

# The Canadian Pilgrim



Newsletter of the Canadian Society of Mayflower Descendants

Vol. 45, No. 1



Spring 2025

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# Editorial

# W

Welcome to the 2025 Spring edition of The Canadian Pilgrim!

With another snowy, icy winter behind us and the freedom of spring before us, I am pleased to present the spring issue.

We are pleased to introduce the Mayflower tartan designed by Carol Martin, CSMD Surgeon. Please take time to read her article on creating tartans. This is not her first creation. Other articles include the Goheen family back with more about Richard More. Our historian team reveals their roles in preparing our membership applications for the GSMD.

Also in this issue, three NS Colony members share their connections to pilgrims with different approaches. Reading about the challenges and trials our Mayflower ancestors faced with determination and hope serves as a model for us, as we often feel discouraged by the trials of our present time. If you attended the Fall 2024 Conference, you heard these presentations. There are other informative articles that I leave you to discover.

I am always searching for Junior materials for this newsletter and to include in the birthday greetings that the Nova Scotia Elder, Beth Hyslop, sends to all of the CSMD's registered Junior Members. Leslie Reid, the Oklahoma Society of Mayflower Descendants historian, permitted us to use any of the juniors' worksheets from their site at okmayflower.com.

The Canadian Pilgrim is published twice yearly, in the spring and the fall, and is available to all CSMD members in good standing. If you keep your membership current, you will receive the newsletter. Since it is primarily sent electronically, please inform us if your email address changes. Changes in your regular postal address should be sent to us, too.

Submissions: We want to hear from you! I invite you to submit an article for a future publication. Is there a notable person in your Mayflower lineage other than the Pilgrim? Or your pilgrim ancestor, tell us their story. Would you like to submit a review of a book dealing with Mayflower history? Comments and suggestions for future newsletters are always welcome.

Submitted articles should preferably be in Microsoft Word documents or PDFs that do not exceed 1000 words. Photographs should be sent at 300 dpi or higher. The deadline for the Fall publication submissions is September 31, 2025. Please email me at [editor@csmd.org](mailto:editor@csmd.org) regarding ideas for future newsletters.

Be sure to like and follow the Society on Facebook at: <https://www.facebook.com/canadiansocietyofmayflower-descendants>  
Keep informed via our web address: <https://csmd.org>.

Keep safe as we enjoy the spring and summer days ahead.

Cheryl Anderson  
CSMD Editor



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Reverend W. Becket Soule

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Bill Curry

# From the Governor



I am so pleased to be able to bring you all greetings as the Governor of the Canadian Society of Mayflower Descendants in this Spring edition of the Canadian Pilgrim. Editor Cheryl Anderson and her staff have done an admirable job of putting together a most informative and engaging issue, one I hope you will all enjoy. The Canadian Pilgrim is one of the benefits of being a CSMD member and is the main way we continue communication with you all.

Your Board of Assistants has been busy on your behalf this winter; we have a strong Membership committee, and we are planning some exciting things to enhance your membership which you will be hearing about soon. Like many organizations, we are finding a slight downward trend in membership, and the committee is both trying to understand exactly why and trying to see if there are other things we can do to make people feel more connected to the Society. If you have any thoughts on the matter, please don't hesitate to share your comments with us by e-mailing me directly.

The Board is pleased to announce that we've bought a "brick" in The Mayflower Society's Colonial Revival Garden walk at Plymouth for former CSMD Historian Judi Archibald in honour of her dedicated service to both the CSMD and the NS Colony, which paid for half the cost.

If you plan a trip this year to Nova Scotia, the NS Colony of the CSMD has set the dates for its Annual General Meeting and conference, it is to take place in the Yarmouth area of Nova Scotia on Friday, September 19 and Saturday, September 20. Details of the conference and AGM can be found on the NS Colony website and Facebook pages and will, of course, be reflected on our pages as well.

I hope this newsletter finds you well and wish you all a productive and peaceful Spring and Summer.

Cheers,

Bill Curry  
CSMD Governor  
governor@csmd.org



# Historian Report



Ainsley Wickerson (BC)  
Stephen Allen James Foster (NY)  
Lynde Randall (ME dual member)  
Paula Jirasek (ON)  
Heather McGregor (NS)

*Love Brewster  
John Howland  
John Alden  
Richard Warren  
Richard Warren*

## Supplementals

Michael Coyne (NB)  
Michael Coyne (NB)  
Michael Coyne (NB)  
Cheryl Anderson (NS)  
Burnley Nickerson (ON)

*William Bradford  
Edward Doty  
Richard Warren  
Thomas Rogers  
Richard Warren*

## Silver Supplementals

Harvey Packham (ON)  
Harvey Packham (ON)  
Harvey Packham (ON)  
Brian Trask (NS)  
Brian Trask (NS)  
Cheryl Anderson (NS)  
Christopher Packham (ON)  
Christopher Packham (ON)  
Christopher Packham (ON)  
Stephen Packham (ON)  
Stephen Packham (ON)  
Stephen Packham (ON)  
Donna Koning (SK)

*Joan Hurst  
John Tilley  
Elizabeth Tilley  
Francis Eaton  
Samuel Fuller  
John Tilley  
Joan Hurst  
John Tilley  
Elizabeth Tilley  
Joan Hurst  
John Tilley  
Elizabeth Tilley  
Richard Warren*

## 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, 3455 Highway #1, Port Maitland, NS B5A 5T6; e-transfers may be sent to [treasurer@csmd.org](mailto: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/>).



\*\*Robert Curry (MA) inherited six lineages from his brother Governor William Curry under the GSMD Passenger Inheritance Program for Isaac Allerton, John Billington, William Brewster, Stephen Hopkins, Elizabeth Tilley, and Richard Warren

John Noble  
CSMD Historian

# CSMD REGISTERED TARTAN

The tartan design shown below was chosen by vote of the Canadian Society of Mayflower Descendants Board of Assistants in the autumn of 2024 from an array of proposed designs. The thread count features lines with thread counts that are a homage to the year 1620, marking the arrival of the ship called the Mayflower at the shores of what is now Cape Cod, Massachusetts.



