

Preserving
Soule Heritage
for
Future Generations

Autumn, 2009



Soule Kindred Newsletter

Library of Congress: C371, Vol. XXXXIII, No. 4

In This Issue:

Will Soule's Photographic Legacy:

**Discovering
Cousin Will**
by Marcy Kelly Brubaker

**Book Review:
Will Soule,
Indian Photographer
at Fort Sill**
by Charles Beal

**George Soule
Origins:
More Research**
by Louise W. Throop

Southern Soles
by Joyce Cathey Soles

Season's Bounty
by Susan Fogg Eisdorfer



Will Soule Images in this Issue are Offered through the Cooperation of
The Natural History Museum, Seaver Center, of Los Angeles County, CA



This image of William Stinson "Will" Soule depicts him at a later stage of his life and wearing Grand Army of the Republic (GAR) regalia. He served and was wounded during the U.S. Civil War. It was after discharge from the Union Army, while still recovering from his injuries, that he moved to what was then Indian Territory in 1867 and photographed his now iconic images of the American West. He had learned photography while working with his brother, John P. Soule, founder of the Soule Photographic Company, in Boston, MA prior to the Civil War. Will Soule was born in Maine and returned to Boston after his years in the American West.

His work is now housed in several major US repositories such as the Denver Public Library, the Seaver Center in LA, the Ft. Sill Military Field Museum in Oklahoma and the Bureau of American Ethnology, Smithsonian Institution.

Below: Images of Will as a younger man provided by Charles Gangel, a descendant of Will Soule's sister. An enlargement of Will with camera can be seen on p. 20.

WILLIAM STINSON SOULE
(1836-1908)

Descendant of
Mayflower Pilgrim
George Soule

- GEORGE (1)
- JOHN (2)
- MOSES (3)
- BARNABAS (4)
- JOHN (5)
- BENJAMIN (6)
- JOHN (7)
- WILLIAM STINSON (8)



Will Soule and His Photographic Legacy

DISCOVERING COUSIN WILL by Marcy Kelly Brubaker

It was in the 1980's, shortly after I moved to Los Angeles, that I first came across *Will Soule Indian Photographer at Fort Sill, Oklahoma, 1869-74*, in a museum gift shop. I looked at the name Soule and knew we must be related. The idea that a relative, regardless of how distant the lineage or time, was the focus of a book, was exciting. I had to have a copy.

After examining the large sepia-toned photos and reading the text, by Russell E. Belous and Robert A. Weinstein, I was even more impressed with this new-found cousin. When the Soule Kindred selected Beverly Hills for its 2009 Reunion, I knew I had to share Will's legacy and determined to include some of his Indian images in the event.

With approval from The Los Angeles County Museum of Natural History, twenty-two prints were made from Will's original glass plates and exhibited on the last night of the 2009 Soule Kindred Reunion. The prints, mostly formal portraits of men and women from various tribes—Kiowa, Apache, Wichita, Cheyenne, Arapaho and Comanche--remain in my possession and can be made available at other SKA functions with special permission from the Museum.

Originally published in 1969, *Will Soule Indian Photographer* is no longer available in stores. It can be found at www.amazon.com and other stores that specialize in used books. The paperback editions, about 12" X 9", are sold in a range of prices, but average between \$30-\$50. The same sized books in hardcover start at about \$60 and go to \$100. The paperback bindings don't age well, so I recommend spending more for the hardcover.

Many thanks to Marcy Kelly Brubaker, Louise W. Throop and Charles Beal for each contributing to this issue's focus on the work of our cousin William Stinson Soule. Louise provided the lineage printed on the inside front cover. We acknowledge with special gratitude the generosity of Charles Gangel for providing and allowing us to publish photos of William Stinson Soule from his own private family collection.

SOULE KINDRED OF AMERICA

PRESENTS

SHADOW-CATCHER

A Collection of Rare 19th Century Indian Photographs

Preserving
Soule Heritage
for
Future Generations

Soule Kindred
Gift Memberships:
One Perfect Solution for the
Gifting-Challenged
Among Us



by

WILLIAM STINSON SOULE

1868 - 1875

JUNE 27, 2009, BEVERLY HILLS, CALIFORNIA

William, or Will, Soule took his historic Indian photographs between 1868 and 1875 while clerking at military forts and serving as official photographer at the newly established army post, Fort Sill, deep in Indian Territory.

His photos of Indians—Kiwias, Apaches, Cheyenne, Wichitas, Caddos, Arapahoes and Comanches—comprise the first known collection by a single photographer and one of a very few to record Native Americans not yet living on reservations. They precede Edward Curtis' photos by thirty years.

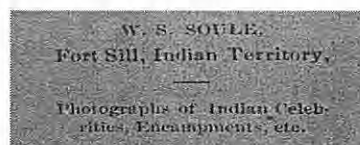
Soule's photos were taken at a time when Indian tribes were in a fierce struggle against whites and many had been relocated to Oklahoma. The Sand Creek and Washita Massacres of the plains tribes were recent and some of his subjects were prisoners captured by General George Armstrong Custer. Yet the Indians, who called photographers "shadow-catchers," appear to be willing subjects. It was not long after these photos were taken that the Indian life he captured vanished.

A descendant of Mayflower pilgrim George Soule, Will was born August 28, 1836, in Turner, Maine, and raised on a farm. He learned the photographic trade from his elder brother, John P. Soule, founder of the Soule Photogenic Company in Boston. When the Civil War broke out in 1861, Will enlisted in the 13th Massachusetts Infantry. He was wounded at Antietam and served out the war in the Invalid Corps.

In 1867, when a fire destroyed the photo studio in Chambersburg, Pennsylvania, where he was employed, Will moved west in an effort to improve his health. He found work as a clerk in the sutler's store at Fort Dodge, Kansas. A year later he moved on to Camp Supply and then to Fort Sill.

Most of Will's Indian portraits were probably posed in a studio with a skylight, but often he carted cumbersome equipment out on the plains

where he recorded Indian life. A photograph he took of a scalped hunter, only hours after the event, was reprinted as a wood engraving in *Harper's Weekly*, January 16, 1869.



Will Soule's photographic imprint

After seven years in the west, Soule traveled to Washington with a delegation of Indians. He stayed in the east, married, and lived in Philadelphia and Vermont before settling, in 1882, in the Boson area. Here he continued in the photographic business with his brother and sold prints of his Indian portraits, often in albums with multiple images.

In 2005, an album of Will's original prints, once owned by his sister, was sold for \$70,500 at the American Indian & Ethnographic Art auction at Skinner's in Boston.

After Will's death in 1908, his only surviving child, Lucia Soule, shipped all of her father's Indian glass plate negatives to Henry G. Peabody, a professional photographer in California, who had worked with Will. At her urging, he made some prints for the Bureau of American Ethnology in Washington, D.C., and years later gave the negatives to the Los Angeles Board of Education.

Eventually the negatives found a home at the Los Angeles Country Museum of National History. The photos in this exhibit were printed from those original glass plates. It is estimated that 166 original paper prints and 69 negatives of his work survive.



**Will Soule Indian Photographer
at Fort Sill, Okalahoma 1869-74**

By Russell E. Belous & Robert A. Weinstein, copyright 1969. Reviewed by Charles Beal

The authors display some of the rare (and recently rediscovered) collection of the American Indian photographs by William Stinson Soule into this book. After the Civil War ended, in 1867 William went 'west' to improve his health. Arriving at Fort Dodge, Kansas, he secured work and supplemented with odd jobs as an amateur photographer.

William's first published work was a photograph of a scalped hunter lying dead on the Kansas plains a mile from Fort Dodge. The photo was taken within an hour of the killing. This photo was published in the January 16, 1869 issue of Harper's Weekly.

Not much is documented on William during his life on the "plains". The authors state some theories of presumed places and years that William lived there. They believe he may have been engaged by the United State

Army to take photos of Fort Sill during its construction. It is believed that William left the plains and went back to the Boston area in the fall of 1874 or early 1875 to start another photography business.

William's work on the frontier leaves many unanswered questions about where did all of the photographs the authors presumed he took. Presumed missing are photos of important military leaders (Generals Custer and Sherman), outlaws, Calvary patrols and portraits of U.S. soldiers and their families.

The Indians thought it was "bad medicine" to sit for a photo, and bad luck would follow. The authors compliment William's work saying "His portraits bespeak this trust" he would have with some of the Indians. A tribute to William's character that he could overcome so much suspicion and mistrust in a short time among many hostile Indians.

The fate of another photographer, Ridgeway Glover, is described in the book as a violent death by the plains Indians.

There are 166 paper prints and 69 original glass plate negative that are known to have survived. They are scattered over different collections in the United States. This book publishes many of the Indian portraits taken by William. Other photos include Indian villages and Fort Sill. The images presented in this book are amazing. The clarity of each photo is superb. Even the minor damaged cracked glass plates negatives only add to the historic age of the time period the photos were taken. Many of the portraits identify the person/persons names in the photos.

The authors also supplement the 120 page book with histories of some of the different Plains Indians and notes on some of the Indians photographed by William.

COMMONWEALTH OF MASSACHUSETTS
 County of **Brookline**
RETURN OF A DEATH
 (CERT OR FORM)

FULL NAME William Stinson Soule Registered No. 192
 Place of Death 14 Strathmore Rd Brookline Mass Date of Death August 12
 Residence 14 Strathmore Rd Brookline Mass Age 71 years 11 months 1 day

STATISTICAL DETAILS		PHYSICIAN'S CERTIFICATE
SEX <u>Male</u>	COLOR <u>White</u>	
SINGLE, MARRIED, WIDOWED, OR DIVORCED <u>Married</u>		
MAIDEN NAME:		
HUSBAND'S NAME:		
BIRTHPLACE: <u>Turner Maine</u>		
NAME OF FATHER: <u>John Soule</u>		
BIRTHPLACE OF FATHER: <u>Freeport Maine</u>		
MAIDEN NAME OF MOTHER: <u>Mary D True</u>		
BIRTHPLACE OF MOTHER: <u>Avon Maine</u>		
OCCUPATION: <u>None</u>		
INFORMANTS: <u>Wife</u>		
PLACE OF BURIAL OR REMOVAL: <u>Mass. Crematory</u>	DATE OF BURIAL: <u>Aug 15 1908</u>	I HEREBY CERTIFY that I attended deceased of illness, from <u>Aug 12</u> 190 <u>8</u> to <u>Aug 12</u> 190 <u>8</u> that to the best of my knowledge and belief death occurred date stated above, and that the CAUSE OF DEATH was a Primary: <u>Valvular Disease of Heart</u> Secondary: <u>3 years</u> (Specify) Contributory: _____ (Specify) (Signed) <u>H. M. Cutts M.D. Ex.</u> <u>Aug 14 1908</u> (Address) <u>Brookline M</u>
UNDERTAKER: <u>H S Hatch</u>	ADDRESS: <u>Brookline</u>	

SPECIAL INFORMATION only for Hospital, Institute or Exact Residence:
 How long at Place of Death? _____ years _____ months
 Where was disease contracted, if not at place of death? _____
 Filed Aug 14 1908 Edward L. Towne Towne Clerk of Bro.

* City or town, street and number, if any. If death occurs away from PLACE, give facts called for under "Special Information." If Institution, give its NAME instead of street and number.
 1 In case of married or divorced women, or widow.
 2 State or country; also city, town or county, if known.
 3 Name and address of person giving statistical details.
 4 Name of country.

Death Certificate:

William Stinson Soule

Date of Death: August 12, 1908 in Brookline, MA

Son of John Soule who was born in Freeport, Maine and Mary D. True who was born in Avon, Maine

The informant was his wife Ella.

Death Certificate:

Ella Blackman Soule

Date of Death: November 21, 1909 in Wellesley, MA

Daughter of Selim Blackman, birthplace unknown, and Lucia Stone, birthplace unknown.

The informant was daughter Lucia Soule (named after her grandmother) who never married. Another child of Will and Ella died young, so there are no living descendants of this couple. However, Descendants of Will's siblings do survive and we have one of them, Charles Gangel, of New Hampshire to thank for the images of Will Soule as a younger man and the image of his home. See more on page 20.

(Will Soule, Cont. on p. 20.)

COMMONWEALTH OF MASSACHUSETTS
 County of **Wellesley**
RETURN OF A DEATH
 (CERT OR FORM)

FULL NAME Ella Augusta Soule Registered No. 1
 Place of Death Wellesley Date of Death Nov 21
 Residence 36 Brook St Wellesley Age 36 years 3 months

STATISTICAL DETAILS		PHYSICIAN'S CERTIFICATE
SEX <u>Female</u>	COLOR <u>White</u>	
SINGLE, MARRIED, WIDOWED, OR DIVORCED <u>Widow</u>		
MAIDEN NAME: <u>Ella A. Blackman</u>		
HUSBAND'S NAME: <u>William Stinson Soule</u>		
BIRTHPLACE: <u>Sovanton</u>		
NAME OF FATHER: <u>Selim Blackman</u>		
BIRTHPLACE OF FATHER: <u>Wahnaise</u>		
MAIDEN NAME OF MOTHER: <u>Lucia Stone</u>		
BIRTHPLACE OF MOTHER: <u>Wahnaise</u>		
OCCUPATION: <u>Householder</u>		
INFORMANTS: <u>Lucia Soule</u> & <u>Daughter</u>		
PLACE OF BURIAL OR REMOVAL: <u>Wahna Hills</u>	DATE OF BURIAL: <u>Nov 22 1909</u>	I HEREBY CERTIFY that I attended decee illness, from <u>Sept 12</u> 190 <u>9</u> to <u>Nov 21</u> 190 <u>9</u> that to the best of my knowledge and belief death date stated above, and that the CAUSE OF DEATH Primary: <u>Carcinoma etc.</u> Secondary: <u>Chronic</u> (Specify) Contributory: _____ (Specify) (Signed) <u>Edmund C. Beech</u> <u>Nov 21 1909</u> (Address) <u>Wellesley</u>
UNDERTAKER: <u>E. H. Wallace</u>	ADDRESS: <u>Wellesley</u>	

SPECIAL INFORMATION only for Hospital, Institute or Exact Residence:
 How long at Place of Death? _____ years _____ months
 Where was disease contracted, if not at place of death? _____
 Filed Nov 24 1909 W. H. Lee

* City or town, street and number, if any. If death occurs away from PLACE, give facts called for under "Special Information." If Institution, give its NAME instead of street and number.
 1 In case of married or divorced women, or widow.
 2 State or country; also city, town or county, if known.
 3 Name and address of person giving statistical details.
 4 Name of country.

Further Searching for the Origins of
**MAYFLOWER PASSENGER GEORGE SOULE:
Printer's Devil in Leiden?**

By Louise Walsh Throop, M.B.A.

About the Author: Louise Walsh Throop is a life member of Soule Kindred and the compiler of the Mayflower Families in Progress Series (the "pink books") on Pilgrim George Soule which are published by the General Society of Mayflower Descendants. Five booklets are already in print with a sixth on the way and more to come, as she continues to document the fifth generation. Louise presented much of the following article as the main Banquet speaker for the 2009 Soule Kindred Reunion in Beverly Hills, California, where she also led two genealogy workshops. A resident of Northern California since 1982, Louise is a dual member of the Society of Mayflower Descendants in the States of New Jersey and California and is the daughter of Ruth Berg Walsh, the first woman to serve as State Governor of the NJ Society.

Introduction

Until recently, it was believed the Mayflower passengers were English and English-speaking. Work on the family of Francis Cooke indicates that "it is possible to see a strong Walloon connection in the Pilgrim congregation, with Philip Delano very likely the nephew not only of Francis Cook but probably also of John Carver." ¹ Now we have probable evidence that the Mayflower passenger George Soule, who came to Plymouth as the servant of Edward Winslow, was Dutch, possibly with Walloon parents. One listing of Mayflower passengers puts "George Sowle" among the passengers coming from Leiden.²

1. BACKGROUND: printing in Leiden 1617-1622

While Leiden was a town where many had gathered to escape intolerance, in 1617 politics were changing. The civic authorities, who sympathized with the Remonstrants (Arminians), saw fit to hire mercenaries to protect themselves and the town hall against dissatisfied burghers. The riots that followed 3 Oct. 1617, which was the anniversary of the liberation of Leiden from the Spaniards in 1574, caused the civic leaders to erect a defensive wooden palisade in front of the town hall, which was nicknamed the "Arminian bulwark."

