

The Missouri Compact

Newsletter of the Society of Mayflower Descendants in the State of Missouri

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Governor Keith Morris

From the Governor's Quill

My aunt Alyce Morris recently gave me an article originally published in the *Scientific American* magazine dated May 8th, 1897. Although the magazine proved to be too brittle to scan directly, this is a testament to our Pilgrim forefathers and I wanted everyone to be able to enjoy it as I did. The provenance of the magazine is that it came from her great-grandparents home in Kansas City, Missouri. The article describes the finding of William Bradford's journal which ultimately became the book, *Of Plymouth Plantation*, starting on page eight.

Mayflower Spring Luncheon

May 5, 2018, Columbia Country Club

The Spring Luncheon at the Columbia Country Club was a great success. The weather was beautiful and the food was excellent. Everyone appeared to be having a good time.

We had the honor of meeting all of our Scholarship winners and hearing of their university plans. First place was Jessica Veenstra (Truman State U.), second place was Elleigh Spragg (Washington U.), and the third place was Abigail Lynn Wuebeling (Tulane U.). After the certificates were handed out, we were fortunate to hear all their essays, which start on page two. The Society wishes to give special thanks to the scholarship committee.

Here's hoping that next year we will have more members, from all over the state, wanting to come to the Spring Luncheon to have fun, good fellowship, and entertainment. —Joan Gooding



Attendees L to R: Martha and Leon Creed, & Pence and Mary Rogers.

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The Fare of the First Thanksgiving

1st place – Jessica Veenstra from Mansfield



The brisk fall morning was warmed by the excitement in the air for what was sure to be the first of several of the most exciting days the colonists from the *Mayflower* had spent in the New World so far. It seemed that the whole colony was alive and awake, from the children racing excitedly about, to the adults beginning last minute preparations, to the fires dancing merrily in their hearths below a meal that was already in the early stages of preparation.

It had been more than a year since the colonists had boarded the *Mayflower* in search of the New World and the freedoms, wealth, and adventure it potentially had to offer. They had arrived at the site where they would build

Plymouth colony in the harsh New England winter. The colonists did not have adequate shelter or food supplies for such conditions, and many were laid to rest that first winter. Despite this tragedy, those who remained had much to be thankful for. In less than a year, they had developed friendships and alliances with the nearby Wampanoag Native American tribe led by Chief Massasoit. They had befriended Squanto, or Tisquantum, an English-speaking Patuxet Wampanoag who taught the colonists how to be self-sufficient with the resources and terrain around them (“The Pilgrims”). They had built additional sturdier shelters and had brought in a bountiful harvest. A repeat of that first terrible winter seemed impossible — a celebration was in order.

For this special occasion, a mediocre or average smorgasbord of food would not do. First and foremost, a great amount of meat was to be included in the feasting. Four of the men had brought back a great number of fowl from their hunt (a variety of waterfowl, turkeys, and pigeons were all abundant in the region). Seasoned with harvested vegetables or foraged herbs and nuts, the meat was cooked over open fires and boiled in large cauldrons. In days succeeding the first day of feasting, the remaining meat scraps could be boiled with other ingredients to create stews and porridges. The Indian corn the colonists had been taught to grow would also play an important role in the meals. The corn had been dried and finely ground after harvest, and now it could be used as a thickening agent in porridges or as a substitute for flour in breads. Other vegetables they had grown in their gardens would also be present on the tables, adding a variety of colors to the plates. The rich New England soil had supported beans, pumpkins, squash, turnips, carrots, and more. As Plymouth had been built in close proximity to the coast, a variety of seafood could additionally be included in the feasting. The coastal waters teemed with many varieties of fish, eels, shellfish, lobsters, mussels, and clams (Gambino).

The fifty-two inhabitants of Plymouth would not be the only ones to take part in this feasting and giving of thanks, nor would they be the only ones contributing to the fare. Chief Massasoit, along with ninety Wampanoag braves, would add to the merriment and prominence of the special occasion. They would remain at Plymouth for three days. Chief Massasoit would send his men out on a hunt, and they would return with five deer, which would be presented as gifts to important men in the colony (Armstrong). The venison could be roasted over large open fires and included in the feasting along with all of the other food. Side by side, the European colonists and the

Native Americans would give thanks for their health, the harvests they had reaped, the meat they had secured, and the alliance they had built with each other.

