

Cromwell dismissing the Long Parliament

# The Winthrop Society

## Fleet News

Descendants of the Great Migration 1630-34

*Volume 8, Number 1, Late Spring 2011*

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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!

Three Hundred and Eighty One years ago, the Arbella and accompanying fleet docked in Salem on June 12, 1630. By the end of July, Governor Winthrop had relocated to present day Charlestown.

Due to a lack of fresh water, Winthrop and the community moved across the river to the Shawmut peninsula at the encouragement of William Blackstone who had been living on the peninsula for years.

On September 7th, 1630 the Court renamed the Shawmut peninsula Boston as many of the investors and members of the Massachusetts Bay Company were from Boston, England.

In 2001 Massachusetts Governor Jane Swift, officially declared September 7th as Boston Charter Day and the event has been celebrated annually with four consecutive days of lectures, tours and gatherings honoring the foundation of Boston and the Massachusetts Bay Colony.

The Winthrop Society is a proud member of the consortium of civic and heritage societies that participate in hosting annual Boston Charter Day activities. All of our members are encouraged to participate in Boston Charter Day activities that



will take place from September 15th through September 18th, 2011. For more information, please visit its website at

[www.bostoncharterday.org](http://www.bostoncharterday.org)

**Barry A. Cotton**

#### *On the Cover...*

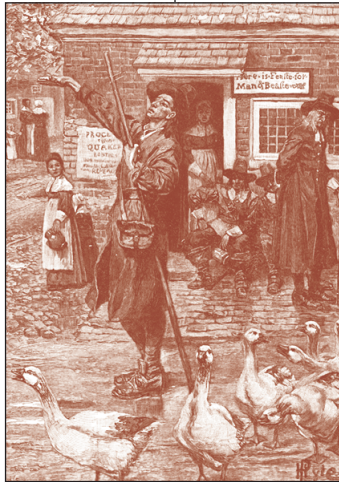
*Oliver Cromwell (25 April 1599 – 3 September 1658) was an English military and political leader best known in England for his overthrow of the monarchy and temporarily turning England into a republican Commonwealth, and for his rule as Lord Protector of England, Scotland and Ireland. Cromwell was one of the commanders of the New Model Army which defeated the royalists in the English Civil War. After the execution of King Charles I in 1649, Cromwell dominated the short-lived Commonwealth of England, conquered Ireland and Scotland, and ruled as Lord Protector from 1653 until his death in 1658-*

*Wikipedia*

## *Not Fitting In - Some Winthrop Fleet Descendants Take a Different Path - by John Ausman*

While delving into my genealogy, I have enjoyed immensely following the meanderings of numerous participants in the Great Migration. Many among the first few generations left the Massachusetts Bay Colony, either south to Rhode Island and New York or north to New Hampshire and southern Maine. Some of them had run into trouble with the authorities, while others resented the demands of the church and sought religious diversity. Inveterate pioneers that they were, most were easily drawn to seek new land or new economic opportunity.

Robert Cole arrived with the Winthrop Fleet in 1630, settled at Roxbury and soon became a Freeman. In 1633, he helped John Winthrop Jr. found the new settlement of Ipswich. Robert was fined several times at both Roxbury and Ipswich for intoxication, but at least one of his fines was remitted, possibly on the understanding that he would leave the Colony. In 1638, he and his daughter Deliverance moved to Providence, Rhode Island. Thomas Townsend, first cousin once removed of Gov. John Winthrop, landed at Lynn in 1637 and was admitted as a Freeman two years later. He played a prominent role in the Colony until his death in



Quaker Exhorter

1677. His three sons, however, found Puritan society too restrictive and they resettled in the Rhode Island colony about 1650. Richard Townsend and Deliverance Coles met there and married, but by 1657 had moved to Jamaica, Long Island, where they joined the Society of Friends (Quakers). Almost a century later, a branch of the family moved to a Quaker community in central Pennsylvania.

