

# The Missouri Compact

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

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## From the Governor's Quill

The Hounds of Winter are upon us, but minute by minute longer daylight hours are coming.

This issue is hot on the heels of a late November issue which was planned for September until time got away from me. Because of that, you will see many items from me.

I have a bad habit to write about what I know about and that tends to be yours truly. So unless you want to read quotes from my high school yearbook, I suggest that you put paper to pen! Perhaps there is a *Mayflower* book (either old or new) that you would like to review? Perhaps you would like to write about how you found out you were a *Mayflower* descendant?

Sometimes our patience runs thin in Year Two of the Pandemic. It might be helpful to quote John Cushman's 1621 Plymouth sermon where he exhorted our ancestors to...

*"...consider therefore what you are now, and whose you are, say not I could have lived thus, and thus ; but say thus and thus I must live ; for God and natural necessity requireth, if your difficulties be great, you had need to cleave the faster together, and comfort and cheer up one another, laboring to make each other's burden lighter ; there is no grief so tedious as a churlish companion, and nothing makes sorrows easy more than cheerful associates : bear ye therefore one another's burthen, and be not a burthen one to another ; avoid all factions, frowardness, singularity and withdrawings, and cleave fast to the Lord, and one to another continually..."*

Looking forward to seeing you in Kansas City this Spring!



Gov. Sumner Hunnewell

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## 2021 Thanks for Giving Parade

ST. LOUIS, THANKSGIVING DAY



Vern Hall, Katie Smith, Barb Smith, Beverly McIntosh, Sydne Hall Siefert, and Sumner & Sylvia Hunnewell

Last year's Thanksgiving Day Parade in St. Louis was canceled due to the pandemic, but the 2021 Ameren Thanks For Giving Parade went off with its balloons, bands, and *Mayflower* descendants.

Probably due to the construction on the new St. Louis professional soccer stadium, we started the parade at Market and 4th Street, in the opposite direction from 2019. This meant we were walking uphill towards Union Station a mile away and, as luck would have it, walking into a stiff, cold west wind. Wheee!

It *certainly* could have been worse. The parade organizers were good enough to put us in the front of the parade, after the parade's sponsor. It means that we are the first group seen by the onlookers and the first to get onto the warm school busses that took us back to our cars.





*KMOV television, 9:26 a.m., 28°...but still warmer than Plymouth in November!*

packets of Brach's candy corn to children along the parade route. We soon ran out so everyone had to be satisfied with waves as we passed by.

The event was covered by KMOV television, but we were lost in the shuffle, or it could have been the giant gingerbread man looming behind us. Either way, we were sandwiched between two sponsors and weren't mentioned on television.

However, the crowd was enthusiastic to see us. We handed out 300



It is a lot to ask people to take time away from Thanksgiving Day preparations in order to take part. Participants were Vern Hall, Sumner & Sylvia Hunnewell, Beverly McIntosh, Sydne Hall Siefert, and Barb, Scott, & Katie Smith. Thanks! (Especial thanks to Scott who wheeled Beverly along the parade route.) We are looking forward to participating again in 2022.

## Forefathers' Day 2021

HAWKEN HOUSE, WEBSTER GROVES, DECEMBER 21, 2021

Last year we held this event virtually. We decided to try this in-person, not knowing how it might turn out. It went very well.

Our Corresponding Secretary, Ann McReynolds, who is on the board of the Historic Hawken House, procured the property's Hearth Room. She also ordered a fruit and cheese tray and various desserts for the event. The beverages were provided by Governor Hunnewell, including some beer brought back from Plymouth's Mayflower Brewing Company "400," "New World," "Love & Wrestling," and "Fear & Patience."



Governor Hunnewell welcomed about two dozen guests, including members Jeanne Nangle, Sydne Siefert, and Terri Violet. We had many prospective families and friends attend (Bast, Bohning, Gangwere, Milligan, and Ricci). He then read some background about the landing of the *Mayflower* 401 years before at Plymouth. He explained that we had gathered to continue a tradition first started in Plymouth in the 18th century.



The Old Colony Club was founded in Plymouth in 1769 to venerate the Plymouth colonists. They felt it necessary to celebrate the event at their meeting hall, so in December they "met in commemoration of the landing of their worthy ancestors in this place. On the morning of the said day, after discharging a cannon, was hoisted upon the hall an elegant silk flag, with the following inscription, 'Old Colony,' 1620. At eleven o'clock, A. M. the members of the club appeared at the hall, and from thence proceeded to the house of Mr. Howland, inn-holder, which is erected upon the spot where the first licensed house in the Old Colony formerly stood; at half after two a decent repast was served ...

After more festivities, the gentlemen of the club filed into their hall at sunset. There, the president of the club, sitting in the "large and venerable chair" once owned by Gov. Bradford, offered 12 toasts.

