splendid day with most favorable weather is certainly the way to describe our annual SMDPA summer picnic August 8 at Fenimore Park, Radnor Township, PA. Like our Pilgrim ancestors who first encountered them in May 1633 (they were unknown in England), we were entertained by locusts (cicadas) trying to remind us “the heat’s on.”

Our SMDPA Social Events Co-chairs Debbie Markowitz and Dottie Lees did a fantastic job preparing for this annual event. As in the past, ice cream and drinks were furnished by our SMDPA and certainly much appreciated by our members



and guests. Our “official” photographer, Joan Stanford, spent time taking scenic pictures in the park, and snapping pictures here

and there of our members and guests. Great job, Joan.

We so appreciate chatting with familiar faces and new members of our Pennsylvania Mayflower Society. We recognize Pauline Hornberger and her son Jim, as faithful attendees at our functions. Pauline’s and Jim’s ancestor is George Soule, from whom several other members also descend.

Our newest member attending was Jean Conroy with her husband Edwin and prospective members daughter Pamela (Conroy) Kolyer, husband Craig and their children, Gwen and Christine. We look forward to Gwen and Christine being active junior members.

Nancy Ann Dickey and her brother Robert Garland and his wife Patricia tell us they enjoy our picnics.



Please know your participation is always welcomed.

Mimi Connelly, our past historian, and son Matthew, who tells us he is a prospective member, spent time chatting with members, and especially interesting was listening to Mimi tell us about the book she is writing. Hopefully, when published we will be asking for autographed copies. Matthew was a great help with distributing the drinks and ice



cream. Some of our members and guests played bocce while others were challenged with the board game Stratego.

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PHOTOGRAPHY  
BY  
JOAN STANFORD



## Summer Picnic

(Continued from page 3)

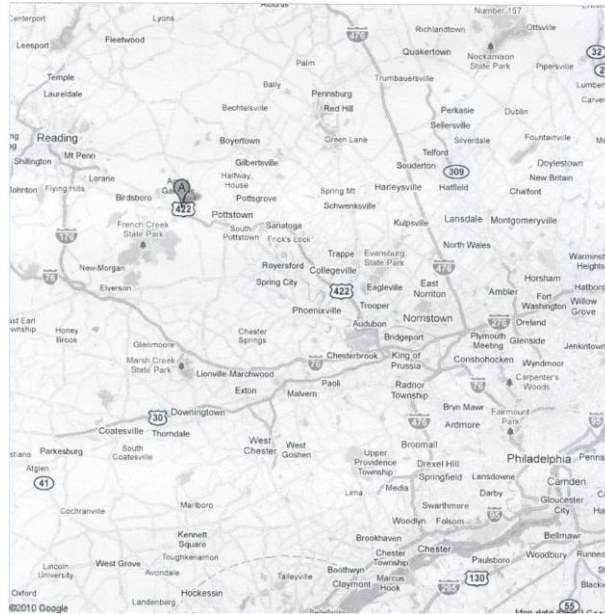
SMDPA Board Members and families attending were: Governor **Norman Robinson** and wife **Susie**, Past Governor and current SMDPA Community Relations chair **Win Carroll**, Secretary **Layton Fireng**, Treasurer and Deputy Governor General nominee **Debbie Yingst** and husband **John**, Assistant Treasurer and Susquehanna Colony Assistant Governor **Jim Buckner** and wife **Debbie**, Registrar **Anne Hain** and husband **David** with son **Maximilian**, daughters **Alexandra** and **Victoria**, and friend **Jordon**, Nominating Committee Chair and GSMD Juniors Committee Chair **Deb G. Miller**, Social Events Co-chairs **Debbie Markowitz** and **Dottie Lees**, and our Assistant General **Joan Miller**.

To members who were available to attend, know your SMDPA Board members truly appreciate that you look forward to this annual event and hope you will encourage others to take part in enjoying this fellowship with your Mayflower Pilgrim cousins.

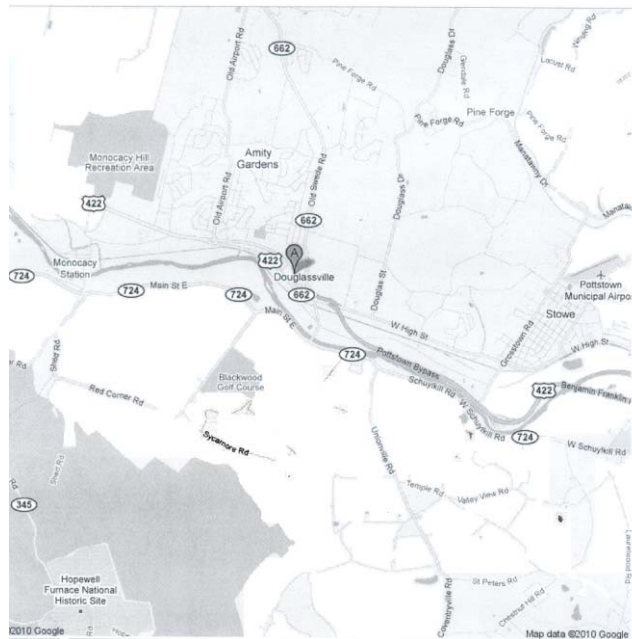
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## The 2010 Thanksgiving Service Will Be at St. Gabriel's Episcopal Church, Douglassville.

### Map to Douglassville



### Map to St. Gabriel's Episcopal Church



## COMING EVENTS

**The 2011 Annual Meeting** will be held on Saturday, January 29, 2011. Jill M. Hall, former head of the Plimoth Plantation Colonial Wardrobe Department, will receive our annual Kitty Little Award. Details in our next issue.

