THE FLORIDA PILGRIM

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THE NEWSLETTER OF THE SOCIETY OF MAYFLOWER DESCENDANTS IN THE STATE OF FLORIDA

William P. Cheshire, Editor

Florida Society of Mayflower Descendants

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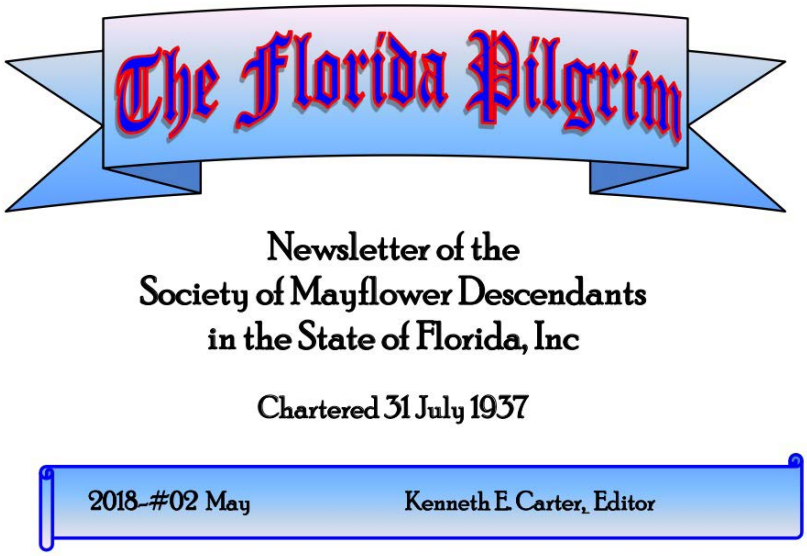


Recreation of Plymouth Colony, Plimoth Patuxet Museum, Plymouth MA, 2019. Credit: Bill Cheshire

THIS SHIP WILL SAIL!

The *Florida Pilgrim*, the official newsletter of the Florida Society of Mayflower Descendants, having been dormant for four years, is hereby relaunched! The *Florida Pilgrim* was first published in 1955 and since then has been published sporadically, at its peak twice to thrice yearly. Its mission is to inform members about Mayflower goings on in Florida and to facilitate communication among the Florida Mayflower colonies.

Past issues have published the names of Mayflower officers, included reports from FSMD business meetings, updated members about current activities among Mayflower colonies, and alerted members to upcoming meeting dates. The *Florida Pilgrim* also publishes each year the names of high school graduates who have been awarded the Florida Mayflower scholarship.



Masthead of the *Florida Pilgrim* at the time of its most recent publication.

During the COVID-19 pandemic, when Mayflower colonies have been unable safely to gather in person, alternative methods of communication have been more important than ever. In answer to that need, the new *Florida Pilgrim* aims to reinvigorate a sense of community and belonging among Mayflower members throughout Florida. We seek to inform, educate, and inspire. The enhanced layout of this and future editions of the *Florida Pilgrim* is intended to look and feel more like a magazine than a community newsletter. We will do our best not to disappoint!

The *Florida Pilgrim* would be of little interest to members if it did not publish photographs of colony activities. We look forward to receiving from colony governors, officers, and interested members your best high-resolution images of your colony meetings and programs. Please provide names of people shown so that appropriate attribution can be made. We also ask that colony governors or their representatives submit narratives about their colony programs and commentaries that may be of interest to members. Scholarly and educational articles would, of course, also be most welcome.

The success of this newsletter will depend very much on your contributions as we share together the life of the Florida Mayflower Society. Just as Plymouth Colony succeeded because our ancestors joined together in the Mayflower Compact, the *Florida Pilgrim* will succeed if many contribute to its content.

With gratitude to the former editors over the past decade: Ken Carter, Louise Rumnock, and Richard Spice Wheeler, I look forward to serving you as the new editor.

William P. Cheshire

WARM GREETINGS FROM THE GOVERNOR



Welcome to the re-launch of THE FLORIDA PILGRIM!

Many thanks to Bill Cheshire for agreeing to revive this wonderful communication tool and to serve as its Editor. It is my hope that it will be used for sharing information and sparking inspiration among our colonies. I encourage you to actively participate by contributing your thoughts and ideas, photos, interesting activities and articles to him to help make this project a success.

