

THE BOOK OF WHITE ANCESTRY  
THE EARLY HISTORY OF THE WHITE FAMILY IN NOTTINGHAMSHIRE, HOLLAND AND  
MASSACHUSETTS.

The Story of the Four White Sisters and their Husbands--Catherine  
and Governor John Carver, Bridget and Pastor John Robinson,  
Jane and Randall Tickens, Frances and Francis Jessop--  
and of William White, the Pilgrim of Leyden and  
Plymouth, Father of Resolved and Peregrine;  
With Notes on the Families of Robinson,  
Jessup, and of Thomas White of Wey-  
mouth, Massachusetts.

Compiled

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(Note: Research for THE BOOK OF WHITE ANCESTRY was done by Helen Foster Snow, Mungertown Road, Madison, Connecticut, member of the Institute of American Genealogy, Pen and Brush, the Northern Neck Historical Society, and compiler of THE CHRISTOPHER FOSTER FAMILY HISTORY, THE DAMERON-DAMRON GENEALOGY, etc.)

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#### THE NAME AND FAMILY OF WHITE

There are various spellings of the name White, including even that of Albus, which is Latin, I suppose, for the color, as Albion refers to the white chalk cliffs of Dover. William White in Some Records Prior to 1700 of White, dated Oct. 15, 1945, at 1528 Walnut Street, Philadelphia 2, Pa. lists the following variations: Wayte, Hwite, Wette, Whete, Whyeyt, Wheyte, le White, Whight, Shithe, Whitt, Whyght, Whyt le Whyte, Whyte, Whytte, Whyzht, Whyzt, Wight, le Withe, Witt, Wy, Wyche, Wyet, Wyght, Wygthte, Wyt, le Wyte, Wyth, Wythe, Wytht, Wytt, Wytte--and the one which takes the prize is Vyt, which would be a dialect difference. Few if any surnames existed before the 11th century, and then only of important families. I shall note some of the earliest occurrences of the name as found by above writer:

- 1216 John White, free tenant of Hugh le Blount, Stagsden (Hist. Willey, p. 119.) Bedfordshire. This refers to the History of the Hundred of Willey by W.M. Harvey.
- 1332 Matilda la White, Isabelle, Matilde, Johanne, William in re hereditary estate of Nicholas le White, Buckingham, Esselborough (Beds. H. V. 3, p. 37, No. 77.)
- 1401 Richard White, in court, Buckinghamshire, Aylesbury (Beds. GDR 190 m 3, 491.)
- 1267 William White, 2nd annual rent from him in Therfield to the Almoner of Ramsey Abbey, Hertfordshire at Therfield (Cart. Mon. Ram. 2, p. 234. 193.)
- 1231 Huntingdonshire, Hemingford, (Cart Mon. Ram. 2 p. 281, 193.)
- 1239 Agnes White, holds one-half Vergate, at Giron, Cambridgeshire, (Cart Mon. Ram 1, p. 494, 193. At the same place in 1239 John White holds 10 acres as a cotman.
- 1272 Sir John White, Pedigree, of Norfolk, Shotesham, Blomefield Norfolk 5 p 504-6, 47.
- 1580 George White, re Manor of Hockley Hall, Essex in Essex, Beds RO (d) TW, 11/310, 92.
- 1307 John White, surety, Berkshire in Berkshire, Palgrave, Parl. Wr. V. 2, Pt. 1. p 10, No. 25. also in 1413 John White was Mayor of Reading (Parl. W. & R. 349.
- 1443 Wiltshire, Wm. White and Agenes, his wife, in Court (De B. Pl. R. 729, 104.)
- 1307 Wm. White, surety, Oxfordshire, at Oxford, Palgrave, Parl Wr. V. 2, Pt. 1, p. 10, No. 25. Henry was here 1309 and William 1324, at Oxford both.
- 1540 John White, Will, Gloucestershire, at Bristol, PCC 21 Alenger, 195.
- There are also some notes written in ink of "addenda" for Bristol as follows:
- 1557 John White of Bristol, gent. PCC Welles, 12.
- 1569 John White, of Bristol, merchant, proved London (or bond on) Mar. 1, 1570, Law, Argall.
- 1592 Johanne White of Bristol, widow of 1575 John, Bristol Book 7, Wills.
- In 1575 John White of Bristol, shoemaker and innholder, Bristol Book 7 Wills.
- 1601 Thomas White of Bristol, merchant, Bristol Book 7, Wills.
- 1611 Thomas White of Bristol, cloth merchant, Bristol Book of Wills.
- 1624 Rev. Thomas White, D.D. of London and Bristol, Founder of Sion College London, Almshouses at Bristol, etc. PCC.
- 1634 George White of Bristol, merchant, brother of Rev. Thomas, Bristol Book of wills, V. 2, folio 12. (A note says in 1542 Henry and Thomas may be of Cardon.)

