

THE MAYBURY FAMILY

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New discoveries about our Maybury ancestors in England

Editor's note: Our newsletter began ten years ago as **The Mabry Family** and had the descendants of Francis Maybury of Virginia as its major focus. One of our interests has always been to find the birthplace of Francis Maybury in England. But we have not been able to find that information using conventional research methods. Thus we expanded the scope of our work to include the lines of other early Maybury emigrants from England. At the same time we began the Maybury DNA Project to add scientific evidence to our research. In the past few months this new approach has begun to yield results and we are pleased to present below a summary of what we have found so far.

To recognize the wider scope of our research we have decided to change the name of our newsletter. Beginning with this issue, **The Maybury Family** will honor our family name as it was most often spelled in the time of Francis Maybury and by several other early emigrants from England. It is also the most common spelling still in use in England today.

DNA EVIDENCE POINTS TO A COMMON ANCESTOR

We have now tested the DNA of twenty-five Maybury descendants. The tests prove that twenty-three of them have a common ancestor in England. The other two descend from an unrelated line which originated in Germany. The twenty-three who share a common ancestor represent the lines of four different Maybury emigrants who left England between 1670 and 1853:

1. **William Maybury** who went to County Kerry, Ireland about 1670

2. **Francis Maybury** who went to Virginia about 1679
3. **Thomas Maybury** who went to Pennsylvania about 1716
4. **John Maybery** who went to Australia in 1853

Thus we have not just one but four lines to help us look for our common ancestor in England. We believe that we have already established the line of John Maybery back to a specific Maybury family in Shropshire in the early 1600s. We may also be very close to establishing the line of Thomas Maybury who emigrated to Pennsylvania about 1716.

We are currently trying to find descendants of three additional emigrants from England in order to sample the DNA of those lines:

1. **William Mayberry** who left County Antrim, Ireland for Massachusetts about 1730
2. **William and George Mayberry** who went from Ireland to America about 1760-70
3. **James Washington Mayberry** who left England for the United States about 1805

These lines will be helpful as we continue to look for our common ancestor. One of our most significant discoveries is the fact that six of the above seven Maybury emigrants shared a common occupation! That will be discussed below.

SIGNIFICANT HELP FROM OUR ENGLISH COUSINS

In recent months our search for the origins of the Maybury family in England has made important progress with the help of several cousins who live in England and Australia. We are especially grateful to the following who are making significant contributions to our expanding knowledge of the family:

(Continued on page 322)

(Continued from page 321)

- **Bill and Doris Maybury of Herefordshire** have done extensive work on the Mayburys who left England about 1670 to settle in County Kerry, Ireland. Several from this County Kerry family later emigrated to Australia and to the United States.
- **John and Joyce Maybery** have researched one Maybury line that went to Wales about 1715, tracing it back to Shropshire.
- **John and Lettice Tanner of Berkshire** have fine-tuned the line of the Mayburys who went to Wales and have also compiled a very impressive collection of Maybury records from parish registers and other sources all over England. These records include: baptisms, marriages, burials, wills, administrations, etc.

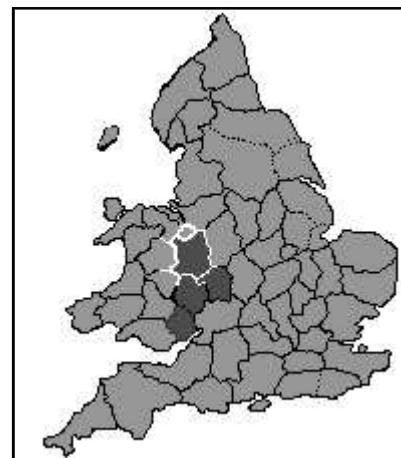
FAMILY RECORDS IN ENGLISH PARISH REGISTERS

Parish registers were first introduced in England in 1538 to record baptisms, marriages and burials. Unfortunately, most of the early parish records were written on loose sheets of paper and very few have survived. In 1597 Queen Elizabeth I reformed the system by requiring that: parish records be kept in parchment books; that records going back to the beginning of her reign (1558) be transcribed onto parchment; and that copies of parish records be sent to local Bishops. Even so very few records prior to 1600 have survived. We have found only about a dozen Maybury records before 1600.