Wishing you all a wonderful and safe Holiday Season!

Suzanne Adams
Governor
Florida Society of Mayflower Descendants

MEET THE NEW EDITOR OF THE FLORIDA PILGRIM

BILL CHESHIRE, PICTURED HERE WITH HIS WIFE DORIS AT PLYMOUTH ROCK, TELLS OF WHY HE FINDS JOY IN BELONGING TO THE MAYFLOWER SOCIETY



Bill and Doris Cheshire, Plymouth Rock, Plymouth, Massachusetts, 2019. Credit: Laura Cheshire

The first time I heard the name Mayflower was during my childhood. That was what my paternal grandmother[1] in North Carolina named her adorable pet dachshund, her constant companion in her old age. She was fond of the name, as she was pleased to claim descent from William Bradford who came to America on the *Mayflower.*

Tales of Pilgrims and Native Americans, of sea voyages and exploration, of perseverance and discovery excite the imagination of people of all ages, but especially the young. Our country, too, was young in 1620, when September gales blustered across the North Atlantic as the *Mayflower*, pounded by briny waves, pressed westward in the direction of adventure, uncertainty, and freedom. We would know little today about Plymouth Colony, its hardships and its extraordinary accomplishments, had Governor Bradford not written about its history in detail.

The very young receive simple truths at face value, and stories require no further proof than the kindness of the storyteller. As our loving grandmother

1 Anne Ludlow McGehee Cheshire (1893-1980).

was a warmhearted woman of strong opinions, her tale was never doubted. From a child's perspective, the story of the *Mayflower* was old, and our grandmother also was old, so naturally she would know about such things.

Fast forward to the present. It occurred to me that it might be possible to find documentation of Bradford's descent to my generation. No longer is it necessary to travel to distant libraries or visit government records offices to locate vital records and other genealogical resources. With the advent of the digital age, all one needs is a personal computer with an Internet connection. So, I took upon myself the challenge of seeing if I could prove the relationship. After two years of research—with some fascinating discoveries along the way—I discovered that, yes, the legend that had been passed down orally through each generation in my family had a basis in provable fact. The Mayflower history then came alive for me in a fresh way.

Many of our members reading this will have similar stories of their own. Many of our friends in the community have as yet undiscovered stories like this awaiting them, if they will take the time to investigate.

Having spent my teenage years reading science and math books, having majored in biochemistry, and as an adult having practiced medicine for 35 years, I was no historian. I did take courses in American, ancient Greek, and Medieval European history at Princeton, as everyone with a well-rounded liberal arts education should know something about the origins of Western Civilization. I also read on my own about the histories of other cultures. But it was not too late, I found, to cultivate a serious interest in history and to enlarge my understanding through books. At this point in my Mayflower journey, I read with fascination Nathaniel Philbrick's book *Mayflower*[2] and for the first time was feeling a deep personal connection to this extraordinary history. Reading his vivid description of the *Mayflower*'s initial approach to the New England coastline in 1620 filled my mind with wonder and excitement as I imagined what the passengers, including my own ancestor, had experienced as they looked out from the deck to a vast unknown land that was to become their home.

Having proven my descent from Bradford, I joined the Mayflower Society. What was this organization about, I wondered? A cousin out West warned me that the Mayflower Society was just a bunch of stuffy old people arguing over genealogical trivia. Rather than take her word for it, I decided to attend at least one meeting and see for myself. If my cousin's prediction was true, at least I had an attractive certificate to frame and hang on the wall.

My cousin was mistaken. At my first meeting of the Richard Warren Colony, I met a number of very nice and interesting people from all sorts of backgrounds. As the date for the next meeting approached, I received a call from the colony governor explaining that the scheduled speaker had canceled. She asked me if I might fill in and, on three days' notice, talk about something—anything, really. They needed a speaker!

So I said yes, and applying my expertise as an autonomic neurologist, I spoke about the medical effects of hypothermia and other health challenges the Pilgrims faced during their harsh first winter.

Then I was caught quite by surprise. I was asked if I might like to run for colony governor. The offer was irresistible, because I knew that the year 2020 would be historic as the 400th anniversary of the arrival of the *Mayflower*, and my term in 2021 would encompass the 400th anniversary of the Pilgrims' First Thanksgiving. This, I thought, could be fun.

