



Canadian Society of Mayflower Descendants

A member society of the General Society of Mayflower Descendants

The Canadian Pilgrim

IN THIS ISSUE

36th Annual Compact Meeting and Luncheon 1

Governor's Column 2

The Business Page 2

Necrology 4

New Members 5

Members News 5

Mayflower History 7



The 36th Annual Compact Meeting and Luncheon

Mark your calendars and plan to attend our 36th Annual Compact Meeting and Luncheon on Saturday, October 22. The format will change slightly this year with the business meeting at 11:30 a.m., followed by a social hour at noon, buffet lunch that includes roast turkey at 1 p.m., and guest speaker at 2:00 p.m.

Our guest speaker will be professional genealogist and lecturer Ruth Burkholder who will speak on the subject 'Leaving Your History Behind You' -- how to ensure that our genealogical records are preserved for our children and grandchildren.

Ruth Burkholder has successfully educated many family historians for many years. She is well known for her ability to explain both simple and complex research activities in an easy to understand way. Most of all, Ruth has a knack of keeping the fun in it while providing proper methods and advice that comply with accepted genealogical research and recording practices. Ruth is the author of *Starting Out in Genealogy*.

The cost of the luncheon is \$49 per person (cash bar). Payment can be made by PayPal (see below), or if you prefer, cheque or money order, payable to CSMD or Canadian Society of Mayflower Descendants. Cheques and money orders can be sent to the Treasurer, Maureen McGee, 1060 Ewart Street, Prince George. B. C. V2M 2P2

<http://www.paypal.com/ca/home>

Please confirm your attendance separately by email to George McNeillie and advise us of any dietary restrictions at that time.

governor@csmd.org

Payments and attendance confirmation are due by October 12. Please note that we are unable to accommodate walk-ins.





Governor's Message

It has been a busy year for your Society! A major project involved coordinating the move of the entire *Mayflower* collection from the Canadiana Collection at the North York Central Library to the Toronto Public Library at 789 Yonge Street. CSMD had invested a considerable amount of money, time and effort over the past 35 years to build this valuable resource, and we wanted to ensure that our collection was

preserved intact. I am pleased to report that the move was made successfully over the summer and we are in contact with the library to draft a new letter of agreement and to determine when the collection will be available again for research purposes. I would like to thank our past CSMD librarian Brent Rutherford for his work in cataloguing the collection. It remains as a separate collection, stored and conserved by the Toronto Public Library, but owned by CSMD. Materials will be available to the public through a request to the stacks, and we will provide details on how to access them in a future newsletter.

The library also asked if we wanted to keep the duplications from our collection (otherwise, they would destroy them). A big vote of thanks is owed to CSMD Historian Nathan Mean for agreeing to house the duplicates in his condo. The library packaged up the duplicates for us and we arranged to move all 18 boxes to Nathan! This was a huge and time-consuming project, but I am pleased to report that we have ensured that this important resource will continue to be available to members and others who wish to research their *Mayflower* antecedents.

Congratulations to Susan Roser, our Member-at-Large, who is also Secretary General of the General Society, on her appointment as Editor of *The Mayflower Quarterly*. Susan has authored many works on *Mayflower* genealogy and we cannot think of a more appropriate addition to this esteemed publication.

My sincere thanks as always to my fellow Board of Assistants' members who are all volunteers and who work tirelessly to keep the Society ticking – especially to Gary Bennett who stepped down in late April as our Corresponding Secretary. Gary was a terrific asset to the Board and we will miss both his diligence and his sense of humour. We send him every good wish and look forward to seeing him at the Annual Compact meeting. Elsewhere in the newsletter you will see that we still have positions open on the Board and we will be approaching some of you directly to determine if you are interested in serving.

The 400th anniversary of the Pilgrim landing in 2020 is fast approaching and we are looking for relevant ways to ensure that the event is celebrated in Canada. Stand by for more news of this in the coming months.

We look forward to seeing as many of you as possible at our Annual Compact Meeting and Luncheon on Saturday, October 22, 2016 at the Toronto Cricket Club in Toronto.

If you have any questions or suggestions, please do not hesitate to send them to me at governor@csmd.org or by mail c/o 47 St. Clair Ave. West – Apt. 903, Toronto, ON M4V 3A5. Thank you!