## COLOURS

- dark blue is intended to represent the stormy Atlantic Ocean, reflecting the perilous journey undertaken by the Pilgrims
  - green represents the fertile land and pine forests of New England and Canada, embodying the new life and opportunities that awaited the settlers
  - red and white pay tribute to the Canadian flag, acknowledging the shared heritage and the broader North American context into which the Mayflower's journey fits
  - pink is intended to symbolize the delicate pink flower emblem of the Mayflower Society, representing hope, resilience, and the blossoming of new beginnings in a foreign land
- LINK to our design: <https://www.tartanregister.gov.uk/tartanDetails?ref=14542>

## A BRIEF HISTORY OF TARTANS

Tartan, characterized by its distinctive cross-checked patterns, holds a rich and intricate history that extends far beyond its strong association with Scottish heritage. The earliest known tartan-like textiles have been discovered in regions as distant as China. Notably, the “Cherchen Man,” a 3,000-year-old mummy unearthed in the Taklamakan Desert, was found adorned with tartan-like leggings, indicating the ancient and widespread nature of such patterns.

In Europe, the Hallstatt culture of Central Europe, flourishing between the 8th and 6th centuries BCE, produced textiles bearing similarities to tartan designs. These early examples highlight the extensive geographical reach and historical depth of tartan-like weaves.

In Britain, the earliest known tartan fragment is the “Falkirk” tartan, dating to the 3rd century AD. Unearthed near Falkirk in Stirlingshire, Scotland, close to the Antonine Wall, this piece was found inside an earthenware pot containing nearly 2,000 Roman coins. The Falkirk tartan features a simple check pattern crafted from natural light and dark wool. Such early tartans are believed to have originated in pre-Roman times and were likely popular among inhabitants of northern Roman provinces and other regions of Northern Europe, including Jutland, where similar patterns were common.

In Scotland, tartan has evolved significantly over the centuries. By the 16th century, tartan patterns began to emerge more prominently, with regional distinctions becoming apparent by the early 18th century. Initially, these patterns were not associated with specific clans; instead, local



weavers created designs that were later linked to particular families or regions. The formalization of clan-specific tartans is a relatively modern development, gaining prominence in the 19th century.

The cultural significance of tartan has also evolved. Historically, the number of colours in a tartan was often determined by economic factors, with wealthier individuals affording more elaborate designs. In contemporary times, tartan serves as a symbol of identity and heritage, not only within Scotland but globally. The appeal of tartan transcends aesthetics, fulfilling a fundamental human desire for belonging and connection to a shared history.

Tartan design has recently become more accessible to a broader audience. Advancements in technology, particularly the development of software around 2009, have enabled individuals and organizations worldwide to create personalized tartan patterns. This accessibility has led to a proliferation of tartans representing provinces, states, corporations, associations, fraternities, schools, families, and individuals. These bespoke designs serve various purposes, from fostering a sense of kinship and camaraderie to functioning as commemorative symbols or fashion statements.

The process of registering a new tartan has become straightforward and inexpensive. Once a design is accepted as unique by the Scottish Register of Tartans, it can be officially registered, which provides some copyright protection. Subsequently, the tartan can be woven from wool or printed onto various fabrics and materials, facilitating its incorporation into a wide array of products.

Organizations have adopted tartan designs to strengthen communal bonds and generate enthusiasm among members. For instance, several dental organizations, such as the Canadian Section of the International College of Dentists (2011) and the Canadian Dental Association have created their own tartans. These tartans have been used to raise funds for dental missions and have become symbols of pride, extending their reach globally and contributing to charitable endeavours.

In summary, tartan's journey from ancient textile patterns to modern symbols of identity underscores its enduring appeal and adaptability. Its rich history reflects a tapestry of cultural exchanges and evolving significances, making tartan a truly global emblem woven into the fabric of diverse societies.

#### REFERENCES:

Tartan: The Highland Textile, by Scarlett, James D. (James Desmond), 1920-2008, Publication date 1990

<https://archive.org/details/tartanhighlandte0000scar/page/n3/mode/2up>

Prehistoric Textiles: The Development of Cloth in the Neolithic and Bronze Ages with Special Reference to the Aegean, by Barber, E. J. W., 1940-, Publication date 1991

[https://archive.org/details/prehistorictexti0000barb\\_d8p7](https://archive.org/details/prehistorictexti0000barb_d8p7)

#### LIST OF TARTANS DESIGNED AND REGISTERED BY DR. CAROL A. L. MARTIN

Golden Glow	Elf
Canadian Dental Association	The Yule Lads
International College of Dentists (Canadian Section) Dress	International College of Dentists (Canadian Section)
Du Lion	Shackleton's Endurance
Hogeboom (Toronto) (Personal)	The McIntyre Collegium
Geyser	Ontario Dental Association
Atlantic Puffin	Castlefield (Personal)
Mountain Avens	Bentley-Melia, L & A and Family (Personal)
Icelandic Countryside	New Star
Rift	Rosalyn
Icelandic Lupines	Snowy Owl
Lagoon	Spice of Life
Gyrfalcon	Black Raven
Arctic Fox	Amble
College of Dental Surgeons of Alberta	Blue Castlefield
Aurora Borealis	Polar Bear
Volcano	Royal Agricultural Winter Fair Centennial
Arctic Tundra	Monarchist League of Canada
Reykjavik Reflections	The Playwright Showcase
The Midnight Sun	Zeta Psi Fraternity, Inc.
Longships	Alberta Dental Association
Connie's Dream	Toronto Crown & Bridge Study Club
Island Birth Surtsey	Rice, Wendell and Ruth & Family (Personal)
Icelandic Horse	Canadian Society of Mayflower Descendants



Dr. Carol A. L. Martin, B.Sc., D.D.S.  
CSMD Ship's Surgeon

# CSMD Historian Team

**T**he Canadian Society of Mayflower Descendants (CSMD) is a nonprofit organization managed 100% by Volunteers. There are numerous roles that any CSMD Member can fill. Today's article focuses on our Historian Team and provides a snapshot of who they are and their roles in supporting Applicants to achieve Mayflower certification. Since the inception of the Canadian Branch of the General Society of Mayflower Descendants, numerous individuals have volunteered their time and shared their experience to fulfil the roles of Historian Assistants, Co-Historians and Historians. A pre-requisite for the job is an interest and a willingness to support others through the application process, which at first glance for many individuals interested in confirming their Mayflower descent, can be daunting. A formal background in Genealogy is not a requirement. Volunteers bring a love of genealogy, family history and interest in the North American story of our ancestors. Currently, 4 Volunteers make up the CSMD Historian Team. You will read that there are numerous steps in the process of preparing an application to send to Plymouth for final verification and approval. At some point in the process, many of you may have had contact with and/or worked with each of the individuals on the team. Reference is made to the database that we use to track applications. Called DAD (Descendant Administrative Database), this is a vital and robust tool in the application and approval process. An article with more details about DAD will be published in our Fall issue of the Pilgrim.