Attendees were asked to give toasts in sets of three. Between the toasts we had great table conversation, mostly about our ancestors and various genealogical success stories and brick walls. Everyone had something to discuss and, after a while, we were talking like family, which, in some cases, we were. Members spurred on prospective members to either continue with their research or be patient with the backlog already at Plymouth.

Post-event reviews were good—with a few suggestions to improve the experience next time.

Colonies might consider taking this up, too!



## Do You Know a High School Senior?

### OUR 2022 SCHOLARSHIPS

For many years our Society has provided three scholarships (\$1500, \$1000, \$500) to three Missouri high school seniors. The money is sent directly to the school of their choice. **The deadline is March 1.**

The scholarship chair is Sandra Walker, who works with the Board of Assistants on an essay subject. For 2022, students have to write an essay on the subject of “What effect did the arrival of the passengers from the ships *Fortune*, *Anne*, and *Little John* have on the Pilgrim colony?”

Details about how to apply for the scholarship can be found on our website:

<https://momayflower.org/scholarships/>

### FORTUNE, ANNE, AND LITTLE JOHN

Many of our members are descended from passengers from these ships as well. Your governor is descended from these passengers:

☼ *Fortune*: Jonathan Brewster, Philip Delano, and Thomas Prence.

☼ *Anne*: Edward Bangs, Patience Brewster, Hester (Mayhieu) Cooke, Jacob Cooke, Lucretia Oldham, Christian Penn, and Elizabeth Warren.

How about you? Passenger lists can be found in Wikipedia: “[Passengers of 1621 Fortune voyage](#)” and “[Passengers of the ships Anne and Little James 1623](#)”. Due to the numerous descendants of Philip Delano, the General Society of Mayflower Descendants offers [a series of generational books of his family](#).

## Welcome New Members!

*New members—some newly discovered cousins*

☼ Kymry Danielle (née Pashea) Webb, Florissant, descendant of William Brewster

☼ Edward Lee Cary, Concordia, descendant of John Billington

## Necrology

☼ Michael Allan Inman, Edwardsville, Illinois, November 20, 2020

☼ Shirley Jean Howell, Circle Pines, Minnesota, December 20, 2021

## A Look Back

### Sermons, Orations, and Discourses for Forefathers' Day

Rev. Mr. [Charles P.] Boynton, *Oration Delivered before the New England Society of Cincinnati, on the Anniversary of the Landing of the Pilgrims, December, 22d, 1847* (Cincinnati: Collins & Van Wagner, 1848), 32 pages.

Continuing from last January's issue with a look back at the many papers read or sermons delivered, the subject of this article is to look at an oration given before the New England Society of Cincinnati just two years after its founding. (It seems that the Depression brought an end to the group).

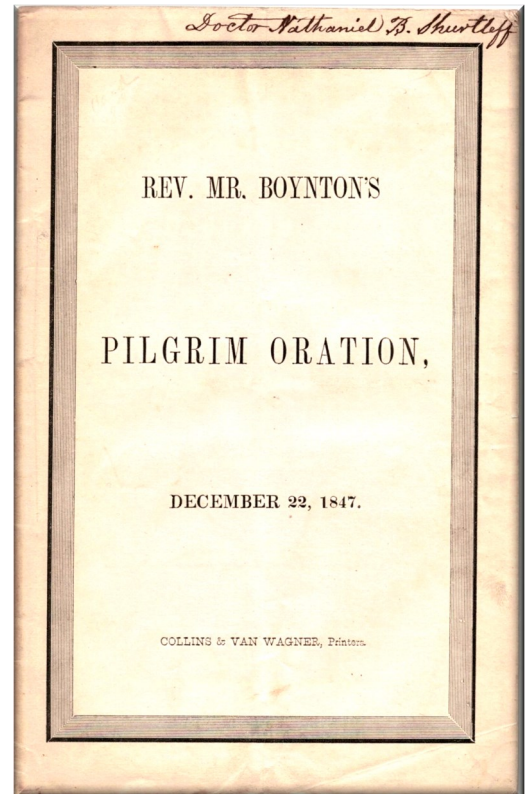
The rule of thumb when writing is to write for your audience, so we could expect the Rev. Mr. Boynton will be writing to make his New England audience proud of their ancestry. He does not disappoint.

A problem that Rev. Mr. Boynton has is equating the Separatists of the *Mayflower* with the Puritans in thought, words, and deed. He mixes the events in the Plymouth colony and the Massachusetts Bay colony liberally. He will speak of the landing of the *Mayflower* in one section and in another discuss the witch trials of Salem. At the end of the day, he is extoling the men and women of what would become the Massachusetts colony.

He does, however, hit upon a very important point, which, as we read history and contemporary accounts, we should keep in mind.

