

# THOMAS ROGERS SOCIETY, INC

Established 1974



Website : [www.thomasrogerssociety.com](http://www.thomasrogerssociety.com)

## NEWSLETTER FALL 2006

### ***PRESIDENT'S MESSAGE:***

While we all are enjoying the summer weather and striving to survive the heat waves that are prevailing throughout the continent, let us consider the Pilgrims at this time of year. Their outfits are made of wool, leather and linen. While undergarments are not known to them as such, they wear either a shift or a shirt as their basic garment and cover it with petticoats, aprons, britches, vests, bodices and jackets. The women wear a coif to cover their hair. Garments cover them from head to foot. Hands and faces are exposed, but little else. Swimming is not a sport. Water is brought to the dwelling and personal washing is done there with a cloth and pot of water. Clothing is washed in the stream and put out to dry, but the amount of clothing is limited to perhaps two outfits so laundry is not done daily. There are no means to manufacture clothing in early Plimoth. Clothing is purchased in England and sent back to the Plantation and it is hoped that it will fit. Mending is accomplished to prolong the life of a garment.

There are few windows in the houses, a smoke hole and doorway to allow air to move through the dwelling. Imagine sleeping there when the night time temperature reaches into the 70's. A small fire is kept banked for the cooking. Some breeze comes in from the ocean. Ahhhh 17<sup>th</sup> century living.

### ***Finances:***

#### **TRS Treasury Report:**

The society continues to be in excellent financial condition. We have \$4,130 in operating funds, \$14,984 in Life Membership funds, and \$18,896 in Scholarship funds for total net worth of \$38,010 as of August 2006. Since the last report, we have added one new life member to our rolls. We are pleased to announce that we awarded \$500 to Kristin J. Russo as our 2006 Scholarship Winner. We have a remainder of 20 members who have not yet paid their 2006 dues. **Reminder letters have been mailed.** We are pleased to report that the following individuals made additional contributions to the TRS as indicated. Thanks to all of you for your generous contributions!

#### **Honor Roll of Donors**

Kelsely B. Evans	6th & 7th Generation	Chester A Hardy	6th & 7th Generation
Joyce L. Johnson	6&7th Generation	Harriett L. Jurgeleit	Scholarship Fund
Rev John E. Martin	Scholarship Fund	Scharlott E. Rus	6th & 7th Generation
Robert M. Tatem	6th & 7th Generation	Elsie Jean Woodford Stone	Scholarship Fund
Michael S. Yoemans	Article Printing	Tracy A. Crocker	Web Site

**Watford, Northamptonshire Revisited by Mike Yoemans. Background.** In the last newsletter, I published an article on the hometown of Thomas Rogers in Watford England. I subsequently learned that I wrote about the wrong Watford. I apparently made what the locals in England say is a common mistake of confusing the smaller village for the much larger town of Watford in Hertfordshire, about 50 miles south. By way of an apology to our readers, I offer this replacement article on what I now know to be the correct Watford. As you read this, please bear in mind that the history in the earlier article is still quiet relevant given the close proximity of the two towns.

The lesser known Watford of Thomas Rogers' birth place is located in the county of Northamptonshire, which is a landlocked county in central England with a population of 629,676. The county is known in many circles as the county of squires and spires because of its large variety of buildings and country houses. Watford is within 6 miles of Daventry, which started as small village and grow to become a market town in the 13<sup>th</sup> century. A little further away is the town of Northampton that is believed to have had farming settlements as early as the 7<sup>th</sup> century. The Domesday Book reports a town population of 1500 residents, living in 300 houses.



