

Coddington House

# The Winthrop Society

## Fleet News

Descendants of the Great Migration 1630-35

*Volume 9, Number 2, Fall 2012*

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**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.



Massachusetts Bay Company Seal

## PRESIDENT'S MESSAGE/J. Michael Phelps, Esq.

### Greetings Society Members!

I am pleased to report that the Winthrop Society is continuing to make progress on various fronts. First of all, in May 2012, the Society incorporated in Massachusetts as a not-for-profit corporation under the name "Winthrop Society, Descendants of the Great Migration, Inc." by the filing of its Articles of Organization. In conjunction therewith, the Board adopted amended Bylaws, a copy of which (dated May 6, 2012) was sent to all members. Secondly, in early June 2012, the Society filed with the Internal Revenue Service for 501-c-3 tax exempt status. As of press-time for Fleet News, we still are awaiting a substantive response from the IRS. However, we anticipate approval in the next few weeks. And thirdly, after prior notice to attend was sent to all members in good standing, a Special Meeting was held on July 7, 2012 at the Connecticut Historical Society in Hartford, CT. The C.H.S. could not have been more accommodating. Fittingly, the chair that belonged to John Winthrop Jr., who settled in Connecticut, was on display for our viewing!



At this meeting, the incorporation was ratified by a unanimous vote and the May 6, 2012 Bylaws were ratified as filed with the Massachusetts Secretary of State. It also was agreed unanimously that the Society will continue to publish the Fleet News biannually in Spring and Fall. After asking three times, there were no nominations from the floor for any of the officer positions to be elected at the meeting. The following officers (whose names had been proposed in the notice of the meeting) then were elected by a unanimous vote: President-J. Michael Phelps; Vice President-David Cain; Secretary-Elizabeth Crafts; Treasurer-Walt Seelye; Registrar-Tim Jacobs; Editor/Designer-Carol Taylor; Website Coordinator-Charles Banks; Archivist-Steve Cywin; Chaplain-Barry C. Howard; Historian-Charlotte Winslow; Parliamentarian-Timothy C. Finton.

The Society's next Annual Meeting, a breakfast meeting starting at 8:00 am, will be held on Sunday, April 14, 2014, at the Army & Navy Club, 901 17th St. NW, Washington, DC. We hope that many members will attend and participate in the meeting. The Annual Meeting will take place in mid-April of each year in Washington, DC. In addition to the April Annual Meetings, the Society will continue its tradition of participating in one or more Charter Day events in September each year. Thus, the Society will have two meetings each year; its annual business meeting in mid-April in Washington, DC and a more ceremonial, social meeting in September in Boston.

The Boston Charter Day church service and chowder luncheon held at First Church Boston on Sept 23rd was attended by Winthrop Society member and Editor Carol Taylor and several other Society members. Friends from the Historic Bostons Partnership were reacquainted with and there was an impressive portrait gallery of notable Puritans on display as Carol related.

The Society's website continues to be a vital component of fulfilling its purpose of educating the public about the history of the Great Migration and our many ancestors whose hard work and sacrifices helped create and strengthen the Massachusetts Bay Colony.

Our newsletter, Fleet News, is also an extraordinarily important means of communicating with our members and educating the public about the participants in the Great Migration and their progeny. We continue to invite the submission of appropriate articles to be considered for publication in the Fleet News, particularly articles which help to further our 501-c-3 educational purposes.

The Society appreciates that all members remain current on their dues. Contact our Treasurer, Walt Seelye, with your payments. Please direct any other questions or concerns to me at [phelps@alumni.princeton.edu](mailto:phelps@alumni.princeton.edu) or via US Mail to me at Five Reed Ranch Road, Tiburon, CA 94920-2022.

Best personal regards,  
**J. Michael Phelps**

#### On the Cover...

*The residence of William Coddington, the first governor of Rhode Island from 1640-1647. Coddington (c. 1601 – 1678) was an early magistrate of the Massachusetts Bay Colony, and later of the Colony of Rhode Island and Providence Plantations, serving as the Judge of Portsmouth, Judge of Newport, Governor of Portsmouth and Newport, Deputy Governor of the entire (four-town) colony, and then Governor of the colony. Born and raised in Lincolnshire, England, he accompanied the Winthrop Fleet in its voyage to New England in 1630, becoming an early leader in Boston. Here he built the first brick house, and became heavily involved in the local government as an assistant, treasurer, and magistrate.*  
- Wikipedia

*The Coddington Cemetery, located at 34 Farewell Street in Newport, Rhode Island, is a very old colonial cemetery with 93 known interments, and has the largest number of interred colonial governors of any cemetery in the state. William Coddington's grave is marked with an impressive stone.*  
- Ed.