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# THE PILGRIM STORY 2.0

James W. Baker



## THE PILGRIM story is known the world over as one of America's

founding narratives. The traditional account – the flight from religious persecution, exile in Holland, the 1620 voyage and the Compact, landing on Plymouth Rock, the fatal first winter, and the First Thanksgiving – has achieved canonical status. However, this narrative did not spring forth from history fully formed; rather it has evolved over time and is still being shaped by changing social and political circumstances.



## When the Pilgrims first

entered the new national pantheon at the time of the American Revolution, their story's significance was primarily as an example of oppression, suffering, and perseverance. The Pilgrims set a precedent for the revolutionary generation as a group of ordinary emigrants who defied royal opposition and, without any help from authority, established an independent society that grew to become Puritan New England. Plymouth Rock symbolized the transition between the old world and the new, while the Mayflower Compact exemplified self-determination and democratic action, lending legitimacy to the establishment of a new autonomous

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*James W. Baker is former Director of Research, Plimoth Plantation, and former Curator, The Alden House Historic Site.*

nation. The Pilgrims' symbolic import was seen as separation and independence. The Dutch experience was minimized and, as the available sources were limited to Morton's *New England's Memorial*, Mather's *Magnalia Christi Americana* and an abridged version of *Mourt's Relation*, there was nothing about Scrooby origins, John and Priscilla Alden's courtship or a "First Thanksgiving."



## As time went on, the focus

on separation that had served the Revolutionary age so well was challenged by the need to discourage rebellion and secession, so the earlier emphasis was muted. People also wanted to learn more about these "founding fathers." The full text of *Mourt* was rediscovered (1820), Rev. Joseph Hunter's research in the 1840s revealed the Nottingham/Lincoln/Yorkshire point of origin, and finally Gov. Bradford's lost manuscript was recovered and published (1856), greatly increasing common knowledge of the Pilgrim venture. The contemporary "domesticity movement" encouraged the humanization of the Pilgrims, turning them from "little more that aggregate virtue" (in Rev. Gomes' felicitous phrase) to real human beings, the chief vehicles for which were Longfellow's *Courtship of Miles Standish* (1858) and a host of popular accounts aimed at

casual readers. Rev. Alexander Young's identification of the harvest celebration of 1621 as America's "First Thanksgiving" provided a suitable denouement and happy ending to the story. The Pilgrim story achieved full maturity at the beginning of the 20<sup>th</sup> century – and slipped into historical inertia.



## For most

Americans, the Pilgrims became more like characters in legend than actual historical figures. The traditional narrative was not factually inaccurate, but it was basically cut off from the world of affairs in which it took place, restricted by a fixed beginning (in Scrooby), development (the *Mayflower* crossing) and conclusion (Thanksgiving). Pilgrim history was usually considered a "closed account" and professional historians turned their

Courtesy Pilgrim Hall Museum



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attention elsewhere. People with a special interest in the subject (such as Plymouth residents or Mayflower descendants) continued to research Pilgrim history and genealogy, but the narrative and its traditional significance remained untouched. Although the Pilgrims were widely revered, it was assumed that everything anyone needed to know about them could easily be learned in elementary school.

**F**rom time to time, there were attempts to revitalize public enthusiasm in the Pilgrims by depicting them in a new manner or by revealing ostensibly “new” information. For example, the surge of patriotism and concomitant interest in national symbols following World War II resulted in the best-selling *Saints and Strangers* by George Willison (1945), and the founding of Plimoth Plantation (1947), both of which were dedicated to presenting an updated and more appealing view of the Pilgrims and their story. Willison’s lively and detailed recapitulation of the Pilgrim story was, until recently, the most successful effort at breathing new life into an old subject. However, the research is quite dated now and his naïve effort to “humanize” the Pilgrims by dividing them into two distinct factions was a misleading “false dichotomy” as Dr. Bangs carefully explains (see below), despite its continued popularity among unsophisticated readers. What was once a breath of fresh air has now become yet another element of Pilgrim story orthodoxy. Plimoth Plantation as a living institution, on the other hand, evolved over the years to keep up with the latest research (and social fashions in history), but the museum’s

contribution (due to its chronological focus on 1620-1627) has been more in increasing the accuracy of representing material and social culture than broadening our understanding of the Pilgrims’ place in history.



**A**lthough I have no idea why they should have appeared almost simultaneously, *three* excellent new works on the Pilgrims have escaped the limits of the traditional narrative and actually increase our knowledge and understanding of the Pilgrims. The first is Nathaniel Philbrick’s *Mayflower* (2006). The first part is basically just a new version of the standard narrative, but done so effectively that this book is the first Pilgrim account since *Saints and Strangers* to achieve the readability and popularity of a best seller. It is the second part, however, in which the real achievement lies. By going beyond the “First Thanksgiving” to trace the events leading up to and through King Philip’s War, Philbrick expands the story to include what actually happened after the idealized 1620s, locating the Pilgrims in the larger historical context and revealing the complexity that transcends the traditional narrative.



**N**ext we have the magisterial opus of Dr. Jeremy Bangs, *Strangers and Pilgrims, Travellers and Sojourners* (2009). It is hard to adequately express the importance of this massive volume, the life work of a singularly gifted historian whose profound knowledge of Puritan theology and historic art and architecture, coupled with an unprecedented mastery (by a writer in English) of Dutch sources, enabled him to

compose this unsurpassed in-depth analysis and description of the Dutch context of the Pilgrim experience. Unlike Philbrick’s more popular treatment, Bangs’ work is not a “quick read,” although his style and acerbic humor make it far more accessible than standard academic stodge. It is however the answer to the prayers of anyone seriously interested in the life and times of the Pilgrims, and especially of their formative sojourn in the Netherlands, as well as in England and America. It effectively supersedes the Dexters’ *England and Holland of the Pilgrims* (1905), previously the major source for the Dutch experience, and its extensive digressions – often comprehensive theses in themselves – fully elucidate the doctrines, politics, and culture of the era in which the Pilgrims were actors.