**Map of Watford, Daventry, Northampton Region**

During earlier times, Celtic peoples settled in the region, and there are some traces of Roman settlements and roads, including the Watling Street that passed through the county. There was also an important Roman settlement called *Lactodorum* on the site of modern day Towcester, which is just a few miles below Northampton. There were other Roman settlements at the site of Northampton, and along the Nene Valley near Raunds. After the Romans left, the area became part of the Anglo-Saxon kingdom of Mercia, and by the 8<sup>th</sup> century Northampton rose to become the centre for this kingdom. Northampton took on still more significance in the 11<sup>th</sup> century when the Normans built the walls and large castle. The Danes (Vikings) overran the area in the 9<sup>th</sup> century, but was later re-claimed by the Saxons. The county was first recorded in the Anglo-Saxon Chronicle (1011), as *Hamtunscire*: the *scire* (shire) of *Hamtun* (the homestead). The "North" was added to distinguish Northampton from Southampton located further south.

Unlike its larger name sake, Watford in Northamptonshire is privileged to be positioned along the path of the Grand Union Canal, which is part of the British canal system that includes 160 locks, stretching 135 miles through small towns like Watford to Northampton and onto London itself. The Watford locks (below) are a picturesque 4-lock staircase, which is hemmed in by the Roman Watling Street that runs along its course.



**Watford Locks**

According to travel literature, Watford Gap and the small village of Watford, is said to be the traditional crossing point on the old east-west coaching route across England. Here, a natural gap in the hills affords the easiest route between the Midlands and South East England, as well as linking to the important north-south route provided by Watling Street. An important coaching inn was located here, and the building still stands, named as the Watford Gap pub.

While it can be said that the Watford of Thomas Rogers' birthplace "means only the Watford Gap service station on the M1 motorway the reality the village is really of an old and attractive place of quite a different kind". With its proximity to Daventry and Northampton, Watford gives the visitor many options. According to some of our members who have been there, "Watford is a lovely rural village". The church and its featured gargoyles pictured on the next page were there during Thomas' time. The church is described as "Glowing yellow-pink in the sun, rising above the village of Watford, but only just. Solid, stable, rooted in the soil of middle England, but pointing to the heavens".

*The Church*, dedicated to Sts Peter and Paul, stands in a very pleasant situation, and consists of a nave, north and south aisles, and porches, north chantry chapel, chance, and embattled tower, containing six bells. There are three sediliae and a piscina in the chancel, and a piscina in the south



**Sts. Peter & Paul Church in Watford, England**

aisle. In the north wall of the north aisle are three sepulchral arches, and in the south wall of the same aisle is another with very rich mouldings.

According to a description of the village taken from the *History of Northamptonshire* by Whellan published in 1874, "Watford Parish is bounded by Long Buckby on the east, on the north by Winwick, by Ashby-Legers on the west, and on the south by Welton. It is also bounded on the west by the ancient Roman road Watling Street, and is in the line of the London and North Western Railway, the Crick Station of which is situate in this parish. At that time [1874], Watford contained 3,385 acres, of the rateable value of £12,349; and the gross estimated rental is £14,170".

This same History says at the time of the Conqueror's survey in 1086, the *Manor*-Gilbert the Cook held 2 hides<sup>1</sup> of land of the crown in Watford, previous to which it was the freehold of Thor. Baldwin, the son and successor of Gilbert, was possessed of 4 hides here in the reign of Henry II, and dying without issue, his lands on his death were reverted to the crown. The manor was at this time in the hands of Eustachius de Arden, or de Watford, with whose descendants it continued till the 4th of Edward I. (1276), when Eustachius de Watford, the fourth possessor of that name, died seized of it; and partition was made of it between his four daughters, Atheline, wife of William Bray, of Brune, Sarah, of John de Burnaby, Joan, of William Parles, and Elena, unmarried.<sup>2</sup>

Continuing on, the History<sup>3</sup> explains that the part allotted to Atheline Bray was by her conveyed to Henry de Bray, from whom it passed some years afterwards to the crown, and was granted, in the 31st of Edward I. (1303), to Eustace de Burnaby and Maud

<sup>1</sup> An old English measure of land, usually the amount held adequate for one free family and its dependents.