## ✿ The Captain and his “First Mate” by Denise Mochen Bafti ✿

When one thinks of the Victorian female the image that usually comes to mind is that of a demure woman with a lacy handkerchief who uses a fan and coquetry to capture the heart of every young swain. While that image no doubt rings true in some cases, there was another type of woman that lived during this time -- one who relished adventure and was devoted to her husband and family. This hardy woman exhibited unusual bravery by setting sail with her husband (and sometimes with their children) aboard a ship with 30 to 40 strange men headed for distant ports. Indeed, in the century during which whaling prevailed (1820 – 1920), it was not uncommon for wives to accompany their captain husbands on voyages that lasted between two and five years.

There are many reasons these ladies decided to join their husbands – some feared their husbands would be tempted by “heathen” women in the exotic ports they would visit, others envisioned passing along the word of God as missionaries in the far-flung places in which their ships would berth, and still others hoped to save their husbands from the dangers of drink. Many women simply did not like the idea of being separated from their husbands for such a long period of time. As was the custom of the day, many young women (and men) recorded their daily lives in a personal journal – and it is through these valuable documents, and ships’ logs that also survive, that we are able to have an idea of what life aboard a whaling ship was like. For Augusta Penniman, the journal she left behind describes one of several voyages she made with her husband, Captain Penniman, and her journal is part of the museum archives at the Cape Cod National Seashore in Eastham, Massachusetts.

The voyage began when 26-year-old Betsey Augusta Knowles Penniman, who had been married to Edward Penniman for five years, boarded a bark with her husband and Eugene Penniman, their four-year-old son. It would be four years before they would return to their port of departure in New Bedford, Massachusetts. Edward was Captain of the *Minerva*, and this was only his second voyage as Captain, even though he’d been fishing commercially since he was eleven years old. At 29 years of age, Edward was a seasoned sailing veteran well equipped to handle the rigors of a life at sea. There was serious money to be made in the whaling industry and Edward had a dream of building a home of his own in Eastham, Massachusetts. During his career, Edward took in 4,237 barrels of sperm oil, 12,096 barrels of whale oil, and 166,871 pounds of whalebone. At the age of 53, Capt Penniman was so successful he was able to retire with a considerable fortune.

One of nine children born to Daniel Penniman, Edward’s childhood home was in the Fort Hill area in Eastham on Cape Cod, across the road from the homestead of the Knowles family, where William Freeman Knowles, Jr. raised his children -- among them Edward’s future wife, Betsey Augusta.

In 1864, with the “War Between the States” in full swing, many young men of Edward’s acquaintance were fighting for the Union. Captain Penniman was embarking on a voyage to harvest whale oil and by-products vital to the Northern war effort and to the daily lives of many Americans. Being on a whaling ship did not ensure wartime safety, however. The *Minerva* had a close call during this voyage when the Captain and his crew arrived at the whaling grounds in the Arctic only to find themselves in dangerous proximity to the Shenandoah, a Confederate privateer. Her mission was to attack, ransack, and burn Yankee ships to interrupt the supply line of the precious oil essential to the war effort. The *Minerva* slipped by her without incident.

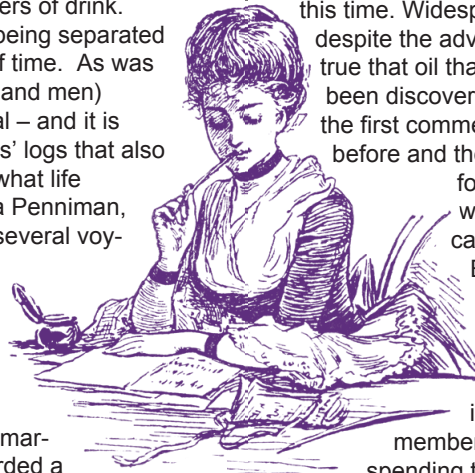


Whale oil and whale by-products were very much in demand at this time. Widespread use of fossil fuels had not yet begun despite the advent of the Industrial Revolution. While it was true that oil that bubbled naturally to the earth’s surface had been discovered and been used for lamps and to light fires, the first commercial oil well had been drilled only the year before and therefore had yet to affect the world’s demand for whale oil. Sailing distant seas in search of whales, and capturing and processing the catch, was hard, dangerous, and dirty work. Everyone on board had to participate in order for the ship to run at optimal efficiency.

