

The Puritan

The Winthrop Society

Fleet News

Descendants of the Great Migration 1630-34

Volume 5, Number 2, Fall 2008

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Massachusetts Bay Company Seal

WHEREAS the Puritans of the Massachusetts Bay Company and their elected Governor, John Winthrop, emigrated to New England in 1630 to found a "City on a Hill," the Winthrop Society: Descendants of the Great Migration is dedicated to honoring and preserving their memory, philosophy, and tradition; and transmitting their example of courage, faith, civic duty and integrity."— excerpt from the Winthrop Society Charter

PRESIDENT'S MESSAGE

Greetings Society Members!

The Winthrop Society newsletter, **Fleet News**, has been serving the Winthrop Society for five years. Our first issue was published in Spring 2004 and is published twice a year (Spring & Fall). Feedback from our membership has been extremely positive. I would like to express our thanks to Carol Taylor, the Winthrop Society Publications Editor and graphic designer. Carol has done an outstanding job and her efforts are greatly appreciated.

Winthrop Society Goals - 2008

- Transition new Officers and Trustees to the Winthrop Board.
- Find a solution for archiving/retaining Winthrop Society records.
- Review holding an annual or biannual meeting and location.
- Review and change as needed the roles/duties of Officers.
- Review and change as needed the Winthrop Charter.

The Winthrop Society Officers set a 2008 goal to add an Honorary Member to the Winthrop Society. Eve LaPlante has been selected. Eve is a noted author whose biography of Anne Hutchinson, "**American Jezebel**", has received critical acclaim. Eve is a direct descendant of Anne Hutchinson.

Eve's new work, "**Salem Witch Judge: The Life and Repentance of Samuel Sewall**" was published last year.

"Much as she did in American Jezebel, the marvelous biography of her 12th-generation ancestor Anne Hutchinson, LaPlante, who counts Sewall as her sixth-great-grandfather, richly narrates his life... drawing on Sewall's diaries and stories told by her Aunt Charlotte... LaPlante's splendid biography brings a personal touch to Sewall's story." - Publishers Weekly

We welcome Eve to the Winthrop Society and encourage our members to read and appreciate Eve's books.

Another 2008 goal set by the officers of the Winthrop Society is to make records more easily available to our membership. Our Registrar, Judy Creamer, is currently cataloging and copying records. Plans are to work with an historical society in the Boston area to store copies of records on file while our Registrar keeps originals.

Finally, due to technical difficulties regarding the registration of the Winthrop Society domain name (winthropsociety.org), we have had to shift the Society website to winthropsociety.com. We are indebted to Charlie Banks, Webmaster and Society member, who has worked diligently to transition us to the new website. We apologize for this inconvenience and ask that you "bookmark" the new address of our website: winthropsociety.com

Warmest wishes for the upcoming holidays,

Barry A. Cotton



On the cover...

In 1881, Augustus Saint-Gaudens was commissioned by Chester W. Chapin, a railroad tycoon and congressman, to sculpt a large-scale bronze likeness of his ancestor, Deacon Samuel Chapin (1595-1675), one of the three founding fathers of Springfield, Massachusetts.

The sculptor wrote in his "Reminiscences" that: "The statue . . . was to represent Deacon Samuel Chapin, but I developed it into an embodiment . . . of the Puritan." On Thanksgiving Day 1887, "The Puritan" was unveiled on Stearns Square in Springfield, at one end of a site designed by Stanford White. The monument was relocated to Merrick Park in 1899.

You are cordially invited
to relive
700 Years of History 1309-2009
Come and celebrate with us at St. Botolphs, Lincolnshire, UK.
To commemorate the year there will be events throughout 2009
covering visual and performance arts, architecture and heritage:
a marvelous celebration for all.

A Tale of two Bostons: 2009 sees Boston, Lincolnshire, UK throwing a birthday
bash for the 700th anniversary of its magnificent parish church, the Boston
Stump, from where the Rev. John Cotton preached. Cotton is credited with
encouraging 200 of the local townsfolk to flee religious persecution to find
a new life in the New World, helping found Boston, Massachusetts.