A year later Prince Maurice arrived in Leiden to change the town leadership. The purge of Remonstrants which followed was reflected on the national level as well. In December 1618, the Synod of Dordrecht settled on the Gomarian or contra-Remonstrant position.³ The Synod also decreed against the writing, printing, selling and dissemination of 'seditious' books and pamphlets.

In Leiden the new magistrates focused on what they perceived as Remonstrant resistance. They brought printer Govert Basson in for questioning. Govert frankly admitted he was the publisher of a print which consisted of an engraved portrait of the recently arrested Rombaud Hogerbeets, as well as verse in praise of Hogerbeets and written by Petrus Scriverius. By 8 March 1619, the authorities had tracked down and confiscated the printing plate and the remaining prints in Govert's possession. Govert admitted he had sold about 50-60 copies from his own shop in Leiden and another 10-12 copies to other Leiden booksellers. He also admitted he had sent 50 copies to The Hague, to his business colleagues Hillebrandt Jacobz [van Wouw], Samuel Farret and Aert [Meuris] in the Papenstraat; and another 50 copies to Maathys Bastiaens, although Govert had taken 25 copies back. Govert had also sent to Amsterdam some 250 copies, presumably to be equally distributed among his five colleagues there: Henrick Lourisz [or Laurens], Willem Janz [Blauw], Michiel Cilijn, Henrick Baentsz, and Cornelis Lodewyck van der Plas.⁴

Govert (or Godfrey) Basson, son of an English printer in Leiden but apparently born in Cologne about 1581, helped William Brewster launch the 'subversive,' so-called Pilgrim Press in 1616. Govert's father, Thomas Basson, had settled in Leiden in 1584.⁵ Thomas had located his home and shop near the University, and printed theses for students. He also rented rooms to students. His book store and home appear to have been a magnet for English nationals living in Leiden and he was bookbinder for the University's library. When Thomas Basson died in 1613, his son Govert continued his printing and bookselling business in Leiden.

The authorities continued to issue instructions from The Hague, and renewed the decree of December 1618. The sale of Arminian books was expressly forbidden. The booksellers who traded with colleagues in Frankfurt were warned not to import such books. In Leiden, booksellers were asked to swear they would act in accordance with the 1618 decree, as renewed in January 1620[1621]. As only eight booksellers complied with this new requirement, the Burgomeisters authorized the magistrate of Leiden to investigate all books to be printed in Dutch and to give his approval. The eight booksellers of the 16 Feb. 1621 list were: Jan Paaedts, Jan Claesz van Dorp, Isaack Elsevier, Jacob Marcusz, Joris Abrahamsz van Marsche, Zacharias Claaesz, Petrus Muller, and Geertruyt Symonsdr, widow of the printer Frederic Cornelisz.⁶

Compliance must have lagged, as again on 23 Aug. 1622 the booksellers of Leiden had been asked to swear that they would observe the decree. This time 18 booksellers swore to the decree: Bonaventura Elsevier, Abraham Elsevier, Jacob Marcusz, Govert Basson, Jan La Maire, Floris Danielsz Pot, Jan Ganne, Adrian van Velde, Daniel Roels, Jacob Adriaensz, Willem Willemsz, Anthony La Maire, Harman van Westerhuijsen, David van Ilpendam, Willem Claesz, Thomas Jansz, Jan Diephorst, and Jan de la Queilleire.⁷

These 18 were held to their pledge shortly, as Grotius published in November 1622, in an edition of 1,500 copies, his refutation of the arguments on which the sentence pronounced against him were based. The States General ordered the individual states to find and suppress every copy of this book. While the Amsterdam authorities refused to comply with this order, in Leiden four booksellers were summoned as the most likely suspects for subversive activity: Govert Basson, Elzevier, Jan La Maire, and Andries Cloucq.⁸ The next day 14 other booksellers were interrogated. A total of three copies were thus located by the Leiden authorities.

2. MAYFLOWER CONNECTION

Printing by English-speaking men in Leiden began with Thomas Basson around 1585. Thomas Basson was a witness 6 Oct. 1584 of a notarial deed at Leiden, in which he is described as “bookbinder, citizen, and inhabitant.”⁹ His house in 1584 and 1585 was in the Kloksteg, a narrow lane opposite the University building. The printer Plantin was nearby, as was the printer Elsevier. About 1584 Basson bought the Kloksteg house from Elsevier, and lived there for four years.¹⁰ Some time shortly after the beginning of 1586 Thomas Basson tutored a group of four in English: he is given consent to teach as recorded in the town minutes of 30 Jan. 1586. His students included F. van Brouchoven, bailiff of Leiden, and Jan van Hout, secretary of Leiden (who died in 1609), and who in 1586 headed the court and wrote the town minutes, respectively.¹¹ It would appear that the local officials, though competent in French and Latin, were studying English to please their English governor and his entourage. About this time, Thomas Basson was living in Leiden on the Breestraat near the Blue Stone, the blue flagstone still at the center of the main street, and living rent-free, probably in a building owned by the city of Leiden and next to the Town Hall.¹² Thomas Basson bought in 1591 a house on the corner of Rapenburg, facing the University building, and which he kept until his death in 1613.¹³ At this house he kept English-speaking boarders, who were students at the University across the street, at least until his son ‘Godefridus Basson’ was enrolled as an Arts student on 21 Feb. 1593.¹⁴

The English community in Leiden grew, and in 1607 a petition by 145 ‘English families and still more other single folk’ resulted in Franciscus Gomarus being appointed to hold Sunday services in English for the English community.¹⁵ It was not until 1609 that John Robinson and his 100 Englishmen petitioned to be admitted to the city of Leiden.¹⁶ They came from Amsterdam, only about 18 miles away, where they had congregated by 1608.

Another early English-speaking printer was Jan Willemsz, who was of England, living in Leiden, for his betrothal 10 Dec. 1595 to Aeltgen Thijssensdaughter, living in Castrum in Brabant.¹⁷ When Jan arrived from Scotland, Basson would have been the only printer in Leiden with whom he would have been able to communicate,¹⁸ so it is likely Thomas Basson hired Jan and possibly trained him. This Jan Willemsz, of Scotland, widower of Trijn Jansdaughter, printer, was betrothed 22 May 1615 in Leiden to Nyesgen Adriaensdaughter of Aerlanderveen (Suid-Holland), widow of Jacob Jans, Scotsman.¹⁹ Jan Willems, of Edinburgh in Scotland, printer, was living in the Heerensteek in Leiden for his betrothal 20 May 1644 to Jannetgen Joosten, widow of Mathijas Arentsz van den Bosch.²⁰

William Brewster arrived in Leiden in 1609.²¹ It is likely his facility with Latin (and English) equipped him for the tasks of proofreader and English teacher. It is likely William learned the printer's trade from Thomas Basson, whose type was apparently used by William Brewster for a 1616 printing of work written by the deceased Robert Parker. William Ames and John Robinson in Leiden apparently financed this publication.²² In this book, the printer apologized in a note following the table of contents that Govert Basson had given permission to a novice printer [apparently William Brewster] to use his type and presses [much as Thomas Basson, father of Govert Basson, had used Verschout's press about 30 years earlier]. William Brewster lived in the rear of the large home owned by Willem Pouwelsz van Thorenvliet, which property had seven hearths when taxed in 1609.²³

The number of men involved in a printing operation in this period was at least three and averaged about four per press: the bookprinter, one or more compositors (or letter setters), who would have to know how to read, and one or more journeymen. Thus Jasper Tourney, municipal printer in Gouda in 1613, claimed he needed no fewer than 5-6 men, who needed his constant supervision.²⁴

Printing was regulated by local and/or regional authorities. Itinerant printers of the late 1500s traveled from town to town peddling pamphlets and broadsides produced on small hand-held presses. In 1608 Leiden banned foreigners from selling such printed matter by 'calling out' their wares.²⁵ The basic printing laws in Holland were put forth in the edict of 1581, renewed and updated at various times from 1608 through 1651. The salient point of these regulations was to require a printer to include information in his productions about his name, place, year, author, and translators. Anonymity and libel were illegal and fines for such behavior were heavy. Thus, by the printing regulations of the time, many of the books printed for Puritan and Separatist uses in Leiden and Amsterdam were illegal by reason of the omission of printer, author, or other essential data.²⁶ When nudged by the English ambassador, the Dutch authorities could be pushed into action, so that, for example, the "English printer" in Amsterdam (most likely Giles Thorp) was raided by order of the Burgomeisters and books seized in 1614.²⁷ Suppression of the Brewer-Brewster press in Leiden in 1619 was just one of a series of similar incidents in the 1600s.

The Brewer-Brewster press, the so-called Pilgrim Press in Leiden, produced 19,²⁸ or perhaps 21,²⁹ books in the three years from the end of 1616 until it was shut down in Sept. 1619. Brewster's financial supporter and not-so-silent partner in this venture was Thomas Brewer. Seven books were reprints of well-known Puritan books attacking the bishops, and many of these books had been 'suppressed' in England. In the non-controversial group of books published by the so-called Pilgrim Press was the reprinting of Dod and Cleaver's "exposition of the Tenne Commandments," which was also published in a Dutch translation by Brewster. As a third group, there were books first published in Leiden.³⁰

During this three-year period of activity, William Brewster needed one or more assistants, who may have worked closely with William's son Jonathan. Jonathan was a 'ribbon maker,' a very low-paying job, for his 30 June 1617 citizenship application.³¹ Thus the agreement of 7 Dec. 1617 between Jonathan Brewster and Thomas Brewer may be significant as this document includes a mandatory arbitration agreement, involving only known members of the Separatist community [William Brewster, John Carver, Robert Cushman, and John Keble].³² Since the nature of their future trade is not specified, it is likely this document was a legal shield for the illicit book transportation system that the Brewer-Brewster press was developing, as well as a performance guarantee needed by Brewer when working with the younger man, Jonathan Brewster. Similarly, the deposition by Richard Tyrill on 21 May 1618, regarding the exchange of goods from Jonathan Brewster to Thomas Bordges about Nov. 1617 may also represent a brief view of the illicit book transport system.³³ As in the December 1617 document, the goods are not described. One clue to the nature of the 'goods' is that Jonathan did not add any commission or price increase when dealing with Thomas Bordges.

William Brewster's first assistant was John Reynold(s), a printer who had completed his 8-year apprenticeship in England on 3 Apr. 1615, and moved to Leiden.³⁴ This "Jan Reynouts" of London in England, printer, was living in the house of "William Pauwalsz" in the Pieterkerk Korsksteech for his marriage in Leiden on 17 Aug. 1617 (betrothal on 28 July 1617) to "Prudens Grindon" of London in England.³⁵ Accompanying the couple were "Jonathan Willems," "Marye Bruyster" and "Marye Allerton." John apparently moved with his bride out

of William Brewster's household in short order, and is found living in a house "on the Pieterskerkhoff" for the burials of his child on 25 Apr. 1619 and of his wife on 27 Apr. 1619.³⁶ It is believed he lived in one of the small houses built behind John Robinson's and thus still near William Brewster, who was living in the back of the William Pauwalsz large house.

After John Reynolds moved out of the Brewster household about August 1617, his space in that household appears to have been taken by Edward Winslow, who had apprenticed himself on 19 Aug. 1613 in London to the 'stationer' John Beale and who had about four years experience from Beale's shop before traveling to the Low Countries, where he joined the Separatist Church in Leiden.³⁷ Edward Winslow married in Leiden a year later, and probably also moved out shortly from the Brewster household. The betrothal record of 27 Apr. 1618 gives "Eduwaert Winsloo" of London in England, printer, accompanied by "Jonathan Willemsz" [Jonathan Brewster] and Ysaac Alerton, and married to Elisabeth "Berkar" of "Chatsun" in England, accompanied by Janneken "Hesels" her "neice" and Maria Allerton.³⁸

Both Reynolds and Winslow were accompanied to their betrothals by Jonathan Brewster, son of William Brewster. It is this association with Jonathan that allows us to conclude that Reynolds and Winslow, in turn, were living in the Brewster household. Jonathan was b. 12 Aug. 1593, and became a citizen of Leiden 30 June 1617,³⁹ so was an appropriate person to stand up for the two grooms. It is possible Jonathan (and Mary Brewster) came before the authorities in these two betrothals as Jonathan apparently spoke Dutch, and most likely, he was shielding his father William from public scrutiny of any kind. William Brewster went underground after the Spring 1617 book trade catalog and before the Autumn 1618 catalog.⁴⁰

Yet another worker in the Brewer-Brewster printing effort may have been Randall/Ralph Thickins, of London, who was betrothed 1 Apr., and married in Leiden 21 Apr. 1611 to Jane White, apparently sister-in-law of John Robinson.⁴¹ Witnesses were John Robinson, William Brewster, Bridget (White) Robinson and Rosamond (Horsfield) Jepson. Dexter indicates Thickins, a looking-glass maker, probably became a printer.⁴² "Ranulph" Thickins was a witness to the marriage 11 Nov. 1611 of Isaac Allerton to Mary Norris.⁴³ "Jannetgen Digger" [Jane White Thickins] and Rosamons (Horsfield) Jepson were witnesses in Leiden to the marriage 4 Nov. 1611 of Degory Priest to Sarah Allerton Vincent.⁴⁴ "Jaannetgen Tickins" [Jane White Thickins], Bridget (White) Robinson, Abraham Gray, and William Brewster were witnesses in Leiden to the 27 Dec. 1611 marriage of Elizabeth Neal, of Scrooby, to William Buckram, of Ipswich.⁴⁵

Yet another helper in the illicit book trade may have been Sabine Staesmore, an English merchant and sometime preacher, who lived in Leiden and moved to Amsterdam about 1622 where he was quite active as a successor to printer Giles Thorp.⁴⁶ He might also have supported the Brewer-Brewster press about 1617-18 as he was a Separatist like Winslow. He traveled to England and presented the letters from Brewster and Robinson, written about 6 Feb. 1618, to Sir John Wolstenholme. He then met with Sir Edwin Sandys and attended a meeting of the Virginia Council.⁴⁷ His ties to the Ancient Brethern Church in Amsterdam got him in prison in London by 4 Sept. 1618, when he wrote to Carver of his problems, with "all my business lying still, my only servant lying lame in the country, [and] my wife being also great with child."⁴⁸ Staesmore put out one book, "The Unlawfulness of Reading in Prayer" in 1619, but left off a place of publication.⁴⁹ Giles Thorp in Amsterdam is believed to have been the printer. As a merchant, it would appear Staesmore was available to help distribute the books printed by the Brewer-Brewster press. Curiously, one William Staesmore, a royalist in arrears about 1653, had sequestered lands [in England]. Future income from these lands and lands of others was used by Edward Winslow and his committee to 'pay' monies owed to Col. Sydenham, Col. Bingham and Commissary General Stane.⁵⁰

Another printer, Edward Raban, has been thought to be associated with the Brewer-Brewster printing effort, although probably briefly and perhaps as late as the beginning of 1619.⁵¹

After Reynolds and Winslow, the next to join William Brewster's household as part of the printing crew could have included, about the middle of 1618, George Soule, thus putting young George in contact with Edward Winslow and William Brewster. George could have helped with the typesetting, or as a messenger to gather or deliver needed items, at least until the type was confiscated from the garret of Thomas Brewer some time about the middle of September 1619.⁵²

The publication that brought down the wrath of the English king and his agents upon Brewer and Brewster in 1619 was called "Perth Assembly," printed in Holland and smuggled into Scotland in wine vats.⁵³ Copies were listed in Brewster's estate inventory in 1644.