My earliest immigrant ancestor, Walter Knight, arrived in Massachusetts Bay in 1624 and settled on the Nantasket Peninsula. Walter helped Roger Conant to found Gloucester and then lived successively in Salem, Duxbury and Boston. His daughter, Bridget Knight, and her husband William Varney, arrived in 1649 from Barbados and settled in Ipswich. Their son, Humphrey Varney, later moved to Dover, New Hampshire to work in the growing lumber industry. In 1662, Humphrey witnessed the violent response of Dover authorities to Quaker missionaries, but it did not deter

him from becoming a Quaker himself the following year. Reginald Jenkyns arrived in Maine about 1630 and was probably based on Richmond's Island (just south of Portland). While exploring the coast and trading with the Indians, he was robbed and killed at Cape Porpoise (near Kennebunkport). His son, Reynold Jenkins arrived at Richmond's Island four years later and then settled at Kittery, Maine. By the mid-1660s he had also become a Quaker.

A number of my Puritan ancestors arrived in 1635-38 and settled on the Maine - New Hampshire border, or in the newer settlements of northern Massachusetts: Salisbury, Newbury, Amesbury and Haverhill. In almost every case, the first generation of immigrants were fine, upstanding members of the Puritan community, joining the church, serving in public office and obeying the law. A few, however, had rebellious streaks and engaged in running battles with the church. John Emery was convicted of adultery in 1646, was fined and publicly whipped. By 1663, he was cited by a grand jury for entertaining Quakers in his home. Joseph Peaslee was made a Freeman in Newbury in the early 1640s and was in full communion with the church in Salisbury. However, when he moved to Haverhill in 1645 he resented having to travel miles downriver to Salisbury to attend services. He and a neighbour tried to establish an independent Congregational Church in Haverhill,

- Continued on Page 8

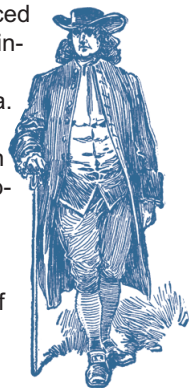


### *Did you Know...*

The Religious Society of Friends is a movement that began in England in the 17th century. Members of this movement are informally known as Quakers, a word that means, "to tremble in the way of the Lord." In its early days it faced opposition and persecution; however, it continued to expand, extending into many parts of the world, especially the Americas and Africa.

The Society of Friends, while always small in membership, has been influential in the history of reform. The state of Pennsylvania was founded by William Penn in 1682, as a safe place for Quakers to live and practice their faith. Quakers have been a significant part of the movements for the abolition of slavery, promote equal rights for women, and peace. They have also promoted education and the humane treatment of prisoners and the mentally ill, through the founding or reforming of various institutions. Quaker entrepreneurs played a central role in forging the Industrial Revolution, especially in England and Pennsylvania.

- Wikipedia



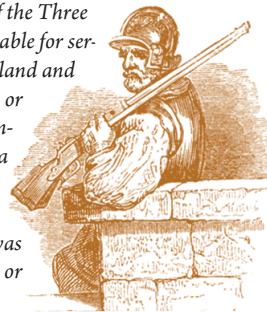
John Winthrop, governor of Massachusetts and one of our forgotten founding fathers, is well known to readers of this newsletter. So is his son, John Winthrop the Younger, who was an early American industrialist, a dedicated student of nature who was the first American member of England's Royal Society, and long time governor of the colony of Connecticut. His other sons are less well known, and I would like to tell the interesting story of two of them. This issue will examine Stephen Winthrop. A following issue will follow the life of Samuel Winthrop. Fuller treatment of both of these will be found in my book *"First Founders: American Puritans and Puritanism in the Atlantic World"* which will be published by the University Press of New England in May 2012.

Stephen Winthrop was the first son of John and his third wife, Margaret Winthrop. He was born in Groton, England in 1619 and named after the puritan clergyman Stephen Egerton, a friend of his father and his mother's uncle. John recorded two instances in Stephen's childhood when he felt that God had shielded the youth from injury or even death. Once, when Stephen was two, he was drawn to the fire in one of the manor house hearths. He fell in but was rescued without harm. On another occasion, when he was nine, Stephen was standing by the stable with his younger brother Adam while his older brother Forth practiced his archery. An arrow went awry and barely missed the young spectator.