**T**his brings us to the third of these remarkable volumes, and the actual focus of this review: Nick Bunker’s *Making Haste from Babylon: the Mayflower Pilgrims and Their World: a New History* (2010). Bunker’s book is in some ways the middle ground between Bangs’ and Philbrick’s work. Written in a clear journalistic style (Bunker is a professional journalist and a former investment banker), this second large book does for English documentary sources what Bangs’ work does for the Dutch. After the flurry of archival research leading up to the 1920 Tercentenary, it was assumed that everything of interest had been discovered. Bunker’s curiosity and research ability (like that of Caleb Johnson) has disproved that. There were – are – still a large number of unexamined archival resources in

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England that can contribute to our greater understanding of the Pilgrim story. These are no earth-shattering revelations, but the incremental additions – such as the name of the ship and its captain that brought the fleeing Scrooby congregation to Stallingborough (Immingham Creek); William Brewster Senior’s brush with the law, or other trans-Atlantic activity in Plymouth; Devon at the time of *Mayflower* sailing – add enlightening details to the original story. Shadowy figures on the periphery of the Pilgrim narrative such as Thomas Helwys of Nottingham or London adventurers John Beauchamp, John Pocock and Thomas Weston (whose traditional one-dimensional, “wheeler-dealer” image is replaced by understandable biographical analysis) are restored to their actual historical significance.



**I t isn't just** accumulation of detail that makes *Making Haste from*

*Babylon* a significant contribution to the Pilgrim story, however. Bunker is as effective in revealing broader perspectives as he is with historical minutiae. The book opens with a chapter on the unsung savior of Plymouth Colony – the beaver – whose pelts served the role tobacco did in Virginia. There have been generalizations in the past about the economic realities of the Pilgrim venture (“some colonists came for religious freedom, others for free land”), but Bunker does a wonderful job of explaining the scope that contemporary investment strategies played in Plymouth’s ultimate success.



**H e avoids** compartmentalizing

religion, politics, and economics to show how the Pilgrim story was truly a small – but unexpectedly central – cog in the larger international ambitions of the time. He shows that powerful contemporary “movers and shakers” kept a close eye on the success or failure of the new colony, and how Plymouth’s precedent smoothed the way for the more ambitious Massachusetts Bay project. The Pilgrims’ economic ups and downs are analyzed in the context of the economic crisis of the 1620s and the religio-political predicament of Huguenot La Rochelle, and how the providential fad for beaver hats meant that problems in the Baltic trade presaged prosperity for New England. Bunker is also very effective in explaining the importance of topography in colonization, as how the traditions of marshland agriculture in the fens of Lincolnshire found new purpose in the salt meadows of Massachusetts. He provides evocative portraits of landscapes and their occupants in England and America, and demonstrates how these mundane details could make or break the pattern of new world settlement.



**I n essence,** Nick Bunker has taken the standard Pilgrim story as his basic canvas and added a mass of new detail and perspective to what was already known, as embroidery is employed on a flat surface to more fully develop an elegant design. In fact, the amount of new material is so extensive and at times overwhelming that the result is more like three-dimensional 17<sup>th</sup> century stump work than the smooth tapestry of Dr. Bangs’ work. Similarly, while his text is very readable, it lacks the novelistic

flow of Nat Philbrick’s *Mayflower*, and sometimes gets bogged down in anecdotes and digressions, fascinating as these may be. There is a certain “undigested” quality about some of the massive amount of material that Bunker covers, resulting in blocks that impede the progress of the narrative (and makes it difficult to craft a concise synopsis of the book). Finally, not even Bunker’s *omnium gatherum* has everything we’d like to see – he mentions that a list of 15 names associated with the abortive flight through Boston (Lincolnshire) exists, but only gives three or four examples. These criticisms are, nevertheless, insignificant in what is by any measure, a fascinating and invaluable addition to Pilgrim history.



**P redictably,** some people will querulously assert that all anyone really needs is the traditionally succinct Pilgrim story; that anything more is irrelevant or just plain wrong. Others will want to turn the story on its head, and make it all about the Indians, with attendant guilt trips. The sheer size of Bunker’s book, like Bangs’, may be daunting to casual readers, despite its accessible style. We cannot overlook the emotional appeal of familiar romance and myth (Pilgrim or Native), but if the Pilgrim story is to be viable for their 400<sup>th</sup> anniversary, the insights contained in these books need to be incorporated in the narrative as we know it. But we are all the richer for these efforts, and anyone truly interested in a fuller understanding of Plymouth Colony and its founders cannot do better than avail themselves of this treasure house of historical scholarship.

PM

# Governor's Message

Goodbye, one of Pennsylvania's hottest summers and welcome another beautiful Pennsylvania fall! The annual summer picnic, however, at Fenimore Woods Park in Radnor Township, PA, was held on one of the few more comfortable days this past August. Attending were some older members along with some new members. And there were some younger members there with various games to play. The governor had his fully restored 1954 Porsche Cabriolet on display for the automobile buffs. Truly, it was the typical family picnic, and all seemed to have a good time. For a review see "SMDPA Picnic in the Park" on pages 3 to 5 of this issue.

Your Board of Assistants has had two meetings since last spring, the most recent being held at a new location for the benefit of those traveling from the central and western parts of the State. Farmer's Hope Inn, Manheim, Lancaster Co., PA was our host. The Inn, established in 1812 as a tavern, was a delightful setting for our meeting as it also had a lot of history

evidenced by the pictures and other antiques hanging on the walls. Several Board members stayed overnight at the Inn.

