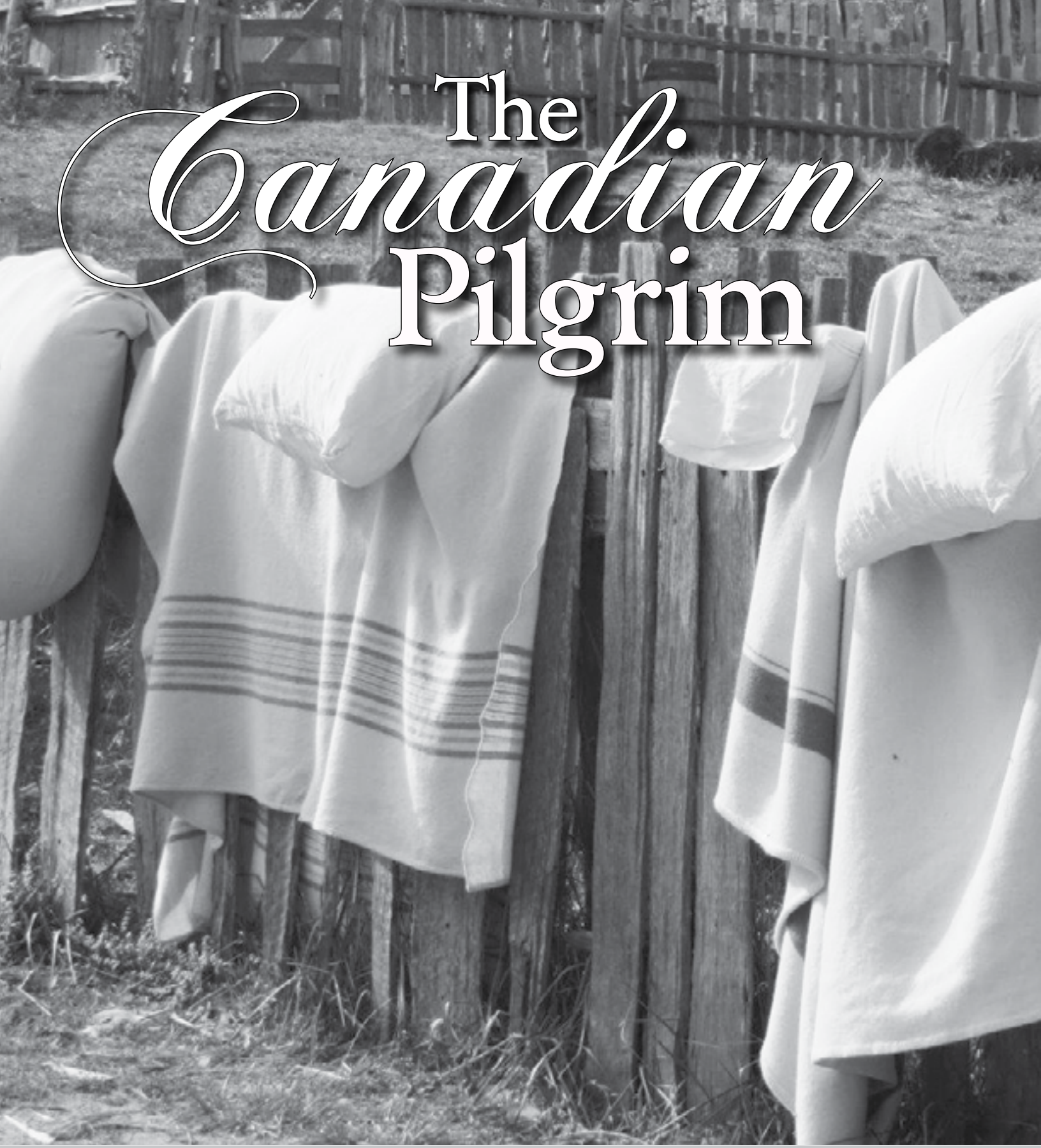
The Canadian Pilgrim

Newsletter of the Canadian Society of Mayflower Descendants

Vol. 44, No. 1 Spring 2024



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Editorial

What is ever so welcome as Spring! And another newsletter featuring members of our Society.

Putting this issue together has been so enjoyable; I hope you read the articles with the same interest that I did. The wonders of DNA in research, the role of music in Pilgrim life and worship, cleanliness, the messages we find on gravestones, a book review, and much more are between the covers of this issue. You might wonder if the Necrology list is missing. Because our Elder, Becket Soule, makes an annual report in the fall issue with a fitting tribute for those who have passed, I felt that all who passed away in the year should be honoured together.

I have a challenge for you. Do you have an interesting or remarkable ancestor in your Mayflower line? We hear a lot about the Pilgrims in our family but is there someone else in your line who has led a remarkable life or is remembered for some other reason? I wrote recently about my 7th great grandfather, Deacon Stephen Smith, who died in the Smallpox Epidemic in the 18th Century. His great great grandfather was Stephen Hopkins.

Who can you tell us about? See the guidelines below.

Submissions: We want to hear from you! I invite you to submit an article for a future publication. Please email me at editor@csmd.org regarding ideas for future newsletters. Submitted articles should be preferably Microsoft Word documents or PDFs not exceeding 1000 words in length. Photographs should be sent as 300 dpi or higher. Deadline for the Fall 2024 publication is September 30, 2024.

The Canadian Pilgrim is published twice yearly, in the spring and the fall, and is emailed to all CSMD members in good standing. Please keep your membership current so you will continue to receive it. Please inform us if your address is changing so you do not miss out on an issue.

Be sure to like and follow the Society on Facebook at:
https://www.facebook.com/canadiansocietyofmayflowerdescendants

Keep informed via our web address: https://csmd.org.
Have a wonderful summer,

Cheryl Anderson
Editor, CSMD

Cover photo: Plimoth Plantation by Cheryl Anderson

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From the Governor

I am so pleased to be able to bring you greetings once again in our wonderful publication, the Canadian Pilgrim.

Our editor Cheryl Anderson and her team have once again outdone themselves and are offering our members a superb newsletter full of information and interesting articles. I thank them, and the entire Canadian Society of Mayflower Descendant's Board of Assistants for their ongoing work and support.

In fall, we held our AGM, once again by Zoom, which was well attended and seemed to be enjoyed by those who were part of it. I particularly enjoyed Beckett's presentation and am learning more and more about DNA and the role it can play in genealogy.