<http://www.parish-of-boston.org.uk/anniversary>

◆ *Window into Puritan Life* ◆

Renovation of 1648 house offers a look at settlers' everyday lives

To the uninitiated, the dirty mix of mud, bone, and cow dung is a 350-year-old piece of trash. But to archeologists, the recent discovery at Boston's oldest house is a gleaming, golden nugget.

The brick-hard concoction, used in the mid-17th century for insulation and retrieved during restoration at the James Blake House in Dorchester, is giving archeologists their earliest glimpse of the everyday lives of the city's first European settlers.

The mix, called wattle and daub, will be examined under a microscope beginning next week in the city's archeology lab. What researchers find, they say, could change long-held theories about what the early Puritans ate and farmed and how they built their houses.

"This is a window of opportunity that we have here right now," said city archeologist Ellen Berkland, who is live-in curator at the house in Edward Everett Square. "It will be sealed up soon with new shingles, and we won't be able to get to it for another 100 years."

What they have found at the house, built about 1648, is a hardy oak frame, hand-hewn beams and boards, hand-forged nails, and meticulous construction that has withstood the withering test of time. The restoration crew also has found wooden braces in hidden, unexpected places among long-concealed timbers, human hair in the wattle and daub, and a smattering of buttons, badges, and textiles.

"This is very cool," said Jerry Eide, a preservation contractor, as he inspected part of the exposed skeleton of the house. "I'm learning new things every day." Indeed, Eide said that the quality of wood, with its hard texture and straight grain, is superior to much of today's building materials.

"The saving grace is that they overbuilt," said John Goff, a preservation consultant who studied the Blake House in preparation for the project. "It could easily last 1,000 years if it's maintained properly."

By Brian MacQuarrie, Globe Staff | February 17, 2007

Visit the Dorchester Historical Society at www.dorchesterhistoricalsociety.org for more on the Blake House.



Wattle and daub is an ancient construction technique used to make both interior and exterior walls. Many examples of old wattle and daub homes can be found, especially in Europe, and this technique continues to be used to produce new homes in some parts of the world. The look and feel of wattle and daub is quite distinctive, and when well made, a wattle and daub home can be warm and very durable. The technique has also been borrowed by other building techniques; many green building companies, for example, incorporate some form of wattle and daub in their design.

There are two stages to wattle and daub construction. The first is the creation of wattles, interwoven branches, lathes, or rods which form a tight lattice. The wattle can be used to lay the groundwork for walls both inside and outside a home, or to fill in gaps between walls and ceiling timbers. Once the wattle is made, it can be covered in daub, a plaster-like mixture of clays, mud, plant fibers, and animal dung. After the daub sets, many people whitewash the resulting wattle and daub wall to make it more weather resistant and to brighten it.

www.wisegeek.com/what-is-wattle-and-daub.htm

Note: John Goff, who served as the Restoration Architect for the Elder James Blake House restoration, is a Winthrop Society member, and a descendant of Thomas Gardner who sailed to Cape Ann in 1623. Goff resides in Salem, Massachusetts where he writes a weekly history and preservation column for the Salem Gazette. He has been working with Salem Preservation, Inc. and the City of Salem to restore Salem in 1630: Pioneer Village. Pioneer Village is a Massachusetts Tercentenary era living history museum that was designed to memorialize the earliest English settlement of Salem in the 1620s and 1630s. Interpretation is being broadened to recognize also the Native American and French contributions to Salem's settlement. The village is currently managed by Gordon College's new Institute for Public History.



