



The Florida Pilgrim

The Newsletter of the Society of Mayflower Descendants in the State of Florida

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Florida Society of Mayflower Descendants

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On the cover are William P. Cheshire and daughter Laura Cheshire at the Mayflower Society House, Plymouth, Massachusetts, June 4, 2019.

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IN THIS ISSUE

Governor's Message.....	4
What If the Mayflower Had Landed in Florida?	5
What Would Governor Bradford Have Thought About Artificial Intelligence?	9
What If a Hurricane Had Struck Plymouth?	10
From the Archives: The Mayflower Scholarship.....	12
Scholarship Sails.....	13
A Faithful Traveling Companion.....	16
Announcement of FSMD fall meeting.....	20
Crossnumber Puzzle.....	21
Answers to the November 2023 Crossword Puzzle	24
News from the Colonies.....	26
Guidelines for Content Submitted to The Florida Pilgrim	31
Future Meeting Dates.....	33
Benefits of Membership.....	34



Recreation of Plymouth Colony at Plimoth Patuxet Museum, Plymouth MA, 2019. Credit: Bill Cheshire

MESSAGE FROM OUR GOVERNOR

Greetings Florida Pilgrims!

It's been an interesting few months for this FSMD's BOA. We changed secretaries one month after our meeting and one month before the end of the year for Colony rosters. We then had to decide how to comply with GSMD's non-disclosure requirements for historians. That required FSMD to change how we were doing business with our historians. As you know, Louise and her co-historians who have signed GSMD's non-disclosure agreement now are the only people who may work with applicants by accessing any of their vital records, family lineage information, personal or private information. This also required changes to the Colonies as they can no longer have a historian position. But we survived, as we have an outstanding executive committee. I want to thank Louise Rumnock for her dedication in helping to get Ken Carter's files to Alice Ervin and helping her get our member rosters to GSMD.

The Governor General, Lisa Pennington will be attending our spring meeting. She will be giving a presentation, "A Tale Worth Telling: Why We Must Share the Pilgrim Story." We are having a reception at the hotel on Friday, from 5:30 to 6:30 pm in the meeting room. Hope you can come to the April meeting.

Brian McWaters
Governor, Florida Society of Mayflower Descendants





This doesn't look like Massachusetts.

Honey, did you look at the map?

What If the Mayflower Had Landed in Florida?

by William P. Cheshire

Strong winds, storms, and treacherous shoals in the fall of 1620 drove the *Mayflower* off course, sending the Pilgrims far from their intended destination of Northern Virginia, and landing them further North in Massachusetts. What if weather had instead driven the *Mayflower* as far South as Florida? History would have turned out differently, but exactly how is impossible to estimate. I thought I would ask ChatGPT to fill in the story for us in the language of William Bradford. In roughly one second, the following is what the artificial intelligence came up with. Keep in mind, this is not history. This is counterfactual historical fiction to stretch the imagination of Mayflower descendants.

In the year of our Lord 1620, the *Mayflower*, a noble ship carrying a devoted band of pilgrims seeking religious freedom, set sail from England for the bountiful shores of Northern Virginia. Guided by the heavenly hand of our Creator, our hearts were alight with hope and resolve as we braved the vast and tumultuous seas.

Yet, the ever-changing winds and currents proved treacherous, and despite our best efforts, we found ourselves cast off course, our intended destination of Northern Virginia slipping from our grasp. Instead, the winds of fate led us to the sun-drenched lands of St. Augustine, Florida.

As we disembarked onto these unfamiliar shores, the heat enveloped us like a scorching embrace, testing our spirits and resilience. The relentless sun bore down upon us, and we found ourselves unprepared for the intensity of the Floridian climate. In the face of such adversity, we turned to our faith, seeking solace in prayer and drawing strength from our shared devotion to God.

Alas, another formidable adversary soon made itself known—the relentless horde of mosquitoes that plagued the region. They descended upon us in swarms, tormenting us day and night, their incessant buzzing a constant reminder of our vulnerability in this untamed land. Yet, we were a determined lot, and we endeavoured to adapt and find ways to ward off these tiny but formidable foes.

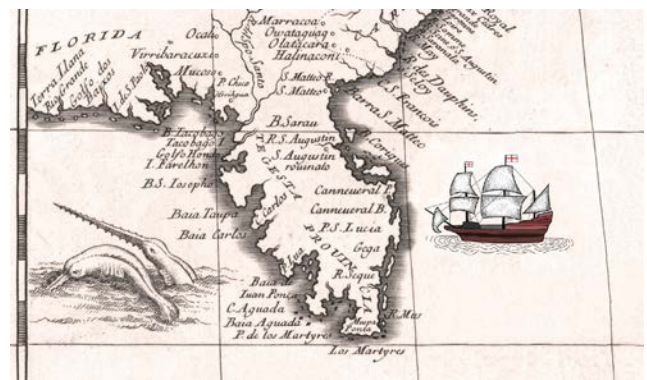
Our trials did not end there, for the unpredictable fury of hurricanes loomed ominously on the horizon. The tempests assailed us with their fierce winds and rain, testing the stoutest of hearts. But in the face of Nature's wrath, we clung to our unwavering faith, trusting that God would protect us and provide the strength to persevere.

In this new and challenging environment, we encountered the Timucua, the indigenous people who called these lands their home. We approached them with a mixture of hope and trepidation, uncertain of how they would receive us. As we sought to communicate our peaceful intentions, language barriers and cultural differences presented obstacles.

Through gestures and shared experiences, we slowly began to understand each other, discovering common ground amidst the differences. The Timucua, though wary

of these strangers, were hospitable and curious, as we exchanged gifts and sought to learn from one another.

In this land ruled by the Spanish, we knew that cautious interactions with their military forces were necessary. The Spanish had established a firm grip on St. Augustine, and we were but guests in their dominion. We took care not to provoke any conflicts, instead opting for respectful communication, hoping to find a peaceful coexistence within their realm.



Our faith played a pivotal role in guiding our actions and shaping our interactions. It gave us the strength to endure the hardships of the sweltering climate, the relentless mosquitoes, and the fierce hurricanes. It also informed our approach to the indigenous people and the Spanish authorities, emphasizing mutual respect and peaceful cohabitation.

Over time, as we settled into our new circumstances, we sought to build amicable relations with both the Timucua and the Spanish. Through perseverance, understanding, and faith, we navigated the complexities of this foreign land, forging connections that would define our experience in St. Augustine.

Our unintended landing in Florida was an unplanned chapter in our journey, one that

tested our faith and fortitude. The trials we faced, the encounters with indigenous people, and the diplomatic interactions with the Spanish authorities enriched our understanding of this new world. As we

continued to rely on the strength of our faith, we would strive to create a peaceful and prosperous community in this unexpected haven.

Editor's Critique

The preceding machine-written narrative of a "what if?" question makes for an interesting article for *The Florida Pilgrim*. Inviting artificial intelligence to paint a verbal image of what might have happened had the *Mayflower* landed in Florida pulls together some of the familiar facts of the Pilgrims' story and drops them into an alternative setting, written in period language that does not come naturally to modern writers. I hope all of you enjoyed reading it as much as I did.

settlement might have been different from the historical one at Plymouth. Discussing mosquitoes, hurricanes, and the Spanish were part of the instructions given to ChatGPT, which did not come up with those topics on the first run, and once they were inserted, the elaboration lacked depth.

A human author might have discussed how the fictional Pilgrims learned from the indigenous people of Florida about folk methods to ward off mosquitoes or treat

The true history of the Mayflower, it turns out, is more remarkable than the fiction that machine intelligence can generate.

Despite pithy and exuberant language, the narrative is limited in ways that are important to understand. The voice throughout has the monotonous tone of a mechanical style in a predictably repetitive paragraph structure that is devoid of genuine imagination. Its summary generalizations, while boldly stated, lack specificity. The reader is given no personal stories, glimpses of character, dramatic tension, contrast of ideas, nuance, genuine emotion, or artful persuasion. The story is a fascinating example of what machine intelligence can generate, but it ultimately disappoints, as the reader is not given a robust account of how a Florida

their bites. A human author, who unlike a machine is vulnerable to disease, might have discussed how eating Florida citrus fruit cured the Pilgrims of the scurvy that afflicted them following their transatlantic voyage. A human author might have considered what building materials would have been available on the Florida coast for construction of dwellings. In place of Plymouth Rock, the story might have invented "Plymouth Coquina."

