

Fleet News

Winter 2025
Volume 21 Issue 1



"Ye are the light of the world. A city that is set on a hill cannot be hid." —
Matthew 5:1

"For we must consider that we shall be a city on a hill. The eyes of all people are upon us, so that if we shall deal falsly with our God in this work we have undertaken and so cause Him to withdrawl His present help from us, we shall be made a story and a byword through the world." —
"A model of Christian Charity" — a sermon delivered on board the Arabella, flagship of the Winthrop Fleet (1630).

President's Message

It is indeed an honor and pleasure to serve as your President. I look forward to our expansion in these two years. I am pleased to work with such a fine group of individuals on this Board. Please contact us with any concerns you might have.

A big THANK YOU goes to Leda Behseresht for stepping up to be our Newsletter Editor. Lack of interest in volunteering for this position meant we skipped our Fall 2024 issue. As you can see with this issue, Leda has things well in hand.

I look forward to seeing everyone in April. We will be meeting with Native Americans and Friends, so please get your reservation in early as seating is limited.

I wish you all a very happy and prosperous New Year; may wonderful things happen in your life.

Your humble servant,

Jane

Jane Routt Power, FSA Scot, SMOTJ
Winthrop Society President, 2024-2026



The Winthrop Society Executive Board 2024 - 2026



OFFICERS

PRESIDENT

Jane R. Power
972-765-0076
janerpower@aol.com

VICE PRESIDENT

Sandra H. Staley
432-682-3182
staleysandra@hotmail.com

SECRETARY

Melissa H. Fischer
240-341-2697
mhfischer@verizon.net

TREASURER

Shirley Arendt
714-679-2838
Zcamaros@att.net

REGISTRAR

Alexander Bannerman
304-346-6646
GreatMigrationimmigrants@gmail.com

EDITOR

Leda E. Behseresht
865-410-1816
ledabeh@gmail.com

ARCHIVIST

Alexander Bannerman
304-346-6646
GreatMigrationimmigrants@gmail.com

CHAPLAIN

Sonja "Sunny" Hayes
630-628-0394
sunnybayes@att.net

HISTORIAN

Deborah C. Brownell
781-690-3651
dcbrownell@msn.com

APPOINTMENTS

PARLIAMENTARIAN

Gayle Coan
708-798-1817
gcoan59065@sbcglobal.net

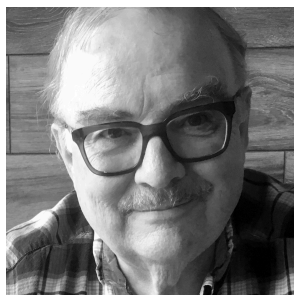
WEBMASTER

Leda E. Behseresht
865-410-1816
ledabeh@gmail.com

Separation, Flight, and Plymouth

Francis J. Bremer, PhD

This is the sixth in a series of articles on the story of the men and women who emigrated to New England in the Great Migration - their beliefs, the lives they led in England, the reasons for their emigration, and the world they created in New England.



*Dr. Francis J. Bremer is author of numerous works on seventeenth century New England, including the prize-winning biography *John Winthrop: America's Forgotten Founding Father*. Questions and*

comments can be sent to him at francis.bremer@millersvilled.edu

While the presence of sympathetic local magistrates and church officials meant that puritans in some regions of England were able to act on their beliefs to some degree during the reigns of Elizabeth and James I, in other parts of the kingdom circumstances were not as favorable. The story of how one group experienced and reacted to harsh enforcement of hostile bishops is critical to the story of the English colonization of New England.

William Brewster was raised in Scooby, England where his father was master of the royal post station and bailiff and receiver for the Archbishop of York's manor in that town. Following his father's death William assumed those positions. He and fellow puritans gathered in the manor house in the early 1600s to discuss sermons they had preached in neighboring churches and to share their own religious experiences. In about 1607 this conference of lay men and women organized



Scooby Church by Jeremy Bangs

themselves into a church by attesting to a covenant to follow God's will as they understood it. They chose Richard Clifton and John Robinson (clergy deprived of their livings in the national church) as their ministers. By forming a congregation separate from the official Church of England they were breaking the law and soon they were being hauled before church courts.

Imprisonment, fines, and other forms of harassment led the congregation to go into exile in the Netherlands, which was a haven for numerous disaffected English religious reformers. They soon settled in the city of Leiden. After about ten years living there the congregation



Leiden, public domain

decided to emigrate yet again. Among their reasons they were concerned about the influence of aspects of Dutch culture on their children and fear of being caught up in a renewal of hostilities between the Netherlands and Spain. In 1620 members of the congregation sailed for America with John Robinson and other members hoping to join them later. After a few false starts and the abandonment of a second ship that they had hired, they sailed on the *Mayflower*. Frustrated by a difficult voyage and challenges navigating the coast to the area of the Hudson River, where they had received authorization to settle, they planted themselves at Patuxet, the name of a previous Wampanoag village which had been abandoned after a recent epidemic. They named their settlement Plymouth.