## FIRST CONTACT: MARGARET DOUGHERTY



As the Historian Team's designated first contact, I respond to all new inquiries expressing interest in joining the Canadian Society of Mayflower Descendants (CSMD). Most of these are received by email through a link on our website. I also receive copies of Mayflower Lineage Request responses

with a Canadian address which are sent to me by the GSMD Mayflower Lineage Match Team Coordinator. After checking our database to ensure that the person hasn't previously inquired, or has had a line approved earlier, I provide a detailed response by email and include our application pack-

age: guidelines, current fees and the current Mayflower Society application template. A profile is created on our database for the new inquirer, and a related lineage section is created. The lineage section tracks each application, for each line, as it progresses through each step of the application review. All Historian Team members, the Treasurer and the Governor can access and update the lineage details during an application's review and progress to completion.

In some cases, the inquirer may have questions along the way, that I help them with, as they work through completing the application. When I receive the inquirer's completed application, I review, format, and edit it as required, to meet the standards set by Plymouth. If I have any questions about the information given, I circle back to the inquirer for verification. At this point the inquirer becomes a prospect. I update their profile and lineage sections on our database, indicating that the initial application has been received. I then send the application to my colleague Dave Bradley for next steps, so that it can be assigned to one of my Historian Team colleagues.

## CO-HISTORIAN: DAVE BRADLEY



I am a Co-historian on the Historian Team, but I am also responsible for doing the Line Runs when a new application is sent to us. What that means is when Margaret Dougherty sends me a new application, I search the Mayflower Silver Books to verify if the first five or six generations are valid or

not. Then I search the GSMD databases to find applications which have been approved in the past and which are the same as part of this new application. A pre-approved application may have identical lineages from the Mayflower passenger to the applicant's early generations. When I find a pre-approved application, I transfer the appropriate information to the new application. At that point, John Noble, Elaine Senack, and I decide who will be working with the applicant. I also serve as Historian for the Nova Scotia Colony and normally take applications that have Nova Scotia roots. As a Co-Historian I work with the new applicants to help them obtain the correct documentation and sources to prove their lineage. This normally entails many emails and communication with the applicant, much searching for sources online,

and organizing the application to the GSMD standards. When this is done, I pass along the application to John Noble who verifies that all is as it should be.

### CO-HISTORIAN: ELAINE SENACK



After over 2 years of sleuthing through family files, trips to many graveyards and churches, and continuous searches on-line for relevant documents, I received my Mayflower certification as a descendant of William White in 2017. Shortly after, I volunteered with the Society as a Historian Assistant which evolved to a Co-Historian role

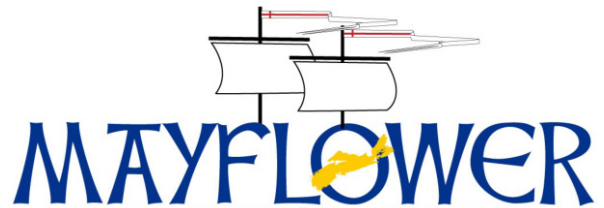
under the mentorship of some talented and dedicated people within the Society. As Dave Bradley described, I also work with new applicants to help them obtain the correct documentation and sources to prove their lineage. Some applications are submitted by people new to the process. Others may be Members who have found another Mayflower descendant, and they submit a Supplement or Silver Supplement application. Still others are Family Applications when direct family members, such as adult children and grandchildren, decide to pursue Mayflower certification. What I try to bring to the role is my own experience, and provide encouragement and support to applicants who I work with, often for many months at a time. Communication is almost entirely by email with occasional phone calls, because sometimes, you just need to discuss to understand and clarify any issues. There is a lot of satisfaction in preparing an application to send to the CSMD Historian, John Noble, for final review and approval before he sends it off to the Verifiers in Plymouth for their approval. And nothing beats the excitement of telling an applicant the good news that Plymouth has approved them and they are now a certified Mayflower descendant.

### HISTORIAN: JOHN NOBLE



I was elected Historian in 2021 to replace Judi Archibald and served as Co-Historian with Judi as Historian from 2018 to 2021. Judi introduced the concept of a Historian Team in 2018 with two Co-Historians, Elaine Senack and myself, to share the workload, as well as First Contact, Margaret Dougherty. I was re-elected at the 2024 AGM for another three-year term. The Historian works with the other

members of the Historian Team (Elaine Senack, Dave Bradley and Margaret Dougherty) to make applicants aware of the requirements for a certificate and to help them finalize their applications, supplemental applications and Silver Supplementals, using and inputting the various steps of the application process into our Descendant Administrative Database. With the new digital process by which all applications and supporting documentation are sent to Plymouth electronically, I must code all documents and ensure they are in jpeg format. Other responsibilities include handling requests for dual membership from other Member Societies and participating in the monthly phone calls with Plymouth and Member Society Historians (Elaine and Dave can also participate). I submit reports to the Board of Assistants meetings regarding the number of new applications and applications approved, as well as the Historian Report (on behalf of the Historian Team) to the AGM and draft reports for the Canadian Pilgrim with inputs from Elaine and Dave. I maintain the master roll of CSMD Numbers which are used on each certificate and provide the CSMD Number to Plymouth for their records. I am also responsible for printing the Certificates authorized by Plymouth once an application is approved. I rely on Dave Bradley to find previously approved applications in Plymouth's vault, which may follow a new applicant's lineage. This was previously done by Plymouth but has been downloaded to Member Societies. I have also served as Acting Treasurer for 2023 and was elected Co-Treasurer along with Gov. Bill Curry starting 1 Jan 2025.



The Nova Scotia Colony of Mayflower Descendants

Greetings from the Nova Scotia Colony!

The Nova Scotia Colony meetings have begun via Zoom in preparation for the 2025 Conference and AGM. This will be held on September 19-20 in Arcadia, Yarmouth County. The theme is *Research Reveals Rewards - Finding Our Ancestors*. When the plans are finalized, full details will be posted on our Facebook page, on the Nova Scotia Colony website, and via email to members and recent attendees. All are welcome! Regent, Barry Frame stepped down from his position in February and Cheryl Anderson is acting regent until the September AGM when a Regent will be chosen by the members.

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

Cheryl Anderson, NSCMD Acting-Regent

# My Mayflower Ancestor

2024 NSCMD AGM Presentations

## Locating Ancestral Gravesites

My interest in genealogy started in earnest about 10 years ago when I began to wonder where my ancestors were buried.

Both sides of my family have lived near Shubenacadie for generations, so the most recent gravesites were easy to find. My grandparents, and six of eight great-grandparents, are all buried within 10 kilometres of where I grew up and the locations of their graves and headstones were well-known.