The above looks like a useful lead in Bristol for Thomas White, as Bristol was a fishing and shipping and trading center in England, in Gloucestershire.

- 1114 Robert White, Northampton, at Barnwell, Cart Mon. Ram. 2, p. 260, 193.
- 1601 William White, Coat of Arms, Derbyshire, Duffield, BM Stowe Ms 706, 51.

Two.

William White above also refers to p. 83, by Col. J.L. Chester, an article on the English Ancestry of the White family of Thomas White of Maryland, printed in Philadelphia 1879, in "Account of the Meeting of the Descendants of Col. Thomas White of Maryland," which was published privately and put in libraries here and in England. "White Family Papers, Redstone and Dale Reports," were bound and put in the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia. Full data is included there and the page numbers in his references are to this manuscript--the last number given in his references. Col. Chester searched the Westminster Abbey Register.

There was formerly an organization, now defunct, which put out interesting and valuable little booklets on family names and history, but apparently found it too much a loss to continue doing so as they were sold very cheaply. On the White family they said: (Media Research Bureau, Washington, D.C.)

"The name of White is of Welsh origin and is believed to have been taken from the ancient word Gwyn or Wynne, meaning 'White'. It is believed to have been given to its original bearer because of the color of his skin or hair. It is variously found in ancient records in the forms of White, Whyte, Whitt and Wight. It is said the White family derives its descent from Roderick the Great 877 A.D., whose descendant, Rhys ap Tudor, King of South Wales, was slain in 1093, and from Otho, who lived in the time of Edward the Confessor, about 1042. Otho was the father of Walter Fitz Otho, who had Gerald Fitz Walter, who married Nesta, daughter of Rys ap Tudor. Nesta and Gerald Fitz Walter were the parents of Maurice Fitz Gerald who had Walter White, the first known bearer of this surname. This Walter was knighted by Henry II in 1171. Robert White, of this line, was a Knight of York-shire in 1303. In 1394 Johannes White, Jr., was alderman and Grosinor of York. Johannes White of North Colynham, Nottinghamshire, is named in the list of the landed gentry of 1428. Robert White, merchant and mayor of the staple of Calais, made his home at various times in the counties of Hampshire, Kent, and Surrey, in the middle of the fifteenth century.

"Robert, son of Robert of Calais, had two sons, Thomas and John. Thomas, son of Robert, married Agnes Richards and had four sons, George, John, Richard and Thomas, Jr. He was granted three manors in Somerset in 1556 by the king. John, son of Robert, bought lands in Tuxford, Nottinghamshire, and had a son, Thomas, who married Ann Cecil, eldest sister of William, Lord Burleigh.

"Two members of the White family removed to Ireland about the year 1171. They were Walter White and his brother William (?). Others of the family later made their homes in England.

"John White, Patriarch of Dorchester, England, was the descendant of an illustrious Hampshire family and was Rector of Dorchester in 1605 and of Lambeth in 1643. He was one of the founders of the Massachusetts Bay Colony and was highly instrumental in the sending of many of the Pilgrims to Plymouth, furnishing them with money and necessities. He gave the greater part of his life to the welfare of the Colony but did not, himself, make any permanent residence there.

"Another member of the family, Thomas White, came to America sometime before 1630 and settled at Lynn, Mass., where he had sons and a daughter, John, Joseph, Samuel, Thomas, Hannah and Ebenezer. The eldest of these children, John, had by his wife, Anne, seven children, John, James, Richard, Sarah, Hannah, Abigail, and Martha.

"Elder John White, one of the first settlers of Cambridge, Mass., and of Hartford, Conn., came from London, England, in the year 1632...first of Boston..."

Three.

The report gives more on John of Hartford, which we need not copy here.

"Still another John White made his home at Watertown, Mass., before 1639, where he is recorded as the owner of 'Homestall and seven acres of land.' His wife is believed to have been Frances Scarboro and their children to have been Joseph, Mary, John and Benjamin.