With best wishes,

George G. McNeillie, III



The Business Page



BOARD OF ASSISTANTS

Governor: George McNeillie III:
governor@csmd.org

Nova Scotia Regent: Bill Curry:
wcurry@billcurry.ca

Treasurer: Maureen McGee:
treasurer@csmd.org

Historian: Nathan Mean
historian@csmd.org

Co-Historian: Donna Denison:
cohistorian@csmd.org

Elder: Robert V. White: elder@csmd.org

Counsellor: Alexander D. "Sandy" Fairbanks: counsellor@csmd.org

Surgeon: Dr. George R. Nye:
surgeon@csmd.org

Editor, Canadian Pilgrim: Robert W. White:
editor@csmd.org

Member at Large: Susan Roser:
atlarge1@csmd.org



STAY IN TOUCH

If you are moving please let us know so we can ensure ongoing mail delivery to you. Do we have your email address and phone number?

governor@csmd.org

MEMBERS' BIOGRAPHIES AND PICTURES

Do we have your biography or is the biography that we have of you outdated? If you'd like to be included in future Member Spotlight features, please email your bio and a recent head and shoulders photo to governor@csmd.org

ABOUT YOUR DUES

Did you know that the CSMD pays a proscribed assessment for each member to the GSMD? Starting in 2016, the assessment is \$15 per member, an increase of \$4 from assessments levied in recent years. The assessment comes from the dues that each member pays. The Canadian Society depends on membership dues and other donations to operate.

The deadline for 2016 CSMD dues of \$45 per member is November 30, 2015. We thank everyone who has renewed their support of our Society. If you haven't heard from us (several reminders have gone out), this means you're paid up. If you received this newsletter by regular mail, your mailing label will tell you the status of your dues. Dues can be paid by PayPal, cheque or money order payable to CSMD. The latter should be mailed to the Treasurer, Maureen McGee, at 1060 Ewert St, Prince George BC V2M 2P2.

We appreciate everyone's ongoing support of our Society.

CSMD NEW MEMBER FEES (NON REFUNDABLE)

Application fees: \$20 (CAD); Lineage review: \$75 (US) which accompanies your application when it is sent to the GSMD Historian General in Plymouth for approval. Family member application fee: \$75 (US).

Supplemental line fee: \$30 (CAD) after lineage review, \$75 (US) when your application is sent to the GSMD Historian General in Plymouth for approval.

Membership certificates: \$5

CSMD lapel pin: \$5 at meetings



Follow us on Twitter [@CanMayflower](https://twitter.com/CanMayflower)

Like us on Facebook:

Canadian Society of Mayflower Descendants

On CSMD.org

Check out our website under the Board of Assistants and Annual Compact Meetings links for agendas, reports and minutes of recent meetings

GO GREEN: EMAIL REMINDER

The CSMD now uses email exclusively wherever possible to communicate with members, applicants and prospective members. This includes distribution of the *Canadian Pilgrim* newsletter. Regular mail is used only for those members who do not use email, or by request to governor@csmd.org

MEMBERSHIP NUMBERS NOW ON MAILING LABELS

As a convenience for members who still receive their CSMD information by regular mail, you'll notice that your mailing label now includes your Canadian and General Society identification numbers, together with information on the status of your paid dues. You need your General Society membership number when you register for members' only access to the General Society website and to sign up for the General Society email newsletter, both of which we strongly encourage, if you use email.

Note: If you received your newsletter by mail and the envelope has a mailing label reading Paid 2015, this means your 2016 dues have not been paid. See elsewhere in this newsletter for details on how to pay.

HELP WANTED:

RECORDING SECRETARY AND A CAPTAIN

The CSMD needs your help. Our Board of Assistants needs a **recording secretary and a captain**. Please consider volunteering for one of these positions.

HISTORIAN'S REPORT

In approaching the end of our first year as the CSMD Historian Team after Nathan assumed the Historian's role on October 17, 2015 the ebb and flow of inquiries, correspondence and applications - along with the administration they necessitate - have continued. We have noted that all is not linear; there are many peaks and valleys to all that is done whether it be the number of e-mails that go out and are received in any given week or applications that are approved within a year. However, the one constant is the high level of interest of all and sundry who would be Mayflower Descendants. Here are some highlights that have occupied us since the October 17th Luncheon held in Toronto:

- 17 successful new applicants
- 2 from Alberta
- 1 from British Columbia
- 1 from Massachusetts
- 4 from New Brunswick
- 1 from New Hampshire
- 4 from Nova Scotia



- 4 from Ontario
- 1 successful supplemental application (Nova Scotia)
- 1 current application under review in Plymouth (Alberta)
- 1 worksheet recently sent to Plymouth for application review (Ontario)
- 1 worksheet sent for signature indicating application ready for Plymouth (New Brunswick)
- 60 other prospects in our Excel Tracking Sheet who are interested in pursuing their Mayflower heritage and are at various stages in the application process.