I have spent some time on our Junior Program which continues to grow. We now have 3 dozen or so Junior members, and I would remind you that the cost is very low to enrol Juniors under 18 in the CSMD Junior plan. The details of the program are on our website.

Speaking of our website, with the database now up and running independently, the time has come to look at our presence on the web. Our Facebook profiles are very well read – Carol Martin, our Surgeon has produced a weekly Mayflower themed offering that is read by hundreds of people and shared widely. We now may begin to look at a member's only section to a newly designed website, a section that could offer even more to our members. As always, your CSMD membership also includes your ability to go to the General GSMD society pages and log in as a member, where you can access and even order member-only material. The CSMD used just such a process to order a set of Silver Books for our new Co-Historian, Dave Bradley and I encourage you to have a look at the GSMD offerings.

Work is already underway for the Nova Scotia Colony Conference and the General Society's Board meetings, both of which will take place in September and which I will attend. In this newsletter you'll find information about the exciting NS Colony meeting plans, I hope many of you can make it there!

2024 looks like it's shaping up to be an interesting year, and our Mayflower activities can be a large part of that.

I wish you all well, and hope you have a great time researching your ancestry!

Cheers,
Bill

Bill Curry – Governor
Canadian Society of Mayflower Descendants

Can you help with saving the news?

Recently Gary Archibald, CSMD member and the Treasurer of the Nova Scotia Colony, donated his personal collection of the Canadian Pilgrim from Vol.1, No.2 to Spring 2018. We thank Gary for this gift which precipitates this request from the Board of Assistants to you readers.

The CSMD wishes to have a full set of the Canadian Pilgrim which had its first publication in 1980 with Vol.1, No.1. Our website posts Spring 2005- Fall 2020 so we want to fill in gaps from Gary's donation up to Spring 2020.

If you have the following issues in your personal collection, would you consider scanning them and emailing them to me? Even a single issue will be welcome. Every issue has a Volume number and an Issue number. (Vol.1, No.1)


Canadian Mayflower Descendants

CANADIAN PILGRIM

NEWSLETTER OF CANADIAN CHAPTER

Toronto, Ontario

Vol. I - No.1.

These are the issue numbers we need: 1, 12, 13, 14, 16, 18, 20, 21, 27, 28, and 30.

Would you scan it and send it to me at editor@csmd.org? If you cannot scan but want to mail it directly, email me and we will make arrangements.

Cheryl Anderson, Editor

Meet Your Mayflower Cousins

The annual General Board of Assistants Meeting will be held at Asheville, North Carolina from September 5-8, 2024. Full information is on Pages 5 to 8 of the Spring 2024 issue of the Mayflower Quarterly.

The North Carolina Society is celebrating its 100th birthday. Our Deputy Governor and Elder, Rev. W. Becket Soule, is also the Governor of the Society of Mayflower Descendants in the State of North Carolina and has organized a "virtual" colony there named the Speedwell Colony. You may have read some of his articles regarding the Mayflower on line or in the Mayflower Quarterly or the Canadian Pilgrim. He would like to organize a virtual colony in Canada.

Do not miss this opportunity to meet your Mayflower Cousins, take tours, and enjoy opportunities to socialize. Having been to many of these meetings, I can attest that they are always well organized, entertaining, and informative. REGISTER EARLY AND RESERVE YOUR HOTEL ROOM. They fill up fast.

Maureen McGee, Recording Secretary
Canadian Society of Mayflower Descendants.

New CSMD Members

Brian Sparks (ON)	*John Howland*
Sharon Louise Fournier (NB)	*John Howland*
Carl Alfred Hansen (AB)	*Stephen Hopkins*
Jody Champlin (MA)	*Stephen Hopkins*

Supplementals

Denise Baker (AB)	*Richard Warren*
Rosemary Graham Billings (ON)	*Elizabeth Tilley*
Karen Mason (ON)	*John Billington, Richard Warren*
Gary William Bennett (ON)	*Stephen Hopkins*
Peter Eves Rogers (MB)	*William Bradford*

Silver Supplementals

Patricia Bruce (NS)	*Edward Doty, Myles Standish*
Karen Mason (ON)	*Isaac Allerton*
Gary William Bennett (ON)	*Constance Hopkins*

John Noble
Acting CSMD Treasurer
CSMD Historian

SHOW YOUR PILGRIM PRIDE!

These handsome lapel pins featuring the armorial bearings of the Canadian Society of Mayflower Descendants are now available to members for $15.00, which includes shipping & handling.
The symbolism for the arms is as follows:

Arms: The red and white are the colours of Canada. The ship represents the English ship Mayflower which transported Pilgrims to New England in 1620. The scallop shells are the traditional symbol of Pilgrims.

Crest: The Canada jay represents the Canadian identity of the Society. The boulder represents Plymouth Rock, the traditional landing spot in Massachusetts of the Pilgrims from England in 1620.

Motto: While being a pun on the name Mayflower, the motto also evokes a hope of growth of the Society.

To place an order, cheques should be made payable to Canadian Society of Mayflower Descendants and sent to CSMD Treasurer, 34 Ballantrae Rd, Stouffville, ON L4A 1M5; e-transfers may be sent to treasurer@csmd.org (please remember to include your name and address) and PayPal payments using the "Pay Now" button at the bottom of the Membership page of the CSMD website page (https://csmd.org/membership/).

What Was That Ailment?

Answers on page 19

Match these diseases from the 17th century

17th Century Term:	21st Century Understanding:
1. Chin Cough	**a.** Inflammation of the kidney
2. Carditis	**b.** German Measles
3. Dysentery	**c.** Inflammation of the intestine, flux
4. Nephritis	**d.** Whooping Cough
5. Rubella	**e.** Inflamation of the heart

Disease terminology information used with permission of Craig Thornber creator of the GLOSSARY OF MEDICAL TERMS USED IN THE 18TH AND 19TH CENTURIES https://www.thornber.net/medicine/html/medgloss.html

Cleanliness is Next to Godliness

Attributed to English cleric John Wesley in the year 1778.

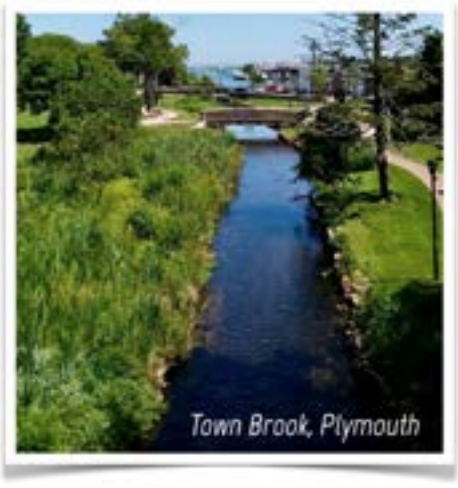
Hygiene in Colonial America

Water, Soap, and Bathing in Colonial America

Personal hygiene in the 1600's was a complicated balance of practicality, religious belief, and social position. Residents of northern Europe and England rarely bathed, believing it unhealthy, and rarely removed all of their clothing at one time, believing it immodest.