"In 1643, one Nicholas White, married Susanna Humphrey at Dorchester, Mass. The exact date of his arrival is not known. His children were Elizabeth, Nicholas, John and Joseph. Of these Nicholas married Ursula Macomber in 1675 and was the father by her of Nicholas, Matthew, Ephraim, Dorcas, Benjamin, John and Thomas; John married Hannah Smith in 1679 and had issue by her of John, Hannah, Josiah and Elizabeth; and Joseph had by his wife, Mary, ten children, Lydia, Joseph, Edward, Mary, Susanna, William, Nathaniel, Ebenezer, Ephraim and Elizabeth.

"Still another branch of the White family to emigrate to America is that which was represented by Thomas White in the year 1670 in Monmouth County, N.J., who came to America from Deal, Kent County, England. He had two sons, Samuel and Peter, and possibly a third named William...

"There were more than sixty officers by the name of White in the War of the Revolution, among which were Anthony Walton White of New Jersey, Brigadier-General; Alexander White of New Jersey, Captain; Haffield White of New York, Captain; Henry White of South Carolina, Colonel; John White of North Carolina, Colonel; Richard White of Virginia, Captain; Thomas White of Pennsylvania, Captain; William White of New Jersey, Lieutenant; William White of Virginia, Captain; and Hugh White of Pennsylvania, Lieutenant-Colonel."

He lists a few distinguished names including Charles Abiathar White of Massachusetts, geologist, 1826-1921, Stanford White, architect, of New York, 1853-1906.

The only coat of arms given is that of Somerset: "Gules a chevron, vair, between Lion Rampant, or."

In White Family Records by Roscoe R. White, he says that his ancestor William White of the Mayflower "was a son of Bishop John White of England. This line of Whites is descended from Thomas White, son of Nicholas White of Suffolk County, England, descendants of Robert White of Calais. Thomas White, son of Nicholas White, purchased the manor of Tuxford, and lived at Woodhead, Rutland County. His son John White, Knight of Tuxford, was sheriff of Nottinghamshire, in the time of James I. His grandson, John of Tuxford, married Jane, the daughter of Thomas Williamson of Great Markham. Burke states that there were three Johns in succession. In his will dated 1621, Bishop John White, son of the third John, alluded to a son, but did not call the name, 'Who has left his country and his church.' William White had a brother John White, who left his country, landing at Norfolk, Va., about 1587, but William was undoubtedly the son to whom the Bishop referred, he having left 'his country and church' only a few years hence. This John White is undoubtedly also referred to by Dick Halliday in an article appearing in a publication of the Dell Publishing Company as follows:

"In 1587, Sir Walter Raleigh sent out his third expedition to colonize Virginia. It was under the leadership of John White who was invested with almost unlimited authority to take whatever steps he considered necessary to conciliate the Indians who had opposed the two previous parties of colonists. John White started his work by persuading the Indian Chief, Manteo, to become a Christian and to be baptized into the Church of England. . . . Manteo was formally created a peer of Virginia under the title of Baron of Roanoke. It was the first and only peerage ever made on what is now United States soil."

# 1. THOMAS WHITE OF NOTTINGHAMSHIRE, 1537.

I. THOMAS WHITE or WHYTE of Sturton in Nottinghamshire, in England, made his will Oct. 14, 1579. In the old records we find several interesting references to him. The earliest one is in 1537 in the Muster Roll for Sturton cum Fenton, Nottinghamshire, "Certyficate of Musters taken the xxiiij<sup>te</sup> daye Marche the xxx<sup>te</sup> yere of oure sufferand Lord Kyng Henry VIII<sup>th</sup>... ffor the Northe claye p'cill off the Wapyntake of Barsett-Law for the county of Nottynghm."

Archer, Thomo <sup>W</sup> Whyt,	horse and harness for a man.
Archer, Richard Smyth,	horse and harness for a man
Billman, John Smythe,	horse and harness for a man.
John Corver, billman	" " "
John legett, archer,	" " "
Robt Smyth, billman	" " "
Thoms Smythe, billman	" " "
Rychard Carver (?)	" " "

Harness referred to "armour or fighting equipment," and archers were apparently mounted yeoman archers. The total were 50 billmen, 72 archers and the "widow Clarke," or 73 names. (p. 397.) "If we multiply the total of able bodied men by six to give the women, children and aged men, we get a population for the parish of 432, as compared with an estimated population for the present year of 455." (Burgess, The Pastor of the Pilgrims, p. 397.)

