

The Virginia Mayflower

The Society of Mayflower Descendants in the Commonwealth of Virginia

VOLUME 40

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NUMBER 1

Message from the Governor

Spring Luncheon Meeting in Natural Bridge, VA



Mark T. Cox, IV

I will look forward to seeing all of you at our spring meeting this May in Natural Bridge.

At that meeting, we will award our Mildred Ramos Virginia Mayflower Scholarship for the second year in a row. Our scholarship program has had a positive effect creating a stronger interest in colonial history among high school and college students in the Commonwealth and we have had a growing number of very impressive applicants. Our members have been very generous to date with their financial support to make the program possible. I hope that in future this support will continue to grow until we have a sufficiently large scholarship fund to provide an annual scholarship from the fund's annual earnings.

We will also have the pleasure of listening to our Howland Cousin, Mr. Terry Marr, talk about Henricus. Once you have seen Terry's presentation, I would encourage you to visit Henricus when in the Richmond

area. It is a very interesting part of Virginia colonial history that may not be as familiar to most folks as it definitely deserves to be.

In selecting future speakers, I will endeavor to focus on subjects related to our colonial history and would welcome any suggestions or recommendations you might wish to make in that regard.

The position of Editor of the Newsletter remains vacant. If you have had experience with editing and would be willing to take on an exciting new challenge, please get in touch with me in this regard. The previous Editor, Mr. David Chapin, did a wonderful job of making our newsletter both interesting and entertaining. Going forward, I hope that we will be able to continue to improve it.

Finally, please join me in congratulating Miss Elizabeth Lillian Hazelton on having been selected in August, 2012, to receive the General Society of Mayflower Descendants annual scholarship. Miss Hazelton is the daughter of Lillian and Merle Hazelton, our Treasurer.



Mr. Terry M. Marr will be the speaker at our Spring Meeting this year at Natural Bridge. His talk will focus on the very interesting history of Henricus as well as more recent archaeological discoveries at the site of Henricus.

As a result of a longstanding interest in things historical, Terry became an active reenactor in 1984, originally portraying a soldier of the third crusade. Within a year he updated to late Elizabethan/Jacobean portrayal. He founded Black Rose Creations in 1989 to produce accurate, durable and inexpensive items for use in this time frame. In 1999, he helped found the Kingdom of Lucerne, Inc. a NJ Non-Profit educational group which provides an accurate recreation of the period and provides scholarships. After twenty five years as a military police officer, he retired in 2006 and began working as an interpreter at the Jamestown-Yorktown Foundation. He held the position for two years before being hired by Henricus Historical Park as the Trades specialist in 2008. As an interpreter at Henricus he serves over twenty thousand school children each year in addition to general visitation. Since joining Henricus, he has concentrated on researching the original location of the Citie of Henricus and, as an offshoot, the life and background of Alexander Whitaker. On his paternal grandmother's side, he is descended from John Howland of the Mayflower.

Henricus Historical Park re-creates everyday 17th-century life in the second successful English settlement in North America and resides on the original site of the Citie of Henricus. On a bluff overlooking the James River, the site also boasts rich Civil War history. Surrounded by the Dutch Gap Conservation Area, the living history museum offers exceptional education programs for students and adults. Henricus Historical Park is a nonprofit 501(c)(3) organization which operates in partnership with the Henricus Foundation and the counties of Chesterfield and Henrico.



Our **Spring Luncheon Meeting** will be held

Saturday, May 4

at

the Natural Bridge Hotel, Natural Bridge, Virginia

(Address, Directions, and Map on page 7.)



No-Host Social 12:00 Noon. with Luncheon at 12:45 p.m.



Your Luncheon Reservation Form (See Page 7) and Check must be received by **Friday, April 26.**



Historian's Report

By BEVERLY BERWICK

We welcome our 10 newest members to the Virginia Mayflower Society. The four historians are currently working with ninety-eight applications and two supplementals.

New Member	Residence	Gen.#	VA#	Ancestor
Elizabeth Gillette Corbin	Southern Shores, NC	84990	1426	William Brewster
Karen Dawn Luvaas	Gloucester	84991	1427	Edward Doty
Karolyn Ruth Bell	Highlands Ranch, CO	85001	1428	William Bradford
Richard Brian Weaver	Lovettsville	85002	1429	William Bradford
Paige Elizabeth Turpin	Hammond, LA	85008	1430	John Alden
Jane Ellen Price	McLean	85045	1431	Myles Standish
Emily Middleton Hoell	Fredericksburg	85106	1432	John Howland
Elizabeth Everett Worrell Darden	Newsoms	85309	1433	William Brewster
William James Corbin	Southern Shores, NC	85310	1434	William Brewster
Linda Gowing McDonough	Arlington	85311	1435	William Bradford

Supplementals

Jack Hutchins White	Fairfield Station			John Alden
Caramine White	Norfolk			William Brewster

Transferred out

John Richard Short to the Georgia Society				
Pamela A. Spear to the Massachusetts Society				

The General Society of Mayflower Descendants' annual scholarship was awarded to Elizabeth Lillian Hazelton in August 2012. Elizabeth is a member of the Virginia Society and is a freshman at Duke University. She is studying engineering at the Duke Pratt School of Engineering and was named to the Dean's List for the fall semester.