The Captain’s wife was no exception, and Gustie (as her husband called her) pitched in to perform the chores that any other crew member was expected to do. She also enjoyed spending time cooking, making clothes, teaching her son, keeping journals, and corresponding with friends back home. She had keen navigation skills, was an active participant in the whaling expeditions and assisted in maintaining their “home away from home.” In her journal she writes: *“I spent the day washing and taking care of the ship. For a crew I had four Portuguese, one Irish, one German. We manage very well.”*

On one occasion, Mrs. Penniman displayed her superior sailing and navigation skills while on board alone when the Captain and most of the crew were ashore off Patagonia. A large storm arose and blew the ship 100 miles out to sea. Under Gustie’s direction, the ship not only weathered the storm but two days later sailed back to retrieve the Captain and crew.

Gustie’s skills were not limited to washing, navigation and sailing, however -- during a subsequent voyage she became an active participant in seeking their prey. She spotted a large sperm whale close to the ship while the Captain and crew were five miles away in the whaleboats (open rowing boats used to hunt the whales).



Continued on page 8

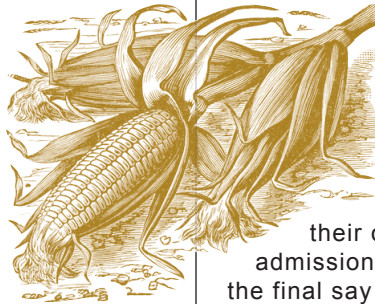


## \* Power to the People: The Heart of

**A**s we reflect this month on what we have to be thankful for in the puritan heritage, I would like to suggest that we focus on the role that lay men and women played in the evolution of that faith in particular and New England institutions in general. Because that faith became institutionalized and its history written from the records provided by clerical leaders, the role of ordinary believers has been neglected.

From the earliest days of Christianity one of the key issues that engaged believers was the nature of authority in the church. Looking back it is easy to suggest that the triumph of the church officials who decided that which scriptures were authoritative, that those writings were the revealed word of God, and that their meaning was to be determined by a hierarchy of trained clergy was inevitable. But this narrative ignores the persistent if sometimes marginal position of those who argued that the best understanding of God's will came from the hearts of those whose perception had been enlightened by the presence of the Spirit in their souls. From the Gnostics who were denounced as heretics by early church fathers through Luther's assertion that believers did not need papal, episcopal, or any clerical guidance to understand the word of God, there was a strain in Christianity that emphasized the fact that the inspiration of the Spirit rather than authoritative books or individuals could lead ordinary people to the essence of the faith.

In sixteenth-century England, with the head of the Church opposed to the reforms that puritans believed were demanded by God, the issue for the godly was how that path was to be determined. The puritan agenda was crafted from the bottom up, by individual clergymen but also lay men (and yes, women) relying on the guidance of the Spirit to discern the proper meaning of Scripture. They shared their understanding with one another in prophesyings (exercises in which clergy shared their readings of scriptural passages and responded at times to questions from a lay audience), in clerical conferences of regional clergy in places such as the Stour Valley where John Winthrop lived, and in meetings of local believers where an individual such as Brigit Cooke in Kersey or Anne Hutchinson in Alford would open their home to other seekers after truth for discussions of their religious experiences and beliefs. John Winthrop met with a group of lay and clerical friends in the Groton area to support each other through prayer and discussion in their search to make themselves better Christians.



In some localities the combination of a godly minister and a puritan laity enabled the reform of a parish in defiance of hierarchical demands. Elsewhere, such as in Scrooby, lay men and women found a sympathetic but unbeneficed clergyman to lead them in worship outside the structure of the national church, and were denounced as Separatists. Paralleling this practice, in the Netherlands and then in New England, other believers (while asserting continued communion with the Church of England) organized their own churches, composed and swore to covenants that bound them together as a church, and only then chose as their pastors men who combined formal education with evidence of sainthood. Lay members not only elected their officers, but voted on further admissions to the congregation and had the final say on any change in practices. In cases where a gathering of believers had not yet been able to secure an acceptable minister, lay men often preached, as John Winthrop and others did in Boston, between the departure of John Wilson on a visit to England and the arrival of John Cotton. And within all these churches it was customary in the early days of New England for lay men and women in open church to ask clergy for clarification of points raised in sermons, and to offer their own insights.