The story of early Plymouth has been told and retold many times, with new insights coming in works published recently to commemorate the 400th anniversary of the *Mayflower's* arrival. Those works have reminded us of the importance of the native peoples of the region and their role in the early history of the colony, including the treaty agreed to by the Wampanoag and the English and the Fall 1621 gathering we remember as the First Thanksgiving.



Mayflower by Jeremy Bangs

The Plymouth puritans had a history of empowering lay believers. Going back to their days in Scrooby the congregation was formed by the banding together of lay men and women in covenant. All decisions were made by the congregants. Their minister John Robinson believed in lay prophesying -- a practice whereby lay believers could share their understanding and experiences with others in church settings and in separate conferences in private homes. In early Plymouth there was no ordained minister, and so religious exercises were led by William Brewster, with occasional sermons by laymen such as Thomas Cushman, William Bradford, and Samuel Fuller.

The same spirit of broad participation and self-government was the model for civil government. The "Mayflower Compact" was agreed to by the colonists before they left the boat, pledging all to "covenant and combine ourselves together into a civil body politic ... and by virtue thereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices ... as shall be thought mete and convenient for the general good of the colony."

For a long time, most scholars of early New England focused their attention on Massachusetts and regarded Plymouth as relatively insignificant. But recent work by Michael Winship and myself among others has demonstrated that it was the Plymouth model of congregationalism that became the New England Way of church practice. When the first

Massachusetts colonists settled in Salem in 1628 they were visited by Plymouth's Samuel Fuller, who discussed the ways in which the Plymouth colonists had organized a church in the New World, far from English parishes and bishops. When the Salem church was formed representatives from Plymouth came to extend the new congregation the right hand of fellowship. In 1630 Fuller again travelled north and discussed church matters with John Winthrop and other new arrivals.

On a practical level, the Plymouth colonists, having been settled for over a decade, were a major provider of livestock for early Massachusetts. Over the years leaders of the two colonies asked for and offered advice to each other on matters of church organization, issues involving separation of church and state, appropriate legal punishments for various crimes, and other matters. Plymouth became a trusted member of the New England Confederation, a union of that colony with Massachusetts, Connecticut, and New Haven formed in the 1640s. In the 1680s Plymouth's autonomy was stripped away by royal authority and in 1692 the once separate colony was incorporated into Massachusetts by that colony's new charter.

Further detail on Plymouth can be found in Francis J. Bremer, *One Small Candle: The Plymouth Puritans and the Beginning of English New England*



Plymouth homes by Jeremy Bangs

(Oxford U. Press, 2020) and John G. Turner, *They Knew They Were Pilgrims: Plymouth Colony and*

the Contest for American Liberty (Yale University Press, 2020).



*First Meeting House, Boston, Massachusetts
Edwin Whitefield, Public domain, via Wikimedia*

Membership Report May 2024 – January 2025

Welcome to Our Newest Members

11238	Stephen E. Anderson - Benton, TN	George Minot; 1633 Dorchester
11239	Roger E. Huddleston - La Grange Park, IL	John Strong; 1635 Hingham
11240	William S. Denton - Houston, TX	Nathaniel Foote; 1634 Watertown
11241	Judith W. Lohavanijaya - Phoenix, AZ	Richard Church; 1630 Weymouth
11242	Andrea N. Dodge - Fort Myers, FL	Richard Dodge; 1638 Salem
11243	Randi L. Henderson - Denver, CO	John Crow; 1634 Charlestown
11244	Elizabeth W. Hixon - Norfolk, VA	William Thorn; 1637 Lynn
11245	Rayford H. Hixon - Norfolk, VA	William Thorn; 1637 Lynn
11246	Sue H. Wasalaski - Kitty Hawk, NC	Edward Rainsford; 1630 Boston
11247	J Duncan Berry - West Harwich, MA	William Chase; 1630 Roxbury
11248	Michael L. Mankin - Elizabethton, TN	Mrs. Margery Shove; 1638 Boston
11249	Terry Martin DeWitt - Evans, GA	Nicholas Danforth; 1635 Cambridge
11250	Bonnie Lynne Prosser Larkin - Sinclairville, NY	Thomas Bascom; 1634 Dorchester
11251	Sheri Lynn Nozawa - Commerce Twp., MI	John Whitney; 1635 Watertown
11252	Judith J. "Judy" Mayo - Chicago, IL	John Johnson; 1630 Roxbury
11253	Jeffrey Carlton Narvil - Jackson, MS	John Gage; 1630 Boston
11254	John Gardner Everett - Waterotwn, MA	William Haskell; 1636 Salem
11255	Ginger Marguerite Schiffmayer - Evergreen, CO	Thomas Dudley; 1630 Charlestown
11256	Robert Scott Thiem - Davis, CA	Thomas Dickerman; 1637 Dorchester
11257	Kathi Ann Benjamin - Stratford, NJ	Richard Benjamin; 1632 Cambridge
11258	Teresa Sue McAdams - Clarksville, IN	Nicholas Knapp; 1630 Watertown
11259	Bonnita Jo Slaughter - New Orleans, LA	Edward Stebbins; 1633 Cambridge
11260	Harriett Marie Story DeWitt - Evans, GA	John Cooper; 1635 Lynn