<sup>2</sup> *History of Northamptonshire* by Whellan published in 1874

<sup>3</sup> Ibid

his wife. In the 24th of this reign (1296), Henry de Bray was certified to hold a fourth part of the township of Watford of Athelina de Brun but of whom or by what service is not known, and three of the daughters of Eustachius de Burnaby and John Parles were lords of Watford. In the time of Edward III. (1347), Nicholas de Burneby and Walter Parles accounted for three parts of one knight's fee in Watford, Syvesworth, and Murcote, which they held of the king *in capite*. The estate in the possession of Nicholas de Burnaby continued with that family for several generations. The fourth part of the manor possessed by the family of Parles, was carried in marriage to the Cumberland family about the year 1590, and was called the Cumberland manor. In the 24th of Elizabeth (1582), Christopher Lewys, Gent., died seized of a manor here supposed to be the same which belonged to the family of Cumberland, and was succeeded by his son Clement.



**Old Watford Court with Church on Right**

Pictured above is the Old Watford Court showing some of the old world charm of Watford. Unfortunately, by 1975, it "had been demolished, to make way for executive homes."

**Conclusion:** By contrast to my earlier article, we see a somewhat different Watford--more rural and less directly affected by the church influence in the form of St Albans. In its place, however, is the influence of the wealthy land owners who are tightly linked to the crown. As with the larger Watford, the church of Thomas Rogers' birthplace is still standing. One can well imagine that he was baptized here and we have it on good evidence that several of his children were baptized there. While I regret the confusion that my first article may have caused, I believe that this mistake may help others to avoid a similar fate. Moreover, I think the combined histories of the two sister cities both of which are on the old roman Watling road may help bring a greater understanding to all of us concerning the complex history and times in which our forefather, Thomas Rogers, lived.



## ***Who were the Pilgrims?***

*The following article was written by William P. Muttart, Secretary of the Thomas Rogers Society and edited by Linda R. Ashley, a former Librarian for the General Society of Mayflower Descendants in Plymouth. Mrs. Ashley has also edited and written several articles for the Mayflower Quarterly Magazine. Mr. Muttart and Mrs. Ashley are co-authoring a book entitled, "One Hundred Eleven Questions concerning the Pilgrims" that briefly addresses many interesting questions about the Pilgrims. That book is presently near completion.*

In past years it was my impression that the Pilgrims were the people who sailed on the Mayflower in 1620 and established the Plimoth Colony while experiencing extreme hardships. I hadn't given much thought to whether or not any of the people who arrived on later ships might have also been included in any definition of a Pilgrim. More recently I was surprised to learn that there may be several interpretations as to which members of the Plimoth Colony might be considered Pilgrims.

After reading several accounts of life in the Plimoth Colony, I discovered that all residents of the colony through 1692 have often been identified as Pilgrims. In that year the Plimoth Colony merged into the Massachusetts Bay Colony to form the Colony of Massachusetts. Accounts of the King Philip's War that began in 1675 also make frequent references to the role played by members of Plimoth Colony, and in some cases specifically identifying Pilgrims as instigating and participating in that war.

The term "Pilgrim" that has identified English settlers in Plimoth Colony, was first used in a 1793 sermon by Reverend Chandler Robbins at a Forefathers Day celebration. On that occasion he made reference to the accounts of William Bradford when Bradford wrote about the Separatists leaving Holland and commented, "...but they knew they were pilgrims." Bradford had used the word "pilgrim" as it appears in the Epistle to the Hebrews in the Bible meaning, "a stranger, a traveler and a wanderer: one who seeks a country."

Undoubtedly, Reverend Robbins had no idea that his sermon would result in the founders of the Plimoth Colony being identified as "Pilgrims" in the years that followed. Although there is a belief by some that Reverend Robbins may have been referring to the Separatist passengers on the Mayflower when he commented on the quote by Bradford, in the years that followed all 102 passengers on the Mayflower came to be known as "Pilgrims". Although Reverend Robbins may not have been very specific about whom he had in mind when he gave his sermon, it would be difficult to imagine that he intended to include those who had not experienced the hardships of the early arrivals or shared in their vision of a new church.