Then the pandemic hit. My plans for the colony were, as it were, blown off course. The option of in-person meetings vanished, just as the promise of the shoreline of Northern Virginia had for the Pilgrims.

Not many Americans had heard of Wuhan, China, before the SARS-Co-V virus began to

2 Philbrick, Nathaniel. *Mayflower: A Story of Courage, Community, and War*. New York: Viking Press, 2006.

spread from there around the globe, taking lives and wreaking havoc everywhere. But I knew of Wuhan. I had read of it in the letters of my great aunt Elizabeth Cheshire, who was a missionary to Wuhan. She went there in 1909 as a teacher at a time when Christian missionaries from America were endeavoring to elevate the social status of Chinese women—but, alas, she was too early by a century to prevent the release of the virus.

Do we sometimes hold to unreasonable expectations our ancestors, who, like us, were merely human?

Virtual attendance by Warren Colony members at Zoom meetings attracted a fraction of what in-person meetings had, and in response, I sought a creative approach to sustaining a sense of community. I started a colony newsletter. My first thought was to name it "Warren Piece," but my better judgment prevailed, and I named it "Mayflower Tidings," the word "tidings" meaning both a greeting and a reference to the tides that lap against our long Florida coastline. What I learned in writing and publishing that newsletter I look forward to bringing forward to the *Florida Pilgrim* for all to enjoy.

Family legends shape our sense of identity. Of all possible family legends to inherit, a personal connection to the Pilgrims is one of inestimable value, as their story is profoundly embedded in our national identity. Legend, to be believed, should be supported whenever possible by evidence. My grandmother was right after all, and we were right not to have doubted her.

Whereas my family Mayflower lineage has been proven true, far more reliable is the faithfulness of God, who sustained the Pilgrims and who sustains us today. In Bradford's words,

> May not and ought not the children of these fathers rightly say: Our fathers were Englishmen which came over this great ocean, and were ready to perish in this willdernes; but they cried unto the Lord, and he heard their voyce, and looked on their adversitie, &c. Let them therfore praise the Lord, because he is good, and his mercies endure for ever.[3]

Though joyful in season, life also lays on us toil, disappointment, pain, and tragedy. The Mayflower voyagers suffered greatly, "but they knew they were pilgrimes," Bradford wrote, "and looked not much on those things, but lift[ed] up their eyes to the heavens, their dearest cuntrie, and quieted their spirits."[4]



We, too, are pilgrims, journeying through this life less by sight than by faith. Historian Robert Tracy McKenzie, writing to a Christian readership, affirms that, "to know we are pilgrims is to understand our identity and, by extension, where our ultimate hope lies."[5] For in time, the gospel that has been passed down to us by the word of our forebears who believed, the news of salvation in Jesus Christ that he invites us to accept in faith, will be proved true.

