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THE MARYLAND
Mayflower Log
VOL. LII | SPRING | 2026

CALENDAR

April 15, 2026
8:30-10:30 a.m., Thursday
Hereditary Fortnight Breakfast (GSMD)
Army Navy Club Ballroom
Washington, D. C.

April 19, 2026
12:00 p.m., Sunday
Spring Dinner
DoubleTree by Hilton Hotel
Annapolis, MD

April 25, 2026
10:00 a.m.-5:00 p.m. Sat.
MD House & Garden Tour
Baltimore, MD

May 17, 2026
11:00 a.m.-3:00 p.m. Sunday
Ft. McHenry Tour & Luncheon
Baltimore, MD

August 22, 2026
Saturday
Battle of Brooklyn Bus Trip
Brooklyn, NY

September 11-16, 2026
Friday to Wednesday
Mayflower General Congress
Plymouth, MA

November 22, 2026
12:00 p.m., Sunday
Compact Day Dinner
DoubleTree by Hilton Hotel
Annapolis, Maryland

THE SOCIETY OF MAYFLOWER DESCENDANTS IN THE STATE OF MARYLAND

Medicine in Plymouth

The Guest Speaker for this year's Spring Dinner will be our Deputy Governor and Surgeon, Dr. Thomas W. Frank. His presentation will examine the experience of doctor and patient and the evolution of medicine in Plymouth and Massachusetts Bay Colony. Dr. Frank will discuss the types of care the early Colonists received, the illnesses they faced, how they attracted physicians to early New England, and how those physicians were trained.

Born in Boston, Dr. Frank attended Tulane University on an Army ROTC scholarship.

Dr. Thomas Frank will discuss medical practices in Plymouth Colony.

He practiced medicine in the Army for 30 years, and while on active duty, served as the Consultant to the Surgeon General on the History of the Medical Corps. Dr. Frank currently works as the Deputy to the Commander for Preventive Medicine at Kirk U.S. Army Health Clinic and as the Public Health Emergency Officer for Aberdeen Proving Ground.

Dr. Frank participates in various medical organizations and is a member of the American Association for the History of Medicine. He also serves on the Board of Governors of the American Osler Society, an organization dedicated to the history of medicine. He has published several articles, contributed a book chapter on military Medical history, given numerous lectures, and appeared on the History Channel.

Residing in Havre de Grace with his wife, Susan, Dr. Frank is a descendant of Isaac Allerton, William Brewster, Peter Brown, Francis Cooke, Thomas Rogers, George Soule, and Richard Warren. He enjoys genealogy, collecting rare books, and studying military medical history. We look forward to Dr. Frank's informative and educational presentation. *See page 20 for details.*

Plymouth's First Surgeon

Samuel Fuller?

The site of Samuel Fuller's home on Leyden Street in Plymouth

It is said that Samuel Fuller (1580-1633), a *Mayflower* passenger, learned the rudiments of medicine in Holland in preparation for the voyage, but that story is probably untrue. His wife, Bridget, is often called the "Mayflower Midwife," but she never sailed on the *Mayflower* and likely acquired her midwifery skills after arriving in Plymouth.

Samuel Fuller became a health care provider for the Colonists, but the story as often told is not quite correct. He assisted with responses to epidemics in Salem (then Naumkeag) in 1629, Charlestown in 1630, and, in 1633, Plymouth itself. The 1633 epidemic, perhaps smallpox, killed Samuel and at least 20 others in the Colony and over 300 natives.

The Society of Mayflower Descendants
OFFICERS

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GOVERNOR'S MESSAGE

Governor Earnshaw urges potential Mayflower applicant at recent allied organization event to join our Society.

Dear Cousins:

This past winter was similar to the weather our Pilgrims experienced in 1620. Although many of us sustained hardship during the recent storm, it is hard to imagine what our brave ancestors endured in their pursuit to establish a new colony.

We have a lot to look forward to this year as we celebrate the 250th Anniversary of the American Revolution and our independence. The concept of religious freedom was a landmark achievement, which is featured in this newsletter. In addition, this issue highlights recent Society activities and ongoing genealogical research.

Spring is here and so is our annual Spring Dinner! Come join us for Pilgrim Pride and a pleasant Sunday experience. Our Guest Speaker, Deputy Governor Tom Frank, M.D., will deliver a riveting presentation on the topic of medicine and medical care during the time of the Pilgrim's colony, including, of course, the first winter. If anyone is unable to attend due to infirmity or just in need of transportation, please let me know and we will try and match you with a driver!

Please spread the word about our great organization. Our Maryland Mayflower Society is the best in the country and we urge you to invite others you know to join. Any time is a good time to recruit new members, especially when you are attending events for other organizations. I hope to see you at the Spring Dinner on April 19th!

God Bless,

Daniel J. Earnshaw
Governor, Maryland Mayflower Society

Join Our Society

Membership requires proof of lineage from one of the *Mayflower* passengers who traveled to America on the historic voyage in 1620. The good news is that with advanced genealogy research techniques, improved library collections, and computerized resources, it is easier now than ever to track down your Pilgrim roots! If you are interested in joining, visit our Society Website for details.

Contact Information

Our Membership Directory entitled, ***The Society of Mayflower Descendants in the State of Maryland 2023-2026*** (updated January 2025), was e-mailed to Maryland Society members. The directory provides detailed member contact information and contains our Society's Bylaws. If you did not receive the Membership Directory, or if your contact information in the Directory is incorrect, please let us know by e-mailing our Corresponding Secretary, Patricia Elder, at csecretary@marylandmayflower.org.

WELCOME ABOARD

New Members

We extend a warm welcome to the newest members of our Maryland Society:

Mayflower Passenger	Descendant	Descent
WILLIAM BREWSTER	• Todd Alan Birkenbuel of Charles Town, WV	12th
EDWARD DOTY	• Alan Charles Moses of Germantown	10th
MRS. EDWARD FULLER	• Elizabeth Page Torrey of Bethesda	11th
SAMUEL FULLER	• James Fuller Kiracofe of Bethesda • Paul Jay Murray of Sunderland	11th 11th
CONSTANCE HOPKINS	• Matthew John Brooks of Silver Spring	12th
STEPHEN HOPKINS	• Richard Alan Merritts of Severn • Kenneth Hopkins of Baltimore	13th 12th
JOHN HOWLAND	• Loretta Eileen Gavn of Poolesville	10th
WILLIAM MULLINS	• Whitney Eastman Cecil of Phoenix	12th
GEORGE SOULE	• Jocelyn Mitsuko Runice of Arlington, VA	12th
MILES STANDISH	• Nancy Donovan Gooding of Easton (transferred from the Connecticut Society)	10th
JOHN TILLEY	• Elizabeth Nutt Williams of Port Republic	12th
WILLIAM WHITE	• Kristopher James Wenn of Crofton • Dorothea Lee Rubel of Annapolis	13th 12th

- **MR. PETER HARRY HENDERSON** of Kensington, 12th in descent from William Mullens and 13th in descent from John Tilley.
- **MR. BENJAMIN GOODING PROCTOR, JR.** of Timonium, 11th in descent from John Alden.

Supplemental Lines

Congratulations to our members who recently had supplemental lines approved.

In Memoriam

We sadly report the loss of our member

- **MS. HELEN ROSS STALEY** passed away on January 1, 2026 at the age of 104, Helen practiced architecture for 50 years. In 2016, she was included in the Baltimore Chapter of the American Institute of Architects' exhibit, "Early Women of Architecture in Maryland." Helen's career began with a first place medal in a 1944 national competition. Her university professor entered their final studio project: a stand-alone television studio, a rarity during this time period. Impressed with her work, one of the competition judges offered her employment in his New York City firm, which she accepted. Few architectural firms were hiring during the war. After the war ended and servicemen returned home, some felt she was taking away a man's job. She was an active member of several organizations, including our Society.

WILL THIS BE YOUR LICENSE PLATE?

Mayflower license plates are a great way to promote our Society.

If interested, you can request an application from our License Chair, Lynn Stephens. Her e-mail is LynnAStephens@me.com or you can contact her by phone at (619) 701-5961. Or, order on our Society Website.

Order your Tags today!

GO GREEN

Newsletter by E-mail

Please note that some headings, e-mails, and page reference links in this newsletter are interactive.

To receive a digital copy of our *Mayflower Log* instead of the printed version, please provide your e-mail address to the Corresponding Secretary Patty Elder. Or, you can view the newsletter on our Website.

Also contact us if there are any changes to your membership, including address, e-mail, or name.