It is interesting that when one applicant succeeds, other family members tend to follow. Of the 17 successful applicants noted above, 2 were brothers, 4 consisted of 2 groups of brother and sister, 2 were husband and wife having found lineages connecting them both separately, and one was a father of an earlier successful applicant.

You may wonder at the two successful applicants from New England. Both had families closely associated with the Maritime Provinces in times past and felt strongly about their roots. Many Mayflower descendants in both Canada and the United States continue to trace a link to especially Nova Scotia and New Brunswick. The two major waves of connection started with either the New England "Planters" who came to what was then the one province of Nova Scotia before the American Revolution, and Loyalists who came after. However, both groups retained connections with the New England states for many decades afterwards and some still do, with family and business connections still strong after two and a half centuries.

Sincerely,

Nathan Mean, Historian

Donna Denison, Co-Historian

Judi Archibald, Historian for the Nova Scotia Colony

NEW LOOK FOR THE *MAYFLOWER QUARTERLY*

The *Quarterly* has a new name, a new look and a new editor. The *Mayflower Quarterly Magazine* will be delivered to your home mail box four times a year and will be available to view online in the members-only section of the GSMD website. It will be a larger format, consist of up to 24 pages, with full-color pictures and contain Society news and business only. Governor General Lea Sinclair Filson has appointed Secretary General Susan E. Roser the new Editor.

NEW PUBLICATION *MAYFLOWER JOURNAL*

GSMD is publishing a new genealogical journal, *The Mayflower Journal*. This publication will contain 96 pages of black and white text and will be published twice a year, May and October. The *Journal* will be offered by mail to GSMD members at the member subscription rate of \$15.00 and/or a free electronic version will be available for members online. Subscriptions to the general public will be sold at an introductory price of \$25.00 annually. *The Journal* will feature well documented articles on Pilgrim genealogy and history, including occasional

issues focused on presentations of a conference or exhibition of special interest to Society members and the general public. For subscription details please visit www.TheMayflowerSociety.org

2016 GBOA MEETING INDIANAPOLIS



The Canadian Society was represented by Treasurer Maureen Magee of BC, as Acting DGG and Historian Nathan Mean of ON as Acting AG. At the close of the GBOA meeting with the Retiring of the Colours, the Canadian flag was

retired by Nathan who was asked to be a member of the three man Colour Guard.

A Historians meeting was held on Friday, Sept. 8th as well as a Governor General Forum at which a number of topics were discussed to decide if they would be carried over to the GBOA meeting on Saturday, Sept. 9th. The following are highlights of some of the actions taken.

1. It was approved that GSMD would pursue the offer of the First Parish Church in Plymouth to have the church donated to GSMD on the condition that the Society is able to raise funds for an endowment to maintain and operate the meeting house. This is exciting news! This church sits at the head of Leyden Street and it has been the site of a church or meeting house since 1622.
2. A DNA Policy was approved.
3. It was approved to accept the request of a new Member Society, The Society of Mayflower Descendants in Europe, provided they are able to meet all the requirements of the GSMD bylaws.

Necrology



Ruth Joyce Nablo

13 February 2015

Ruth received her nurses training at St. Joseph's Hospital in Hamilton, Ontario and served for several years as a visiting nurse in the Victorian Order (VON). After moving to Boston her great interest was in the success of her family and complex politics of the U.S. She was most active in the League of Women Voters and served as president of the Lexington, MA chapter. She served as an elected Town Meeting member and as an elected member of the Lexington Housing Authority. She has been a longtime member of Hancock United Church of Christ (Congregational) in Lexington.

Ruth joined the Canadian Society in 2003 and was a descendant of William Bradford.



New Members



We welcome to the Canadian Society

618

**Denise Gay Baker
(John Tilley)
Edmonton, AB**

619

**Kenneth C. Wyman
(Francis Cook)
Glen, NH**

Members' News



Abbie Thompson 25

Stephen Hopkins

Abbie Barnes Thompson was born in North Scituate, Plymouth County, Massachusetts. She graduated from high school there, worked in the Post Office there, in a bank in Boston, and she served in the US Navy, Women's Reserve for 15 months in 1945-46. She was stationed at the Naval Air Station in Atlanta, Georgia as an Aerographer's Mate 3rd class. After the Navy she went to the University in Toronto, taking Social Sciences. She met and married Canadian Ken Thompson. In his



teaching profession they lived in many places in Ontario, had six wonderful children. They are retired in British Columbia, and are living happily ever after.