Reports from the Officers and Committee chairs were given, along with



Governor Norman P. Robinson (left) takes a moment at the Summer Picnic with Assistant Treasurer and Susquehanna Colony Assistant Governor Jim Buckner.

the Report of the General Assembly, recently held in San Diego, by newly elected Deputy Governor General Deborah Yingst. The Board wishes to notify you that due to a resignation the Membership Chair is presently vacant, and we are looking for a replacement. If you or some member you know is interested in becoming active with the Society please contact me or any of the officers. The Membership activity is presently being overseen by Assistant General Joan C. Miller.

Your Society participates in supporting two important Pilgrim activities outside of Pennsylvania. Several years ago the Board of Assistants provided for regular donations to be sent to Pilgrim Hall Museum and the research and promotional activities of Jeremy Bangs of Leiden in The Netherlands. This year a check for \$1,000 was sent to Pilgrim Hall Museum and a check for \$2,000 sent to the Treasurer General in Plymouth for the Jeremy Bangs account. Both of these activities are most important in conveying and perpetuating the Pilgrim story for present and future generations.

We look forward to seeing as many of you as possible at the Thanksgiving Service and Dinner on November 21<sup>st</sup>. You will find information elsewhere in this issue.

Best wishes to all,

A handwritten signature in cursive script that reads "Norman P. Robinson".

Norman P. Robinson  
Governor



# Forefathers' Day – Plymouth, MA

By Stacy B. C. Wood, Jr.

The following poem is without author attribution (but see below). It appeared in the March 1846, Vol. III No. III issue, pages 249-50, of *The American Review – A Wig Journal of Politics, Literature, Art and Science To Understand the Constitution*. You may find it to be a “dance macabre.”

*Written upon the occasion of the celebration, at Plymouth, of the two hundred and twenty-fifth anniversary of the landing of the Pilgrims – being the twenty-second of December, 1845 – which day was concluded with a “Pilgrim Ball.”*

## The Pilgrim Ball

The moon shone cold and brightly,  
But brighter still within,  
The lights beamed full on jeweled head,  
And blazed from diamond pin.  
Gay music rings upon the ear,  
The beating pulses thrill,  
And, hand locked close in twining hand,  
The heart beats faster still.  
And low the silvery laugh went round,  
And loud the prompter's call,  
And gaily gleamed the twining dance —  
It was the “Pilgrim Ball.”

The moon shone cold and brightly  
In the church-yard on the hill,  
But there, within that blazing hall,  
The lamps shone brighter still —  
But now, why is the music hushed ?  
Why stops the woven dance —  
And maids and youths stand still and gaze,  
As they were in a trance ?  
Wide swings the door — a ghastly train  
Slow sweeps along the hall —  
I wot they were strange guest to see  
Gracing the “Pilgrim Ball.”

*The moon shone* cold and brightly

On the hill-top and the plain;  
But no man watched their coming thence,  
Nor saw from whence they came.  
Dim forms they were, of ancient days,  
As living eyes ne'er saw,  
Save in pictures grim and old  
That cunning limnets draw.  
“Give way !” in hollow tone sounds out,  
“Give way now, one and all,  
And we will dance an olden dance —  
It is the ‘Pilgrim Ball!’”

*And then those* dusky figures,

Moved mournfully around;  
And broad-brimmed hat and matron's hood  
Bent, as in sorrow, down,  
A strain of music, low and deep,  
Went with their solemn tread;  
And words, unbreathed, were mingling in,  
As by the music bred.  
Though almost lost in that deep strain,  
Those words were heard by all —  
“We tread the Exiles' march! It is  
Fit step for ‘Pilgrim Ball!’”

*Then sank that* solemn music,

The pageant ceased to move,  
And knelt those forms with upraised hands,  
As sending thanks above.  
In vain the chorded strings began  
A fresh and lively air;  
Strange husky words were mingled in,  
“We pray the Exiles' prayer!”  
They prayed — their hollow voices rose  
Above the prompter's call,  
Then rising, noiselessly they went  
Forth from the “Pilgrim Ball.”

*The moon shone* cold and brightly,

On the hill-top and the plain;  
But no man saw from whence they came,  
Nor whither went again.  
Those dusky forms passed like a dream,  
That low strain died away,  
And as the strange sight vanished thus,  
Moonlight gave place to day.  
God's mercy now! I think it would,  
A brave man's heart appall,  
To see the sight that awed the night,  
And hushed the “Pilgrim Ball.”

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Since 1769 there have been celebrations of the Pilgrims' arrival in Plymouth. The earliest was that by the Old Colony Club on December 22, 1769 on the 149<sup>th</sup> anniversary. Historian James W. Baker, in his 2009 history *Thanksgiving – The Biography of an American Holiday*, says that Forefathers' Day was created "as a celebration of Plymouth Colony's independent origins and in response to oppression by the English Crown that the club members, like their forefathers, found objectionable." According to Plymouth's famous historian William T. Davis (1822-1907) in his 1906 *Plymouth Memories of an Octogenarian*, the 1769 celebrants dined on "A large baked Indian wortleberry (bilberry) pudding, a dish of sauquetach (succotash), a dish of clams, a dish of sea fowl, a dish of cod fish and eels, an apple pie, a course of cranberry tarts and cheese." Later celebrations were held by the town, the First Parish Church, the Pilgrim Society, the Third Parish Church, and the Fire Department.