The Native Americans that the colonists encountered had different priorities in terms of hygiene. The Wampanoag bathed openly in rivers and streams and they thought it was gross for Europeans to carry their own mucus around in handkerchiefs.

Clean water was essential for personal hygiene, but it was not always readily available in colonial America. One of the primary sources of freshwater for the pilgrims was Town Brook, which flows into Plymouth Harbour from the headwaters of the Billington Sea. Town Brook provided a source of water for drinking, cooking, and bathing, as well as a means of transportation for the Pilgrims who made their homes adjacent to the brook on Leyden Street in Plymouth. To make water safer for washing, the colonists sometimes boiled it or added herbs known for their cleansing properties.



Most households did not have bathtubs in the modern sense. Instead, bathing was typically done using a large wooden tub or barrel filled with water. These tubs were often placed near the fireplace or stove, where water could be heated and added to the tub for bathing. Because of the scarcity of clean water and the effort involved in heating and carrying it, bathing was done infrequently, perhaps once a month or even less.

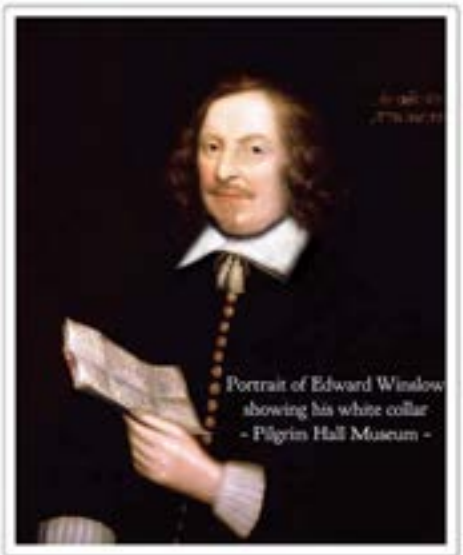
For daily hygiene, people would often wash themselves using a basin of water and a cloth, focusing on areas like the face, hands, and underarms. This form of washing was known as a "sponge bath" and was considered sufficient for maintaining basic cleanliness between more thorough baths.

Soap was a valuable commodity in colonial America, and many households made their own soap using animal fat and lye derived from wood ash. This homemade soap was not as effective as modern soaps, but it was useful for washing clothes and scrubbing surfaces.

Soap was traditionally made from three basic ingredients:

- Fat – lard or tallow
- Strong alkali base – potash or lye
- Water – rain or spring water

The art of turning ashes into lye took some refinement over the years, but the ash hopper became one of the most convenient and popular tools for completing the task. The ash hopper was essentially a large wooden funnel or trough with a spigot coming out of the bottom and leading to a bucket.



Clothing and Linens

People relied on regular changes of clothing and the use of linen undergarments to absorb sweat and keep skin relatively clean. Underwear was thought to clean the body by absorbing impurities. Having sparkling clean, white collars showed that they were not only clean but morally pure.

Keeping bed linens clean was also important, therefore, taking off outer clothes was important to the pilgrims when going to bed, but

taking off their underclothes was considered immodest. Clothing played a crucial role in maintaining personal hygiene. The pilgrims wore several layers of clothing, including shirts, trousers, waistcoats, and outer garments, which helped protect them from the elements and kept their skin relatively clean. Clothes were typically made from wool, linen, or cotton, all of which were durable and could withstand repeated washing which was a labour-intensive process.

Hair and Grooming

Hairstyles in colonial America were simple and practical. Both men and women wore their hair long, with men often tying it back or covering it with a hat. Women typically covered their hair with a cap or bonnet, which helped protect it from dirt and lice.

Grooming practices were basic using combs or hair brushes. Washing the hair was less common than in modern times, as it required clean water and time-consuming effort. Instead, people often used powders

or scented oils to freshen their hair between washings. Some common scents included bergamot, bay leaves, and sassafras.

The earliest European settlers in North America didn't shave. Smooth, hair-free faces became common only during the mid-18th century.

Dental Care

Dental hygiene was a challenge in colonial America, as toothbrushes and toothpaste were not yet widely available. People cleaned their teeth using cloth, salt, or homemade tooth powders made from ingredients like crushed herbs, chalk, or charcoal. These substances helped remove food particles and plaque from the teeth but were not as effective as modern dental hygiene products.

Overall, personal hygiene in 17th-century Plymouth, Massachusetts, was a challenging aspect of daily life. The pilgrims had to contend with limited access to clean water, extremely basic hygiene products and harsh living conditions. Despite these challenges, they developed practical hygiene practices that helped them maintain a level of cleanliness and health in a challenging environment.

Submitted by Ship's Surgeon, Carol A. L. Martin
April 2024

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The History Channel https://www.history.com/news/american-colonists-pilgrims-puritans-bathing

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Link: Squanto tried, without success, to teach them to bathe

Caitlin Avinger, Recreation Coordinator of Heritage Programs. Soap in America: A Brief History [Plus Science Experiments] June 01, 2020

The Music of the Pilgrims

What do we know about the music of the Pilgrims? What did they sing? How did they share music? Has any of their music endured and is still with us? Seeking the answers to these questions led me to discover the work of Waldo Selden Pratt. In his book, The Music of the Pilgrims, A Description of the Psalm-book brought to Plymouth in 1620 published in 1921, Pratt explored various sources of music that could have been available to the Pilgrims when they came to America.

Pratt noted that music was important to the Pilgrims. He noted the singing of Psalms at the July gathering in1620 when the Leyden congregation bid farewell to those Pilgrims who were setting out for a new life in America. At that time, English Protestants based their congregational singing on metrical versions of the Psalms. The use of 'Hymn-Books' did not begin until into the 18th century. The first complete English Psalm book was produced in 1562 by Thomas Sternhold and John Hopkins. Two years later a Scottish variant was published. These were the dominant Psalm books used in British congregations. As successive English-speaking colonists settled in the New World, they all brought with them the Sternhold and Hopkins Psalter. This was used until the Bay Psalter was produced in America in 1640. The Pilgrims of the Plymouth Colony, however, brought and used a different version of the Psalms – that translated by Henry Ainsworth.