William P. Cheshire
Editor, the *Florida Pilgrim*

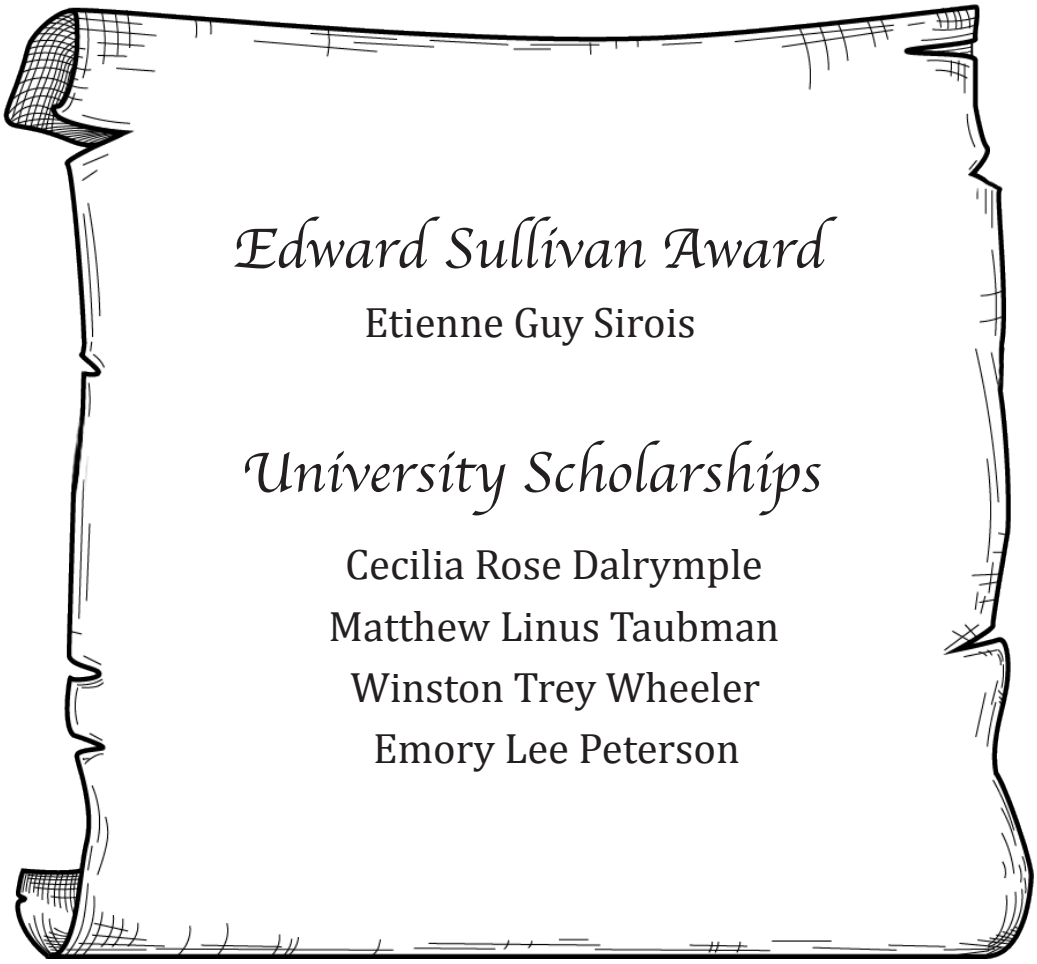
3 Bradford, *Of Plimoth Plantation*, Chapter 9.

4 *Ibid*, Chapter 7.

5 McKenzie, Robert Tracy. *The First Thanksgiving*. Downer's Grove, IL: IVP Academic, 2013, p. 195.

MAYFLOWER SCHOLARSHIP

THE FLORIDA SOCIETY OF MAYFLOWER DESCENDANTS IS PLEASED TO ANNOUNCE ITS 2022 SCHOLARSHIP AWARDEES



WE CONGRATULATE EACH OF THESE OUTSTANDING STUDENTS, WHO WILL RECEIVE A $2,000 SCHOLARSHIP AWARD

THE 85TH ANNUAL MEETING OF THE SOCIETY OF MAYFLOWER DESCENDANTS IN THE STATE OF FLORIDA

HOSTED BY THE RICHARD WARREN COLONY
THE RENAISSANCE, WORLD GOLF VILLAGE, ST. AUGUSTINE, FLORIDA
NOVEMBER 18-19, 2022



Warren Colony Governor Bill Cheshire opens the meeting. Credit: Doris Cheshire

Remembering the Mayflower Compact

On November 18-19, 2022, the Richard Warren Colony hosted the 85th Annual Meeting of the Society of Mayflower Descendants in the State of Florida. The joyful event, which was open to all Florida members of the Mayflower Society, was held at the Renaissance Hotel at World Golf Village in historic St. Augustine, Florida. Our theme was "Remembering the Mayflower Compact."

The last time the Richard Warren Colony hosted the state meeting was in 2012. That year, Richard Wheeler was governor of the Richard Warren Colony, and he distributed a monograph that he wrote about the Mayflower Compact, analyzing the text from his perspective as a lawyer. Richard Wheeler is now deceased, and we honored his memory by providing attendees a special gift. Everyone who came received a copy of Wheeler's monograph, *A Lawyer's Take on the Mayflower Compact*, reprinted by the current colony governor and published at his personal expense in a more durable form along with an introduction.

On arrival, attendees were greeted with a signature cocktail, *The Pilgrim,* to experience their Mayflower heritage in Florida style with a taste of orange, pineapple, lime, rum, and secret ingredients. Following the social hour, the evening opened with the presentation of colors by the Allen D. Nease High School Color



Guests were warmly greeted by Warren Colony members Miles Schueth and Laura Johnson.