Perhaps the most notable celebration was that of 1820 held by the newly incorporated Pilgrim Society at the wooden First Parish Church (their Pilgrim Hall was not erected until 1824). Daniel Webster was selected for orator. Davis writes that the day was as mild as Indian summer and that:

*The galleries reserved for the ladies, seemed with the mingling of colors in dress and hats and fans like banks of flowers mellowing the somber garb worn by society and their guests on the floor below. Mr. Webster wearing small clothes and buckles and shoes, and over all a silk gown, stood on a raised platform in front of the high oak pulpit and began his oration with words to which his audience was in the spirit to heartily respond, "Let us rejoice that we behold this day."*

Webster used part of his oration to denounce the slave trade:

*I hear the sound of the hammer. I see the smoke of the furnace where manacles and fetters are still forged for human limbs. I see the visages of those who by stealth and at midnight labor in this work of hell, foul and dark as may become the artificers of such instruments of misery and torture. Let that*

*spot be purified, or let it cease to be of New England.*

He also addressed military achievements, the War of 1812 having ended only five years previously:

*Of the ten thousand battles which have been fought; of all the fields fertilized with carnage; of banners which have been bathed in blood; of the warriors who have hoped that they had risen from the field of conquest to a glory as bright and as durable as the stars, how few that continue to interest mankind. The victory of yesterday is reversed by the defeat of today; the star of military glory rising like a meteor, like a meteor has fallen; disgrace and disaster hang on the heels of conquest and renown; victor and vanquished presently pass away to oblivion, and the world goes on in its course with the loss only of so many lives, and so much treasure.*

The dinner and the supper for the ball were served in the then under construction Court House. Edward Everett, the Eliot Professor of Greek at Harvard, was to deliver a poem after the oration.

The 1845 celebration, for which the unattributed "Pilgrim Ball" poem or ballad was written, was held by the Pilgrim Society. It was held without the usual oration and consisted of a short service at the First Parish Church (not the current structure) with dinner held in the passenger station of the Old Colony Railroad "floored over for the purpose." This writer's great-great-great-grandfather assisted the presiding Pilgrim Society president. The dinner consisted of "a baron of beef from Daniel Webster, and a turbot and saddle of mutton brought from England in the Cunard Steamer *Acadia*, from S.S. Lewis, the agent of the Cunard Company." Oliver Wendell Holmes read a 17-stanza poem or ballad written for the occasion, entitled "The Pilgrim's Vision." It is not "The Pilgrim Ball" and its first lines are "In the hour of twilight shadows the Pilgrim sire looked out."

Professor Edward Everett, a frequent Pilgrim Society orator, was the after-dinner speaker. Everett, due to his Whig party having lost the election to the Democrats, had just lost his position as the ambassador to the Court of Saint James (Great Britain). He had previously served in the U.S. House of Representatives representing

Massachusetts and served as governor of his commonwealth. In later years he would serve as U.S. Secretary of State and in the U.S. Senate. Because “The Pilgrim Ball” was published in the Whig publication, perhaps he was its author, even though it has not been found in his works. Perhaps this was the poem written for the Society’s first meeting but not delivered a quarter of a century earlier. As he finished his speech “after refuting the charge that the Pilgrims were narrow and bigoted” he picked up an orange and said:

*By their fruits ye shall know them; not by the graceful foliage which dallies with the summer breeze; nor by the flower which fades and scatters its perfume on the gale; but by the golden, perfect fruit (seizing the orange and lifting it above his head) in which the genial earth, and ripening sun have garnered up treasures for the food of man, and which in its decay leaves behind the germs of a continued and multiplying existence.*

The Pilgrim Society continues to hold annual Forefathers’ Day celebrations in conjunction with its annual meeting on the subsequently corrected landing date of 21 December, but without a ball since at least 1920. Attendance recently has been between 200 and 250. Last year the speaker was the

Commonwealth of Massachusetts governor, Deval Patrick. The previous year the governor had signed an executive order creating a state commission to plan the celebration in 2020 of the 400<sup>th</sup> anniversary of the arrival of the Pilgrims.

The Commonwealth of Massachusetts, The Pilgrim Society, the General Society of *Mayflower* Descendants, the various state *Mayflower* societies, and Plymouth itself are now planning for the 400<sup>th</sup> anniversary of the landing of the Pilgrims. Perhaps, unlike the 300<sup>th</sup> that took place in 1921, it will take place in the proper year!

There are two major histories of Plymouth after the 17<sup>th</sup>-century. The earliest is the 1835 *History of The Town of Plymouth From Its First Settlement in 1620, To The Present Time* by James Thatcher, M.D. The second is the 1906 *Plymouth Memoirs of an Octogenarian* by William T. Davis. In addition to these, James W. Baker’s 2008 *A Guide to Historic Plymouth* includes much history about the various sites. I have used all in my research for this article. The first two are out of print but copies can be found from time to time. The third, Baker’s, is available from Pilgrim Hall.



## Welcome New Members

We congratulate our newest members who are listed by name, ancestor-generation and membership category. A Regular member is an annual member.

Charles Thomas Aikens, III	John Howland	10	Life
Caran Spencer Aikens	John Howland	10	Life
John Edward Myers	John Howland	11	Regular
Robert Edgar Garland, Jr.	Stephen Hopkins	12	Regular
Kate Mackenzie Lloyd	George Soule	12	Regular
Duncan Mackenzie Lloyd	George Soule	12	Regular
Suzanne Elizabeth Archer Hodgdon	William Brewster	12	Regular
Carol Lynne Devlin Hartman McArdle	John Alden	11	Regular
Rebecca Sue Clark O’Neill	Stephen Hopkins	12	Regular
Daniel Isaac Young	John Alden	13	Life

Editor’s correction from the Summer issue:

John Crafts Thompson	Francis Cooke	10	Regular
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# The Cook's Corner

## Corn Pudding

### Ingredients

2 pkg (10 oz size) frozen corn, thawed and drained

3 eggs, well beaten

¼ cup unsifted all-purpose flour

1 teaspoon salt

¼ teaspoon white pepper

1 tablespoon sugar

Dash of nutmeg

2 tablespoons butter or margarine, melted

2 cups of light cream

### How to Cook

Preheat oven to 325F. lightly grease a 1½-quart casserole.

In a large bowl, combine corn and eggs; mix well.

Combine flour, salt, pepper, sugar, and nutmeg. Stir into corn mixture.

Add butter and cream; mix well. Pour into prepared casserole. Set casserole in pan; pour hot water to 1-inch depth around casserole.

Bake, uncovered, 1 hour and 10 minutes, or until pudding is firm and knife inserted in center comes out clean. Serve hot.

Makes 8 servings.



### Variation:

Add ½ cup chopped mushrooms...



Add ½ cup chopped cooked ham...

You could **substitute** Half & Half or milk for the light cream....

## Cooking Quote

*Corn provided infant America with a backbone while it was developing the use of its legs. America was growing, quite literally, up the cornstalk.*

— Dorothy Giles, *Singing Valleys: The Story of Corn*

## CHEF DAVID HUNT

A Susquehanna Colony member, David contributes frequently to this page, to the delight of those who try his recipes.

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# JUNIOR PA MAYFLOWER

Society of Mayflower Descendants in the Commonwealth of Pennsylvania

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VOL. 10 NO. 3

WWW.SAIL1620.ORG

FALL 2010

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## THE HISTORY OF CORN AND THE PILGRIMS

By Kathleen M. (Kathy) Myers

*Come, ye thankful people, come, raise the song of harvest  
home;*

*All is safely gathered in, ere the winter storms begin.  
God our Maker doth provide for our wants to be supplied;  
Come to God's own temple, come, raise the song of har-  
vest home.<sup>1</sup>*

As another growing season comes to a close in Pennsylvania, the words from the old hymn, *Come, Ye Thankful People, Come*, bring to mind a crop that is unique to the Americas---corn. Part of the grass family, the many varieties of corn were developed from wild plants over a period of time by the people native to the Americas. These include dent corn, flint corn, flour corn, popcorn, sweet corn, waxy corn and pod corn.

The list of corn related foods in use in the USA is extensive--- corn meal, corn on the cob, corn bread, johnnycakes, corn fritters, corn oil, corn margarine, corn flakes, corn syrup, corn soup, corn pudding, and corn chips, just to name a few, as well as corn grown as feed for cattle, chickens and other livestock. All around our nation, companies are turning corn into ethanol, an alternate source of fuel to power our cars.

The word "corn" in other countries refers to grains such as wheat, barley and rye. But here, the crop that we today call corn was known as maize to the early settlers, coming from the Native American word "mahiz", which means "that which sustains us".<sup>2</sup> "Archaeological and paleobotanical discoveries provide evidence that cultivated corn has existed in the southwestern US for at least 3,000 years. Discoveries in the Tehuacan Valley of southern Mexico have yielded evidence that wild corn existed there from 5,000 to 3,400 B.C."<sup>3</sup> As to the cultivation of corn, "Archaeological evidence of corn's early presence in the western hemisphere was identified from corn pollen grain considered to be 80,000 years old obtained from drill cores 200 feet below Mexico City"<sup>4</sup> Wherever corn

originated, it was known to Native Americans long before Europeans reached this continent.

Corn spread throughout North America along the various trade routes of rivers and trails traveled by the Native Americans. Some speculate that "...cultivating corn is responsible for turning the Native American tribes from nomadic to agrarian societies."<sup>5</sup> Research reveals that corn was a well-established crop in North America by the time of the arrival of the Pilgrims in 1620.

Corn was taken to Europe by the early Spanish explorers and eventually spread around the world. "At first, corn was only a garden curiosity in Europe, but it soon began to be recognized as a valuable food crop. Within a few years, it spread throughout France, Italy and all of southeastern Europe and Northern Africa. By 1575 it was making its way into western China...."<sup>6</sup>

Were our Pilgrim ancestors familiar with corn before their arrival in the new world? According to an account by William Bradford, probably not.



Indian Corn

It was during a scouting expedition that men from the *Mayflower* found a cache of corn buried underground in a place still known today as Corn Hill. Recorded in William Bradford's writings *Of Plymouth Plantation*, we read, "Which, they digging up, found in them divers fair Indian baskets filled with corn, and some in ears, fair and good, of divers colors, which seemed to them a very goodly sight (having never seen any such before)." With supplies running low and an uncertainty as to whether the grains they brought with them would grow in this new land, the Pilgrims took corn from this cache at Corn Hill with the understanding that they would provide compensation to its owners.

The Wampanoag (meaning People of the First Light), had been living for thousands of years in the region where the Pilgrims landed. The next spring, it was Squanto, of the Wampanoag Nation, who taught our ancestors how to grow

*Continued on page 2*

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Continued from page 1

corn.



Squanto Bust  
Courtesy Pilgrim  
Hall Museum

At <http://www.plimoth.org> we find the following account by the Wampanoags, "Around 1,000 years ago, the elders tell us, our relative the Crow flew from the Southwest to the Wampanoag Nation, bringing us the first corn and bean seeds (weachamin gka tuppquam wskan-nemuneash) as a gift from the Creator. Since that time we have learned from our grandmothers and grandfathers how to sow, tend and harvest these wonderful plants."

To the Native Americans, "...corn was of divine origin---it was the food of the gods that created the earth."<sup>7</sup> William Bradford said, "And sure it was God's good providence that we found this corn for we know not how else we should have done."