THE MARYLAND
Mayflower Log

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in the State of Maryland

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YouTube.com: @MarylandMayflowerChannel9813

MARYLAND SOCIETY COMMITTEES

Budget & Finance: Robert Burgio, Chairperson, Marilyn VanWagner, Christopher Locke, Daniel Earnshaw, ex-officio;

Bylaws: Dwight Mason, Benjamin Proctor, Jr., Daniel Earnshaw, ex-officio;

Directory: Robert Burgio, Chairperson, Patricia Elder, Daniel Earnshaw, ex-officio;

Education: Daniel Earnshaw, ex-officio;

Events: Ann Portell, Chairperson, Daniel Earnshaw, ex-officio;

Juniors: Pamela Criscitiello, Chairperson, Savannah Criscitiello, Juniors Captain;

License: Lynn Stephens, Chairperson;

Medals & Awards: Vacant

Membership: Dwight Mason, Chairperson, Christopher Locke, Patricia Elder, Daniel Earnshaw, ex-officio;

Publicity: Daniel Earnshaw, ex-officio;

Scholarship: Marcie Calcagno, Chairperson, Karen Fisher-Nguyen, Ann Portell, Daniel Earnshaw, ex-officio.

44th GSMD
General Congress

Plymouth, MA

WHEN: **September 11-16, 2026**
WHERE: Hotel 1620 Plymouth Harbor
180 Water Street, Plymouth, Massachusetts

This year's General Congress will begin on Friday, September 11, 2026, at Hotel 1620 Plymouth Harbor. The General Congress is held every three years in Plymouth. The business sessions will take place on Monday and Tuesday, September 14 and 15. The elections for the General Society's Executive Committee for the next term, 2026-2029, will also be held.

Tours are offered as follows:

September 11	Pilgrim's Path (sold out);
September 12	Salem, including Witch Museum, House of Seven Gables, Richard More grave, Witch Trials Memorial;
September 14	America 250 Celebrating Lexington & Concord; and
September 15	Boston Tea Party Museum, JFK Library, and Quincy Market/Faneuil Hall.

For more information, visit the General Society website (www.TheMayflowerSociety.org) and select the "Members-Only Events" and then Congress registration. The hotels, tours, and events book up quickly. So, plan to make your reservations soon.

Battle of Brooklyn
Bus Trip

Saturday, August 22, 2026

The Maryland Society's Sons of the American Revolution will be transporting SAR members and Allied Lineage Organizations—including our Society—to the Old Stone House and the Maryland 400 Monument at Prospect Park in Brooklyn, New York. The trip will commemorate the 250th Anniversary of the Battle of Brooklyn and the heroic sacrifice of the famed Maryland 400.

Maryland played a pivotal role in the early fight for American independence. This trip will be a memorable and meaningful day of remembrance, fellowship, and patriotic celebration. All compatriots, families, and guests are invited to attend. Join us for a full program of 250th-anniversary activities. Cost is $85.00 per person.

Bus Pickup Locations: To accommodate members across the region, buses will depart from the following Park & Ride locations: (1) Columbia, Maryland, at 5:30 a.m.; (2) White Marsh, Maryland, at 6:25 a.m.; and (3) Christiana Mall in Delaware at 7:55 a.m.

RSVP: Before July 1, 2026 to Arthur G. Petruccelli, Secretary, Maryland Society SAR, at Secretary@mdssar.org.

The American Experiment

Two Views of Religious Freedom

by Elizabeth and Thomas Norris
Editors, *Maryland Mayflower Log*

The American Experiment began with the Mayflower Pilgrims in 1620 and has been ongoing for over 400 years. The development of a constitutional democracy in 1776 marked a defining development in political history. This Experiment in self-government and liberty has shaped not only America, but the modern world. From its beginning, the American Experiment wrestled with two competing visions of religious freedom: one rooted in enforced religious unity, and another grounded in liberty of conscience.

The separation of church and state did not exist in the Old World, much less the freedom to choose a personal faith. Religion depended on where one lived and under what authority. All subjects were required to follow the religion of the government. After the Reformation, Europe had become a constant battleground between Protestants and Catholics, and many hybrid religious views and sects emerged. England's 17th-century Civil War had significant religious elements, and many followed the Pilgrims to New England to escape religious persecution.

Regardless of whether a person was Protestant or Catholic, it was a serious offense to repudiate state religion. Practicing an unapproved personal religion could result in inquisitions, fines, imprisonment, torture, or even death.

A. The Puritans' View of Religious Freedom

In 1563, John Foxe (c. 1516-1587), an English Puritan preacher and church historian, wrote *Actes and Monuments of these Latter and Perillous Days.* This massive work is a detailed chronicle of Christian martyrs from the early church through the Reformation. It includes stories of apostles, Early Church fathers, and numerous Protestant reformers like John Wycliffe and William Tyndale. It was first published in 1554 in Latin, and later in English in 1563.

John Foxe: Exposed the Horror of Religious Persecution

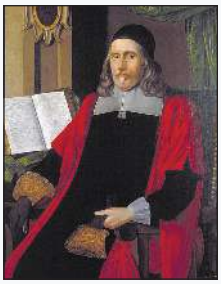
John Bradford, an English Reformer once a royal chaplain under Edward VI, was burned at the stake under Queen Mary. John Leaf, an apprentice, was tortured at his side.

Foxe's Book of Martyrs was the single most influential book published in England during the 16th and 17th centuries, second only to the Bible. It is an account of Christian martyrs who faced torture and death for their religious faith, emphasizing the sufferings of Protestants under the Catholics.

Foxe's book was the largest publishing project in England at that time. The first edition was 1,800 pages with over 60 woodcut illustrations. The next edition spanned two volumes with over 2,300 pages and 150 woodcuts. The book was too heavy to lift with one hand and weighed as much as a small baby.

Sir Edward Coke

Greatest Jurist in English History 1552-1634



Sir Edward Coke was one of the most influential legal minds in English history and a key figure in the development of constitutional government. He was an English barrister, judge, and politician.

Lord Coke's career spanned the reigns of Elizabeth I, James I, and Charles I. He lived during a turbulent time of significant change to the religious, political, and judicial systems of England. As Attorney General and later Chief Justice, Coke challenged the authority of the monarchy at a time when kings claimed a "divine right" to rule. He argued instead that the law stood above all—even the king.

Protector of Liberties & Individual Rights. In 1628, Coke was at the center of the *Petition of Right,* which proclaimed Englishmen's "rights and liberties." These included freedom from taxation without Parliamentary approval, the right of habeas corpus, and a prohibition on imposing martial law on civilians. This is one of the three main constitutional documents of English civil liberties, along with the Magna Carta in 1215 and the Bill of Rights in 1689.

Coke famously declared that a man's home is his "castle and fortress," establishing early principles of individual rights and protections against government intrusion. His legal writings, particularly the *Institutes of the Lawes of England,* became foundational texts for lawyers on both sides of the Atlantic.

Influence on Roger Williams. Young Roger Williams worked for Coke and was deeply influenced by his belief that government power must be limited. Williams would later extend Coke's legal principles, arguing that the state had no authority over an individual's conscience. Coke's legacy helped lay the groundwork for the rule of law and the constitutional protections that would emerge in America.

Foxe's book, written only five years after the death of the Roman Catholic Queen Mary, was influential in shaping the Protestant identity. It was widely owned and read by English Puritans and would later become the second most popular book written in English, after the Bible. His work molded the English perception of the Catholic Church.

Protestant Colonies. Many early immigrants traveled to America to avoid religious persecution in their homelands. Their journey required extraordinary courage, sacrifice, and a deep commitment to building a godly community under difficult and uncertain conditions. The Pilgrims of Plymouth Colony were Puritan Separatists, though closely related to the Puritan Reformers who later

Continued on next page

The American Experiment (Continued from page 5)

Providence Plantations 1636

"Landing of Roger Williams". Roger Williams found sanctuary from the Massachusetts Bay Colony, who was trying to deport him back to England. Native Americans he had previously befriended saved his life. Painting in Rhode Island School of Design & Museum (1857).

settled Massachusetts Bay Colony. Both viewed themselves as the New Israel on a Biblical mission to develop a holy nation that would be, as John Winthrop, Governor of the Massachusetts Bay Colony, stated, "like a shining city on a hill." Both shared a belief that religious unity and communal discipline were essential to their success. The founding of Plymouth and subsequent Massachusetts Bay colonies marked the beginning of an American Experiment with religious freedom.

To the Puritans, religious uniformity was not oppression, but a necessary safeguard for social order and divine favor. They believed that allowing competing religious views would invite chaos and divine judgment upon the entire community.

Although the Puritans were seeking freedom for themselves to control their own religious community, there was no tolerance for anyone who had a different faith or no faith at all. Without knowing any alternative view, the Puritans established a highly structured system of government that combined civil and religious authority.

Those who challenged their authority could face severe punishment. As one contemporary record described, offenders were "whipped & banyshed." Others were fined, mutilated, or expelled from the Colony.

God's Chosen People. The Puritans believed they had a direct, binding agreement with God, similar to the ancient Israelites. They believed they were on a divine mission of destiny that would serve as a model for the rest of the world. They self-identified with the Old Testament, comparing their leaders, like Governor Winthrop and Theologian John Cotton, to the Biblical figures Moses and Joshua.

The Puritans viewed themselves as God's chosen people on a mission to establish a "holy commonwealth" in the New England wilderness, which represented their Promised Land of religious freedom. They even compared their escape from English persecution with the exodus of Israel from Egypt. The Atlantic Ocean was their Red Sea. New England was their Canaan.