In the 34th and 35th years of Henry VII, the name of Thomas Whyte occurs on the Sturton taxpayers, along with "Widow Clarke" again the only woman on the list. The name of John Legatt, also occurs, father of Catherine White's first husband. "The John Corver or Carver...(was) father of John Carver, the second husband of Catherine White and the first Governor of Plymouth Colony." p. 398.

We do not find the names of White or Legatt or Smith on a list of Sturton residents who contributed a "benevolence" for Henry VIII in the 36th year of his reign, but old John Carver "joined in the loyal gift." The Robinson name appears first in the tax roll of the 37th year of Henry VIII in Sturton where Christopher paid 2s. 8d. on land.

In Lay Subsidies, 1. Eliz. 160-198, Notts., Bassetlaw, we find among 17 names in Sturton parish:

Bryan Lassells	Copfer Robbinson in lands xxvj viij -- xxjd ob
Larance fenton	Ryc. Smyth, in lands, xx <sup>s</sup> -- xvjd
Thomas Sturton	Cicilly Smyth, in lands xx <sup>s</sup> -- xvjd
Thomas White, in lands	
iiij <sup>l</sup> -- iiij <sup>s</sup>	

Note: Figures are in Latin numerals, d is for pence, s for shillings, and ob for obolus, or half-pence. Cum means "with" in Latin. Wapentake meant hundred or district. "In terr." meant assessed on land, and bonis meant assessed in goods.

The Lay Subsidies Roll for the 13th Elizabeth for Sturton-cum-Fenton shows:

Lawrence Smith, in terr.  
Xpoferus Robinson, in terr.  
Johes Smith in bon.  
Thomas White in terr, xl<sup>s</sup> --v<sup>s</sup> iiij<sup>d</sup>

The Subsidy Roll for 1585 showed an epidemic "Sturton cum ffenton vissited wth sickness:

Johnes Smyth, in terr. iiij<sup>li</sup> -- viij<sup>s</sup> Ricus Smyth  
John Robynson, in terr. xl<sup>s</sup> -- v<sup>s</sup> iiij<sup>d</sup> Laurance Smythe  
Alexander Whyte, in terr. iiij<sup>li</sup> -- viij<sup>s</sup>

The Lay Subsidies, Roll 35, Eliz. Notts., Membrane 6, Oct. 7, 1594, for Sturton cum ffenton, had: (P. 402.)

Allexaund<sup>r</sup> White, in ter. iiij<sup>li</sup> xij<sup>s</sup> Johannes Robinson, in ter. xl<sup>s</sup> viij<sup>f</sup>  
Brianus Smithe, in ter. iiij<sup>li</sup> xij<sup>s</sup> Laurentius Smithe  
(brother of John Smith, who led the Ricus Smith  
Separatist movement in this district.)

The next Subsidy Roll for "Sturton cu ffenton" showed in 39th Elizabeth:

Charolus White, in Terr. iiij<sup>li</sup> xvj<sup>s</sup> Brianus Smith, in Terr. iiij<sup>li</sup> xij<sup>s</sup>  
Robtus Pennington, in bon. xl<sup>s</sup> viij<sup>s</sup> Johes Robinson, in Terris. xl<sup>s</sup> viij<sup>s</sup>

"This subsidy of four shillings in the pound on lands was taken up at one collection. It was signed by Brian Lassells and John Thornhagh." P. 403. They were the lords of the manors in the region.

Again we find for "Bassetlaw Wapentake in Nottinghamshire," Mar. 10, 6th year of James I, for "Sturton cum Fenton."

Carolus White, sessor, in terr. xl<sup>s</sup> viij<sup>s</sup>  
Johes Robinson, sesso<sup>r</sup>, in terr. xl<sup>s</sup> v<sup>s</sup> iiij<sup>d</sup>