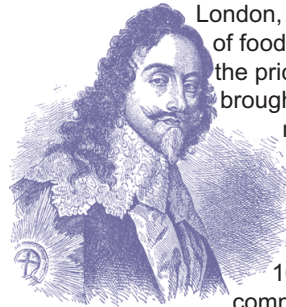
Two years after this second incident Stephen accompanied his father to New England. Being raised in a godly household did not make one immune from sinful temptations. Though his father recalled that he had been "a dutiful child, and not given up to the lusts of youth," he was unsure of God's love for him. As a young man of fourteen Stephen was "buffeted by Satan," who subjected him to "blasphemous and wicked thoughts." "Mourning and languishing daily" in his anxiety, he nevertheless continued to attend to sermons, pray, and seek the counsel of godly members of the community, till he found "comfort in God's promise." The following year, 1634, he was admitted a member of the Boston church. There was as of yet, no college for New England's young men, and Stephen struggled to find a calling. He began to examine possibilities in commerce.

**The New Model Army of England**

was formed in 1645 by the Parliamentarians in the English Civil War, and was disbanded in 1660 after the Restoration. It differed from other armies in the series of civil wars referred to as the Wars of the Three Kingdoms in that it was intended as an army liable for service anywhere in the country (including in Scotland and Ireland), rather than being tied to a single area or garrison. Its soldiers became full-time professionals, rather than part-time militia. To establish a professional officer corps, the army's leaders were prohibited from having seats in either the House of Lords or House of Commons. This was to encourage their separation from the political or religious factions among the Parliamentarians.



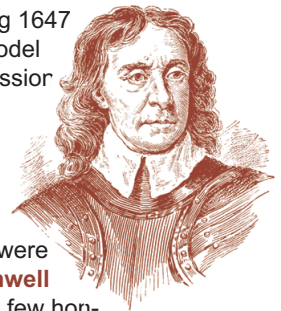
In 1646 he found himself in straitened circumstances in an England that was at war. He had engaged in an early form of triangular trade, exchanging goods from Massachusetts to trade in Teneriffe, and then seeking to sell goods acquired there in



London, but an unexpectedly robust production of foodstuffs in the Canaries had depressed the price he could get for the goods he brought from New England, and the London market didn't allow him to recoup his costs. The English Civil Wars between King Charles I and his Parliament – also known as the Puritan Revolution -- had begun in 1642. In 1646 Stephen accepted a commission in Parliament's New Model

Army. He became a captain serving under his brother-in-law William Rainsborow in the cavalry regiment commanded by Colonel Thomas Harrison. Rainsborow had lived in Massachusetts for a short time, along with some of his sisters and a younger brother. Stephen had married one of the sisters, Judith, around 1644.

The New Model Army's decisive victory at Naseby had come the year before Stephen received his commission, and he saw little if any fighting before the First Civil War came to an end with the king's surrender. For a time the young officer was on garrison duty at Worcester. His father heard reports that Rainsborow's troop was likely to be dispatched to Ireland, but that didn't materialize. As negotiations with the king continued without resolution during 1647 and 1648, the campfires of the New Model Army became centers of political discussion that ranged over the nature of political authority, expansion of the franchise, and the responsibility of the state for religious reform among other matters.



This was a different army than people were used to. Early in the war, **Oliver Cromwell** had written that in choosing officers, "a few honest men are better than numbers," and that for himself, "I had rather have a plain russet-coated Captain that knows what he fights for and loves what he knows, than that which you call a 'Gentleman' and nothing else." The officers and soldiers of the New Model saw themselves as God's agents and believed they had a compelling interest in the final political and religious settlements.