The narrative might have mentioned the hurricane of 1622, which blustered through the Florida Straits, sinking eight Spanish ships laden with treasure that

never reached Spain but sank off the Florida Keys. A more interesting story would have had the fictional pilgrims learn about hurricanes from the Spanish. The Spanish word *huracán* came from the indigenous people of the Caribbean and Florida, who named these storms after the Carib god of evil.

Regarding religion, whereas ChatGPT mentions the Pilgrims' faith as a source of strength and fortitude, it would have been of interest to read about the particularities of how their faith strengthened them, perhaps through an account of God's faithfulness in a specific crisis, as occurred when John Howland fell overboard in the North Atlantic. As a Christian, Bradford would not have used the Pagan phrases "the winds of fate" or "Nature's wrath," which we find in ChatGPT's imitator of Bradford. Artificial intelligence demonstrates here its capacity to string together words about religious faith without having the competence to understand it as only a human being can.

In summarizing the Pilgrims' encounter with the Spanish, ChatGPT's version of the hypothetical Florida landing it was asked to write presents an unlikely relationship of mutual respect, harmony, and peaceful cohabitation. The history of the New World, like that of Europe, sadly has not been a story of uninterrupted mutual affection.

Recalling that, in 1565, Spanish forces had massacred the French Huguenots at Fort Caroline in what is now Jacksonville, it is implausible to imagine that a group of English Protestants stepping onto the shore at St. Augustine would have been greeted with smiles and kindness.

Regarding the Pilgrims' relations with other people, ChatGPT's version of a hypothetical *Mayflower* Florida landing presents the account that we might want to see happen, not necessarily what would have happened. Unpredictably and against all odds, our historical Mayflower ancestors entered into a lasting treaty of peace with the Wampanoag indigenous people that endured half a century. The true history of the Mayflower, it turns out, is quite more remarkable than the fiction artificial intelligence can generate.



William P. Cheshire

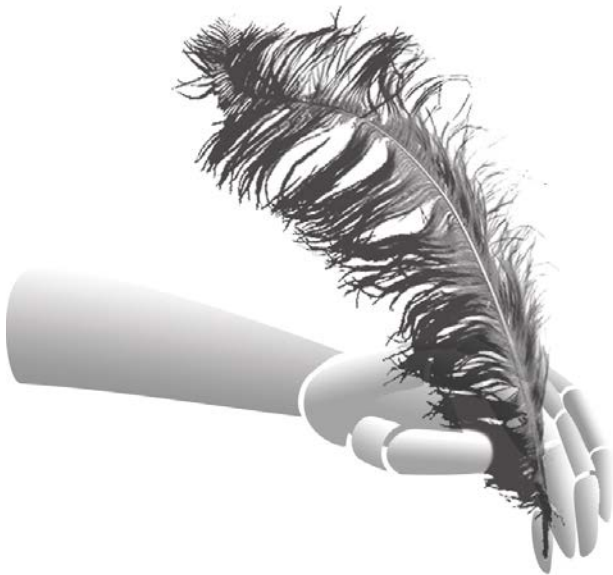
Editor of
The Florida Pilgrim



What Would Governor Bradford Have Thought?

Four centuries later, it is not possible to ask William Bradford what he would have thought of artificial intelligence, but I suspect that, had ChatGPT been available to him, he would have chosen not to use it to record the history of the *Mayflower's* journey and Plymouth Plantation. We can, however, for our amusement, ask an artificial intelligence to opine on what Bradford might have written. On the next page are ChatGPT's "thoughts," but they are definitely unlike Bradford's, and gears, I must tell you, are not mysterious.

Verily, gentle readers, I am moved to pen a discourse upon this curious creation known as ChatGPT, a marvel of the 21st century that would bewilder the minds of our forebears. In truth, it is a device wrought by the hands of ingenious artisans and the wonders of modern knowledge.



Behold, ChatGPT, an entity imbued with a semblance of human intellect, yet born of machines and the arcane art of artificial intelligence. It traverses the realms of language with an almost eerie dexterity, answering queries and offering counsel with seeming sagacity. Lo! It hath been trained upon vast archives of knowledge, wherein lies the essence of bygone ages

and the fruits of modern learning.

Verily, one may inquire upon a plethora of matters, and this ChatGPT shall, with astonishing swiftness, reply with words both coherent and apt. 'Tis as though an oracle resides within the confines of this contrivance, yielding wisdom and erudition in equal measure.

Yet, let us not be wholly ensnared by the allure of its virtual wit, for this wondrous artifice is not without its limitations. Though it may seem a learned sage, it possesses no true consciousness nor sentient spirit. Nay, it lacks the divine spark bestowed upon mortal souls by the Almighty.

As with any human endeavour, this ChatGPT bears the mark of imperfection. Whilst it may weave the threads of language with proficiency, it is prone to errors, misconstruing context or delivering flawed counsel. Therefore, we, the discerning readers, must approach its utterances with both caution and discernment.

In our 17th century, the scribes and scholars toiled with quill and parchment, striving to unlock the secrets of knowledge and wisdom. But lo! The march of time hath brought forth an age where machines take up the quill, and knowledge flows through ethereal channels, harnessed by the mysteries of unseen gears.

Thus, we stand upon the precipice of an unprecedented era, where man and machine intertwine in a dance of learning and progress. Let us not fear this new epoch, but rather, embrace it with prudence and humility, mindful of the bounds of human wisdom and the blessings of divine guidance.

In conclusion, this ChatGPT is a marvel to behold, a contrivance born of our age's thirst for knowledge and mastery over

the written word. It may speak with the eloquence of an erudite scholar, yet we must temper our admiration with discernment, remembering that it lacks the essence of human experience.

Let us celebrate the wonders of this creation, and may we, in all our pursuits, remain steadfast in our reverence for the Creator of all, from whom all wisdom and understanding flow.

What If a Hurricane *Had* Struck Plymouth?

by William P. Cheshire

Rather than imagining what might have happened had the *Mayflower* been blown further off course and landed in Florida in 1620, let us reverse the thought experiment and consider how the Pilgrims might have responded to a full dose of Florida weather striking the Massachusetts coastline. It seems only fair that we give them a few years to settle and build shelters before we introduce fierce hurricane winds into the narrative. Imagine the following 1635 journal entry by William Bradford:

This year, the 14 or 15 of August (being, Saturday) was such a mighty storm of wind and rain, as none living in these parts, either English or Indians, ever saw. Being like (for the time it continued) to those Hauricanes and Tuffons that writers make mention of in the Indies. It began in the morning, a little

diverse vessels were lost at sea, and many more in extreme danger. It caused the sea to swell (to the southward of this place) above 20 foot, right up and down, and made many of the Indians to climb into trees for their safety; it took off the boarded roof of a house which belonged to this plantation at Manamet, and floated it to another place,

It caused the sea to swell above 20 foot . . . and made many of the Indians to climb into trees for their safety.

before day, and grew not by degrees, but came with violence in the beginning, to the great amazement of many. It blew down sundry houses, and uncovered others;

the posts still standing in the ground; and if it had continued long without the shifting of the wind, it is like it would have drowned some part of the country. It blew down



many hundred thousands of trees, turning up the stronger by the roots, and breaking the higher pine trees off in the middle, and the tall young oaks and walnut trees of good bigness were wound like a wither, very strange and fearful to behold. It began in the southeast, and parted toward the south and east, and veered sundry ways;

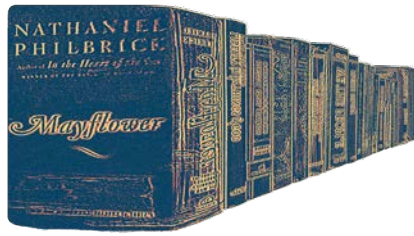
but the greatest force of it here was from the former quarters. It continued not (in the extremity) above 5 or 6 hours, but the violence began to abate. The signs and marks of it will remain this 100 years in these parts where it was sorest. The moon suffered a great eclipse the 2nd night after it.