After 1600, however, the number of records is significant enough to give us a fairly accurate idea of the number of Maybury families and where they lived. Over the past several years, John and Lettice Tanner have found Maybury records in 23 different counties in England, Wales and the City of London.

It may be significant that the few Maybury records before 1600 are either in the southeastern counties of Surrey and Sussex, or further north in Derbyshire and Shropshire. Then, in the period between 1600-1650 the largest number of Mayburys was in the west midlands county of Shropshire, with a handful of scattered records in adjacent Staffordshire and Worcestershire. The parish records also indicate what would appear to be a single family in Dorset on England's south coast.

In the period from 1650-1700 there was a continuing strong presence of the Mayburys in Shropshire and a movement of a few families into nearby Monmouthshire, Herefordshire, Worcestershire and Lancashire. Very small family groups continued between 1650-1700 in Staffordshire, Warwickshire and Dorset. Only about a dozen records are found in other scattered counties during this period. The map on the right shows the four counties where most of the Mayburys lived: Shropshire, Worcestershire, Herefordshire and Monmouthshire.



In the fifty years between 1700-1750 it is clear that the Maybury family remained most numerous in Shropshire, Monmouthshire, Worcestershire and Herefordshire. It was also growing in Gloucestershire and in Glamorganshire in Wales. The number of Mayburys in other English counties was clearly declining.

WERE THE MAYBURYS ALWAYS IN ENGLAND OR DID THEY COME FROM THE CONTINENT?

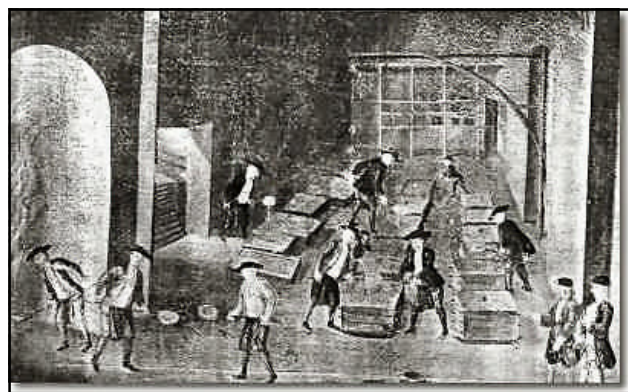
At this point we enter into the realm of "informed speculation" based on the fact that the total number of Mayburys in England's parish registers is very small. Indeed, for a period which spans about six generations (1600-1750), we have found less than 600 Maybury records in all of England. Because this total includes baptisms, marriages and burials over a period of 150 years it seems reasonable to conclude that the Mayburys may not have lived in England very long prior to this period. Even allowing for plagues, famine and other factors which decrease populations, the small number of Mayburys present during the 17th century could be an indication that the family came to England from elsewhere during the preceding century. While this is only a theory, support for it is suggested by something else we have found in the parish registers.

(Continued on page 323)

(Continued from page 322)

MANY MAYBURYS WERE SKILLED IRONWORKERS

The English parish records sometimes identified adults by their occupation or social status such as: yeoman, labourer, victualler, spinster, farmer, servant, maid servant, widow, pauper, etc. Looking at the Maybury records, one cannot help but notice the large number of men who were involved in the iron industry. Beginning as early as 1603 and continuing for generations, they are identified in the records as: "hammerman", "finer", "forgeman", "hammerer", "fineryman" "of the forge", etc. Some early records, written in Latin, include the term "fabricatoris".



While iron was being produced in England long before the 16th century, articles about its development show that the industry began to flourish in the 16th century when the technology of the blast furnace was imported from places like Belgium and France. Scholars of the English iron industry make it very clear that forgemen and others with experience in the new technology were brought to Sussex, Shropshire and other parts of England in the 16th century. And it is in Sussex and Shropshire that some of the earliest Maybury records appear.

While we can only speculate at this point, it is possible that the Mayburys were brought to England in the mid 16th century from France or Belgium because of their skills in the iron industry. This could explain why the Mayburys appeared as early as 1565 in Sussex and 1588 in Shropshire, both important locations for the developing English iron industry.