Stephen Winthrop was engaged in discussions of these matters with his fellow officers as well as with the troops in Harrison's regiment, and his experience of a godly political order in New England would have seemed relevant to the discussions. In the summer of 1647 Stephen appears to have shared some of the concerns that the army's leaders had about the king's failure to agree on a political settlement, but he expressed his confidence that "God is doing some great work." By 1648, and perhaps earlier, he was one of the regimental representatives to the General

## r. Francis J. Bremer, PhD ❖

Council of the Army, listening to and debating with Generals Fairfax, Cromwell, Ireton, and others. When Charles I escaped confinement and renewed the conflict, gaining the assistance of Scottish supporters, Stephen's regiment successfully fought the royalist forces in the north of England. Following their success in the Second Civil War the army leaders purged the Parliament, which they deemed insufficiently committed to reform, placed Charles I on trial for crimes against the English people, and executed him in January 1649, an event which John Cotton preached about and justified to a Boston audience in 1650.

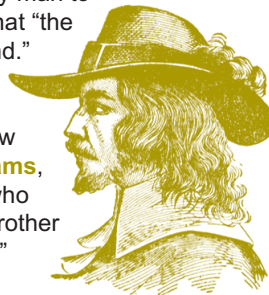
Having achieved prominence in the New Model Army in the 1640s, Stephen continued to serve the puritan cause in England and to share his insights with his colonial correspondents. While his wife stayed with Winthrop kin in Groton, Stephen and his troop went into quarters in Wales, where he reported that he was "left with some horse to keep quiet these parts." It was at this time that he began to be entrusted with responsibilities outside of the army. Along with other officers of the regiment he was named to the commission for assessments for the Country of Herefordshire, and also appointed to the Committee for the Propagation of the Bible in Wales.



During this period Stephen became more outspoken in his opposition to religious intolerance. In a letter to his brother John in 1651 he reported that "God hath done great things here in England, Scotland, and Ireland" and that "what God will bring out of all this is the thing in expectation.

Powers fall down apace, and not any persecuting spirit, either in nation or person, doth stand when discovered. God declares so particularly

against that spirit that it breaks any man to pieces that is found in it." He prayed that "the Lord in mercy keep it from New England." When in London he visited with Hugh Peter (who referred to him as "son Winthrop"), **Henry Vane**, and other New Englanders. He met with **Roger Williams**, who was in England at this time, and who wrote to John Winthrop Jr. that "your brother Stephen is a great man for soul liberty."



Following a 1654 ordinance that united England and Scotland, Stephen Winthrop was selected to represent Banff and Aberdeen in the Second Protectorate Parliament that convened in September 1656. During the remainder of that year he served on five committees, including one for the relief of debtors and creditors, an issue that had been brought to his attention by his constituents. He was also appointed to be one of the Commissioners for the Security of the Protector for Scotland, empowering him to investigate and determine charges against those whose activities threatened the peace of the Protectorate. By this time it was clear to Stephen that he would likely never



*I had rather have a plain, russet-coated  
Captain, that knows what he fights for,  
and loves what he knows, than that you call a  
Gentleman and is nothing else.*

*Oliver Cromwell*

return to his colonial home. But he accepted that "we must be disposed of according to the good pleasure of the Eternal Being," and that "It is best to be where we may be most serviceable in our generations, & doing things tending to the best & utmost ends, which always brings comfort with it."

During the winter of 1656-57 Stephen was "very sick, being forced to keep to my chamber & house most part," but was able to resume his work in Parliament by the spring. Despite continuing to be plagued by "rheums and coughs," which he attributed to the fact that "the air is too moist for me," Stephen remained active in the Parliament. He served as a teller for votes on various issues, as a member of different committees, and as a participant in some of the debates. Interestingly, on a debate over whether to impose oaths on Members of Parliament, he voiced a view that was reminiscent of a position long advocated by his friend Roger Williams, that "it seems useless, incongruous, and unreasonable that a people that are not trusted with anything, should be under any obligation to perform a trust to themselves."

Stephen made his will in May 1658 and died that summer. Among his bequests he left £100 for the poor of Boston on condition that the town erect a monument of at least £50 value over the grave of his parents, John and Margaret Winthrop. Stephen himself was buried at Groton, where he had spent his earliest years.