The unknown location of the remaining set of great-grandparents (my father's maternal grandparents) was the mystery that led me down the path to learning more about my family's history. I still have memories of this particular great-grandmother from when I was a young boy in the early 70s so the search for her grave was personal and not just an academic pursuit.

My father knew that his grandparents were buried somewhere in Cole Harbour, just outside Dartmouth, but he didn't know the exact location. The search for this gravesite turned into an obsession and soon I was scouring family records, researching archival material, and poring over maps of the Cole Harbour area. This was back in 2016 when I was just learning how to use Ancestry.ca and before I discovered the Find-A-Grave website.

Eventually, the final step in the discovery process, the trudging through graveyards and the scrutinizing of names on the headstones, paid dividends and I was rewarded with the knowledge of where my great-grandparents were laid to rest. The whole process of finding the forgotten grave of a long-deceased ancestor seemed to me to be akin to a treasure hunt, with the added benefit of learning about your family and local history.

After the successful outcome of my first search for an ancestor's headstone, the obvious next step was to find the headstones of ancestors from even older generations. Over the last ten years, I have continued to research my family tree, identify my ancestors, and attempt to determine their burial locations.

The proof that your research is correct is always the trip to the cemetery and the discovery of the headstone. It's a great thrill to discover the gravestone of an ancestor several generations removed. Luckily, my ancestors have been in Nova Scotia for centuries and I have been able to find more than 60 ancestral gravesites within a 3-hour drive of where I live so the frequent but necessary road trips have been relatively short.

Delving deeper into my family tree, I learned that many ancestors were Planters or Loyalists who came to Nova Scotia during the mid-to-late 1700s. Hints on Ancestry.ca suggested some of these ancestors may have been passengers on the Mayflower. This interesting speculation prompted me to contact the Nova Scotia Colony of Mayflower Descendants, and the rumours were confirmed by Judi Archibald, former NSCMD historian, who agreed that the Mayflower passengers John Alden and Priscilla Mullins were indeed my 10x great-grandparents.

Further research along these lines showed at least twenty existing, identifiable headstones for my American ancestors ranging from 6x great-grandparents to 10x great-grandparents. These graves were scattered throughout New Hampshire, Massachusetts, Rhode Island and Connecticut, so in the summer of 2024, I planned a road trip to visit and document as many as I could find.

One of the highlights of this adventure was my visit to the gravesites of my 10x great-grandparents and Mayflower passengers John Alden and Priscilla Mullins. Their graves lie in the Myles Standish Burial Ground in Duxbury, Massachusetts,



about 15 kilometres north of Plymouth (see photo #1). The Myles Standish Burial Ground, according to the American Cemetery Association, is the oldest maintained cemetery in the United States. The 1.5-acre site is the final resting place of several well-known Pilgrims who arrived at Plymouth on the Mayflower in 1620.

The earliest graves here, including those of John and Priscilla, were marked with simple fieldstones or wooden markers that have since vanished. However, in 1930, the Alden Kindred of America, a non-profit organization composed of descendants of John and Priscilla Alden, placed new slate gravestones to mark the approximate location of the final resting places of John, who died in 1687, and Priscilla, who died circa 1685. These replacement markers were erected close to the original Alden family stones, including that of their son Jonathan Alden, under the presumption that John and Priscilla would have been buried nearby.



Continuing my road trip about another 100 kilometres south of Plymouth, I arrived at the Old Commons Burying Grounds in Little Compton, Rhode Island. I have six ancestors buried in this stereotypical New England cemetery, among them William Pabodie and his wife Elizabeth Alden, daughter of John and Priscilla Alden.

William's grave is marked by its original freestanding slate headstone, dated 1707. His wife Elizabeth has a similar headstone to William, but in 1882 her original headstone was set into the base of a 10-foot-tall obelisk (see photo #2). Elizabeth is best known for being the daughter of Mayflower passengers and one face of her obelisk is engraved with the following verse:

A BUD FROM PLYMOUTH'S MAYFLOWER SPRUNG,  
TRANSPLANTED HERE TO LIVE AND BLOOM,

HER MEMORY, EVER SWEET AND YOUNG,  
THE CENTURIES GUARD WITHIN THIS TOMB.

Elizabeth was born in Plymouth, Massachusetts in 1624 and was the first child born in the Plymouth Colony. The second side of her obelisk is engraved with the words:

DAUGHTER OF  
THE PLYMOUTH PILGRIMS,  
JOHN ALDEN &  
PRISCILLA MULLIN  
THE FIRST WHITE WOMAN  
BORN IN NEW ENGLAND

William Pabodie and Elizabeth Alden had a daughter Sarah, who married John Coe. John and Sarah's headstones can also be seen in the Old Commons Burying Grounds, so I have been fortunate to be able to find the gravesites of the three oldest generations in my proven Mayflower lineage.

I have been unable, however, to find headstones for the fourth generation, although they too are thought to have lived and died near Little Compton. The fifth generation of this line moved to Nova Scotia in 1760 and occupied lands in Newport, Hants County. A gravesite or headstone has never been found in Newport for this generation of pioneers.

Ancestors in these last two generations may never have had a gravestone to begin with, or possibly their headstones have been destroyed or crumbled to dust over the decades. Or just maybe the burial locations have been forgotten and headstones are still out there somewhere, waiting to be discovered. The search continues.

Barry Frame  
CSMD & NSCMD member



# Richard More Presentation

## 2024 NS Colony Conference

We have been asked to talk a bit about our ancestor, but also about what brought us to the Mayflower Society.

In my case, my folks lived in Massachusetts in the 1980s and my mother volunteered at the NEHGS in Boston. My Mother's [Gwen Guiou Trask, CG(C)] background was Huguenot loyalist in New Brunswick and lots of Irish in Ontario, but Dad's was all in the area of Yarmouth NS, and Mum had prepared and published a genealogy of the Trask family in Nova Scotia. The historian for the Massachusetts State Society of Mayflower Descendants had an office at the NEHGS and she encouraged mum to apply on Dad's behalf.

The application was made based on descent from John Alden and was successful. Dad loved a bargain and when he learned that the Massachusetts State Society sold life memberships which did not have to be renewed annually, and better still, family life memberships, he went for it. Thus, I have been a life member of the Massachusetts State Society since 1990. I joined the Nova Scotia colony when it formed but could not vote or stand for office because I was not a member of the Canadian state society. I am, however, descended from at least 10 Mayflower passengers, so, when after a few years I decided to go for Canadian membership I had plenty to choose from. Because there are fewer descendants of Richard More registered, I chose him and filed a secondary application. I personally think that Richard More has

the most interesting back story of all the Mayflower passengers!