The number of iron workers was very high among the Mayburys in Shropshire. Some of these or their descendants later moved from Shropshire to Monmouthshire,

Herefordshire, Worcestershire, and to Breconshire and Carmarthenshire in Wales, where they continued to follow their trade.

LATER MAYBURY IRONWORKERS AS EMIGRANTS

Not only did these Maybury iron workers carry their trade to other nearby counties in the west midlands of England, and in Wales, but some of them also took their trade with them when they emigrated to Ireland, America and Australia:

- **William Maybury** "forgeman" was part of the group of English iron workers transplanted to County Kerry in Ireland about 1670. Some of his descendants later emigrated to America, taking their iron trade with them.
- **Thomas Maybury** "ironmaster" emigrated to Pennsylvania by 1716 where he was the first of a four generation dynasty of ironmasters who built furnaces and forges in Pennsylvania, Virginia, Maryland and New Jersey.
- **William** and **George Mayberry** emigrated, possibly from Ireland, to Pennsylvania. William, who served as an "artificer" in the American Revolution, later described himself as "a refiner of iron". His brother, George was later an "ironmaster" in Virginia's Shenandoah Valley.
- **James Washington Mayberry** emigrated about 1805 from near Birmingham to America where later census records describe him as a "blacksmith" and a "manufacturer".
- **John Maybery**, who emigrated from Monmouthshire in Wales to Australia in 1853, was an ironworker who had worked as an "angle-iron smith" on the construction of the "Great Britain", which was built of iron and launched at Bristol in 1843.

RECONSTRUCTING THE RELATIONSHIPS OF THE EARLY ENGLISH MAYBURYS

This brings us to the enormous contribution of John and Lettice Tanner of Berkshire, who continue in their task of compiling the early Maybury records in England. Their list contains not only the baptisms, marriages and burials from the parish registers, but also information gleaned from a growing number of Maybury wills and administrations from various locations in England.

(Continued on page 324)

(Continued from page 323)

Using these records, the Tanners, have very carefully pieced together a chart to show the relationships of some of the early generations of Mayburys beginning about 1600 in the County of Shropshire. The first generation is that of **John** and **Elynor Maybury**, who died in the Shropshire town of Cleobury Mortimer in 1617 and 1620 respectively. Their baptism and marriage records have not been found. The chart continues with their son, also **John Maybury**, whose wife was named **Elizabeth**. This younger John Maybury, a “forgeman”, died in January 1650 in Cleobury Mortimer. We are fortunate to have more detailed information for John and Elizabeth Maybury’s eight children, all born in Cleobury Mortimer:

1. **Francis Maybury** “hammerman” - baptized 21 Oct 1604 at Cleobury Mortimer; married 26 Mar 1627 **Joyce Potter** at Neen Savage, Shropshire. (Please note that this is not the Francis Maybury who came to Virginia about 1679 and later married Elizabeth Gilliam.)
2. **Thomas Maybury** - baptized 24 Nov 1606 at Cleobury Mortimer.
3. **Richard Maybury** - “forgeman” baptized 1 Mar 1608/09 at Cleobury Mortimer; married 16 Nov 1630 (license) **Elizabeth Newey** at Cleobury Mortimer; d. 1649.
4. **Elizabeth Maybury** - baptized 3 Mar 1610/11 at Cleobury Mortimer.
5. **William Maybury** - “of the forge” baptized 11 Jun 1613 at Cleobury Mortimer; married **Susanna** _____; buried 18 Apr 1684 at Bayton, Worcestershire. Susanna was buried 27 Feb 1690/91 at Bayton, Worcestershire.
6. **Ursilla Maybury** - baptized 16 Mar 1615/16 at Cleobury Mortimer.
7. **John Maybury** - baptized Mar 1622 at Cleobury Mortimer; probably died in infancy.
8. **John Maybury** - baptized 25 Mar 1624 at Cleobury Mortimer.