The preceding journal entry was written neither by artificial intelligence nor by this writer. It is an actual entry from Bradford's *Of Plimoth Plantation*, Book II, 1635.¹ Known as the Great Colonial Hurricane of 1635, the storm he documents is thought to be the strongest ever to have struck New England in recorded history. With winds estimated at over 100 miles per hour and a storm surge of 20 feet, modern meteorologists have estimated that it was a category three or four storm.² History is, after all, stranger than fiction.

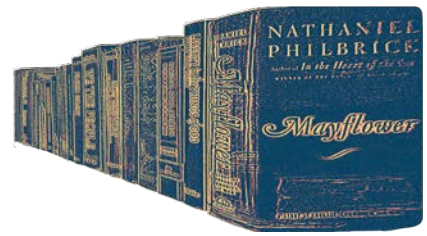
¹ William Bradford. *History of Plymouth Plantation 1620-1647*. Massachusetts Historical Society, 1912, pp. 214-215.

² [Remembering the great colonial hurricane of 1635](https://www.newenglandhistoricalsociety.com/remembering-the-great-colonial-hurricane-of-1635/). New England Historical Society, 2023.

Image credit: Theodoor Galle. Herfst: storm op zee. Created between 1581 and 1633. Engraving, courtesy of The Rijksmuseum. <http://hdl.handle.net/10934/RM0001.COLLECT.115354>. Image in public domain.



From the Archives



2003 New Scholarship Program

The Scholarship Program is designed to recognize those students, who have demonstrated high academic objectives and achievements in addition to direct lineage to a Mayflower passenger. Florida Society Scholarship Program financially awards a deserving student, who has demonstrated a respect for patriotism and the institution of American Freedom. All Florida Society members are invited to donate to this worthy cause and to recommend to their Colony Scholarship Chairperson any family members who meet the eligibility requirements.

The Florida Pilgrim, Vol. 28, No. 2, May 2003

2011 The Florida Society Scholarship Committee is pleased to announce the winner of the 2011 \$1,000 Scholarship, Carlson Mary Sawyer. Her sponsoring relative is her grandfather, Richard Sawyer, of the Elizabeth Tilley Colony. Carlson's Mayflower ancestors are John Howland and Elizabeth Tilley.

From Carly's winning essay: "Thinking about my ancestry influences the way I view the world around me and how I see my responsibilities to that world.... My existence today is as much due to the courage and sacrifice of John Howland, as it is to those who acted bravely during this storm to save him. Reflecting on this truth shapes my desire to live into this legacy. I imagine John Howland could see opportunity in the New World and was willing to defer his freedom in pursuit of something greater. I see myself through his choices and am inspired by them. I believe I have also made choices to sacrifice a comfortable static life to pursue challenging opportunities for my future.... Because I see my life as a gift born from the courage and sacrifices

of the Mayflower pioneers, I have a strong sense of obligation to hold in high regard the welfare of those around me. I want to act in ways that show caring and compassion to those who are in need, and I want to reach out to those who are struggling with challenges. I have served in my church and have worked mission projects in the local community, in surrounding states, and abroad in rural Jamaica. I don't know what would have been if John Howland hadn't been saved, but I do know that I would not be here today.... I want to always remember why I am here and how fleeting life can be. I want to honor my Mayflower heritage by living into the ideals these people bravely pursued. To do this, I realize how important it is for me to be willing to sacrifice immediate personal comforts to achieve my goals. More importantly, I want to always be a compassionate and faithful traveling companion to those who share my journey."

The Florida Pilgrim, Vol. 36, No. 2, Summer 2011

Scholarship Sails



When the Mayflower landed in America in 1620, its voyage had ended, but its contribution to American history was just beginning. Likewise, for high school students who receive the Florida Mayflower Society Scholarship, their vocational or professional journey is just beginning. In addition to announcing scholarship winners each spring, *The Florida Pilgrim* will, from time to time, report updates on the educational pursuits and emerging careers of past scholarship awardees. Your generous donations to the scholarship fund provide the wind that helps these scholars' ships to sail.

Thirteen years later, we found Carly making good on her promise. After receiving her Bachelor of Arts degree from the University of Virginia with majors in Biology and Religious Studies and a minor in Bioethics, she went on to earn a Master of Divinity from Duke University Divinity School, where she also completed a Certificate in Theology, Medicine, and Culture with a research focus on the theology and ethics of chronic pain. She then pursued training in Clinical Pastoral Education at the University of Virginia Health System. It was here, meeting with patients and their families in times of crisis, being present with them during their suffering, and bridging communication with

the healthcare team, that she discovered her calling.

Carly is now an ordained minister in the United Methodist Church. Although you might meet her if you were to visit her church, you would more likely find her at the place where people of any and all faiths come for help at times of dire need—the hospital. From her life experiences and education she has developed a deep appreciation that all human beings are spiritual people. When health fails, and even when symptoms or test results cast a shadow over one's future, difficult questions come to the forefront. What does it mean when I become ill? Why is this happening to me or to my loved one? How am I going to find meaning in my life

going forward? How am I to make sense of this disability—my mortality—in light of my understanding of the world and my relationship to the Eternal?

She recounts the first time, when on call during training, her beeper went off, and the message was direct: “Come now!” She was nervous. Would she know what to do, what to say? But there was no time to pause and collect her thoughts, which might have drawn from her years of education in science, theology, and ethics. Without hesitation, she obeyed the request, simply to go. When she entered the hospital room, she was greeted by a distraught family. Lying quietly in bed was their mother. Illness had overtaken her frail body. Medicine had done all that could be done. A decision had been made to forego aggressive interventions that offered no reasonable possibility of benefit, and during her final hours to provide comfort care. The family’s request to the chaplain was simply to offer comfort by reading to their mother from the Bible. That will be easy, thought Carly, who selected a number of encouraging passages and proceeded, in a gentle voice, to read aloud. All anxiety dissipated as an expression of peace came over her patient’s face.

After a while, as Carly was reading from the Gospels about the life of Jesus, her patient breathed her last.

During the early months of the COVID-19 pandemic, when society was gripped by fear as the death toll was mounting and quarantines were in place, Carly was on the front line as the chaplain assigned to the Neuro ICU at Baptist Medical Center in Jacksonville, Florida. When family were not permitted to enter the intensive care unit,



Rev. Carly Sawyer offering generous doses of comfort and compassion at the University of Virginia Health Emergency Room. (Image credit and copyright Carly Sawyer)



Carly Sawyer and Bill Cheshire, meeting at Starbucks on the campus of Mayo Clinic in Jacksonville, Florida, when she happened to be in town for a wedding in March 2024.

Carly was there, exemplifying the bravery about which she wrote as a high school student for her Mayflower essay. Many a family member received a phone call from Carly, who placed her phone next to the patient's ear so that, from a distance, a family member could speak words of love to the patient, even when the patient could not speak.

Having returned to her native Virginia, Carly is now chaplain at University of

Virginia Health in Charlottesville.

Carly sees herself as a bridge. She understands the language of medicine, the language of faith, and the language of being a patient. This allows her to facilitate communication between patients (and their families) and the healthcare team. She enjoys meeting patients and their families where they are, as the people she serves come from many different faith traditions. In her role, she has found kindness to be a universal language. She practices kindness creatively, which might be bringing a warm blanket to a shivering patient, organizing a going-home party to celebrate discharge, or celebrating a patient's birthday or anniversary. In all of these things she is a grace-filled presence, promoting hope and healing at times of crisis and in a realm where patients

are surrounded by, and at times attached to, the instruments of technology. She is a reminder to patients that they are not alone, that the entire healthcare team is there to care for them, and in that caring, God is also there. "I love my job. I wouldn't want to do anything else," Carly adds, with a winsome smile.