Religion with them was the matter of chiefest concern; it colored their very thought, it was the animating, controlling spirit in the minutest as well as the grandest affairs. In all things, the word of God was the rule, in all things God was acknowledged, their way was ever committed unto the Lord, and they walked under an all-pervading sense of the presence of the Invisible.

The orator hammers on the idea that the men who formed their colonial governments were creating a Protestant democratic state. Their laws were informed by the Word of God and no law was passed that would contradict that norm. Human rights and personal liberty were born out of Puritan ideals. Generations later these would manifest themselves into the patriotism of the Revolution. Massachusetts would be at the forefront. "Every struggle against despotism was sustained by the church, and the



stirring eloquence of old Faneuil itself was but the utterance of an inspiration caught from the New England pulpit.”

Nevertheless, even 175 years ago when Boyton gave his speech, colonial Puritans were derided and caricatured.

Until lately, the world at large has known as little of the Puritans as they did of Christians of old; they have heard of them as a sect everywhere spoken against. There are thousands in our own country, whose prominent idea of the New England Puritans is, that they were a set of misguided fanatics or prating hypocrites, who sung psalms on Sunday and hunted witches and Quakers through the week, and whose descendants are principally a gipsy race of pedlars.

He lays much of this at the feet of English prejudice starting with The Restoration, imported to the colonies, and continuing to his day in the United States. (It has not become any better since.)

When dealing with the issues of the persecution of the Quakers and those accused of witchcraft, he admitted that failures occurred. In the cases of the Quakers, it was *not* the freedom of thought that condemned them to the gallows (including one of my ancestors) but their broach of the civil law through many of their actions within the community. However, their punishment was too great. He did not justify the persecution and prosecution of this sect or the witch trials, but he felt that critics could not make this the central or only thought about Puritans.

Instead, the good Rev. Mr. Boynton tells of the benefits of the Puritan train of thought. Education being key Harvard College was created; Yale soon followed. Laws were enacted to create schools for boys and girls. When New England is seen as stingy (“she is in love with a cent, and deems even a half cent as not unworthy of her regard”), he counters with “The strictest economy is not only consistent with the largest liberality, but they may be considered as correlative virtues.” He points to the institutions and propagation of the Gospel in the burgeoning West paid for, in many cases, through the liberality of funds pouring out of New England.

One of his final comparisons is that of New England and Virginia. He explains the southern colony had far more advantage over its northern counterparts, but did little with it. “Puritanism was the soul of New England, and the South from the first has been animated by another spirit. . . .Had the South been Puritan, she would have hurled slavery from her long ago, even as the North has done.” Rev. Mr. Boynton was definitely in the abolitionist camp and proud of his industrious Yankee heritage.

In the final paragraph, the orator raises up and honors Puritan women. Noting that “...next to religion itself, the influence of woman has ben the mightiest in moulding New England character, and in cherishing the genius of freedom.”

The men of 1847 Cincinnati were made of stern stuff! For modern ears, this is a *very* long oration, but still worthy of your attention. A copy can be found online at [Google Books](#). My copy was owned by Dr. Nathaniel B Shurtleff. I'm happy to give \$5 to the first person who writes me to tell me who Shurtleff was *off the top of his or her head*. No looking things up!



## Thanks to Our Donors!

*Joan Gooding ☼ Sumner Hunnewell ☼ Greg Sullivan ☼ Terri Violet*

## Old Radio Shows

### THE CAVALCADE OF AMERICA

There have been quite a few radio shows done from the 1930s to the 1950s that feature the sailing of *Mayflower*. The stories are often embellished, liberties taken, and are products of the time...so take that into mind when you listen. You can find these on-line at [archive.org](http://archive.org), search for "[Cavalcade of America - Single Episodes](#)".

There are two episodes of "No Turning Back," which is the theme of the radio plays. The [first](#) aired on October 6, 1935, telling the story of the love of Susannah White and Edward Winslow and the sailing of the *Mayflower* in 1621, followed by an account of the Revolutionary War attack of British and Indians against Bryan's Station, Kentucky (1782), and then homesteaders in South Dakota (1931), whose farms have been overrun with locusts. The [second](#) aired three days later with a changed script and only the first and third stories presented.

["Tisquantum, Strange Friend of the Pilgrims"](#) was broadcast on January 23, 1940. This story is introduced and narrated by Frank Monahan of Yale University. The story of Tisquantum's abduction, travel to Spain to be sold as a slave, his protection by friars, and then on to London. He returns to Pautuxet to find it empty other than the bones of the people of his village, meets Samoset there, and goes to Massasoit. Tisquantum becomes an envoy to Massasoit for the Pilgrims and keeps the Pilgrims from starving. The story ends as his death as a Christian.