Such a chart can never be finished because some of the early parish records are incomplete or missing altogether. Care must also be taken to interpret the parish registers because there are a few instances where there are two Maybury couples in the same parish, both of whom have the same given names! Nevertheless the

Tanner's chart traces this Shropshire Maybury family through six generations from 1600 to about 1750. Some of the later generations on their chart can already be extended down to our own time with reasonable but not absolute accuracy.

HAVE WE FOUND THE COMMON ANCESTOR OF ALL MAYBURYS?

The chart of the early Maybury family put together by John and Lettice Tanner represents a wonderful new resource, never available to us before. The question then arises, does this mean that have we found the common ancestor of modern Mayburys? While that is possible, it is by no means certain. John and Elynor Maybury of Cleobury Mortimer, or one of their sons, could be our common ancestors — but there is no proof of that and no one should jump to that conclusion.

This is where a family DNA study and traditional methods of genealogical and historical research can work together. Our Maybury DNA Project has already shown that several Mayburys who emigrated from England to Ireland, America and Australia have a common ancestor. We will test the lines of other English emigrants as soon as participants from among their descendants can be located. At this point we have every reason to believe that all Mayburys in England and those who emigrated to other places share a common ancestor.

The challenge before us then is to try to trace more of these emigrant lines backward from the time they left England. If we can trace these lines back to the Shropshire Mayburys, then we probably have our common ancestor. On the other hand, if one or more of these emigrant lines traces back to a Maybury family other than those in Shropshire, then it would likely mean that our common ancestor lived a generation or two earlier.

For descendants of Francis Maybury of Virginia, the challenge remains to find his parents and the place of his birth. Unfortunately, we have not yet found a male Francis in English parish records, who was baptized about the right time. There was a “Francis Maybery” baptized in Shropshire in 1647 but the original record reveals that this “Francis” was a daughter, not a son. Nevertheless, we remain hopeful that continued searching will provide the answer we seek.

Comments and suggestions from newsletter readers

When we mail the last issue of our newsletter in November each year, we include a renewal form for the following year. When the renewals come back over the following weeks they usually contain a number of interesting comments and suggestions. Here are a few gleaned from this year's renewals.

Paul Babitts, of Charlottesville, Virginia wrote, "I always enjoy the newsletter and learn a great deal from it. Especially because I live in central/southern Virginia, I find your reports interesting. They make the place I live come alive and the place makes the family history come alive."

Sam Mabry of Falls Church, Virginia and **Don Mabry** of Starkville, Mississippi both mentioned a tradition that the Mabrys were Welch. As we have pointed out in this issue, some of the English Mayburys did migrate to various locations in Wales. So it is possible that Francis Maybury may have come from there. Of course, there are others who speak of family traditions which say that the Mabrys were Irish. In any case, most of the English Mayburys lived in counties that border on Wales. Hopefully, our research will lead to a definitive answer.

Steve Mabry of Tyler, Texas suggests that we begin a database of Global Positioning System (GPS) coordinates for various Mabry sites such as old homesteads, family cemeteries, etc. If you have a GPS device, send us that information and we'll begin the database.

Steve Mabry also suggested that we think about producing maps which show the migration patterns of different Mabry lines as they moved westward across the United States. We are wondering if there is someone out there who would like to work on this project. We already have the data needed.

Several subscribers wanted to know when was an appropriate time to send updated information about their Mabry lines for inclusion in the new book. Such information is always welcome. On the other hand it might be well to wait until closer to the publication date to be sure that your family is up to date.

We frequently have a suggestion that a way be found to index the newsletter, which is now entering its second decade. This, of course, is an excellent idea and one which would be very helpful to anyone researching the Mabry family. The problem is that, at least until now, no one has found the time to undertake such a project. If anyone reading this would like to begin compiling a newsletter index, we would be glad to help set up a uniform system which could be used by others as the work of indexing continues into the future.

Finally, there was a suggestion this year for an article about the religious affiliation of Mabrys though the years. For a partial answer to that suggestion, see the following article about the religious connections of the early generations of Mabrys in Virginia.