William Brewster went into hiding in September 1619, when he was believed to be in "Leerdorp" (now Leiderdorp just east of Leiden) or lying sick in Leiden.⁵⁴ He disappeared from view after convincing a local bailiff sent to apprehend him that this bailiff had apprehended the wrong man. This bailiff was described as "a dull, drunken fellow, [who] took one man for another."⁵⁵ Was there some secret bond of membership invoked by Brewster [or his son Jonathan], and if so, was it the so-called Family of Love?

Thomas Brewer seems to have taken the full brunt of the official investigation and suppression of the Brewer-Brewster press, starting with letting the Dutch authorities find the suspect set of type in his garret. His presence was required in England for interrogation, which was stalled by legal maneuvers in Holland and bad weather crossing the Channel.⁵⁶ Brewer had provided for his daughter 'Mercie' in his will made 24 Oct. 1618 in Leiden,⁵⁷ shortly after burying two children, one on 30 Aug. and a son on 3 Oct. 1618, and also his wife on 20 Oct. 1618.⁵⁸ So his affairs were in order well before he went to England in January 1619/20. His ordeal was concluded when he was discharged in January 1619/20 in England.⁵⁹

He returned to Leiden, where he apparently stayed until Robinson died in 1625, although he may have been in England by 20 Oct. 1623.⁶⁰ His persecution by the English authorities continued, probably a direct result of Brewer's zeal in continuing to publish, probably in Amsterdam. Brewer returned to England, where he and his second wife Elizabeth were presented [for church infractions] in January and May 1625.⁶¹ He was imprisoned in England until released by Parliament in 1640.⁶² He died a month after his release.⁶³

With the political changes after December 1618, and with the more lenient position of the authorities in Amsterdam, it is no surprise to find Jan Reyneutz [John Reynolds], printer, widower of Prudence Grindon, was living near the Exchange in Amsterdam for his marriage in Leiden 23 Apr. 1621 to Persis Baly [Bailey] with attestation from Amsterdam.⁶⁴ The betrothal/marriage records in Leiden and Amsterdam tell us he was a printer, from London, who had been living in Amsterdam for two years, most likely leaving Leiden after the death of his first wife and child there in April 1619.⁶⁵

There was definitely a connection between the Brewer-Brewster press in Leiden and the Separatist press in Amsterdam, headed by Giles Thorp, which produced about 40 books in the period 1604-1622.⁶⁶ One very well used book from this press of Deacon Giles Thorp was "The Book of Psalmes: Englished both in Prose and Metre" which was printed in 1612.⁶⁷ Thorp's press in Amsterdam was busy with six large Ainsworth volumes between 1616 and 1619 while the Brewer-Brewster press put out smaller works for the Puritan readers which often were 'subversive.'⁶⁸

Some of the distinctive initial letters and ornaments of the Brewer-Brewster press, including the so-called Brewster Bear, were carried from Leiden by Reynolds, who went to Amsterdam and joined Giles Thorp there. Another printer, Edward Raban, is thought to have taken a portion of the tell-tale printing ornaments before 1620 to Scotland, where the initials and ornaments were apparently used in at least one more book, "The Altar of Damascus," printed in 1621.⁶⁹

The so-called Brewster Bear is not by itself a characteristic identifying feature of the Brewer-Brewster presswork, as this ornament and its variations were commonly used in Holland by numerous printers from 1615 to 1620 and later.⁷⁰ The connection of Edward Raban to the Separatist presses in Leiden and Amsterdam is imputed by the sudden appearance after 1619 of the "Brewster Press" initial letters and "Brewster Bear" ornaments in printing done in the British Isles, where these items were not commonly used.⁷¹ The tell-tale initials seem to have returned to the Thorp press by 1624.⁷²

3. LEIDEN PRINTER, JOHANNES SOL

Baptismal records in Haarlem, about 12 miles north of Leiden, give the family of Jan Sols. This Jan Sols/Soltz, possibly born about 1565, was consistently "of Brussel" in the baptismal records of his children. Brussel(s) is now the de facto capital city of the European Union, and also the capital of Belgium, of Flanders, and of

the French community of Belgium. This Jan apparently married about 1589 Mayken Labis/Labus/Lapres/Laber. Both are named parents in the baptismal records of Haarlem's Gereform Gemeente Kerk for all seven children:⁷³

1. Geertrude, bap. 25 Feb. 1590
2. Johannes, bap. 6 Oct. 1591
3. Sara, bap. 5 Sept. 1593
4. Maria, bap. 28 Mar. 1596
5. Johanna, bap. 19 Mar. 1597
6. Pieter, apparently twin with Susanna, bap. 17 Jan. 1599
7. Susanna, apparently twin with Pieter, bap. 17 Jan. 1599

There is no doubt that first son Johannes Sol is the same man who married 1616 Aelken Jacobs in Leiden. The card index in Haarlem gives the record in the Nederd. Gereform. Gemeente for the betrothal 27 Dec. 1615 of Johannes 'Soll' of Haarlem to Aelken Jacobs of Leiden, and adds that permission was given to marry in Leiden: "Akte gegeven om te Leijden te trouwen."⁷⁴ In Leiden for 2 Jan. 1616 is the betrothal of Johannes Sols, letter setter of Haarlem, and Aelken Jacobs, of Leiden, who was accompanied by her mother Janneke daughter of Conradt.⁷⁵ Curiously, this betrothal is recorded twice, and stricken once, in the Leiden records [Vol. 262 (1614-1619) pp. 91v and 92]. [The sidebar on the first recording gives an explanation which needs to be deciphered and translated.]

As a point of reference, in 1622 Haarlem had about the same population (39,455) as Leiden (44,745).⁷⁶ Both cities were leading producers of books in Holland, although Leiden's trade was larger than Haarlem's.⁷⁷

Father Jan Sols experienced in his lifetime the revolt of the Spanish Netherlands, led by William of Orange. In 1568 the 80 Years War between the Netherlands and Spain began. In the 1570s Protestant refugees fled north to cities like Brussels and Antwerp or across the Channel to England. The assassination of William of Orange in 1584 was followed by the fall of Ghent, Bruges, Brussels, and Antwerp. Refugees fled north to the newly independent Dutch provinces of Holland and Zeeland, or across the Channel to England.⁷⁸ In the province of Holland are located the towns of Haarlem, Amsterdam and Leiden.

Son Johannes Sol is given as "boekdrucker, woonende inde Cor-Steech" [book printer, living on Cor-Steech] for one book printed in Leiden in 1617: "Der Reden-rijcke Rijnschen Helicon ... ghehouden als volcht den 22. Julij 1616."⁷⁹ He is credited with just this one book in Leiden, although that may merely mean only one title has survived to be catalogued. Note that Johannes, about 26 years old, is now a book printer (instead of a letter setter a year earlier), and lives in the neighborhood where William Brewster and John Robinson lived.⁸⁰ This alley had various names: Koorstegg, Cor-Steech, die Kerssteech, and Lange Pieterskerkkoorsteeg.

Perhaps the politics of the time convinced this Johannes Sol to go elsewhere, either back to Haarlem or to the more lenient atmosphere of Amsterdam. Or perhaps he died after 1617. A Dutch printer, master of Edward Raban, suffered an accidental, fiery death while boiling printing varnish in a country house outside Leiden on a Sabbath day. As Raban later put into print in 1622, this printer's house was burned and he and his only daughter died in the fire.⁸¹ This horrifying event made Raban into a strict Sabbath keeper and must have occurred in 1618 or 1619, and definitely before 1620, when Raban removed to Edinburgh.⁸² The question is: Was this Sabbath-breaking Dutch printer Johannes Sol? The timing of the total disappearance of Johannes Sol would indicate he was the unfortunate master of Raban. If true, the sudden death of Johannes left his servant, Edward Raban, as well as his presumed younger brother, George Sol, without a livelihood and in the vicinity of the known residence of Brewster in Leiden.

If true, the sudden, untimely death of Johannes Sol puts a new light on the involvement of Edward Raban in publishing in English "The Altar of Damascus" for the Separatist cause. It appears that Johannes Sol, after printing a very innocuous book in Dutch in 1617, and thus gathering type and printing supplies, was planning an illicit printing in English with the help of English-speaking Edward Raban. The death of Johannes about 1618 and the suppression of the Brewer-Brewster press in 1619 made it expedient for his former servant Raban to remove to Scotland by 1620, carrying with him the manuscript and some of the tell-tale initials

from Brewster's supply of type. An expert typographical analysis probably will find similarities between the 1617 book by Johannes Sol and the later publication of Edward Raban, "The Altar of Damascus." Perhaps as a cover for this illicit work, Raban published in Edinburgh in 1620 a book, by Archibald Symson, called "Christes Testament Unfolded," and also published two more books that year at St. Andrews.⁸³

There were more than a handful of printers in Leiden at this time. Johannes Sol was a contemporary of Abraham Elzevir (1592-1652), another printer in Leiden. Abraham inherited the printing house of Elzevir from his grandfather Louis Elzevir and his uncle Bonaventure Elzevir.⁸⁴ The extended Elzevir family provided 12 persons to the printing industry in the 1600s.

One Johannes Janssonius [the Latin version of Jan/Johannes Jansz] is attributed by Breugelmans to be of Amsterdam 1613-1665, Stockholm for 1649 and 1656, and of Uppsala 1654.⁸⁵ This Johannes Janssonius (1588-1664), known as a cartographer, was the son-in-law of Jodocus Hondius and part of a well-known network in Amsterdam of printers of English books which included Jodocus Hondius (1563-1612), and his son Henricus Hondius (1597-1651).⁸⁶ This Johannes Janssonius was the son of Jans Janszoon, the Elder, also a publisher and bookseller. Jan/Johannes Janssonius married in 1612 Elizabeth de Hondt, daughter of Jodocus Hondius, and after she died in 1627, Johannes remarried in 1629 Elisabeth Carlier.⁸⁷

He may or may not be the same as the Jan Jansz, of Amsterdam, whose printed item was listed in the 1666 inventory of Joannes Maire's estate as item #714.⁸⁸ Breugelmans adds that this Jan Jansz was probably Johannes Janssonius, of Amsterdam 1613-1665. This notation is probably based on an older source, which lists Jan Jansz of Amsterdam 1608-1665 and also as Johannes Janssonius.⁸⁹

There appear to have been several men of like names, as Johannes Janssonius was a busy cartographer, and not likely to be doing other printing jobs. Thus the Jan Jansz of the book listed in the 1666 estate appears to be an entirely different man, and very different from the Johannes Jansz Sol of Haarlem and Leiden. One Cornelis Jansz printed a book which was also listed in the inventory of Joannes Maire's estate in 1666 as item #751. Breugelmans gives this man the name Cornelis Jansz Zwol, of Amsterdam 1645-1680.⁹⁰

The indices for the 1609 and 1622 tax listings for Leiden have been consulted, with no Sol listing found.⁹¹ The tax listing for 1622, however, is only a partial fragment of the original records. The 1609 and 1622 tax listings for Haarlem should be also consulted.

More work needs to be done to trace possible descendants of the printer Johannes Sol, of Haarlem and Leiden, and of his brother Pieter Sol, probably of Haarlem. If Johannes is the same as the Sabbath-breaking master of Edward Raban, no descendants may have survived the fatal fire. Perhaps father Jan Sol(s) remained quietly in Leiden, as one Jan de 'Sou-ee' died in Leiden about 17 July 1641, apparently living on that little street called Korsteech.⁹² One Sara Jans is listed as dying 1599 in St. Catharina Hospital, Leiden.⁹³ One Maria Saole is listed as marrying in Leiden 26 Mar. 1624 to Bartholomeul Martyn.⁹⁴ Perhaps these two records pertain to the second and third daughters of Jan and Mayken (Labis) Sol(s).

4. POSSIBLE PARENTS OF GEORGE SOULE: Jan and Mayken (Labis) Sol, of Haarlem

It would not be outside the realm of possibility for Johannes Sol to have a younger brother George, whose Dutch name would have been Joris [also Goris/Jurgen/Jurian/Jurn/Jury] Jansz. Sol. In his will made 11 Aug. 1677,⁹⁵ "Gorge Soule senir" wrote his first name with one 'e', perhaps a Dutch spelling. Born about 1601 in the range of Nov. 1599 – Nov. 1602 [see Section 9, later], George 'Soule/Sol' would have been old enough to be useful in a printer's establishment about 1617-1619, perhaps helping with the printing of [brother?] Johannes Sol's book in 1616-1617, and then, with that experience under his belt, perhaps moving into William Brewster's household after April 1618.

The politics of 1518-1621 were not friendly to printers in Leiden who published anti-establishment literature, generally for the Arminian cause. The Brewer-Brewster press suffered the confiscation of its type in the middle of September 1619. Given the apparent removal of printer John Reynolds to Amsterdam shortly after April 1619, and the disappearance of printer Johannes Sol from Leiden after 1617, it could very well have been the chance of a lifetime for young George Soule to be part of the group leaving Leiden in the middle of 1620 for the relative freedom of North America. Perhaps, like William Brewster, who had been in hiding for

the 10 months since September 1619, George Soule also wished to elude the authorities, and for the same reason: both were involved with the so-called Pilgrim Press of Brewer and Brewster. Edward Winslow could also have had a similar motivation.

A survey of the Mayflower passengers who were single, unaccompanied men originating from Leiden, and thus likely to have left Leiden because they also had been involved in the Brewer-Brewster printing and distribution of 'subversive' books, finds 14: John Howland, George Soule, Roger Wilder (d. 1621), Elias Story (d. 1621), William Batten (d. 1621), William Holbeck (d. 1621), Edward Thompson (d. 1621), Moses Fletcher (d. 1621), Thomas Williams (d. 1621), John Goodman (d. 1621), Edmund Margeson (d. 1621), Richard Britteridge (d. 1620), Richard Clark (d. ca 1621), and Peter Browne. Further work is suggested here, although all but three died by the end of the first winter. Moses Fletcher and John Crackston, both over 50 years old in 1620, and both apparently widowers from Leiden, might possibly have been part of the Brewer-Brewster illicit operation.

Jonathan Brewster apparently was not directly implicated in the Brewer-Brewster press in September 1619, so perhaps was conveniently away in England or Amsterdam at this time. Jonathan did follow his father, arriving at Cape Cod on the Fortune 9 Nov. 1621.⁹⁶ His sisters Patience and Fear followed on the Anne, arriving about 10 July 1623.⁹⁷

Of the known children of Jan and Mayken Sols, son Pieter Janse(n) Sol, who was bap. 17 Jan. 1599, appears to have remained in Haarlem, where he apparently m. about 1624-1630 Catalina, daughter of Jan, and had bap. in Haarlem two children: Catalina, bap. 11 May 1631, and Jacobus bap. 3 Jan 1636.⁹⁸ If first son Johannes Sol died before 1620, and presumed third son George had left in 1620, the remaining, second son Pieter would have inherited whatever property his father Jan may have accumulated and passed it on to son Jacobus. Possibly the family of this son Jacobus, or of yet another proposed younger brother of Johannes, continued for a generation or two, at least, in Haarlem as one Abram Sol, widower of Haarlem, was married in Haarlem 3 May 1682 to Catharina van de Castele from Haarlem.⁹⁹

It is essential to find two Sol descendants from these Haarlem families for Y-DNA testing. Initial reports of three separate Sol families in modern Holland, with one from Haarlem, are interesting. Another Dutch Sol family is reported to be descended from a German hired soldier named 'Soll'. Some modern Sol families in the Netherlands were originally 'Solbol'.