She is the daughter of Merle and Lillian Hazelton. You can find more information on this scholarship and the General Society's choice of Elizabeth as the 2012 recipient in the December 2012 issue of the Mayflower Quarterly.

Please join us in congratulating Elizabeth on this achievement.

VISIT OUR WEBSITE — VirginiaMayflower.org — for updates and additional information about our state society.

Access to the "Members Only" section of the website requires the use of a password.

Please share your e-mail address with us. Send it to VirginiaMayflower@gmail.com. (Include your full name.)

Virginia Mayflower Society

Minutes of the Fall 2012 Luncheon

(Original draft pending approval)

November 17, 2012 — Richmond, Virginia

Governor Elizabeth Diakun called meeting to order at 12:45 p.m. and welcomed those in attendance.

Elder Nancy Barrow offered the Invocation. Captain Bill Epling led the assembly in the Pledge of Allegiance to the Flag of the United States of America and the Pilgrim Pledge. Governor Diakun read the story of the Five Kernels of Corn.

The Governor introduced those seated at the head table: Captain Bill Epling, Deputy Governor Mark Cox, luncheon speaker Jane Hanson, Secretary *pro tem* Barbara Carpenter, Treasurer Merle Hazelton and Elder Nancy Barrow. She also introduced Former Governor General and Past Governor Mildred Ramos, Past Governor Bill Paquette, Past Governor Nancy Barrow and Past Governor Martha Ellen Brockner.

After a recess for luncheon, the meeting reconvened.

Governor Diakun introduced the speaker, Jane Hanson, a vocalist and music interpreter at Colonial Williamsburg, who spoke on and performed 17th Century Colonial Music.

Historian Marsha Masone reported 35 new members: 26 by application, four by transfer, and five dual memberships. Three supplemental applications were approved, and four applications were pending in Plymouth. She introduced the 11 members attending for the first time.

As the Roll Call of Passengers was read by Historian Masone, Past Governor Bill Paquette displayed a poster

of the Mayflower passengers depicted in family groups and showing those who survived the first winter.

Junior Chairman Mark Cox reported 11 new Junior Members, bringing the total number of Junior members to 253.

The minutes from the spring meeting were approved as read.

Treasurer Merle Hazelton reported a balance on hand of \$73,496, consisting of \$20,029 in the General Fund, \$36,702 in the Life Membership Fund, \$5,330 in the Memorial Fund, and \$11,436 in the Scholarship Fund. He reported that dues notices had been mailed and noted that scholarship contributions were welcome.

Mildred Ramos Scholarship Fund Chairman Mark Cox announced the 2013 scholarship topic "**Compare and contrast the Pilgrims' relationship with Native Americans to the policies initiated by the Puritans toward the indigenous people of New England**" and the 15 March 2013 due date. He thanked members for their contributions, encouraged continued contributions and displayed the scholarship flyer, designed by David Chapin, that would be sent to schools and posted on our Website.

Website Chairman David Chapin reviewed the content and layout of VirginiaMayflower.org, the new website we launched in March 2012. He noted that our "Register of Members" document is available on the website, as is our "Constitution, By-Laws & Policies" document. (They are available to members only, using a password.) He also noted that every page of our website provides a link to the General Society's website.

Nominating Committee Chairman Mildred Ramos presented the report of the Nominating Committee, that

consisted of Past Governors Nancy Barrow, Martha Ellen Brockner, Bill Paquette, Paul Holt, Bob Channon and Mildred Ramos.

Elected as Nominees to the General Board of Assistants were:

DGG Nominee	Elizabeth Diakun
AG Nominee	Mark Cox

Elected to office for the term 2012-2015 were:

Governor	Mark Cox
Deputy Governor	Lee Woody
Secretary	Barbara Carpenter
Assistant Secretary	Mildred Ramos
Treasurer	Merle Hazelton
Assistant Treasurer	Rebekah Fleury
Historian	Beverly Berwick
Assistant Historian	Paul Brown
Assistant Historian	James Callender
Assistant Historian	John Bursley
Elder	Nancy Barrow
Captain	Bill Epling
Librarian	Ed Hudson
Counsellor	James Maloney
Surgeon	Dr. Arthur Gower

The newly elected officers were installed by Former Governor General Mildred Ramos.

Governor Diakun presented newly elected Governor Cox with the Governor's neck medallion and gavel, and he, in turn, presented Past Governor Diakun with the Past Governor's medal.

Following the Benediction by Elder Nancy Barrow, the meeting adjourned at 3:25 p.m.