The Yarmouth connection to Richard More was first brought to light by an American from California, Dr. Pat Stanford. Pat was an operating room nurse from Sacramento, but she was a very involved member of the General Society of Mayflower Descendants and she made several trips to Yarmouth. Her particular interest was the children



Photo credits to - Byan Birmingham

of the Mayflower – of whom there were 34. Four of those children had the surname More, but were not travelling with their parents. For a long time [300+ years] it was believed that they were “homeless waifs from the streets of London, sent to the New World as labourers”.

In 1959, some documents were discovered in Larden Hall in Shipton, Shropshire, which proved that the More children were not waifs at all. Larden Hall was at that time still in the More family, one of the oldest families of the gentry of Shropshire. In 1610, Catherine, the 23-year-old daughter of Jasper More of Larden, married her third cousin, Samuel More, when he was 16. The marriage was arranged after her brother died in a duel, probably to keep the Larden property in the More family. The documents show that four children were born to Catherine and baptised at St. James' Church, Shipton between 1612 and 1616: Elinor, Jasper, Richard, and Mary.

Samuel didn't realize until it was pointed out to him [quoting from the legal documents] “the common fame of the adulterous life of the said Katherine More with one Jacob Blakeway, a fellow of mean parentage and condition”. He then noticed “the apparent likeness and resemblance of most of the said children in their visages and lineaments of the bodies to the said Blakeway”. When he confronted Catherine about this, she did not deny it, but “justified her acts with Blakeway as being her husband before God alleging a pre-contract with him before her

marriage with the said Samuel.” This would have made her marriage to Samuel invalid, but she could not come up with any surviving witnesses [no one who wanted to survive would talk].

Samuel More, the legal but only nominal father, boarded the children with

a tenant of his father's during the protracted legal battle, but then he made an arrangement with "honest and religious people" to transport the children "into Virginia and to see that they should be sufficiently kept and maintained with meat drink apparel lodging and other necessities". It was also clear that Samuel did not want to hear anything more about them.

So, the four More children sailed on the Mayflower as wards of John Carver, William Brewster and Edward Winslow. Elinor, age 8, assigned as a servant of Edward Winslow, died in November 1620 soon after the arrival of the Mayflower at Cape Cod. Jasper, age 7, a servant of John Carver, died of a common infection a month later. The two youngest, Richard, age 6, and Mary, age 4, were assigned to William Brewster. Only Richard survived childhood and later settled in Salem. He became captain of his own vessel and traded with Virginia, the West Indies and England. In 1654, he was at Port Royal, NS and after the battle brought a bell back to Salem.

Of at least 7 children, daughter Susanna is the only one through whom descendants can be traced – she married Samuel Dutch in about 1675.

In the 1990s Pat Stanford contacted Mum to tell her that a researcher in Salt Lake City had proved that the James Brown of Ipswich who married Mary Potter in 1769 had to be the son of Nathan and Elizabeth Knowlton Brown, granddaughter of Susanna More Dutch. James Brown was a Planter grantee at Yarmouth – he came from Ipswich in 1767 and built a log house at Chegoggin before returning to Ipswich, marrying and bringing back his bride. Mary Potter Brown died in 1827 and may have been buried in the original common burying ground for Yarmouth, now ridiculously known as 'Frost Park'. She and James had 6 girls survive to adulthood. Fourth daughter Bethiah married Alexander Bain II and I am descended from their son, James Brown Bain, who was my paternal grandmother's grandfather.

Richard More was neither a saint nor a stranger – he was a 6-year-old child caught up in circumstances beyond his control. To me, he is a symbol of resilience and survival, and because he was on the Mayflower his life is better documented than that for most of my ancestors.



For more on Richard More, see his entry in Wikipedia. Also, Anthony R. Wagner: *The Origin of the Mayflower Children: Jasper, Richard and Ellen More*, (Boston: The New England Historical and Genealogical Register, July 1960), vol. 114, p. 163-168.

Deborah Trask  
CSMD member,  
NSCMD Secretary

# Elizabeth

## Wife of Richard Warren, Their Story

My name is Elizabeth Warren and I want to tell you about my husband, our life in the Plymouth Colony and my life after his death.

Richard and I were married in the year of our Lord, 1610 on the 14th of April. Our nuptials were performed at St. John the Baptist Parish Church, Great Amwell, Hertfordshire, England. Our early years together were spent in England where we were blessed with 5 daughters, Mary, Ann, Sarah, Elizabeth and Abigail.

Just 10 short years into our union, my husband Richard decided to embark on an adventure of a lifetime which

changed the course of our lives and that of our descendants forever. Leaving England behind, he set sail without us, aboard a ship, the Mayflower, in the autumn of 1620.

On November 11, 1620, the Mayflower Compact was drawn up and signed by many men onboard. My beloved Richard was the 12th signer of this document. A guide to governing the pilgrims' liberty under law and order in a democratic way as they began to establish this new colony.

I give thanks to God that Richard survived the general sickness that befell so many aboard the Mayflower

that first winter into spring. During this time, the healthy men left the ship and went on explorations to find and establish the best place to set up a colony to live away from the ship, come spring. My Richard was one of those men to help and to be a part of this decision-making. He took part in the hunting and exploring expeditions and was present when they came upon the Wampanoags living in the area; this meeting is referred to as the First Encounter.

We were apart for almost 3 years while Richard toiled alongside the other survivors of the Mayflower voyage. Working together, they made a place for us and sent word to come. My 5 girls, aged 4 to 13, and I, boarded the ship called Anne in the year of our Lord 1623. We arrived in July of that year, united at last! Praise the Lord!

Soon after I arrived, I became with child again, bearing two more children over the next few years. Two sons, Nathaniel, then James, were born in 1624 and 1627 respectively. Sons to carry on the Warren name, which no doubt brought my husband great joy.

Little did I know what the Lord had in store for me. Our life was to change immensely as my dearest Richard passed away in 1628 after we had only been reunited about 5 years. The Lord giveth and he taketh away. Blessed be the name of the Lord.

Now, the only record of my Richard's death is found in Nathaniel Morton's 1669 book *New England's Memorial*, in which he writes: "This year [1628] died Mr. Richard Warren, who was a useful instrument and during his life bare a deep share in the difficulties and troubles of the first settlement of the Plantation of New Plymouth."

I never remarried as was the custom. We women didn't have the rights to our property, everything given to us or that we earned, automatically went to our spouses upon marriage. Well let me tell you, I became the exception!

I became well respected in the colony and was granted privileges most women never had or could hope to achieve. I was admired and respected for how I conducted myself and my business ventures which contributed to the well-being of the Colony as a whole. Unlike most colony women, I have had more than my share of recordings written about me. The first record was of me paying my taxes as all heads of households were obliged to do. I was appointed as executor of my husband's estate and dutifully carried out his wishes. I too contributed to Richard's obligation to the Merchant Adventurers who financed the voyage.