5. FAMILY ORIGINS

As has been pointed out,¹⁰⁰ Y-DNA testing of descendants of George Soule has successfully determined George was genetically of the haplogroup I1a. George is most assuredly not from Nottinghamshire, England, which is where William Brewster and William Throope are known to have lived. Although both William Brewster and William Throope are also of the haplogroup I1a, they are very distantly related to George Soule, and more closely related (in time) to each other, as seen by the relative mismatches in the Y-DNA tests: Brewster and Throope have a 21/25 match while George Soule and Brewster have only a 14/25 match.¹⁰¹

George Soule is apparently not from a Walloon Huguenot family in England. The baptismal registers of the Walloon Church at Canterbury for 1591-1601 record the first names for father and child. Surprisingly, there are no findings of the use of 'George,' yet there are many instances of 'Jan,' 'Jacques,' 'Jean,' and 'Jehan.'¹⁰² Marriage registers of this church reveal places of origin for about 1,000 members married 1590-1627. A large number (373) come from a line of towns and villages located a few miles from the present frontier of France and Belgium and generally within the province of French Flanders. The towns named in these marriage records are familiar to Huguenot researchers: Armentieres, Cambrai, Lille (known as Rijssel in Dutch), St. Armand, Tournay, Tourcoing, and Valenciennes.¹⁰³ Given the absence of the first name 'George' in the appropriate time frame, George Soule's parents were apparently not of this wave of refugees from Flanders and were more likely part of a later wave of refugees leaving Brussels about 1585 or later.

It now appears that Sol families with Y-DNA matches or near-matches to the Y-DNA of George Soule should be sought in Holland and elsewhere. Brussels is about 110 miles south from Amsterdam and Haarlem is about 6 miles west from Amsterdam. Leiden is about 18 miles from Amsterdam. Y-DNA testing of two

van Zwol men in Florida and Canada yielded a match between these two distant relatives with ancestry in Holland, but no match with George Soule.

6. NAMING OF CHILDREN

George Soule named his second son John, possibly after his father. George Soule named one daughter Susannah (who m. Francis West), and another daughter Mary (who m. John Peterson). All three given names are commonly found in the 1600s, but the clustering of these names in the family of Jan Sols, of Brussel and Haarlem, is suggestive, although not definitely conclusive, for the proposal that Jan/John and Mayken/Mary Sol(s) were the parents of George Soule (b. ca 1601). Mary was not an uncommon first name for a daughter in the 1600s. George's wife was Mary, so a daughter named Mary could be expected.

Furthermore, naming his first son Zacharias Soule may indicate some connection between George Soule and Zachariah Barrow, whose daughter Margaret was betrothed 26 Sept. 1619 and m. 5 Oct. 1619 in Leiden to Roger Wilkins, of England, with Isaac Allerton a witness.¹⁰⁴ Alternatively, Zachary was a first name used by members of the Separatist Church. Bestowing the name Zacharias/Zachary may indicate the parents conformed outwardly but thought their own thoughts. Indeed, Rev. Richard Clyfton, Pastor of the Scrooby Church, arrived with his family in Amsterdam in August 1608. His first son Zachary was b. 12 May 1589.¹⁰⁵ One Zachariah Berry, from England, stayed in Leyden after the 1620 exodus.¹⁰⁶

7. LEIDEN PRINTERS

Around 1620 in Leiden, the book trade was in the middle of a transformation from a craft-based occupation peopled with printers, binders, type-founders and compositors to a commercially oriented industry peopled by booksellers, paper sellers, binders, typemakers, and printing firms.⁰⁷ The early printers in Leiden were actually small in number and appear to have known and worked or cooperated with each other. In any one year, there were probably no more than 20 printers working. The industry was growing, and after 1611 grew by 15 or more active workers in an average year.¹⁰⁸ Leiden, with an estimated population in 1622 of 44,745, was home to a total of about 62 printers/booksellers in the period 1601-1625.¹⁰⁹

In the 1602 forced loan listing, 15 members of the booktrade were taxed, and another four were not eligible for taxation, making a total of 19 men. The names from this 1602 listing were: Jan Paedts, Francois Raphelingius, Jan van Hout, Jan Bouwaisz, Henrick Andriesz Clouk, Jan Claisz van Dorp, Henrik van Damme, Jan du Pre, Gieles Elsevier, Francois Moyaert, Antony La Maire, Franchois Hacke, Thomas Basson, Mathys Elsevier, Loys Elsevier, and Jan Antonisz (or Theunisz).¹¹⁰ Seven of this listing were originally from Southern Netherland, Thomas Basson came from England, and Jan Antonisz. from Alkmaar. Three of the booktrade who were not eligible for this 1602 tax were recent immigrants and are not named by Cruz. Jan Antonisz (or Theunisz) was first a proofreader for Raphelengius and later a type-founder when he took over the type-foundry of Thomas Vechter in 1602. He removed in 1604 to Amsterdam to specialize in Hebrew type.¹¹¹

From the 1621 and 1625 200th Penny Taxes in Leiden we find the names of six members of the book trade (in descending order of wealth): Bonaventura Elsevier, Jan Claesz van Dorp, Jan van Dalen, Jan Mortier, Abraham Elsevier, and Jacob Lauwijck.¹¹²

Briels gives a list of six early 17th Century printers in Leiden, apparently taken from their appearances in public records: Maerten van den Vyvere, Zacharias Claess de Smith, Joris Abrahams van der Maersche, Jacob Marcusz, Petrus Muller, and Johannes Sol.¹¹³

8. READING AND WRITING IN EARLY PLYMOUTH

After William Brewster died at Plymouth 10 Apr. 1644, the books in his estate were inventoried 18 May 1644.¹¹⁴ Among the Latin books listed (about 60) are at least three of the books believed to have been produced by the so-called Pilgrim Press between October 1616 and June 1619.¹¹⁵ Among the extensive listing of English books (about 300-400) in William Brewster's estate are at least 14 volumes of books printed by the so-called Pilgrim Press in Leiden. At his death, Brewster's book collection was so extensive it has been called the first Public Library of New England.¹¹⁶ The number of books is so great, one wonders how and when all those books got transported across the Atlantic Ocean in the 24 years before the estate inventory!

By contrast, the inventory of Stephen Hopkins' estate, made 17 July 1644, lists no books.¹¹⁷ Myles Standish owned few books: his 2 Dec. 1656 inventory lists three old Bibles and several other items.¹¹⁸ William Bradford's estate inventory, made 22 May 1657, also included a list of books, with at least one volume apparently produced by the so-called Pilgrim Press in Leiden.¹¹⁹ The inventory of the estate of Francis Cooke made 1 May 1663 only lists "1 great Bible & 4 old books."¹²⁰ The inventory of the estate of John Howland, made 1 Mar. 1672/3, lists a handful of books.¹²¹ The inventory of the estate of Samuel Eaton made 29 Oct. 1684 only lists "bookes."¹²²

The inventory of the estate of George Soule, made 22 Jan. 1679, included 'bookes' for a total value of 1-0-0, which is in distinct contrast to the total value of William Brewster's Latin and English books of 42-19-11 in 1644.¹²³

It appears that George Soule, like many of the Mayflower passengers, was literate and, from the presence of books in his estate, probably read more than most around him. His signature is known as he witnessed the will of John Barnes, of Plymouth, dated 6/16 Mar. 1667/8.¹²⁴ His signature has some of the characteristics of the Dutch handwriting of the early 1600s, thus indicating he may have learned to write in Holland.

Other men's signatures seem to have more graceful-looking English handwriting, indicating a boyhood in England (supported by their births before 1590, with the exception of Winslow): Isaac Allerton (b. ca 1585), William Bradford (bap. 1589/90), Samuel Fuller (b. 1580), Myles Standish (b. 1584-90), and William Brewster (b. ca 1556) as well, although for these last two it would appear their handwriting was from an even earlier English period and/or they were very aged at the time of writing. Others seem to blend the English and Dutch handwriting styles so may have had schooling in both England and Holland or may have learned to write at a later time and/or chronological age than the others: possibly Frances Eaton (b. 1596), John Alden (b. ca 1599), John Carver (b. ca 1584), and John Howland (b. ca 1599 or earlier). The signatures can be seen on Caleb Johnson's website.¹²⁵

George Soule was apparently recognized as literate by his peers. He held the office of Deputy for Duxbury to the Plymouth Colony General Court 1642-1654 and served as a juror on both grand and petit juries in Plymouth 1642/2-1662/3. He also served on various committees.¹²⁶

Illiteracy is generally assumed to have been common in Europe in the early 1600s. Holland, however, was more advanced and, starting about 1600, many Dutch children could attend public school and even girls were taught basic reading skills.¹²⁷ Literacy was a priority for members of the secretive Family of Love and also for Separatists and Puritans.

9. MAYFLOWER COMPACT

That some men with undocumented birth dates signed the Mayflower Compact on 11 Nov. 1620 has been taken to indicate that these men were aged 21 years or above at signing. It is known, however, that Edward Winslow's brother Gilbert Winslow signed, yet was just 20 years and about one month old. Gilbert was bap. 29 Oct. 1600 and born "the Sunday next before" according to records of St. Peters Church, Droitwich in Worcestershire, England.¹²⁸

Four of the 14 male servants on the Mayflower signed the Compact: John Howland, George Soule, Edward Doty, and Edward Leister. With regard to these men, we have help in calculating birth years: servants were not eligible to marry until their contract was up, which normally was when a man reached the age of 25 years.

Thus, using George Soule's projected marriage about 1626, his birth year was 1601 or earlier. John Howland, who married about 1624, would have would have been born about 1599 or earlier. Based on his purported age at death, John Howland was b. ca 1592.¹²⁹ Thus only John Howland breaks the generalization about marriage around age 25 for released servants, making his reported age at death suspect.

Edward Doty married (secondly) in 1634/5 so might have married first about 1626, and thus been born about 1600 or earlier. He would possibly be the Edward Doty who was bap. 3 Nov. 1600 of Thomas Doty, of East Halton in Lincolnshire, England.³⁰ If so, he was one month younger than Gilbert Winslow. We have a faint clue to the birthdate for Edward Litster/Leister, who removed to Virginia sometime after his duel with

Edward Doty on 18 June 1621. Since Edward Leister was listed after Edward Dotey in the household of Giles Hopkins,¹³¹ he is possibly slightly younger than his dueling opponent, say born Nov. 1600-Nov. 1602.

Other criteria for signing the Compact have been tried, but fail to stand up to the facts. Two of the five hired sailors also signed: John Allerton and Thomas English. So being or not being a hired man or a servant was not apparently a criterion for signing. The deaths of this subgroup of 19 servants and sailors in the first year was 9/19, so about the same as the whole passenger list.

Mourt's Relation describes the mood on the Mayflower on the day before they came to anchor in the Bay of Cape Cod on 11 Nov. 1620: "This day, before we came to harbor, observing some not well affected to unity and concord; but gave some appearance of faction: it was thought good there should be an Association and Agreement that we should combine together in one body; and to submit to such Government and Governors as we should, by common consent, agree to make and choose: and [we] set our hands to this that follows, word for word."¹³²

To explain this mood, look at the apparent age distribution of the males on the Mayflower: four men were over 50, five men were 41-50, 21 men were 31-40, 7 men were 21-30 years old. One group, the teen-aged boys aged 10-18, was the largest age group, with about 24 in all. The oldest in this group of 24 non-signers appears to have been Joseph Rogers, who was bap. 23 Jan. 1602/3 in Watford, Northamptonshire, England.¹³³ He was about two months short of being 18 years old at the time of signing of the Compact! It is possible that Doty and Leister, the duelists, were the instigators of the discord described above. They would have been natural leaders of the teen-aged boys under 18, so might have posed a threat to the leaders on the Mayflower.

Thus it appears that some signers of the Compact were aged 18 years of age and above, since all of the non-signers were apparently under 18. The four under-21 signers were born Nov. 1599-Nov. 1602. One servant who signed, John Howland, was perhaps b. about 1592, so was already over 21, and even if one accepts a later birth year of about 1599 based on his marriage date, John Howland was probably barely 21 at signing. The four signers who were under 21 were thus: Gilbert Winslow, b. Oct. 1600; Edward Doty, possibly b. 3 Nov. 1600; George Soule, b. ca 1601; and the feisty Edward Leister, possibly also b. ca. 1601.

There is some indication that William Bradford had some "explaining" to do when on 8 Sept. 1623 he wrote a letter to the English investors in the Pilgrim's joint-stock company, in order to answer some of their concerns about the government the Pilgrims had established. He wrote: 'neither doe we admite any [men] but such as are above the age of 21 years, and they also but only in some weighty maters, when we think good.'¹³⁴ This statement sounds like bureaucratic baffle-gab as the issue is NOT men above 21, but men above 18. By the date of writing in 1623, the four who signed in 1620 had all reached the age of 21, so perhaps William Bradford considered the question mute.

Furthermore, Edward Arber considered "It is a scandalous disgrace to the Officials of the Old Colony, that so precious a document as the Compact should ever have been lost."¹³⁵ It may be that William Bradford 'saved' the document to make certain it never fell into critical hands, and thus he buried the evidence of the under-21 signers. Or it might have been that the Compact was lost when the Fortune which left Plymouth 13 Dec. 1621, was taken by a French ship 19 Jan. 1622 and the passengers and crew were stripped of their possessions and their letters.¹³⁶

SUMMARY

It would appear that George Soule crossed the Atlantic Ocean as the servant of Edward Winslow in large part due to their association with the so-called Pilgrim Press in Leiden. Some sort of neighborly and churchly connection in Leiden probably was the entry of George Soule into the shifting cloud of associates connected with the illicit printing and book distribution effort led by Brewer and Brewster. The severe treatment of Brewer by the English authorities would have silenced any reminiscing about the activities of the Brewer-Brewster press by the few surviving participants, at least during the lifetimes of Brewer (d. 1640) and Brewster (d. 1644). Likely associates were probably among the unattached young men on the Mayflower who died the first winter. Jonathan Brewster might have recorded details of the illicit printing and book distribution operations after his father died, but Jonathan died in New London CT in 1659, apparently far from curious

historians. When he died about 1679, George Soule probably was the last survivor of the cloud of associates, at least in North America.

The available evidence points to a Dutch birthplace for George Soule with his possible father Jan Sol(s) moving from Brussels in Brabant to Haarlem in the Dutch province of Holland at least 10 years before George's birth. Being born about 1601, and literate, George was probably handy when presumed brother Johannes Sol needed a printer's devil or general helper about 1616-1617 in Leiden. About the middle of 1618, George apparently became involved in the efforts of the so-called Pilgrim Press, which was suppressed in September 1619. His association with Brewster and Winslow appears to have led to his inclusion on the passenger list of the Mayflower, and, like Brewster and possibly also Winslow, or he may have been hiding from the Dutch and English authorities.

George married about 1626 in Plymouth Colony, and named two children for his presumed parents: Jan/John and Mayken/Mary (Labus/Labis) Sol. George also named a daughter Susannah, presumably for his sister Susanna, bap. in 1599.

The attributed birth of Jan Sol in Brussels may point to a French heritage for George Soule. Jan Sol appears to have been a Protestant refugee pushed north during the 80 Years War, apparently in the wave of refugees after the assassination of William of Orange in 1584.