~~Barbara Hensley Carpenter, Secretary *pro tem*

Teaching Plymouth: Taking the Pilgrim path to transform truths

By MELISSA MALEY and AMANDA RIVERS
Professors at Guilford Technical Community College

Introduction

Standing in the middle of a longhouse made of thrush matting on a hot afternoon in July, we can appreciate the unique technological abilities of the Wampanoag as the temperature seems to have dropped twenty degrees. We stand in quickly cooling sweat and wonder at the simple genius of good insulation. Here we are, two community college professors from North Carolina, visiting the recreated Wampanoag village at the Plimoth Plantation as part of the NEH-CCHA sponsored Landmark workshop entitled Plymouth, MA: Landmark of Pilgrims and Wampanoag Indians. This is not the first NEH Landmark workshop we have attended together as part of our efforts to improve our linked courses, however; through what we learn in this workshop, we will make our learning community Transforming Truths: Religion and Literature in America live up to its name in the first few weeks of our Fall 2010 semester.

Our learning community consists of two linked courses. Amanda Rivers has taught American Literature I (covering the pre-colonial period until 1865) at Guilford Technical Community College for the last five years. Melissa Maley started teaching at Guilford Community College in the fall of 2007 with Religion in America assigned as one of her three preparations that semester. Given that our offices were adjacent to one another, it wasn't long before Maley began questioning Rivers and Rivers began bouncing ideas off of Maley. By the spring of 2008, we decided to plan a course link for Fall 2009. A colleague alerted us to the NEH Landmark summer week long seminars, and we applied to our first. Since this time, each summer we have spent a week together, learning about that specific point in American history in depth while we plan how this new information will affect our courses. Last summer it was Plymouth, and as typically happens, we ended the week with new assignment ideas and a whole new way to "transform" the cherished "truths" our students bring into our classes each fall.

American Literature I: Pre-Colonial to 1865

One of the biggest parts of any class is to help students realize the importance of checking their resource credibility. In our learning community, our unified theme is "transforming truths". Given this point, it is a natural fit that one discussion of an American Literature class might be a discussion of Thanksgiving Day and the integral part of the Separatist (and later Puritan) community to the basis of who we are as Americans.

Therefore, we discuss how faithfully, "we gather together" annually to talk turkey and indeed mashed potatoes, crescent rolls, and

cranberry dressing around the family table in recreation of the very first Thanksgiving Day that ever was in American history. Or was it? As part of our linked community, we dissect where our traditions started and emphasize that the literary and religious sources present generally don't support the growth of this table-laden tradition of feast and focus on football.

To start our discussion, the literature class



As winter turned cold, the Wampanoags returned to their winter village in the forest where the men made longhouses for the season. The Wampanoags shared the longhouse with their extended families. Inside were piles of furs to keep warm, and mats were lined along the walls to help keep the heat inside.

returns to one of its very first hand-crafted Thanksgiving Day decorations – the traced turkey hand. You remember it. You probably had it as a project in kindergarten where your teacher helped you to trace your hand on brown construction paper. After that, you cut some feathers out of red, yellow, and orange paper, glued it on, and proudly took it home. We make a quick variation on this theme in class. I ask students to trace their hands and write in each finger a "finger fact" – one truth they know about Thanksgiving. Finger facts usually include the name of the one ship (Mayflower - not quite true, there were two, one which had to go home fairly quickly) that carried the people on board (Pilgrims, sometimes, they write Puritans because all those folks were the same - weren't they?) to this country. They may also include what the Pilgrims ate at their meal (turkey - not true - think more eels and venison) when they invited the natives (no student has ever told me the specific tribe and they usually write Indians) over for a fully English meal (sure . . .the Wampanoags actually brought most of the meat). Amazingly enough, I sometimes also get students who can tell me off the tops of their heads that the first football "Thanksgiving Day" game happened in 1934 when the Bears and the Lions battled it out with the Bears winning 19-16 in front of a crowd of 26,000. After I stand in front of them shocked with their stats, we proceed for the remainder of class to talk about what we know as truth. Specifically, we question how we know what we know. Tied into this, we carefully examine William Bradford's Of Plimoth

Plantation for what he actually says about this first Thanksgiving. Shockingly, we find little mention of this influential date. As part of the Plymouth workshop, I was delighted to see I wasn't missing the details, in fact, there is but little in Bradford and only a smidgeon more detailed in Edward Winslow's Mourt's Relation.

Prior to attending the NEH workshop with its focus on the relationship between the Pilgrims and the Wampanoag natives, the minuscule textual mentioning was pretty much all I had focused on with these populations; however, I now know that there are even more craft projects that might need to quietly remove themselves from the safety scissors of future younger generations.