Rules. For the Puritans, the community's success depended on God's favor, which explains why they harshly enforced strict moral codes—it was to prevent "divine wrath." The Sunday Lord's Day was a featured obligation of worship, requiring mandatory attendance in an unheated meeting house. Missing church, which lasted about 3-4 hours, was a punishable offense, usually with fines. Strict Sabbatarianism was enforced from sundown Saturday to sundown Sunday. No work, travel, or play was allowed. Even simple tasks like gardening, cooking, or sweeping were restricted.

Social conduct and discipline went together. Man was the head of the household, with absolute authority over the wife and children. Standards governing modesty in dress were laws, not suggestions: sumptuary laws often dictated what people could wear based on their social standing.

Idleness was considered sinful. "Doing nothing" was seen as an invitation for the Devil. Many things we consider harmless today, including drama/theater, dice and cards, or mixed dancing were forbidden.

Sin was a community matter that resulted in public shaming. Punishments included the stocks and pillories, cleft stick, maiming, or branding, such as the letter "A" for adultery. Heretics were jailed, beaten, and banished from the Colony with death for those that returned.

The Puritans embraced and justified slavery as a necessary station in life, supported by the Bible, which was their ultimate authority. If a practice was not explicitly mentioned in Scripture, like burning incense or wearing fancy robes, it was considered "popish" or sinful. Slavery was part of the Biblical as well as the present world order.

Building a New Christian Nation. As the Puritan leaders went forward with their dream to build a new Christian nation, they had plenty of challenges to overcome, like dealing with the Indians and growing enough crops to survive. They were in for a surprise.

Continued on next page

1591-1643

Anne Hutchinson on Trial, 1637. Because of her father's strong commitment to learning, Anne received a better education than most girls of her time. Painting by Edwin Abbey (1901).

Anne Hutchinson

Exiled for Her Religious Views

Anne Hutchinson (1591-1643), an English-born figure, shook the Massachusetts Bay Colony with her religious views that were at odds with the Puritan clergy.

When John Cotton left England for the New World in 1633, Anne felt compelled to follow him. The Hutchinsons arrived in Boston a year later with their 15 children. Her husband had a successful mercantile business in England and they built one of the largest houses in the area.

Soon, Anne was hosting over 60 women at her house weekly, providing commentary on recent sermons. The meetings became so popular, she added men. Anne began to accuse the ministers of preaching a covenant based on works, not grace. The Puritan leaders disapproved.

The American Experiment (Continued from page 6)

The Puritans were deeply committed to a legalistic form of religious order that must be protected from heretical religious influences, like the Quakers, Baptists, Roman Catholics, or even from one of their own, like Anne Hutchinson. They believed she was promoting too much faith and not enough law-keeping. She was exiled. Baptists were jailed. Quakers were at times executed. Many others were fined and punished for their lack of religious conformity.

Yet within this tightly controlled system, a fundamentally different vision of religious freedom began to emerge—one that would redefine the meaning of religious liberty in the American Experiment.

B. Roger Williams and Liberty of Conscience (1631)

Roger Williams (c. 1603-1683) was an English-born Puritan minister, theologian, and author who founded the Colony of Rhode Island and Providence Plantations in 1636. A staunch advocate for religious freedom and the separation of church and state, he was banished from the Massachusetts Bay Colony due to his "radical" views.

Williams received an elite and rigorous education, excelling in Latin, Greek, and Hebrew, as well as theology. He also became a devout, ordained Puritan minister, which was becoming a dangerous profession under King James I (1566-1625). Consequently, in 1631, he escaped to the Massachusetts Bay Colony, at an early age, under 30 years old, with his new wife. He was immediately offered the prestigious position of teacher at the Boston Church. But he had lost faith in Puritan theology and refused the position, upsetting the leaders in the process.

Judge Edward Coke. In spite of his youth, Williams was the most knowledgeable person in America when it came to understanding English legal rights and how to secure a Royal Charter. This is because Williams served as Assistant to Sir Edward Coke (1552-1634). He witnessed up close how this preeminent English Judge, lawyer, and politician defended English liberties against the monarchy and helped secure charters for those in the New World.

Coke was the most famous of all English jurists, known for his defense of individual property rights declaring that one's house is their "castle and fortress." He refused to accept the theory of the Divine Right of Kings, claiming that no one was above the law, not even a King, for which he was imprisoned in the Tower of London for a time.

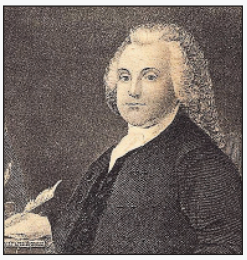
Unknown to anyone, Williams had developed a unique theological view of personal freedom, for which he would be banished from the Massachusetts Bay Colony. He rejected John Cotton's and John Winthrop's idea of "a shining city on a hill," which was based on the premise that Israel was "a pattern," requiring strict enforcement of the Ten Commandments.

Continued on next page

Two Views of Religious Freedom

The Puritans — Committed to John Calvin's Theology

William Brewster (1566-1644)



Roger Williams (c. 1603-1683)

John Winthrop (1588-1649)

Two Protestant Views of Religious Liberty

The competing visions of religious liberty can be seen more clearly when compared side by side.

View 1
(Unification of Church & State)

Plymouth Colony (Pilgrims)
Plymouth, MA, 1620

TYPE: Puritan Separatist A
LEADERS: Brewster, Bradford
INDIAN LAND: settled Indian land impacted by plague; did not view Indians as equals.

Massachusetts Bay Colony
Boston, MA, 1630

TYPE: Puritan Reformer
LEADERS: Cotton, Winthrop
INDIAN LAND: seized Indian land; did not view Indians as equals.

COMMON VIEWS for above:

ISSUES:

- slavery is Biblical;
- state-church system;
- no democracy, no freedom to choose religion, must embrace state religion;
- church-centered public square;
- enforced all 10 Commandments, punishable by state law;
- mandatory Sunday laws;
- Christian nationalism; a structured and strictly enforced religious system;
- God's chosen church or nation.

View 2
(Separation of Church & State)

Rhode Island Colony
Providence, RI, 1636

TYPE: Puritan Separatist B
LEADERS: Roger Williams
INDIAN LAND: paid Indians for land, viewed them as equals;

ISSUES:

- Williams was earliest abolitionist in America, against slavery;
- no state-mandated religion;
- pro-democracy, freedom to choose any religion or no religion;
- no church-centered public square;
- Commandments #1-4 are not enforceable by the state—it's between individual and God. Commandments #6-10 are enforceable through civil laws. Believed in religious liberty, no persecution;
- no Sunday laws;
- "majoritarian democracy" with freedom of religion and equality for all;
- "no regularly constituted church of Christ on earth."

The American Experiment (Continued from page 7)

- The right to worship in peace and without fear of state persecution is our most sacred liberty.
- In 1786, Thomas Jefferson proclaimed this day as Religious Freedom day in Virginia.
- This day is commemorated each year since 1993 via a proclamation by the U.S. President.

Rejection of the Divine Right of Kings. Young Williams went a step beyond Lord Coke and claimed that the government lacked authority to enforce the first four Commandments, which were about man's duty owed to God, i.e., having no other gods, no graven images, not taking the Lord's name in vain, and, of course, no Sabbath-breaking. The remaining six Commandments were about man's duty enforced by the government.

Williams' new way of understanding the moral law was both theologically significant and paradigm-shifting. He, like Lord Coke, also rejected the concept of the Divine Right of Kings and further concluded that the government had no right to represent God whatsoever. The State should not inject itself into an individual's relationship with God, much less force their subjects to conform under the threat of punishment, torture, or even death.

Liberty of Conscience. Williams was advocating for a new concept he termed "soul liberty" or "liberty of conscience." He argued that individuals have a God-given right to follow their own spiritual convictions without government interference. He reasoned that the soul belongs to the individual, not to any magistrate, and thus for the government to force worship is tantamount to "soul rape," which only produces hypocrites, not true believers.

In response to the Puritan practice of punishing heretics in the name of God, Williams pointed out Jesus' parable of the tares in Matthew 13:24 where a man sowed good seed in his field, but while his workers were sleeping, an enemy came in and sowed tares among the wheat. Jesus teaches that the wheat and the tares should be allowed to grow together until the Judgment Day.

Separation of Church and State. The Puritan leaders, such as Governor Winthrop, were stunned at Williams' new view of separating religion from government. They viewed the concept of democracy as "the worst of all forms of government." Williams was not encouraging a lawless society as they assumed. Rather, he made the point that the second table of the Ten Commandments governed human behavior by forbidding murder, theft, lying, adultery, and covetousness, which, he stated, can be properly enforced and punished by the government.

Roger Williams would not conform at Plymouth. But, in spite of Williams' "strange" theology, he was well liked. Both Governors William Bradford and Edward Winslow praised and befriended him. Bradford described him as "a man godly and zealous, having many precious parts." Winslow agreed that Williams was "a man lovely in his carriage," and spoke of "the love I beare to him and his," gushing that he was "the sweetest soul I ever knew."