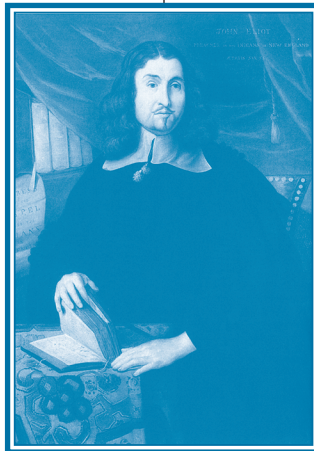
🌸 **A New Mission for John Eliot, the Apo**

John Eliot's original mission was described in my "John Eliot, A Man with a Mission" which appeared in Vol 2, No 5 of the Winthrop Society Quarterly. A short synopsis of that article follows to provide background needed for the description of Master Eliot's present day mission. The remaining background material is taken from "John Eliot, "Apostle to the Indians" by Ola Elizabeth Winslow. --- H. Allen Curtis

The Rev. John Eliot's mission was inspired by the picture of an Indian on the Massachusetts Bay Colony's seal we are told. The Indian seemed to be asking for help toward the saving of his soul thought Eliot. Aboard the ship Lyon, John Eliot arrived at Boston on 3 November 1631. His preaching began as the teacher for the Boston church. A year later his friends and family members came to America on the Lyon and settled in Roxbury. He quickly relinquished his Boston church duties as teacher (ably succeeded by the renowned John Cotton) and moved to Roxbury to fulfill a promise that he would be their minister.

To preach to the Massachusetts Indians John Eliot had to learn Algonquian, a spoken language only. After he was able to speak everyday Algonquian, he realized that the only way for the Indians to understand and cherish the word of God was from a Bible written in Algonquian. Eliot, a linguistic genius, began work on an Algonquian dictionary with the vocabulary words formed phonetically. For this work he was greatly indebted to a young Indian man, named Cockenoe.. He spoke fluent English and Algonquian. Most importantly for John's phonetic spelling, Cockenoe's pronunciation was pure. Master Eliot also used his language skills to develop an Algonquian grammar.

With the completion of the dictionary and grammar Eliot was able to begin the gigantic task of a literal translation of the Bible to phonetic Algonquian. On 28 October 1646 he preached his first sermon, making use of his earliest translations, to a congregation of Indians. In 1660, Marmaduke Johnson, a printer, was sent to Massachusetts by London Commissioners of the United Colonies in New England. Johnson completed the "Eliot Bible" in 1663. In that year under Master Eliot's

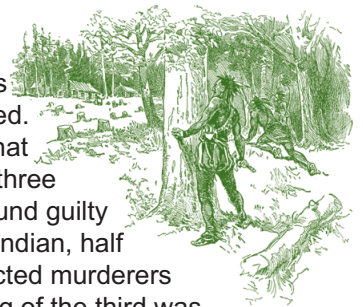


tutelage there were already some Indians, young and old, who had learned to read phonetic Algonquian.

From 1650 to 1675, John established fourteen "Praying Towns". Each had a schoolhouse and a church at no expense to the Indians. The Indians were allowed local self-government. The towns were geographically wide-spread throughout Massachusetts. John, nevertheless, did not neglect his ministerial duties with his Roxbury congregation. He trained a young minister, Daniel Gookin, to preach to the Praying Indians, especially in the more distant towns. In 1675 there were eleven hundred Praying Indians living in the fourteen towns.

Then war broke out. It was inevitable. Many of the Massachusetts Indians intensely resented the fact that they were under English control and could no longer freely roam the land. The two races could not inhabit the same territory without having a complete mastery of the other. The immediate cause of King Philip's War was connected with Philip, the leader of the Wampanoags. Philip's secretary, Sassamon by name, proved invaluable to Philip because of his knowledge of both spoken and written English. Though a Wampanoag, Sassamon had been brought up in Natick, the main Praying town. Sassamon left Philip to return to Natick to be baptized and become a church member. Sassamon became a great help to John Eliot in his translating.

Philip resented the loss of Sassamon, but more importantly he feared that Sassamon might reveal his intentions against the settlers. Philip's fears were realized for Sassamon told Plymouth's Governor Winslow that war was approaching. A few days later Sassamon was murdered. An Indian, Patuckson, said that he witnessed the murder by three Wampanoags. They were found guilty in the ensuing trial by a half Indian, half settler jury. Two of the convicted murderers were hanged, but the hanging of the third was interrupted when his rope broke. Still alive, he confessed to having been an accomplice.