For instance, why do we still have teachers making children with Pilgrim hats and feathered headdresses, when in reality, the clothing for neither party is realistically appropriate for the period? Specifically, the native dress is actually appropriate to the Plains natives rather than to their counterparts in the East. Also, reading makes one refocus on the words that Bradford records. Was it ethically correct for the Pilgrims to blatantly take food from someone else's home and consume it in the midst of winter, or does it just re-emphasize the relationship that will continue even to this day between the hege-

monic population and the less powerful population to whom it shows utter disregard? Hearing from members of the Wampanoag tribe in July helped to further emphasize the point, "harmless" traditions that we still continue to utilize are in fact not so harmless in the overall scheme of things. Is it inappropriate to continue teaching popular myths as part of culture when we know them to be wrong? Yes, yes, it is.

Finally, as a class, we dig into the literary and religious texts for the day that don't corroborate with the creation of this national indigestion holiday. We also start to understand a bit more why some groups might perceive this day as a day of mourning rather than a day of rejoicing. Tied to that, and courtesy of the workshop, we have wonderful images taken in Plymouth that show statues looking from a hill over the landscape below that reflect both a negative and a positive view of the arrival of a vessel full of religious refugees. The juxtaposition of both groups has helped me personally, and in class, realize that both sides of the story are equally important. It just happens that we only have one written down. Does that mean it should earn greater prominence and respectability? By looking at both, and trying to use two different lenses, we set the stage from early in the semester to continual usage of multiple perspectives, which is exactly what we hope to do as teachers.

While in Plymouth, we went for a walk on the "Pilgrim Path". We were a bit abashed to see this had been a native trail for a thousand years before those refugees arrived. Again, we wondered, where did that population go? We

(Continued on the next page)

left Plymouth realizing that yes, King's Philip War was an important point that needs to be discussed much more in depth than just as a passing foot-note in readings tied to Mary Rowlandson. It was this war, in fact, that led to the enslavement of many Wampanoag that effectively removed them from their homeland, set the stage for the America of the Salem Witch Trials, and the further empowerment of England in this country. The hegemonic status of the English descendants in this country was well on its way towards establishment.

Tied further into this research in Plymouth was the journey that we took out to find another frequently under-represented population. We chose to look for the lasting signs offered of lives by their death. In other words, we ventured out to graveyards. We noticed that while the Pilgrim culture is strongly represented in the prestigious cemeteries that overlook Plymouth, like Burial Hill, trying to find those final resting spots for the indigenous populations and indeed, the slave populations that earned their freedom for valiant service in the American Revolutionary War was actually quite challenging. While there is a move towards this recognition, the locations are still difficult to find even with a good GPS at one's disposal.

As a by-product of this search and a lasting fascination for cemeteries based on three different NEH-CCHA sponsored workshops, we created an assignment for our class that embraces death. Student's research and present on an individual from our courses in the first unit of coverage, research the symbols associated with that person's time period, and create both a brief essay and a representative tombstone that displays what a tombstone for this person should display as sadly, many of these lasting tokens have gone missing over the years. Our hope in a survey course, is that by resuscitating the dead and having each individual breathe life into one individual, our survey course can make at least one lasting impression noting that it is individuals who have made this country what it is today.

Religion in America

Survey courses, as the heart of the community college experience, present the thoughtful humanities professor with one of teaching's great questions: how do I negotiate depth and breathe? If I want to spend some time on a movement or idea I find important, what can I leave out? For me, this problem is particularly true when trying to teach students some of the basic religious ideals of American Indians while at the same time keeping them aware of the unique rituals and beliefs of a given tribe. To compound this depth/breathe difficulty is the added absence of written source information from many of the tribes European Americans came into contact with in the colonial period. The opportunity to study the Wampanoag in Plymouth seemed the perfect solution to this problem, leading me to hope that my typical introductory class activity, where I ask students to analyze a number of creation myths from a variety of American Indian tribes, could easily be replaced by creation myth from the Wampanoag thus allowing me to highlight this particular group in depth even as I taught some basic general features of indigenous American religion.

The week at Plymouth changed not only this

activity, but ended up reorganizing the entire way I taught the first unit of my class. In the past, the first unit introduced indigenous American religion, Catholicism, the English Reformation, and finally the Puritans in order to bring students up to speed on the religious foundation of the United States. Changing this unit meant giving more time to both the Wampanoag and the Pilgrims, thus leaving out religious developments in the southwest and Florida. In short, it meant merely introducing some of the native peoples in the Americas in order to spend the time highlighting the Wampanoag-a negotiation of breath for depth. The trade off, however, meant a renewed emphasis in two important themes in indigenous religion: geography and orality. By following the story of the Wampanoag through and giving particular examples from this tribe for typical religious features such as shamanism, (or more specifically Wampanoag powwows) I was able to give a partial picture of a people rather than merely a line sketch of vague beliefs. In teaching religion, we like to talk about "belief systems", and you can't really show a system when you jump from one indigenous community to the other.