Roger Williams' view of slavery was the opposite of all the Puritan leaders, and he is recognized as one of America's first advocates for the abolishment of slavery. Under his leadership, Rhode Island passed the Anti-Slavery Law in 1652 that was intended to prevent the importation of slaves from Africa and prohibited lifelong enslavement. However, there was little progress made on this issue as Williams thought slavery was more human than execution of those captured in war.

As for the Indians, Williams chided the Puritan leaders for taking their land without payment and their belief that they were less than human. He learned several Indian languages and befriended them. The Indians responded in kind by saving his life when he had to escape in a blizzard from soldiers, sent by John Cotton, to capture and send him back in chains to England for trial and punishment. Winthrop's last-minute warning to Williams allowed him to escape into the wilderness, taking refuge with the Indians.

C. Rhode Island: An Experiment in Government (1636)

Williams would not be intimidated—he was on a providential mission for religious freedom and democracy. He purchased prime land from the Indians and determined to start his own plantation, which he called Providence. He knew it was only a matter of time before John Cotton would take his land by force.

Williams had developed many personal relationships with the English Court where he was well-known by King James and his son Charles. He determined to return to England on his own terms and use his connections to secure legal protection for his political Experiment.

In 1643, Williams risked everything and sailed to England, attempting to secure a Parliamentary Patent that included the separate settlements of Providence, Portsmouth, and Newport. After delays and other challenges, on July 8, 1663, King Charles II granted the Rhode Island Royal Charter.

Roger Williams
on Religious Freedom

- ***"Forced worship stinks in God's nostrils."***
- ***"It is less hurtful to compel a man to marry someone whom he does not love than to follow a religion in which he does not believe."***
- ***"God requireth not a uniformity of religion to be enacted and enforced in any civil state."***
- ***"No man shall be forced to worship or maintain a worship against his own will...."***

Williams drew on passages such as Matthew 13:30 ("let both grow together"), John 18:36, and Romans 14:12 to support these views.

The American Experiment (Continued from page 8)

Painting of Providence, 1650. Shown in the center is Roger Williams' house and property. Oysters, clams, quahogs, and lobsters were found in abundance. Salmon would run up the Moshasuck and Woonasquatucket rivers. Ducks and geese by the thousands stopped on their way south in the fall and also on their way north in the spring. As Roger said, this truly was "God's Providence" to him in his distress. Painting by Jean Blackburn, National Park Service (2014).

First Charter to Separate Church and State. Rhode Island would be an official test for an Experiment in soul liberty. It was the first charter in America to explicitly separate church and state. As Williams stated, it guaranteed "full liberty in religious concernments," ensuring no person would be "molested, punished, disquieted, or called in question" for their religious beliefs.

The Charter made it clear that Providence would "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 concernments."

Williams' experiment in self-governance and religious freedom sought to determine whether a civil government could function without mandating religious conformity. Unlike other colonies, Providence allowed citizens to elect their own governor and write and enforce their own civil laws.

There were now two competing colonies with fundamentally different views of religious freedom. The American Experiment was moving forward.

D. American Democracy (1776)

After some time, the English colonies felt that they were being overtaxed and mistreated by the British government. They took action as a group to unite and demand independence.

This meant they had to develop new rules, like separation of powers within the government, and a new set of documents, such as the (1) Declaration of Independence, ratified in 1776, where all are equal and had God-given natural rights and (2) Bill of Rights, ratified in 1791, which embraced Roger Williams' view of religious freedom, prohibiting the federal government from establishing a national religion or persecuting anyone for their faith or lack thereof.

The opening phrase of the First Amendment embraces Williams' view and states:

> *"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."*

The founding fathers, like Jefferson and Madison, repudiated the theocracy-based system of Cotton and Winthrop, choosing instead to embrace Roger Williams' definition of democracy and religious freedom.

America Adopts Separation of Church and State. George Washington praised the new constitution that he knew others around the world would imitate. Thanks to Roger Williams' genius view of separating church from state, America would become a model for civil rights and religious liberty. Washington wrote:

> "*The Citizens of the United States of America have a right to applaud themselves for giving to Mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship....*
>
> *For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens."*
>
> [George Washington's Letter to the Hebrew Congregation of Newport, Rhode Island, 1790].

The deregulation of religion was a new Experiment and the transition from state-sponsored churches to privatizing religion would take some time to fully codify. Maryland's experience is one example. Although the state's 1776 constitution extended legal toleration to all Christian sects, it also required officeholders to declare their Christian belief, and it authorized the state legislature to impose a "tax for the support of the Christian religion."

In 1810, Maryland finally amended its constitution. It would no longer be lawful to tax citizens to support religion. Ironically, the state's constitution continued to require officeholders to declare a general belief in the existence of God. This provision was ruled unconstitutional by the Supreme Court in 1961.

Although religion in America was no longer officially promoted or supported by the state, the religious marketplace would nonetheless grow and prosper, creating new methods of evangelizing as well as additional sects and denominations. What began as a fragile and contested experiment of religious liberty by Roger Williams would ultimately become one of the defining principles of American democracy.

FamilyTree

Mayflower DNA

Can DNA tests detect "Mayflower DNA"? The General Society has teamed up with FamilyTree DNA in an effort to match genetic descendants back to the Mayflower families.

They have a Y-DNA project and an MtDNA project. The Y-DNA Project includes direct descendants of the men who arrived in Plymouth aboard the *Mayflower.* The MtDNA Project is an all-female lineage of one of the daughters of a proven male or female Mayflower descendant. For more information about the FamilyTreeDNA Mayflower Project, visit FamilyTreeDNA.com.

2026 Mayflower Compact Quarter

Honoring the Mayflower Compact and Plymouth Colony

The U.S. Mint is celebrating America's 250th anniversary (semiquincentennial) with a series of five redesigned quarters planned for year-long release in 2026. The first in the series, which was released in January 2026, is called the Mayflower Compact Quarter and recognizes Plymouth Colony:

Obverse: features a Pilgrim couple embracing as they behold the New World. Designed by Ronald Sanders, sculpted by Eric Custer.

Reverse: shows the Mayflower ship, with full sails over rough seas, heading west. Designed by Cyrus Dallin, sculpted by Phebe Hemphill.

The remaining designs for quarters recognize the Revolutionary War, the Declaration of Independence, the U.S. Constitution, and the Gettysburg Address.

Part 2

Sunday, October 26, 2025

Annapolis, MD

Fall 2025 Social Event

Galway Bay Luncheon & Private Paca House Tour

The Maryland Society sponsored a special luncheon and tour for its members last October of the William Paca House in historic Annapolis.

We had a delicious three-course, curated lunch at the Galway Bay Irish restaurant and pub. The restaurant provided a taste of Ireland with its antique decor and wall hangings. After lunch, We were divided into small groups and assigned a personal guide who gave us a tour of the immaculately restored Georgian mansion. After the tour, we all met again and were guided through the beautiful manicured two-acre garden.

Everyone had a great time talking with members, enjoying a delicious meal, and a wonderful private, guided tour. Special thanks to our Members-at-Large Lynn Stephens, who is a docent with Historic Annapolis, and Events Chair Ann Portell for coordinating this memorable event.

If you greatly enjoyed this event, sign-up for the Spring event. *See page 18.*

Juniors

The Children of the Mayflower

by Pam Criscitiello, Chairperson
Savannah Criscitiello, Juniors Captain

Among the 102 passengers aboard the Mayflower that arrived in the New World, approximately 30 were children, which means nearly 30% of the passengers were under the age of 18! Plymouth Colony was unique: the Jamestown Colony in Virginia was settled by men who were following an economic pursuit, but Plymouth was settled by families intending to establish a permanent community.

The Mayflower children were accustomed to hard labor as many of them had worked in Leiden to help provide for their family. Additionally, several teens joined the voyage as servants or indentured servants. These passengers were typically included in families, but were not yet legal adults.

Thirty percent (30%) of Plymouth Colony's children were either orphaned or abandoned in the New World.

Teens that were brought as servants and typically listed with Plymouth families include: William Butten, a servant to Samuel Fuller; John Hooke, an apprentice to the Isaac Allerton family and who died the first winter; and William Latham, who arrived with the John Carver family.

The More Children. The More children—Ellen, Jasper, Mary and Richard—is a very sad story. They were the children of Samuel and Catherine More of Shropshire, England. Their father, Samuel, had married Catherine, a third cousin, to keep the estate and wealth within the family. When Samuel discovered his wife was having an affair with Jacob Blakely, who had fathered some, if not all, of the More children, he divorced Catherine and had the children administrated by John Carver and Robert Cushman who brought them to the New World. Carver and Cushman placed the children in various families: Ellen More was placed with Mr. Edward Winslow and his wife Elizabeth; Jasper More was placed with John Carver and his wife, Katherine; Mary More and Richard More were placed with William Brewster and his wife, Mary. Only Richard More survived the first winter, grew to adulthood, and produced descendants. His survival serves as a powerful story of human resilience.

