

THOMAS ROGERS SOCIETY, INC

Established 1974



Website : www.thomasrogerssociety.com

NEWSLETTER SPRING 2006

PRESIDENT'S MESSAGE:

Every family has a member upon which all the others seem to rely. This person is the hub of the daily activity and all things are touched by their sphere of activity. If you were twelve years old, in a strange land and found yourself orphaned, the hub suddenly missing in your life, what would you do? That was the situation Joseph Rogers had to face when his father died during the illness of the first winter. Imagine the sense of loss with his mother and siblings still in Leyden. A terrifying existence looms on your horizon.

Governor Bradford stepped forward and invited Joseph to become part of his household group. Joseph could have returned to England with the Mayflower, but the goal of the journey was to start a new life for the family. Governor Bradford also was aware that he needed to keep Joseph at Plimoth. The population was sorely diminished and the youngster was needed for the labor he could provide. Homes had to be erected, gardens tilled, food hunted and gathered. The Colony owed a large sum to their backers. Joseph was needed to contribute to the Colony's success.

Joseph became part of the Bradford household and continued to function as a productive member of the colony. When he reached his majority, he was granted land and eventually married Hannah. No record has been found of Hannah's family. This was a common name and could have been a derivative.

What happened back in Leyden while Joseph was participating in Plimoth Colony? Perhaps some of our readers can provide us with information on Joseph's mother and siblings. We welcome all contributions. Help us understand what happened to the family.

DNA Request:

A membership query was received, asking if we had established a DNA sample for our Society. This would enable someone who couldn't find a paper proof to determine if they are related to Thomas Rogers' family. To establish this sample, we would need at least three male descendants who are strictly Rogers. If you would be interested in participating in this study, please contact Mary Brown for more information.

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.



Coloring Contest:

All children and grandchildren of Thomas Rogers Society members are eligible to participate. Membership is not required. Color the picture with crayons or markers. Please note the age of the artist when you send the completed picture with their name and address. Each child that participates will receive a certificate of participation and the winner will receive an age appropriate gift. All entries will become the property of Thomas Rogers Society, Inc. and they will be displayed at the next triennial meeting. This picture must be submitted by June 1, 2006.

Welcome New Members

SHIRLEY JEAN HOWELL #649

Richard Dennis Howell	= SHIRLEY JEAN RASCH
Donald Luvan Raasch	= MARYLEE LOIS BLUNT
IRVING CLYDE BLUNT	= Lela Pearl Ackerson
William Blunt	= CHARITY ELIZABETH JOHNSON
John Washington Johnson	= LYDIA SERENA ROWLEY
GEORGE ROWLEY	= Charity Ellen Earley
William Elijah Rowley	= ELIZABETH RAYMOND
Daniel Raymond	= LUCY RICHMOND
GEORGE RICHMOND	= Hannah Caswell
JOSIAH RICHMOND	= Mehitable Deane
EDWARD RICHMOND	= Mary ?
John Richmond	= ABIGAIL ROGERS
JOHN ROGERS	= Anna Churchman
THOMAS ROGERS	= Alice Cosford

MARY ELLEN ISERMAN # 678

David Lynn Iserman	= MARY ELLEN COX
HARRY ERNEST COX	= Audie May Cox
WILLIAM M. COX	= Mary Belle Waddell
VALENTINE COOK COX	= Martha Bishop
William Cox	= ANNE ATHERTON
James A. Atherton, Jr.	= LYDIA WASHBURN
CALEB WASHBURN	= Mehitable Allen
Jesse Washburn	= SILENCE WASHBURN
Josiah Washburn	= SARAH RICHMOND
EDWARD RICHMOND	= Mary ?
John Richmond	= ABIGAIL ROGERS
JOHN ROGERS	= Anna Churchman
THOMAS ROGERS	= Alice Cosford

BARBARA LOU MERCHANT # 679

Charles B. Ward	= BARBARA LOU COX
HARRY ERNEST COX	= Audie May Cox
WILLIAM M. COX	= Mary Belle Waddell
VALENTINE COOK COX	= Martha Bishop
William Cox	= ANNE ATHERTON
James A. Atherton, Jr.	= LYDIA WASHBURN
CALEB WASHBURN	= Mehitable Allen
Jesse Washburn	= SILENCE WASHBURN
Josiah Washburn	= SARAH RICHMOND
EDWARD RICHMOND	= Mary ?
John Richmond	= ABIGAIL ROGERS
JOHN ROGERS	= Anna Churchman
THOMAS ROGERS	= Alice Cosford