Congregationalism stood in opposition to Presbyterian models not only in asserting the independence of the individual congregation from hierarchical authority (bishops or synods), but also in opposition to any effort by clerical officers to claim power within an individual congregation. New England lay puritans were, as historian Jeff Cooper has stated, "tenacious of their liberties." It is not surprising that the First Church of Boston was suspicious of any regional assemblies or synods of church representatives in the 1630s and 1640s, and that an individual such as Roger Williams warned that such meetings threatened the autonomy of individual congregations and the authority of laymen within them.

Some of this is familiar, but what has been less commonly written about is that even when they had formed their own reformed churches, lay men and women in New England continued to meet outside of the church to reinforce each other's faith and understanding. Such gatherings were important because most puritans did not believe that they had all the answers to matters of faith. John Winthrop, in his famous "Christian Charity" sermon to those joining him in the migration of 1630 talked about how, if the colonists did their best to live as God wished them to, God would reward them with further light than



## Puritanism by Francis J. Bremer PhD ✱

they had yet received. The search for such further light was the key element in private meetings where men and women shared the insights they believe they had received from the Spirit. The meetings in which Anne Hutchinson discussed sermons and scripture in her home are famous for being the presumed source of the challenge to Massachusetts orthodoxy that led to her excommunication and banishment. But those meetings existed and were viewed by Winthrop and others as serving a valuable function in the community for many months before the Newtown clergyman Thomas Shepard first charged that they were the source of dangerous opinions.



When the New Haven Colony was founded in 1638 the frame of government was established by the vote of all those who had settled along the mouth of the Quinnipiac River. A church covenant was developed by individuals chosen in neighborhood meetings where ordinary people identified who among them was best suited to be a pillar of the church. Then the lay believers who constituted the church chose John Davenport as their pastor. Every Tuesday, members of the congregation met informally to confer and discuss various religious matters. We have a detailed description of such a debate in New Haven in which Ezekiel Cheever and other laymen explored how the requirement of two witnesses to an offense should be interpreted.

Such gatherings probably involved sharing religious experiences. I have recently demonstrated that the notion that approved narratives of personal conversion were required for membership in all New England churches is inaccurate. We have at most evidence of such a membership requirement in at most five churches throughout the region! But such accounts were encouraged

in informal as well as church settings for other purposes -- not to allow others to pass judgment on the supposed saint, but to allow other believers to learn from the spiritual experiences of others. It was a way in which lay men and women could teach others and help their friends on the path to godliness.

Trust in the faith and judgment of the individual was the foundation of Congregationalism. That same faith underlay the empowerment of ordinary citizens in governing themselves on the town and colony level. It was because they were willing to extend power to those citizens that they required all children -- male and female, servant as well as free -- to be educated to read the



Bible and the colony laws. Participatory democracy in New England was the consequence of recognizing that all men and women had a role to play in determining God's truth

Over time, New England's clergy sought to curb lay participation in the shaping of faith. Harvard trained ministers saw the challenge posed by Anne Hutchinson, the Baptist prioritization of saving experience over theological training, the Quaker assertion of the centrality of the Inner Light and similar challenges as a consequence of allowing too much freedom to the laity. Clerical conferences gradually established greater authority over individual congregations. The university trained clergy assumed more power over those in the pews, emphasizing that the formal training they had received was necessary to unlock the meaning of Scripture. As is always the case, the winners write history, and most stories of puritanism have consequently downplayed the vital role that the laity played in the shaping of that faith and its institutions in Old and New England. It is time to look at the story afresh, recover, and be thankful for the importance of the ordinary men and women who came to America with John Winthrop and their role in shaping what they hoped to be a City Upon a Hill.



*Francis J. Bremer is the author of many books on puritanism, most recently "First Founders: New England Puritans and Puritanism in an Atlantic World" and this Fall's "Building a New Jerusalem: John Davenport, a Puritan in Three Worlds." This article reflects the direction of his current research.*





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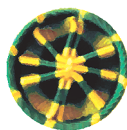
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Judith C. Creamer (2012)

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ROSETTE

## ● REGISTRAR/Timothy Jacobs

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. Email this to Stephen Cywin at scywin@optonline.net. This will be genuinely appreciated. Member or Prospective members can continue to order approved applications for \$10.00 from our Registrar at registrar@winthropsociety.com.