"An aside-- My mother was a keen genealogist and pursued her and my father's ancestors. My interest in the subject was piqued when one day Waldo Francis Bates [father of my summer time pal, Edie Bates (Thomas)] came to the door with a beautifully made

chart of the Clapp family - his ancestors, and my father's. That interest is what got me, eventually, into the Mayflower Society, the United Empire Loyalists, and the Daughters of the American Revolution."

Editor's Note:

Abbie was a strong supporter of the BC Colony and regularly made the journey from Vancouver Island to attend our meetings.

Susan Roser 34

Isaac Allerton



Susan was born at Toronto, Ontario, the daughter of Vincent Wright Richardson and Ruth Adelaide Hiltz. Her father was born at Sydney, Cape Breton Island and her *Mayflower* connection is through his mother, Florence Elizabeth Euphemiah MacGillivray.

She has been married since 1971 to her best friend, Hugh; and has three terrific children, John Jason (& wife Joanne), Julie Kathleen Marie and Jaimie Vincent, and one grandson, Zackery Hugh Redmond Roser. Hugh and Susan enjoy camping, fishing, canoeing and boating, and in 2014 retired to their house on Whitestone Lake in Dunchurch, Ontario.

Her interest in genealogy began in 1975 and by 1981 she was a member of the Canadian Society, attending the inaugural meeting that year with Hugh and her parents. She has been involved in the Canadian Society since joining the board in 1981 and began the first newsletter and website. She served as newsletter Editor for 15 years and webmaster for 16 years, as well as Governor, Deputy Governor, and Historian for 22 years.

She served on the GSMD Computer committee for a three year term in 1997 and was elected Secretary General in 2011 and again in 2014 for another three year term. She has served on several GSMD committees, including Personnel, Silver Books Project, Protocol, Technology and Marketing. In 2013 to provide support for the Historian General's office, she was the Co-Ordinator for the Historians Mentoring Program, organizing some of the more experienced society historians to work with



new historians who needed help. In 2016 she was appointed Editor of The Mayflower Quarterly by the Governor General.

In 1999 she was awarded a Certificate of Commendation from the General Society for her work in assisting and being the contact for 17 state societies who had no internet contact. She was awarded the 2014 Governor General's Distinguished Service Award for outstanding contributions to the General Society. This award is given annually to one officer who provides outstanding service to the General Society.

She has written several genealogy books since 1989, and is in the middle of a ten volume series. She has had various articles appear in scholarly journals. In 2004 she wrote a genealogy course for researching Mayflower ancestry that is available online by the University of Toronto's Online Institute for Genealogical Studies. In her spare time, she volunteers as a Co-ordinator for the Canadian Cancer Society. One of her hobbies is collecting Mayflower plates, teacups and memorabilia, and Pilgrim figurines. She is also continually adding to her New England library of research and reference books.

"Since that first trip in 1985, I have felt a very strong connection to Plymouth and continue to visit at last 4 times each year. Who'd have thought that "working on dead people" would become my life's passion?"

Editor's Note:

Susan has supported me through the many trials and tribulations of the Canadian Society over the past several years and it is mostly because of her efforts that I remain your editor. Thank-you Susan!



Una Joan Magee 47

Myles Standish

After a long career in library service, first in the Windsor Public Library system and later at the University of Windsor, Joan Magee retired in 1993. As well as carrying out her work as a reference librarian, she lectured in Scandinavian Studies at the University of

Windsor from 1971 to 1981. She is the author of nine books on Canadian immigration history, including four published by Dundurn Press of Toronto. From 1981 to 1997 she was publisher and proprietor of Netherlandic Press, a small literary press which published fifty books, chiefly poetry and short stories written by immigrants to Canada from the Netherlands.

One Hallowe'en when she was seven her mother dressed her as a Pilgrim, saying to her: "This is an easy costume for me to make! And you are entitled to wear it because your ancestors came over on the Mayflower." This intrigued Joan, and inspired a lifetime interest in family history. Later she found out that about 1900 her aunt, Georgiana Peace Magee, a school teacher in the Boston area for many years, had succeeded in tracing the Magee family back to six ancestors on the

Mayflower: John Alden, Priscilla Mullens and her parents, Miles Standish and Henry Samson.