This may not be exactly what occurred at the first Thanksgiving (as limited information is available). However, this essay is based around the firsthand accounts that do exist, followed by later accounts of the colonists on what life and diet in the colony were like, and lastly on evidence and speculation of what foods and resources were available to the colonists in 1621. Despite the limited amount of information we have, we are still able to form reasonable assumptions of what this important and historical event was like. Above all else, we can look back on and remember the brave colonists who came to the New World on the *Mayflower* and gave thanks for the blessings they had received.

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2nd place - Elleigh Spragg from Rogersville

Turkey, cranberry sauce, mashed potatoes, and pumpkin pie? These are some of the "traditional" Thanksgiving foods that often come to Americans' minds while preparing their shopping list for their big November grocery run. Instead of looking to their local supermarket for ingredients, the Pilgrims turned their eyes to their own backyard and neighbors. The Pilgrims' Native American friends lent a helping hand to the newcomers, showing them local resources and techniques they had perfected. The First Thanksgiving "menu" may have changed, but using food as a tool to unite people remains.



While there is speculation as to the exact food served at the First Thanksgiving, a general menu has been surmised. The main meats would have included venison and wild fowl, such as ducks, geese, and turkeys (Olsen 6). The smaller birds would have likely been spit-roasted, and the larger birds boiled (Gambino). With the feast occurring over a three day span it is believed that the birds would have been roasted at the beginning and then the subsequent remains used for a broth that thickened and was served on the following days (Gambino). Stuffing also may have been served at the First Thanksgiving, however, it is unlikely that the recipe would have contained the modern ingredient of bread. Instead, herbs and onions would have been used, or in the more English version, oats ("Partakers"). What were called "herbs" included, but were not limited to, parsnips, collards, carrots, turnips, spinach, and cabbages ("Partakers"). Other offerings could have consisted of fish, lobsters, mussels, scallops, clams, beans, squash, pumpkin, crab apples, wild grapes, and nuts (Olsen 6). When one sees pumpkin on this list they might think, *I knew the First Thanksgiving would have pumpkin pie*. However, these assumptions would prove false. The current version of pumpkin pie was still generations away from creation and the earlier version of

pumpkin pie, which treated pumpkins as one would apples by slicing them, was recorded years after the First Thanksgiving (“Partakers”).

This food was collectively provided for by both the Pilgrims and the Wampanoag. Edward Winslow, a Pilgrim leader, recorded, “they [the Wampanoag] went out and killed five Deer, which they brought to the Plantation and bestowed on our Governor, and upon the Captain and others.” In addition, the Pilgrims went “fowling” and collected berries (Olsen 5). The Wampanoag’s favored colonial hard flint corn, referred to by the Pilgrims as *Indian corn*, also would have made an appearance at the First Thanksgiving. This corn would later become a staple ingredient in traditional English meals like porridge, pancakes, and bread (“Partakers”).

The Pilgrims of Plymouth Plantation relied heavily on the aid provided to them from the Wampanoag, primarily Squanto. Without the Natives, the plentiful harvest that prompted the First Thanksgiving would have been unlikely. Squanto instructed the Pilgrims on gardening methods, such as growing corn, using fish as a fertilizer, and the differences between poisonous plants and ones used for medicinal purposes (Olsen 5). With improved agricultural results, the Pilgrims were able to set aside food that would later be served at the First Thanksgiving.

At the time of early colonization food was scarce. With relatively limited knowledge of the region, hunting and gathering was challenging for the Pilgrims. Food was considered an important commodity, making the Pilgrims’ sharing of their own food truly symbolic of friendship and goodwill. This harvest represented a unification of cultures and a time of bonding. The subsequent year’s yield suffered from this splurging and sharing of food at the First Thanksgiving and as a result the Pilgrims had a low food supply. This sacrifice shows the depth of the Pilgrims’ feelings.

The fare of the First Thanksgiving was a means for the Pilgrims and Wampanoags to better understand each other and their cultures. Through food, traditions are passed on and new ones are created. Both parties at the First Thanksgiving learned from one another, allowing them to have more respect and appreciation for the others’ ways of life. Sharing food is a cornerstone for hospitality. Edward Winslow’s last remark of the First Thanksgiving shares this sentiment: “And although it be not always so plentiful, as it was at this time with us, yet by the goodness of God, we are so far from want, that we often wish you partakers of our plenty.” Food as a means to unify people has transcended the First Thanksgiving, when it brought the Pilgrims and Wampanoag together, continually uniting families and friends the fourth Thursday of every November.

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3rd place - Abigail Lynn Wuebbeling from Webster Groves

Today's Thanksgiving meals include turkey (the typical main course), cranberry sauce, stuffing, pumpkin pie, mashed potatoes, and other foods considered "American" since they are native to the New World. Before eating, most American families then go around the table stating what they are thankful for, and most would answer with friends, family, and the food they are about to eat. What most don't know is that the First Thanksgiving menu contrasted greatly from what it is today. Another disparity is what people are grateful for today versus what the Pilgrims were thankful for in 1621.

When Thanksgiving rolls around, all most people can think of is the turkey. The truth is that we don't actually know for sure what exact bird was served at the First Thanksgiving. There were many wild turkeys around during the time, but there were also ducks, swans, and geese. ("The First Thanksgiving Meal.") Besides bird as meat, it is also said that there were five deer to feast on and possibly even lobster. Pilgrim Edward Winslow wrote of the Wampanoag Indians, the other attendees of the celebration, bringing the deer offering and of the abundance of lobster in the bay all summer. (Zielinski 6.)

Another fan favorite of Thanksgiving for most is the bread-based stuffing. However, in 1621, Pilgrims stuffed their meat and fish with herbs, vegetables, and nuts to add extra flavor. (Zielinski 2.) With the help of the Native Americans throughout the summer months, fruits and vegetables were plentiful by Thanksgiving. There was onions, beans, lettuce, spinach, squash, pumpkin, cabbage, carrots, and of course, the staple Pilgrim survival food, corn. Corn was served as crushed cornmeal, not on the cob as many enjoy it now. It is also possible that there was bread made from the corn present at the dinner. (Zielinski 4-5, 7.) One essential item missing from that list was potatoes, preferably mashed by the people of today. The fact is that there was no form of potatoes at the table of the First Thanksgiving celebration. By the time the Pilgrims set sail for the New World, potatoes were not popular enough to travel with them. For fruit, there was blueberries, plums, grapes, gooseberries, raspberries, and cranberries. At the First Thanksgiving, the Pilgrims and Native Americans did not enjoy a cranberry sauce like most do today due to the great decrease in sugar brought over by the *Mayflower* by November 1621. ("The First Thanksgiving Meal.")

According to *The Stories of Pilgrims*, written by Margaret B. Pumphrey in 1912, there were indeed desserts at the First Thanksgiving. This included cookies, tarts, cakes, and pies. (Olsen 14). Though there was not enough technology to create crusts or bake these sweets in ovens, the Pilgrims quite possibly compensated for this by hollowing out pumpkins, filling out their shells with milk, honey, and spices, creating a custard from those supplies, and then roasted pumpkin over hot ashes. ("The First Thanksgiving Meal.")

When I started this essay, I didn't know "fare" had two meanings. I had always believed that fare was cost, so I was going to write a whole other essay. After doing research, I figured out "fare" could also mean food. However, I quickly realized there was a double meaning to *The Fare of the First Thanksgiving*. The Pilgrims left England to have religious freedoms. Around 100 people set sail on the *Mayflower* on September 6th, 1620 and left their old lives behind to begin again in the New World. When they arrived at Plymouth in December, one could not

fathom that half of their population would be wiped out from sickness and starvation. Luckily, come spring, the Pilgrims befriended the Native Americans, who taught them how to grow com, how to use fish as fertilizer, how to identify plants, how to get sap from the maple trees, and many other skills to help them survive. (Olsen 5-6.) When we sit down at Thanksgiving today, we don't think about the Pilgrims or what they sacrificed to come here and have the very First Thanksgiving. The Pilgrims however, had to pay for their Thanksgiving. What was the fare? The Fare of the First Thanksgiving was losing half of their people to have a new life absent of persecution. The Pilgrims were thankful to be alive, to have escaped the Church in England, to have met the Native Americans who would teach them how to survive, and to have these new lives. The Fare of the First Thanksgiving goes so much more beyond just the menu.

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L to R: Sumner Hunnewell, Marietta Boenker, Keith and Amy Morris, and Earlene Lawrence.
Front: Barbara Morris
(Below) L to R : Mimi White, Fred and Vandy Evermon, Terri and George Hardy

Mayflower Luncheon Photos



(Below) L to R : Janet and David Sievel, Sandra and James Walker, Louise White, and Sara Round



Colony News



Margaret Maulin and attendees of the colony luncheon.

On March 24, the Ozark Colony held their luncheon at the Golden Corral Buffet and Grill in Springfield. Margaret Maulin, our Colony historian, gave the program. She used the *Mayflower Quarterly: Diamond Jubilee Edition* when talking about Captain Christopher Jones.



The Heart of America Colony held its Spring Dinner at John Knox Village's Places Restaurant on Saturday, April 28, at 4:30 p.m. Officers for the 2018-2020 term were elected by acclamation and installed. The officers are Terri Hardy (Colony Governor), Damon Hayward (Deputy Governor), David Gregory (Secretary), and Fred Evermon (Treasurer and Elder).

Our guest speaker, Linda Benedetti, showed her collection of antique jewelry and the wonderful stories behind the pieces. Linda is a writer and has a booth at the Brass Armadillo antique market in Blue Springs. Attendees swarmed the table to get a closer look at the jewelry at the conclusion of the program.

Outgoing Governor, Susan Nitzschi, received a gift from the Colony that was the blue Mayflower Suncatcher as seen on the GSMD website.



Linda Benedetti



Some attendees: Beverly Karim, Marilyn Feaster, Carol Millican, Karen and Ralph Hayward, & Ray and Ruth Cox

The Scientific American, New York, May 8th, 1897

The Log of the Mayflower

A graceful act of international courtesy on the part of the Consistory Court of London has drawn attention to the remarkable history of a manuscript volume which is essentially one of the most precious heirlooms of the American nation, although it has long been stored in English keeping. The Pilgrim Fathers who left their native land on board the Mayflower in 1620 bequeathed to their children a detailed chronical of all their doings in the form of a manuscript book, entitled "The log of the Mayflower".

This volume, destined to acquire a unique importance as an historical document, was compiled by William Bradford, one of the foremost members of that devoted band which set forth into the unknown for conscience sake, and subsequently governor of Plymouth Colony, and within its pages were recorded the names of all the Pilgrims and the chief incidents of their voyage and ultimate landing at Cape Cod. But the log of the Mayflower did not end with the voyage.

Its narrative was continued as a history of the formation of the first settlement at new Plymouth, and of the general colonization work of the next twenty-eight years. The inclusion of an official of baptisms, marriages and funerals added a legal importance to the historical value of this authoritative account of the origin of New England. It was probably due to the circumstance that the volume was some time or another sent to the library of Fulham Palace, for up to the time of the Declaration of Independence the American Colonies, strangely enough, formed part of the diocese of London. Nothing is definitely known, however, of the transference of this valuable document from the new country to the old beyond the fact that it has been stored at Fulham Palace with other archives of the diocese of London.

But at last the historic log is to be restored to the Commonwealth of whose earliest beginnings it forms so precious a relic. At the application of the United States Ambassador, the Consistory Court of London has decided, with the approval of the bishop, to hand over the volume to the President of the United States, zincographic copies being kept for the diocesan registry and the Episcopal Library at Fulham Palace. This decision naturally recalls the tender solicitude with which everything associated with the sailing of the Pilgrim Father's is regarded by all true Americans. Anti-British politicians may do their utmost to prevent the tightening of the bonds of friendship which should unite the two great English-speaking peoples, but there will still remain a huge section of new world inhabitants actuated by feelings of keenest admiration and deepest sympathy for the old mother country.

The State of Massachusetts is especially interested in the present act of courtesy. It was a vicar of Boston in Lincolnshire who practically founded the chief city of Massachusetts. Several of the earliest governors of Massachusetts hailed from Lincolnshire, Boston. Governor Bellingham, whose character is sketched in "The Scarlet Letter", was recorder of the old England town. William Brewster, chief of the Pilgrim Fathers and William Bradford, who kept the log of the Mayflower, both suffered imprisonment at Boston before they managed to find a way of escape for their Puritan brethren. And, seeing that the new Boston claims to be "the hub of the universe", optimists may detect great significance in the generous surrender of what, to Bostonians even more than to Great Britain, is a precious historical record and antiquarian treasure.

The little village of Scrooby, on the borders of Lincolnshire and Nottinghamshire, where Brewster lived and taught lessons in freedom to Bradford and other brave souls has been denominated "the cradle of Massachusetts".

And if so, why not “the cradle of the American nation”? The traveler on the Great Northern Railway from London may catch a glimpse of the slim white spire of Scrooby Church on his left ere he reaches Doncaster. Visitors from Massachusetts know it well. There are two shrines that the enthusiastic American tourist never misses. One is Stratford on Avon; the other, Brewster’s old manor house at Scrooby, with the neighboring village of Austerfield, where William Bradford first saw the light.

There is, indeed, comparatively little left of the structure that was familiar to the secret worshipers of Brewster’s day. One of the few old oak beams remaining has already been secured by an enterprising descendant of the Pilgrim Fathers to adorn his dwelling across the seas, and, bit by bit, other memorials of the past are finding their way over the Atlantic to keep alive the feeling of kinship between New England and the old. The Norman font at which William Bradford was baptized still occupies a place at Austerfield Church, and the parish register contains Bradford’s baptismal entry. This quaint old edifice sadly needs restoration; and Americans, in particular, are being invited to contribute to the fund.

So far, their response is not encouraging, nevertheless, the church wardens intend to retain the font. As the Earl of Crewe writes in his appeal on behalf of the appeal of the memorial fund, Austerfield is linked with Scrooby, the home of Brewster, as a cradle of the Pilgrim Fathers; and so long as the sailing of the Mayflower remains one of the historic cameos upon which English and American eyes alike love to rest, the footsteps of travelers will turn toward these quiet little hamlets in reverence for the men who embarked on even nobler quests than did the fleet of Columbus.

Membership updates

New members—some newly discovered cousins

- ⌚ 27 Feb 2018 Martha Ann (née Burr) (Davis) Sweaney, Buffalo, Descendant of George Soule
- ⌚ 6 Apr 2018 Philip Henry Nordstedt Goodwin, Sikeston, Descendant of Edward Doty
- ⌚ 5 May 2018 Mary Ellen Boyd, Lake St. Louis, Descendant of William Brewster; also Florida, Massachusetts
- ⌚ 15 May 2018 Deborah Persels Stopke, St. Charles, Descendant of Edward Fuller
- ⌚ 15 May 2018 Donarita Priddle Voccia, St. Louis, Descendant of John Alden
- ⌚ 18 May 2018 Gloria Nalley Jardon, Joplin, Descendant of John Howland

Supplemental

- ⌚ 16 Mar 2018 Glenn Edward Erwin, Washburn, Descendant of William Brewster.

Juniors

- ⌚ Stephen Thomas Southard, Missouri, Descendant of John Alden, grandson of Arlie E. Smith
- ⌚ Claire Rae Ann Southard, Missouri, Descendant of John Alden, granddaughter of Arlie E. Smith
- ⌚ Elizabeth Karen White, Missouri, Descendant of William Brewster, great-granddaughter of Louise Esther (Brown) White
- ⌚ Henry Joseph McCabe Muckala, Oklahoma, Descendant of James Chilton, grandson of Kathleen Muckala
- ⌚ Henry Max Hugh Muckala, Oklahoma, Descendant of James Chilton, grandson of Kathleen Muckala
- ⌚ Emeline Beatrice Glenn Muckala, Oklahoma, Descendant of James Chilton, granddaughter of Kathleen Muckala
- ⌚ Isaac Augustin Muckala, Oklahoma, Descendant of James Chilton, grandson of Kathleen Muckala
- ⌚ Daphne Rose Bodey Muckala, Oklahoma, Descendant of James Chilton, granddaughter of Kathleen Muckala

The Missouri Compact

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2018 Calendar

TBD August The Ozark Colony Spring ice cream social at the Brentwood Library in Springfield. Inquiries?

Cathy Pickett at 417-888-0135.

17 October The Ozark Colony Spring luncheon at the Golden Corral Buffet, Springfield, Missouri.

Retired but Not Too Tired?

Your new editor here! Please consider taking an active part in your Society. Some offices and committees can take a minimum of your time but make a huge impact.

Without our volunteer base, we always risk a dissolution of our Missouri Society. As desperate as that sounds, in the past both the Society of the War of 1812 and Sons of the Union Veterans of the Civil War lost their charters due to lack of participation by their membership.

With that, reach out to your Society leaders and ask how you can help!