The unintended feature of this assignment, however, was a more important discussion about the oral nature of indigenous religion and its modern survival. You see, I couldn't really find a written creation myth for the Wampanoag. In fact, much of what I discussed about this tribe in class was based solely on my notes from the Plymouth workshop, and William Simmons' *Spirit of the New England Tribes: Indian History and Folklore: 1620-1984* that broadly talked about the tribes of the region. There just aren't many good written sources in existence. This led to two very good questions: why is this the case, and why does it matter to us?

The reason I lacked sources was a question many of us had considered in the Plymouth workshop. The Wampanoag had not survived religiously whole after King Phillip's War. Those on the side of King Phillip had been decimated at the end leaving only some survivors from the praying towns, Wampanoag who had converted to Christianity. This meant core religious stories from the area were lost or changed in such a way they no longer reflect the pre-colonial values. I would not find those stories, leading me to realize that I was hoping for some kind of "pure" or uncorrupted version of their myths.

In class, we ended up discussing why I wanted a written source, despite the possible inaccuracies in reporting from the Europeans of the period and the very real interpretative changes from village to village even if we did have something written. This led to a discussion of the value of the written word in our culture and the strengths of the spoken word within indigenous religions. We speculated on our desire in some way to see the Wampanoag like the Pilgrims, as a people in our history books, rather than recognize them as the current living tribe, attempting to recover and retell their history as they understand it now. This retelling opens them to the use of written and spoken sources, the first widely academically accepted while the second often considered academically questionable. This left my class wondering about the transition of values and the deeper question of indigenous rights of self definition, so the

"truth" of how we come to weigh "truth" in American culture today became a foundational discussion throughout the rest of the semester.

When it came time to begin discussing the Pilgrims, I had to discuss Catholicism, Reformation, and Calvinism before I could even begin to discuss meeting house Sabbaths and how many separatists it takes before you can argue colonial religious intent. The week at Plymouth left me feeling a little freer to talk about separatists and non-separatist Puritans and blur the lines enough to make students see something religiously interesting prior to Cotton Mather and the witch trials. Let's face it, Puritans aren't very sexy. However, our discussion in Plymouth and the accompanying readings, gave me a way for my students to gain insight into the thoughts of religious Pilgrims through their spirituality. My assignment was simple. I asked my students to keep a Puritan Sabbath and write about it, mirroring the spiritual journals we have from this period. I knew a whole day was perhaps asking too much, so they just had to do the six hours of church time. I told them they could do their "Sabbath" on any day, they did not have to go to religious services, but they could not play (use any electronics), cook, do chores, read anything but a book of spiritual guidance. They could not drink alcohol, but they could spend time with family and friends. They could go for a walk, but could not drive themselves anywhere. In short, it was a good part of a day dedicated to quiet contemplation.

When they wrote about their experiences, two of them actually spent the time together and talked about their religious backgrounds. Another went to church and then spent the rest of the day with her grandpa; still another got his mother to make him dinner and then went for a long walk alone. Most students noted how slow the time went without the constant pull of technology. Our class discussion centered on the way this one day of spiritual rekindling must have been much needed for the Puritan settlers, and students reflected on how beneficial it was for them now. In the end, the assignment made a connection to the spiritual longing and deep concerns of the Puritan world view, which allowed the class the ability to find something to like about the Puritans before we considered their more salacious limitations.

Conclusion

So now we re-enter the longhouse. We realize that the ingenuity of a culture frequently becomes lost over the course of time. We can see this throughout history with the lost knowledge of aqueducts and streets, but we seldom look close to home. The course of time treads on and only the dominant footsteps are seen. The paths that were created change names as other footsteps journey through trails centuries in the making. Our journey, although only a week helped us to realize and re-emphasize, as teachers, it is our responsibility even in courses heavily laden with content and breadth, to continue to emphasize both footprints in order to allow our students and ourselves to transform their truths as we both realize there is always more, as W. E. B. DuBois once noted, to the "tale twice told but seldom written." ■

Scholarship Committee Report

BY LEE HARDIN WOODY, SCHOLARSHIP CHAIRWOMAN

SIXTEEN OUTSTANDING high school seniors, college students, and graduate students have applied for the 2013 Mildred Ramos Scholarship. Applicants have come from all over our great Commonwealth as well as from Wisconsin and Texas. The Scholarship Committee will announce the winner at our May 4 Luncheon Meeting in Natural Bridge, Virginia.

In order to improve the process we used last year to award our first scholarship, the Scholarship Committee recommended the following changes to the **Policies and Procedures governing the Mildred Ramos Scholarship** :

- Open eligibility to home-schooled applicants
- Add language to assure that applicants need to have some connection either to Virginia or to the Virginia Mayflower Society.
- Allow current teachers of applicants to act as sponsor as well as members of the Society
- Ask applicants to provide us with a record of their community service as well as their academic achievements.