Survival. That first winter of 1620-1621 brought "the Great Sickness" to the Colony, and about 50% of the passengers died. The children, as a group, fared best with only five children dying (servant John Hooke, Ellen, Jasper and Mary More, and the Tinker family's infant son). Twenty-five children survived, which means half of the survivors in the Colony were under 18 years old!

Several explanations are possible for their high survival rate. One theory is that the children may have had more robust physical constitutions than the adults in the Colony. Another theory is that the children may have been fed and cared for by mothers who denied themselves food or smaller portions in favor of their children. The mothers fared the most poorly with only four women surviving the first year: Elinor Billington, Mary Brewster, Elizabeth Hopkins, and Susanna White.

Care. The care of orphans is an untold story of life in Plymouth Colony. Thirty percent of the Colony's children were either orphaned or abandoned in the New World in the first year. It has been suggested that the health of these children ultimately increased the chances of survival of the entire struggling Colony and helped ensure its future. The surviving children preserved a Colony whose future leaders had been there since its establishment, including its governance, values, and ethics.

Adapted from GSMD website.

Seeking Volunteers

for the Events Committee

We welcome volunteers to join the Events Committee and help in planning future events, field trips, and other activities. If you are interested in assisting, contact:

Governor Dan Earnshaw
GovernorEarnshaw@MarylandMayflower.org
(410) 688-4616 or

Ann Portell, Events Chair
Events@MarylandMayflower.org
(703) 969-6857

BECOME A "FRIEND"

Did you know we have a membership category called "Friends of the Maryland Mayflower Society." This category recognizes individuals who are not eligible for membership in our Society by descent, but are bound to us by family ties or shared interests.

The "Friend" category includes:

- spouses;
- family members of current and deceased members;
- persons who believe they have a Mayflower line, but are unable to prove it;
- persons interested in furthering our goals;
- adopted children of members (please note children will need to join as junior members).

"Friends" are welcome to participate in Society activities, attend dinners and meetings, and serve on committees. The one-time fee is $50.00. To apply, submit the application, found in this newsletter, to our Historian Dwight Nelson. Or, visit our Society Website.

The Family of Perez and Lydia Kent

by Christopher B. Locke
Co-Historian

Part 2: Application of Methods and Technology

Grave sites. Lydia and Perez Kent were married on or about November 17, 1803. Lydia died in 1868 and is buried in Providence, Rhode Island. Quincy Parker married two Kent daughters: Almira and Emerancy. Pictures used with permission by Rhode Island Historical Cemeteries Volunteers.

Perez Kent was born April 7, 1776 and died on March 23, 1844 at age 67 in Fabius, Onodaga, New York. MF 23:2:284 iv and MF 21:2:15 iv discuss the family of Perez Kent and his wife, Lydia ----. Information for this nuclear family is relatively sparse.

The Silver Books note that Perez and his brother, Charles, moved from Rhode Island to New York ca. 1805. The Howland and Billington Silver Books record that Perez Kent and his wife were buried in Providence, Rhode Island. It is here that this analytic endeavor begins.

Perez Kent's burial in Rhode Island is not evident when reviewing the family gravestones at the North Burial Ground cemetery in Providence. Similarly, the Rhode Island Historical Cemetery Commission's database does not square with the Perez Kent family grave stones either: there is a Perez Kent entry in the database, but there is no corresponding gravestone image for him. However, his wife and children do have a carved stone.

Typically, from an analytic perspective, what is carved on a gravestone is what counts as genealogical evidence. In this case, it appears the gravestone carver made a couple of mistakes to the Kent family stone. Below we will discuss why we believe this is true.

Gravestones

The two Kent family gravestone photos are valuable because they quickly expand the composition of the Perez and Lydia Kent nuclear family to the next generations. The result is those images alone take the researcher beyond what is defined in the relevant, published Silver Books.

On the Kent side of the gravestone, we see:

- Lydia Kent 1785 – 1868 "Wife of Perez Kent";
- Sarah (Kent) Kelly/Kelley 1805 – 1891, daughter;
- Martha Brown Kent 1811 – 1868, daughter.

The gravestone face for the Quincy Parker family notes Almira (Kent) Parker and Emerancy (Kent) Parker, "his wives" and then lists his children.

Quincy Parker

By studying related genealogical records, it is easily established Quincy Parker married twice, which confirms that part of the Parker side of the gravestone. His spouses were sisters, both daughters of Perez Kent and Lydia Kent. His marriage to Almira occurred on June 13, 1848, in Providence, according to RIVR 2:106, 144 (no pars).

His marriage to Emerancy took place November 20, 1889, also in Providence, according to the Rhode Island Marriage Registrations (1889) 82 (pars). Additionally, these facts are supported by *Genealogy of the Descendants of John White of Wenham and Lancaster, Massachusetts: 1638-1900 (Almira Larkin White, 1900)* 2:304. That last source links Almira to Eaton, NY, and states Quincy's wives were sisters. Bottom line, the information on the gravestone can be corroborated.

An error in the gravestone carving should be noted. The birth record, from the Rhode Island Birth Registrations, (1853) 56, shows that Quincy K. Parker was born January 1, 1853. So, where does 1844 come from? There are no known Parker children born prior to 1849, which tracks with Almira's marriage to Quincy in 1848.

Continued on next page

Lydia Ann Kent
(1815-1874)

Perry Stevens and his wife, Lydia Ann Kent, whose parents were Perez and Lydia Kent. They were married on September 26, 1838, in Lebanon, Madison, New York. Picture used with permission of the Kent/Stevens Family Genealogy papers.

Perez & Lydia Kent *(Continued)*

Interment Record. Rhode Island Parks and Recreation Department, City of Providence, p. 2840.

Interment Records

The City of Providence North Burial Ground interment records show Perez Kent died in 1844 and apparently is buried jointly with his spouse, both are recorded in slot 9. Could that explain the apparent carving error?

Another record shows the unnamed infant on the stone, a girl, was born and died on April 26, 1860, according to Providence Death Registrations (1860) 828 (nmnm).

The Providence staff provided a cemetery lot diagram and observed:

> *"Lydia and Perez's remains were moved to North Burial Ground (NBG) from another cemetery or private family burial space. It looks as though they weren't the only family members moved to that collective space post-mortem. This was extremely common after NBG really established itself. Family members would buy large burial plots and move folks so they'd all be together. This is evident because typically on Lot diagrams family members' burials are listed in chronological order.*
>
> *However, on this particular diagram it looks as though Quincy Parker purchased the Lot perhaps a few years before his wife died and had their relatives moved there either before his own death or perhaps his adult children orchestrated the move after their parents' deaths. Instead of listing the dates of their interments, as is normal practice, NBG staff noted their years of death and their positions in the Lot. From what I can see this is a Parker Family lot and the Kent's were moved here for the sake of Quincy's wife(s)."*

Next, we can fully identify Lydia Kent, spouse of Perez Kent. She was the daughter of James Kent and Lydia Brown. See MF 23:2:99 and *Genealogies of the Different Families Bearing the Name of Kent in the United States* (Vernon L. Briggs, 1898), p. 128, not to mention Lydia Kent's death record, see Providence, RI, Death Register (1868) 1116 (nmnm). In this case, corroboration steps opened the door to alternative Pilgrim lines. However, this also brings us to another error. According to the interment records, Lydia Kent died 23 May 23, 1868 (see above). Her death record says she died on May 28, 1868. Here, too, the insights provided by the City of Providence staff are crucial because we now understand why such errors might have happened.

A review of death and census records for the daughters of Perez Kent and Lydia indicates all were born in Eaton, New York. This meshes with the text portion of MF 21:2:14 and MF 23:2:83 (land transactions). The family's removal to Eaton, Madison County, New York, may have taken place prior to April 25, 1805, based on Sarah (Kent) Kelly's birth date as calculated from her death record. She, too, was born in Eaton, according to Providence, RI, Death Registrations (1881) 695 (pars). Linking these pieces together provides a more precise view into that removal.

Moving forward, a classical Census study was put together for the Perez Kent and Lydia Kent family:

FCNY:	1810	1820	1830	1840	
Place:	Lebanon	Eaton	Eaton	Nelson	Comments
Male1	26-44y	26-44y	50-59y	60-69y	**Perez Kent**
Male1			15-19y	20-29y	See Male 5, Charles Kent Study
Fem1	26-44y	26-44y	40-49y	50-59y	**Lydia Kent**
Fem2	16-25y				not nuclear family
Fem3	<10y		in RI m.		**Sarah Kent**
Fem4	<10y	10-15y	20-23y	married	Patience Kent
Fem5		<10y	20-29y		**Martha Brown Kent**
Fem6		<10y	15-19y	married	Lydia Ann Kent
Fem7		<10y	10-14y	20-29y	**Almira Kent**
Fem8		<10y	5-9y	20-29y	**Emerancy Kent**

Key: Items in **Green** are in the revised GSMD sketch of July 9, 2025.