The evening opened with the presentation of colors by the Allen D. Nease High School Color Guard, which in 2021 was recognized as the Navy League's Most Outstanding Unit in the Nation.



The Friday evening program was held in the St. Augustine Ballroom at the Renaissance Resort, World Golf Village, St. Augustine, Florida.

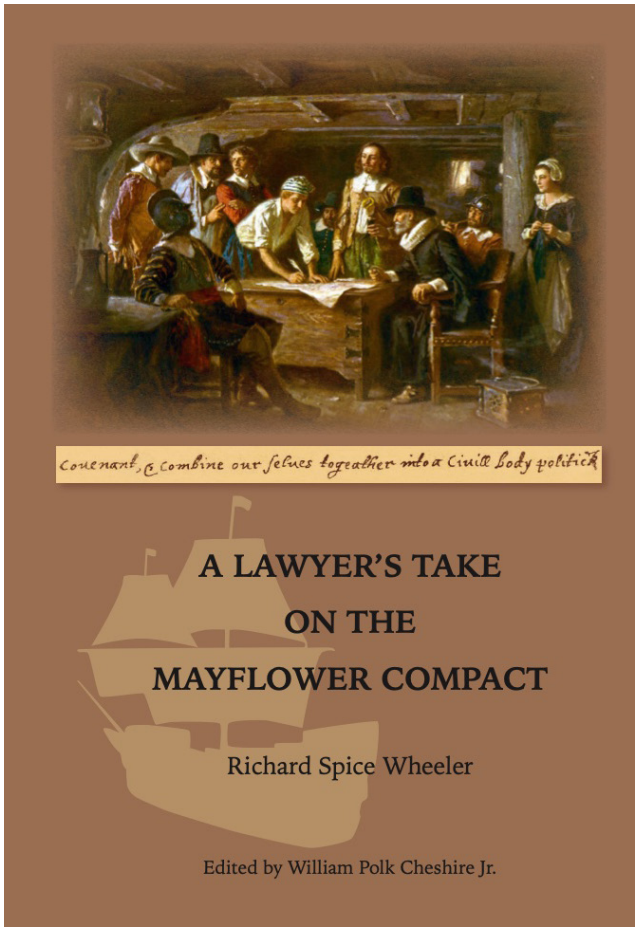
Guard, which in 2021 was recognized as the Navy League's Most Outstanding Unit in the Nation. Following a recital of the Pledge of Allegiance to the US flag and salute to the Mayflower flag, former Colony Governor Mere Schwartz led the assembly in The Pilgrim Pledge. Former Colony Governor and current Elder John Howland then read the Mayflower Compact and offered the invocation.

Attendees were treated to a delicious traditional Thanksgiving meal, during which everyone enjoyed a selection of 17th century music that would have been familiar to the Pilgrims, performed by violinist Nancy Gehret and cellist Ginger Dodd. Each place setting was decorated with custom Pilgrim cookies.

After dinner, Colony Governor Bill Cheshire introduced the special guest speaker, Dr. Peter W. Wood from New York City, who spoke on "A Civil Body Politic: License, Liberty, and Dispute in America's First Experiment in Self-Government." Lively discussion followed. Colony Elder John Howland closed the evening with a benediction. All who attended came away having learning something new about the Mayflower Compact and its significance for American history.







The Mayflower Compact

IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King James, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience.

IN WITNESS whereof we have hereunto subscribed our names at Cape-Cod the eleventh of November, in the Reign of our Sovereign Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Domini; 1620.



Mayflower descendant Richard Spice Wheeler (1946-2017) applies his legal expertise to explain the meaning of the Mayflower Compact. Following two months of living in cramped quarters, tossed by tempestuous Atlantic seas, lacking sufficient provisions for the challenges of life in a new land, and holding a patent from the English Crown that was not legally valid as far north as the cold November New England winds had blown them, the Mayflower passengers were divided on what to do. Some were on the verge of anarchy. And then history was made. The Mayflower passengers drafted a document of self-governance in which were written the first words of American democracy. Penned aboard the Mayflower in 1620, this masterpiece of brevity was a sacred pledge and undertaking to subordinate individual desires to the common good of the community. The document inaugurated a secular covenant community modeled after the New Testament-ordained covenant community that defined their Separatist church. The Mayflower Compact has influenced the shape of American government ever since then and holds valuable lessons for us today.