JEFFREY WILLIAM MUTTART # 680L

JEFFREY WILLIAM MUTTART	= Pamela Lyn Cavanaugh
WILLIAM PIERCE MUTTART	= Jeanne Delia Staublely
HAROLD HOFFMAN MUTTART	= Edith Evelyn Pierce
William Leander Muttart	= JENNIE D. COUSINS
CHARLES COUSINS	= Melissa Elmwood Colby Holden
JOSEPH COUSINS	= Joanne Anderson
Elisha Cousins	= THANKFUL HOPKINS
JOSEPH HOPKINS	= Mary Higgins
Isaac Hopkins	= THANKFUL SMITH
Jonathon Smith	= THANKFUL PAINE
Nicholas Paine	= HANNAH HIGGINS
Jonathon Higgins	= ELIZABETH ROGERS
JOSEPH ROGERS	= Hannah
THOMAS ROGERS	= Alice Cosford

GLENN THOMAS MUTTART

681L

GLENN THOMAS MUTTART = Anna Christina Jowanowitch
WILLIAM PIERCE MUTTART = Jeanne Delia Staublely
HAROLD HOFFMAN MUTTART = Edith Evelyn Pierce
 William Leander Muttart = **JENNIE D. COUSINS**
CHARLES COUSINS = Melissa Elmwood Colby Holden
JOSEPH COUSINS = Joanne Anderson
 Elisha Cousins = **THANKFUL HOPKINS**
JOSEPH HOPKINS = Mary Higgins
 Isaac Hopkins = **THANKFUL SMITH**
 Jonathon Smith = **THANKFUL PAINE**
 Nicholas Paine = HANNAH HIGGINS
 Jonathon Higgins = **ELIZABETH ROGERS**
JOSEPH ROGERS = Hannah
THOMAS ROGERS = Alice Cosford

KEVIN MICHAEL MUTTART

682L

KEVIN MICHAEL MUTTART = Jolanta A. Wilczynski
WILLIAM PIERCE MUTTART = Jeanne Delia Staublely
HAROLD HOFFMAN MUTTART = Edith Evelyn Pierce
 William Leander Muttart = **JENNIE D. COUSINS**
CHARLES COUSINS = Melissa Elmwood Colby Holden
JOSEPH COUSINS = Joanne Anderson
 Elisha Cousins = **THANKFUL HOPKINS**
JOSEPH HOPKINS = Mary Higgins
 Isaac Hopkins = **THANKFUL SMITH**
 Jonathon Smith = **THANKFUL PAINE**
 Nicholas Paine = HANNAH HIGGINS
 Jonathon Higgins = **ELIZABETH ROGERS**
JOSEPH ROGERS = Hannah
THOMAS ROGERS = Alice Cosford

TERESA ANN ANDREWS

683L

TERESA ANN BLICHARZ = Michael Andrews
CAROLYN MARIE RICHMOND = Kenneth Blicharz
LAWRENCE A. RICHMOND = Madgline LeSage
LUCIUS A. RICHMOND = Mary Porter
ELISHA RICHMOND = Lucina Stevens
ELIJAH RICHMOND = Sally Stevens
GIDEON RICHMOND = Susannah Busby
NATHANIEL RICHMOND = Alice Hackett
EDWARD RICHMOND = Mary / Mercy Waslis ?
 John Richmond = **ABIGAIL ROGERS**
JOHN ROGERS = Anna Churchman
THOMAS ROGERS = Alice Cosford

CHESTER ALFRED HARDY #684L

CHESTER ALFRED HARDY = Evelyn Anne Moore
JOHN KENNETH HARDY = Celia Garcia
 John Henry Hardy = **HELENA ADELIA SAYRS**
 George Sayrs = **EMILY CYNTHIA FARRAR**
 David Farrar = **CYNTHIA WATERMAN**
JAMES WATERMAN = Keziah Smith
 Ichabod Waterman = **HANNAH ROGERS**
BENJAMIN ROGERS = Phebe Harding
JOHN ROGERS = Priscilla Hamblin
JOHN ROGERS = Elizabeth Twining
JOSEPH ROGERS = Hannah
THOMAS ROGERS = Alice Cosford

Discovering Thomas Rogers' Birthplace by Michael S. Yoemans, Treasurer, Thomas Rogers Society

Introduction. Learning about Thomas Rogers' birthplace and its storied history helps us to understand the times in which he lived and gives insights on why our ancestor felt compelled to leave his home country.