### New Members

Nancy Elizabeth Harrison / Isaac Stearns / 1630  
Stuart Alan Whitehead / Thomas Dudley / 1630  
Paul Richard Harrison / Thomas Dudley / 1630  
David George Harrison / Thomas Dudley / 1630  
Gloria Masterson Leous / Isaac Robinson / 1630  
Wendy Sue Fontaine Lary / Jonas Weed / 1630  
Edward Joseph Neugaard / Rev. John Wilson / 1630  
Walter Clark Seelye II / Robert Seelye / 1630  
Elaine Carolyn Bailey Schooley / Edward Fitz Randolph / 1630  
Frank Joseph Polach / Henry Kingsbury / 1630  
Thomas Stansfield Hansen / Capt. Roger Clapp / 1630  
Roger Eugene Quackenbush / Anthony Colby / 1630  
Jacqueline Phyllis Polaski Cherek / Capt. Richard Norman / 1623  
Casey Ann Cherek / Capt. Richard Norman / 1623  
Cheryl Freeman Caldwell / James Thompson / 1630  
Sonja Patrice Green Itson / William Cheeseborough / 1630  
Everett Kenneth Beckwith / John Whitney / 1635

### Supplemental Ancestry

Judith Crawford Creamer: Stephen Fosdick / 1635; Samuel Morse / 1635;  
Gilbert Brooks / 1635; William Almy / 1635; John Greene / 1635;  
and Robert Carr / 1635

Gold Associates / none to report

## ● INSIGNIA/Walt Seelye

Society insignia is available to members by sending an email to our Treasurer: treasurer@winthropsociety.com or USPO

Walt Seelye, Treasurer  
13802 Pine Glen Drive East  
Colorado Springs, CO 80908

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 1/2 inch and in the Winthrop Society's colors. \$15.00 each.



MEDALLION

## ● PUBLICATIONS EDITOR/Carol Taylor

St Mary in Lutterworth, depicted on this page, is yet another of many ancient parish churches still active in England today. While my husband Paul and I have home exchanged in England and Europe, we have been able to explore these beautiful edifices. Stories are told in stone and woodwork as well as in metals and other works of art. Visit new and olde England. Immerse yourself in its history and culture. Walk in the villages of your ancestors. England, after all, is "just across the pond."

We as members of the Winthrop Society share a rich and important link to the founders of our nation who immigrated from England. Please impress upon your family members the importance of this immigrant group. Talk us up!

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. Cite your sources especially if you have borrowed from the web and please adhere to an informal style. I do not post footnotes. Submittal does not guarantee publication.

We also have *Whatchamacallit* - 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, May and Nov.

## ● TREASURER/Walt Seelye

For those of you who are Annual Members, it is important to maintain your Winthrop Society membership by paying your annual dues in a timely manner. Please advise me if you have recently changed your address. Also, provide your seasonal address so we can mail notices or newsletters there. 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. Please submit your annual dues to:

Walt Seelye, Treasurer  
The Winthrop Society  
13802 Pine Glen Drive East  
Colorado Springs, CO 80908

## ● WEBMASTERS/C. Banks, J. Moriarty, B. Howard

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

Parish Church of St Mary  
Lutterworth, England



Lutterworth is a market town and civil parish in the Harborough district of Leicestershire, England. The town is located in southern Leicestershire, north of Rugby, in the heart of the English Midlands.

The name of Lutterworth is probably derived from the Old Norse name "Lutter's Vordig" meaning Luther's Farm. Lutterworth was mentioned in the Domesday Book of 1086. The town was granted its Market Charter in 1214 by King John and continues to hold a market to this day.

In the 14th century religious reformer Canon John Wycliffe was Rector in Lutterworth's Parish Church of St Mary between 1374 and 1384, and it was here that he is traditionally believed to have produced the first translation of the Bible from Latin into English.



Wycliffe (c. 1320–1384) was an English scholastic philosopher, theologian, lay preacher, translator, reformer, and university teacher at Oxford, who was known as an early dissident in the Roman Catholic Church during the 14th century. His followers were known as Lollards, a somewhat rebellious movement, which preached anticlerical and biblically-centered reforms.

The Lollard movement was a precursor to the Protestant Reformation. Wycliffe is sometimes called "The Morning Star of the Reformation"). He was one of the earliest opponents of papal authority influencing secular power.