Above: Following the Invocation, Warren Colony Elder John Howland reads the Mayflower Compact. Image credit: Bill Cheshire



Right: Members and guests enjoy a delicious traditional Thanksgiving dinner with all the trimmings. Special Pilgrim cookies at each place setting were provided by Warren Colony Treasurer Miles Schueth. Image credit: Bill Cheshire



Below: Serenading our dinner with period music that would have been familiar to the Mayflower passengers, musicians Ginger Dodd and Nancy Gehret performed "A Modern Renaissance Program for the Mayflower Society." In gratitude for a wonderful performance, the Warren Colony presented each with a Mayflower pendant, custom-made just for the occasion. Image credit: Bill Cheshire







FSMD officers at the Saturday business meeting (left to right): Ken Carter, Jackie Arsenault, Suzanne Adams, Louise Rumnock, Jim Preston, and Jim Roorbach. Image credit: Bill Cheshire





Assisted by FSMD Historian Louise Rumnock (right), FSMD Elder Jackie Arsenault (left) leads us in a reverent memorial service on behalf of FSMD members who have departed in 2022. Following a moment of silence, she led the assembly in reciting Psalm 23 and John 14:2, and then in a responsive Memorial Litany Members stood when hearing the name of each of the departed member announced. In closing, she recited the prayer written by Virginia Kimball Howard of Vermont: "O God, whose mercies cannot be numbered, accept our prayers on behalf of the souls of the Pilgrim servants departed, and grant them entrance into the land of light and joy, in the fellowship of thy saints. Amen."

The traditional pink roses were provided by Warren Colony member Debra Birtalan. Image credit: Bill Cheshire

WARREN COLONY PAST GOVERNOR MERE SCHWARTZ LEADS THE ASSEMBLY IN RECITING THE PILGRIM PLEDGE

THE PILGRIM PLEDGE

In the name of God, Amen. I pledge myself to hold aloft the lamps of civil and religious liberty lighted by the Pilgrims at Plymouth Rock, to recall and cherish the sacrifice and struggles made by them for the common good, to study their lives, deeds, faith, courage, and character—and to draw inspiration therefrom; to emulate their spirit, to be loyal to the flag and institutions of the Country whose founding was so greatly aided by their work and wisdom; to do everything within my power to deserve and preserve the heritage, and at all times and in all ways to profit by their Pilgrim example.



Mere Schwartz. Image credit: Bill Cheshire



Howland Colony member and FSMD Elder Jackie Arsenault, with Warren Colony First Lady Doris Cheshire.
Image credit: Bill Cheshire



Bill Cheshire and Muriel Cushing.
Image credit: Bill Cheshire



Miles Schueth and Laura Johnson.
Image credit: Bill Cheshire





Bill Cheshire and John Howland, moments before the meeting began. Image credit: Doris Cheshire



Clara Waterman Powell, Kathleen Carter, and Ken Carter.
Image credit: Bill Cheshire



John Howland and Muriel Cushing.
Image credit: Bill Cheshire





John Howland. Image credit: John Howland



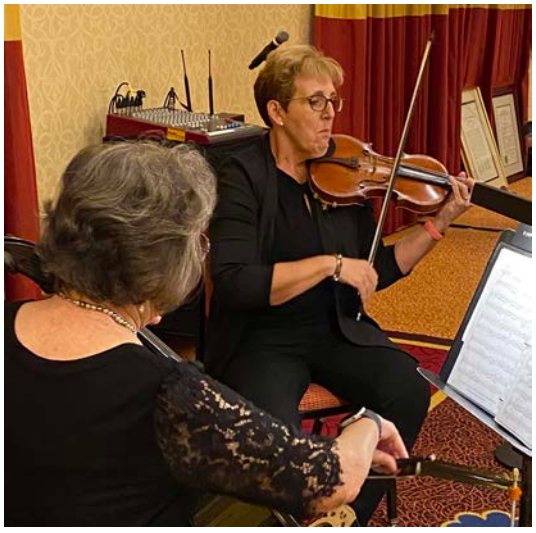
Jeanie Carter, Bill Cheshire (wearing Reynolds Cushing's Pilgrim hat that Muriel asked him to wear), and Dorislynn White-Padgett. Image credit: John Howland