The execution of three members of Philip's nation gave him reason, revenge, for war. It began with an attack against the town of Swansea. It started as a war of extinction of either of the two races, white or red. At the beginning it looked as though the ones to be become extinct

Hostile of the Indians, by H. Allen Curtis



would be the settlers of the four New England colonies. Thirteen of their larger towns were wiped out and six more were partially destroyed. The Indians carried on what would now be called guerrilla tactics and the colonists lacked the know-how to cope with that type of warfare.

It has been said that that the colonists turned things around when they began to work together, adopt guerrilla tactics, and enlist the aid of the Praying Indians. Because most of the Massachusetts Bay settlers thought that the Praying Indians had not actually been converted but were still heathens, the Praying Indians were hustled off, without enough time even to take their Bibles, to Deer Island in Boston Harbor, where they were exiled. John Eliot took much abuse from the settlers for his protesting the harsh treatment of the Praying Indians even though the exile was supposed to have been for their protection. When the Praying Indians were called upon, more and more served as messengers and guides.

On 12 August 1676, King Philip became a casualty thus effectively putting an end to the war. The postwar era did not begin until the end of 1678 as far as the Praying Indians were concerned. The settlers now looked on them with more favor because of the way they had served so well in the war. Due to death and disillusionment there were only enough Praying Indians for four towns. All fourteen towns had been devastated; thus, the four towns had to be rebuilt. Nearly all the left behind Bibles had been destroyed. John Eliot felt that a second edition of the Algonquin Bible was a must, but those that would provide the finances thought otherwise. Somehow, Eliot achieved what seemed an impossibility: the printing of the second edition in its entirety and rebuilding of the four towns.



John Eliot's new mission is the revival of the Algonquin language last spoken about 1833. The mission must be inferred from Jeffrey Mifflin's article, "Saving a Language" in MIT's "Technology Review." The article is written from the standpoint of the Wampanoags, over whom King Philip ruled. Featured is Jessie Little Doe Baird, a Wampanoag whose ancestors spoke Wopanaak, an Algonquin language.

In 1992, Jessie Little Doe Baird had a number of visions. She became aware that they concerned a prophecy about Wopanaak. The language was destined to disappear and then reappear when it would be welcomed back by the Wampanoag descendants. A year later, she persuaded the Mashpee and Aquinnah (Massachusetts) tribes to establish the Wopanaak Language Reclamation Project. At that time she learned of a rare book at MIT, the second edition of the Eliot Bible of which she said "That book, which had contributed to the decline of Baird's ancestral language, would play a key role in the quest to bring it back."

No reason or documentation was provided for thinking that the Eliot Bible contributed to the language decline. The fact that Algonquin was an unwritten language before Eliot developed it as a phonetically spelled written language means that his Bible played more than a key role. It was the ONLY possible role for resurrecting Baird's ancestral language and allowing the old Indian prophecy to come true.

Jessie Little Doe Baird is doing an excellent job of fulfilling her mission of restoring the Wopanaak language to her people with help from topnotch linguists at MIT. Thus, her efforts have given John Eliot his new mission.

Did You Know...

Corn or maize (zea mays) is a domesticated plant of the Americas. Along with many other indigenous plants like beans, squash, melons, tobacco, and roots such as Jerusalem artichoke, European colonists in America quickly adopted maize agriculture from Native Americans. Crops developed by Native Americans quickly spread to other parts of the world as well.





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● INSIGNIA

Society Insignia is available to members by writing the Treasurer:

Bill Arnebeck
744 Fuzzy Zoeller Circle
Galloway, OH 43119

Made by City Pride, the miniature medallion is 3/4 inch in diameter and crafted of solid brass with an antique finish. It is suspended from a silk drape in the Winthrop Society's colors. \$40.00 each.

The rosette by Dexter Rosettes is about 1/2 inch and in the Winthrop Society's colors. \$10.00 each.