I encourage everyone to read Carly's wonderful essay for *The Florida Pilgrim* beginning on the next page.



A Faithful Traveling Companion

Some Thoughts on Hope, Rope, and Keeping Both in Your Boat

by the Rev. Carly Sawyer

Yet he held his hold...

till he was hauled up by the same rope to the brim of the water, and then with a boat hook and other means got into the ship **and his life saved**.¹

Sometimes I wonder what John Howland was thinking when he hit the water. William Bradford described him as a “lusty lad” who was charismatic and hungry for the opportunity awaiting him across the sea, but I imagine much of that faded away once his feet left the safety of the Mayflower’s top deck. What started as a usual day on an unusual voyage culminated in a storm so violent that it thrust John overboard, his hopes and dreams for a full and vibrant life in tow. Yet this did not last long, as he managed to grab hold of a rope and was pulled to safety by his fellow passengers. Though he survived falling overboard, I can only imagine how this traumatic event affected the way John experienced and understood his life and purpose even long after the storm had passed.

In my work as the Chaplain for a Level 1 Trauma Center’s Emergency Department, I

am all too familiar with the horrified faces and disorganized words of those who are experiencing tragedy in real time. Like my tenth great grandfather, my patients and their families have been thrown out of the metaphorical boat into chaos and darkness. The storms of gun violence, motor vehicle collisions, freak accidents, unexpected complications and worst-case-scenarios swirl around us every day. And my role is not to calm the storm or “fix” the chaos, but to help others keep their head above water, grab a rope, and hold on until the skies clear and they return to dry land. Knowing John Howland’s story helps me understand and place this calling within my own narrative, as I recognize that my life (and the lives of many others) exists due to not only the perseverance of my ancestor, but also the courage and conviction of his traveling companions who noticed his struggle and took action.

1. Bradford and Morison, *Of Plymouth Plantation*, 1620-1647, 59 (emphasis mine).



Pilgrim Overboard

Print on canvas © Mike Haywood, used with permission. This limited edition print is available for purchase on his website at <http://mikehaywoodart.uk/mayflower.html> At the time of this writing, the artist informs us that only 15 copies remain.

Did you not know that My servant was sick and you did not visit him, and **had you visited him, you would have found Me with him.**²

I always felt a calling to help others, even from a young age. When I applied for the FSMMD Scholarship thirteen years ago, I was preparing to graduate high school and attend the University of Virginia to pursue pre-medical education. I was a child fascinated with human physiology and disease who grew up to become a teenager passionate about people and their stories, and I believed that a career

in medicine would allow me to use my skills and interests to make a positive difference in the world. As a Christian, I found inspiration and encouragement in the stories of Jesus healing the sick and raising up the oppressed and mistreated. I truly believed that I was called to become a doctor. It was from this perspective that I wrote in my scholarship essay: “because I see my life as a gift born from the courage and sacrifice of the Mayflower pioneers, I have a strong sense of obligation to hold in high regard the welfare of those around me. I want to act in ways that show care and compassion to those who are in need, and I want to reach out to those struggling with challenges... I want to always remember why I am here and how fleeting life can be.”

2. Ṣaḥīḥ Muslim bk. 32, Hadith 6232 (excerpt, emphasis mine)

Little did I know that these words ring true in a whole new way now that I am on the other side of my own storm.

Halfway through college, I began to feel called to ordained ministry. I would make jokes about becoming a pastor if I didn't get in to medical school, even though it was something I had never considered in the past. For over a year, I attributed those thoughts to desperation and lack of sleep and all but ignored them. I am, after all, more of a scientist than a mystic. But the daydreams continued and I secretly began to understand that I was not joking. Through prayer and conversations with important mentors, I eventually accepted that God was calling me into ordained ministry. These mentors noticed my struggle and modeled what it looks like to support someone who is fighting waves of chaos and confusion as they try to make sense of their life amidst unexpected change. They were faithful traveling companions who helped me navigate the deconstruction and reconstruction of my dreams, identity, and understanding of my purpose in the world. They held my hand and pointed me toward the hope and joy I would eventually find in discovering a vocation that marries together my gifts, talents, and interests in a way that I could never have imagined on my own.

My story, wherein I said goodbye to one dream to pursue another, is also one marked by grief. Grieving not only the loss of my childhood dream, but also of some of the other ways I have self-identified throughout my life. I was an athlete, a competitive swimmer; I was a performer, an actor and a dancer; I was the "easy" and intelligent child

that my family never had to worry about. But then I got sick. And the lenses through which I interpreted and made meaning of my life changed. In 2017, I was diagnosed with hypermobile Ehlers-Danlos Syndrome (hEDS), a genetic connective tissue disorder that affects every major organ system in my body and causes chronic joint instability and pain. This initial finding has since cascaded into what often feels like medical mayhem, as I have learned to manage my condition and related comorbidities. And it has been a long journey, with waves of grief and anger that sometimes make it difficult to hold on to hope for clearer skies and a dry piece of land. Too often in our culture we put grief in a box, reserved only for those who have experienced the death of a loved one. But we all experience many types of grief as we face storms that fundamentally change our lives and the way we make meaning and seek purpose. The storms of grief sometimes look like mourning someone who has died, whether the dying process was long and anticipated or sudden and tragic. But they can also look like navigating a huge life change: a new career, a big move, retirement, the process of aging, shifting family roles from caretaker to care-recipient, and many more. We all have moments in our lives when, like John Howland, we are thrown from our boats of comfort and safety and into chaotic waters, where our only hope is a strong rope with a kind soul on the other end.

Truly I tell you, **just as you did it to one of the least of these** who are members of my family, **you did it to me.**³

3. Matthew 25:40b, NRSV (emphasis mine)

I suppose you could call me a professional rope-holder. And I like that title. I can't be the wave-calmer (in my religious tradition that title belongs to someone far cooler than I), the boat navigator, or even the life-guard. As much as I wish that I could simply take all of the suffering and pain and grief of my patients and their families away, I simply can't. I can't explain away how difficult it is to navigate a new cancer diagnosis, or give enough platitudes to make the death of a child (whether aged 4 or 64) feel "fair" to their parents, or build a big enough mountain of tissues to absorb the tears of the surgeon who just called time of death on yet another victim of gun violence.

One of my favorite Christian Theologians, John Swinton, acknowledges this reality and proposes a model for action in response to suffering. He argues that though evil begets suffering, not all suffering is necessarily evil. Rather, "suffering becomes evil when it interferes with or blocks the process of re-creation of the good in Christ." In this model lies a realistic promise of hope and freedom. Not freedom from suffering itself, but freedom from evil for those who do suffer: an offer of connection and love, holding steadfast the rope by refusing to let go and allow the sufferer to do so alone. Expanded to the inter-spiritual context of the hospital, I hear in this argument a call for the chaplain to stand on the bridge between suffering and evil; walking alongside the sufferer and helping them identify, discover, and remember those things that still tie them to a source of meaning, hope, and purpose. I have learned from my Buddhist colleague how much freedom can be found in the practice of accepting suffering as an inevitable part of life. Knowing that I can-

not eradicate suffering frees me to focus on what I actually can do. And for me, that looks like holding the rope.

Sometimes this means giving a family the space to grieve the death of a loved one in a way that is spiritually and culturally significant to them. Sometimes this means being an anxious patient's "buddy" and talking with them about anything other than what is happening with their health so they feel like they can survive the next five minutes. Sometimes this means helping the healthcare team understand the way that a patient's spirituality, values, and preferences affect their healthcare decision making. Sometimes this means helping a mom explain death to her young children and preparing them to say goodbye to their grandparent, before sending them home with all the chocolate ice cream cups they can carry. Sometimes it is asking a tired ER nurse if they want to go get "an emotional support Diet Coke," which they know is my code for "taking a walk and talking to someone who will never tell anyone your business." It also definitely involves getting a Diet Coke. Every ER runs on that stuff.