The Village of Watford, England, Thomas Rogers' birthplace, is located 17 miles north of London England, and is today a bustling town of about 80,000. This is in sharp contrast to 1594, when the town was said to have had about "900 communicants and no men of note nor recusant." (Recusants were Roman Catholics.) Since communicants were about one in five, this would give a population of 4,000 to 5,000.¹ Watford is noted for having just one long main street, which is illustrated in the picture below that shows High Street in 1921.²



Watford Coat of Arms is divided into several parts that represent facets of the town. The cross at the top are the Arms of St. Albans (a Roman founded City, about 10km north of Watford), to mark its close association with Watford. The animals on either side of it are the "Harts" taken from the Hertfordshire

Coat of Arms, the county of which Watford is a part. The fasces (a Roman bundle of elm or birch rods, containing an axe) in the centre of the lower half denote magisterial authority. Some refer to the axe as "Wata's Axe" - A Saxon man's name rumored to have founded

¹ W. R. Saunder's History of Watford. Between 1920-26, Saunders researched Watford's ancient history, delving far and wide into Abbey, County and Church archives. Published in weekly parts in the Watford Observer in 1931.

² Watford - Hertfordshire - England - A Town, Guide www.thewatfordpages.co.uk

the town. The wavy blue and white lines represent the ford over the River Colne that used to be at the bottom of the High Street. The two scallop shells, on either side, are taken from the Arms of the Earl of Clarendon, Charter Mayor. Finally, the motto is taken from Virgil's Aeneid VI, 95: "tu ne cede malis, sed contra *audentior* ito, quam tua te Fortuna sinet" "*Yield not thou to ills, but go forth to face them more boldly than thy fortune shall allow thee.*"³

The origins of the name 'Watford' involves several theories. The 'ford' part certainly referred to the ford over the River Colne. 'Wat' may have come from 'Wet ford', a deep ford which wetted its users, 'Wade ford', deep enough to have to wade, Wattle ford, a ford protected by wattles, Watling ford, because the road was a branch of the Roman Watling Street, or Wata's ford, a Saxon man's name, or Wath ford, "wath" is Saxon for hunting. That the name dates from before the Norman Conquest is all that is known for certain.⁴

The first recorded mention of Watford was in the will of Ethelgifu (wife of Edmund, a Saxon King, grandson of Alfred the Great) in 946. Having conquered England, William I ordered a survey of his new possessions and the findings of that survey comprise the "Domesday Book". Watford is not mentioned, but the County historians agree that it was included in Cashio, the entry for which was as follows:

"The Abbot holds Cashio. It was rated for 20 hides; the abbot has 19 of them. The arable is 22 hides, in demesne 6 hides. There are three French men born and 36 villeins and 8 bordars who hold 15 ploughs. Three bordars besides and two serfs, four mills. There is meadow for 22 plough teams common pasture sufficient for the livestock and woodland for 1,000 swine. It is worth £28: in the time of Edward the Confessor £30. Turold held one hide of Goisfride de Maneville in Cashio. Alfred, huntsman to Queen Editha, held this land."⁵

St. Mary's Church (pictured on next page) had a profound affect on the community and remains the oldest building still in existence. It was built in 1230, in the Early English style, but remains of an earlier church have been found on the site. The parish of St. Mary used to include the whole of the town. The imposing tower was added in the 15th century, with its eight bells (later increased to ten) and turret for a signal beacon. The exterior was faced with flint and stone dressing when the church was restored in 1871.⁶

³ Ibid

⁴ Ibid

⁵ W. R. Saunder's History of Watford

⁶ Ibid

In 1539 Henry VIII ordered a Bible in English, the 'Great Bible,' to be placed in every parish church. The clergy of acceded to the commands. Other results of the Royal order, affecting Watford are known from a Parish Church inventory taken in the last year of the reign of Edward VI. The goods and furniture listed included:

- 5 bells in the steeple and one market bell,
- A chalice of silver and gilt pot of 7 ozs
- A chalice of silver and gilt pot of 11 ozs
- Eleven copes & 65 other vestments, made up of albes, tunicles vests and amyses
- A pair of organs is mentioned

Of all these only an old Crose cloth, a white canope(y) of needle work, two altar cloths and six other old altar cloths, together with the larger chalice remained for use in the church. W.R. Saunders explains that this drastic reduction proceeded from the Protestant reformers. The copes, the vestments, the tunicles, stood for Roman Catholicism. So, it was away with them!