["Us Pilgrims"](#) was broadcast November 24, 1947. This is a fanciful story about an immigrant night school, where a student asks, "Why do we celebrate Thanksgiving?" A European alien tells the story based on his own experience. The persecution and suffering of our ancestors might hit closer to home since this radio play was done soon after World War II. The interactions with the natives are a riot.

["The Stepping Stones"](#) was broadcast on November 21, 1950. This was later rebroadcast the following summer (August 7) as an episode of the radio program "American Portraits." We are taken to the court of James I (and IV), who wishes to snuff out religious sects. The scene changes to Brewster's Scrooby, where they decide to flee to the Netherlands. The good elder was pursued upon his return to England and is hidden. *Mayflower* sails but it does not take long for mutinous talk. This is settled with the Mayflower Compact. All of this is a backdrop of the story between John Alden and Priscilla Mullins.

["The Path of Praise"](#) was broadcast on November 20, 1951, and tells the story of the First Thanksgiving and how Thanksgiving spread throughout the colonies and United States: General Washington in Cambridge (1775) and Sarah Josepha Hale's entreaties to Abraham Lincoln (1863).

## How I Came to Find My *Mayflower* Ancestor

Sumner Gary Hunnewell

I had an interest in genealogy as a teenager in the 1970's. Part of the reason is that riding on the school bus, I would travel past The Hunnewell House in my hometown of Scarborough, Maine. I soon started quizzing my father's mother, Dorothea Libby, who was a fount of knowledge about the Hunnewell family. As we sat at the kitchen table, I started taping notebook paper together to make charts. I poured over the town records in the town hall, a short walk from the high school, but I could never trace my way back to Lt. Richard Hunnewell whose little red house I'd traveled past hundreds of times. My grandmother told me that someone had come through Maine compiling Hunnewell records for a genealogy. My grandparents received a letter that the book was published in 1972, but they didn't have the \$15 to pay for the it. A letter to the address, some half-dozen years later, was returned. Drat.

After I'd moved to Warrensburg, Missouri, I was working as a cook in a Tex-Mex restaurant and one of my co-workers said, "There's a librarian whose last name is *Honeywell*, do you know him?" No, I didn't, but I had that letter about the Hunnewell genealogy. Soon, I brought to the librarian's office. Yes, that book was published by his relative—and, more importantly, there were some left. Soon, I had my copy with all mysteries solved. I was enamored with my *Hunnewell* line.

On a trip to the Maine Historical Society, I found a tri-fold about the Order of the First Families of Maine. Richard Hunnewell's father, Roger, qualified me to join that, so I did. I found out about the Hereditary Society Community's website. Oh, Richard was also a constable. I could join the Descendants of Sheriffs and Constables of Colonial and Antebellum America, and I did.

I started getting curious about my mother's line, which I had pretty much had ignored. What a mistake! I had gone up my mother's maternal line: Stevens > Higgins > Sylvester > Norris > Besse > Dexter. At this point, I dug through the Dexter genealogy and I found that Lois Dexter was the daughter of Constant Dexter and Rebecca *Billington*.

"Billington" - I had seen that name but where? Down I went to the basement bookshelves. Ah, there it was: Clyde Bulla's children's book, *John Billington, Friend of Squanto*. I went upstairs to my wife, Sylvia, and without saying anything pointed to the name and then to me, back-and-forth, back-and-forth. "He's my ancestor." (I was wrong—John never had children, but his brother Francis did.) That was 2015 and, since then, I found that my mother's line also went to Brewster and Warren families as well. (The Doty, Cooke, and Hopkins supplementals are in process.)

I was even more surprised to find that my father was descended from the Rogers and the Brewster families. This was through my grandmother, Dorothea Libby, and I imagine that she would have been pleased to know that she had *Mayflower* roots.

**How about you? Send me your story.**



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Society of Mayflower Descendants in the State of Missouri

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## 2022 Calendar

**March 26, 2022, Saturday, 11:30 a. m. - 2 p. m.** Greater Ozark Colony. Spring meeting and luncheon will be held at the Golden Corral Buffet and Grill, 2734 N. Kansas Expressway, Springfield.

**April 24, 2022, Sunday,** Spring Luncheon, Grand Street Café, Kansas City.

**April 30, 2022, Saturday, 11 a.m.** Heart of America Colony. Spring meeting and luncheon at John Knox Village, Places Restaurant.

**De  
Membership  
perk!**

GSMD, New England Historic Genealogical Society, and FamilySearch International have made available an outstanding GSMD members-only benefit. GSMD Members are now able to search the database of GSMD membership applications, 1620-1920. This benefit is free for GSMD members.

Log into the membership section on the [GSMD website](https://www.themayflowersociety.org/members-only/gsm-d-and-nehgs) and then enter this webpage <https://www.themayflowersociety.org/members-only/gsm-d-and-nehgs>