Debbie Birtalan.
Image credit: Bill Cheshire



Ruth Faye and Muriel Cushing
Image credit: John Howland





Karen Sheffield, Suzanne Adams, Dorislynn White-Padgett, and Alice Ervin. Image credit: John Howland



Sharon Jank, Brenda Fritz, Bill Cheshire, and Marjorie Ferrer. Image credit: John Howland

A CIVIL BODY POLITIC

LICENSE, LIBERTY, AND DISPUTE IN AMERICA'S FIRST EXPERIMENT IN SELF-GOVERNMENT

AN ADDRESS BY

PETER W. WOOD

INTRODUCTION AND SYNOPSIS FOR THE FLORIDA PILGRIM

BY WILLIAM P. CHESHIRE

Two centuries ago, Tocqueville wrote that "Nations, as well as men, almost always betray the most prominent features of their future destiny in their earliest years." In the Mayflower Compact we find the record of an extraordinary event at one of the first moments in American history. An exhausted, cold, and deeply divided party of newcomers to the shore of what is now Massachusetts came together and, with resolve, set aside their differences and agreed to work together for the common good. In this document we find what our speaker Peter Wood has called America catching its first glimpse of itself as a society based on principles of self-government, freedom, and equality.

Dr. Peter Wood obtained his Ph.D. in anthropology from the University of Rochester in New York. He is a former provost of The King's College in New York City and former associate provost of Boston University. Since 2009, he has served as president of the National Association of Scholars, a nonprofit organization that seeks to uphold the standards of a liberal arts education in America's colleges and universities, fostering intellectual freedom, searching for truth, and promoting virtuous citizenship.

The following synopsis of his address was prepared with his permission and approval for publication in the *Florida Pilgrim*.

After thanking his hosts, Dr. Wood began by noting that Mayflower descendants are people who possess a special connection to America's deep past. His audience listened with great interest as he expounded on that crucial event in America's early history, the significant, yet today almost forgotten, moment on board the *Mayflower* in 1620, when events led its small assembly of passengers off their intended course not only geographically, but also politically. Instead of landing in the northern parts of Virginia where they had a patent to settle, they found themselves far to the north, off the coast of Cape Cod and beyond the jurisdiction of the English Crown. Unanticipated circumstances forced the passengers of the *Mayflower* to answer the question—which ordinary people rarely must confront—of how ought they to govern themselves? Their answer to this existential ques-



Peter W. Wood, Ph.D. Image credit: Bill Cheshire

tion, which dates to Aristotle in ancient Greece, is to be found in the document that has since come to be known as the Mayflower Compact.

When we read the Mayflower Compact today, it is easy for us—particularly given its obsolete language—to miss its extraordinary significance for the founding of America and how it provided for Americans an entirely new way of thinking about what it means to be self-governing. To appreciate this, we must understand what led up to it and the evidence of its enduring political influence.

On board the Mayflower were two groups of passengers: the religious dissenters who came on the basis of faith, and a larger group that had been recruited by the London Merchant Adventurers Company to help found a colony in North America. William Bradford referred to these two groups, which had differing motives for coming to America, as the "Saints" and the "Strangers." When the Mayflower dropped anchor, not in Northern Virginia where their land patent was legally valid, but off the coast of New England, which was outside any knowable authority, the Strangers were quite unhappy and grumbled vehemently. About Plymouth Colony, Bradford wrote, "The first foundation of their government in this place was occasioned partly by the discontented and mutinous speeches that some of the Strangers amongst them had let fall from them in the ship. That when they came ashore they would use their own liberty, for none had power to command them." The Strangers had signed a contract that was now null and void, and they thought themselves liberated from the law and able to do whatever



they wanted.