FOOTNOTES:

1. MF 12(1996, rev. 1999) p. xiii.
2. Caffrey, Kate. "The Mayflower." (New York, 1974) p. 339.
3. MQ 61(1):29-30.
4. Boegels, T[heodore] S[imon] J[ohannes] G[erardus]. "Govert Basson. Printer, Bookseller, Publisher, Leiden 1612-1630." (Nieuwkoop, 1992) p. 162.
5. Van Dorsten, J. A. "Thomas Basson, 1555-1613. English Printer at Leiden." (Leiden, 1961) p. 6.
6. Boegels (1992) p. 173 fn.
7. Boegels (1992) p. 173 fn.
8. Boegels (1992) p. 174.
9. Van Dorsten, J. A., p. 6.
10. Van Dorsten (1961) p. 7.
11. Van Dorsten (1961) p. 15.
12. Van Dorsten (1961) p. 16.
13. Van Dorsten (1961) p. 27.
14. Van Dorsten (1961) pp. 27-29.
15. Van Dorsten (1961) pp. 52-53.
16. Van Dorsten (1961) p. 53 fn.
17. Trammel, Johanna W. and Jeremy Dupertuis Bangs. "The Pilgrims and her People from the British Isles in Leiden 1576-1640." (Isle of Mann, 1989) p. 285 cites N.H. Vol. C. fo. 139; FHL film #0119011/3 gives Vol. 257 p. 35r.
18. Boegels (1992) p. 145 fn.
19. Trammel (1989) p. 285 cites N.H. Vol. H. fo. 63.
20. Trammel (1989) p. 285 cites N.H. Vol. N fo. 105v.
21. Boegels (1992) p. 145.
22. Boegels (1992) pp. 142-3.
22. Bangs, Jeremy Dupertuis. "Pilgrim Edward Winslow: New England's First International Diplomat." (Boston, 2004) p. 8 fn.
24. Boegels (1992) p. 58.
25. Cruz, Laura. "The Paradox of Prosperity. The Leiden Bookseller's Guild and the Distribution of Books in Early Modern Europe." (Newcastle DE, 2009) p. 204.
26. Sprunger, Keith L. "Trumpets from the Tower. English Puritan Printing in the Netherlands 1600-1640." (Leiden, 1994) p. 118.

27. Sprunger (1994) p. 119.
28. MD 23:103-105.
29. Sprunger (1994) pp. 213-214.
30. Bangs (2004) p. 11, who cites Keith L. Sprunger, "The Godly Ministry of Printing by Brewster and Brewer" in Breugelmans, R[onald], Editor. "The Pilgrim Press" (Nieuwkoop, 1987) pp. 170-177.
31. Trammel (1989) p. 62.
32. MQ 52(1):6-7.
33. MQ 52(1):7.
34. Bangs (2004) p. 8.
35. Trammel (1989) p. 223 cites N.H. Vol. B fo. 66.
36. Breugelmans, R[onald], editor. "The Pilgrim Press. A Bibliographical and Historical Memorial of the Books Printed at Leyden." (Nieuwkoop, 1984) p. 21 fn.
37. Bangs (2004) pp. 3-5.
38. Trammel (1989) p. 290 cites N.H. Vol. B fo. 75.
39. MFIP Brewster (2000) Gen. 1-4 p. 4.
40. Sprunger (1994) p. 168.
41. Trammel (1989) p. 291 cites Vol. A fo. 166.
42. Dexter, Henry Martyn and Morton Dexter. "The England and Holland of the Pilgrims." (London, 1906; repr. Baltimore, 1978) p. 533.
43. Trammel (1989) pp. 27-28 cites Sch. Vol. B fo. 4.
44. Trammel (1989) p. 216 cites Sch. Vol. B fo. 4.
45. Trammel (1989) p. 197 cites Sch. Vol. B fo. 6v.
46. Sprunger (1994) pp. 16, 63, 97, 143, 196.
47. Sherwood, Mary B. "Pilgrim. A Biography of William Brewster." (Falls Church VA, 1982) pp. 149-150.
48. Sherwood (1982) p. 153.
49. Sprunger (1994) p. 63.
50. Bangs (2004) p. 304.
51. Duff, E. Gordon. "The Early Career of Edward Raban, afterwards first printer at Aberdeen." The Library, 2nd Series, 2(1922):239-256.
52. Arber, Edward. "The Story of the Pilgrim Fathers, 1606-1623 A.D. as told by Themselves, their Friends, and their Enemies." (Boston, 1897, repr. New York, 1969) p. 205; MQ 74(2):140-143.
53. Arber (1897) p. 240.
54. Arber (1897) pp. 202-203.
55. Arber (1897) p. 205.
56. Arber (1897) pp. 203-235.
57. NEHGR 143(1989):211.
58. Dexter (1906) p. 572; MQ 52(1):10.
59. Arber (1897) p. 233.
60. MQ 52(1):13.
61. MQ 75(1):39.
62. MQ 75(1):41.
63. Sprunger (1994) p. 142.
64. Trammel (1989) p. 223 cites N.H. Vol. B fo. 118v.
65. Breugelmans (1987) pp. 8, 21.
66. Johnson, A. F. "The Exiled English Church at Amsterdam and its Press." The Library, 5th Series, 5(4) (1951):219-220.
67. Dexter (1978) p. 543.
68. Breugelmans (1987) p. 177.
69. Breugelmans (1987) p. 58.
70. Breugelmans (1987) pp. 165-169.
71. Breugelmans (1987) p. 60.

72. Johnson (1951) p. 232.
73. FHL film #540726.
74. FHL film #540726.
75. FHL film #119013/2
76. Cruz, Laura. "The Paradox of Prosperity. The Leiden Booksellers' Guild and the Distribution of Books in Early Modern Europe." (Newcastle DE, 2009) p. 186.
77. Cruz (2009) p. 187.
78. MD 56(2) (2007):165-167.
79. Briels, J. G. C. A. "Zuidnederlande boekdrukkers en boekverkopers in de Republick der Verenigde Nederlanden omsstreeks 1570-1630. (Nienkoop, 1974) pp. 99. 457.
80. See map given by Breugelmans (1987) p. 25 facing.
81. Duff (1922) p. 243.
82. Sprunger (1994) p. 144.
83. Edmond, J[ohn] P[hilip], "Aberdeen Printers. Edward Raban to James Nicol. 1620-1736." (Aberdeen, 1888) pp. 1-3, 185.
84. See Wikipedia.org
85. Breugelmans, R[onald]. "Fac et Spera: Johannes Maire, Publisher, Printer and Bookseller in Leiden 1603-1657. A Bibliography of his Publications." (Leiden, 2003) p. 70.
86. Sprunger (1994) pp. 53, 103.
87. Wikipedia.org
88. Breugelmans, R[onald]. "Fac et Spera: Johannes Maire, Publisher, Printer and Bookseller in Leiden 1603-1657. A Bibliography of his Publications." (Leiden, 2003) p. 70.
89. Gruys, J. A. and C. de Wolf. "Typographi & bibliopolae Needlandici usque ad annum MDCC thesaurus [Thesaurus Neederlandse boekdrukkers en boekverkopers tot 1700: net plaatsen en jaren van werkzaamheid.]" (Nieuwkoop, 1980) p. 52.
90. Breugelmans (2003) p. 71.
91. E-mail from Jeremy D. Bangs, 22 Dec. 2008.
92. FHL film #119107; Index to graves 1636-44 in Leiden.
93. FHL film #487919 has Vol. 53 (1590-1608) p. 20? [illegible].
94. FHL film #119124 has Bk F? p. 256-v [illegible].
95. MD 4(2):98-100.
96. MFIP Brewster (2004) p. 6.
97. MFIP Brewster (2000) pp. 9, 12.
98. FHL film #540726.
99. FHL film #540726.
100. MQ 74(2):140-143.
101. MQ 74(2):140.
102. Publications of the Huguenot Society of London (1891) 5(1):16-62.
103. Publications of the Huguenot Society of London (1898, repr. 1969) 15:24.
104. Trammel (1989) p. 289 cites N.H. Vol B. fo. 89.
105. Arber (1897, repr. 1969) pp. 95-97.
106. Arber (1897, repr. 1969) p. 273.
107. Cruz (2009) p. 178.
108. Cruz (2009) p. 119.
109. Cruz (2009) p. 148.
110. Cruz (2009) p. 164 table.
111. Cruz (2009) p. 167.
112. Cruz (2009) p. 170 table.
113. Briels (1974) p. 99.
114. MD 3(1):15-30; Bowman, George Ernest. "The Mayflower Reader. A Selection of Articles from The Mayflower Descendant." (Baltimore, 1978) pp. 157-165.

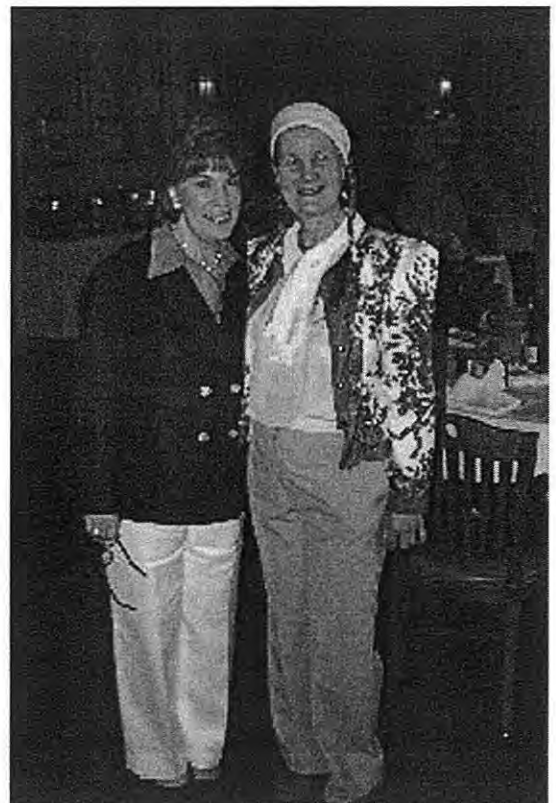
115. Arber (1897) p. 245; Breugelmans (1987) pp. 74-133.
116. MD 4(2):108; Bowman (1978) p. 275.
117. MD 2(1):12-17; Bowman (1978) pp. 54-57.
118. MD 3(3):155-156; Bowman (1978) p. 202; NEHGR 68 (1914):342.
119. MD 2(4):233-234; Bowman (1978) pp. 143-144.
120. MD 2(1):26; Bowman (1978) p. 59.
121. MD 2(2):74; Bowman (1978) p. 70.
122. MD 2(3):173; Bowman (1978) p. 125.
123. MD 2(2):83, 3(1)27.
124. MD 4(2):98-100.
125. www.mayflowerhistory.com
126. Anderson, Robert Charles. "The Pilgrim Migration. Immigrants to Plymouth Colony 1620-1633." (Boston, 2004) p. 433.
127. Cruz (2009) p. 224, citing a Dutch source.
128. NEHGR 4(1850):297, 21(1867):210.
129. White, Elizabeth Pearson. "John Howland of the Mayflower." (Camden, 1990) Vol. 1:1.
130. Caleb Johnson suggests this parentage in his website, mayflowerhistory.com
131. Arber (1897) p. 371.
132. Arber (1897) p. 409.
133. MF 19(2000):3.
134. American Historical Review 8(2) (Jan. 1903):299 cited in Soule Kindred Newsletter (April 2005)39:29.
135. Arber (1897) p. 378.
136. Arber (1897) pp. 507-508.

*Preserving
Soule Heritage
for
Future
Generations*

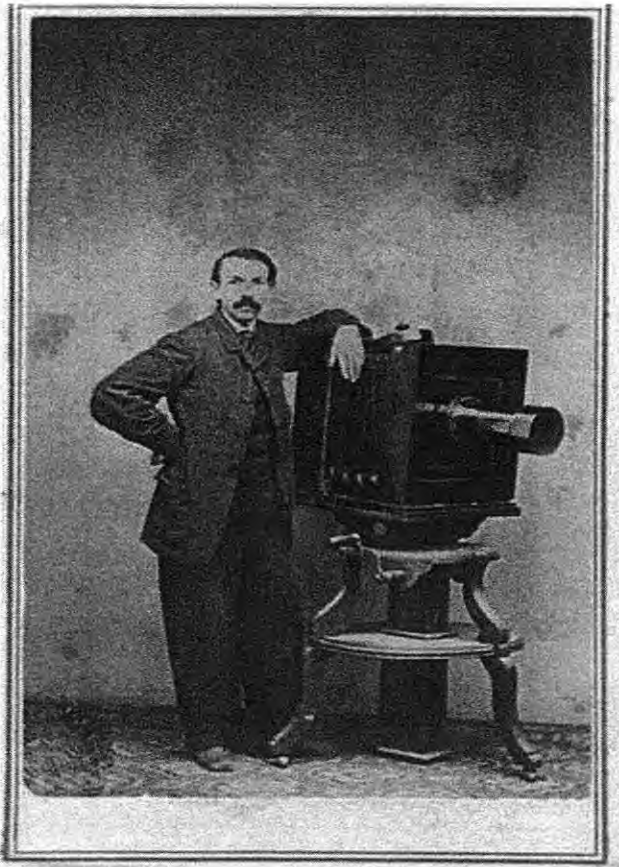
**Soule Kindred
Gift Memberships:**

*One Perfect Solution
for the
Gifting-Challenged
Among Us*

The Author with 2009 Soule Kindred Reunion Host
Marcy Kelly Brubaker in July of this Year.



Will Soule, Cont. from p. 4



Above:
Will Soule Posed with the Tool of His Trade

Below:
Will Soule's Home in Melrose, MA
Images from the Private Collection of Charles Gangel



Dear Ms. Kelly,

Just perusing the internet today, I came upon your post to do with the Soule Native American photos at this year's Soule Kindred reunion. Needless to say, I'm sad that I couldn't contribute any info before the date. My membership has lapsed, and I intend to correct that. In the meantime, I'd like to share what information I am aware of about William S. Soule. The subject is near and dear, as the saying goes, and I think you'll understand. It's pleasing to know that you seemingly have an interest - I'm very curious to know just what images are available from the Natural History Museum of Los Angeles.

The subject of W.S. Soule brings up only one of three photographer/ ancestors of mine - all within the Soule family tree. The ancestral line is all maternal back through the generations. My mother was Virginia Bonney, grandmother, Alice Whiting, great-grandmother Edith Smith, and great-great grandmother Salucia Soule Smith. The reason to tie in to the Soule lineage is two-fold - to bring us to the Soule Kindred, of course, but also to point out that there is a link to three photographers of the same generation. This is something that has captured my interest for some time, and that I'd like to concentrate on.

Salucia was William Stinson Soule's sister, as well as John Payson Soule's sister and wife to Horatio Gray Smith. You know of William's history, although I can at least pass on a bit more. His brother John preceded him in photography, and likely trained Will before his entry into the Civil War. Horatio was an accomplished portrait photographer in Boston in the latterpart of the 19th century also. So you see, we have three contemporaries in the second half of the 19th century, all from the Soule family tree, and all from one family.

John was most successful publishing stereoviews, and if you search on Ebay, you'll always see some of his work available. He was eight years older than William, and as I said, likely trained him before Will's enlistment from Boston into the Civil War. There are two very goodbooks with his photos in them, which no doubt you're aware of. Also many glass-plate negs are in the Smithsonian collection. One of the photos I'll send to you is of his home he built in Melrose, MA in the 1890s. It's quite lovely, and still there. John lived in the Boston area until traveling west in the 1880s, and establishing a home and studio in Seattle before his death in 1904. As for Horatio, he was a native of Maine, like his wife Salucia and all her siblings (including Will and John). He lived in Chelsea, MA from the early 1850s until his death in 1908. He had a successful portrait studio in Boston, and published some stereo views as well. My personal favorites would be a series Horatio published of the Great Boston Fire of 1872. If you do an internet search, it seems Horatio G. Smith brings up a few things (the surname being problematic). As for John, you can try J. P., John P., John Payson - all the possibilities. Anyway, I want to get this off to you. What I've mentioned above is from memory, so I'll look for any more info I have to do with William, if you'd be interested. Again, sorry about the bad timing, but I'm happy to know interest in William has come up again. His ability was very striking, especially considering the difficulty of the photographic process of his era.

Regards,
Charles Gangel
gangel@mcttelecom.com



Savoring the Season's Bounty

By Susan Fogg Eisdorfer, PLCGS

Each year your editor looks forward to the Fall season and that beloved American holiday, Thanksgiving. It is a time for sharing on many levels and certainly the sharing of seasonal recipes is one time-honored way. We are blessed this year with contributions from our authors. Louise W. Throop, Caleb Johnson, Marcy Kelly Brubaker, Charles Beal, Joyce Cathey Soles and your editor offer these for your Autumn table:

From Joyce Cathey Soles

In addition to the traditional Thanksgiving feast of turkey, dressing, gravy, rice/mashed potatoes, most Southern cooks include the following side-dishes:

Roasted Sweet Potato

Choose a small potato for each person. Wash, pat dry, and rub with vegetable oil. Place in baking dish and bake at 375 degrees until tender. These may be sliced and served with butter and cinnamon.