For the 170 years or more before Reverend Robbins' sermon, the people we now call the Pilgrims were known by a number of names such as the "Planters," the "forefathers," and the "founding fathers." After 1776, this country had a new set of heroes and, in time, the term "founding fathers" was applied to Jefferson, Adams, and other signers of the Declaration of Independence. By the turn of the century, the American public was anxious to give the founders of the Plimoth Colony an identity that would distinguish them from other early settlers and the signers of the Declaration of Independence and the early settlers at Plimoth came to be known as "Pilgrims". Since the Plimoth Colony had ceased to exist after 1692, there may have been a tendency on the part of the American public to assume that anyone who had lived in that colony should be referred to as a Pilgrim.

By about 1660, the makeup of the population of Plimoth Colony had gone through a noticeable transformation. Many newcomers had arrived in the colony in the previous forty years and these people did not share the same concerns for their fellow man, their community, or their Indian neighbors as their predecessors. By the beginning of King Philip's War, all of the early leaders of the Plimoth Colony had died or were very elderly, and some of the children and grandchildren of those who arrived on the *Mayflower* often did not share the views and goals of their famous ancestors.

Josiah Winslow, the governor of Plimoth Colony from 1673 to 1680, may have done as much to undermine the peace through his unscrupulous land dealings with the Indians and decisions as governor as his father, Edward Winslow, a former governor and highly respected friend of the Indians, had done to preserve the peace. There were many instances of unfair treatment of the Indians in the 1670's including Governor Josiah Winslow approving the sale of 150 Indians into slavery.

The King Philip War, that lasted for fourteen months and resulted in approximately 3,000 Indian deaths, seriously diminished the strength and status of Indian tribes in New England. Many of the battles occurred within the area of the Plimoth Colony, pitting some of the colonists and members of the Plimoth militia against children

and grandchildren of Indians their parents had worked so hard to live in peace with. Any suggestion that Pilgrims played a major role in instigating or perpetuating this war seems inappropriate in view of the changes that occurred in the colony since the days of the earliest settlers.

The Webster's Universal Collegiate Dictionary defines a Pilgrim as "one of the band of Puritans who founded the Plimoth Colony in Plymouth, Massachusetts, in 1620." The Pilgrim Hall Museum offers a definition of a Pilgrim as "one of the earliest members of the Plimoth Colony." Plimoth Plantation does not offer any definition as to who might be a Pilgrim but prefers to identify all of the settlers of their re-created village of 1627 as "English Colonists" since they were not known as Pilgrims at that time.

A generally accepted definition of those who would be considered the "earliest settlers" includes those who arrived at Plimoth on four ships; the *Mayflower*, the *Fortune*, the *Anne* and the *Little James* prior to the end of 1623. Many of the passengers on those four ships were Separatists from Leiden or relatives of those who had previously arrived on the *Mayflower*. It is interesting that a group of 60 men who arrived in July 1622 have usually been excluded from the definition of "earliest settlers" because of their troublesome behavior and the fact they were not connected in any way with the original settlers. Those men, most of whom had not been identified by name, arrived on the ships *Charity* and *Swan* and had been sent by the Merchant Adventurers to start another colony, as the financiers were not satisfied with Plimoth's ability to pay on their debt.

According to Bradford, these new colonists were lazy, corrupt, frequently harassed and stole from the Indians, and were the cause of a neighboring Indian tribe's planning to attack Plimoth Colony. After a pre-emptive attack on the Indian leaders by eight men from Plimoth, the expected attack did not occur. Within a year, nearly all of the troublemakers left Plimoth and returned to England, without having established a second colony. Although these men arrived in the second year of Plimoth's existence, they have not been included in any count of the earliest Pilgrims.

Some members of the public may consider all those who lived in Plimoth prior to 1630 to be Pilgrims as Plimoth Colony was the lone existing English colony at that time. With the establishment of the Massachusetts Bay Colony in 1630, that almost immediately became the larger colony, the Plimoth Colony was no longer considered the most important English colony in the new world. Additionally, by 1630, the Plimoth Colony had begun to prosper and the residents of Plimoth were not exposed to the same hardships that faced the earliest settlers.