Religious affiliation of the early Virginia Mabrys

Noticeably absent from the records we have found about the early Mayburys and Gilliams is any mention of their religious affiliation. However, this may have more to do with a lack of records than a lack of faith. It should be noted that until about 1700 Francis Maybury and his wife, Elizabeth, lived in the Bristol Parish in Henrico County, Virginia. Unfortunately, the records of Bristol Parish are missing for the entire period when the Mayburys lived there. Thus it may well be that they were, like most of their neighbors, adherents of the established Church of England.

That the inventory of Francis Maybury's estate mentions "two bibles" and a "salter" (Book of Psalms) probably shows that he and his family were believers. The only other book listed is a "primer". The lack of additional books in the inventory is not necessarily a comment on the economic condition of the Mayburys, which was probably above average. Rather it may be that Francis Maybury was one of the few members of his family who could read and write. The inventory of Elizabeth Maybury's estate follows very closely that of her recently deceased husband, mentioning "two bibles" and "two primers", one of which was probably the "salter" mentioned in Francis' earlier inventory.

(Continued on page 326)

(Continued from page 325)

The wills of Francis and Elizabeth Maybury both begin with Christian preambles which tells us little about their religious affiliation since such preambles were commonly accepted at the time. However, had they held anti-church views, they might have chosen not to include the religious preamble.

The loss of the records from Bristol Parish accounts for the fact that there is no record of baptism for any of the Maybury children. Of greater interest is the fact that we have found no baptismal records for any of their grandchildren, with the exception of the children of Charles and Rebecca Maybury who were baptized in Albemarle Parish. Again this does not mean that the children and grandchildren of Francis and Elizabeth Maybury were unrelated to the church because the register of Albemarle Parish is the only complete register which has survived for that part of Virginia.

There are one or two interesting records which indicate that, on occasion, going to church may not have been the highest priority for one of the Maybury children. In one such record we learn that on 20 May 1730 a jury in Surry County heard several cases for "not going to church", "common swearing", etc. Among these was the case of "George Maybre (Francis Maybury's son) who was cited "for not going to church".

We are probably safe in concluding that Francis and Elizabeth Maybury were at least nominally a part of the established church. But this was to change during the time of their grandchildren and great grandchildren. Those generations experienced first hand the rise of the "Methodist movement", begun by John and Charles Wesley in England. The movement ushered in a strong revival of religious fervor in England that spread rapidly to America as ever increasing numbers of English citizens emigrated to the colonies. In 1736-37 John and Charles Wesley themselves spent more than a year as missionaries in Georgia. Later, in Virginia, the Mabrys flocked to the Methodist meetings. Soon the movement in America was so strong that John Wesley had to send two "general superintendents", Francis Asbury and Thomas Coke, to give it some direction and leadership. Southside Virginia was one of many Methodist strongholds. In Greensville County the home of Joel and Win-

nifred Mabry became known as "Mabry's Chapel", one of many local gathering places for the growing Methodist movement. Thomas Rankin presided over a "Quarterly Conference" at Mabry's Chapel in July 1775, describing the way "an arbor was built over the yard to accommodate hundreds of people". Bishop Francis Asbury preached to four hundred people at Mabry's Chapel on November 12th and 23rd in 1775. He would preach there often in the coming years, including on January 24, 1782, when he wrote in his journal:

"I had a large congregation at Mabry's chapel. I trust the work revives the souls of these people. I lodged with my old friend, J(oel) Mabry, who gave me the following account of the death of his daughter, F. Mabry, who for some years past appeared to live the life of faith. In August last she was taken ill: when at the point of death, the Lord cut short his work in her soul, cleansing her heart; she testified what God had done for her with great power, her language surprising all who were present; she appeared to be kept alive one whole day almost miraculously her father said, he thought the power of God was so strongly upon her, that she could not die."

By 1784, the year of Joel Mabry's death in Greensville County, American Methodists were clamoring for a new church of their own, separate and distinct from the Church of England. After years of resistance, John Wesley reluctantly gave his approval and the new church was formed at the "Christmas Conference" in Baltimore. In the ensuing years more and more members of the Mabry family joined the new Church. On November 25, 1794, Bishop Francis Asbury held the Virginia Conference at Mabry's Chapel due to an outbreak of smallpox in Petersburg where it was to have been held. In his journal he noted that the chapel had expanded again by the time he preached there again on 4 April 1804.