*Dr. Bremer is the author or editor of thirteen books on puritanism in the Atlantic world, most notably **John Winthrop: America's Forgotten Founding Father** (2003) and **Puritanism: A Very Short Introduction** (2009).*





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Laura Leigh Dean Ramsey / Thomas Dudley  
James Alan Shepherd / William Cheesebrough  
John Royden Whitworth / Roger Conant  
Kimberly Adams Whitworth / Roger Conant

👑 Denotes Life Membership 👑

The Winthrop Society is working to improve the computerization of its genealogical records. Stephen Cywin has digitized all the applications. To make them more searchable, please provide, if possible, a GEDCOM file including your Winthrop lines. Please email it to Stephen Cywin: scywin@optonline.net. Member or Prospective members can continue to order approved applications for \$7.00 from the Registrar, Judith Creamer, whose address is in the banner at left.

● **INSIGNIA**

Society Insignia is available to members by writing our Treasurer:

William 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. \$50.00 each.

The rosette by Dexter Rosettes is about 1/2 inch and in the Winthrop Society's colors. \$15.00 each.



**MEDALLION**

## ● PUBLICATIONS EDITOR/Carol Taylor

We as members of the Winthrop Society share a collective link to the founders of our nation. Please impress upon your family members the importance of this immigrant group. Validate their contributions despite the religious orthodoxy of many. Get your family members on board the Fleet!

I am grateful to the production staff at Paragon Printing, Pat Chadwick for mailing service, and Judy Creamer, our Registrar, for tying up loose ends as Fleet News gets press ready and sent to members.

I am indebted to Dr. Frank Bremer who is a frequent author of articles for Fleet News. Dr. Bremer is a subject matter expert on the puritans and their times. He is my "go to" man.

Our members and interested historians are invited to submit articles for publication in *Fleet News*. Tell us about your qualifying ancestor. The feature article is 2 pages - others 1-2. This job falls to me. So, the more you spell check and abbreviate the better! Cite your sources especially if you have borrowed from the web and please adhere to an informal style. I do not post footnotes.

We also have *Watchamacallit* - send me your idea for a unique colonial item or gadget. Lastly, *Did you Know...* something relevant to the times of the Puritans, 17th century Mass Bay Colony; *not the Pilgrims*. Please note, *Fleet News* is a biannual publication.

### Governor John Winthrop

Between 1629 and his death in 1649, Winthrop served twelve annual terms as governor, and was a force of comparative moderation in the religiously conservative colony, clashing with the more conservative Thomas Dudley and the more liberal Roger Williams and Henry Vane. Although Winthrop was a respected political figure, his attitude toward governance was somewhat authoritarian: he resisted attempts to widen voting and other civil rights beyond a narrow class of religiously approved individuals, opposed attempts to codify a body of laws that the colonial magistrates would be bound by, and also opposed unconstrained democracy, calling it "the meanest and worst of all forms of government".



The authoritarian and religiously conservative nature of Massachusetts rule was influential in the formation of neighboring colonies, which were in some instances formed by individuals and groups opposed to the rule of the Massachusetts elders.

- Wikipedia



*"No heart can conceive that treasury of mercies which lies in this one privilege, in having liberty and ability to approach unto God at all times, according to his mind and will."*

John Owen  
(1616–1683)

English minister and theologian. Chaplain to Oliver Cromwell.

## ● TREASURER/William Arnebeck

For those of you who are Annual Members, it is important to maintain your Winthrop Society membership by paying your annual dues. Please advise me if you have recently changed your address or if you have a seasonal address. Newsletters are discarded by the USPO and not forwarded due to our special bulk mail rate. This doubles the cost of printing and postage due to duplicate effort.

William Arnebeck, Treasurer  
The Winthrop Society  
744 Fuzzy Zoeller Circle  
Galloway, OH 43119

## ● WEBMASTER/Charlie Banks

The past year has seen steady and impressive activity on our website, with a yearly total of 61,313 unique visits from June 2010 through the end of May 2011. High points in site activity came in September (average 196 visits per day) and April (average 195 visits per day), coinciding with most fall and spring genealogical society events. This is a good sign, indicating that members are taking advantage of increased interest in genealogy to spur curiosity about Winthrop among our target audience. Thanks for getting the word out - everybody!