To some there may be little reason for concern about which groups should, or should not, be considered Pilgrims. However, some of the unscrupulous conduct on the part of later members of the colony denigrates the sacrifices and example of moral conduct displayed by the early Pilgrims. The actions of some of these "late comers" have undoubtedly created a negative image in the minds of many about the character or accomplishments of those who arrived on the *Mayflower*" and other ships soon thereafter.

By the time the Plimoth Colony was absorbed into the Massachusetts Bay Colony, there may have been as many as 9,000 people who had lived for a time in Plimoth Colony who were considered by some to be Pilgrims. Hopefully, future historical accounts will identify only the earliest settlers, also known as the "Old Comers" as the true Pilgrims in the interest of preserving the memory and accomplishments of those who endured so much and left a lasting legacy for future generations of our country.

### **The number of persons that some groups may consider to be Pilgrims;**

1. Those who believed they were Pilgrims between 1620 and 1692	0
2. Separatists who sailed on the <i>Mayflower</i>	52
3. All passengers on the <i>Mayflower</i> who arrived at Plymouth	102
4. Residents of Plimoth Colony through 1623 (excluding 60 troublemakers)	229 *
5. All residents of Plimoth Colony through 1692	9,000 *

\* Approximate figures that include those who died or left the colony.

## *Welcome New Members*

**Robert Wheeler Luce II**  
**ROBERT WHEELER LUCE II**  
**ROBERT WHEELER LUCE**  
Hebert Albert Luce  
Samuel French Leonard  
**DANIEL HALE WHEELER**  
Abel Flint Wheeler  
**ABIATHER DEANE**  
Abial Deane  
**JOHN TISDALE**  
John Tisdale  
**JOHN ROGERS**  
**THOMAS ROGERS**

### **TRS #685**

= Eleanor Louise (Hussey)Brewster  
= **RAE ANNA LEONARD**  
= **NELLIE/ELLEN AUGUSTA WHEELER**  
= Martha French  
= **SOPHRONIA DEAN**  
= Mercy Gibbs  
= **ANNA TISDALE**  
= prob (2) Abigail Burt  
= **HANNA ROGERS**  
= Anna Churchman  
= Alice Cosford

### **Walley G. Francis**

**WALLEY GROVER FRANCIS**  
**HARRY GROVER FRANCIS**  
**HENRY RUSSELL FRANCIS**  
Augustine Small Francis  
**FREEMAN DAVIS CHASE**  
**FREEMAN CHASE**  
Lott Chase  
Samuel Bassett  
Nathan Bassett  
**ELEAZER ROGERS**  
**JOHN ROGERS**  
**JOSEPH ROGERS**  
**THOMAS ROGERS**

### **TRS #686**

= Dorothy Davis  
= Genevieve F. Grover  
= **ADA DAVIS CHASE**  
= Amanda Stowell Robbins  
= Deborah Covill  
= **ESTHER BASSETT**  
= **PENINAH/PHENIAH BASSETT**  
= **ELIZABETH ROGERS**  
= Martha Young  
= Elizabeth twining  
= Hannah  
= Alice Cosford

### **Benjamin C. Patt, Jr.**

**BENJAMIN C. PATT, Jr.**  
**BENJAMIN C. PATT**  
**CHARLES EARNEST PATT**  
**WILLIAM FRANCIS PATT**  
James Madison Patt  
Lowell Haven  
Ebenezer Bacon  
Jabez Gay  
**PEREZ BRADFORD**  
Samuel Bradford  
**JOHN ROGERS**  
**JOHN ROGERS**  
**THOMAS ROGERS**

### **TRS # 687**

= Francis Scattergood  
= Dorothy Barrows  
= Maude Hubbell  
= Margaret Jane Newman  
= **ABIGAIL LUCINDA HAVEN**  
= **LUCINDA BACON**  
= **ELEANOR GAY**  
= **HANNAH BRADFORD**  
= Abigail Belche  
= **HANNAH ROGERS**  
= Elizabeth Pabodie  
= Anna Churchman  
= Alice Cosford

## *DNA Request Update:*

There has only been one volunteer for this sampling. If we have more response from males that have a Rogers surname with Rogers father and grandfather, etc. we can continue with this project. See the latest Myalower Quarterly for more information about DNA testing. If you would be interested in participating in this study, please contact Mary Brown 860-774-3458 for more information.