Analytic Focus

The analytic question: ***Is Lydia Ann a daughter in this family or not?***

Analytic Progression and Corroboration

First, we proved Lydia Ann Stevens is one and the same as Lydia Ann Kent. How? The Ohio Death Certificate for Pluma Angela (Stevens) Crandall establishes her mother was Lydia Kent and her father was Perry Stevens. Lydia Kent, her spouse, and daughter Pluma were all born in New York, according to that document. The 1860 FCOH shows Lydia was b. ca. 1816, in New York. That same document indicates Pluma/Plema was born in 1840. The 1900 FCOH shows Pluma was b. in May 1840.

Here is where the new technology offered by FamilySearch was brought to bear. Was it possible to find records in the 1800 to 1850 period for Madison County, New York, that would add insights and information about this family? The result was much improved location and date information for Lydia Ann (Kent) Steven's movements in New York. The Stevens Bible Transcript was found. It provides exact birth dates for the Stevens' family members. It also provides death dates for some spouses. This document allows unusual analytic precision for the Gaylord Stevens household across early 1800s New York census documents With the Bible record resource in hand, a classical census analysis for the Gaylord Stevens family was assembled, and the Stevens bible was used to place the individuals.

Continued on next page

250th American Revolution 250th

Commemorative Pilgrims & Patriots

COCKADE RIBBON & INSIGNIA

This limited edition, commemorative cockade honors our Pilgrims and Patriots, and their bold journey from the Mayflower Compact to the Declaration of Independence. A cockade is a decorative ribbon rosette that were popular in the 17th through 19th centuries.

Today, cockades are used in commemorations, reenactments, or as symbolic pins and badges worn on clothing or hats.

The colors of our Mayflower cockade resonate with historical meaning, which represent:

- **Navy Blue** - perseverance and peace,
- **Harvest Gold** - the autumn arrival of the Mayflower in 1620,
- **Red** - the courage of those who sacrificed their lives in the American Revolution; and
- **White** - purity and peace.

Silver-plated pin back. Price is $30.00. This custom cockade will be available for sale at our Spring Dinner.

Society Officer Position Openings

Our Maryland Society is currently searching for individuals to fill the positions of **Captain, Counselor,** and **Purser**.

If you are interested in helping our Society, please contact Governor Dan Earnshaw by E-mail or at 410-688-4616.

More Merchandise

Available at the Spring Dinner

Our Events Chair, Ann Portell, is working hard to design new Mayflower merchandise for our Society. The new merchandise will be available for sale at our Spring Dinner. Stock up now on unique gifts!

Perez & Lydia Kent *(Continued)*

FCNY: Place:	1820 Lebanon	1830 Lebanon	1840 Lebanon	Comments
Male1	45+	50-59y	60-69y	Gaylord Stevens
Male2	16-18y			Oliver Stevens
Male3	10-15y			Matthias Stevens
Male4	10-15y			James Madison Stevens
Male5	< 10y	15-19y	30-39y	Elizur Stevens
Male6	<10y	15-19y	20-29y	Amos Stevens
Male7	<10y	15-19y	20-29y	Perry Stevens
Male8		10-14y		not in Bible
Male9		10-14y		not in Bible
Male10		10-14y		not in Bible
Male11			10-14y	not in Bible
Fem1	45+	50-59y	60-69y	Millie Loveland
Fem2	16-25y	20-29y		Millie Stevens or Dolley
Fem3	16-25y			Rosey Stevens
Fem4	10-15y	Hannah Drake d. 1844		Hannah Stevens
Fem5	10-15y			Laura Stevens
Fem6			20-29y	not in Bible
Fem7			20-29y	not in Bible
Fem8			15-19y	not in Bible
Fem9			5-9y	not in Bible

Not Present: David Stevens b. February 15, 1796; d. February 15, 1872; Loveman Stevens, twin b. August 15, 1798, d. October 11, 1847; Truman Stevens, twin b. August 15, 1798; Persis Stevens, b. March 10, 1800; Chester Stevens, b. March 15, 1801, d. March 26, 1824.

Conclusion

We conclude it is likely Perry Stevens was living in his father's household in Lebanon, Madison, New York, at the time of the 1840 Census (see 2 males, 20-29). That Census shows the arrival of a new adult female in the Gaylord Stevens household with the correct age range for Lydia A. (Kent) Stevens (see two females 20-29).

Madison Co., New York, Deeds BO 93 et. seq., which were also found using the new technology, shows a series of transactions relating to the disposition of Madison Co., New York, real estate held at death by Gaylord Stevens, father of Perry Stevens. Lydia A., described as Perry's wife, is cited therein. Perry and Lydia were living in Barre, Orleans Co., New York, by December 17, 1849, according to that document.

Next, a classical source, Elder John Crandall of Rhode Island (Crandall, 1949) 389 #1972 reports Pluma, daughter of Perry Stevens and Lydia Kent, was born in Lebanon, New York, on May 20, 1840. By integrating all of this information, we attribute Lydia Ann Kent as Female 6 in the first census study. We assess Female 6's absence from the Perez and Lydia Kent household in the 1840 FCNY was the result of Lydia Ann Kent's marriage and motherhood. It is probable that Lydia Ann Kent married in ca. 1839 in Madison Co., NY. We discard the possibility Lydia Ann Kent was a member of the Charles Kent and Elizabeth--- household. As previously noted, Charles and Perez Kent are brothers. There is no evidence of that second family in Eaton, New York, after 1837. It is possible that the family moved to Ohio between 1837 and 1840.

As of March 21, 2026, the General Society has accepted Lydia Ann Kent as a member of the Perez and Lydia Kent nuclear family. The analytic effort that began with the study of two sides of a gravestone in Providence, Rhode Island, has fully identified Lydia Kent, spouse of Perez Kent, and added multiple other confirmed children to that nuclear family sketch.

Hosted by the Maryland Mayflower Society

by Ann Portell
Chairman, Events Committee

Fort McHenry Tour & Luncheon

Save the Date:
Sunday, May 17, 2026

Tour: 11:00 a.m. to 12:30 p.m.
Lunch: 1:00 p.m. to 3:00 p.m.

Our Maryland Mayflower Society is hosting a tour and luncheon at historic Fort McHenry, the star-shaped fort that successfully defended against British forces in 1814. This valiant defense of the fort during the Battle of Baltimore on September 13-14, 1814, inspired Francis Scott Key to write the words that became the U.S. national anthem. The Fort's history holds many other stories, too, from the Civil War to World War II.

Historic Fort McHenry is a mix of living history, hands-on activities, archeology, museums, and walking trails. Throughout the year, Fort McHenry Guards provide historical interpretation and demonstrations that bring history to life for visitors. We are excited to tour its grounds.

Cost: The majority of the 43-acre park is free. The cost is $15 to enter the historic area of Fort McHenry for adults aged 15 and older. Children under 15 can enter for free. An annual pass is available for $45, which covers the pass holder plus three adults for 12 months. All passes must be physically present with a photo ID.

Luncheon: The tour will be followed by lunch at a restaurant nearby to be selected. Stay tuned.

Information: Please RSVP with our Events Chair, Ann Portell, at Events@MarylandMayflower.org. or for more information, visit the Fort McHenry website at nps.gov. Rain or shine.

Pilgrims & Patriots
Mayflower Scarf

The Perfect Accessory for Every Season!

Celebrate 250 years of history with these stylish new scarves. Timeless, quality scarves available for sale featuring our Pilgrims and Patriots motif. This limited edition commemorative scarf was created to honor the bold path of our Pilgrims and Patriots on the journey to American independence.

Design. The scarf's design reflects the spirit of self-governance, beginning with the Mayflower Compact in 1620 and culminating with the Declaration of Independence in 1776. The colonial handshake motif represents unity between Pilgrim and Patriot, binding generations in the cause of freedom and liberty.

Symbols. Woven into the colors of red, blue, and gold, the scarf carries symbols of the enduring legacy of sacrifice, perseverance, and the founding ideals that continue to guide our nation.

Order. Measures 33" x 33", made of "Nu Silk" 100% polyester, $50.00. Available for sale at the Spring Dinner.

FreeWill

FREEWILL

Make your will online for free

Did you know that one of the benefits of being a member of the Mayflower Society is access to FreeWill, an online service that guides you through the process of creating your will or trust? The Mayflower Society is thrilled to partner with FreeWill and offer our members this service. It's easy to use, accessible online, and can be completed in 20 minutes.

If you are a Mayflower member and would like to explore this opportunity, visit the members only page on the GSMD website or visit Freewill.com.

Wrap up in style!

Maryland Mayflower Silk Scarf

Soft and Versatile! Accessorize your look with our custom scarves. A limited run of 50 of these personalized pure silk beauties have been ordered. Purchase now before these scarves, like the Maryland checkerboard butterflies fluttering upon them, flit away!

Maryland Mayflower Motif. This gorgeous scarf features our Pilgrim forefathers and mothers, the Mayflower ship, Mayflower Compact signers, The Maryland State House, Maryland State boat (the skipjack), and Naval Academy 40-foot sloop. Magnificent fossil shells, blue point crabs, black-eyed susans, and pink mayflowers meander in the background.

Custom Designed Created by designer Nina Akin and our Events Chair, Ann Portell. Nina has designed custom scarves for several genealogical groups including Daughters of the American Revolution. Her scarves are in the Museum of the American Revolution in Philadelphia and Lafayette Society in Washington, D.C.