The Ainsworth Psalter was prepared for the fugitive congregations of Separatists in Holland in 1612. Translated almost at the same time as the 1611 King James Bible, each Psalm was accompanied by notes on the text. The prose version of each Psalm was written next to a metrical version for use with common song. Thirty-nine tunes are included for the Psalms with notations of which Psalms were suitable for each melody. (For example, Psalm 23 was sung to the same melody as Psalms 1, 17, 35, 77, 85 and 92) For musical accompaniment, Ainsworth noted, "Tunes for the Psalms I find none set of God; so that each people is to use the most grave, decent and comfortable manner of singing that they know. The singing-notes, therefore, I have most taken from our former Englished Psalms, when they will fit the measure of the verse. And for the other long verses I have also taken (for the most part) the gravest and easiest tunes of the French and Dutch Psalmes."


THE BOOK OF
PSALMES:

Title-page of the Pilgrim Psalter, First Edition (reduced)

Pratt noted in his book that at least half of the tunes in the Ainsworth Psalter were also found in the Sternhold and Hopkins Psalter. Most were probably of French origin since many of the melodies in use were from the Genevan Psalters. Two of these, The "Old 100th" and the "Old 124th" can be found in our hymnals today.
Since not all the Pilgrims would have had access to the Ainsworth Psalter, and not all could likely read, the custom was probably for someone to lead a hymn one line at a time followed by the congregation. When psalm books became more available and more people could read, they were usually printed without music and were small in size. (see photo of Abigail Robbins Magray's Tate and Brady book of Psalms given to her by her grandfather, William Stephens of Plymouth dated, 1795).
From the Ainsworth Psalter, Psalm 100 in metre was as follows:
Shout to Jehovah all the earth
Serve ye Jehovah with gladness
Before Him come with singing mirth
Know that Jehovah he God is.

It's He that made us and not wee
His folk and sheep of His feeding
O with confession enter ye
His gates His courtyards with praising.

Confess to Him ye bless His name
Because Jehovah He good is
His mercy ever is the same
And His faith unto all ages.

The melody is attributed to Louis Bourgeois and commonly used today with William Kethe's hymn, "All people that on earth to dwell".
Another melody, "Winchester Old", was attributed to English composer George Kirbye and used with Este's Whole Book of Psalmes, 1592. We would recognize the melody today with the Christmas carol, "While shepherds watched their flocks by night". In all likelihood this melody was known to the Pilgrims. Here it is used for a

1795 Tate and Brady Version of the Psalms belonging to Mayflower descendant Abigail Robbins Magray, a gift of her grandfather William Stephens of Plymouth.

portion of Ainsworth's version of Psalm 147. When the number of lines required more music, the musical score was simply repeated.

Praise ye the Lord, for it is good unto our God to sing;
For it is pleasant, and to praise it is a comely thing.
The Lord his own Jerusalem he buildeth up alone,
And the dispers'd of Israel doth gather into one:

He heals the broken in their heart, their sores up doth he bind;
He counts the number of the stars, and names them in their kind.
Great is the Lord, great is his pow'r his wisdom infinite;
The Lord relieves the meek, and throws to ground the wicked wight.

Like the "Old 100th, the melody Ainsworth used for Psalm 124 has remained. Composed by Louis Bourgeois (1510-1561) and known as the "Old 124th", it is used with the hymn" Praise ye the Lord" and others.

For the Pilgrims, music was important. We know it was part of their religious practice and the Psalms were the basis for their music.

As for Yarmouth connections, I point out the remnants of a book found in the effects of a descendant of Nathan Weston - an Exposition on the Whole Booke of Pslames published in 1589. In it we find the names of Nathan and Jacob Weston, Mayflower descendants. Nathan Weston was a grantee in Yarmouth. With the date of this book, it is possible that it too arrived on the Mayflower. Who knows?

Page from "An Exposition on the Whole Booke of Psalmes" , 1589. The names of Mayflower descendants Nathan Weston and Jacob Weston appear in the book. Could this have come on the Mayflower?

References:

Pratt, Waldo Selden, (1921)
The Music of the Pilgrims, A Description of the Psalm-book brought to Plymouth in 1620. Boston: Oliver Ditson Company

David Sollows is a lifelong resident of Yarmouth. With the exception of a shipwrecked Norwegian sailor in 1891, his ancestors were early New England settlers in the area. He is a direct descendant of Stephen Hopkins thorough his maternal grandmother.

David Sollows,
NS Colony & CSMD Member

MAYFLOWER
The Nova Scotia Colony of Mayflower Descendants

The Nova Scotia Colony Board of Directors has been meeting via Zoom considering relevant and interesting topic choices for the annual Conference and AGM. We are meeting this year in Middleton September 20-21. The role DNA in research is a major theme of this year's presentations.

When the plans are finalized, Conference Chair Barry Frame will post the details on our Facebook page, on the Nova Scotia Colony website, and via email to members and recent attendees.

Check our website: http://mayflowernovascotia.ca/ or our Facebook page at: https://www.facebook.com/MayflowerNS.

Cheryl Anderson, Regent

Looking at Gravestones

All photos by Deborah Trask

A version of this talk was given at the Nova Scotia Mayflower Colony conference, held in Yarmouth County, September 2023, and was focussed on 18th century gravestones that attendees could see for themselves in the Yarmouth area.

In the field of genealogy, we quickly learn to use gravestones as one important form of documentation – proof that a life was lived. My background is in museums, where we study things [or artifacts, as we prefer to call them] – what they are made of, how they were made and for what purpose, and what significance did they have in their own time.

Gravestones are artifacts that conveniently have a date cut right on them, are serving the purpose for which they were made, and for the most part are still in the location where they were intended to be. Their story of course is not so simple, but I know many folks look at them only for the name and date and miss the details that make them a product of their own time.

In New England, none of the Mayflower passengers had a contemporary grave marker, except maybe the one for Richard More, in Salem MA. The fact that this refers to him being a Mayflower Pilgrim and doesn't have a precise date of death means it was likely erected much later. FindaGrave has set up a 'virtual cemetery' where folks can add info on Mayflower passengers. If you have ever used 'FindaGrave' you know that it is only as useful as the material that has been contributed.