Southern Collard Greens

5-10 lb. Collard greens (any local green may be used such as turnip, mustard, kale)

1 cup water

1 tsp. Sugar or substitute

3 Tbs. Bacon drippings or Vegetable Oil

Wash each collard leaf and cut out large stems. **DO NOT CUT, BREAK OR SHRED** leaves (as Paula Deen would do). Add loosely to Dutch Oven or large pot...a cast iron pot is ideal with the cup of water. Cook on high, turning leaves until wilted. Don't let them scorch or stick.

Add sugar and drippings and reduce heat to low. Cook slowly until tender..adding water if needed to prevent sticking. You may add more sugar or drippings to taste. The sugar will eliminate the bitter taste.

When ready to serve, chop leaves in the pot with a sharp spatula or knife. Serve with hot-pepper vinegars, herbal vinegars or cider vinegar.

Note:

As a young bride who had never eaten or cooked collards, I was taught by Donald's grandmother..she said the secret to cooking good greens was to NOT add too much water. (Such as steamed cabbage) He says that I have mastered the craft. Most "good" southern cooks keep a container of rendered bacon fat in the fridge for the secret ingredient in most fresh green vegetables.

From Marcy Kelly Brubaker

Holiday Cranberry

2 cups minced onions

1 cup minced celery

1 tsp Canola or Vegetable Oil or Pam

3 cups fresh or 12 oz frozen cranberries

1/2 tsp salt

1 cup unsweetened applesauce

2 tsp freshly grated orange peel

1/2 cup fresh orange juice

1/2 up pure maple syrup or sugar (to taste)

Sauté onions and celery in oil on medium heat. Stir often for about 10 minutes or until soft. Add cranberries and salt. Lower heat and simmer until cranberries pop (about 10 minutes). Remove from heat. Stir in applesauce, orange juice, orange peel and maple syrup. Set for 10 minutes before serving. Will keep for 2 weeks in refrigerator. Makes 4 cups.

Grandmother Soule's Turkey Dressing

1 bag of plain bread cubes (16 oz)

1 bag of seasoned bread cubes (16 oz)

2 onions diced

1 1/2 cups diced celery

3/4 stick of butter

Poultry seasoning

Salt & Pepper

4 cups liquid from cooking giblets, broth or water

Put bread in a large mixing bowl and set aside. Melt butter and sauté onions and celery. Pour sauce over bread. Add heavy dose of poultry seasoning, plus salt and pepper to taste. Mix with hands or wooden spoon. Add liquid from cooking giblets, broth or water until moist, add more if needed. (Liquid from turkey will be added during cooking). Adjust seasonings. Poultry seasoning flavor will decrease with baking.

Stuff turkey with dressing and bake remainder covered at 350 degrees for 30 minutes. For a crisp, brown top, continue cooking uncovered for an additional 10 minutes.

To make the dressing the night before, dice onions and celery and refrigerate in separate plastic bags. Mix all ingredients Thanksgiving morning.

Makes enough to stuff a 20 lb turkey, plus a 2 quart casserole dish.

From Caleb Johnson

Pumpkin

The Pilgrims' "first Thanksgiving" three-day harvest feast occurred sometime between September 21 and November 9—the exact days were not recorded. And while not specifically mentioned in any account, squashes and pumpkins would have been an accessible and in-season accompaniment.

From Gervase Markham's edition of *Countrie Farme* (London, 1616), a copy of which was owned by Myles Standish, we learn that "Pompions and Melons must be gathered in the morning before the sunne rise, and they must be gathered when as they begin to cast their taile, and yield a pleasant smel at their ends, and then you must beware of and looke to Cats that goe a catterwauking." Sheep or goat's dung should be used instead of horse or cow dung for fertilizer. And a farmer should also take care, the book informs us, because if a woman walks by the edges of a pumpkin patch during her monthly "termes", will cause them to "drie and die: but if any of the fruit escape it will be bitter." To find a good pumpkin, look for "bitternesse of the taile, the hardnesse of the crowne, and heavinesse and good smell of the whole."

From Rambart Dodoens' *New Herball, Or Historie of Plants* (London, 1586), a book owned by several Mayflower passengers including Elder William Brewster and Myles Standish, we learn that "The fruite of the garden pepon [pumpkin] is not often eaten rawe, but well boiled with good flesh or sweet milk, for being so prepared it is better and lesse hurtfull than the Cucumber, and is good for such as have a hot stomache."

Medicinally, the *New Herball* reports that the flesh of a pumpkin, stamped, heals inflammation of the eyes "if it be laid unto them"; and the seeds of the pumpkin pounded with meal "beautifie the face, for it taketh away freckles and all spots of the face, if the place be well rubbed with it in the Son."

For a typical pumpkin recipe, we learn how New England housewives prepared it, from John Josselyn, who first visited New England in 1638, and wrote several books including *New England Rarities Discovered* (London, 1672), in which is found this recipe:

The ancient New-England standing Dish.

But the houswives' manner is to slice them when ripe, and cut them into dice, and so fill a pot with them of two or three gallons, and stew them upon a gentle fire a whole day; and, as they sink, they fill again with fresh pompions, not putting any liquor to them; and, when it is stew'd enough, it will look like bak'd apples. This they dish; putting butter to it, and a little vinegar (with some spice, as ginger, etc.); which makes it tart, like an apple; and so serve it up, to be eaten with fish or flesh. It provokes urin extreamly, and is very windy.

From Louise W. Throop

Basic Cranberry Sauce

Take washed fresh or frozen cranberries, put into deep pot and cook on medium to low. When the berries start to pop, take a potato masher and process them in the pot. (Keep loosely covered, as the popping process can be messy!) When all berries are popped, pour into a suitable serving dish. For sweetener, if desired, stir in a very little honey or maple syrup. Let cool. Ready to serve!

From Charles Beal

Orange Whipped Sweet Potatoes

- 3 pounds sweet potatoes, peeled & cubed
- 2-3/4 cups orange juice (divided)
- 1/4 cup brown sugar (packed)
- 2 tablespoons butter or margarine
- 1/4 teaspoon salt
- 1/4 teaspoon ground nutmeg
- 1/4 teaspoon ground ginger

Place sweet potatoes and 2-1/3 cups orange juice in a large saucepan. Cover and bring to a boil. Boil 35-45 minutes or just until potatoes are tender. Drain and place in a large mixing bowl. Mash potatoes with brown sugar, butter, salt, nutmeg, ginger and remaining orange juice.

Serves 6-8 persons

From Susan Fogg Eisdorfer

Fried Green Tomatoes and Fresh Greens Dish

- 1 lb green tomatoes
- 1 bunch of spinach or Swiss chard
- 2 cloves of garlic, finely chopped
- 1 medium bunch scallions, chopped
- 3 large eggs, beaten
- 1/2 cup fat-free half-and-half
- 3½ ounces shredded swiss cheese
- coarse cornmeal for dredging (1/2 to 3/4 cup)
- 2 teas. fresh thyme or dried amount to taste
- 3 tbs. olive oil, plus 1 tbs. butter or margerine
- salt and pepper to taste
- deep-fried onion pieces, for garnish, if desired

Pre-heat oven to 350 degrees. Grease a 2-quart casserole. Rinse, stem and coarsely chop greens; if chard, reserve chopped stems in a separate bowl; blanch leaves in salted boiling water, drain and cool.

Rinse and slice tomatoes; dredge in salt, pepper and cornmeal mixture. Fry slices in 2 tbs. of the olive oil and butter blend until light brown. Remove to the side.

Add remaining oil/butter to the sauté pan and cook scallions, reserved chopped stems, (if chard), and garlic gently for 3 minutes; add thyme and blanched leaves; cook for 2 minutes more. Combine beaten eggs with salt, pepper, half-and-half, cheese and greens. Pour mixture into casserole, top with fried green tomatoes and bake for up to three quarters of an hour until set and pleasingly browned. Sprinkle onions. Cool slightly. Serves six. ●

Soule Kindred is blessed with the participation of Joyce Cathey Soles in this issue. Joyce brings to us a love and great knowledge of Soule/Sole/Soles heritage from the US southern states. We hope to offer more from Joyce's pen in the future.

Southern Soles

by Joyce Cathey Soles

As early as 1731, according to COLONIAL RECORDS OF NORTH CAROLINA, VOLUME 4, Joseph and Benjamin received land grants in the White Marsh River region. The Edward Moseley Map of North Carolina, indicates that Soule, (Soles) is among the settlers on the White Marsh River. All the of Green Swamp area was granted to Patrick Henry. The later owners were not interested in settling the land. They divided it into 640 acre tracts and used it for stakes in gambling.³ This property can be traced through various deeds recorded in Columbus County, N. C.

After 1744, the headright system of obtaining land grants was abandoned. This system allowed a grant for 50 acres for each head imported in the North Carolina colony. Since Benjamin and Joseph obtained their grants about 1731-5, this system of granting land was still in practice. I must state here that one, John Soal, is listed in the early tax list, found in the North Carolina Archives and History, as being on Indian Island. No other records regarding this listing were found.

Until 1775, North Carolina was a Royal Colony.

England required a militia of all free-able-bodied white, male citizens aged 16-60 years. This was implemented through the Militia Acts of 1746, 1749 and 1756.

By 1750, adult male property owners over twenty-one years of age could vote. Most tax lists were for all men eighteen years or older and not only for property owners. There are many lapses in the records due to fires in court houses. Some werelost . Many times there were no records at all due to the distance these settlers lived from the court house or county seat. This distance deemed travel impossible at times. It was, also, very expensive. Thus, many births were not recorded, except in family Bibles. Marriage records were not kept by the minister. Records of deaths were not kept. Many settlers had family burial grounds on their own property. The grave sites were marked by pine stakes. The stakes decomposed, leaving us no identity of those buried there.

During this period, a single woman was considered, under the law, to be the same as a white male. She could own land until she

Southern Soles, cont. on p.30

Application to Join Soule Kindred In America, Inc.

The Soule Kindred in America was formed in 1967 by a group of dedicated people who were interested in tracing their ancestry back to Pilgrim George Soule who arrived aboard the Mayflower in 1620. The Soule Kindred in America, Inc. is dedicated to preserving and passing this important genealogical information on to anyone interested in tracing their ancestry.

The Soule Kindred in America, Inc. is a non-profit organization incorporated in Massachusetts in 1972 with members in Europe, Canada and throughout the United States. Through the diligence of the first presidents, George Soule, Colonel John E. Soule, both direct descendants of Pilgrim George Soule, a great heritage was found to have been left by our founding fathers.

Genealogical records are available through the Soule Kindred Historian to assist those interested in tracing their family roots. The Soule Kindred has microfilm records containing thousands of names and information back to Mayflower passenger George Soule. Through the quarterly Soule Kindred Newsletter Quarterly, genealogical information is contributed and distributed to our membership.

Activities of the Soule Kindred include the annual Soule Kindred Reunion held in different cities across the United States and Canada. The Reunion provides a forum for the annual meeting, an opportunity to meet "cousins", exchange genealogy information and to make lasting friendships. Some members maintain their own web sites, while others communicate regularly via email and regular mail.

There are no restrictions to joining Soule Kindred. Your name does not have to be ' Soule, Soules, Sole, Sowl and Sowles or even begin with an "S". The only requirement is that you have an interest in determining and tracing your ancestry. If the idea of finding your roots and meeting new "cousins" appeals to you, we invite you to send in your application and join us.

If you would like more information, please go to our website at www.soulekindred.org. Otherwise copy and send this membership application, along with a check payable to Soule Kindred in America, Inc., to Betty-Jean Haner, Membership Secretary at 53 New Shaker Rd., Albany, NY 12205-3615.

Please renew my membership and subscription to the Soule Newsletter for which \$ _____ is enclosed.

\$7.50 – Students to Age 22

\$75.00 Patron Member

\$12.50 Ages 23-30

\$45.00 – Sustaining Member

\$25.00 Regular Member

\$300.00 Life Member

Soule Memorial Scholarship Fund \$ _____

Name: _____

Address: _____

City: _____, State: _____, Zip: _____

Email: _____

Please write suggestions, news and new member possibilities on the reverse side. We especially appreciate having you report births, marriages and deaths in your family during the past year.

Membership Application Lineage Sheet

Introduced by: _____

MEMBERS: Please make extra copies of this introduction and pass them out to interested people; also, make additional copies for your own use. Be sure to include the name in the "Introduced by:" area.

Soule Kindred

_____ Generation _____ Family

Soule Descendant: _____

Ancestral Line: _____

Parentage: son/dau of _____ **and** _____

Birth or Baptism: was b. _____ at _____

Death: died at _____ on _____

Buried at: _____

Residence and/or Removals:

Resided at _____ *Removed to* _____

Occupation: _____

Military Service: _____

Other Biographical Data: _____

He/She married: _____

on _____ at _____

Other Marriages/Additional Biographical Details: _____

NOTES:

Soule Kindred
Membership Application Family Sheet

Children of: _____ and _____

Please provide Name in Full, Birth Date, Birth Place, Marriage Date, Marriage Place, Spouse's Name, Death Place/Date and Burial Place.

Name in Full	Birth Date	Birth Place	Marriage Date	Marriage Place	Spouse's Name	Death Place/Place	Burial Place

Soule Kindred Newsletter, Autumn, 2009, Vol. XXXXIII, No. 4

Soule Kindred Newsletter, Autumn, 2009, Vol. XXXXIII, No. 4

This record was compiled by: _____
of: _____ Date: _____
Sources of Data: _____
Verified by: _____
You are invited to copy all of these sheets should you need more of them to complete your application.

Soule Kindred in America, Inc.

Soule Kindred Memorial Scholarships \$1,000.00 Awards

To Be Completed By Applicant:

1. Name: _____

Address: _____

Phone: _____ Email: _____

Father's Name: _____

Mother's Maiden Name: _____

2. Proven Lineage to Mayflower Pilgrim George Soule (attach pages)

3. What college or training program do you expect to attend?

4. Are you accepted into this college or training program? _____

5. What will be your major field of study? _____

6. List School and community activities (attach pages)

7. Write a short statement of your goals for the future on the back of this form.

8. Enclose two letters or reference from teachers and/or religious counselor.

9. Please forward an official academic transcript in tandem with the application.

10. All applications must be received by the Scholarship Committee Chair by July 1st of applicant's senior year or year of application.

SCHOLARSHIP ANNOUNCEMENT

Soule Kindred in America, Inc. continues to award scholarships to George Soule descendants. These awards are known as the:

Soule Kindred in America Memorial Scholarships

The Application on the reverse side must be completed and sent by July 1st to:

Miss Betty-Jean Haner
Chair, Scholarship Committee
Soule Kindred in America, Inc.
53 New Shaker Road
Albany, NY 12205

(Remainder of this sheet for the use of the applicant)

In this issue, we continue with the final installment of Caleb Johnson's transcription of Mourt's Relation. It was published in 1621 and is the earliest known book about the Pilgrim experience in the New World. Considered now in light of Louise W. Throop's article in this issue about the origins of George Soule and his possible occupation as a printer's devil, perhaps we should not at all be surprised that one of the first things that our ancestors did was to publish a book!

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

A RELATION OF OUR Voyage to the MASSACHUSETTS, And what happened there.

It seemed good to the company in general, that though the Massachusetts had often threatened us (as we were informed) yet we should go amongst them, partly to see the country, partly to make peace with them, and partly to procure their truck.

For these ends the governors chose ten men, fit for the purpose, and sent Tisquantum, and two other savages to bring us to speech with the people, and interpret for us.

We set out about midnight, the tide then serving for us; we supposing it to be nearer than it is, thought to be there the next morning betimes: but it proved well near twenty leagues from New Plymouth.