Order. This beautiful 100% silk scarf will be available for sale at the Spring Dinner. Measures 40" x 40".

Historians' Report

Dwight N. Mason, Historian
Christopher Locke, Co-Historian
Sue Brenchley, Asst. Historian

The membership results are as follows:

- **New Members:** We welcomed fifteen new members plus three reinstatements for a total of eighteen new members. We also approved three new supplemental applications.
- **Deaths:** Sadly, we report three deaths.

"Like" us on Facebook

www.facebook.com > MarylandMayflowerDescendants

We are working to boost the "likes" on our Facebook page. Next time you browse our Maryland Society page on Facebook, please press "Like" when you see an interesting post or entry.

Treasurer's Update

Marilyn VanWagner, Treasurer
Louesa B. Canning, Co-Treasurer
Sandra L. Davis, Asst. Treasurer

Below is a status of recent activity:

- **Dues Letters:** If you have not paid your 2026 dues, please pay soon.
- **Donations:** Thank you to all our members who have given generously towards our Scholarship Fund, the General Fund, or the Mayflower Meeting House. Your donations are very much appreciated.

If anyone feels moved to donate, please visit our website to pay electronically or to find out where to mail a check. Our Society website is: www.marylandmayflower.org/donate.

Mayflower MUGS FOR SALE

Embrace the spirit of the Mayflower with this beautifully designed mug featuring our Mayflower Society logo. Perfect for history buffs or anyone passionate about the Mayflower. This mug makes a meaningful gift for birthdays, holidays, or just to add a touch of history to any environment. Convenient for everyday use, this mug is microwave and dishwasher safe. Price is $15.00 each. Available for sale at the Compact Day Dinner.

Join Our Board as Purser

Love shopping? Help manage our merchandise!

If you like to shop, we invite you to join our Board as Purser. This important role is now open. The Purser helps select new Mayflower-themed merchandise, keeps track of items for the Society, and fulfills orders. If you have a talent for merchandising and organizing, this may be the job for you.

If interested, please contact Marilyn VanWagner at treasurer@MarylandMayflower.org.

Medals & Awards Committee

We have created an annual state award for those who have exhibited superior service to our Society. We are seeking a volunteer to chair this exciting new committee.

The medals, named the Priscilla Mullins and John Alden awards, will be designed along with a Maryland-themed rosette. If interested, please contact Governor Earnshaw by E-mail or at 410-688-4616.

Maryland Mayflower Channel

@MarylandMayflowerChannel9813

Subscribe to the Maryland Mayflower Channel on YouTube. You can enjoy favorite videos and view them from your devices. Videos include our own *Chilton's Challenge* play, how to blacken armor, and a video, "Rembrandt & the Pilgrim Arms and Armor."

Compact Day Dinner Recap

"The Battle of Brandywine"

On Sunday, November 23, 2025, the Maryland Mayflower Society held its annual Compact Day Dinner at the DoubleTree Hilton Hotel in Annapolis. Our Guest Speaker was Michael Harris, who authored a historic book about the Battle of Brandywine, the largest single-day engagement of the American Revolution.

His book is the first complete study to merge the strategic, political, and tactical history of this complex operation into a single compelling account. Many Mayflower descendants fought in the Revolutionary War and almost 2,000 Marylanders fought at the nearby Battle of Brandywine in Pennsylvania. We thank Mr. Harris for his educational presentation.

2025 Compact Day Dinner

Annapolis, MD

Call to Order. Governor Earnshaw opens the Compact Day Dinner.

Guest Speaker. Author Michael C. Harris spoke about the key role that the Battle of Brandywine played in the American Revolution.

Juniors Captain Savannah Criscitiello and Regan Proctor enjoy the Dinner.

Battle of Brandywine. Governor Earnshaw with our Guest Speaker. Among other interesting points, Mr. Harris discussed the leadership strengths and shortfalls of Generals Washington and Sullivan.

Certificate

This is to certify
that the accompanying flag was flown over
The United States Capitol
in honor of
The Society of Mayflower Descendants in the State of Maryland
For their successful presentation of the marquee event
celebrating
America's Semiquincentennial
at the request of
The Honorable Roger F. Wicker
United States Senator

Flag Flown Over U.S. Capitol. A personalized Certificate of Authenticity was issued for our Maryland Society by the Architect of the Capitol. The flag was requested by U.S. Senator Roger Wicker.

Board Members. Elder Ben Proctor, Jr. and Treasurer Marilyn VanWagner.

Maryland Mayflower Guard

Volunteers Needed!

The Maryland Mayflower Guard is an important element of our Society. The Color Guard visibly promotes understanding of the Pilgrims through historically correct apparel and equipment.

Dressing in attire as did the militia in 1620-21, the Guard will kick off Society meetings and events and participate in the"Presentation of Colors" flag ceremony. Don't worry—we can assist you with your costume design.

If interested in joining this passionate team, please contact Governor Earnshaw by E-mail or at 410- 688-4616.

Carpooling

Consider Riding Together!

We are looking for volunteers to assist members who are unable to attend Society events. If you are interested in carpooling, please contact Governor Earnshaw.

General Society of Mayflower Descendants

Research Center

One of the many perks of your membership in the Mayflower Society is access to the GSMD Research Library.

The library in Plymouth houses thousands of rare and unusual books, maps, and artifacts. Information for the Research Center Library is available on the GSMD website: www.TheMayflowerSociety.org under Visit > The Research Center.

Boston Harbor

America's 250th Anniversary

Maritime Celebration

This year, 2026, marks the 250th anniversary of our Nation's founding in 1776—the United States of America's Semiquincentennial. For this milestone occasion, a fleet of the world's most magnificent international tall ships and military ships, in an epic gathering, will sail into ports across the Nation. More than 60 ships from 32 nations will make their appearance at celebrations in New Orleans, Norfolk, Baltimore, New York, and Boston. The *Mayflower II* and other historic vessels will tell our Nation's story.

Stop 1: New Orleans (May 28 - June 1): New Orleans will be the first stop as America welcomes the tall ships of the world to the Port of New Orleans. For information, visit Sail250NewOrleans.com.

Stop 2: Norfolk, (June 19-24): Norfolk will be the second stop to welcome international ships to the Chesapeake Bay Region. Activities include waterfront festivals, ship tours, fireworks, concerts, and educational progams. For information, visit Sail250Virginia.com.

Stop 3: Baltimore, (June 25 - July 1): SAIL250® Maryland and Airshow Baltimore will feature week-long activities to take place at the Inner Harbor, Fells Point, North Locust Point, Baltimore Peninsula, and Martin State Airport. The festivals will feature local food, live music, family activities, and the opportunity to view and visit tall and Navy ships. The Maryland event will also feature the return of the U.S. Navy Blue Angels. Detailed information is available at www.Sail250MD.org.

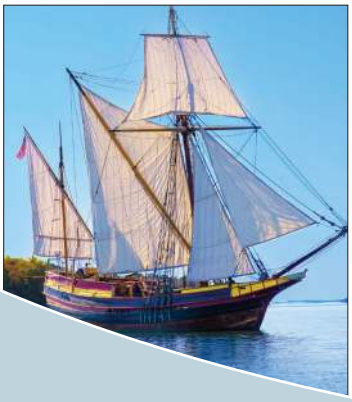
Stop 4: New York and New Jersey, (July 4 - 8): SAIL250® will feature five days of activities, a salute to the statute of liberty. For more information, visit sail4th.org.

Stop 5: Boston, (July 11-16): The *Mayflower II* will sail into Boston Harbor and will be docked near the *USS Constitution* for a week. For information, visit SailBoston.com.

This will be an unforgettable experience and a world-class maritime celebration. For more information visit sail250.org.

Mayflower II

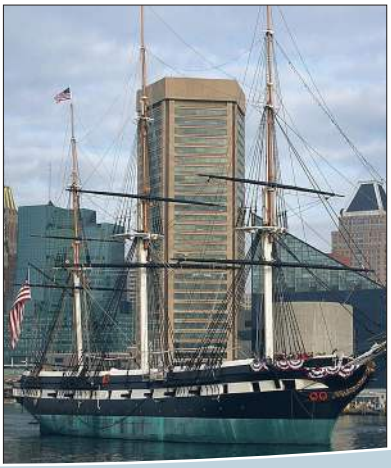
Maryland Dove



USG Cutter Eagle

Pride of Baltimore II

USS Constellation



Hosted by the Maryland Mayflower Society

Maryland House & Garden Tour

Discover Baltimore's Esteemed Mount Vernon Neighborhood

Save the Date:
Saturday, April 25, 2026
Tour: 10:00 a.m. to 5:00 p.m.

Mount Vernon Neighborhood, Baltimore, Maryland

The Maryland Center for History and Culture is holding a house and garden tour of Baltimore's Mount Vernon neighborhood, which is rich in history, art, and architecture. This exclusive tour opens the doors to 12 properties, including the Enoch Pratt House, and offers a glimpse into the Gilded Age through grand parlors, marble staircases, and exquisite craftsmanship.