In fact, the Governor said to all freemen. "When you look at this woman, you see her husband in her." Praise be to God.

That being said I still had many trials and tribulations one would not expect, especially from one's own loved ones. I lovingly helped my children and their spouses as their own families grew. I gifted lands to my sons-in-law which in turn benefited my daughters, and land to my sons when they married.

By all accounts, we were an amicable family prospering and growing, when out of the blue I became involved in a court case, a land dispute. It was directed at me concerning the lands I had gifted to my son-in-law, Robert Bartlett. An unnamed source was claiming these lands along the Eel River in Plymouth.

This trial happened in the year of our Lord, 1652, some 24 years after Richard's death. The court sided with me but the dispute continued until it was revealed that my eldest son, Nathaniel, married and in his twenties, was the unnamed complainant along with his grandmother-in-law, Jane Collier. They believed that he was entitled to the lands as he was Richard's eldest son and the rightful male heir.

An arbitration of 4 men was agreed upon. I chose William Bradford and Thomas Willett while my son, Nathaniel, chose Myles Standish and Thomas Prence. These men quickly came to a unanimous conclusion in my favour. Praise be to God!

The consensus was, I did indeed have the rights to bequeath or sell my lands to whomever I chose, thus leaving the land in question to be owned and worked by my son-in-law, Robert, and his and Mary's issue. Nathaniel fared well as he kept his given lands and was appointed more land to be had upon my death, but certainly not its entirety. He was also told to never bring these matters up again!

By the grace of God, I lived well over 40 years after my beloved, Richard, passed and I lived to see my children and 52 grandchildren prosper.

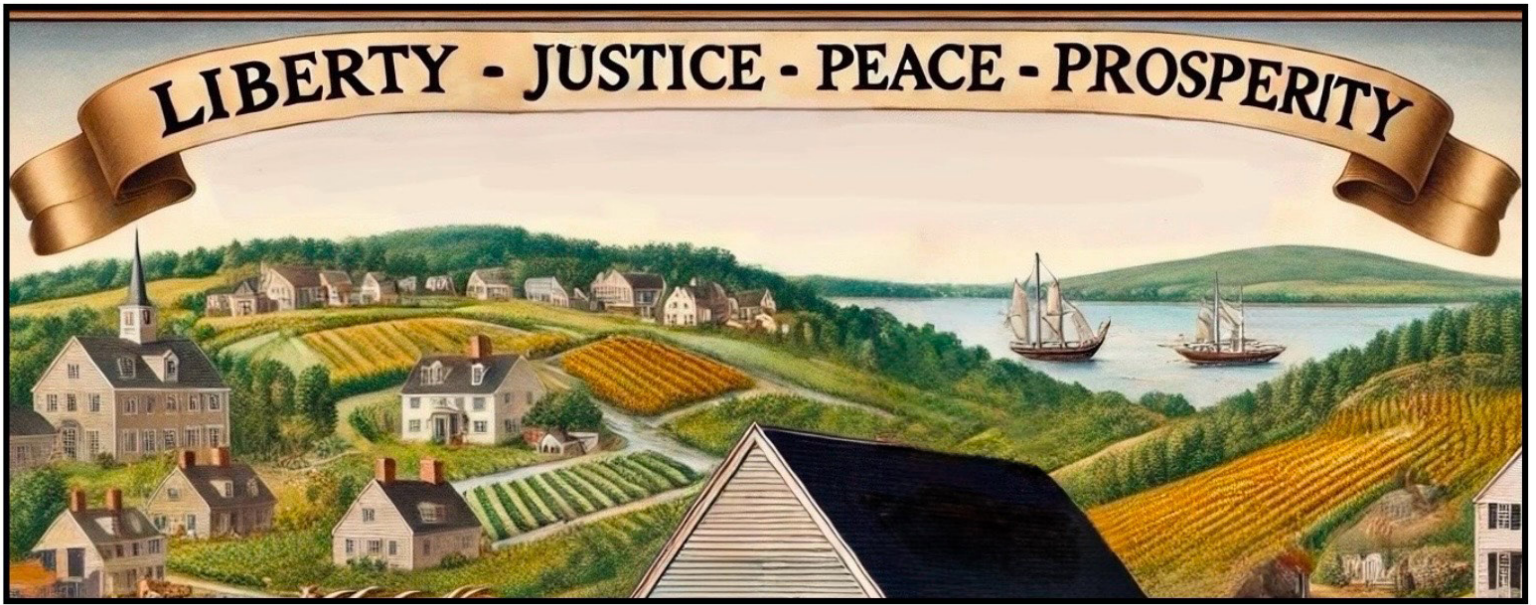
In closing, upon my death, it has been written in the Records of the Plymouth Colony as so...

"Mistress Elizabeth Warren, an aged widow, aged above 90 years, deceased on the second of October, 1673. Who, having lived a godly life, came to her grave as a shock of corn fully ripe."

Janet Eisses  
NSCMD Vice-Regent



# HOW PRIVATE PROPERTY SAVED THE PILGRIMS



## INTRODUCTION

Property rights can be organized into three categories: state, communal, and private. Within families, many goods are essentially communally owned. However, when communal ownership extends beyond the typical family size—such as in tribes or communes—it often leads to serious and persistent challenges. Monitoring the actions of members becomes costly, especially when all members are entitled to a share of the community’s total output, but when some individuals exploit the shared resources without contributing their fair share - or anything at all. This is called the “free-rider problem”.

When the Pilgrims arrived in 1620, they implemented a system of communal property, but within three years, they replaced it with private property, a change that proved critical to their survival. While some Pilgrims may have initially supported communal property for its alignment with the religious ideals of shared labour and mutual support, this system ultimately proved unsustainable.

## DEMANDS OF THE INVESTORS

The communal property arrangement was originally adopted because of pressure from investors. Seeking

religious freedom, the pilgrims had fled England for Holland in 1609, where they lived relatively well but faced the threat of war and cultural assimilation. Despite knowing of Jamestown’s early failures, but hoping to preserve their English identity and faith, they decided to cross the Atlantic to build a new society and spread their beliefs.

They sent John Carver and Robert Cushman from Leyden to London to secure permission and funding for their venture. While they received approval, finding investors was difficult because of Jamestown’s losses. Eventually, they obtained funding from an investment syndicate headed by Thomas Weston, a London ironmonger, and about fifty of his investors, who took a significant financial risk.