The Abbot ruled before the Dissolution; afterwards, the vicar and churchwardens. Attendance at church was mandatory, irregularities of attendance were reported to the Archdeacon of St. Albans, and the guilty either fined or compelled to do "penance" in the church. The Church ruled the lives of the parishioners. The "Vestry" was the ruling council looking after the poor, sending beggars packing, and repairing roads. The Vestry records were started in 1539 and recorded burials in woolen, those unfortunates who were whipped and sent on their way to their home village, as well as births, marriages, and deaths. Records show that: "It was left to

a Mrs. Fuller to found a Free School; it was left to outbreaks of cholera to jerk concerned residents into action about the unsanitary state of affairs; fowl and swine in courtyards, butchers' offal in dumps left to rot, night soil in the gutters."⁷

Watford had a mill, which was of great importance in the manorial system since it was a source of revenue and a necessity of life for the community. Only the lord could own a mill and every man took his corn to the Abbot's mill to be ground and paid the miller for grinding. In 1170, Watford was granted a Market by Henry I, and this was reconfirmed by Henry II, as a gift to the Abbots of St. Albans. This bred bitterness and a revolt in a later century.⁸ Agriculture was the most important activity in the area and remained so until recent times. Pictured below is the Grove Mill building that housed one of the original corn grinding mills.



The Abbey of St. Albans became the greatest centre of historical composition in the country during the 13th century. Abbot Simon (1183) ordered that the Abbey should appoint and maintain a special "historiographer" to assemble the Abbey Rolls (records) of the business transactions of the Abbey manors. An example of one of the entries in the Rolls recorded 1214 requires "Watford to pay centum libras and send a palfrey worth ten marks to the Abbot William." The historian explains that "King John had exacted 1,000 marks from the Abbot. Possibly the 'centum libras' from Watford was its share of the 1,000 marks".

⁷ W. R. Saunder's History of Watford

⁸ Ibid

Litigation concerning the Mill arose in the years 1260-90. This is evidenced by one of the extracts from the Abbey Rolls relating to Watford in 1308, which read “The townsmen fish in the private waters of the Abbot. The Abbot obtains damages against them.” W.R. Saunder said this extract, along with others, reminds us that “Watford was within the Liberty of St. Alban (a Liberty was a district of exclusive jurisdiction). The Abbots of St. Albans, by charters from early Saxon and Norman kings, were granted full liberties over the territory they held, to the exclusion of the Sheriffs and other King’s officers. These powers were upheld and enlarged by subsequent charters from the Crown. These powers were abolished by Act of Parliament in the reign of Henry VIII, but one of the exceptions mentioned in the Act was the Borough of St. Alban.”⁹ These difficulties played a role in The Peasants’ Rebellion discussed next.

The Peasants’ Rebellion of 1391, apparently a sudden uprising, spread rapidly, the outcome of irksome feudal laws. A poll tax levied on everyone over 15: “Every lay person above 15 save beggars should pay 3 groats,” was the direct cause of the rising. Peasants from Watford, Cashio and Rickmansworth joined and took an active part. They even went so far as to draw up a Charter of their rights, some of which were:

1. The right of hunting all wild animals or fishing in all waters, of snaring birds in the lands of the Abbey and other lands of the town.
2. The relief from the imposition called ‘Ale penny’ (said to have been unjustly levied for some time past).
3. Freedom from all other tolls and works on bridges and parks.
4. The right to use hand mills in their houses with the accompanying freedom from suit at the Abbey mill.

Saunder explained: “demands such as these...cannot be called unreasonable. Forced labour, the increased cost of ale, the grinding of their corn at the Abbey Mills, no rights of hunting or fishing—these were grievances causing the peasants to feel impatient and embittered”. He went on to say: “It would be a mistake to imagine the tenants of the Abbey as helpless and miserable people; they were prosperous and sturdy persons, of the type which had fought at Crecy and Poitiers, who were simply ‘Out for their rights.’ The upshot was that damage was caused to Abbey property and documents and the rebellion put down; any rebels were rounded up and 17 ringleaders hanged at St. Albans”.