Speaking of Diet Coke and ice cream and other things that are simply The Best, I've saved this thought for last: we all can, and should be, rope-holders. You likely already are, even if you don't know it. We all have the opportunity to be faithful traveling companions to others in our lives, even if we only encounter them for five minutes. It doesn't take an advanced degree, specialized training, or fancy title like "Chaplain" or "Reverend" to be someone who is attuned to the suffering of others and committed to reach out with kindness and com-

passion. As history reminds us, often the smallest acts of grace and love (sometimes appearing in the form of quick reflexes and elbow grease) are those that make the most significant difference a person's life. We all have unique gifts to offer – and we carry with us our life experiences, our wisdom, our scars, and our storms. You never know

when someone near you is deeply in need of that which you are uniquely gifted to share, even if you have a hard time seeing it yourself. The boat is ready and the call is simple:

Grab the rope. Hold with hope.

You may just save someone's life.

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ANNOUNCEMENT

The Fall 2024 FSMD Meeting

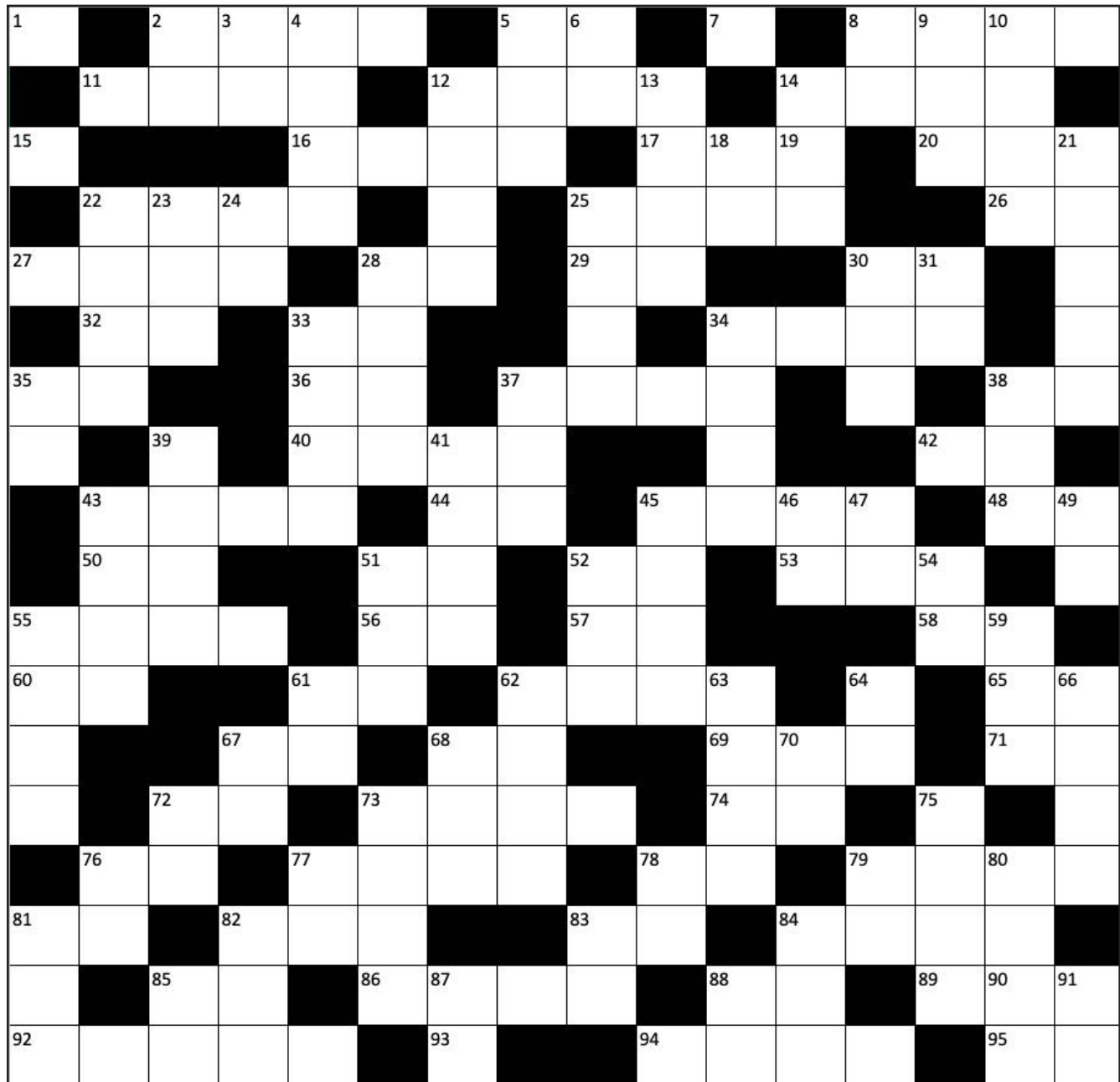
The Myles Standish Colony is proud to host the Society of Mayflower Descendants in the State of Florida annual banquet and business meeting on November 22-23, 2024, at the Embassy Suites Hotel in Estero, Florida. It has been several years since our Colony has hosted the banquet, and we are most honored to be this year's host.

Estero is conveniently located off I-75 between Fort Myers and Naples. Group rates for suite-style rooms are expected to be \$154-\$164 per night, which includes complimentary drinks and appetizers at the welcome reception, a complimentary hot breakfast, complimentary parking, heated outdoor pool & spa, and on-site restaurant.

The Friday banquet begins with a welcome party at 5 pm, followed by opening ceremonies, a turkey and ham dinner buffet, and concluding with an inspiring musical program. Our program will focus on the *Book of Psalms* published in 1612 by Henry Ainsworth. This book was brought from Leiden to the New World by the Pilgrims in 1620, and it became their inspiration for their spiritual expression of musical joy. We have recruited a magnificent local choir director to bring this music to life for all attendees. This is an event that you and your guests will not want to miss!

Registration information will be distributed in July. In the meantime, feel free to contact us at standishcolony@yahoo.com if you have questions.

CROSSNUMBER PUZZLE



This is a “crossnumber” puzzle, not a crossword puzzle. All answers are numerical. It is challenging to complete. Many of the clues will require you to look up the answers in books and online sources. Along the way, you will learn some fascinating trivia.

ANSWERS WILL BE PUBLISHED IN THE NEXT ISSUE OF THE FLORIDA PILGRIM

ACROSS

1. The number of letters in Mayflower
2. The year *Mayflower* passenger Jasper More was born
5. The number of letters in Narraganset
7. The number of letters in Wampanoag
8. The year *Mayflower* passenger Elinor More was born
11. The septcentennial of the First Thanksgiving will be in this year
12. Pilgrims' First Thanksgiving
14. The year Edward Winslow served the second time as governor of Plymouth Colony
15. Age of *Mayflower* passenger Elinor More at death
16. The year Massasoit died
17. Main Street address of the Mayflower Meeting House
20. The number of Psalms
22. During the Pilgrims' first winter, Degory Priest was the first to die this year
25. The year Plimoth Plantation museum was founded
26. Age at death of Mayflower passenger Myles Standish
27. Death of John Robinson, pastor of the Pilgrims
28. The number of *Speedwell* passengers who boarded the *Mayflower*
29. Age of James Chilton, the oldest passenger on the *Mayflower*, when it sailed
30. The date in November that Thanksgiving is traditionally celebrated
32. The number of years after the landing of the Mayflower that Plymouth Colony merged with the Massachusetts Bay Colony
33. The first printing press in British North America begins operation in Cambridge, Massachusetts, this number of years after the landing of the *Mayflower*
34. *Hebrews* verse in the Geneva Bible from which Bradford derived the word "pilgrims"
35. Age of Samuel Fuller, nephew of passenger of the same name, at First Thanksgiving