In Nova Scotia we find that the oldest surviving gravestones are most often for women and children, and perhaps very old men, and for settlers they may have even been sourced in the settler's place of origin. The oldest English gravestone in Nova Scotia is in the oldest English community, Annapolis Royal. This is the Bethiah Douglass stone of 1720, attributed to the Boston carver, Nathaniel Emmes [fig. 1].

Bethiah Douglass, 1720, Garrison Burying Ground, Annapolis Royal, N.S., Massachusetts Bay slate, cut by Nathaniel Emmes, Boston

There are of course Acadian graves in pre-deportation communities, but if there were durable markers on those graves, they have not survived. Burying the dead was not a pre-contact indigenous practice, but contact in NS happened very early.

Gravestones in the Massachusetts Bay area in the 1700s were mostly local slate and had a distinctive image – a stylised skull or death's head with wings. This image evolved on its own in New England. Some writers think it was puritanical in origin, but really it denotes a place of burial without being too graphic or scary. In the Chebogue Cemetery, Yarmouth County, is a typical Boston death head, though this one is signed "Abraham Codner, Next the Draw bridge, Boston" [fig. 2]. Codner knew it was going to Nova Scotia and

Mary Hilton, 1774, Chebogue Cemetery, Yarmouth Co. N.S., Massachusetts Bay slate, signed "Abraham Codner, Next the Draw bridge, Boston"

may have seen an opportunity to promote his work. Abraham was the son of William Codner who learned to carve with Nathaniel Emmes.

In the middle of the 18th century, the British government, under pressure from New England, and following on many squabbles and treaties with France, took a more active role in Nova Scotia, establishing a military and naval centre at what became Halifax, financing a settlement of 'foreign protestants' to farm at Lunenburg to help feed the new centre and to counter the existing French and mainly Catholic population, and ignoring the indigenous people despite signing some treaties with them. The Lunenburg settlement was costly and took a while and the existing population was not buckling under and so the decision was made to deport them and fill the vacancy with sympathetic people from New England. This is a huge oversimplification of course of a very difficult and complex time in our history, but the fact is that New England people were invited to come following the deportation and about 8000 came between 1758 and 1768. In many cases they formed groups in New England and immigrated as a group. Horton and Cornwallis townships folks came

mostly from Connecticut, then there was Newport and Falmouth, Granville, Onslow, Liverpool, Barrington, Yarmouth as well as Sheffield, Maugerville and Sackville in what is now New Brunswick, and some smaller communities. Those in the valley took over the farms of the deported Acadians, but some people came to Liverpool and Yarmouth for closer access to the fishery, or to be part of the world of commerce and shipping.

There are many reasons that they came, and one may have been to get back to a simpler time. In the 'great awakening' of religion that swept New England about 1745, many churches split over doctrinal differences. One was the First Church of Plymouth where the church split but the 'new lights' were the majority. Of the people who came as Planters to Yarmouth and Chebogue a large group came from Plymouth from the old established church. Although it was 15 years earlier, the turmoil of the great awakening might still have been a factor in their move. This is one reason there are so many Mayflower descendants in the Yarmouth area.

In the Chebogue Cemetery, there are quite a few New England slate gravestones, but only one was carved in Plymouth. [fig. 3 Daniel Crocker, 1787, attributed to carver Lemuel Savary]

Daniel Crocker, 1787, Chebogue Cemetery, Yarmouth Co. N.S., Massachusetts Bay slate, attributed to Lemuel Savary, Plymouth MA

Another place to find New England slate death heads, many for the graves of children, is the Old Burying Ground in Halifax. In among them are very interesting and almost folksy carvings in Halifax ironstone which the local carver coated in some tarry substance. Vestiges of it are still there. Halifax ironstone is a type of stone that includes lumps of iron pyrite, which sometimes just rusts away leaving odd holes. For want of a name, I have called this carver 'the Halifax carver' [fig. 4].

Ann Dickson, 1770, Old Burying Ground, Halifax N.S., Halifax ironstone, cut by the Halifax carver

In 1775 a Scottish stone carver arrived in Halifax and seems to have taken over from the Halifax carver, even using some of his blanks. James Hay stones are mostly in Halifax area [fig. 5] with one in

Elizabeth Cuming, 1797, Old Burying Ground, Halifax N.S., Halifax ironstone, attributed to James Hay, Halifax

Chester, one in New Glasgow, and one in the Chebogue cemetery. This marks the grave of Lucy Scott – the consort of Jonathan Scott, who died 1777 aged 26.

Yarmouth area had the means and connections and so continued to import slate gravestones from New England on into the 19th century. In other areas of the province the older stones are sandstone, which was quarried mostly along the north shore. The oldest locally cut sandstone I have found in the valley is in Wolfville, in the planter township of Horton, and dates from 1786 [fig. 6]. Stones exist with older dates, but were carved later and 'backdated'.

Sylvanus Miner, 1786, Old Burying Ground, Wolfville N.S., sandstone

A graduate of Acadia, Deborah Trask spent 30 years on the curatorial staff of the Nova Scotia Museum before retiring, at which time the Board of Governors appointed her 'Curator Emeritus'. She continues to provide cemetery preservation advice to community groups across the province. In 2023 she was awarded the Queen Elizabeth II's Platinum Jubilee Medal (Nova Scotia), at Government House, for her "contributions to heritage preservation/promotion, volunteerism and expertise on gravestones in Nova Scotia."

Deborah Trask,
NS Colony & CSMD Member

DNA Prevailed

If someone said to you that you had twelve half brothers and sisters by three different women and two different men, what would you say? Furthermore, if they followed it up with saying that you were entitled to be a member of the Huguenot Society, the Sons of the American Revolution Society, the Mayflower Society and the Order of the Crown of Charlemagne, would you know what they were talking about?

Any genealogist would know what was going on. All of this forms a part of the story I wish to share with you.

I have been able to prove all of these things through the maternal side of my family using approved documentation. My paternal side, however, had no documentary proof. All I had was a name.

You see, I was an illegitimate child. My mother, at the tender age of fifteen, was involved with a twenty-eight-year-old man who, unknown to her, was married with four children. When I was born, for various reasons, she was unable to keep me and arranged for me to be put in foster care, but she did not sign papers that would have made me eligible for adoption. At that time, she had hopes of one day recovering me, but that was not to be. Our reunion would happen only many years later and at my instigation.

When I came of age, I was able to gain access to my Nova Scotia Children's Aid Society records which gave me my mother's name, Evelyn Frances Bennett, but not my father's. Because she had continued to live in the same rural area, it was relatively easy for me to find her. In conversation she told me not only the names of my family on her side, she also told me my father's name was Neil "Buzz" Gaul.