⁹ W. R. Saunder’s History of Watford

Emergence of the woolen industries during the 13th and 14th centuries. The earliest record of the woolen industry in Watford is in 1255, when the Abbot John granted to Petronilla de Ameneville a Fulling Mill for cleansing cloth at Cashio. In the reign of Edward III, two sellers of cloth and six wool-merchants conducted business in Watford, and in 1325 William Person of Watford shipped wool from Sandwich to Antwerp. W.R. Saunders suggests we may safely assume William Person bought some of his wool for export from the Watford wool-merchants. He then asks: “Can we not see him and his packhorse train winding down the High-street, crossing the bridge (then called Watford Bridge or Ely’s Bridge), straining up the steep slopes to Bushey Heath, striking Watling-street at Edgware corner, thence to London, stopping for the night at some Wool-pack Inn, on the next day towards Canterbury, and so to Sandwich?”

The Wars of the Roses caused but a small wave in the smooth flow of life in Watford. The only incident of note happened on May 22, 1455, when Henry VI and Earl Percy with 2,000 men came to Watford, spent the night, and marched to St. Albans the next day, where the first battle of the wars was fought. An incident, illustrating the rigid rule of the Abbey, occurred in the same year when John Chertsey set up a horse [powered] mill at Watford, and the [grinding] stones were seized by the Abbot’s bailiff. While they were lying in the constable’s house, Mistress Chertsey collected a band of women and re-captured them. The surrender of the stones and an apology to the Abbot ended the affair.¹⁰

The 16th century is marked by at least three events of national importance: the institution of Parish Registers, the Dissolution of the Monasteries, and the Reformation (see St. Mary’s Church), each of which affected Watford.

The idea of Parish Registers originated with Cardinal Ximenes of Toledo (1467). Thomas Cromwell, while in Holland, obtained the idea from Spanish priests. In 1535, King Henry VIII, prompted by Cromwell, ordered that registers of Christenings, Marriages, and Burials be kept in every parish. Many of the entries, coupled with their marginal notes and self-revealing personal touches of the authors, help to make these early registers a vital historical information source. The earliest register of St. Mary’s is dated 1539-1557. An example entry of interest for the period 1540-41,

¹⁰ Ibid

shows 54 cases of deaths from the plague.¹¹

Dissolution of the Monasteries began in 1539, when it became apparent that Henry VIII had squandered the money amassed by his father. Thus, the riches of the monasteries presented an “easy means of filling his pockets and the report of the commission sent to inquire into the condition of the monasteries, furnished the excuse for their abolition.” The monasteries are all suppressed, their riches annexed by the King, (100 oz. of pure gold were obtained from St. Albans Abbey), the monks were dispersed, the various manors given or sold to the King’s friends and the manors of Watford and Cashio have new masters—Watford came to the Crown, and Cashio was bought by Sir Richard Morrison. The change of masters made some difference to the people of Watford and Cashio; the tolls from the market and fairs went to the new lord of the manor; the rule of the Abbey was a thing of the past.¹² The manor of Watford passed through several hands until 1770, when it was bought by the 4th Earl of Essex.

W.R. Saunder recounts in words, and through the illustration on the right, what it was like to stroll through the market square in 1563. “Look at that motley crowd—peasants wearing smocks, apprentices in regulation blue coats, stallholders dressed in hose, breeches, doublets and flat caps, chattering and laughing, and see, there goes young Sir Charles Morrison, just come into the estate, bravely clad, riding through to Cashiobury. There stands the Market House, built on stout posts, so that a space is formed underneath to serve as a storage for the market stalls. These are laden with butter, cheese, poultry and eggs. Close by the Market House stacks of grain, peas and beans have been pitched. A crowd gathers round one stall: Going near, we see two new kinds of vegetables, carrots and celery—just introduced from Flanders.

Further along another crowd listens to a quack doctor. Hear what he says, ‘Take off your caps, give ear, look at my herbs. I make pennyworths for a man may have a penny in his purse who has not £5. These herbs you must not eat them, for there is no ox, no charger, be it never so strong which if he had a bit the size of a pea upon his tongue would not die. You will put them three days to steep in good white wine; if you have no white wine take red, if you have no red, take fine clear water, for many a man has a well before his door who has not a cask of wine in his cellar. If you breakfast from it for 13 mornings, you will be cured of your various maladies.’