- Wikipedia





## THE WINTHROP SOCIETY

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In the excitement of the sighting, the carpenter onboard hoisted the flag upside down, which is a signal of distress, and the Captain quickly returned fearing that someone had fallen overboard. The whale still nearby, the crew was able to catch and process it. In the end they collected \$10,000 worth of oil - the most valuable single cargo ever brought to New Bedford. The ship's owner gave Gustie \$600 as a token of his appreciation.

While it would seem that one woman aboard a ship with 35 or 40 rough men would have been a virtual prisoner in her staterooms, Augusta Penniman lived a very active life, enjoying adventures unheard of for most young women. The voyages she took with her husband brought her to many exotic locales (Cape Verde, Hawaii, the Arctic Ocean and what is now Alaska); and provided opportunities to meet natives of these lands and see wildlife that was only imagined by most. While in these exotic ports of call, the Pennimans tasted tropical fruits, and visited the homes of natives.

*"Nov 5th. Have arrived at Bravo one of the Cape De. Verds. Islands. This afternoon went on shore, saw the natives, they were black Portuguese. I was invited into their houses, and treated to some nice wine, and oranges and other kinds of fruit. I will describe their dwellings they were stoned up, a thatched roof, no floor. The Ladies wore no shoes. A few of the men understood English. It was a very mountainous region. Edward purchased about 1000 oranges, different kinds of melons, Bananas, and several other kinds of fruit.*

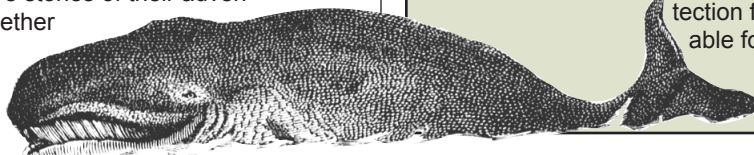


*I spent a very pleasant day. Our ship lay some distance off the shore, so we were obliged to go about two miles in the boat, it being rather windy, I received quite a sprinkling in coming back... So ends this day."*

Holidays were another matter aboard a whaling ship. Thanksgiving Day 1864 was a day of feeling homesick but nevertheless a special meal was prepared.

*"... We dined upon Boiled ham, Boiled meat, Turnip, potatoes, pudding, warm bread, cheese, pear preserves."*

Augusta's 27th birthday, however, passed practically unnoticed, for she received no gift and apparently spent the day washing clothes. Mrs. Penniman, and other wives who sailed, often visited the same ports at the same time and were able to visit, receive news of home, and share stories of their adventures. Their children played together during these visits and it must have seemed the next best



thing to being at home; to see a familiar face and mode of dress and to speak your own language on the shores of a place so far away from what was familiar.

When the *Minerva* returned to New Bedford, Massachusetts on February 8, 1868, the Pennimans traveled back to Fort Hill, and Edward pursued his dream of building a home for his family in his hometown. That grand home, complete with a cupola from which the Pennimans could see both the Atlantic Ocean and Cape Cod Bay, was built in the Second Empire style and boasts a driveway entry arch made from the jawbones of a whale.

The Penniman House still stands today (preserved by the United States National Park Service) and is a testament to one couple's success through perseverance and teamwork.



*The author, Denise Mochen Bafti, is a 12th generation descendant from James and Lydia (Eliot) Penniman, who participated in the Great Migration to New England in 1631 from Chipping Ongar and Nazeing, Essex. Denise has worked full-time in the financial services industry for the past 20 years, and is continuing her education at Northeastern University.*

*An avid fan of history and veteran traveler, Denise lives and works in the Greater Boston area.*

*For photographs and more information on this Penniman family, visit [www.nps.gov/caco/historyculture/upload/Pennimanexhibitfinal.pdf](http://www.nps.gov/caco/historyculture/upload/Pennimanexhibitfinal.pdf)*

### *Did you Know...*

The earliest colonies in the New England Colonies were usually fishing villages or farming communities along the more fertile land along the rivers. While the rocky soil in the New England Colonies was not as fertile as the Middle or Southern Colonies, the land provided rich resources including timber that was valued for building of homes and ships. Timber was also a resource that could be exported back to England, where there was a shortage of timber.

In addition, the hunting of wild life provided furs to be traded and food for the table. The New England Colonies were located near the ocean where there was an abundance of whales, fish and other marketable sea life. Excellent harbors and some inland waterways offered protection for ships and were also valuable for fresh water fishing.

- Wikipedia