It was only years later when I became interested in genealogy that I followed up on what my mother had told me. I began with her family and eventually proved eight Mayflower ancestors through her. I then turned my attention to my father's side, the Gaul family. But where to begin? I only had his name as given to me by my mother. Under "Father's Name" my long-form

birth certificate simply stated "Not Given."

What to do? Using phone books, I sent a letter to every Gaul in Nova Scotia. To my surprise I soon began receiving responses. All of them were encouraging and kind, but none were able to help me. Then, after about a month, I received a letter from a man named Neil Daniel Gaul, who said Neil "Buzz" Gaul was his father. He explained the nickname and gave me the full name of my father as Joseph Neil Gaul and said that he had died in a car accident on his seventieth birthday, 24 March 1992. I had my beginning.

I went to work and over the course of a year, with the help of Judi Archibald, CSMD Co-historian, researched and acquired the necessary documentation that enabled me to trace Joseph Neil Gaul's lineage back to Stephen Hopkins of the Mayflower. It would be John Noble - CSMD Historian who would eventually write the DNA Analysis of my data for submission to The Mayflower Society. That still left me with a big problem. There was literally no documentation anywhere that could link me to Joseph Neil Gaul. At that point all I had was the word of my birth mother.

But then, as luck would have it, in March 2023, The General Society of Mayflower Descendants adopted a DNA policy. I was told that I would be the first applicant from Canada to use this DNA process. The Society's DNA protocol opened the way for me to prove my connection to Neil Daniel Gaul, the son of Joseph Neil Gaul. There is documentary proof that Neil Daniel Gaul is the son of Joseph Neil Gaul.

Having already done my own Ancestry DNA test, I asked Neil Daniel Gaul if he would do the same; he readily accepted. Using the Society's protocol, I then loaded his DNA kit and my DNA kit into the Family Tree DNA (FTDNA) program. That produced an analysis report which indicated Neil

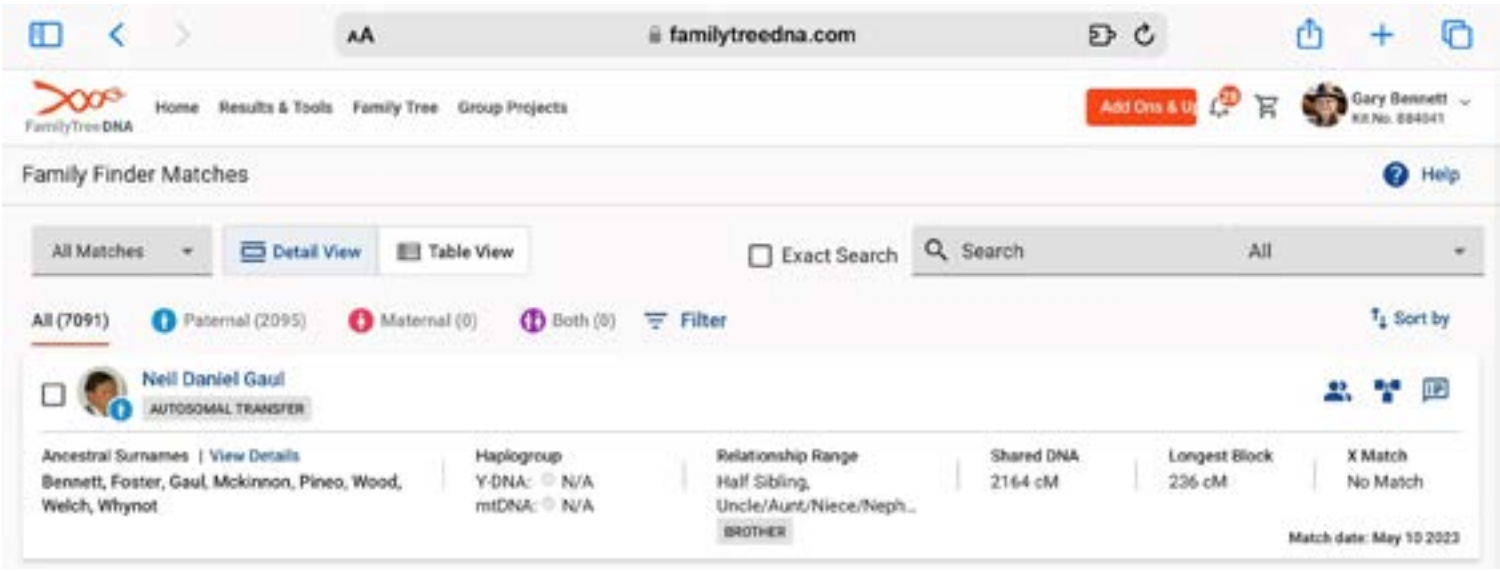
Daniel Gaul and I share 2164 cM, suggesting he and I are half-brothers.

Although there is a DNA match between Neil Daniel Gaul and myself, it was still necessary to prove that Neil Daniel Gaul is the son of Joseph Neil Gaul. The documentary evidence supports this.

First of all, the long-form Nova Scotia birth certificate names Joseph Neil Gaul as the father of Neil Daniel Gaul. Secondly, the obituary for Joseph Neil "Buzzy" Gaul names Neil [Daniel] Gaul as one of his sons.

We even looked at the possibility of Neil Daniel Gaul's and my relationship being through one of Joseph Neil Gaul's siblings. Joseph Neil Gaul had three brothers: Jack, who died in 1915, John, who died in 1922, and Donald McKinnon Gaul, who died in 1991. The only possible candidate would be Donald.

In the 1931 Canadian Census (Nova Scotia) Donald is listed as age 15 living with his mother, Jessie, and his father, Joseph Gaul and sisters Muriel (11), Ethel (9) and brother Neil (6). Donald's obituary (April 1991) mentions the names of his parents, his sisters Muriel and Edith and his brother Joseph (Neil). There is no mention of a son.



Based on this information, we can conclude that Neil Daniel Gaul is the son of Joseph Neil (Buzzy) Gaul. My relationship with the Gaul family is further supported by other DNA reports in FTDNA showing matches with aunts, uncles and cousins. The key report, for my purpose, from FTDNA shows that Neil Daniel Gaul and I are half-brothers.
Thanks to the Society's DNA policy my application documents the line from me, through my father Joseph Neil Gaul, his father Joseph Amos Gaul, his mother Abigail Foster Whynot, her mother Mary Elizabeth Foster, her father Allen Foster using required documentation. The line from Allen Foster's mother, GEN 8 Dorcas Tabitha Smith back to Stephen Hopkins follows previously approved GS #88789.