While many descendants of Francis Maybury and Elizabeth Gilliam have maintained a close relationship with Methodism up to the present time, it is also important to note many early Mabrys were also attracted to and became affiliated with the Presbyterian and Baptist Churches which made their appearance in Virginia about the same time as the Methodist circuit riders. The same patterns of affiliation continued for generations.

Hinche Mabry fled to Canada over racially motivated case

Editor's note: We have often published stories about Hinche Parham Mabry (1829-1884), Texas Civil War hero, lawyer and legislator. The following article by Max S. Lale, appears in the Handbook of Texas Online under "Stockade Case", and shows Hinche P. Mabry in a somewhat less favorable light than most others.

STOCKADE CASE. The stockade case refers to the incarceration of thirty-five or thirty-six civilian defendants in a military prison at Jefferson in late 1868 and 1869 and the subsequent trial of twenty-four before a military commission. The case was the result of events that occurred on the night of October 4, 1868. On the previous night, George W. Smith, the Marion County delegate to the Constitutional Convention of 1868-69, and four black men were incarcerated in the Jefferson city jail after a Republican meeting, which ended in gunfire. Smith was shot at by four men, including Col. Richard P. Crump, a leading citizen of Jefferson, at a black cabin. Smith then fired his gun and injured two of the four men. He sought protection from the army post, but Maj. James Curtis allowed the civil authorities, including Crump, to take custody of Smith on the charge of assault after they promised he would be safe. On October 4 an armed group of an estimated seventy to 100 hooded men overpowered the civilian and military guard, and, unable to dislodge Smith from his cell, shot him through the windows. The four black men were taken into the woods, where two of them, Lewis Grant and Richard Stewart, were killed, and the other two, Anderson Wright and Cornelius Turner, escaped. Although Wright had been wounded in the escape, he and the other man eluded recapture and left the county, but both were later found and brought back to testify at the trial. The military began an investigation of the slaying and made the first four arrests on December 5, 1868. They had planned to arrest five men that day, but William P. Saufley, grand commander of the Knights of the Rising Sun, the white supremacy group thought responsible for the slayings, had left town. Although the Democratic newspapers claimed that Saufley had left on a business trip and knew nothing of the planned arrests, he traveled first to the Cherokee Indian Nation

and then to New York, returning only after the trial had ended and federal authorities had given up their efforts to apprehend him. By early April 1869 about thirty-five men had been arrested. Of these thirty-five, twenty-four were actually brought to trial. As preparations for the trial began, two of the men accused turned state's evidence. Their testimony implicated **Hinche P. Mabry**, who was at the time serving as one of the defense attorneys. Mabry, learning of the testimony, fled to Canada, thereby avoiding arrest.