ROSETTE

MEDALLION

● PUBLICATIONS EDITOR/Carol Taylor

Our members and interested historians are invited to submit articles for publication. Tell us about your qualifying ancestor. The feature article is 2 pages - others 1-2. Cite your sources especially if you have borrowed from the web. Tell me about yourself for your biography. Your art is welcome - subject to my graphic needs. It has to be high resolution and emailed to me. Line drawings work best. I cannot use web found art (gifs).

We also have *Watchamacallit* - Send me your idea for a unique colonial fixture/gadget. And finally there is *Did you Know...* something relevant to the times of the Puritans or related history of the MBC. Remember that this is a biannual publication.

Because we have limited space as evidenced on our pages, we cannot publish Supplemental ancestry as we go forward.

● TREASURER/Bill Arnebeck

"Dues notices for 2009 will be mailed to our annual members in January. The Society would greatly appreciate your prompt payment.

Please notify me of any change in your mailing or email addresses or phone number.

William Arnebeck, Treasurer
744 Fuzzy Zoeller Circle
Galloway, OH 43119.

We appreciate your continued support.

● WEBMASTER/Charlie Banks

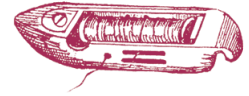


Announcing our new
domain name:

winthropsociety.com

Whatchamacallit?

Answer is found on page 8.



Puritan Economics

Viewing nearly everything about their lives in religious terms, the early Massachusetts Bay Puritans considered their prosperity obvious evidence of God's approval of their behavior. In mid-century, the first slaves were brought to the colony, but slavery never became important in Massachusetts (or any other northern colony) because the rocky soil and cold winters made large-scale, labor-intensive farming impractical. Instead, in Puritan New England there were many more freemen than servants, more craftsmen than merchants, and more farmers and fishermen than anything else.

The class structure in Massachusetts was more fluid than in England or the plantation colonies, and there were many fewer gradations. The economic life of Puritan New England was at all levels characterized by independence, self-sufficiency, and self-confidence.



The decision of the Massachusetts General Court in May 1652 to establish its own mint in Boston was a profound act of defiance. These coins were among those issued by the colony between 1652 and 1682.

Source: "The Story of America: Freedom and Crisis from Settlement to Superpower", Allen Weinstein, David Rubel, DK Publishing Inc, 2002

In the next newsletter . . .

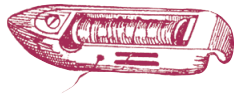


The Witch Hysteria



Whatchamacallit?

It is a shuttle. It is an instrument used by weavers for passing the thread of the woof from one side of the cloth to the other, between the threads of the warp.



Onions were a staple of the English garden and cooking pot. They were one of the few vegetables that could be stored against winter. Carrots, parsnips and turnips were also eaten in the cooler months for as long as they could be dug out of the ground. Storing vegetables in root cellars was several generations away.

Sauce for a Turkey

Take faire water and set it over the fire, then slice good store of Onions and put into it, and also Pepper and Salt, and good store of the gravy that comes from the Turkie, and boyle them very well together: then put to it a few fine crummef of grated bread to thicken it: a very little Sugar and some Vinegar, and so serve it up with the Turkey.

Gervase Markham . The English Huswife. 1623

Recommended Reading

WS Member Dr. Raymond Sullivan's book:
Contentment; A Novel of New England's Birth
(iUniverse, Inc)



WS Honorary Member Eve LaPlante's book:
Salem Witch Judge: The Life and Repentance of Samuel Sewall
(HarperOne, NY)

Winner of the Winslow House Book Award "for the best book published in 2007 concerning the interaction of early New England (1620-1852) with the wider Atlantic world."



David Hackett Fischer's book:
Albion's Seed: Four British Folkways in America,
(Oxford University Press, 1989)
"One of the most interesting, important, and ambitious books about American cultural and social origins ever written."
...*New York Newsday.*

Order all online at www.barnesandnoble.com



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