This fractious spirit of anarchy threw a chill over Bradford and the other Pilgrims, who were already facing other problems. Having been blown off course, their settling in what is now Massachusetts meant that by English law they were an illegitimate colony. The cold winds of New England autumn had arrived, and they were headed into a difficult winter. They knew not what dangers awaited them on these unknown shores or how they would be received by the indigenous people. In addition, their provisions were low. The Merchant Adventurers company that financed their voyage had dealt unscrupulously with them and altered their contract, which forced them to sell off most of the provisions they had put into stock so that they could pay for the voyage. That left them with inadequate food to last them through their first winter. The Saints and Strangers had already spent two months in cramped quarters quarreling on board. Strained to the maximum, what delicate sense of community they had was breaking apart.

Dr. Wood asked his audience to imagine writing this story as a script. This would not be the page where we would say, "A great and glorious adventure of democracy in the New World was about to get a start." Rather, we would say, "These people are doomed."

At this point, faced with the question of "how should we govern ourselves," the Pilgrims might have drawn from known European examples. The religious dissenters of the *Mayflower*, with the forceful help of Miles Standish, might have created something like a Puritan dictatorship, a kingship with a religious nobility, or an aristocracy of the Saints. Or they might have taken as their example Virginia's colony of Jamestown, which established as a legislative body the House of Burgesses; but unlike Plymouth, its governance was loyal to the Virginia Company and had as its purpose the rise of a Tidewater aristocracy. One might think that, faced with a dire situation, they would have fallen back on what they knew. However, the passengers of the Mayflower did none of those things. They did something entirely different.

> In the fog of historical amnesia that has overtaken America today, most people do not realize the debt we owe to the survivors of the voyage across the Atlantic in 1620 and to the creators of this small, struggling colony.

Here is where we find a most remarkable turn of events. The Mayflower Compact begins and ends with acknowledgement of James I, the King of England, who strongly believed in

the divine right of kings. In that sense, it has the appearance of a reaffirmation of European ideas of governance. However, in between those acknowledgements, in the words of Dr. Wood, is "the stuff that really matters." The Pilgrims boldly determined that they were going to govern themselves as a "civil body politic." That meant agreeing to be under the rule of law, but not the king's law. They asserted that they were capable of deciding the rules that would enable their colony to thrive, and therefore they would make up their own laws outside of the reach of the king and his agents.

At the heart of the Mayflower Compact, says Dr. Wood, is a mystery. How is it that the Pilgrims, who sacrificed so dearly and left their homeland behind in order to worship freely in their own place, suddenly put religious differences aside and agreed to treat as equals people who did not share their religious beliefs? The Mayflower Compact does not answer that question.

At this early crossroads in the American experiment in self-government, the passengers of the Mayflower rejected familiar models of nobility and originated a new path of egalitarian, ordered self-governance. The idea that all citizens are equal came, not from Virginia, but from Plymouth.

Much more than just 200 words written on a piece of paper, what eventually came to be called the Mayflower Compact showed its worth by gaining traction. As Plymouth absorbed new members arriving on later ships, its people adhered together strongly, providing evidence that the Pilgrims' model of self-government worked. The Mayflower Compact was read regularly at Plymouth town hall meetings, which became the model for town hall meetings throughout America.

In the fog of historical amnesia that has overtaken America today, most people do not realize the debt we owe to the survivors of the voyage across the Atlantic in 1620 and to the creators of this small, struggling colony that proved it possible to defy the orders of the Crown and, with an ordered structure of self-governance, to find common ground and thrive.



As a token of our appreciation, the Warren Colony presented Dr. Wood with this model of the Mayflower, custom-made by Ships of Glass, Panama Beach, Florida

Future Meeting Dates

2023 – Spring BoA Meeting – Saturday April 29, 2023 – Hosted by the Edward Fuller Colony, Polk County

2023 – Fall Annual Meeting - Friday & Saturday, November 17 & 18, 2023 – Hosted by the Edward Winslow Colony Tallahassee

2024 – Spring BoA Meeting - April 27, 2024 -

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

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



Benefits of Membership in the Mayflower Society

- Subscription to the *Florida Pilgrim*, the newsletter of the Florida Society of Mayflower Descendants, published several times a year
- Subscription to *The Mayflower Quarterly*, a genealogical magazine published 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

Objects 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.

The cover image is adapted from Coronelli, Vincenzo. America Settentrionale colle nuoue scoperte fin al'anno , diuisa nelle sue parti secundo lo stato. [Venice: Vincenzo Coronelli, 1688] Map in public domain. Accessed at: https://www.loc.gov/item/2014588597/

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