We came into the bottom of the bay, but being late we anchored and lay in the shallop, not having seen any of the people. The next morning we put in for the shore. There we found many lobsters that had been gathered together by the savages, which we made ready under a cliff. The captain set two sentinels behind the cliff to the landward to secure the shallop, and taking a guide with him, and four of our company, went to seek the inhabitants, where they met a woman coming for her lobsters, they told her of them, and contented her for them. She told them where the people were; Tisquantum went to them, the rest returned, having direction which way to bring the shallop to them.

The sachem, or governor of this place, is called Obbatinewat, and though he lives in the bottom of the Massachusetts Bay, yet he is under Massasoit. He used us very kindly; he told us, he durst not then remain in any settled place, for fear of the Tarrantines. Also the Squaw Sachem, or Massachusetts' queen, was an enemy to him.

We told him of divers sachems that had acknowledged themselves to be King James his men, and if he also would submit himself, we would be his safeguard from his enemies: which he did, and went along with us to bring us to the Squaw Sachem: again we crossed the bay which is very large, and hath at least fifty islands in it: but the certain number is not known to the inhabitants. Night it was before we came to that side of the bay where his people were. On shore the savages went but found nobody. That night also we rid at anchor aboard the shallop.

On the morrow we went ashore, all but two men, and marched in arms up in the country. Having gone three miles, we came to a place where corn had been newly gathered, a house pulled down, and the people gone. A mile from hence, Nanepashemet their king in his lifetime had lived. His house was not like others, but a scaffold was largely built, with poles and planks some six foot from ground, and the house upon that, being situated on the top of a hill.

Not far from hence in a bottom, we came to a fort built by their deceased king, the manner thus; there were poles some thirty or forty foot long, stuck in the ground as thick as they could be set one by another, and with these they enclosed a ring some forty or

Cont. on p. 31

Register for the Reunion: Plan Now for 2010

Please join us on the 2010 Soule Kindred Reunion Group Cruise! The link below will take you to a web page designed exclusively for this group, as well as an on-line registration form where you can sign up to join the group. Soule Kindred Group Cruise Website <https://secure.vacationstogo.com/vtg/group/home.cfm?g=11650&s=1164591>. If the above link does not work, copy and paste the following URL into your browser address bar and press Enter or click the Go button: <https://secure.vacationstogo.com/vtg/group/home.cfm?g=11650=1164591>. I look forward to seeing you onboard!

Rosemary Peters, Group Leader
rosedenny2@netzero.com



The Forefather's Monument, Plymouth, MA (*printed with permission from the State of Massachusetts*)

Southern Soles, Cont. from p. 23

married. A lawyer only needed to pass an oral exam to be passed by the Bar. The Clerk of Court was the only person who knew all the laws. The Constable had to be a white male, at least 21 years of age and own at least 500 acres of land. The Jury consisted of white, male, property owners. They had to be of good reputation.

Securing land deeds often took six years because the Court was so busy. During that wait, the grantee had to re-walk and reclaim the land. Another man could do the same and contest the landowner's claim. If the landowner lost, he would quit-claim.

Our country was beginning to assert its desire for

independence. Life changed for these early North Carolina Soule settlers. Some of our ancestors took part in this revolution.

After the Paris Treaty was signed in 1783 declaring our independence from England, records are once again scarce. This is due to the fact that the Courts were in transition. Many

Southern Soles, Cont. on p. 34

landowners did not know where to list their taxes. Some simply took advantage of the opportunity to not list at all.

According to the Minutes of the Court of Pleas and Quarter Sessions, V.I, Brunswick Co., North Carolina, published by The Old New Hanover Genealogical Society,

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

fifty foot over. A trench breast high was digged on each side; one way there was to go into it with a bridge; in the midst of this palisade stood the frame of an house wherein being dead he lay buried.

About a mile from hence, we came to such another, but seated on the top of an hill: here Nanepashemet was killed, none dwelling in it since the time of his death. At this place we stayed, and sent two savages to look the inhabitants, and to inform them of our ends in coming, that they might not be fearful of us: within a mile of this place they found the women of the place together, with their corn on heaps, whither we supposed them to be fled for fear of us, and the more, because in divers places they had newly pulled down their houses, and for haste in one place had left some of their corn covered with a mat, and nobody with it.

With much fear they entertained us at first, but seeing our gentle carriage towards them, they took heart and entertained us in the best manner they could, boiling cod and such other things as they had for us. At length with much sending for came one of their men, shaking and trembling for fear. But when he saw we intended them no hurt, but came to truck, he promised us his skins also. Of him we inquired for their queen, but it seemed she was far from thence, at least we could not see her.

Here Tisquantum would have had us rifle the savage women, and taken their skins, and all such things as might be serviceable for us; for (said he) they are a bad people, and have oft threatened you: but our answer was; were they never so bad, we would not wrong them, or give them any just occasion against us: for their words we little weighed them, but if they once attempted anything against us, then we would deal far worse than he desired.

Having well spent the day, we returned to the shallop, almost all the women accompanying us, to truck, who sold their coats from their backs, and tied boughs about them, but with great shamefacedness (for indeed they are more modest than some of our English women are) we promised them to come again to them, and they us, to keep their skins.

Within this bay, the savages say, there are two rivers; the one whereof we saw, having a fair entrance, but we had no time to discover it. Better harbors for shipping cannot be than here are. At the entrance of the bay are many rocks; and in all likelihood very good fishing ground. Many, yea, most of the islands have been inhabited, some being cleared from end to end, but the people are all dead, or removed.

Our victual growing scarce, the wind coming fair, and having a light moon, we set out at evening, and through the goodness of God, came safely home before noon the day following.

Cont. from p. 29

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

A
LETTER SENT FROM
New England to a friend in these parts,
setting forth a brief and true Declaration
of the worth of that Plantation;
As also certain useful Directions
for such as intend a VOYAGE
into those Parts.

Loving, and old Friend; although I received no letter from you by this ship, yet forasmuch as I know you expect the performance of my promise, which was, to write unto you truly and faithfully of all things. I have therefore at this time sent unto you accordingly. Referring you for further satisfaction to our more large relations. You shall understand, that in this little time, that a few of us have been here, we have built seven dwelling-houses, and four for the use of the plantation, and have made preparation for divers others. We set the last spring some twenty acres of Indian corn, and sowed some six acres of barley and peas, and according to the manner of the Indians, we manured our ground with herrings or rather shads, which we have in great abundance, and take with great ease at our doors. Our corn did prove well, and God be praised, we had a good increase of Indian corn, and our barley indifferent good, but our peas not worth the gathering, for we feared they were too late sown, they came up very well, and blossomed, but the sun parched them in the blossom; our harvest being gotten in, our governor sent four men on fowling, that so we might after a more special manner rejoice together, after we had gathered the fruit of our labors; they four in one day killed as much fowl, as with a little help beside, served the company almost a week, at which time amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest King Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain, and others. 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. We have found the Indians very faithful in their covenant of peace with us; very loving and ready to pleasure us: we often go to them, and they come to us; some of us have been fifty miles by land in the country with them; the occasions and relations whereof you shall understand by our general and more full declaration of such things as are worth the noting, yea, it hath pleased God so to possess the Indians with a fear of us, and love unto us, that not only the greatest king amongst them called Massasoit, but also all the princes and peoples round about us, have either made suit unto us, or been glad of any occasion to make peace with us, so that seven of them at once have sent their messengers to us to that end, yea, an Fle at sea, which we never saw hath also together with the former

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

yielded willingly to be under the protection, and subjects to our sovereign Lord King James, so that there is now great peace amongst the Indians themselves, which was not formerly, neither would have been but for us; and we for our parts walk as peaceably and safely in the wood, as in the highways in England, we entertain them familiarly in our houses, and they as friendly bestowing their venison on us. They are a people without any religion, or knowledge of any God, yet very trusty, quick of apprehension, ripe-witted, just, the men and women go naked, only a skin about their middles; for the temper of the air, here it agreeth well with that in England, and if there be any difference at all, this is somewhat hotter in summer, some think it to be colder in winter, but I cannot out of experience so say; the air is very clear and not foggy, as hath been reported. I never in my life remember a more seasonable year, than we have here enjoyed: and if we have once but kine, horses, and sheep, I make no question, but men might live as contented here as in any part of the world. For fish and fowl, we have great abundance, fresh cod in the summer is but coarse meat with us, our bay is full of lobsters all the summer, and affordeth variety of other fish; in September we can take a hogshead of eels in a night, with small labor, and can dig them out of their beds, all the winter we have mussels and othus at our doors: oysters we have none near, but we can have them brought by the Indians when we will; all the springtime the earth sendeth forth naturally very good sallet herbs: here are grapes, white and red, and very sweet and strong also. Strawberries, gooseberries, raspas, etc. Plums of three sorts, with black and red, being almost as good as a damson: abundance of roses, white, red, and damask: single, but very sweet indeed; the country wanteth only industrious men to employ, for it would grieve your hearts (if as I) you had seen so many miles together by goodly rivers uninhabited, and withal to consider those parts of the world wherein you live, to be even greatly burdened with abundance of people. These things I thought good to let you understand, being the truth of things as near as I could experimentally take knowledge of, and that you might on our behalf give God thanks who hath dealt so favorably with us.

Our supply of men from you came the ninth of November 1621, putting in at Cape Cod, some eight or ten leagues from us, the Indians that dwell thereabout were they who were owners of the corn which we found in caves, for which we have given them full content, and are in great league with them, they sent us word there was a ship near unto them, but thought it to be a Frenchman, and indeed for ourselves, we expected not a friend so soon. But when we perceived that she made for our bay, the governor commanded a great piece to be shot off, to call home such as were abroad at work; whereupon every man, yea, boy that could handle a gun were ready, with full resolution, that if she were an enemy, we would stand in our just defense, not fearing them, but God provided better for us than we supposed; these came all in health unto us, not any being sick by the way (otherwise than seasickness) and so continue at this time, by the blessing of God, the goodwife Ford was delivered of a son the first night she landed, and both of them are very well. When it pleaseth God, we are settled and fitted for the fishing business, and other trading, I doubt not but by the blessing of God, the gain will give content to all; in the mean time, that we have gotten we have sent by this ship, and though it be not much, yet it will witness for us, that we have not been idle, considering the smallness of our number all this summer. We hope the merchants will accept of it, and be encouraged to furnish us with things needful for further employment, which will also encourage us to put forth ourselves to the uttermost. Now because I expect your coming

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

unto us with other of our friends, whose company we much desire, I thought good to advertise you of a few things needful; be careful to have a very good bread-room to put your biscuits in, let your cask for beer and water be iron-bound for the first tire if not more; let not your meat be dry-salted, none can better do it than the sailors; let your meal be so hard trod in your cask that you shall need an adz or hatchet to work it out with: trust not too much on us for corn at this time, for by reason of this last company that came, depending wholly upon us, we shall have little enough till harvest; be careful to come by some of your meal to spend by the way, it will much refresh you, build your cabins as open as you can, and bring good store of clothes, and bedding with you; bring every man a musket or fowling-piece, let your piece be long in the barrel, and fear not the weight of it, for most of our shooting is from stands; bring juice of lemons, and take it fasting, it is of good use; for hot waters, aniseed water is the best, but use it sparingly: if you bring anything for comfort in the country, butter or sallet oil, or both is very good; our Indian corn even the coarsest, maketh as pleasant meat as rice, therefore spare that unless to spend by the way; bring paper, and linseed oil for your windows, with cotton yarn for your lamps; let your shot be most for big fowls, and bring store of powder and shot: I forbear further to write for the present, hoping to see you by the next return, so I take my leave, commending you to the Lord for a safe conduct unto us. Resting in Him

Plymouth in New England
this 11 of December.
1621.

Your loving Friend
E. W.

Sylvanus, Joseph, Nathaniel and Timothy Soles were already involved in the affairs of Brunswick County as early as 1782. Each of these men served on the jury and were constables. This Waccamaw district of Brunswick County became a part of Columbus County in 1808. Joseph Soles (son of Sylvanus) later moved to the Seven Creeks area, which also became a part of Columbus County. It is apparent that Sylvanus, remained in Brunswick County.

**Descendency
of
Donald Elwood Soles, Jr.**

Name	Birthdate	Deathdate
Soule, George	Abt. 1601	Bef. 22 Jan 1678/79
Soule, George	Abt. 1639	Bef. 22 June 1704
Soule, William	Abt. 1679	Bef. 25 April 1723
Soule, Benjamin	14 May 1698	Bef. 1769
Soles, Benjamin	28 Aug. 1724	Perhaps 06 Feb. 1774
Soles, Joshua	Abt. 1774	Bef. 04 Oct. 1833
Soles, Luke	Abt. 1805	Aft. 1839
Soles, Mark	Jan 1837	08 Jul 1906
Soles, John Calvin	Apr 1865	1913
Soles, Richard Calvin	3 Dec 1893	23 Aug 1982
Soles, Vonnice Elwood	30 Jul 1916	13 Nov 1981
Soles, Donald Elwood, Sr.		Living
Soles, Donald Elwood, Jr.		Living



Southern Soles, Cont. from p. 30

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

Reasons and considerations touching the lawfulness of removing out of England into the parts of America.

Forasmuch as many exceptions are daily made against the going into, and inhabiting of foreign desert places, to the hindrances of plantations abroad, and the increase of distractions at home: it is not amiss that some which have been ear witnesses of the exceptions made, and are either agents or abettors of such removals and plantations, do seek to give content to the world, in all things that possibly they can.

And although the most of the opposites are such as either dream of raising their fortunes here, to that then which there is nothing more unlike, or such as affecting their home-born country so vehemently, as that they had rather with all their friends beg, yea starve in it, than undergo a little difficulty in seeking abroad; yet are there some who out of doubt in tenderness of conscience, and fear to offend God by running before they be called, are straitened and do straiten others, from going to foreign plantations.

For whose cause especially, I have been drawn out of my good affection to them, to publish some reasons that might give them content and satisfaction, and also stay and stop the willful and witty cavalier: and herein I trust I shall not be blamed of any godly wise, though through my slender judgment I should miss the mark, and not strike the nail on the head, considering it is the first attempt that hath been made (that I know of) to defend those enterprises. Reason would therefore, that if any man of deeper reach and better judgment see further or otherwise, that he rather instruct me, then deride me.

And being studious for brevity, we must first consider, that whereas God of old did call and summon our fathers by predictions, dreams, visions, and certain illuminations to go from their countries, places and habitations, to reside and dwell here or there, and to wander up and down from city to city, and land to land, according to his will and pleasure. Now there is no such calling to be expected for any matter whatsoever, neither must any so much as imagine that there will now be any such thing. God did once so train up his people, but now he doth not, but speaks in another manner, and so we must apply ourselves to God's present dealing, and not to his wonted dealing: and as the miracle of giving manna ceased, when the fruits of the land became plenty, so God having such a plentiful storehouse of directions in his holy word, there must not now any extraordinary revelations be expected.

But now the ordinary examples and precepts of the Scriptures reasonably and rightly understood and applied, must be the voice and word, that must call us, press us, and direct us in every action.

Neither is there any land or possession now, like unto the

The Preamble

Cautions.
Gen. 12:1,2
& 35:1

Mat. 2:19.
Psal. 105:13
Heb. 1:1,2

Josh. 5:12

Gen. 17:8

1 Cor. 5:1,2,3

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

possession which the Jews had in Canaan, being legally holy and appropriated unto a holy people the seed of Abraham, in which they dwelt securely, and had their days prolonged, it being by an immediate voice said, that he (the Lord) gave it them as a land of rest after their weary travels, and a type of eternal rest in heaven, but now there is no land of that sanctimony, no land so appropriated; none typical: much less any that can be said to be given to God to any nation as was Canaan, which they and their seed must dwell in, till God sendeth upon them sword or captivity: but now we are all in all places strangers and pilgrims, travelers and sojourners, most properly, having no dwelling but in this earthen tabernacle; our dwelling is but a wandering, and our abiding but as a fleeting, and in a word our home is nowhere, but in the heavens: in that house not made with hands, whose maker and builder is God, and to which all ascend that love the coming of our Lord Jesus.

