

The Missouri Compact

Vol. 29, Issue II

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

Plymouth's Religious Misfits - the Case of Roger Williams

352 Years Ago, King Charles II approved Roger Williams' Lively Experiment 'in Religious Freedom' and Altered the Course of Church-State History.

By Guy Moellendorf

Both the Plymouth and the Puritan Colonies were theocracies, meaning they wanted to grow their colonies with persons of the same religious beliefs. To that end, being admitted to church membership was required to live in a town and to be granted ownership of land. Dissenters were expelled from the Colony, and had to apply for church membership elsewhere or return to their homeland. (In later years, this tightly controlled process fell into disuse.)

One Dissenter was Roger Williams. Roger Williams (- 1683) was a Puritan minister who graduated from Cambridge, England, and arrived in Boston in 1631. He refused to accept the Boston civil authority and transferred to Salem, then quickly to Plymouth Colony because it had separated from the Church of England. He was welcome in Plymouth for three years until he developed strange opinions. In 1635 he abruptly returned to Salem, and agitated the congregation. The main issues were: a) He advocated against oaths of allegiance to the authority of the Massachusetts Bay Colony civil government; b) He admonished members who attended any Church of England services as sinful; c) He advocated there should be unlimited toleration of all religions, and for any man to be punished for any matters of his conscience was persecution. Williams advocated freedom of religion as early as 1635.

Opinions like this won Williams few friends among the Bay Colony's leadership. In 1635, they had had enough. They hauled Williams before the General Court, where he was found guilty of disseminating "new and dangerous opinions." The plan was to ar-

rest and ship him back to England by force, but Williams was tipped off and bolted.

Williams fled to the wilderness of Plymouth's territory for 14 weeks. Plymouth requested he move away to avoid displeasing the Bay colony. So Massachusetts granted him land at the edge of their territory, at the border with their enemy the Narragansett Indians.

Joined by a small band of followers from Salem, they founded the village of Providence. Today it is the capital of Rhode Island.

By 1644, Rhode Island had become a wilderness haven for dissidents. "Roger Williams was already settled at Providence, Anne Hutchinson at Portsmouth and William Coddington at Newport; Samuel Gorton was about to found a fourth settlement of sectaries at Warwick. The Bay authorities were in a great stew about the "Islanders," whom they viewed as heretics and troublemakers, and debated whether to annex their territory and try to suppress dissent by force, or to persuade Plymouth to do it, or to let them alone. Before they could reach a decision, Roger Williams obtained the Providence Plantations Patent from Parliament in 1644, which gave Rhode Island an unassailable legal standing.

But England was embroiled in a civil war. After the execution of King Charles I, England was a commonwealth for about seven years, and the country's leader, Oliver Cromwell, officially recognized Rhode Island. But, the monarchy was restored in 1660 under King Charles II, who promptly negated all of Cromwell's actions, thus voiding Rhode Island's charter.

With the colony in a precarious position, its agent, John Clarke, lobbied the crown for a new decree. It took a few years, but Clarke succeeded.

(Continued on page 2)

352 Years Ago, on July 8, 1663, King Charles II of England approved a document that might have seemed routine at the time. It turned out to be anything but.

It recognized the existence of the colony of Rhode Island, and among its provisions was a passage the altered history: language laying the foundation for a broad freedom of conscience. This provision - the first such guarantee in the American colonies - influenced the course of religious liberty.

The principles in the charter are worthy of recognition around the world, wherever people appreciated the rights of conscience or yearn to be free.

It is remarkable for the 17th century. It acknowledged that not everyone was willing to conform to the state-established faith and promised the colonists "to secure them in the free exercise and enjoyment of all their civil and religious rights."

"Some of the people and inhabitants of the same colony cannot, in their private opinions conform to the public exercise of religion, according to the liturgy, forms and ceremonies of the Church of England, or take or subscribe the oaths and articles made and established on that behalf."

The document authorized the colonists "to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained, and that among our English subjects, with a full liberty in religious concerns."

While couched in the Christian language of the time, it goes on to express the king's mandate that "no person within the said colony, at any time hereafter, shall be any wise molested, punished, disquieted, or called in question, for any differences in opinion in matters of "religion" and that "all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences, in matters of religious concerns.

The original charter exists today in a climate-controlled room in the Rhode Island Statehouse.

Scholars say the charter deserves greater recognition.