When she was 18, Joan chose as the topic of her first university essay: "American History As It Affected the Members of One Nova Scotian Family, the Magees of the Annapolis Valley." This included genealogical charts and the story of her Mayflower ancestors. In carrying out her research she used the impressive resources of the Burton Historical Collection in nearby Detroit. There she was able to make full use of the extensive reference material published by the Mayflower Society, and was able to affirm the validity of her aunt's research. By chance, in 1981 while travelling on a train from Toronto to Windsor, she saw an article in the Toronto Star about the newly-founded Canadian Society of Mayflower Descendants. It included a message from its founder, Father James S. McGivern. He invited interested Canadians to correspond with him if they had reason to believe that one or more of their ancestors arrived in 1620 on the Mayflower. Joan sent him a copy of her essay on the Magee family, and asked for membership forms.



Judith May-Kowalski 69

Henry Samson

Born in Toronto, Judith grew up in the Kingsway and Princess Anne Manor area of Toronto. She is the eldest in a family of four, which includes her sister, Shirley Jean and her brothers Ross Andrew and Bruce Clayton. The children and their

parents Roy and Marjorie were active members of the Kingsway-Lambton United Church. Judith attended Etobicoke Collegiate, Richview Collegiate and Lakeshore Teacher's College. Upon graduation she taught elementary school for the Toronto Board of Education.

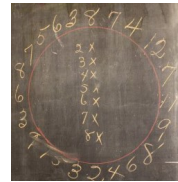
Judith and her husband Kurt like to garden and are active members of Northwest Barrie United Church where Judith coordinates the "Stitch and Chat Group" which creates prayer and healing shawls for the less fortunate. A Tai Chi Chuan Professor at Georgian, Judith also teaches at her home Chenoa Studio and for Orillia Parks and Recreation. At Georgian, she has taught programs in Holistic Health and Healing, Stress Management, Calligraphy and the Visual Arts.

An accomplished artist and author she offers an Instructor Training Program in the five Excellences which include Taijiquan, drawing, painting, calligraphy, writing and the healing arts. She is a member of the Huan Zhong Taijiquan Group of Toronto under Sifu David Lau (Lau Yui Lam) and the Canadian Taijiquan Federation. Judith attended the founding meeting of the Canadian Society of Mayflower Descendants and was active on the Board of Assistants from 2002 to 2005. 🇨🇦





Mayflower History



Old Chalkboards Reveal History Lesson

Contractors began work on four classrooms of Emerson High School in Oklahoma, they knew their remodel would improve education - but they never expected it would impact local history. This is what they found hidden. Looking to upgrade the rooms with new whiteboards and smartboards, the workers had to first remove the outdated chalkboards. But when they began to pull away the old boards, they made a startling discovery. Beneath the current boards rested another set of chalkboards - untouched for nearly 100 years. Protected and totally undisturbed, the century-old writings and drawings looked like they were made just yesterday. Here, a November calendar rolls into December. A turkey marks the celebration of Thanksgiving as do the images of the Pilgrims and the brief contextual history lesson. Two dates were found on the boards: November 30, 1917, and December 4, 1917.

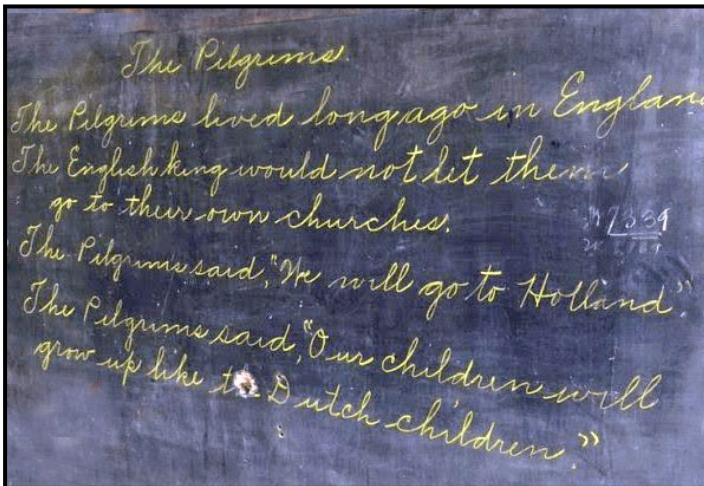


Contributed by Member Connie Bryce

<http://www.npr.org/2015/06/23/414616431/school-scrambles-to-preserve-newly-discovered-chalkboards-from-1917>



<http://www.csmd.org>



Pilgrim Burials from the First Winter by Kathryn Meyers Emery · in Cemeteries, Mortuary Archaeology. · November 22, 2011

The Mayflower Pilgrims left Europe in 1620 in order to escape religious and social persecution. When they founded Plymouth in North America, they saw this as a new beginning, a fresh start. However, they had no idea


what would occur during their first winter, and the losses that they would suffer. Of the 104 passengers, 2 died on the trip across the Atlantic, and of those that arrived, 45 died during the first winter. Unlike the burials of their ancestors and relatives in

Europe where religion and fashion determined funerary commemoration, necessity and the harsh conditions determined how their burials took place.