The Committee selected the following essay topic for the 2013 award:

Compare and contrast the Pilgrims' relationship with Native Americans to the policies initiated by the Puritans toward the indigenous people of New England

The committee is happy to report that since initiating The Virginia Mayflower Society Mildred Ramos Scholarship Fund, we have received slightly over \$6000 in donations from our members. We would encourage all members to support the Scholarship Fund by being as generous as you can with your donations going forward. On behalf of the Committee, I would like to thank all of the donors who have so generously given to date.

In addition, I would like to thank Virginia Society members Caroline Bell, Peggy Durack, and Dianne Perrussel for agreeing to sponsor applicants, and to committee members Martha Ellen Brockner, Dr. William Paquette, Mark Cox, and David Chapin for their leadership, wise counsel, and dedication to this endeavor. Finally, we must express appreciate to Mildred Ramos for her dedication to the Society through the years has inspired us to look to the future as we seek ways to fuel others' passion for history, help them understand the Pilgrims place in history, and to be inspired by what they learn. ■

Scholarship Fund Donors

We thank the following for their generosity

Up to \$100

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- Mrs. Gail Ann Adams
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\$100 - \$200

- Col. William Y. Epling

\$500 - \$1000

- Mr. Mark Thomas Cox, IV

Memorial Fund Donors

We thank the following for their generosity

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- Mrs. Robert Henry Bowden, Jr. in memory of my father, E. Marshall Frost
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- Mr. Paul Schott Stevens
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- Mrs. Cynthia I. Carlson in memory of Paul F. Jones
- Mr. Patrick C. Arnoux in memory of Natalie Brigham Arnoux
- Mr. Jonathan S. Shouse

DONATIONS TO OUR MEMORIAL AND SCHOLARSHIP FUNDS NOT LISTED HERE WILL BE ACKNOWLEDGED IN OUR NEXT NEWSLETTER.

PLEASE MAIL DONATIONS TO:
REBEKAH FLEURY, ASSISTANT TREASURER
10173 GRANBURY CIRCLE
MECHANICSVILLE, VA 23116

Society of Mayflower Descendants in the Commonwealth of Virginia

Founded January 10, 1950

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- Former Governor General Mildred Ramos
- Deputy Governor General Elizabeth Wing Carver Diakun
- Assistant General Mark T. Cox, IV

We welcome 16 new Junior members to the Virginia Mayflower Society

BY LEE HARDIN WOODY, JUNIOR MEMBERSHIP CHAIRMAN

SINCE OCTOBER, 2012, the following people have become Junior members of the Virginia Society, bringing the number of Junior members in the Virginia Society to 253:

1. **Mr. Alexander Thorpe Gregory** (Junior Member 589), son of Roger Thorpe Gregory and Katharine Ware Gregory, 5357 Bosworth Drive, Virginia Beach, VA 23462 and grandson of David W. Ware (VA Society No. 1419), 106 Colonna Point Drive, Yorktown, VA 23692-Ancestor Francis Eaton.
2. **Mr. David Ian Gregory** (Junior Member 590), son of Roger Thorpe Gregory and Katharine Ware Gregory, 5357 Bosworth Drive, Virginia Beach, VA 23462 and grandson of David W. Ware (VA Society No. 1419), 106 Colonna Point Drive, Yorktown, VA 23692-Ancestor Francis Eaton.
3. **Miss Lily Amanda Kizer** (Junior Member 591), daughter of Steven Michael Kizer and Amanda Ware Kizer, 409 Guildfor Avenue, Staunton, VA 24401, and granddaughter of David W. Ware (VA Society No. 1419), 106 Colonna Point Drive, Yorktown, VA 23692-Ancestor Francis Eaton.
4. **Mr. Theodore Miles Kizer** (Junior Member 592), son of Steven Michael Kizer and Amanda Ware Kizer, 409 Guildfor Avenue, Staunton, VA 24401, and granddaughter of David W. Ware (VA Society No. 1419), 106 Colonna Point Drive, Yorktown, VA 23692-Ancestor Francis Eaton.
5. **Mr. Tyler Landon Kempton** (Junior Member 593), son of Christopher Bryan Kempton and Mary Stuart Boling Kempton, 3083 Scottsborough Way, Riva, MD 21140, and grandson of Kerran Sue Vail Kempton (VA Society No. 206), 3343 Oakwood Village Drive, East, Springfield, OH 45503-Ancestor Thomas Rogers.
6. **Miss Caroline Vail Kempton** (Junior Member 594), daughter of Christopher Bryan Kempton and Mary Stuart Boling Kempton, 3083 Scottsborough Way, Riva, MD 21140, and granddaughter of Kerran Sue Vail Kempton (VA Society No. 206), 3343 Oakwood Village Drive, East, Springfield, OH 45503-Ancestor Thomas Rogers.
7. **Mr. Andrew Kempton Bell** (Junior Member 595), son of Walter Andrew Bell and Lara Kathryn Kempton Bell, 1220 Kingsbury Drive, Chesapeake, VA 23322, and grandson of Kerran Sue Vail Kempton (VA Society No. 206), 3343 Oakwood Village Drive, East, Springfield, OH 45503-Ancestor Thomas Rogers.
8. **Mr. Colin Joseph Doyle** (Junior Member 596), son of Peter J. Doyle and Julie McMahon Doyle (VA Society No. 1093), 5830 Green Springs Drive, Warrenton, VA 20187-9369, and grandson of Sharon Marques McMahon (VA Society No. 1074), 4672 Timber Ridge Drive, Montclair, VA 22025-1057-Ancestor Richard Warren.
9. **Miss Mairin Agnes Doyle** (Junior Member 597), daughter of Peter J. Doyle and Julie McMahon Doyle (VA Society No. 1093), 5830 Green Springs Drive, Warrenton, VA 20187-9369, and granddaughter of Sharon Marques McMahon (VA Society No. 1074), 4672 Timber Ridge Drive, Montclair, VA 22025-1057-Ancestor Richard Warren.
10. **Mr. Jackson Ford Soltero** (Junior Member 598), son of Humberto Soltero, III and Jacqueline McMahon Soltero (VA Society No. 1094), 30 Ansley Court, Inwood, WV, 25428-4184, and grandson of Sharon Marques McMahon (VA Society No. 1074), 4672 Timber Ridge Drive, Montclair, VA 22025-1057-Ancestor Richard Warren.
11. **Miss Luciana Marie Soltero** (Junior Member 599), daughter of Humberto Soltero, III and Jacqueline McMahon Soltero (VA Society No. 1094), 30 Ansley Court, Inwood, WV, 25428-4184, and granddaughter of Sharon Marques McMahon (VA Society No. 1074), 4672 Timber Ridge Drive, Montclair, VA 22025-1057-Ancestor Richard Warren.
12. **Miss Isabella Jane Soltero** (Junior Member 600), daughter of Humberto Soltero, III and Jacqueline McMahon Soltero (VA Society No. 1094), 30 Ansley Court, Inwood, WV, 25428-4184, and granddaughter of Sharon Marques McMahon (VA Society No. 1074), 4672 Timber Ridge Drive, Montclair, VA 22025-1057-Ancestor Richard Warren.
13. **Miss Megan Elizabeth Robinson** (Junior Member 601), daughter of Michael Alan Robinson and Pamela Sue Robinson, 5617 Sajo Farm Road, Virginia Beach, VA 23455, and granddaughter of Constance Marie McLauchlan Robinson (VA Society No. 1422), 7257 Stover Drive, Alexandria, VA 22306-Ancestor Henry Samson.
14. **Miss Katrina Elizabeth Kendall** (Junior Member 602), daughter of Robert Bruce Kendall and Nicola Fedorka Kendall, 535 Cedar Lane, Virginia Beach, VA 23452, and granddaughter of Robert Bruce Kendall, Sr. (VA Society No. 1324), 535 Cedar Lane, Virginia Beach, VA 23452-Ancestor John Alden.
15. **Mr. Robert Bruce Kendall** (Junior Member 603), son of Robert Bruce Kendall and Nicola Fedorka Kendall, 535 Cedar Lane, Virginia Beach, VA 23452, and grandson of Robert Bruce Kendall, Sr. (VA Society No. 1324), 535 Cedar Lane, Virginia Beach, VA 23452-Ancestor John Alden.
16. **Miss Annabel Mary Day** (Junior Member 604), daughter of Mr. and Mrs. Graham Minton Day, 2335 Hales Road, Raleigh, NC 27608, and granddaughter of LTC Vincent E. Knapp, Jr. (VA Society No. 1144), 40683 Lenah Run Circle, Aldie, VA 20105-Ancestor James Chilton.

JUNIOR MEMBERSHIP in the Virginia Mayflower Society is available to all those with proven lineages of any age up to 18 and may continue up to the age of 25. After Junior members turn 18, they may apply for regular membership in the Society.

To request junior membership for your children, grandchildren or great-grandchildren, please provide me with the following information:

1. Full name of applicant
2. Date of Birth
3. Place of Birth
4. Mayflower Ancestor
5. Full names of parents and their address
6. Full name and address of the Sponsor of Applicant for Junior Membership
7. Sponsor's Virginia State Membership number
8. Sponsor's relationship to Applicant

There is a \$10 fee per applicant, so please include a check payable to the Virginia Mayflower Society along with the requested information.

When the process is complete, I will send the Junior Membership Certificate to the Junior Member at the address of the parents unless otherwise instructed. Please call me at (540) 397-3173 if you have any questions on this. My e-mail address is lhwoody@yahoo.com and my street address is:

Lee Hardin Woody
3547 Londonderry Lane SW,
Roanoke, VA 24018

The Virginia Mayflower Society Spring Buffet Luncheon Reservation Form

Saturday, May 4, 2013, at the Natural Bridge Hotel, Natural Bridge, Virginia

12:00 Noon — No-Host Social

12:45 p.m. — Luncheon

Luncheon features a Field Green Salad served with cucumbers and tomatoes, and a choice of two dressings; Slice Roast Beef with Au Jus, Orange Soy Glazed Chicken, Southern Style Green Beans, Vegetable Medley, Oven Roasted Potatoes; Dinner rolls with whipped butter, Coffee and Ice tea served with lemon, cream and sugar; Chef's Choice of dessert

\$24.25 per person (\$12 per child ages 6–12, free for child under 6)

MY ENCLOSED CHECK IN THE AMOUNT OF \$ _____ COVERS _____ LUNCHEON RESERVATION(S).