Those in Leyden feared Carver and Cushman might agree to unfavorable terms out of desperation and specifically instructed them to avoid conditions like allowing merchants to claim half of the settlers’ houses and land during the final division. The Pilgrims wished to retain ownership of their houses and work two days a week on private plots, but investors rejected these requests, fearing private ownership would undermine company obligations. Critics argued this denial would discourage quality housing, but Robert Cushman, wanting to make the deal more acceptable, defended communal property

as practical and aligned with faith-based principles. Cushman contended:

“Our purpose is to build for the present such houses as, if need be, we may with little grief set afire and run away by the light. Our riches shall not be in pomp but in strength; if God send us riches we will employ them to provide more men, ships, munition, etc.”

He believed an imperfect deal was better than none, though the arrangement ultimately prioritized investor profits over Christian values.

Despite the hopes of the pilgrims, Carver and Cushman ultimately accepted terms requiring that all assets be pooled into a “common wealth” and equally divided between investors and colonists after seven years. While historians George Langdon and Samuel Eliot Morrison criticized the arrangement as exploitative capitalism, it’s important to note that the Pilgrims willingly accepted these terms to pursue their goals. Bradford observed that the colony’s deeper issues stemmed from internal conflict rather than grievances with investors.

While the Pilgrims may have been “exploited”, their greatest challenges stemmed from the harsh environment of North America rather than the communal property system. This counters the misconception that America’s prosperity was solely a product of natural resources or that the Mayflower settlers were symbols of privilege. Instead, their survival and eventual success resulted from resilience in the face of adversity.

William Bradford, who became Plymouth’s governor after the first governor’s death, played a central role in this transformation. His writings, preserved in *Of Plymouth Plantation*, document the colony’s struggles with communal property and the shift to private ownership, which allowed the Pilgrims to prosper. His account remains the sole surviving record of these pivotal events.

## THE COMMUNAL EXPERIMENT

In November 1620, the Mayflower reached Cape Cod, carrying 101 passengers. Within just a few months, nearly half of them had perished, likely from scurvy, pneumonia or malnutrition. It is difficult to fully comprehend the hardships faced by these early settlers.

By the spring of 1623, the population of Plymouth was no larger than 150 but the colony was still barely able to feed itself and little cargo was being returned for the investors in England. Bradford describes the situation as follows:

“But as for food, they were all alike, except some who had got a few peas from the ship that was last here. The best dish they could present to their friends was a lobster, or a piece of fish, without any bread, or anything else but a cup of fair spring water.”

“So they began to consider how to raise more corn, and obtain a better crop than they had done, so that they might not continue to endure the misery of want. At length after much debate, the Governor, with the advice of the chief among them, allowed each man to plant corn for his own household...”

This was Bradford’s key report regarding private property — having tried the Utopian communal stewardship of the land demanded of them by their investors, Bradford observed that the community was afflicted by an unwillingness to work, by confusion and discontent, by a loss of mutual respect, and by a prevailing sense of slavery and injustice. In short, the experiment was a failure that was endangering the health of the colony.

Here is Bradford’s conservative argument based on the experience of the first few years of their colonization:

“The failure of this experiment of communal service, which was tried for several years, and by good and honest men, proves the emptiness of the theory of Plato and other ancients, applauded by some of later times,—that the taking away of private property, and the possession of it in community by a commonwealth, would make a state happy and



flourishing; as if they were wiser than God. For in this instance, community of property (so far as it went) was found to breed much confusion and discontent, and retard much employment which would have been to the general benefit and comfort. ... If (it was thought) all were to share alike, and all were to do alike, then all were on an equality throughout, and one was as good as another; and so, if it did not actually abolish those very relations which God himself has set among men, it did at least greatly diminish the mutual respect that is so important should be preserved amongst them. Let none argue that this is due to human failing rather than to this communistic plan of life in itself. I answer, seeing that all men have this failing in them, that God in His wisdom saw that another plan of life was fitter for them.”

## THE SHIFT TO PRIVATE PROPERTY

Governor William Bradford’s decision to assign each family its own parcel of land marked a critical shift from communal to private property in Plymouth Colony. This transition allowed colonists to take responsibility for their own actions and families, rather than relying on collective efforts. The privatized system became self-regulating, as the head of each household was motivated to work harder, knowing the fruits of their labour would directly benefit their dependents. This connection between effort and reward resolved many issues of the communal system, such as lack of motivation, discontent, and a sense of injustice. Over time, Plymouth extended privatization to housing, cattle, and inheritance, creating a framework that fostered stability and growth.

By the time of Bradford’s death in 1657, Plymouth Colony had flourished and was eventually absorbed into the Commonwealth of Massachusetts, firmly embracing the success of privatized property to the extent that a communal arrangement was never revisited. This system had proven far more effective in ensuring the colony’s stability and growth, demonstrating that liberty, justice, peace, and prosperity thrive in a society with secure and decentralized private ownership of goods.



Dr. Carol A. L. Martin, B.Sc., D.D.S.  
CSMD Ship’s Surgeon

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# AND ONE MORE PORTRAIT



Years ago, artist Ruth Major conceived the idea of painting a portrait of the More sisters, Elinor and Mary. When we discovered our ancestor was Richard More, we joined the Mayflower Society and began to enjoy the benefits of researching his life.

When we discovered there was no portrait of the More brothers, a quick phone call to Ruth Major allowed us to commission the brothers to join their sisters, bringing them to life. Today, it is a pleasure to introduce Jasper and Richard to you. It seemed fitting to allow Richard to resemble one of his descendants, so a photo of young Vern Goheen was used, and everyone can see the resemblance in young Richard's face.



The new portrait was designed to accompany the sisters, so the ship background was used again. I feel the sadness and despair in the faces of the three siblings, and their sallow complexions foreshadow their imminent deaths. Richard, with his more robust complexion and slight sign of mirth, appears ready to take on the challenges of that first winter and many more.

We had one more portrait.



While his siblings perished in the first cold winter, Richard grew up, married, and had a long career as a ship's Captain. He had several sons and daughters, but only his daughter Susanna More had known descendants that are alive today. While we do not have his yDNA, we do have a living descendant who became a living likeness to Captain Richard More.

What do you get your dad for his birthday, when he has everything he wants? You get him something special: a portrait of his ancestor, and it looks just like him!  
And One More Portrait.

Sharon Goheen  
CSMD & NSCMD member  
12th Generation Descendant from Richard More  
Smore Ark-ives <goheenealogy@yahoo.ca>

# Mayflower Trivia

Here are some interesting facts about the Mayflower Passengers.

## How many children sailed on the Mayflower?

Nineteen children boarded the Mayflower and of those 25 survived the passage and the first winter.