How Did Boston Get Its Name?

The city of Boston, Massachusetts was named after the city of Boston in Lincolnshire, England.

Boston, Massachusetts was settled by the Massachusetts Bay Company, whose most prominent members were originally from Boston, England. Colonist Thomas Dudley explained in a letter to the Countess of Lincoln in 1631 that the Massachusetts Bay colonists had always intended to name the capital of the Massachusetts Bay Colony.

What Was the Original Name of Boston?

When the Massachusetts Bay colonists first arrived in the Boston area in 1630, it was known as Trimount, due to the large hill with three peaks that made up the geography of the area at the time.

It's not clear who exactly named it Trimount but, seeing that it is not a Native-American word, it was most likely named that by either colonists, traders or explorers. Trimount was located on a peninsula that was called Shawmut by the local Native-Americans.

The colonists were invited to settle on the Shawmut peninsula by William Blackstone, a member of the failed Dorchester colony who had later moved to Shawmut by himself.

Blackstone heard from the local Native-Americans that the Massachusetts Bay colonists were across the river in Charlestown and needed a place to settle with fresh water.

After moving to the peninsula, Thomas Dudley proposed that they make it the capital of their new colony and name it after Boston, England. The other colonists agreed and, at a meeting of the Court of Assistants in Charlestown, on September 7, 1630, Trimount was officially renamed Boston.

What Does the Name Boston Mean?

Boston is a locational name from Lincolnshire, England which means Botwulf's Stone or Botwulf's tun (tun is an Old English word for a hamlet or small town.) It refers to Botolph, the English saint of travelers and farmers. There are numerous spelling variations of his name such as Botolph, Botulph, Botwulf and Botulf.

Sources:

Rebecca Beatrice Brooks,
<https://historyofmassachusetts.org/>

Secret Boston Editorial Team,
<https://www.secretboston.co/>

Insignia

Winthrop Society insignia is available to Annual and Life Members (in good standing), at a nominal cost.

The rosette has been especially and uniquely crafted by the Nation's premier artisans, Dexter Rosettes, to the specifications of the Winthrop Society. It measures slightly less than one-half inch (11mm) in diameter and constructed of finest silk ribbon of the Society colors.

The miniature medallion is stamped by CityPride Ltd. Fine Arts & Design, specialty jewelers with a long-standing reputation among the hereditary society community. The medallion measures approximately 3/4" (20mm) in diameter, is crafted of solid brass with an antique finish, and suspended from a silk drape ribbon of the Society colors; the entire insignia is about 3" (75mm) long.

If you are interested in ordering insignia, click [here](#) to download the order form



The Presidents and Their Boards
Cordially invite you to their
Annual Meetings and Breakfast



Monday, 7 April 2025

The Army and Navy Club on Farragut Square, Washington DC
Washington Room

- 7:15 a.m. Doors Open
- 7:30 a.m. Breakfast is Served
- 8:00 a.m. Winthrop Society Meeting Begins
- 8:45 a.m. Native American and Friends Meeting Begins
- 9:15 a.m. Events end

Return the reservation form and check for \$33 payable to "Winthrop Society." Must be received
by 22 March 2025

Shirley Arendt ~ 1906 Louise Street ~ Santa Ana, CA 92706-3441

Reservations are limited to the first 40 people.
You will receive an email confirming your check has arrived.

If you do not receive a confirmation email, please contact Shirley at 7camaros@att.net.

Walk-ins cannot be accommodated.

Cancellations must be received by 22 March 2025.

NAME _____

EMAIL _____

PHONE _____

I am a member of

Winthrop _____ Native Americans and Friends _____

Food Selection: Eggs Benedict ____ A&N Breakfast ____ Vegetarian ____

Food Allergies: