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The Pilgrim News-Letter

The Organ of the Society of the Sons and Daughters of the Pilgrims

VOL. I.

PROVIDENCE, R. I., FEBRUARY, 1909

NO. 2

The Sons and Daughters of the Pilgrims. A National Patriotic Society.

Organized at Providence, R. I., Dec. 21, 1908.

INAUGURATION

OFFICERS OF THE SOCIETY OF THE SONS AND DAUGHTERS
OF THE PILGRIMS.

Wednesday Evening, Jan. 13, 1909, in the First Baptist
Church of America, Founded in Providence
R. I., 1638.

Address of Salutation, Hon. Nathan W. Littlefield.
Address of Dedication, Hon. Thomas W. Bicknell.
Prayer of Dedication, Rev. Henry I. Cushman, D. D.
Address of Governor-General, Hon. Robert O. Harris.
Address of Fellowship, Col. Daniel R. Ballou.

INSTALLATION OF OFFICERS.

It was most fitting that the election and installation of the officers of the NATIONAL SOCIETY OF THE SONS AND DAUGHTERS OF THE PILGRIMS should have been held in the historic meeting house of the First Baptist Church of Providence as well as of America, the church of which Roger Williams was a member for a few months, and (as claimed by the Baptists) of which he was one of the founders. The grand old building was a fit setting for the splendid group of men and women of Pilgrim stock, who, with proud hearts and eloquent words, brought into official life a new society which promises to be a living force, more than a living experiment, in energizing and uplifting the noble principles of the Pilgrims. The thirteenth of January, 1909, was the day on which the SOCIETY OF THE SONS AND DAUGHTERS OF THE PILGRIMS entered on its hopeful career, in the ancient and historic city of Providence, dating the fourth of Pilgrim towns, after Plymouth, Salem and Boston, of prior birth.

The exercises began at eight o'clock, p. m. The Secretary-General, Thomas W. Bicknell, was made chairman and Joshua E. Crane secretary. The Committee on Officers reported the list as published in the January NEWS-LETTER, and all were unanimously elected, with great enthusiasm. Then followed the installing addresses. Hon. Nathan W. Littlefield of Pawtucket, R. I., gave the address of Welcome, which was singularly happy in thought and spirit.

The dedicatory address by Secretary-General, Thomas W. Bicknell followed.

ADDRESS OF DEDICATION.

BY THOMAS W. BICKNELL, SECRETARY-GENERAL.

The word "Pilgrim" is found in the French, Danish, Dutch and German languages in form nearly the same as in English, and having the same meaning "a traveler," "a wanderer," "a sojourner in a foreign land." The Latin, Spanish, Portuguese and Italian word is "peregrinus," made up of two words "per" and "ager"—over or across the

country. In early days, pilgrims made short or long journeys with brief or permanent absences from home and native land, and the pilgrimage period stretches from Abraham's time to ours.

A great error in thinking of the value and scope of the term "Pilgrim," as applied to American colonization, has grown out of the narrow, colloquial and somewhat early opprobrious title given to the one hundred and one or two people who came in the Mayflower, who, by some of our American historians, are called "THE PILGRIMS." That they were Pilgrims, none doubt. Bancroft (vol. 1, p. 200) says: "Their arrival in Amsterdam, in 1608, was but the beginning of their wanderings. They knew they were Pilgrims, and looked not much on those things, but lifted up their eyes to heaven, their dearest country, and quieted their spirits." I have carefully searched Bradford's History of Plymouth, through its over 500 well written pages, and the word "Pilgrim" does not occur therein, not even in the sacred Mayflower Compact of November, 1620.

"In the name of God. Amen.

"We whose names are underwritten, the loyall subjects of our dread sovereign Lord, King James, etc., * * * having undertaken, for ye glorie of God and the advancement of ye Christian faith, and honour of our king and countrie, a voyage to plant ye first colonie in ye Northern parts of Virginia, doe by these presents, solemnly and mutually in ye presence of God, and one of another, covenant and combine ourselves together into a civill body politick for our better ordering and preservation and furtherance of ye ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meete and convenient for ye generall good of ye colonie, unto which we promise all due submission and obedience."

"Colony" and "colonists" were the significant names of people as writ in that immortal paper.

In reciting the names of "the Mayflower passengers" Bradford writes this preface:

"The names of those which came over first, in ye year 1620, and were by the blessing of God the first beginners and (in a sort) the foundation of all the Plantations and Colonies in New England; and their families." "First beginners of a colony," says Bradford, not a separate body, exclusively set apart, but the first fruits of a great migration through a long period and covering a territory from Maine to the Gulf.

According to the various Pilgrim—Mayflower views, Bradford and wife belonged to the elect, but a son left behind, and coming later did not. Brewster left children who came later. Samuel Fuller left wife and child, as did Richard Warren, Francis Cooke, Thomas Rogers, James Chilton and John Turner left children who came later. Go to, ye men of narrow conceits, ye microscopic atomizers of a great historic movement, ye separatists of separatists, open your eyes, wide open, and see Cushman and Brown the co-founders of a great colony of pilgrims; see John Endicott and Winthrop; see Roger Williams, John Clark and Samuel Gorton of Rhode Island; see the Winthrops and Hopkins of Connecticut; see the Minuits, Stuyvesants

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and Wouter Van Twillers of New York; see the Calverts of Maryland; Penn and the Quakers of Pennsylvania; the Cavaliers of Virginia; the disciples of John Locke in the Carolinas; all these were representative men; representative of a great body of followers, representing great principles of faith and government; emigrants from restricted rights and privileges to a land of large opportunities and larger freedom, pilgrims and strangers in a foreign land. All, all belonged to a great movement, involving venture, uncertainty, possible failure, final irrevocable loss of person, family and fortune. All were pilgrims in a great pilgrimage, when the discovery of new land, new sources of wealth, and new homes, set old world society in a state of general commotion, of flux, of formal movement in the great westward trend of Saxon and English civilizations.

Edward Freeman in his "English People in the three homes," says: "The men of New England and the men of Old England assuredly started together from the shores of Old England. Not that we all started in one company. Both those great voyages were made up of many smaller voyages. The Englishmen who settled in Virginia and the Englishmen who settled in Georgia sailed with a considerable interval of time between their sailings. But both sailed on the same errand; both set forth from the same island to seek for new homes on the same continent."

A society that confines its operations to exploiting the voyagers in one ship, or of one phase of social faith or fortunes, is too narrow for national purposes. It belongs to family and class relations and influence, which have little of common interests to the great body of the American Commonwealth. The tendency of such movements is divisive for great movements of society. Its result is the creation of an aristocracy of the Mayflower, of the Fortune, of the Ann, of the Arabella, of the Ark, of the Dove, ad infinitum. A pyramid cannot be built on its apex. Plymouth and Salem and Boston; Providence, Hartford and New Haven; Manhattan, Philadelphia, Baltimore, Jamestown, Raleigh, Charleston and Savannah are the bright and shining stars of the Pilgrim immigration to America; and the brotherhood of Separatists, of Puritans, of Dutch burgomasters, of Roman Catholic freemen, of Philadelphia Quakers, of Virginia planters, of Carolina disciples of Locke and of Georgia Huguenots illustrates the fact that one type of motive makes that world akin.

The Pilgrim was a large, broad man. He undertook a big enterprise. He ventured all for a new home, under new skies, with the broad flag of freedom overhead. From Maine to Florida was the breadth of their patents. Let the breadth of our foundation of a national society of the Sons and Daughters of the Pilgrims be as wide as the sea they crossed, as wide as the continent they won to civilization, as high as the heaven of their ideals of human freedom and civilization.

A National Society must stand on a broader basis than a ship, a family, or a faith. It must rest on things that are

incorporeal and permanent in life, in law, in institutions, in government. The Pilgrimage of America, the seventeenth century, was an age of great religious faith, an age of heroic independences, an age of overmasterful longing for freedom of worship and the severance of the church and secular governments. The individualistic man had come to demand his rightful kingdom and kingship. The crown was the rightful property of the real King,—the man of kingly character. The tragic end of Charles the First had proved to the world that the king could do wrong to his subjects, and that the sacredness of the regal throne was no cloak to conceal the crime and no barrier to protect from its punishment. The elevation of the great commoner Cromwell, was added proof that the men behind the gun and the plough were the real rulers of the state. Out of all that political, social, civil, religious unrest has come stable constitutional government, a just respect for law, a material prosperity unbounded and an expanding civilization which dominates not only the North American continent, but wields a powerful and a moulding influence in old-world governments.

Our Pilgrim Compact is noble, inspiring and all embracing. Its objects are:

First—To perpetuate the memory and to foster and promote the principles and virtues of the Pilgrims.

Second—To publicly commemorate, at stated times, principal events in the history of the Pilgrims and to erect durable memorials of historic men and events.

Third—To encourage the study and research of Pilgrim History, especially as related to the foundation of civil government on the principles of soul liberty.

Fourth—To foster and to establish such departments of study and organization as shall seem best to promote social rights, civic virtue, industrial freedom, political equality, the supremacy of just laws, the value and sacredness of the ballot, the purity of the home, temperate and godly living, and the dependence of individuals, communities, states and nations on the guidance of Almighty God, as taught by the Pilgrims.

Bancroft declares rightly that "the emigration of the fathers (and mothers) of these twelve commonwealths, with the planting of the principles on which they rested, was the most momentous event of the seventeenth century. The elements of our country as she exists today, were already there."

At the end of the seventeenth century, the century of Pilgrim emigration to America, the colonies here established had a total population of 200,000 people. Massachusetts including Maine had 44,000, New Hampshire including Vermont and Rhode Island had 6,000, Connecticut had 17,000 to 20,000, New York had 20,000, New Jersey had 10,000, Pennsylvania and Delaware had 12,000, Maryland had 25,000, Virginia had 50,000, and the Carolinas and Georgia had 8,000.

From this planting, the best seed grain of European peoples, has sprung a harvest of at least 25,000,000 of the present population of the United States. From this great constituency the Society of the Sons and Daughters of the Pilgrims is to draw its membership, and by its principles is destined to inspire, to nobler manhood, to better citizenship, and to the fulfillment of the high ideals, which the Pilgrim ancestors saw through a glass darkly, but later shall be seen in full revelation, face to face.

The address was followed by the installing prayer by the Chaplain of the National Society, Rev. Henry I. Cushman, D. D.

The Governor-General, Hon. Robert Orr Harris, of

Bridgewater, Mass., was received with hearty applause, and made an address of acceptance, marked by wit and wisdom.

Col. Daniel R. Ballou gave the address of Recognition and Fellowship which was hearty, generous and inspiring.

Deputy Governor Ranger spoke of the great field of useful labor which lay before the society and predicted for its future great success in its cultivation.

Mrs. Assistant Hurn of Somerville, Mass., spoke of the great value of the Pilgrim ideals, and the choice opportunities the society had to exploit them.

Captain Standish, "a chip of the old block," in sturdy thought and manly independence showed himself to be a loyal son of his great ancestor and of the Pilgrim Commonwealth he helped to found.

It was ten-thirty p. m. before the company separated, so full were all of interest and zeal for the society they had all helped to form.

During the meeting a telegram from Dr. W. B. Carpenter of Columbus, Ohio, announced that Mr. Henri Edmund Buck of Delaware, Ohio, wished to be made a charter member. It was voted that the charter member list include the first hundred members.

ROGER WILLIAMS CHAPTER, S. & D. OF P.

The first chapter of the Sons and Daughters of the Pilgrims was organized at Providence, Friday, January 29, 1909, at the office of Littlefield & Barrows, 87 Weybosset street.

Thirty-three persons applied for the formation of a chapter and the request was granted. The meeting of the members was called to order by Secretary-General Thomas W. Bicknell, who stated the objects for which they had met. Edwin C. Pierce, Esq., was chosen temporary chairman, and Miss Rowena P. Tingley, temporary secretary. Mr. Bicknell presented a Constitution and by-laws fashioned on the basis of the organization of the parent society. After an hour's discussion and the adoption of several amendments the constitution was adopted.

The following officers were then elected by ballot:

- President—Edwin C. Pierce.
- First Vice President—Mrs. Lavana L. C. Morgan.
- Second Vice President—Not filled.
- Recording Secretary—Rowena P. Tingley.
- Treasurer—Mrs. Lavana L. C. Morgan.
- Corresponding Secretary—Not filled.
- Captain—Frank W. Peabody.
- Elder and Historian—Lewis H. Meader.
- Council—Walter E. Ranger, Mrs. Mabel W. O'Neil, Miss Maria A. Rhodes, Miss Annie L. Wild, Mrs. Marcia A. Aldrich, Howard A. Cram, Thomas W. Bicknell.

It was voted after the suggestion of several names to call the society the Roger Williams Chapter of Providence.

It was voted to hold meetings quarterly at the call of the council.

It was voted to adjourn.

ROWENA P. TINGLEY,
Recording Secretary.

THE CHAPTER.

SOCIETY OF THE SONS AND DAUGHTERS OF THE PILGRIMS.

A Chapter is a local body of members in any given locality, town, or city and is the unit of the national society. It seems advisable, at the outset, to limit the chapter to one hundred members, as the century number is a good working body. In large towns and cities there may be several, even many chapters, where a spirit of generous emulation

and rivalry between the chapters may produce very healthy conditions and very happy results.

The General Court advises that a chapter be organized when there are twenty-five members of the Parent or State Society in any neighborhood, who can conveniently meet for social, literary and business purposes.

PROVIDENCE CHAPTER.

Providence has already organized the first chapter of the National society with thirty-three charter members. Among these are some of the most able and intelligent men and women in the city. The constitution and by-laws are fashioned after that of the Parent Society. The objects of the National Society are to be stated in the constitution of every chapter. Its adoption gives unity of purpose and work to all the chapters and state organizations with the National Society. As a part of the Ritual of the chapter, it is made the duty of the president to read alone by himself or in concert with the whole chapter, the objects of the organization at each meeting. The brief exercise with an affirmation at the close, saying, "these purposes I cordially adopt," will be a frequent reminder of the noble ends of the organization.

WAS PRISCILLA MULLINS OF FRENCH ORIGIN?

I was interested in a recent article discussing the possible French ancestry of Priscilla Mullen (Mullins) of Plymouth fame. The writer says he was amused when a friend of his asked if Priscilla "was really a De Moleyn who had originated in Lyons, France." While reading the article, I recalled the spelling of the name in The Bradford History. In giving the families who came in the Mayflower, Bradford names "Mr. William Mullines, and his wife; and 2 children Joseph & Priscilla; and a servant Robert Carter." Later in the record he wrote "Mr. Molines and his wife, his son and his servant dyed the first winter." Further on, he wrote, "John Alden married with Priscilla, Mr. Molines, his daughter."

Now Bradford's spelling (not an infallible guide however) of the name of the family certainly suggests a French origin from Molyn quite as clearly as does the Plymouth name Delano, which is of French origin from de la Noye, (Delano). Bumpus a Pilgrim name is undoubtedly the French Bompasse. As Plymouth was discovered by the French explorer Seur de Monts, with Seur-de Champlain for his pilot, it is not a matter of surprise to think that the description of Plymouth which he called Port St. Louis should have attracted French adventurers of a like faith with the Pilgrims, to embark with or join them in the New World.

THOMAS W. BICKNELL.

NAMES OF SOME OF THE SHIPS WHICH BROUGHT OVER THE PLYMOUTH, (MASS.) SETTLERS.

- THE MAYFLOWER, landed December 21, 1620.
- THE FORTUNE, 55 tons, arrived with 35 passengers, Nov. 9, 1621.
- CHARITY, 100 tons, and SWAN, 30 tons, (Mr. Weston's ships to settle at Weymouth), June or July, 1622.
- SPARROW and DISCOVERY, Capt. Jones. (Weston's ships) August, 1622.
- ANN, 140 tons, 60 passengers, Mr. William Pierce, Master and the pinnace, called THE LITTLE JAMES, Mr Bridges, Master, July, 1623.

LIST OF PASSENGERS THAT ARRIVED AFTER
ONE YEAR, IN THE SECOND SMALL SHIP
FORTUNE, 55 TONS.

[From Hotten's original lists of emigrants, found in Mss. in the State Paper Department, London, England.]
Being parts of families, with others, left in England or Holland, the year before. They arrived at New Plymouth Nov. 9 or 11, 1621.

John Adams.
William Bassite (Bassett, probably two in his family).
William Beale.
Edward Bompasse (Bumpus).
Jonathan Brewster; the oldest son of Elder Brewster.
Clement Briggess.
John Cannon.
William Coner.
Robert Cushman; for several years the Leyden Company's agent in England. He returned in THE FORTUNE to act still further as agent for the Company, was of great service in various ways, but died before coming again to settle in the colony. Thomas Cushman, son of Robert, about twelve years old, came with his father in THE FORTUNE, became an exemplary man in the colony and succeeded Elder Brewster as ruling elder in 1649.
Stephen Dean,
Philip De La Noye (Delano).
Thomas Flavell and son.
Widow Ford and three children, William, Martha and John.
Robert Hickee (Hicks or Hix).
William Hilton.
Bennet Morgan.
Thomas Morton.
Nicolas.
William Palmer (probably two in his family).
William Pitt.
Thomas Prince or Prence; married Elder Brewster's daughter, Patience and was afterwards Governor.
Moses Simonson (Simmons).
Hugh Statin.
James Steward.
William Tench.
John Winslow, brother of Edward Winslow.
William Wright.

FIRST MEETING OF THE GENERAL COURT OF
THE SOCIETY OF THE SONS AND
DAUGHTERS OF THE PILGRIMS.

The General Court met at the office of Hon. Nathan W. Littlefield on Monday, January 25, at 3 p. m., with Deputy Governor Ranger in the chair. The roll call of members showed the presence of a quorum.

The Elder, Dr. Cushman led in prayer, closing with the Lord's Prayer.

Thomas W. Bicknell of Providence was elected Secretary-General and Registrar of the Society. His salary was limited at present to the registration fees of the society.

The following persons were chosen as members of the Executive Committee: Nathan W. Littlefield, Thomas Williams Bicknell, Joshua Eddy Crane, John F. Richmond, Lewis Hamilton Meader.

An Outing Committee was chosen consisting of Thomas W. Bicknell, James M. Cushman and Charles H. Eddy.

The Executive Committee was authorized to procure a charter and to present a design for a seal, at an early day.

It was voted to recommend the incorporation of State Societies on the application of fifty members of the National Society from any state outside New England.

It was voted to recommend the formation of local chapters in any city, town or county, on the application of twenty-five members of the National Society.

It was voted to recommend that the officers of a local chapter be a president, two vice presidents, a recording secretary, a corresponding secretary, a captain, a chaplain, and a council of five or seven members to be elected by ballot.

It was voted that the New England states be organized as the New England Society of the Sons and Daughters of the Pilgrims, without sub-division into State Societies.

After some general discussion on the duties of the various officers as set forth in the constitution, the General Court adjourned.

THOMAS W. BICKNELL,
Secretary-General.

LANDING OF THE PILGRIM FATHERS.

[Plymouth, Mass., Dec. 21, 1620.]

BY MRS. FELICIA DOROTHEA HEMANS.

Liverpool, England; b. 1793, d. 1835.

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed;
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of stirring drums,
And the trumpet that sings of fame;
Not as the flying come,
In silence and in fear;
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang—
And the stars heard and the sea;
And the sounding aisles of the dim woods rang
To the anthems of the free!
The ocean-eagle soared
From his nest by the white wave's foam;
And the rocking pines of the forest roared,—
This was their welcome home!

There were men with hoary hair
Amidst that pilgrim band;—
Why had they come to wither there,
Away from childhood's land?
There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine.
Ay! call it holy ground,
The soil where first they trod;
They have left unstained what there they found,
Freedom to worship God.