## Sunday Book Review

'MAYFLOWER,' BY NATHANIEL PHILBRICK

# Pilgrims and Indians

Review by RUSSELL SHORTO

Published: June 4, 2006

Not long after the Pilgrims set anchor in the harbor they called Plymouth in 1620, the Wampanoag leader Massasoit paid them a visit near their makeshift settlement and made a wary offer of friendship. It took several months for two of the Pilgrims to venture into the wilderness and return the gesture. When they did, they noticed circular pits alongside the trails, which, the natives told them, were storytelling devices. Each of these "memory holes" was dug at a place where a remarkable act had occurred; every time Indians passed by these spots, they recounted the deeds. The Pilgrims, Nathaniel Philbrick says in his vivid and remarkably fresh retelling of the story of the earnest band of English men and women who became saddled with the sobriquet of America's founders, "began to see that they were traversing a mythic land, where a sense of community extended far into the distant past."

Something similar could be said regarding the civilization that supplanted the Wampanoag. We also have our mythic sense of the land, and a need to recite our pivotal narratives. Our storytelling began with the Pilgrims themselves: William Bradford's "Of Plymouth Plantation," written while many of the events were still unfolding, helped lay the foundation for the American myth.

Freshness comes in part by zeroing in on authentic details. Philbrick, who won a National Book Award for "In the Heart of the Sea," is a historian of sail, and the most finely wrought part of the book is the first. Legitimizing the one-word title, he renders lively images of the emblematic ship, crew, passengers and voyage. William Bradford covered the Separatists' sea crossing in only a few paragraphs; Philbrick has the knowledge to amplify details to give a wider sense of the voyage. The Mayflower had two sounding leads for ascertaining depth: one with 600 feet of line, the other with 120. There's a shelf off Cape Cod, where the sea floor drops from 120 feet to more than 300. As the would-be settlers round Cape Cod, searching for a harbor and a home, Philbrick is able to place the small vessel on the shelf, and to construct a picture, the leadsman handling the smaller line, "in near-perpetual motion: heaving the lead, letting the line pay out, calling out the depth, then drawing in the line and heaving the lead again."

If you write a book called "Mayflower," you must have a chapter titled "Thanksgiving." The feast happened; it lasted for days. The participants consisted of about 50 colonists and 100 Pokanoket Indians. It seems to have taken place not in November but in late September or October; we don't know about turkeys, only that the men went "fowling." One reason this feast became fixed in our collective memory is due to an accident of timing: the description of it is found in an account of doings in the colony written probably by Edward Winslow and William Bradford that was sent back to England; the ship carrying it sailed in the late fall, so that the narrative ends with the pleasant event, giving readers then and later a sense of hope and promise.

As in life, the meaning you find in history depends a lot on where you choose to stop. The Pilgrims' story has an iconic, well-defined start, but the finish blurs. The Puritans who moved in next door to them had a more robust vision: within a few years of their arrival, the Pilgrim leaders started to see their own population peel off; by the end of the century their colony didn't exist anymore. The dominant region of New England would not be named for the Plymouth company but the Massachusetts Bay Colony.

Then again, there is a logical endpoint for any story of early New England, and in focusing on it Philbrick decides what, for him, the Pilgrims' story is really about. By the 1670's, relations between all New Englanders and the

natives had reached an apex. Metacomet aka Philip, the son of the same Massasoit who had visited the settlers in their first year and made a fairly sturdy alliance, had seen the Europeans buy up their land until his people were left with gerrymandered patches. The English had also tried to bring Christianity to them, both to save souls and because "Praying Indians" would be likely allies, and men like Philip saw that this threatened to undermine their whole way of life. The war he unleashed was not just native versus newcomer, however; Indians fought alongside the English, and the rivalries were complicated and compounded the ugliness. King Philip's War became the great, tragic event of the 17th century, and a template for much that was to come.