For additional information on the Pilgrims and the history of the Wampanoag Nation, visit [www.plimoth.org](http://www.plimoth.org)

<sup>1</sup> Words: Henry Alford, *Psalms and Hymns*, 1844; Music: St. George's Windsor, George J. Elvey, 1858

<sup>2</sup> <http://www.rlrouse.com/history-of-corn.html>

<sup>3</sup> Funk and Wagnell's New Encyclopedia

<sup>4</sup> *Origin, History and Uses of Corn (Zea mays)*, Gibson and Benson, Iowa State Univ., Dept. of Agronomy

<sup>5</sup> <http://www.rlrouse.com/history-of-corn.html>

<sup>6</sup> *Origin, History and Uses of Corn* Ibid

<sup>7</sup> <http://www.ontariocorn.org/classroom/history.html>



A Wampanoag cornfield with a Wetu (house) at the back at Plimoth Plantation. Beans and squashes are also planted with the corn and the three are called "Three Sisters." Photo Courtesy of Plimoth Plantation.

**PLYMOUTH, SUMMER 2010**

*Editor's Note: The following email is printed with permission of our Western Colony member, Nancy Kotchman, a descendant of Pilgrim John Alden and grandmother of the writers: Monday, July 05, 2010 1-:25 PM*

Hi Grandma and Grandpa! We are having so much fun on vacation. Right now we are at Cape Cod on our little porch watching some small fireworks across the river. You will never guess what we did today .....



Halle Kotchman

Massachusetts! We visited the park and saw some statues and we got to see Mayflower II !! We also got to see Plymouth Rock!! And the best part of all of this is that we got to see John Alden's



Rachel Kotchman

House..... We have pictures but the house

wasn't open, cuz of the holiday I think, so we peeked through the windows and we saw the exterior of the house ....!! Today was so much fun and tomorrow we're waking up early to see a light house and go to the fish market then relaxing on the beach and we're also gonna go parasailing tomorrow or the day after!!

Love You!!!!!!

Halle and Rachel.

**DOES ANYONE ELSE HAVE SOMETHING TO TELL? Yuur editor is always looking for stories or artwork about the Pilgrims, their Native American friends, famous descendants and our own members. You may contact the editor at the address listed below.**

**A RIDDLE:** What food do you throw away the outside and cook the inside, then eat the outside and throw away the inside? Answer (backwards): boc eht no nroc.

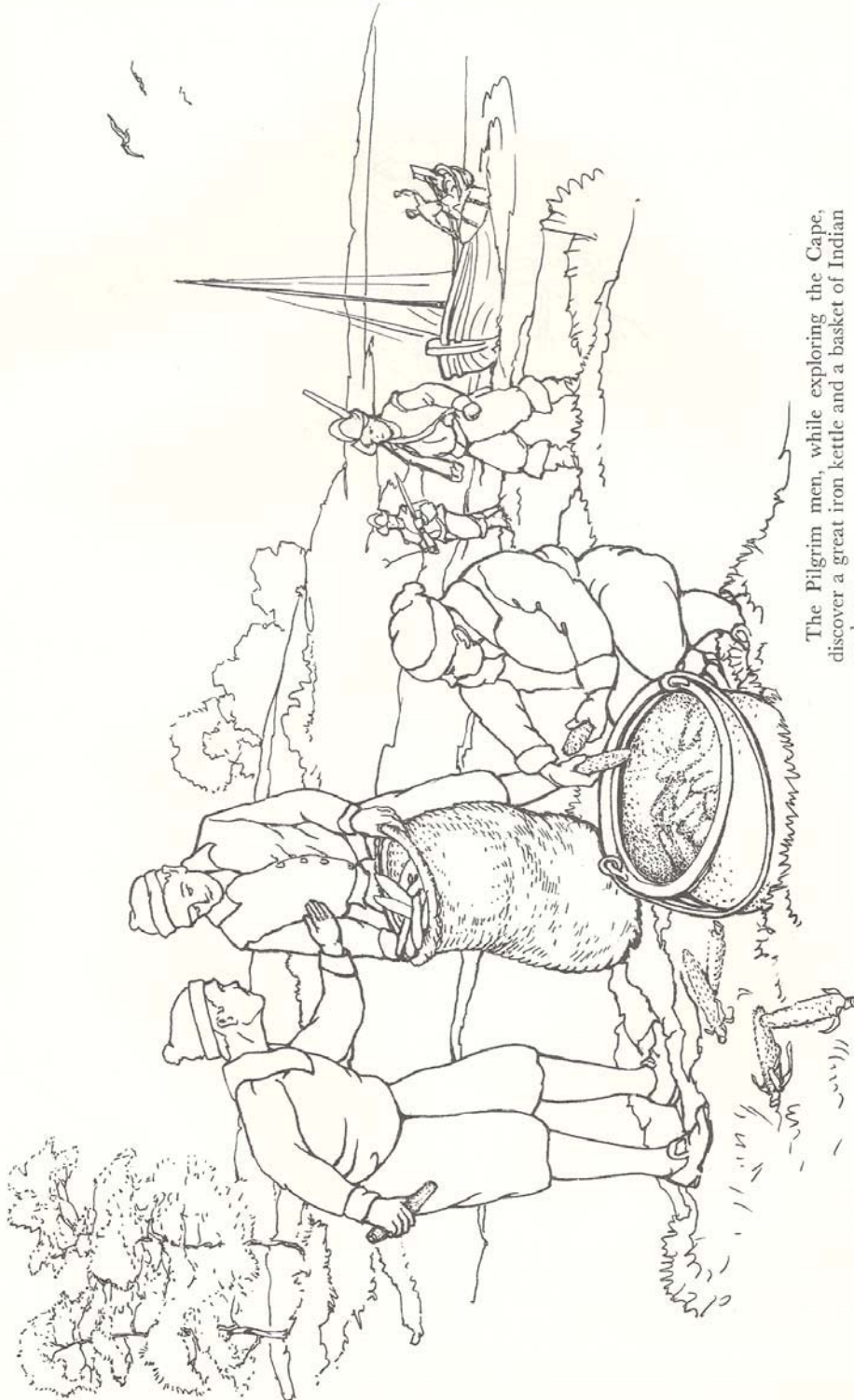
**ANSWER TO THE GOV. WILLIAM BRADFORD CRYPTOGRAM:** "... they got seed to plant them corn the next year, or else they might have starved, ..." In modern English from *Of Plymouth Plantation*, Morison/Knopf 1959 edition, p. 66. **Keyword: INDIAN CORN**

Any comments or suggested topics for the feature articles of this newsletter? Perhaps an article for consideration? If so, please contact Stacy B. C. Wood, Jr., Editor, "JR PA Mayflower," 1530 South Juniper Street, Philadelphia, PA 19147-6218 or by e-mail at [sbcwjr@comcast.net](mailto:sbcwjr@comcast.net).