"I think it's very important, directly and indirectly," said John Barry, author of the 2012 book *Roger Williams and the Creation of the American Soul: church, State, and the Birth of Liberty*. "You have to understand that the document was the result of more than 25 years' effort."

"Providence was founded on the basis of absolute separation of church and state, and I mean absolute," Barry continued. "The founding document for Providence does not even ask for God's blessing, which for 1637 was absolutely extraordinary, especially considering that document was written by a Puritan minister, Roger Williams."

All American owe the visionary preacher a debt. His early advocacy for complete religious freedom inspired intellectuals in England, such as John Locke (1632-1704), whose writings in turn influenced key Founding Fathers such as Thomas Jefferson and James Madison. There's no evidence that Jefferson or Madison studied Williams' writings, but his words and deeds shaped their views just the same.

Williams' views on religious freedom were far advanced for the times. "The majority did not want any toleration," Barry told *Church & State*. "A tiny, tiny minority of people believed you should tolerate Catholics. Williams is the only person I know of who thought that you should tolerate atheists. And remember, this is coming from a Puritan minister."

Becky Garrison, a descendent of Williams and author of the recent book *Roger Williams' Little Book of Virtues*, said, ". . ."We need to ask ourselves what we can learn from this man who welcomed all religions. More to the point, in a pre-Enlightenment era, we must remember what was in Roger's character that made him see the light a good 50 years before John Locke and company thus giving birth to the oldest charter of civil government in existence that granted religious liberty for all.

Freedom of Religion in the US Constitution

Immediately after adoption of The US Constitution, first 10 amendments, called the Bill of Rights, were adopted by Congress in 1789 and came into effect in 1791. The very First Amendment to the (Continued at bottom of next page)

2015 Missouri Mayflower Scholarship Winners

Awards Presented at Spring Luncheon, April 25, 2015
Sylvia Grote, Education Co-Chairman

First Place: Our 2015 First Place winner is **Veronica Joy Cheney**, a senior at Fox Senior High School, Arnold, Missouri. Veronica's honors and awards include Academic Superhero, National Honor Society, and Theatre Troupe Most Improved Award. Her activities also include Newspaper Editor, Future Business Leaders of America, Astronomy Club, Robotics Club, Softball, and volunteering for Arnold food Pantry and her church. Veronica is a descendant of Mayflower passengers William, Susanna, and Resolved White. She plans to continue her education in the Business College at Truman State University in Kirksville, Missouri.



Philip, Veronica, and Denise Cheney

Second Place: Our 2015 Second Place winner is **Dylan Austin Peetz**, a senior at Cape Central High School, Cape Girardeau, Missouri. Dylan's honors include Honor Roll, and his activities include baseball, tutoring 5th and 6th graders, working at a landscaping company, and volunteering for his church where he served on the Pastor Parish Relation Committee. Dylan is a descendant of Mayflower passenger John Alden. His plans include attending Southeast Missouri State University in Cape



Dustin, Dylan, and June Peetz

Girardeau to receive a degree in Criminal Justice.

Third Place: Our 2015 Third Place winner is **Emilee Morgan Rae Vaught**, a senior at Climax Springs High School, Climax Springs, Missouri. Emilee's honors and awards include Honor Roll, National Honor Society, Student of the Month, and Citizenship Award. Her activities include Class Officer, Softball, Church Youth Leadership, working at McDonald's, and volunteer, Honor Flight of the Ozarks. She plans to attend Missouri State University in Springfield, Missouri, and continue her education to a



Pat and Emilee Vaught

Master's Degree, with the goal of becoming a teacher.

(Continued from previous page) *US Constitution* reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

”Condensed and edited from “Charter for Change” by Rob Boston, CHURCH & STATE magazine, July/August 2013, page 4.

Veronica Joy Cheney - 1st place Essay

* * *

The Mayflower Pilgrims and the History of the American Thanksgiving Holiday

The Mayflower Pilgrims endeavored for religious freedom offered in the New World.

Boarding the Mayflower, a small cargo ship, these brave men, women, and children embarked on a journey leaving all familiar life where they would encounter numerous hardships: from adversities on the ship itself, to the problems of landing in a new, uncharted world, without food or shelter. The Mayflower Pilgrims' will and determination brought them success to celebrate, which became the source of the American Thanksgiving holiday in years to come.