Yet another crowd—a juggler in tight fitting gaudy clothes tosses up balls or knives—and small boys stand in the front, agape and enthralled. Angry cries proceed from the crowd which surrounds James Carter. He has ‘cornered’ the market in butter; bought 20lbs for 6/7d to resell at a higher price. Anger at this rouses the crowd to action, and the headborough, the policemen of Elizabethan days, is summoned. James Carter will have to appear at the Hertford Sessions to answer for his ‘cornering.’ The stocks are occupied by a man who put good corn in the mouth of the sack and worthless grain underneath. Next the stocks stands the whipping post, ready for any sturdy beggar who may transgress the law, and hard by is the ‘cage’ or prison. Night comes on, stalls are packed away, people from the villages get their horses and ride off, country carts with wheels wide and nail studded lumber slowly away, the cheat freed from the stocks and market day is over.”



Conclusion. In reading this article it is hoped that you have gained an appreciation of what life was like during Thomas Rogers’ time. The extensive role that religion played in his everyday life; the strong connection of Watford to St. Albans and the impact this relationship must have had on him and his ancestors; the basic lack of legal and religious rights that the Peasants had and how this led to revolt, and could have ultimately led to their departure for places like Holland, and then, on to the new world aboard the Mayflower just as Thomas Rogers and his family did.

Acknowledgements. The author is indebted to the work of W.R. Saunder and his History of Watford, upon which this article is based, and to the Watford Web Page from which the photos were obtained.

¹¹ W. R. Saunder’s History of Watford

¹² Ibid

Finances:

TRS Treasury Report:

The society continues to be in excellent financial condition. We have \$4,507.88 in operating funds, \$15,051.24 in Life Membership funds, and \$18,963.83 in Scholarship funds for total net worth of \$38,522.95 as of March 15, 2006. Since October 2005, we have added 26 new life members to our rolls. Analysis of our 2006 billing cycle finds that there are only 26 members who have not yet paid their dues. **We are hoping to hear from them soon so that we can avoid the cost of mailing out reminders at the end of June 2006.** We are please to report that the following individuals made additional contributions to the TRS as indicated. Thanks to all of you for your generous contributions!

Donors:

Penny Ruth Bonnema
Harry L. Devoe, Jr.
Jeanne Erb
Dorthy Karcher
Annah Lincoln
Mary L. Phinney
Robert C. Rogers
Loren Somes, Sr.
Maureen Wilson
Tracy A. Crocker

Thomas Burgess
Kathleen S. Donlevy
Patricia A. Huprich
Frances J.Kremlick
Harold E. Meade
Edward Rogers, Jr.
James O. Schuyler
Dale R. Sutton
Michael S. Yoemans

Book Review:

During the earliest years of colonization in America, there was no infrastructure or mercantile structure. After arrival, it would take some time before the first crops could be harvested, and these would have to last until the next harvest. The settlers would, literally, have to create their own environment from scratch and supply it with items they brought with them.

To make it more likely that settlements would succeed, promoters prepared and circulated provisioning lists delineating all items that a family would need to bring with them. There are several such lists. This excellent presentation and discussion by David Cressey in the chapter called "Needful Provisions" in his book *Coming Over*. He focuses on early New England, but the items that made up a typical English household would have been very similar from one colony to another.

The lists included the cost of items and were annotated with adjustments that could be made by "the poorer sort." They were organized by categories and included all aspects of daily life: victuals (food), household implements (kitchenware), apparel, arms (for protection and for hunting), items for fishing and for building, tools (for building and for raising crops), and woodenware (which meant tools not made of metal). I've consolidated entries from several of the lists in the discussion below and consulted The Oxford English Dictionary for meanings of obsolete terms.

Victuals

One hogshead [a large barrel of 63 or more gallons] or eight bushels of meal, one hogshead of malt, one hundredweight of beef, 100 pounds of pickled pork or 74 pounds of bacon, two bushels of peas, two bushels of oatmeal, one bushel of greats [grits], two dozen or one firkin [a small cask, about 1/4 barrel] butter, half a hundred cheese, two gallons of vinegar, one gallon aquavita^e [ardent (flammable) spirits such as brandy], one gallon of oil, two quarts mustard seed, half a hogshead of salt to save fish, and spices such as sugar, pepper, cloves, mace, cinnamon, nutmegs, and fruit. For fishing the should bring twelve cod hooks, two lines, one mackerel line and twelve hooks, and 28 pounds of lead for bullets and fishing lead. With what game they could shoot (you'll notice no mention of netting or traps), this would have to suffice a family of six for many months.