**A PAGE TO COLOR**

**Do you think that you have a Pilgrim ancestor among this group? If so print his name here and color his coat blue: \_\_\_\_\_**



The Pilgrim men, while exploring the Cape, discover a great iron kettle and a basket of Indian seed corn.

From *The Pilgrim Story* = A picture book For Coloring, Drawings by Charles H. Overly Courtesy of Plimoth Plantation.

# FROM THE CHURCH TO THE GOLF CLUB . . .

Follow these directions, courtesy of Mapquest, to drive from St. Gabriel's Episcopal Church, 1188 Ben Franklin Hwy East, Douglassville, to the French Creek Golf Club, 4500 Conestoga Road (PA Rt. 401), Elverson.

1. Exit St. Gabriel's Episcopal Church and drive SOUTHEAST on BENJAMIN FRANKLIN HWY/US-422 E toward MEMORIAL HWY/PA-662 S. Go 0.2 miles.
2. Turn LEFT onto MEMORIAL HWY/OLD SWEDE RD/PA-662 N. Go 0.1 miles.
3. Turn LEFT onto BENJAMIN FRANKLIN HWY/US-422 W. Go 4.5 miles.
4. Turn LEFT onto S CENTER RD/PA-82. Continue to follow PA-82. Go 1.3 miles
5. Turn LEFT onto E MAIN ST/PA-724. Go 0.6 miles.
6. Turn RIGHT onto CHESTNUT ST/PA-345. Continue to follow PA-345 for 7.0 miles.
7. Turn RIGHT onto PINE SWAMP RD/PA-345. Go 1.4 miles.
8. Turn SLIGHT RIGHT onto WARWICK RD/PA-345. Go 0.3 miles.
9. Turn SLIGHT LEFT onto BULLTOWN RD/PA-345. Go 1.1 miles.
10. Turn RIGHT onto CONESTOGA RD/PA-401. Go 0.7 miles until you get to the French Creek Golf Club on the RIGHT.

## Reservation Form

### **SMDPA 2010 Annual Thanksgiving Service and Dinner**

**Where:** *St. Gabriel's Episcopal Church*  
1188 Ben Franklin Hwy E  
Douglassville, PA 19518

**When:** Sunday, November 21, 2010. The service will be at 4 PM, cocktails and dinner to follow at the  
*French Creek Golf Club*  
4500 Conestoga Road (PA 401)  
Elverson, PA 19520

**Reservations:** There will be \_\_\_\_\_ adults @ \$35 (Turkey dinner) and \_\_\_\_\_ children @ \$17 (\_\_\_\_ spaghetti & meatballs or \_\_\_\_ chicken fingers and French fries). .

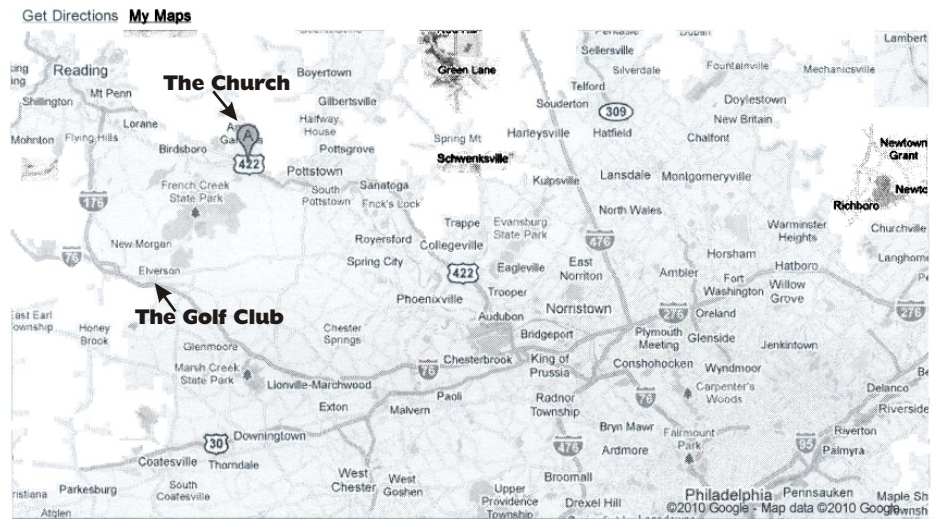
**Name(s)** \_\_\_\_\_

**Telephone no.** \_\_\_\_\_ **E-mail address (important!)** \_\_\_\_\_

**Amount enclosed:** \$ \_\_\_\_\_ (check payable to SMDPA)

**Please reply by November 12 to:** **Deborah Markowitz**  
**355 Devon Way**  
**West Chester, PA 19380-6628**  
*(Telephone no.: 610-430-6166)*

**St. Gabriel's  
Episcopal Church  
and the FRENCH  
CREEK GOLF CLUB  
are located as  
marked. Directions  
to the church are on  
page 5. Directions  
from the church to  
the golf club are on  
the flip side of this  
cover.**



**Society of Mayflower Descendants  
301 Tory Turn  
Radnor, PA 19087-4629**

**Address Service Requested**

**First Class Mail**



**R S U P  
for  
Thanksgiving Service  
Enclosed**