It makes sense, then, to choose relations with the Indians as the axis for a history of the Pilgrims. And yet, in making this choice, Philbrick glides over some other important elements. The Pilgrims were fervent religious dissidents, after all: their faith was the compass that guided them to these shores and the clock that tolled their hours. Philbrick doesn't pay much attention to it. And he makes a few puzzling errors: "In 1624, Holland purchased Manhattan from the Indians." The well-known date for that purchase was 1626.

But this is a story that needs to be continually refreshed, and Philbrick has recast the Pilgrims for our age of searching and turmoil. He gives what a 21st-century reader needs to find in the material: perspectives of both the English Americans and the Native Americans. Doing so requires a lot of reading between the lines (or in the case of the Indians reading between nearly nonexistent lines), but informed speculation — coaxing meaning out of inert data — is part of the job of writing history.

You could argue that it's best to decouple the Pilgrims from their mythic burden. Their goal was to found not a sprawling nation but an inward-looking community. At the same time, symbolically speaking, there are legitimate reasons for thinking of them as America's parents: their religiosity, their isolationism, their earnestness and grit. If you're inclined to look at the history of America as one of exploitation, they can be made to fit that too. They started with an honest and thoroughly biblical mission. That their colony would become caught up in massacre and sadness, one could reasonably conclude, underscores the danger of believing that God guides one's hand.

Philbrick acknowledges these interpretations, and adds some overlay of his own, which amounts to a novel, hopeful twist on the meaning of the Pilgrims' saga. "When violence and fear grip a society, there is an almost overpowering temptation to demonize the enemy," he writes, referring to both the English and the Indians during King Philip's War. But some on both sides refused to succumb: "They were the ones whose rambunctious and intrinsically rebellious faith in humanity finally brought the war to an end, and they are the heroes of this story."

Philbrick knows that one reason to analyze a myth is to explore how and when its elements got layered onto the facts. When the American colonies broke from England, revolutionaries held up the Mayflower Compact as a guidepost, and it was largely through that document that Americans knew the Pilgrims over much of the next century. It wasn't until the 1850's, when Bradford's narrative of the founding of Plymouth was finally published, that other parts of their story entered the historical record. Henry Wadsworth Longfellow's poem "The Courtship of Miles Standish" did a Hollywood number on the material, embedding it in a love story. Then, in the midst of the Civil War, when meaning and origins and a sense of self were in highest demand, [Abraham Lincoln](#) turned the settlers' fall harvest feast into a national holiday. And so a new memory hole was dug.

### ***Scholarships:***

Thomas Rogers Society scholarships are open to any member of TRS – undergraduate or graduate student. Go to the website [www.thomasrogerssociety.com](http://www.thomasrogerssociety.com) for the application and submit it to Joan Condon. The TRS Jordan Konov Memorial Scholarship for 2006 has been awarded to Rhode Island College graduate student, Kristin J. Russo, TRS #317L, who will earn a Master of Arts degree in English and will become an English teacher.

Kristen's thank you letter is as follows:



Dear Thomas Rogers Society,

Thank you very much for awarding me the Thomas Rogers Society Scholarship for graduate students. The funds will be extremely helpful as I work toward an M.A.T. English (Master of Arts in Teaching Secondary Education English) at Rhode Island College. I've finished all of my course work and have only my practicum and student teaching left. This scholarship is especially helpful now because practicum and student teaching semesters require a great number of credits, which are becoming more and more expensive at the graduate level.

I have also alerted the Field Placement Office at Rhode Island College of this scholarship award. Graduate scholarships are rare, and this honor will likely help me secure a more desirable student teaching placement.