William Bradford's writings noted the exact number of burials per month throughout the winter. In November there was 1 death, in December there were 6, January had 19, February had 17, and in March they lost 13. The individuals lost during this first winter died from a number of causes. Accounts from this first winter talk about a great sickness, where "on average for four months, ending in March, a grave was opened once in three days". The underlying cause for mortality in most cases was likely malnutrition. While we have the story of Thanksgiving telling us about the feasts that the Pilgrims had at harvest, we know that this was no reflection of their food over the winter. Malnutrition leads to decreased immunity and overall weakness. This would make the individuals susceptible to the great sickness that was spreading through the colony.

The funerals were brief due to the hardship of life and the inability to have an extended mourning period. The bodies were carried up to Cole's Hill and deposited in graves in the sandy soil. "During the first winter, the settlers buried their dead on the banks of the shore, since called Cole's Hill, near their own dwellings, taking special care by levelling the earth to conceal from the Indians the number and frequency of deaths. Dr. Holmes mentions a tradition, that the graves at that spot, after the great mortality in the first stage of the settlement, were levelled and sown over by the settlers to conceal the extent of their loss from the natives." (Thacher 1832: 29). Only wooden markers were used to commemorate the deaths, since there were no stone craftsmen or time to carve stone memorials. Deaths were mentioned during church services, but no proper funerals were given. Prayers were given for the living, not for the dead. There were no complex ceremonies, no elaborate markers or coffins, and no lasting memorials.

In the 19th century, two burials were revealed on the hill. After research was done into what occurred at Cole's Hill, a stone marker was finally erected in memorial to the Pilgrims. The tablet reads: "On this hill, the Pilgrims who died the first winter were buried. This tablet marks the spot where lies the body of one found Oct. 8th, 1883. The body of another found on the 27th of the following month lies 8 feet northwest of the westerly corner of this stone. Erected 1884."

We don't yet know the exact cause of death. No osteological studies have ever been done, and the hill has never been official excavated. Given its importance to American history, it is likely that we will never truly know what great sickness plagued the Pilgrims, or the extent to which malnutrition plagued them. Nor do we know what type of burials they had and whether they had grave goods with them. Given the environment and pressure that was on the Pilgrims, it is likely that survival was key- not commemoration. However, assuming that the burials were devoid of emotion simply because the Pilgrims were unable to provide extended funerals or official memorials would be a hasty conclusion. If we truly want to understand what happened that first winter, it will be important to assess all facets of life, and do comparisons with other early colonial groups. 

<https://bonesdontlie.wordpress.com/2011/11/22/pilgrim-burials/>



Disease and Treatment in Plymouth

There was only one physician on the *Mayflower* and that was Dr. Samuel Fuller. We don't know much about his education, or his skills as a physician, but we do know he died during the first smallpox epidemic to hit the colonies in 1633.

It is suggested that Dr. Fuller was both a physician and surgeon. At this time most doctors were not surgeons and a lot of surgeons were not doctors. In fact, it was hard to tell a surgeon from a barber or at times a barber from a physician.

Many early physicians practised what was known as 'heroic medicine' and Samuel Fuller was probably no different. Heroic medicine was the tradition in European medicine that encouraged the use of treatments with an immediate and dramatic effect, even at substantial risk to the patient. The treatments most commonly used were bloodletting and purging of the digestive tract.

Although some historians and genealogists have proposed that it was in Leiden that Fuller acquired training in medicine, possibly while attending lectures at Leiden University, historian Norman Gevitz has found no evidence to support this conclusion. Gevitz considers the contention that Fuller was the "Plymouth physician" and played any role as a healer during the "General Sickness" after the Pilgrims' arrival nothing more than "myth".

Other historians contend that upon arrival in the New World, Samuel Fuller had been a signer of the *Mayflower* Compact along with the other adult male settlers, and had also become Plymouth's doctor. He is known to have been involved in the responses to epidemics in Salem (then Neumkeag) (1629), Charlestown, and, in 1633, Plymouth itself. The latter, perhaps smallpox, killed Fuller and at least twenty others. In his last will and testament he forgave the indigent of doctor's fees yet owed, and bought gloves for many of the colonists. Some of his letters are preserved in a collection called William Bradford's *Letterbook*. He was survived by his wife and son as well as several children entrusted to his care upon the death of their parents.