36. This number of years before the *Mayflower* sailed, the Elizabethan Era began
37. Printer to King James I, Robert Barker, placed this earlier date on copies of the Geneva Bible printed between 1616 and 1625 after King James banned its printing while allowing printing of the King James Bible.
38. The number of letters in Squanto's full name
40. The year Plimoth Plantation changed its name to Plimoth Patuxet
42. The first two-digit palindromic prime number
43. Publication of *Mourt's Relation*
44. Age in 1620 of the nephew of the physician on the *Mayflower*
45. The year *Mayflower* passenger William Brewster died
48. The number of books in the *New Testament*
50. LXII
51. The number of letters in Narragansett
52. Age of passenger Henry Samson when the *Mayflower* landed
53. Valuation of the *Mayflower* in 1622 in pounds sterling
55. Weight in pounds of the *Mayflower's* minion cannon
56. Number of letters in Tuckernuck
57. Number of ounces in a pound
58. Estimated average age of the men who sailed on the *Mayflower*
60. The number of years before the *Mayflower* that England saw the first full printed English edition of Tyndale's *New Testament*
61. The number of letters in Ninnimissinuok
62. The year the *Mayflower* returned to England
65. Martin Luther's theses
67. The number of years between the peace treaty with Massasoit and the onset of King Philip's War
68. The century in which the *Mayflower* sailed
69. Hartford, CT, area code added in 1999
71. Twenty-fifth prime number;

- highest two-digit number where the sum of its digits is a square; XCVII
72. Age of Dorothy May when she married William Bradford
73. The year the General Society of Mayflower Descendants was founded
74. William Bradford's age when the *Mayflower* sailed
76. Atomic number of the metal after which Mayflower genealogical books are named
77. The year King James I came to the English throne
78. William Bradford's age at his death
79. Founding of Pilgrim Hall Museum
81. The date in November (New Style) that the Mayflower Compact was signed
82. Publication of Nathaniel Philbrick's book *Mayflower* was this number of years after the *Mayflower* sailed
83. The date in September 1620 when the *Mayflower* set sail from Plymouth, England
84. The year the *Mayflower* landed, in the Hebrew calendar
85. The number of sides of an icosihexagon; XXVI
86. The year Scrooby congregation left England for the Dutch Republic
88. Value when minted in 1920, in cents, of the Pilgrim Tercentenary half dollar
89. The twenty-second palindromic number, CXXI
92. Zip code of Provincetown, MA
93. Age of *Mayflower* passenger Richard More
94. The year *Mayflower* passenger John Alden died
95. The eleventh palindromic number, which happens to be its name

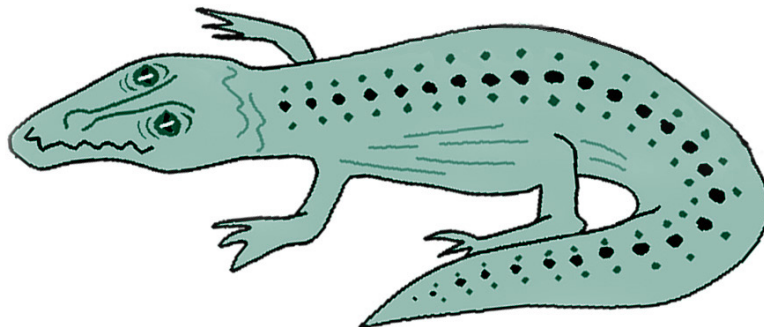
DOWN

2. The sixth prime number, never to be found among hotel floors
3. The sum of the number of faces, edges, and vertices of a dodecahedron; LXII

4. The number 15 in binary notation, which happens to be a series of a repeating digit
5. The sixth hexagonal pyramidal number; CLXI
6. The number of years between the Pilgrims' departure to the Dutch Republic and to the New World
8. This number of years after the *Mayflower* landed, Massachusetts Bay Colony established three militia regiments, which is considered to be the founding of the National Guard
9. DCXXXI
10. The year William Bradford died
12. The year Plymouth merged with Massachusetts Bay Colony
13. The first hurricane ever known to be observed by Europeans struck Hispaniola in this year
14. The number of words in the Mayflower Compact
18. Age of church elder Thomas Faunce when he identified Plymouth Rock as the Pilgrims' landing spot
21. Zip code of Pilgrim Hall Museum
22. Death of *Mayflower* passenger John Howland
23. Square root of 385641
24. The smallest square that is also a sum of two non-zero squares; XXV
25. Beginning of King Philip's War
28. The bicentennial of the *Mayflower* landing
30. The Battle of the Alamo occurred this number of years after the *Mayflower* sailed
31. The number of *Mayflower* passengers who survived the first winter (according to www.mayflower400uk.org)
33. The year Tisquantum died
34. The year *Mayflower II* was launched
35. The number of years between the *Mayflower* landing and the publication of Gaileo's *Dialogue Concerning the Two Chief World Systems*
37. The number of original *Mayflower* passengers
38. George Washington was born this number of years after the *Mayflower* sailed
39. The *Mayflower* sailed this year
41. Quincentenary of the *Mayflower*
43. The year the *Mayflower* was dismantled and sold for scrap
45. Birthdate of Dr. Hannah Bradford Ripley
46. The number of Mayflower Compact signatories
47. Degrees north latitude of Cape Cod
49. Court Street address of Pilgrim Hall Museum
51. The number of years between the *Mayflower* landing and the birth of Paul Revere
52. The number of steps inside the Pilgrim Monument in Provincetown
54. Age at death of Peregrine White, the first to be born in Plymouth
55. President Theodore Roosevelt laid the cornerstone at Pilgrim Monument in this year
59. One number short of D
61. The number of years between the *Mayflower's* launch and the royal proclamation by King Charles I reserving the "Union Flag" for His Majesty's Ships of War
62. The year the name "Mayflower Compact" was first used
63. The year the Florida Society of Mayflower Descendants was founded
64. Age of the father of Oceanus when he was born
66. The current year in the Hebrew calendar
67. Age at death of Moses Fletcher, signatory of the Mayflower Compact
68. Cargo capacity of the *Mayflower* in tons
70. This number of years before the Mayflower, Pope Pius V excommunicated Queen Elizabeth I of England
72. The number of Mayflower colonies in Florida
73. Beginning of the Great Scottish Witch Hunt (the most intense of several trials in the 16th through 18th centuries), in which 660 persons were accused of sorcery and diabolism
75. The twenty-third strobogrammatic number; in binary notation the number is 11101011001
76. The sum of the first six prime numbers
77. William Bradford's age when he arrived in Leiden
78. Number of books in the Protestant Bible
79. The Fibonacci number preceded by 5 and 8
80. Quincentenary of First Thanksgiving
81. CCXX
82. The number of days in the year 1621
83. The number of adult women on the *Mayflower*
84. Area code of Pilgrim Hall Museum
85. The number of faces of a rhombicuboctahedron; XXVI
87. The number of days the *Mayflower* was at sea
88. Metacomet (Wampanoag King Philip) was killed this number of years after the *Mayflower* landing
91. The fourth strobogrammatic number; XI

ANSWERS TO THE NOVEMBER 2023 MAYFLOWER CROSSWORD PUZZLE

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NEWS FROM THE COLONIES

In this section, officers from Mayflower colonies throughout Florida report on meetings, projects, and events of potential interest to all Florida Mayflower Society members. Images are contributed by colony members, who retain copyright.

JOHN HOWLAND, Winter Park

Jacquelyn Arsenault, Colony Governor

We have had two of our meetings in November and February with the third scheduled for May 20, 2024. Our meetings are held at the Fiesta Cancun in Altamonte Springs. We have a back room to ourselves for our meeting followed by lunch ordered from the menu. The younger members particularly enjoy the menu as it is affordable and diverse.

Deputy Governor Marcea Oetting schedules interesting speakers. In November, Hannah Emmit-Dennis spoke on "Myths and Facts about Colonial History." Elaine Powell was our speaker in February, when she discussed the "Connections between Jamestown and the Mayflower." It was very interesting to

know the connection was not just Stephen Hopkins.

Thank you to Louise Rumnock and Kurt Bressner as we continue to gain new members.