Though then, there may be reasons to persuade a man to live in this or that land, yet there cannot be the same reasons which the Jews had, but now as natural, civil and religious bands tie men, so they must be bound, and as good reasons for things terran and heavenly appear, so they must be led. And so here falleth in our question, how a man that is here born and bred and hath lived some years, may remove himself into another country.

I answer, a man must not respect only to live, and do good to himself, but he should see where he can live to do most good to others: for as one saith, *He whose living is but for himself, it is time he were dead.* Some men there are who of necessity must here live, as being tied to duties either to Church, Commonwealth, household, kindred, etc. but others, and that many, who do no good in none of those nor can do none, as being not able, or not in favor, or as wanting opportunity, and live as outcasts: nobodies, eye sores, eating but for themselves, teaching but themselves, and doing good to none, either in soul or body, and so pass over days, years, and months, yea so live and so die. Now such should lift up their eyes and see whether there be not some other place and country to which they may go to do good and have use towards others of that knowledge, wisdom, humanity, reason, strength, skill, faculty, etc. which God hath given them for service of others and his own glory.

But not to pass the bounds of modesty so far as to name any, though I confess I know many, who sit here still with their talent in a napkin, having notable endowments both of body and mind, and might do great good if they were in some places, which here do none, nor can do none, and yet through fleshly fear, niceness, straightness of heart, etc. sit still and look on, and will not hazard a dram of health, nor a day of pleasure, nor an hour of rest to further the knowledge and salvation of the sons of Adam in that new world, where a drop of the knowledge of Christ is most precious, which is here not set by. Now what shall we say to such a profession of Christ, to which is joined no more denial of a man's self? But some will say, what right have I to go live in the heathens'

So were the Jews, but yet their temporal blessings and inheritances were more large than ours.

Object.

Ans. 1
What persons may hence remove.

2.
Why they should remove.

Luk. 19:20

Reas. I.

Object.

Ans.

Reas. 2

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

country?

Letting pass the ancient discoveries, contracts and agreements which our Englishmen have long since made in those parts, together with the acknowledgement of the histories and chronicles of other nations, who profess the land of America from the Cape de Florida unto the Bay of Canada (which is south and north 300 leagues and upwards; and east and west, further than yet hath been discovered) is proper to the King of England, yet letting that pass, lest I be thought to meddle further than it concerns me, or further than I have discerning: I will mention such things as are within my reach, knowledge, sight and practice, since I have travailed in their affairs.

Reas. 3

And first seeing we daily pray for the conversion of the heathens, we must consider whether there be not some ordinary means, and course for us to take to convert them, or whether prayer for them be only referred to God's extraordinary work from heaven. Now it seemeth unto me that we ought also to endeavor and use the means to convert them, and the means cannot be used unless we go to them or they come to us: to us they cannot come, our land is full: to them we may go, their land is empty.

Reas. 4
This is to be considered as respecting New England, and the territories about the plantation.

This then is a sufficient reason to prove our going thither to live, lawful their land is spacious and void, and there are few and do but run over the grass, as do also the foxes and wild beasts: they are not industrious, neither have art, science, skill or faculty to use either the land or the commodities of it, but all spoils, rots, and is marred for want of manuring, gathering, ordering, etc. As the ancient patriarchs therefore removed from straighter places into more roomy, where the land lay idle and waste, and none used it, though there dwelt inhabitants by them, as Gen. 13:6,11,12, and 34:21 and 41:20, so it is lawful now to take a land which none useth, and make use of it.

Psal. 110:3
& 48:3

And as it is a common land or unused, and undressed country; so we have it by common consent, composition and agreement, which agreement is double: first the imperial governor Massasoit, whose circuits in likelihood are larger than England and Scotland, hath acknowledged the King's Majesty of England to be his master and commander, and that once in my hearing, yea and in writing, under his hand to Captain Standish, both he and many other kings which are under him, as Pamet, Nauset, Cummaquid, Narragansett, Nemasket, etc. with divers others that dwell about the bays of Patuxet, and Massachusetts: neither hath this been accomplished by threats and blows, or shaking of sword, and sound of trumpet, for as our faculty that way is small, and our strength less: so our warring with them is after another manner, namely by friendly usage, love, peace, honest and just carriages, good counsel, etc. that so we and they may not only live in peace in that land, and they yield subjection to an earthly prince, but that as voluntaries they may be persuaded at length to embrace the Prince of Peace Christ Jesus, and rest in peace with him forever.

Prov. 22:13

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

Secondly, this composition is also more particular and applicatory, as touching ourselves there inhabiting: the emperor by a joint consent, hath promised and appointed us to live at peace, where we will in all his dominions, taking what place we will, and as much land as we will, and bringing as many people as we will, and that for these two causes. First because we are the servants of James King of England, whose the land (as he confesseth) is, 2 because he hath found us just, honest, kind and peaceable, and so loves our company; yea and that in these things there is no dissimulation on his part, nor fear of breach (except our security engender in them some unthought of treachery, or our uncivility provoke them to anger) is most plain in other relations, which show that the things they did were more out of love than out of fear.

Psal. 49:5
Mat 6:34

Amos 8:9

Ob.

Answ.
2 Chro. 32:25

Gen. 13:9,10

It being then first a vast and empty chaos: secondly acknowledged the right of our sovereign King: Thirdly, by a peaceable composition in part possessed of divers of his loving subjects, I see not who can doubt or call in question the lawfulness of inhabiting or dwelling there, but that it may be as lawful for such as are not tied upon some special occasion here, to live there as well as here, yea, and as the enterprise is weighty and difficult, so the honor is more worthy, to plant a rude wilderness, to enlarge the honor and fame of our dread Sovereign, but chiefly to display the efficacy and power of the Gospel both in zealous preaching, professing, and wise walking under it, before the faces of these poor blind infidels.

As for such as object the tediousness of the voyage thither, the danger of pirates' robbery, of the savages' treachery, etc., these are but lions in the way, and it were well for such men if they were in heaven, for who can show them a place in this world where inequity shall not compass them at the heels, and where they shall have a day without grief, or a lease of life for a moment; and who can tell by God, what dangers may lie at our doors, even in our native country, or what plots may be abroad, or when God will cause our sun to go down at noon days, and in the midst of our peace and security, lay upon us some lasting scourge for our so long neglect and contempt of the most glorious Gospel.

But we have here great peace, plenty of the Gospel, and many sweet delights and variety of comforts.

True indeed, and far be it from us to deny and diminish the least of these mercies, but have we rendered unto God thankful obedience for this long peace, whilst other peoples have been at wars? Have we not rather murmured, repined, and fallen at jars amongst ourselves, whilst our peace hath lasted with foreign power? Was there ever more suits in law, more envy, contempt, and reproach then nowadays? Abraham and Lot departed asunder when there fell a breach betwixt them, which was occasioned by the straightness of the land: and surely I am persuaded, that howsoever the frailties of men are principal in all contentions, yet the straightness of the place is such, as each man is fain to pluck his means as

The last let.

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

it were out of his neighbor's throat, there is such pressing and oppressing in town and country, about farms, trades, traffic, etc. so as a man can hardly any where set up a trade but he shall pull down two of his neighbors.

The towns abound with young tradesmen, and the hospitals are full of the ancient, the country is replenished with new farmers, and the almshouses are filled with old laborers, many there are who get their living with bearing burdens, but more are fain to burden the land with their whole bodies: multitudes get their means of life by prating, and so do numbers more by begging. Neither come these straits upon men always through intemperancy, ill husbandry, indiscretion, etc. as some think, but even the most wise, sober, and discreet men, go often to the wall, when they have done their best, wherein as God's providence swayeth all, so it is easy to see, that the straightness of the place having in it so many straight hearts, cannot but produce such effects more and more, so as every indifferent minded man should be ready to say with Father Abraham, *Take thou the right hand, and I will take the left*: Let us not thus oppress, straighten, and afflict one another, but seeing there is a spacious land, the way to which is through the sea, we will end this difference in a day.

James 3:6

That I speak nothing about the bitter contention that hath been about religion, by writing, disputing, and inveighing earnestly one against another, the heat of which zeal if it were turned against the rude barbarism of the heathens, it might do more good in a day, than it hath done here in many years. Neither of the little love to the Gospel, and profit which is made by the preachers in most places, which might easily drive the zealous to the heathens who no doubt if they had but a drop of that knowledge which here flieth about the streets, would be filled with exceeding great joy and gladness, as that they would even pluck the kingdom of heaven by violence, and take it as it were by force.

The greatest let that is yet behind is the sweet fellowship of friends, and the satiety of bodily delights.

But can there be two nearer friends almost than Abraham and Lot, or than Paul and Barnabas, and yet upon as little occasions as we have here, they departed asunder, two of them being Patriarchs of the Church of old; the other the apostles of the Church which is new, and their covenants were such as it seemeth might bind as much as any covenant between men at this day, and yet to avoid greater inconveniences they departed asunder.

Neither must men take so much thought for the flesh, as not to be pleased except they can pamper their bodies with variety of dainties. Nature is content with little, and health is much endangered, by mixtures upon the stomach: the delights of the palate do often inflame the vital parts: as the tongue setteth a fire the whole body. Secondly, varieties here are not common at all, but many good men are glad to snap at a crust. The rent taker lives on sweet morsels, but the rent payer eats a dry

Caleb Johnson, © 2003: <http://www.MayflowerHistory.com>

crust often with watery eyes: and it is nothing to say what some one of a hundred hath, but what the bulk, body and commonalty hath, which I warrant you is short enough.

And they also which now live so sweetly, hardly will their children attain to that privilege, but some circumventor or other will outstrip them, and make them sit in the dust, to which men are brought in one age, but cannot get out of it again in 7 generations.

To conclude, without all partiality, the present consumption which groweth upon us here, whilst the land groaneth under so many close-fisted and unmerciful men, being compared with the easiness, plainness and plentifulness in living in those remote places, may quickly persuade any man to a liking of this course, and to practice a removal, which being done by honest, godly and industrious men, they shall there be right heartily welcome, but for other of dissolute and profane life, their rooms are better than their companies; for if here where the Gospel hath been so long and plentifully taught, they are yet frequent in such vices as the heathen would shame to speak of, what will they be when there is less restraint in word and deed? My only suit to all men is, that whether they live there or here, they would learn to use this world as they used it not, keeping faith and a good conscience, both with God and men, that when the day of account shall come, they may come forth as good and fruitful servants, and freely be received, and enter into the joy of their Master.

R.C.

FINIS.

Many thanks to Caleb for allowing us to re-print his transcription. Please visit his very informative website at www.mayflowerhistory.com for a fine collection of articles and digital images associated with the Mayflower Pilgrims. His books are also available through the site.

Soule Kindred in America, Inc.

53 New Shaker Road, Albany, NY 12205-3615

Website: www.soulekindred.org Tax ID: # 23-725-3936

Ph: 518/869-8368

Governance

Co-President

Marcy Kelly Brubaker
607 North Sierra Drive
Beverly Hills, CA 90210
Ph: 310/786-7866
marcykelly@sbcglobal.net

Co-President

Karen McNally
1348 E. Vinedo Lane
Tempe, AZ 85284
Ph: 480/345-6786
karenmcn@cox.net

1st Vice-President

Rosemary Soulé Peters
2233 Eden-Evans Center Rd
Eden, NY 14057
Ph: 310/786-7866
rosedenny2@netzero.com

Secretary

Christine A. Schlosser
1934 N. 124th Street
Wauwatosa, WI 53226
Ph: 414/744-3610
chris-schlosser@wi.rr.com

Treasurer

Betty-Jean "BJ" Haner
53 New Shaker Road
Albany, NY 12205-3615
Ph: 518/869-8368

Looking Ahead

2010

*Soule Kindred
Reunion*

**Bahamas
Cruise**

April 19th-23rd

*Rosemary Soulé Peters
Host/Planner*

Directors

Norman Standish ('10)
540 W. Carroll St.
Lanark, IL 61046-1017
Ph: 815/493-2307
standish@aeroinc.net

Judith C. Hill ('10)
11712 S Williamsburg Drive
Knoxville, TN 37934
Ph: 412/606-1178
judith.c.hill@gmail.com

Mary Soule Kelly ('10)
1218 Fourth Avenue W
Hendersonville, NC 28739
Ph: 828/697-1839
mskelly@bellsouth.net

Norman Soulé ('10)
526A Midway Avenue
Ocala, FL 34472
Ph: 352/687-3847
Normflo@atlantic.net

Norman Standish ('10)
540 W Carroll Street
Lanark, IL 61046-1017
Ph: 815/493-2307
standish@aeroinc.net

Karen McNally ('11)
1348 E Vinedo Drive
Tempe, AZ 85284
Ph: 480/345-6786
karenmcn@cox.net

Susan Fogg Eisdorfer ('11)
(See Newsletter Editor)

Kathy Strauss ('11)
916 Linwood Drive
Denton, TX 76209
Ph: 940/387-0616
kathy.strauss@cityofdenton.com

David Hargreave ('12)
215 Sabin Street
Kalamazoo, MI 49006-4287
hargreave@wmich.edu

Marjorie Everoski ('12)
2115 Paddington Avenue
Newton, KS 67114
Ph: 316/284-0869
marjbrown47@yahoo.com

Margaret A. Rocke ('12)
2208 Nevarra Avenue
Vero Beach, FL 32960
Ph: 772/569-5268
kennethrocke@comcast.net



Soule Kindred Newsletter is a quarterly publication and serves as the voice of Soule Kindred in America

SKN is not responsible for individual opinions or viewpoints printed in this publication

Questions regarding the newsletter should be addressed to the editor

Original materials from this newsletter may not be reprinted without the permission of Soule Kindred in America

SK Newsletter Editor:
Susan Fogg Eisdorfer, PLCGS
137 Hillside Avenue
Bridgewater, NJ 08807
Ph: 908/397-2473
Email: s.fogg@utoronto.ca
Fax: 866/842-8898

Proofreaders:
Judith Hughes
Anna L. Bristol
Charles Beal

Printer: eDigital Graphics
326 Rte. 22 W.
Green Brook, NJ 08812
elly@edigitalgraphics.com

Administrators

Assistant Treasurer

Harrison C. Leland
79 New Shaker Road
Albany, NY 12205
Ph: 518/869-6418

Counselor

James B. Tiffin
Tiffin & Tiffin
160 Federal St.
Boston, MA 02110
Ph: 617/330-9001
TIFFINVMF@aol.com

Historian

Charles J. "Jack" Sowles
PO Box 329
St. Francisville, IL 62460
Ph: 618/948-2286
twolions@shawneelink.com

Assistant Historian

Lynde C. Randall
23 Bartlett Circle
Yarmouth, ME 04096
lynderandall@maine.rr.com

Keeper of Banners

Norman Soulé
526A Midway Avenue
Ocala, FL 34472
Ph: 352/687-3847
Normflo@atlantic.net

Membership

BJ Haner
(See Treasurer)

Scholarship Committee

BJ Haner
Harrison C. Leland
Judith C. Hill
(See Above to Contact)

2010 Reunion Host

Rosemary Soulé Peters
(See 1st Vice-President)

Mayflower Historic Sites Committee (Open)

Webmaster

Frank Flint Soule III
1413 Dorothy Drive
Palatine, IL 60067
Ph: 847/991-7923
soule_frank@yahoo.com

Soule Kindred in America, Inc.
53 New Shaker Road
Albany, NY 12205-3615

PRSR STD
U.S. POSTAGE PAID
NEW BRUNSWICK, NJ
PERMIT NO. 1826

3 14 *****AUTO**MIXED ADC 00102
CHARLES JACK SOWLES
PO BOX 329
SAINT FRANCISVILLE IL 62460-0329



Very Best Wishes
for a
Happy Thanksgiving
to
All Our Readers
and
Subscribers!