The Pilgrims sought religious freedom when they traveled to America in September of 1620. During the reign of King James I, a group of Separatists moved to Amsterdam, where they could worship freely, and then soon after made their home in Leiden, Holland for ten years (Pilgrim History). Yet, because they were foreigners, they could not join the Dutch craft guilds and could only work in unskilled and poorly paid jobs (Brinkley 40). Wanting their English heritage to remain intact, while still being ostracized for their religious beliefs, they decided to cross the Atlantic to the New World.

On November 11th, 1620, the 104* men signed the Mayflower Compact, which, for over seventy years, would become the official Constitution of Plymouth Colony. Their agreement "to be governed by themselves ac-

** 41 men signed the Mayflower Compact*

ording to the will of the majority" (Cline) was the first document of American Democracy as known today. They signed this document from the ship, in the harbor of Cape Cod. They landed in Plymouth on December 21st_

To make matters worse, winter brought cold weather and sickness. The Pilgrims remained living on their ships while, when the weather allowed, they fell and carried timber for building material. The men would build the common house together, to store supplies, and each man would build his own house (Cline). But malnutrition, disease, and exposure would take the lives of half the colonists during the months of that first winter (Brinkley 41).

Samoset and Squanto, who spoke English, gave the pilgrims a new chance in March. They taught them about poisonous and medicinal plants, how to use maple trees for sap, and how to grow corn, using fish as fertilizer (Olsen 5). They also traded skins. Chief Massasoit and the first governor of the Plymouth Colony, John Carver, met, and they agreed on a peace treaty between the Pilgrims and the Wampanoag tribe, and a friendship remained for over fifty years (Cline).

The Pilgrim's first harvest in 1621, with the help of their friends, was successful. William Bradford, the current governor, decided they would share in a harvest feast (Olsen 5). To the Pilgrim Puritans, "a true 'thanksgiving' was a day of prayer and pious humiliation, thanking God for His special Providence" (Thanksgiving History). The Pilgrims had much to be thankful for and, "they were partly thanking their Indian neighbors for the corn and wild meat they had shared. But they were also giving thanks for their own crops and animals, on which not just their survival

but their sense of safety and familiarity depended" (Brinkley 43).

Turkey remains today, but for the Pilgrims, it was only a part of their Thanksgiving feast. Other sustenance included deer meat, wild fowl, squash, pumpkin, berries, and nuts (Olsen 20). They may have used herbs or onions as stuffing, and for the English, oats (Partakers of our Plenty). The staple Indian corn grown by the Wampanoag became vital for the Pilgrims, who modified their own porridge, pancakes, breads, and other items for corn. The festival, assumed to have been during mid-October, lasted three days. They played games, ran races, and played drums. The Indians and the Pilgrims presented their bow and arrow and musket skills, respectively (Olsen 20).

In consideration of the countless hardships faced by the brave Pilgrims, they found reasons to be thankful. Affairs in Plymouth improved with the successful harvest. They had enough food to survive the winter and they had grown healthy relations with the natives. Despite the hard life they had sailed to, their will and determination to live where they could practice their own religion freely had prevailed. Thanksgiving would become a national holiday in the 1850's. The first Thanksgiving allows us in the present day to look back at history, and realize, when we celebrate thanksgiving, and when we tell each other what we are thankful for, how incredibly fortunate we really are, to have been born in the land of the free, without having to demonstrate our bravery in the making of a new colony.

Works Cited

- Brinkley, Alan. *"Transplantations and Borderlands."* *American History: A Survey. 11th ed.* Boston: McGraw-Hill College, 2003. 40-43. Print.
- Cline, Duane A. *"The Pilgrims and Plymouth Colony: 1620."* *The Pilgrims and Plymouth Colony: 1620.* 1 Jan. 2006. Web. 22 Feb. 2015.
- <<http://www.rootsweb.ancestry.com/-mosmd/#part2>>.
- "General Society of Mayflower Descendants." *Pilgrim History.* 1 Jan. 2012. Web. 22 Feb. 2015.
- <<https://www.themayfl.Qwersociety.org/about-the-pilgrims20/pilgrim-history>>.
- Olsen, Teri Ann Berg. *The Thanksgiving Story.* 2010. 5, 20. Digital file.
- "Partakers of Our Plenty." *Partakers of Our Plenty.* 1 Jan. 2003. Web. 22 Feb. 2015.
- <<http://www.plimoth.org/learn/thanksgiving-history/partakers-our-plenty>>. "Thanksgiving History." *Thanksgiving History.* 1 Jan. 2003. Web. 22 Feb. 2015.
- <<http://www.plimoth.org/learn/MRL/read/thanksgiving-history>>.