It was with great joy and relief that I recently received news that my supplemental for Stephen Hopkins had been approved and that my Certificate is in the mail.

Gary Bennett,
NS Colony & CSMD Member

What Was That Ailment? Answers from Page 4

1 d, 2e, 3c, 4a, 5b

Book Review

The Mayflower Pilgrims: Sifting Fact from Fable

Derek Wilson, The Mayflower Pilgrims: Sifting Fact from Fable. London: SPCK, 2019. 256 pp. isbn 978-0281079124 (hardback), $27.99; 978-0281079131 (paperback), $14.99. Available at Amazon.ca, barnesandnoble.com, and other online retailers.

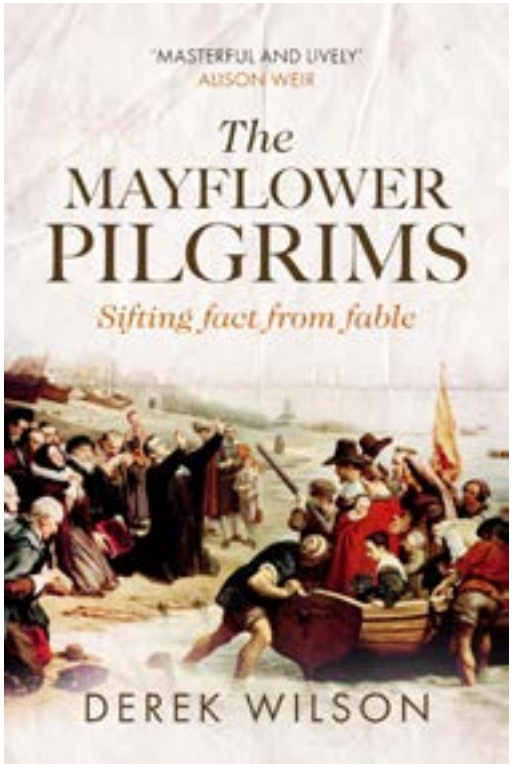
Though the year 2020 will be infamous for the initial outbreak of the COVID-19 virus which continues its rampage throughout the world, it also marked the 400th anniversary of the Pilgrims' eventful voyage to the shores of what is now Cape Cod, Massachusetts.

These refugees from England and the European Continent seeking a home in which to live their communal faith according to their understanding of Scripture established the Plymouth colony.

Though until relatively recently subject to national romantic sentiments which portrayed them as pioneers of religious liberty who sowed the seeds of American democracy, the Pilgrims are now, as many perceived heroes of early American history, being "cancelled" by an aggressive woke culture as foreign invaders who subjugated relatively peaceful native Americans by imposing their religion upon them and stealing their land. According to this revisionist narrative, the Pilgrims are no longer early heralds of democracy and brave apostles of religious liberty, but vicious imperialists and perpetrators of genocide.

Derek Wilson endeavours to navigate between the two extreme portrayals of the Pilgrims as daring democratic pioneers and exploiters of indigenous peoples in his popularly written study, The Mayflower Pilgrims: Sifting Fact from Fable. Wilson's central argument is that the Pilgrims' courageous journey across the Atlantic and their subsequent settlement of the Plymouth colony represented the outworking of the Reformation in England with all its complex, convoluted, and often contradictory impulses.

For this reason, the book is arguably more about the English Reformation, despite its title, with the Pilgrims' trans-Atlantic journey and colonial settlement functioning virtually as a postscript.



This approach to the Pilgrims' voyage can prove quite valuable especially to Americans many, if not most, of whom would not be familiar with this larger context in which this treacherous voyage developed.

The book isn't really a history of the Mayflower Pilgrims – history's most famous separatists – at all. We don't arrive in America until the penultimate chapter. Only in the last chapter do we reach the "terminal point of this narrative, the departure of the Mayflower" (198). The book is, however, a breezy but worthwhile thematic history of Protestantism especially as it developed in the Church of England.

In many respects, Wilson does a fine job with that history. He draws from important primary and secondary sources, especially correspondence. Wilson sometimes repeats common tropes even while resisting others. For example, he recognizes that Calvin's Geneva was not a theocracy but an attempt to balance the rights and responsibilities of ecclesiastical and civil leaders. At the same time, however, he wants to reduce religious persecution to religious intolerance when it was typically a civil affair concerned with social order. Wilson can't resist asserting or implying repeatedly that Protestantism unleashed radical individualism and sectarianism but, by his own account, such trends were present everywhere – even in Roman Catholicism. Calvin is, on one page, "ruthlessly logical" (42), and then three pages later we learn that his Institutes offered "not finely reasoned evidence for their faith" (45). Calvin is called a severe critic of those who resisted Protestant reform, relentlessly criticizing them as "Nicodemites." But Wilson overlooks how Calvin resisted calls to revolution against Roman Catholic rulers in France

and Scotland.
Wilson is capable of a fine turn of phrase, but also takes liberties with unnecessary vernacular, personal opinions, and commentary – the kind of "Can you believe these people?" rhetoric that detracts from the book's academic merits but probably appeals to a more popular audience. For example, Robert Browne is called a "manic control freak" (80). We learn that Whitgift and Cartwright were "both Calvinists, even to the point of accepting predestination" which is like saying that someone was a vegetarian even to the point of not eating meat. There are also smaller errors such as insisting that the 1549 Prayer Book was reinstated under Elizabeth. But even while Wilson does not challenge some of the conventional wisdom at all – for example, casting the motives for the English Reformation with all cynicism and pragmatism – he also asks some of the right questions. For example, if preaching was so neglected in the late-fifteenth and early-sixteenth centuries, why do we see such an increase in the provision of pews (including subscriptions) and pulpits during this time? The Mayflower Pilgrims demonstrates that Protestant history can be written at a popular level with attention paid to some of the improved historiography, which is encouraging.
The striking thing about this book is that only about the last sixty pages are about the group of people from which the Mayflower passengers were drawn. The rest chronicles the separatist movements in England and on the continent that preceded them. It shows the Pilgrims as part of a larger movement seeking an idealized form of Christianity. It also shows the folly of this vision, including the compromises the planners of the voyage made. The wonder is that it all survived. Wilson tries to cover all these movements in parallel, interwoven accounts. He admits that "[t]his may make for a rather 'jerky' narrative," which I felt to be the case. It felt like an incessant flow of names, places, dates, and events that jumped back and forth chronologically, and it was difficult to trace how it was connected. The book ends with the voyage, although we don't learn anything new about the Plymouth settlers after they arrive. In short, it represents England's long and convoluted Reformation, or at least one version of it, establishing itself on American shores.
The principal strength of this work lies in the direct connection between the English Reformation and the Plymouth settlement, demonstrating quite clearly that Plymouth Plantation was the ultimate, trans-Atlantic result of England's "Long Reformation." The earlier chapters of the work dealing with the Tudor period, seem to constitute the weakest section of the book as they simply reiterate popular stereotypes of the Reformation as driven purely by political designs, with Henry VIII being something of an impulsive, lustful ogre manipulated by Thomas Cromwell. A substantial corrective to some of these earlier chapters can be found in G.W. Bernard's magisterial monograph, The King's Reformation. With that said, The Mayflower Pilgrims represents good popular history as it acquaints a general audience with the longstanding developments and issues (theological, political, and economic) stemming from the Reformation in England which ultimately drove the Pilgrims' historic voyage. Further, the concerns associated with the English Reformation shaped the vision that motivated the journey and its resulting settlement.
The English Reformation, thus, serves as the necessary narrative in which to situate and interpret the Pilgrims and their work, for better, or for ill. Plymouth Plantation thus stands as the nexus between the English Reformation and the beginnings of early America. Wilson's work helps in filling a historical lacuna in 21st century American consciousness, and thus rendering a valuable public service.