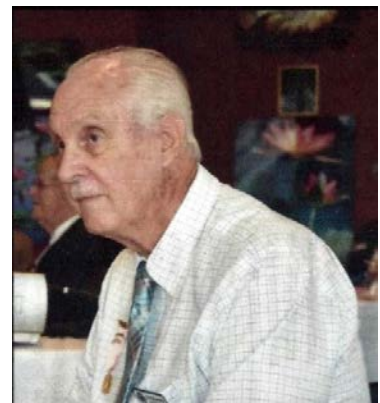
HENRY SAMSON, Fort Myers

Robert McGuire, Colony Governor

Of most interest to other colonies may be our tribute to our first Colony Governor Clyde Blanchard, who was well known in FSMD and whom we lost to COVID-19 on December

1, 2020. For me, at least, it demonstrated just how lethal and sudden this disease had become. Our Colony meeting that had been scheduled for March was

cancelled due to the pandemic. It was also a reminder that our life span is



Clyde Blanchard (1942-2020)



Newly elected Samson Colony officers: Past Governor Teri Peterson, Governor Robert McGuire, Membership Secretary Anne McGuire, Historian Lois Walsh, Vice Governor Julia Monastero, Treasurer Milt McKelvie, Secretary Kevin O'Donnell, and Captain Katy Irlbeck.

unpredictable, and we should strive to make the most of all the time we may have.

Clyde Adam Blanchard Jr., was born in Newport, Rhode Island, on October 6,



Bob McGuire and Hank Hendry

1942. He was the son of Clyde A. Blanchard of East Bridgewater, Massachusetts, and Esther L. Faggella Blanchard of Newport,

Rhode Island. Clyde grew up in Newport and worked for Data Pathing Inc., finishing his career with NCR. He held a variety of positions including systems analyst, systems engineer, and sales (he liked sales the best). Clyde was very interested in genealogy. He had documented his lineage from ten Mayflower passengers: Allerton, Bradford, Cooke, Howland, Joan Hurst, Mary Norris, Soule, J. Tilley, and Warren. After retiring, he moved to Cape Coral, Florida, and maintained a home in Massachusetts, where he spent summers until a few years ago. A member of the Myles Standish Colony, he, along with another member, Albert Myers, decided to found a new colony in Fort Myers. The Henry Samson Colony was chartered on October 25, 2011, and Clyde became its first Governor. This Colony has grown and prospered, as Clyde assisted many prospective members through the complicated process of documenting their



Katie and Phil Redmond with Ron Peck

lineage to a Mayflower passenger.

Our fall meeting was held at The Landings. Governor Peterson and Julia Monastero presented a program on "The Governors of Plimouth Colony." Past Governor Ren Cushing was given a card with appreciation for his service to the Colony and the Society over many years. At this meeting, Henry Samson Colony officers for 2023-2026 were elected and installed.

Newly elected colony officers are:

Robert McGuire.....Governor
 Julia MontasteroVice Governor
 Kevin O'Donnell.....Recording Secretary



Outgoing Governor Teri Peterson presents incoming Governor Robert McGuire with the governor's medallion and gavel.

Anne McGuire Membership Secretary
 Milton McKelvieTreasurer
 Lois WalshHistorian (FSMD Co-Historian)
 Hank Hendry Elder
 Katy IrlbeckCaptain
 Julia Monastero..... Junior Member Chair



Our first meeting of the new year was held in January at the Helm Club with the program: "Governor's State of the Colony Review." Julia Monastero led the Pilgrims' Pledge. Hank Hendry presented the Invocation, Blessing of Food, and Benediction for all attending. We had a good turnout with a total of 27 members and guests attending. All appeared to enjoy the program, good company, and a good meal.

I am pleased that members have been willing to volunteer to serve on committees. I believe that, rather than just duplicate FSMD and GSMD programs, we can do better by incentivizing our own Junior Members to do some research on their own Passengers and share the results with Colony members. New committees formed include the Scholarship Committee, Bylaws Committee, Events Committee, Audit Committee, and Social Media Committee. No one should feel left out, so all who are interested in becoming involved are encouraged to let a committee member know.

MYLES STANDISH, Naples

Carolyn Alden, Colony Governor

Our fall meeting was held November 28, 2023, at the Heritage Bay Golf and Country Club. Governor Ann Lambert Kremer presented a program about the governors of Plymouth Colony, beginning with John Carver in 1620 and ending with William Bradford, the longest serving governor, in 1692. Following the presentation, new officers were elected for a term of three years.

The theme for our 2024 meetings is Pilgrim women. At our January 16, 2024, meeting our guest speaker was Michelle Marchetti

Coughlin, the author of several books including *Penelope Winslow, Plymouth Colony First Lady: Re-Imagining a Life*. Michelle did an excellent presentation on Pilgrim Colony Women from 1620-1691, explaining that only 4 women and a few girls survived the first winter, and the essential role they played in the success of the Colony.

The spring meeting for the Myles Standish Colony, held March 5, 2024, continued the theme of Pilgrim Women. Guest speaker Caleb Johnson, who began his research on the Pilgrim passengers in 1992 and has authored several books, including *The Mayflower and Her Passengers*, was our guest speaker. Caleb's PowerPoint presentation discussed the English origins of the Plymouth Colony Women and focused on the history and circumstances that led to the Mayflower journey as well as the role Pilgrim women played in the Colony.

The Myles Standish Colony is hosting the Fall 2024 Florida Mayflower Society Fall meeting at the Embassy Suites in Estero on Friday evening November 22 and Saturday morning November 23, 2024. Registration Fee is \$75 for the Friday evening banquet dinner and program. The focus of this evening event will be to share the Mayflower story through historic music. Saturday morning will involve the business meeting of statewide Colony representatives.

Editorial Note: In Heartfelt Sympathy

Finally, we are all deeply saddened by the loss of our beloved member Ren Cushing.

Reynolds Prince Cushing of Punta Gorda, Florida, was born in Hartford, Connecticut, on March 20, 1933, and passed away on March 13, 2024. He is survived by

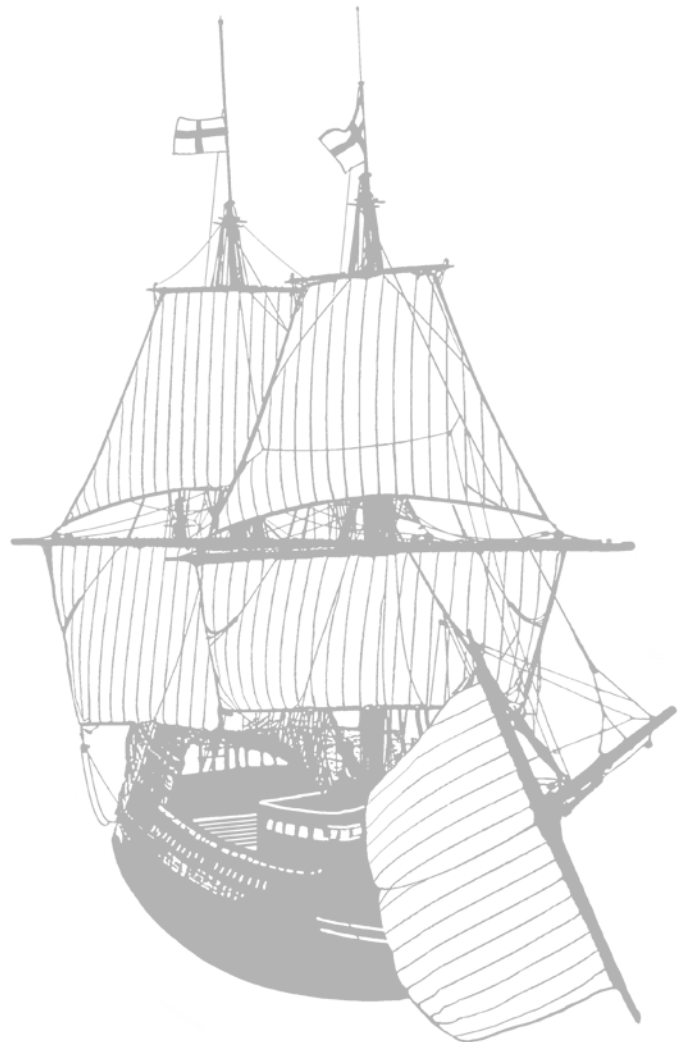


his wife, Muriel Curtis Cushing. Ren had served as Florida Society State Governor, Elizabeth Tilley Colony Governor, Samson Colony Governor, and Captain General of the General Society. The response to this news has been a heartfelt outpouring of expressions of sadness and condolence mixed with grateful remembrance. Several are included here:

- I am so glad to have had the opportunity to know Ren. He was always cheerful, friendly, and kind. My prayers for him and to Muriel, his bride.
- Ren was such a great supporter of GSMD and other genealogical societies, and he will certainly be missed.
- Ren was truly an inspiration to me. Not only for his talents, but for his engaging

smile, his wry humor, and his amazing humility. He will be missed by all who knew him. Rest in peace.