(Make check payable to "Va. Mayflower Society")

My guest(s) will be: _____

Member's(s') name(s): _____


(1) _____

(2) _____

(3) _____

Telephone number: _____

Check if: New Member First time attending

 Please mail this Reservation Form with your check in time to be received by Friday, April 26th, to:

Miss Mildred Ramos, Assistant Secretary

1600 Westbrook Ave., Apt. 635 • Richmond, VA 23227 • (804) 264-6793

 (CLIP and MAIL) _____

Directions to Natural Bridge Hotel

From the SOUTH

Take I-81 North toward Lexington
Continue to follow I-81 North
Take Exit 175 for US-11 North toward Natural Bridge
Turn right onto US-11 North
Follow approx 1.5 miles

From the NORTH

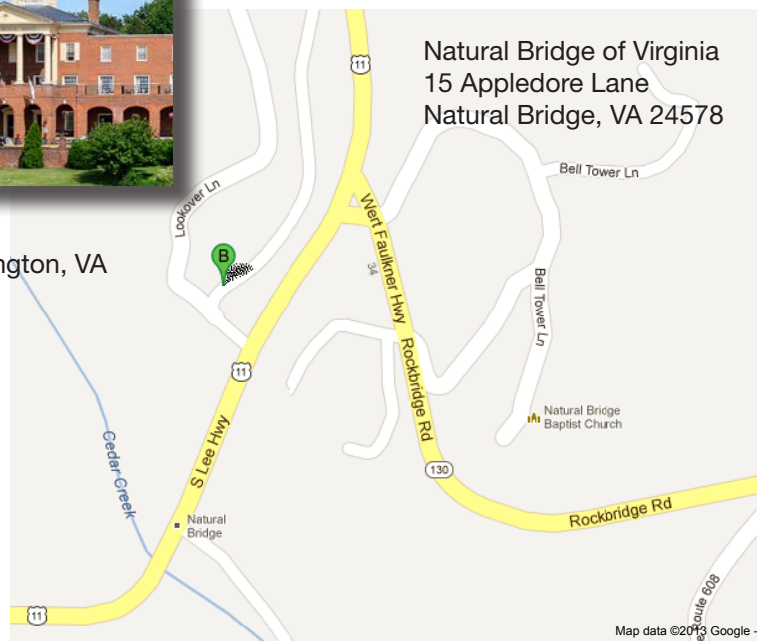
Take I-81 South to Exit 180 (left hand Exit)
Merge onto US-11 South
Go 4 miles

From the EAST

Take I-64 West merging onto I-81 South/I-64 West
Stay on I-81 South as I-64 West will split off around Lexington, VA
Take I-81 South to Exit 180 (left hand Exit)
Merge onto US-11 South
Go 4 miles

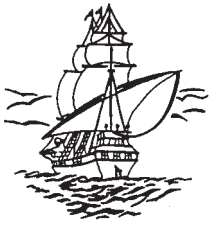
From the WEST

Take I-64 East to I-81 South (Lexington, VA)
Take I-81 South to Exit 180 (left hand Exit)
Merge onto US-11 South
Go 4 miles



Phone / Web / Email:

Toll-free: 800-533-1410 www.naturalbridgeva.com/hotel
info@naturalbridgeva.com



The Virginia Mayflower

Send address changes to:

Barbara H. Carpenter
1202 Saugus Court
Great Falls, VA 22066-2016

ADDRESS SERVICE REQUESTED

The twice-a-year newsletter of the Society of Mayflower
Descendants in the Commonwealth of Virginia

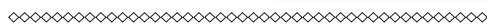
VirginiaMayflower.org

November 17 Gathering – New Governor and New Members



Past Governor Elizabeth Diakun and Governor Mark Cox

New members and members attending for the first time at our Compact Day meeting in Richmond Nov. 17, 2012 included *Katherine Payne Morris, Michele Rene Hill Smith, Karen Dawn Luvaas, Barbara Carpenter, Beth Webb Grice, Anita J. Walters, David W. Ware, Jr., Terry S. Mulchahey, James R. Goldstine, James T. Callender and Bill Carpenter.*



Pilgrim William White Society being organized

Descendants of William or Susanna White through either Resolved or Peregrine who would like more information or an application may contact Governor Prarie Counce at prariec@me.com or Secretary Susie Wuest at swuest@aol.com.