In the North American colonies infectious disease was rampant. The illnesses that struck newcomers — dysentery (severe diarrhea), typhoid fever, and malaria — killed too quickly to affect the skeleton. Only malaria might have left clues in the bones of some colonists, if they survived for several months or years. But other highly communicable diseases that were common in the close quarters of ships or towns were also well known afflictions.

Accidental and intentional injuries were common. Broken bones were hazards of everyday life. The tasks of handling livestock, felling trees, or construction were all dangerous. Outbreaks of hostility with American Indians continued until the late 1600s.

Dental disease could be deadly if oral infection spread to other parts of the body. The colonists commonly suffered from cavities, abscesses, and loss of teeth. In the diet, corn — which is high in carbohydrates and sticks to the teeth — contributed to high rates of tooth decay. Colonists who tried to clean their teeth were often ineffective at removing plaque, a cause of gum disease, or preventing decay (caries). Extraction was the only

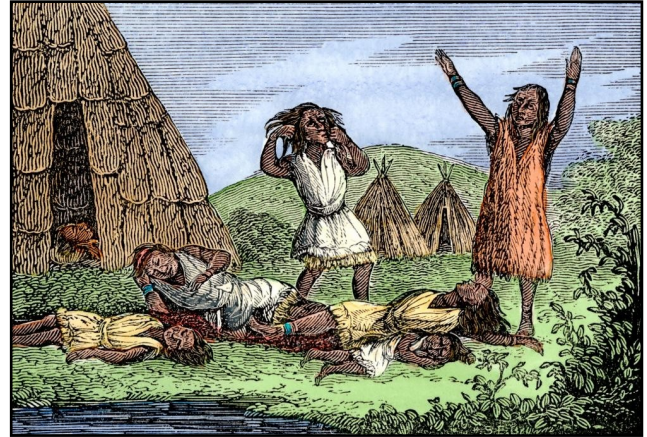
available treatment. 

[http://familypedia.wikia.com/wiki/Samuel_Fuller_\(1580-1633\)](http://familypedia.wikia.com/wiki/Samuel_Fuller_(1580-1633))

<http://www.mnwelldir.org/docs/history/history01.htm>


<http://anthropology.si.edu/writteninbone/>

The Scourge of Smallpox- The Epidemic of 1617 - 1619



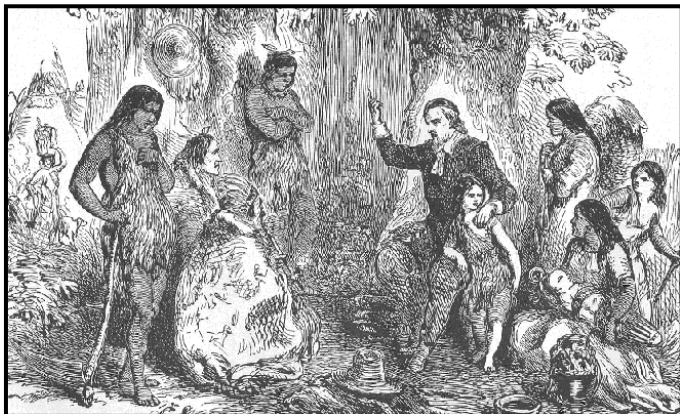
In 1617 the first epidemic of smallpox swept through the native tribes living along Massachusetts, when it ended in 1619 nine-tenths of those who had caught the disease were dead from infection. It soon got to a point where European diseases were killing more Native Americans than firearms. Native Americans tried to use traditional remedies and rituals to cure the sick; tribes tried to continue to function with a failing economy and "government," some tribes even attempted to form alliances with English colonists thinking it might stop infection. However, most New England authorities welcomed the deaths of the Natives as "God's work." Smallpox devastated the Indians' numbers and their morale, one colonist said, "Their countenance is dejected, and they seem as a people afrighted."

The English pilgrims landed the *Mayflower* at Cape Cod in 1620. Then, not finding that area to their liking, they left and sailed to Plymouth. As a result of the epidemic that had preceded them, "Myles Standish and his companions found only 'a few straggling inhabitants, burial places, empty wigwags, and some skeletons' when they arrived at Plymouth". This was not to their disappointment: the Pilgrims noted, "Thus farre hath the good hand of God favoured our beginnings... In sweeping away great multitudes of the natives..., A little more before we went thither, that he might make room for us there".