- We will always cherish the memories of Ren's quirky sense of humor and friendship. Ren, you will be missed!
- A true gentleman, his devotion to the Mayflower Society was an example for all. Our hearts and prayers go out to his family during this very sad time.
- Our Society has lost a great Mayflower champion.
- All FSMD colonies join in extending our heartfelt sympathy to Ren's family, especially to his wife, Muriel.



Guidelines for Content Submitted to *The Florida Pilgrim*

The Florida Pilgrim is the official newsletter of the Florida Society of Mayflower Descendants, which is a chapter of the General Society of Mayflower Descendants, also known as The Mayflower Society. The editor of *The Florida Pilgrim* is appointed by the FSMD Executive Committee.

This digital newsletter is published three times a year: typically in April, August, and December. Currently, circulation to FSMD members is via e-mail by the colony governors. In the future, FSMD plans to make this newsletter available for download from a members-only page on the FSMD website.

An important part of *The Florida Pilgrim* is the section on news from the colonies. We welcome contributions from all the colonies. Whereas some colonies publish substantial newsletters of their own, *The Florida Pilgrim* typically does not republish entire colony newsletters but encourages the submission of extracted content or summaries highlighting information of interest to FSMD membership broadly.

Content may include

- A listing of FSMD officers, appointed committee chairs, and colony governors
- A greeting from the FSMD governor
- Reports on major FSMD meetings and of GSMD meetings attended by FSMD members
- Information about Mayflower Scholarships, and names of students awarded the scholarships
- News, stories, and images from FSMD colonies (maximum length 500 words, but on occasion longer entries may be published with permission from the editor)
- Feature articles contributed by FSMD members or others, published at the discretion of the editor
- Information about items for sale by FSMD or its constituent colonies
- Additional material that may be of interest to FSMD members

The Florida Pilgrim will not publish

- Personal contact information such as e-mail addresses of officers or members unless there is a special need and only with their permission (the normal procedure currently in development for FSMD will be nonpersonal email addresses that automatically redirect messages to the responsible officer)
- Lists of FSMD membership, lists of deceased FSMD members, lists of members with outstanding dues, or lists of dropped members
- Individual members' GSMD or FSMD numbers
- Complaints against the Mayflower Society or against any of its chapters
- Personal opinions that disrespect other people or that disparage the Mayflower Society
- Solicitation of business unrelated to the Mayflower Society

Submissions from colony members about colony meetings and programs as well as educational, inspirational, and scholarly articles are very welcome and will be considered for publication at the editor's discretion. Articles should be about or relevant to the Mayflower history, such as the Pilgrims, their Native People neighbors, their origins in England, their sojourn in the Netherlands, their colony at Plymouth, their customs, their offspring, their influence on American history, their ship or its reproduction, the Mayflower Compact, or current Mayflower Society activities. The content of articles should be free of copyright restrictions, and if material is protected by copyright elsewhere, the author should obtain written permission for publication in *The Florida Pilgrim*. Sources cited should be attributed. The editor reserves the right to edit submissions for spelling, grammar, and style.

Images, especially of colony meetings and programs, are especially welcome and should be of high resolution. Submitted images should be original and must not be protected by copyright. The colony officer who submits images of colony activities is responsible for obtaining pictured members' permission for their names to be printed, if names are identified. The person submitting members' names to the editor should take care to spell them correctly.

Colony reports and images should be submitted no later than early-to-mid March, July, and November of each year.

The language in articles and stories should reflect the high standards of civility, respect of others, and polite language expected of members of the Mayflower Society.



The Richard Warren Colony continues its Mayflower t-shirt campaign.

Are you tired of wearing stiff linen breeches and scratchy wool doublets in the Florida heat? Not to worry. The Richard Warren Colony invites all Florida Mayflower enthusiasts to pack away your New England winter wear and dress as a Pilgrim might have (wanted to), had the Mayflower landed on the Florida shore in 1620. No longer is it necessary to wear 17th century reenactment attire year-round to demonstrate your faithfulness to the Pilgrim story. You can now dress like an authentic Mayflower descendant (or even a Mayfollower) while staying cool in the hottest Florida weather by sporting one of these spiffy Mayflower t-shirts, designed by the Richard Warren Colony. Proceeds benefit the Colony's educational and service activities. Just go to:

<https://www.bonfire.com/florida-society-of-mayflower-descendants/>

Future FSMD Meeting Dates

2024 – Spring BoA Meeting ~ April 20, 2024, Lakeland

2024 – Fall Annual Meeting – November 22-23, 2024, Estero

Hosted by the Myles Standish Colony, Naples, Florida

2025 – Spring BoA Meeting ~ April 26, 2025

2025 – Fall Annual Meeting ~ November 22, 2025

2026 – Spring BoA Meeting – April 25, 2026

2026 – Fall Annual Meeting ~ November 20-21, 2026



The
Florida
Mayflower
Society

The *Florida Pilgrim* is the official newsletter and, except where noted, is the copyrighted property (© 2024 – all rights reserved) of the Society of Mayflower Descendants in the State of Florida (“FSMD”), an unincorporated, voluntary membership organization recognized by the IRS as a tax-exempt 501(c)(3) nonprofit educational organization. FSMD is a chapter of the General Society of Mayflower Descendants (“GSMD”, also known as “The Mayflower Society”).

The *Florida Pilgrim* is a digital newsletter distributed to FSMD members by their colony governors. FSMD is exploring ways to make the newsletter downloadable in the future from the FSMD website at www.flmayflower.com.

Members of FSMD, please send submissions, comments, or suggestions to the editor at the email listed below. Items submitted for publication may be edited and published at the editor’s discretion. Sister Mayflower societies have permission to reprint any material herein with appropriate attribution. All others must obtain prior written permission from the editor.

All published items represent the opinions of their authors and not necessarily of FSMD, which does not vouch for the accuracy of any information contained herein. William P. Cheshire, Editor mayflowercheshire@gmail.com



Membership Benefits

- Floridians receive a subscription to *The Florida Pilgrim*, the digital newsletter of the Florida Society of Mayflower Descendants, published three times a year
- Subscription to *The Mayflower Quarterly*, a genealogical magazine published in print by the General Society of Mayflower Descendants four times a year
- Free use of the genealogical collection in the Mayflower Library located at the Mayflower Society headquarters at the historic Edward Winslow House in Plymouth, MA
- Fellowship and camaraderie of fellow genealogical enthusiasts at Colony, Florida Society, and General Society meetings
- Junior memberships at nominal cost for members' children and grandchildren, which they can convert to regular memberships between ages of 18 and 25
- Eating Thanksgiving dinner twice, if you attend the fall meeting

Objectives of the Mayflower Society

- To perpetuate to remote posterity the memory of our Pilgrim Fathers.
- To maintain and defend the principle of civil and religious liberty as set forth in the Compact of the Mayflower, "For the glorie of God, and advancement of the Christian faith and honor of our countrie."
- To cherish and maintain the ideals and institutions of American Freedom, and to oppose any theory or actions that threaten their continuity.
- To transmit the spirit, the purity of purpose, and steadfastness of will of the Pilgrim Fathers to those who shall come after us, an undiminished heritage of liberty and law.



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