Again, thank you very much for this scholarship award. I am very grateful to the Thomas Rogers Society for its support of my academic endeavors.

Sincerely,  
Kristin Russo

### ***6<sup>th</sup> and 7<sup>th</sup> Generation Project Update:***

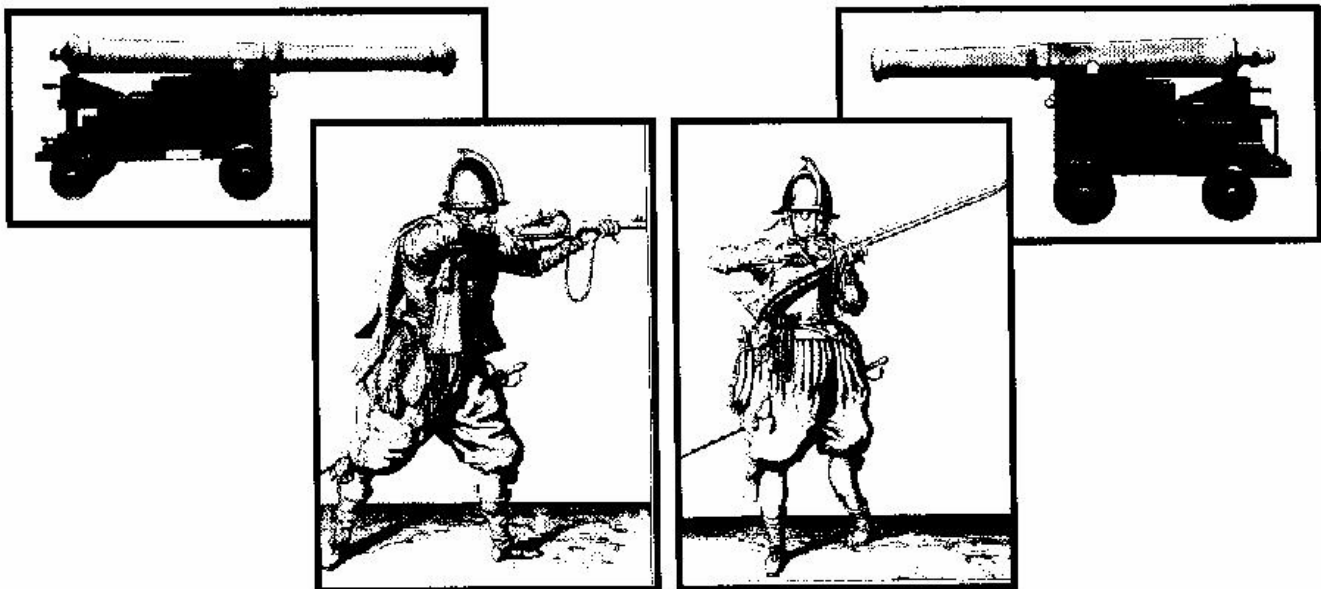
Tracy Crocker is working with Richard D. Souther to enter all of the data for this project onto the website software. They are completing all known generations and not limiting their efforts to just the 6<sup>th</sup> and 7<sup>th</sup>. This is a comprehensive project that we should all be very proud of. Please check out the website to see this effort. When they have the current data in place, discs will be available to our members and hardcopies maybe printed out from the disc at a copy center. Please consider a donation to this project to allow us to complete it now. All donations should be sent to the treasurer, Mike Yeomans, 27 W. Taylor Run Pkwy., Alexandria, VA 22314

### ***For The Juniors:***

Junior Members are welcome to submit their poems, short stories, essays or original pictures. Those chosen will be published with appropriate credit in upcoming issues of the Newsletter.

## **Pilgrims' Weapons**

The Pilgrims used their weapons for protection and to hunt for food for their families. They also had armor. The pictures below are from "Arms & Armor of the Pilgrims" by Harold Peterson and show some of the weapons the Pilgrims used.



## ***2005-2008 OFFICERS AND CHAIRMEN:***

Mary Brown – President  
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