By wiping out the Indians, smallpox helped the colonists help themselves to land and resources formerly controlled by unfriendly native people. The Europeans could and did colonize virtually unchallenged in some areas. As indicated above, "Thousands of men have lived there, which died in a great plague not long since: and pity it was and is to see so many goodly fields, and so well seated, without men to dress and manure the same." The new colonists took advantage of the situation they were in and prospered well from it. 

<https://colonialdiseasedigitaltextbook.wikispaces.com/1.5+Smallpox+in+New+England>





"[How] strangely they have decreased by the Hand of God... and it hath generally been observed that where the English come to settle, a Divine Hand makes way for them." – Daniel Denton (early American colonist)

William Bradford on the Great Sickness among New England Indians in 1633

Both the colonists and the Native Americans thought that smallpox came from some supernatural power. The Native Americans had so many victims of the smallpox they could barely help each other. Despite the mortality that the smallpox brought, the 1633 epidemic was seen as a gift from God by some Puritans. One of the Puritans that strongly believed this was Increase Mather, an outspoken clergyman and one of the first presidents of Harvard College. He wrote this of the outbreak:

"The Indians began to be quarrelsome concerning the bounds of the land they had sold to the English; but God ended the controversy by sending the smallpox amongst the Indians at Saugust, who were before that time exceeding numerous. Whole towns of them were swept away, in some of them not so much as one Soul escaping the destruction."

Mather was not alone in his belief that smallpox was a beneficent act of God; European settlers also praised God for the disease. However William Bradford of Plymouth took a more compassionate view of the plight of the Indians.

William Bradford was a leading English settler and Governor in Plymouth colony. He wrote the passage below in 1633.

"I am now to relate some strange and remarkable passages. There was a company of people [Indians] lived in the country up above in the River of Connecticut a great way from their trading house there...About a thousand of them had enclosed themselves in a fort which they had strongly palisadoed about. Three or four Dutchmen went up in the beginning of

winter to live with them, to get their trade....But their enterprise failed. For it pleased God to visit these Indians with a great sickness and such a mortality that of a thousand, above nine and a half hundred of them died, and many of them did rot above ground for want of burial.

This spring also, these Indians that lived about their trading house there, fell sick of the small pox and died most miserably; for a sorer disease cannot befall them, they fear it more than the plague. For usually they that have this disease have them in abundance, and for want of bedding and linen and other helps they fall into a lamentable condition as they lie on hard mats, the pox breaking and mattering and running one into another, their skin cleaving by reason thereof to the mats they lie on. When they turn them, a whole side will flay off at once as it were, and they will be all of a gore blood, most fearful to behold. And then being very sore, what with cold and other distempers, they die like rotten sheep. The condition of this people was so lamentable and they fell down so generally of this disease as they were in the end not able to help one another, no not to make a fire nor to fetch a little water to drink, nor any to bury the dead. But would strive as long as they could, and when they could procure no other means to make fire, they would burn the wooden trays and dishes they ate their meat in, and their very bows and arrows. And some would crawl out on all fours to get a little water, and sometimes die by the way and not be able to get in again.

But those of the English house, though at first they were afraid of the infection, yet seeing their woeful and sad condition and hearing their pitiful cries and lamentations, they had compassion of them, and daily fetched them wood and water and made them fires, got them victuals whilst they lived; and buried them when they died. For very few of them escaped, notwithstanding they did what they could for them to the hazard of themselves. The chief sachem himself now died and almost all his friends and kindred. But by the marvelous goodness and providence of God, not one of the English was so much as sick or in the least measure tainted with this disease, though they daily did these offices for them for many weeks together. And this mercy which they showed them was kindly taken and thankfully acknowledged of all the Indians that knew or heard of the same."

<http://www.westshore.edu/personal/mwnagle/US1/NativeAmerDocs/Bradford-sickness.htm>

<http://www.cvltnation.com/the-great-dying-new-englands-coastal-plague-1616-1619/>

<http://d1jrw5jiterzxwu.cloudfront.net/sites/default/files/default/files/uploads/wampanoag-small-pox.jpeg>

Canadian Pilgrim Newsletter of the Canadian Society of Mayflower Descendants

is published in the spring and fall of each year. Subscription for non-members is \$10.00.

Contributions of Mayflower and Pilgrim related articles and news of members are welcomed.

Editor: Robert W. White 3468 Chesterfield Avenue, North Vancouver, BC, V7N 3N3

Phone: 604-984-9664; Email: editor@csmd.org

ISSN: 1496-4651