(The Rev. Dr.) W. Becket Soule
Deputy Governor & Elder, CSMD

Pass the Succotash, Please

On our visit to Plimoth-Patuxet Plantation several years ago, we had to try the Plentiful café for some traditional fare. The sampler plate was the best choice, including stuffed quahog, succotash and pickles. Succotash, as I learned later, was enjoyed by both Wampanoag and English colonists. It is a stew-like mixture of corn and beans (available year-round, fresh first and later dried) and easy to prepare for a crowd. Meat or fish were added according to what was available. Our dish had ham and chicken and was quite tasty.
According to an online article from Yankee magazine July/August 2015, its name is derived from the Wampanoag msickquatash which means "boiled corn kernels".
Try this recipe: https://newengland.com/today/food/side-dishes/vegetables/new-england-succotash/

Cheryl Anderson, Editor

A Facebook Post Favourite

The Teachings of the Wampanoag People

The Wampanoag people played a vital role in helping the Pilgrims establish themselves in the New World. They taught the pilgrims how to cultivate corn, beans, and pumpkins and how to fish in the rivers and hunt in the forests, which helped the settlers to survive their first winter in the New World. Additionally, the Wampanoag taught the Pilgrims how to prepare these foods, including how to grind corn into meal, cook it into a type of porridge, and use it to make bread. The Wampanoag also introduced the Pilgrims to new types of fish, such as eel and lobster, which the settlers had not encountered before. All of these methods were crucial for the survival of the Pilgrims, as they were not familiar with the local environment and resources.

Here are some examples of various foods that the Wampanoag people taught the Pilgrims to prepare:

Corn: The Wampanoag taught the Pilgrims how to plant, cultivate, and harvest corn, how to dry the corn kernels and then grind them into a coarse meal using a tool called a "mano" and a "metate" (a large stone surface). The meal was then used to make a type of porridge called "nasaump", which was a staple food for the Wampanoag. The Pilgrims also used the meal to make a type of bread called "pone".

Beans: The Wampanoag taught the Pilgrims how to plant, cultivate, and harvest beans. The beans were usually dried, and then boiled with venison or fish to make a type of stew. Pumpkins: The Wampanoag taught the Pilgrims how to plant, cultivate and harvest pumpkins. They were cooked by cutting them into pieces and roasting them in hot ashes or boiling them in stews.

Fish: The Wampanoag taught the Pilgrims how to fish in the rivers and taught them different methods of fishing such as using nets, traps, and weirs. They also showed them how to prepare fish by smoking, drying, or salting them for preservation.

Hunting: The Wampanoag taught the Pilgrims how to hunt in the forests, including how to track and hunt deer and other game. They also taught them how to prepare the meat by roasting, smoking or drying.

Eels: The Wampanoag people showed the Pilgrims how to catch eels in the rivers using weirs and traps. They taught them how to clean and prepare the eels by smoking or drying them for preservation. Eels were a valuable source of protein for the Pilgrims.

Herbs and plants: The Wampanoag people also introduced the Pilgrims to many local herbs and plants, which were used for both medicinal and culinary purposes. Some examples include:

- Jerusalem artichoke (also called a "sunroot") which was used to make a type of porridge
- Sassafras, which was used to make a type of tea and was used to treat fever and other ailments
- Wild onions and garlic, which were used to flavor food

• Wild berries such as blueberries, raspberries, and cranberries, which were used to make jams and jellies
• Willow bark for pain relief (Note: the bark of white willow contains salicin, which is a chemical similar to aspirin (acetylsalicylic acid). In combination with powerful antiinflammatory plant compounds (called flavonoids), salicin is thought to be responsible for the pain-relieving and anti-inflammatory effects of willow bark.

Traditional Nasaump (Cornmeal Porridge)

- 1 cup cornmeal
- 1 cup dried or fresh berries
- 1/4 cup crushed walnuts, sunflower seeds, or other nuts
- 2 cups water
- maple syrup to taste

1. Combine all ingredients except the maple syrup in a pot and boil for 5 minutes.
2. Turn down the heat and simmer, stirring frequently, for about 15 minutes or until all water is absorbed.
3. Spoon into bowls and drizzle maple syrup on top.

Reference:
KEEPUNUMUK Weeâchumun's Thanksgiving Story by Danielle Greendeer, Anthony Perry, and Alexis Bunten Illustrated by Garry Meeches Sr. 978-1-62354-290-0 HC e-book available
https://www.carlemuseum.org/sites/default/files/2022-09/keepunumuk-activity-kit.pdf

Submitted by Ship's Surgeon,
Carol A. L. Martin

Juniors' Activities

What was a mouser?

Did you know that our Pilgrim ancestors while they spoke English, they used different words and expressions than the ones we use today? Here are some examples:

Hi, how are you? - Good morrow
Excuse me - Pray pardon me
Congratulations – Huzzah
Good-bye – Pray remember me
Cat – mouser
Fireplace – hearth
Stew – pottage
Pants – breeches
Skirt – petticoat
Backward – arsy varsy
Pillowcase - pillowbere