Apparel for One Man

Four or six pairs of shoes, one pair of boots, four pounds of leather to mend shoes, three or four pairs of Irish stockings, one hat, one Monmouth cap [the flat, round cap worn by soldiers and sailors], three falling bands [a

band or collar worn around the neck], three or six shirts [varied between lists], one waist coat, one suit of frieze, one suit of cloth, one suit of canvas, twelve handkerchiefs (there is a note that for the poorer sort these may be of blue calico that in summer they could use for [head] bands), one sea cape or gown of coarse cloth, and "other apparel as their purses will afford." For each man there should also be one pair of canvas sheets, seven ells [an ell is 45 inches] of canvas to make a bed and bolster, and one coarse rug [bedcover].

Household Implements for a Family of Six

One iron pot, one great copper kettle, a small kettle, a lesser kettle, one large frying pan, a small frying pan, a brass mortar [for grinding spices], a spit, one gridiron, two skillets [footed kettles placed over the coals for cooking, not frying pans with handles], platters, dishes, and spoons of wood. One list includes the comment "As for bedding, and necessary vessels for kitchen uses, men may carry what they have, less serving the turn there than would give contentment here." In other words, they should get by on less in the New World.

Tools of Various Kinds

For a family, the suggested tools varied between one list and another, but included some of the following: six chisels, one wimble [a tool used for making holes] with six piercer bits, three gimlets [another tool for making holes], one or two hammers, two hatchets, three axes (one broad axe and two felling axes; another list suggests there should be two broad axes and five felling axes), two pickaxes, two steel handsaws, two handsaws, a whip saw, and a file and rest.

Items related to husbandry included three shovels and two spades (one list specified an English spade and steel shovel), three hoes (one broad hoe of nine inches and two narrow hoes of five or six inches; another list suggests there should be five broad hoes), two hand bills [a long staff with a hooked blade on the end], one wood hook, two frows to cleave pail [a frow was used to split the staves for barrels or pails off from a larger block of wood], two curry combs, a brand to brand beasts, a chain and lock for a boat, a coulter [the cutter on a plow for breaking turf] weighing ten pounds, a hand vise, a pitchfork, and a share.

Tradesmen should bring their own tools: "Other tools as men's several occupations require, as hand saws, whip saws, thwart saws, augers, chisels, frows, grindstones, etc." There were reminders that for building they should take nails of all sorts (one hundredweight of spikes, nails and pins), locks for doors and chests (three locks and three pair of fetters), gimmals [rings or hinges] for chests, and hooks and twists for doors.

Wooden Ware

A pair of bellows, a scoop, a pair of wheels for a cart, a wheelbarrow, a great pail, a boat called a canoe with a pair of paddles [could be purchased in America], a short oak ladder, a plough, an axletree, a cart, a casting shovel, a shovel, and a lantern.

Arms

One musket, rest and bandolier, ten pounds of powder, sixteen pounds of shot, six pounds of match [used to light and fire the musket], one sword, one belt, one pistol with a mould, one complete light armour, one long piece, one sword, one belt, one bandolier, twenty pounds of powder, sixty pounds of shot or lead, and one pistol and goose shot.

Can You Imagine?

I began this review trying to imagine the household that was created by the settlers, but I must admit that I complete it wondering who packed all that stuff compactly for the voyage over!

Resource

David Cressey, *Coming Over: Migration and Communication between England and New England in the Seventeenth Century* (Cambridge, England: Cambridge University Press, 1987).

Scholarships:

Deadline for scholarship applications is May 15, 2006. Our scholarships are open to any member of TRS – undergraduate or graduate student. Go to the website www.thomasrogerssociety.com for the application and submit it to Joan Condon

Secretary's Request:

Please notify William Muttart if your address has changed. He is maintaining our roster and we need up-to-date names and addresses. If you did not receive a roster, please let him know. Bill is working on the design of new life member cards. When they are ready, each life member should receive one.

Change:

Bob Rogers has had a health problem and has decided to step aside as genealogist until he is feeling better. Tracy Crocker has stepped up to bat and is filling the genealogist position. We hope Bob is improved soon and will rejoin our Board. He is a valued member who has given us all exemplary service. If you would like to keep in touch with Bob, his new address is:

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rcrbob@plateautel.net

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