Tip: Printing out those family photos on your home printer may sound like a good idea, but the prints won't last long, as the ink (very expensive) is deposited ON the paper, where it can fade in a short time. Having prints made on silver-halide paper should last over 50 years without significant fading or damage. If you use the "print it yourself" kiosks you're probably not getting silver-halide prints. Noritsu, Fuji or Kodak printers, the size of a large chest freezer, do. Online, SnapFish and Shutterfly produce silver-halide images, which in the long run, probably cost significantly less than doing your own prints at home.

Dylan Peetz - 2nd place Essay

* * *

The Pilgrims and History of Thanksgiving

Today, many Americans celebrate Thanksgiving with family and friends without thinking about the true meaning and history of where the holiday originated. In order to truly understand the significance of Thanksgiving, it is important to realize the important events in history that led to the holiday. In September 1620, Mayflower departed from Plymouth, England with the winds of change. The one hundred plus passengers that were on board would ultimately be responsible for shaping the future of their new home. Their trip stemmed, in part, for a longing for religious freedom (History.com). English citizens did not have the opportunity to choose what religion they wished to practice. The monarchy dictated what religion they were to practice. The travelers, known as pilgrims, set out on this venture to find a spot where they could freely worship whoever they wanted and would not have anybody who would condemn them for who they followed. During this course, the Pilgrims endured many physical, mental, and emotional hardships.

The Mayflower, the ship that transported them, was limited in space. Only the essentials were able to be taken on the journey. It can easily be assumed that it was not nearly as luxurious as a cruise ship today. Also, the passengers did not have the array of medications available to them as there is today when illness occurred. The best treatment that could be offered was rest and hope. Another challenge that faced many Pilgrims was emotional battles. Leaving behind loved ones and not having the opportunity

to walk on something else other than a boat, played a large role in their emotional distress.

After a two month expedition, the colonists settled at Plymouth to begin creating a settlement. However, in order to arrive at success, the Pilgrim's experienced extreme hardship during their first winter while trying to establish a village at Plymouth. Relief was around the corner. The Pilgrims received a visit from an Indian named Samoset. Interestingly, he was able to speak English and they were able to communicate. Sometime after that, Samoset returned but with another Native American, Squanto. The colonists developed a strong relationship with Squanto. Squanto, a member of an Abenaki tribe,* taught the colonists how to adapt and live on this new land. Some of the things he taught the Pilgrims included how to fish, cultivate corn, extract sap, and to avoid poisonous and dangerous plants and animals. Another critical thing that he did for the Pilgrims was helping them to form an alliance with a local tribe, the Wampanoag. This relationship would last for more than fifty years and it also explains the relationship between European colonists and Native Americans afterwards (History.com). The Pilgrims would find that this relationship would greatly impact their ability to succeed.

About a year later in September of 1621, the Pilgrims' were finally able to grow a successful corn field. In excitement, the governor, William Bradford organized a celebratory feast in appreciation of Squanto and the Wampanoag tribe for all they had taught them and to celebrate their achievement in growing successful crops. This is often referred to as America's

*Squanto was a member of the Patuxet tribe, of the Wampanoag.

"first Thanksgiving". The "menu" for the feast included, "...five deer, a large number of turkeys and waterfowl, cod, and bass; plus the harvest, which consisted of wheat, corn, barley, and perhaps any peas that survived the scorching" (Johnson). In 1623, a second feast was held after an extended period of drought.

Celebrating the bounty and fruits of the labor gave way to a continued tradition that would progress with time. "During the American Revolution, the Continental Congress designated one or more days of thanksgiving a year, and in 1789 George Washington issued the first Thanksgiving proclamation by the national government of the United States..." (History.com). Almost thirty years later, New York created an annual Thanksgiving holiday. During his presidency, Abraham Lincoln designated Thanksgiving as a national holiday to be held on the last Thursday in November. In 1939, the holiday was moved to the third Thursday, but was soon moved to the 1941 to the fourth Thursday in November (National Geographic). As we enjoy our break from school, work, and daily routines on Thanksgiving, it is important that we not take for granted the rich history that has preceded what we enjoy in the modern era.

Bibliography

History.com. 2009. Web. <<http://www.history.com/topics/thanksgiving/history-of-thanksgiving>>.

Johnson, Caleb. n.d. Web. <<http://mayflowerhistory.com/thanksgiving>>.

National Geographic. n.d. Web. <http://education.nationalgeographic.com/education/thisday/nov26/thanksgiving> Web. 18 February 2015

New Members

Election date:

24 May 2015 #1012 GM 88208 **Jill Suzanne Bales (Mercer)**, Columbia -13th in descent from William Brewster

5 Jun 2015 #1013 GM 88287 **Bernice Carol Lindberg (Stocker)**, Old Monroe - 12th in descent from John Howland

13 Jul 2015 #1014 GM 88475 **Cynthia Sue Blaylock (Sitton)**. Louisiana - 12th in descent from Isaac Allerton

17 Jul 2015 #1015 GM 88476 **Mandi Maree Bryant (Keeteman)**, Curryville -12th in descent from William Bradford

11 Sep 2015 #1016 GM 88720 **Kelly Christine Frey (Schnepp)** 11th in descent from Edward Doty

Supplements added:

Joanne Hindman - John Tilley, and Joan (Hurst) (Rogers) Tilley

In Memoriam

Feb 19, 2015 - **Mr. Richard B. Freschi**, 11th in descent from John Alden, Miles Standish - GSMD 44042, MO 443.

Jun 21, 2015 - **Mrs. Billy (Janet) Whitlow**, 10th in descent from John Howland - GSMD 49863 MO 538

Aug 21, 2015 - **Mrs. Barbara Ann (Varner) Fristoe**, 12th in descent from Thomas Rogers - GSMD 76428 MO 890

Emilee Rae Morgan Vaught - 3rd place Essay

* * *

Mayflower Pilgrims and the History of the American Thanksgiving Holiday

In 1620, the English settlers attempted to land near mouth of the Hudson River, but found themselves at Cape Cod Harbor. During that year they settled and created the first American colony, known as Plymouth*. It was the first permanent settlement in the new American colony. As friendships formed with their Wampanoag neighbors they learned new techniques for growing food and survival which was critically important for their survival. The Thanksgiving feast allowed the Pilgrims to show appreciation for their good fortunes of freedom and the new skills of hunting, farming and fishing taught to them by their Indian neighbors. They would not have survived that first year without the help of the Wampanoag Indians. Camaraderie and goodwill existed between the two distinctly different cultures. It was a time to give thanks and celebrate the bountiful harvest. . :

As Americans we always associate the 102 pilgrims who arrived on the Mayflower with the traditional Thanksgiving holiday. Sometime in 1621, during the month of September, the Mayflower pilgrims and the Wampanoag Indians joined together and celebrated the fall harvest. The celebration was based on English harvest festivals, which traditionally occurred in September. After the Plymouth colonists completed the plentiful first harvest, Gov. William Bradford proclaimed a day of thanksgiving and celebration. The unified the success of

**Plymouth was the first American colony in New England*

the harvest and the friendships formed during that first year was a reason to celebrate.

This Thanksgiving was a great success. Everyone ate their fill and enjoyed the fruits of their good fortune. Thanksgiving traditions have always revolved around food. Today, turkey is the symbol of Thanksgiving. Many historians agree that turkey was probably eaten at the first Thanksgiving. Most likely there were other types of meat on the menu too, such as venison and seafood. There were probably very few, if any, vegetables at the Thanksgiving feast. Foods that adorn our tables today, such as mashed potatoes, yams, squashes and other vegetables, were not on the menu. Neither the pilgrims nor the Indians had a way to keep vegetables fresh that far into fall. Another obvious difference would be lack of desserts at the first Thanksgiving. The pilgrims were running low on sugar and flour, so pies and baked goods were not served. Dessert may have been boiled pumpkin, berries, and plums that autumn of 1621.

The celebration was a joyous time with three days of feasting. The celebration included eating, dancing and playing games. They did not call it a Thanksgiving. In the eyes of the English pilgrims, the feast with the Indians was not a religious holiday or a day of prayer. In their tradition, a Thanksgiving would have included going to church and thanking God for a specific event.

The descendants of the Mayflower did not celebrate Thanksgiving yearly or on a specific day as we do today. It took many years for Thanksgiving to become an annual event, with a universally accepted date, and to be celebrated as a federal holiday. Various Thanksgiving-type celebrations were held irregularly

during the fall months for nearly 150 years before it was suggested by the Continental Congress that the country should have a national day of thanks. Several U.S. presidents, including George Washington, would from time to time decree a single time Thanksgiving holiday. It was not until 1863, when Abraham Lincoln declared Thanksgiving a national holiday to be celebrated on the last Thursday of November, Perhaps he correlated it with November 21, the date when the Mayflower anchored in what is now Cape Cod. After Lincoln's declaration Thanksgiving was a yearly celebration. Since that time, every president has issued a Thanksgiving Day Proclamation on Thanksgiving, declaring it to be a national day of thanks. In 1939, President Franklin Roosevelt declared that the Thanksgiving would be on the third Thursday in November. Congress approved that declaration two years later in 1941.

The celebration of thanksgiving has undergone many transitions. In short it is an expression of gratitude for survival of our early ancestors. Over the centuries, families have added family traditions and customs that honor what they hold most precious. As people come together at Thanksgiving strength and hope is found. Each generation brings purpose and significance to the richness of their heritage. At Thanksgiving our hearts are humbled and we reflect on the gifts of family, friends, and health.

References

"Thanksgiving." History.com. A&E Television Networks, 2015. Web. 22 Jan. 2015.

Johnson, Caleb. "Brief History of Thanksgiving." Mayflower-History.com. N.p., 2013. Web. 20 Jan. 2015.

"Meaning of Thanksgiving." AllAboutHistory.org. Allabouthis-

tory.com, 2015. Web. 20 Jan. 2015.

"Pilgrims." A History of Thanksgiving. N.p., 2010. Web. 20 Jan. 2015.

"Thanksgiving History." Thanksgiving History. Thanksgiv-nghistory. net, 2014. Web. 20 Jan. 2015.

"The History of Thanksgiving." Constitutioncenter.org. National Constitution Center, 24 Nov. 2014. Web. 20 Jan. 2015.

SPRING LUNCHEON HIGHLIGHTS
From Jack's Gourmet Restaurant,
Columbia, Mo

Damon Hayward, State Historian, installed to the 2014-16 board by MO Governor, **Keith Morris**.



Scholarship win-



ners and family members recognized at luncheon.

(Left to right) **Veronica Joy Cheney (1st); Dylan Peetz, (2nd); and Emilee Rae Morgan Vaught (3rd)**



A power-point presentation on present-day Leiden, Holland, was presented by **Dr. Donald Westerfield**. Accompanying him was **Mary**, his wife, dressed in authentic costuming including wooden shoes!



Newsletter of the Society of
Mayflower Descendants in the
State of Missouri

Earlene Lawrence
Corresponding Secretary
220 S. St. Jacques
Florissant, MO 63031-6951
elawrence746@sbcglobal.net

Missouri Compact Editor
Marietta Boenker (816) 524-1817
MayflowerEditor@yahoo.com

Website: momayflower.org

MISSOURI MEMBERS' ANCESTORS BY NUMBERS
Statistics from current active members:

Alden, John	43	Allerton, Isaac	7
Billington, John	4	Bradford, William	47
Brewster, William	33	Brown, Peter	3
Chilton, James	10	Cooke, Francis	23
Doty, Edward	12	Eaton, Francis	6
Fuller, Edward	25	Fuller, Samuel	7
Hopkins, Giles	1	Hopkins, Stephen	29
Howland, John	43	Mullins, William	5
Rogers, Thomas	12	Sampson, Henry	4
Soule, George	9	Standish, Miles	19
Tilley, Elizabeth	4	Tilley, Joan (Hurst)	4
Tilley, John	8	Warren, Richard	33
White, Peregrine	1	White, Susanna	1
White, William	15		

Upcoming Events

Sep 26 - FALL MAYFLOWER LUNCHEON - 11:30 a.m. C.J. Muggs, St. Louis

Oct 10 - Greater Ozark Colony Luncheon - 11:30 a.m. - Heritage Cafeteria, Battlefield Road, Springfield.

Nov 14 - Heart of America (KC) Colony Luncheon - 11.30 a.m. - Places Restaurant, John Knox Village, Lee's Summit

Nov 21 - Missouri Compact Luncheon - 11:30 a..m. - Andres', St. Louis