## Who was the oldest passenger on the Mayflower?

At the age of about 64, James Chilton was the oldest person on board the Mayflower. He was one of the first to die on Dec 8, 1620, after reaching New England.

## How many people died on the Mayflower voyage?

William Batten age 15 was the only passenger who died on the voyage.

## Were any babies born on the Mayflower voyage?

Elizabeth Hopkins, the wife of Stephen Hopkins, gave birth to her son Oceanus Hopkins during the voyage.

## Who was the first baby born after the voyage?

Susanna White, the wife of William White, gave birth to her son Peregrine White in late November 1620 while the ship was anchored in Cape Cod Harbor. He is historically recognized as the first European child born in the New England area.

## Who were the first Mayflower passengers to marry after the voyage?

The first marriage of Mayflower passengers occurred on 12 May 1621 between Edward Winslow and Susanna White, the widow of William White.

## Who was the last Mayflower passenger to die?

Mary Allerton Cushman died at the age of 83 on 28 November 1699, and was the last surviving Mayflower passenger.

## Who was the last male Mayflower passenger to die?

The Mayflower Society accepts John Cooke as the last known surviving male passenger of the Mayflower. John died 23 Nov 1695, having lived through the entire life of the Plymouth Colony.

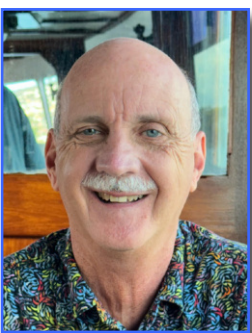
It's possible Richard More outlived him, but his exact date of death is unknown. He is known to be alive in 1694, but not in 1696.

## Which Mayflower passenger lived the longest?

John Alden lived longer than any other Mayflower passenger. He was born in 1598 and died in 1687 at the age of 89.

## Which Mayflower family has the most descendants?

Based on data from Mayflower Society descendant applications, John Alden and Priscilla Mullins are the Mayflower pilgrims with the most descendants. Other couples with a large number of descendants include William and Mary Brewster and John Howland and wife Elizabeth Tilley.

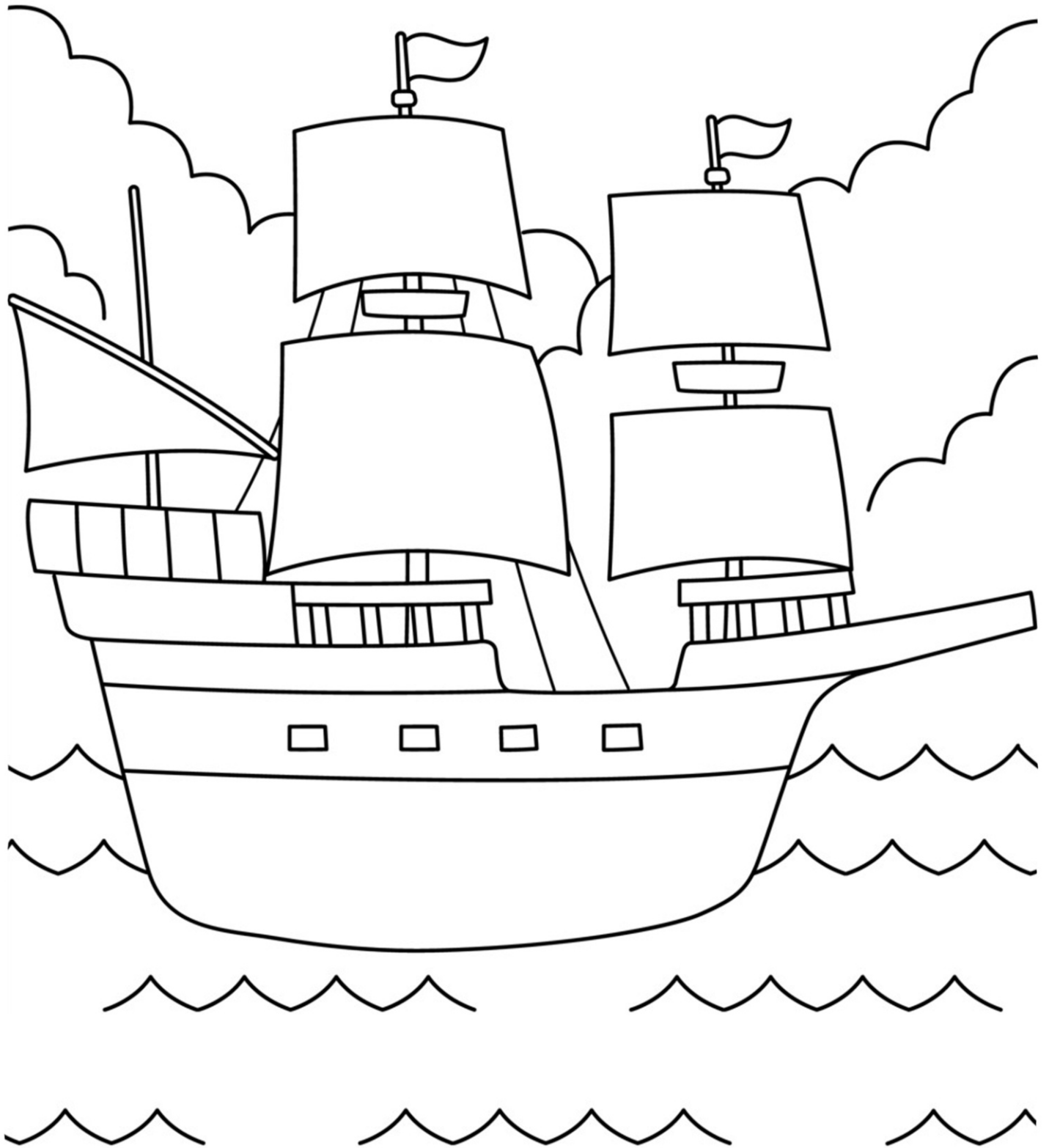


## How many Mayflower descendants are there?

The Mayflower Society estimate that there are approximately 35 million descendant of Mayflower passengers alive today. That is about 9% of the combined population of Canada and the United States!

Paul Roney  
CSMD Digital Administrator

# Juniors' Activities



The Mayflower, 1620  
[okmayflower.com](http://okmayflower.com)

# MAYFLOWER SHIP

Intermediate Puzzle  
okmayflower.com

S E O Y B A L L A S T X Z A L C B  
 C S D R A Y T I R P S W O B R V Q  
 T M A N I B A C T A E R G L X F L  
 M L E L T S A C E R O F U S O I E  
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