[www.winthropsociety.com](http://www.winthropsociety.com)





## THE WINTHROP SOCIETY

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*Volume 8, Number 1, Late Spring 2011*

### *Not Fitting In ... continued from Page 3*

holding services in their homes and preaching to the townsfolk. The General Court of Massachusetts sanctioned them but Joseph refused to stop preaching and suffered heavy fines. Eventually, he and his family became Quakers.

The next generation showed no greater attachment to the established church and societal norms. Richard North's daughter, Susannah Martin, was tried for witchcraft and hanged at Salem in 1692. Documents show her to have been assertive and cynical by nature, and her attitude towards authority may have contributed to her demise.



Salem Church

Susannah's son married into a Quaker family that had the tolerance and common sense to discount the witchcraft hysteria. Eventually, these families of Maine, New Hampshire and northern Massachusetts intermingled and formed a strong pillar of Quakerism in Dover.

During and immediately after the Revolution, pacifist Quakers met with widespread distrust and resentment. These attitudes may have led my New Hampshire branch to migrate again in 1790. Initially, they went to Vermont but then picked up stakes again in 1804 to move to Upper Canada (now Ontario). My Pennsylvania branch arrived there the same year. Colonial authorities in Upper Canada were offering free land, enough to tempt any red-blooded pioneer, as well as exemptions to military service for Quakers. This is how this descendant of Winthrop's Great Migration came to be a Canadian citizen.



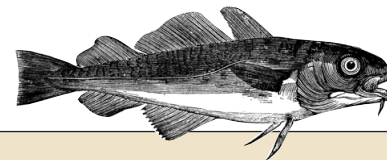
*The author, John Ausman, was born in 1945 in New York to a Canadian diplomat. He followed his parents to colonial Belgian Congo, Frankfurt, Ottawa, and Brussels. After university studies in Canada and the UK (and earning a PhD in African History) he joined Canada's diplomatic service and served in Abidjan, Brussels, Dhaka, and Geneva, and the Dept. of Foreign Affairs in Ottawa. He retired in 2006 and is writing his memoir and researching his genealogy while also auditing university courses and volunteering for the Liberal Party of Canada.*

## The North American east coast developed in part due to the vast amount of cod, and many cities in the New England area spawned near cod fishing grounds.

In the 17th and 18th centuries in the New World, especially in Massachusetts and Newfoundland, cod became a major commodity, creating trade networks and cross-cultural exchanges. In 1733, Britain tried to gain control over trade between New England and the British Caribbean by imposing the Molasses Act, which they believed would eliminate the trade by making it unprofitable. The cod trade grew instead, because the "French were eager to work with the New Englanders in a lucrative contraband arrangement".

The American settlers traded cod with the French Caribbean for rum-producing molasses. In addition to increasing trade, the New England settlers organized into a "codfish aristocracy". The colonists rose up against Britain's "tariff on an import". Angry merchants, including John Hancock and John Rowe, disguised themselves, boarded their own ships and dumped their own goods into the harbor, an event known as the Boston Tea Party.

- Wikipedia



### New England Fish Chowder

- 2 - 3 lb. whole cod or haddock
- 2 oz. salt pork, diced
- 2 onions, sliced
- 4 lg. potatoes, diced
- 1 bay leaf, crumbled
- 1 qt. whole milk
- 3 tbsp. butter
- 1 tsp. salt
- Freshly ground pepper

Simmer cod in 2 cups water for 15 minutes. Drain and reserve broth. Remove bones from fish. Saute diced pork until crisp, remove and set aside. Saute onions in pork fat until golden brown. Add fish, potatoes, bay leaf, salt and pepper. Pour in fish broth plus enough boiling water to make 3 cups of liquid. Simmer for 30 minutes then add milk and butter and simmer for 5 minutes. Serve chowder sprinkled with diced pork and a plate of Pilot (common) crackers on the side. Serves 6.

*My mother prepared this chowder as did her Yankee mother and grandmother. Women of all those generations before them - cod was plentiful in New England - had a "chowdah" recipe. I make it now. Ask your fishmonger to remove its head if you are squeamish ... it adds great flavor however!*

- Carol Taylor, Ed.