Mount Vernon is a neighborhood of Baltimore, located immediately north of the city's downtown. It is named for George Washington's Mount Vernon estate in Virginia, and is the site of the city's Washington Monument. Mount Vernon was once home to Baltimore's most influential families, including Peabody, Pratt, Hopkins, and the Walters, whose philanthropy shaped the city's culture.

As the birthplace of Baltimore's historic preservation movement, Mount Vernon continues to reflect the city's creative and civic spirit with its walkable streets, museums, cafés, and vibrant cultural scene.

The Mount Vernon Baltimore Tour will take place on Saturday, April 25, 2026, from 10:00 a.m. to 5:00 p.m., rain or shine. This self-guided special event features access to exclusive properties that are open only on the day of the tour. Advanced tickets are $50.00 and same day tickets are $60.00. Please dress appropriately for a walking tour including wearing comfortable shoes.

Please RSVP with our Events Chair, Ann Portell, at Events@MarylandMayflower.org. For more information or purchase tickets, visit the website, Maryland House and Garden Pilgrimage or the Ticketstripe.com website.

A view of Baltimore from an 1850s postcard showing several mansions along the square.

Limited Edition

Mayflower Men's Tie

Touch of Tradition and Style! A sophisticated tie will be available for sale with timeless elegance that is stylish and versatile. Coordinates with our own Maryland Mayflower Silk Scarf.

Created by designer Nina Akin and our Events Chair, Ann Portell. Stay tuned for further details.

Fit all your essential items in one tote bag.

Carry-it-all Tote Bag
Perfect for Weekend Getaways!

Mayflower Tote Bag

Tote bags, embroidered with our Society's Mayflower theme, will be offered for sale. Four versions of these gorgeous totes will be available in a variety of crisp colors (blue, red, white, and tan). Stay tuned for further details and availability.

You are invited

ON BEHALF OF
THE SOCIETY OF MAYFLOWER DESCENDANTS
IN THE STATE OF MARYLAND

Governor Daniel Earnshaw
requests the pleasure of your company
at our annual

SPRING DINNER

on
Sunday, April 19, 2026
DoubleTree Hotel by Hilton
Annapolis, MD

"Medicine in Plymouth"
Dr. Thomas Frank

12:00 P.M. RECEPTION & COCKTAILS
1:00 P.M. DINNER
RSVP

Menu

Salad
Fresh Garden Salad with rolls and butter

Choice of Entree*
Grilled Chicken Breast w/ honey barbeque sauce & pineapple salsa
Marinated Flank Steak
Grilled Salmon with lemon butter
Grilled Vegetables on a bed of Penne Pasta

Served with chef's choice of accompaniments

Dessert
Key Lime Pie

Drinks
coffee, decaf, assorted gourmet tea, or iced tea

**Kids meal: Chicken Tenders with french fries and fruit cup.*
Other dietary options available upon request.

Location

Address: **DoubleTree Hotel by Hilton**
210 Holiday Court
Annapolis, MD 21401

Phone: (410) 224-3150

Website: www.doubletree.com

Directions:

From Baltimore: Take 695 to I-97 South toward Annapolis/Bay Bridge. Take the Route 50 East/301 North exit. At the fork, keep right onto 665 East. Follow the signs to Exit 22, Riva Road, and turn left at Riva Road. At the second light, turn left onto Holiday Court. The hotel is on the left.

From Washington, D.C.: From 495, take the Route 50 East toward Annapolis. At the fork, keep right toward 665 East. Follow the signs to Exit 22, Riva Road, and turn left at Riva Road. At the second light, turn left on Holiday Court. The hotel is on the left.

Cut and return

RSVP — Spring Dinner — April 19, 2026

TO: Ann Portell
11640 Log Jump Trail, Ellicott City, MD 21042
(703) 969-6857 • E-mail: Events@MarylandMayflower.org

RSVP DEADLINE: April 13, 2026

COST: Adult: $48.00 each *(cash bar,* price includes a 20% gratuity)
Child: $25.00 each *(under 18 years of age)*

TIME: 12:00 p.m.: Reception & Cocktails
1:00 p.m.: Luncheon

NAME	TYPE	ENTREE	ATTENDEE?
_____	Member	_____	❑ Adult ❑ Child
_____	Guest	_____	❑ Adult ❑ Child
_____	Guest	_____	❑ Adult ❑ Child
_____	Guest	_____	❑ Adult ❑ Child

Number of attendees _____ _____

PAYMENT: Pay Online on our Society Website:
Visit www.MarylandMayflower.org

Separate Insert

Annual Membership Dues

Due Date: April 1, 2026

The Annual Membership Dues are to be paid before **April 1st** of each year. We request that members pay these dues through our website, www.MarylandMayflower.org, at any time prior to April 1st. Or, members can mail a check using the form below. If unpaid, the Treasurer will send a reminder to each member to pay their annual dues.

New Members: The annual dues are assessed in the first full year after the member is accepted into our Maryland Society. (Newly-elected members are not charged any dues in the calendar year of their enrollment).

Nonpayment: By the end of the calendar year, if the member fails to pay their annual dues, their membership will be dropped from both the Maryland Society and General Society of Mayflower Descendants.

Annual Dues and other fees may be changed by the Society at any time without notice.

Annual Dues — payment form

The annual dues are $75.00. However, keep in mind, the annual dues are discounted to $65.00, if paid before April 1st. After April 1st, the full amount of $75.00 is due. Please pay your dues on time and take advantage of the discount.

MEMBER INFORMATION:

Member Name: _____

Address: _____

City, State, Zip: _____

E-mail: _____ Telephone: _____

Member Number: _____

ANNUAL DUES:

- ❑ $65.00 (before April 1st)
- ❑ $75.00 (after April 1st)

SUBMIT this form & check:

To: Louesa Canning Co-Treasurer
77 Cavalier Drive, #7408
Wilmington, NC 28405
E-mail: treasurer2@MarylandMayflower.org

Make checks payable to:
Maryland Mayflower Society

✸ Please pay on-line, visit www.MarylandMayflower.org > "Pay Dues." ✸

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Friends of the Maryland Mayflower Society — application form

We welcome "Friends" to our Society, those who are not eligible for membership by descent, but nevertheless are bound by family ties or shared interests. The applicant below wishes to apply for membership to the Friends of the Maryland Mayflower Society (FMMS) Program.

	APPLICANT	SPONSORING MEMBER
Name:	_____	_____
Address:	_____	_____
City, State, Zip:	_____	_____
Telephone:	_____	_____
E-mail:	_____	_____
Relationship to Member:	_____	

SUBMIT this form & check to:

To: Dwight N. Mason, Historian
7307 Broxburn Court,
Bethesda MD 20817-4754
E-mail: Historian@MarylandMayflower.org

Make checks payable to:
Maryland Mayflower Society

DUES:
$50.00 (one-time fee)

✸ You can also join on-line, visit www.MarylandMayflower.org, under "Membership" > "Friends" ✸

Donations to the Maryland Mayflower Society

donation form

To make a donation to our Maryland Society, please complete this form and mail it, along with a check, to the address shown below.

MEMBER INFORMATION:

Member Name: _____

Address: _____

City, State, Zip: _____

E-mail: _____ Telephone: _____

Signature: _____

DONATION TYPE: *(check one)*

- ❑ General Fund
- ❑ Scholarship Fund
- ❑ National Pilgrim Memorial Meetinghouse
- ❑ Other _____

SUBMIT this form & check:

To: Louesa Canning, Co-Treasurer
77 Cavalier Drive, Apt. 7408
Wilmington, NC 28405
EM: treasurer2@MarylandMayflower.org

Make checks payable to:
Maryland Mayflower Society

Your donations are tax-deductible!

For members over 70-1/2 years old, please contact your IRA custodian for direct, pre-tax contributions, called a Qualified Charitable Distribution (QCD).

✸ You can also donate on-line, visit www.MarylandMayflower.org, under "Contribute" > "Donate." ✸

Cut here

Merchandise

Maryland Mayflower Society

The following merchandise will be available for sale at our Spring Dinner:

MEMBER INFORMATION:

Member Name: _____

Address: _____

City, State, Zip: _____

E-mail: _____ Telephone: _____

Signature: _____

SUBMIT this form if paying by check:

To: Marilyn VanWagner
8060 Winward Key Drive
Chesapeake Beach, MD 20732
E-mail: Treasurer@MarylandMayflower.org

Make checks payable to:
Maryland Mayflower Society

MAYFLOWER MERCHANDISE AVAILABLE:

ITEM	QUANTITY	PRICE	AMOUNT
❑ Coffee Mug	_____	$ 15.00	$_____
❑ Pilgrims & Patriots Scarf	_____	50.00	_____
❑ Cockade	_____	30.00	_____
❑ Mayflower Silk Scarf	_____	60.00	_____
❑ Men's Tie	_____	TBD	_____
❑ Tote Bag	_____	TBD	_____
		TOTAL	$_____

✸ Available for pick-up at the Spring Dinner, April 19, 2026. ✸