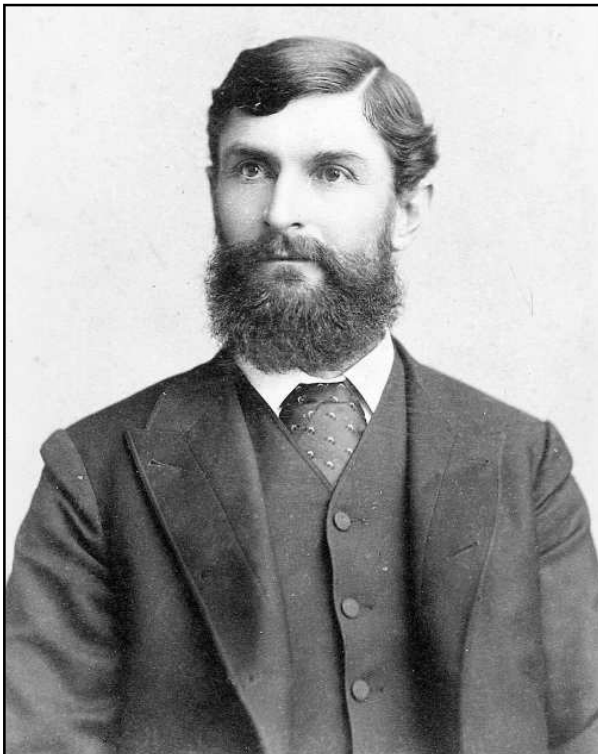
Conservative elements, which included most white citizens of Marion County, were outraged by the military's activities. Two attorneys for the defendants, John Burke and Benjamin H. Epperson, went to Washington to request of John M. Schofield, the secretary of war, that the defendants be turned over to the civil courts for trial. Robert W. Loughery, editor of both the *Jefferson Times* and the *Marshall Texas Republican*, mounted an attack by circular to newspapers in both Texas and other states, complaining about the military's refusal to turn the case over to civilian courts or to release the prisoners on bail. Loughery's circular was sent to President Andrew Johnson, who sent it to the War Department and general-in-chief, asking for a full report. Gen. Joseph J. Reynolds, commander of the troops in Texas, asked for and obtained permission to publish a circular containing both Loughery's circular and his reply. His superiors endorsed his activities and approved his request to publish the materials. Reynolds gave a brief description of the events leading up to the murders and pointed out that the civilian authorities, who were now asking for the right to try the case, were the same ones who had assured the military that George W. Smith would be safe in their hands and receive a prompt and impartial trial in the civil courts. He also stated that one of the charges against the defendants arose from their overpowering of the United States soldiers who guarded the men, which was a federal offense that could not be tried in state courts. Finally, he wrote that he refused to release any of the defendants on bail because a number of those accused had fled the area to escape arrest, and those in custody were charged with murder. He cited in his defense the state law prohibiting bail in murder cases when "the proof is evident or the presumption is great." The trial finally began on May 24, 1869. A total of 176 witnesses were heard in

(Continued on page 328)

(Continued from page 327)

what one historian has described as a tortuous session, during which one of the military judges was arrested and another was withdrawn from the bench for acting more as a prosecutor than as a judge. Testimony began on May 26 and lasted for seventy-one days, ending on August 9. The verdict was delivered on August 23, 1869. The commission found three men, Ludwig P. Alford, George Gray, and Oscar Gray, guilty of murder and of overpowering a military guard and related Reconstruction violations. Alford and three others, Charles L. Pitcher, Mathew D. Taylor, and John A. Richardson, were found guilty of a lesser charge of threatening the life of Judge Colbert Caldwell. All the other prisoners were found not guilty and discharged. Richardson, Taylor, and Pitcher were pardoned by President Grant soon after the trial. Those convicted of murder were sentenced to life in prison, but it is unclear whether or not they actually served time in the penitentiary.

New in our photo archive



Joseph Alexander⁷ Mabry (1855-1882) killed in the shoot-out on Gay St. in Knoxville, TN that also killed his father. Photo courtesy of Mark Hopkins.

Notes from the editor

Finally, we have some important news about our Maybury ancestors in England! Over the years research efforts by both family members and professional researchers have been disappointing. One breakthrough came when we decided to try thinking "outside the box" by using new methods of research. One of these, our Maybury DNA Project, has given us scientific proof that several different Mayburys who emigrated from England and Ireland between 1670 and 1853 had a common ancestor. There are more emigrant lines yet to be tested but we believe that they will also prove to be related.

A second breakthrough came when we made connections with Maybury cousins in England and Australia who are researching their own families. Their knowledge of English history/records and their willingness to explore new kinds of research have led us to the important discoveries reported in this issue of the newsletter.

Finally, we have a sense of exactly where the Mayburys lived in England; when they moved from one place to another; and how they might be related. We have also been able to reconstruct a chart showing six generations of a major Maybury family in Shropshire before 1600. This chart has already been extended to show the connection with a line of Mayburys that moved to Wales about 1740.

Now our task is to try to make connections with other branches of the Maybury family in England, Wales, Ireland, the United States and Australia. It is a painstaking process but we believe it will be fruitful.

Don Collins

The Maybury Family is published quarterly. Subscriptions are \$10 per calendar year. Back issues are available at \$10 per year, beginning with 1995. Your comments and suggestions are welcome. Please send all subscriptions and correspondence to:

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