However, the most interesting story of the early time concerning Thomas White is the following: In 1589 the people of Littleborough, lying between that parish and Sturton, in Nottinghamshire, had a law suit over the village commons used for grazing by the whole community. This gives a picture of the enclosure problem which was one of the chief causes for the Revolution in England. In 1541 the people of Littleborough "finding it inconvenient to tether their cattle on the lands in question, by a joint consent resolved to enclose them," consisting about forty acres. Then in 1589 "Leonard Dennis claimed three acres scattered about in patches in this enclosure as his absolute property and desired to take the profit of those three acres severally to himself. He objected to the cattle of the Littleborough people roaming over what he considered to be his own particular plots," and drove them off "with a pyke staff. It was the women of the place who offered a spirited resistance. Robert Gringley ... deposed that when Dennis 'went about to have put out the cattle of the said inhabitants out of the pasture called Barcroft... he was lett of his purpose by the women of the Towne of Littleborough." (p. 373-4, Burgess.) Dennis apparently did not live in the village but had acquired the land from George Dickons of Sturton. Dennis brought a lawsuit at common law against the inhabitants. "Quipp in his evidence gives a curious story of a wager laid with Thomas White (presumably the grandfather of Robinson's wife)." Quipp testified that he had "knowne one pts of the ground within the Rayles plowed and sowed by Thomas Burton of Littleborowe, or his assignes, in one year, and that he sayth that he heard the



3.

said Burton saye he did so plowe and sowe yt by reason of a wager of x<sup>li</sup> layde with one Thomas Whytt, then Baylyff there, and that he, the said Thomas Burton, would plowe and sowe the same ground before Mydsomer daye to his remembraunce and the said Thomas Whyte layde he should not, and that this said wager was about xviiij yeares synce." Brian Ricroft testified that "between xxxiiij and fortie yeares agoe the Rayles of the said pasture of Barcrofte were cut downe, as he hath heard say, by Mr. Brian Lassels and others and that the same was set up agayne by the Inhabitants of Littleborowe." "When in after years the colonists of Plymouth Plantation became the possessors of cattle they remembered the customs of the homeland in regard to joint ownership and pasturage in common." (P. 374.) When the people increased to above "seaven score," the commons were not adequate to sustain their livestock, and this was why so many migrated to New England. We see another interesting picture of the old days when the people of Littleborough complained that the men of Fenton "under the countenance of Mr. Thornhey," had "barred them from their right of way over Breamore Syck for ten years past, and had driven their own "herdshippe of cattell into the common of Littleborough... They asserted that Nicholas Fenton, Robert Poole, Oliver Gibson, William Farra and Seth Woode 'did forcably put their herdshippe of ffenton into the comon of Littleburgh, seking and endeavoringe by stronge hande to kepe them there,' and they alledged that 'Mr. Thornhey hath of late yeares brought a flocke of shepe thither eatinge therewith so neare and bare that the cattell of Littleburgh can hardly lyve thereupon." This occurred in the 43d year of the reign of "our late sovereign Lady Queen Elizabeth." John Robinson, father of the pastor, was called as a witness--of Sturton, yeoman, he was.

The King owned some of the land thereabouts and he issued a warrant for 150 tons of timber to be delivered from Sherwood Forest to Sir John Thornhaugh for the repair of the Manor House and Ferry Boats."

In the Subsidy Roll for the 18th year of James, the name of Robinson had died out, but we find Carolus White, in ter. x1<sup>s</sup> ij<sup>s</sup> viij<sup>d</sup> and Vidua Briani Smith and Nicus White in ter. xx<sup>s</sup> -- xvj<sup>d</sup>.

There is an interesting will of Oct. 9, 1592, showing how leases were inherited in the case of "Willowes Farm". It is the will of Wm. Lambert and says: "Whereas yt hath pleased my good and worshipfull maister of his good and benevolent will to grant unto me the disposing of the farme wherein I now dwell for and during his naturall lyef, I give and bequeathe the same farm during the tearme and type unto William Lambert George Lambert and Ralfe Lambert three of my eldest sonnes... I humbly desyre my good maister, Maister Bryan Lassels, and Mr. Jarvase Lassels, and Mr. Alexander Whyte, to be the supervisors of this my last will." (Probate Registry at ork, V. 25, f. 1192.) "It seems to me that the Whites were more closely associated with the Lassels family and the Robinsons with the Thornhagh family in the parochial...affairs of Sturton." p. 406.

The son of Charles White of Sturton, "took a prominent part on the side of the Parliament in the great Civil War. Bridget Robinson's eldest brother, Charles White, took up his residence at Beauvale Abbey where he made his will 1634. His son Charles "is frequently mentioned by Lucy Hutchinson in her Memoir of Colonel Hutchinson... She tells us White "was of mean birth and low fortunes, yet had kept company with the underling gentry of his neighbourhood. Furthermore, he gave large contributions to Puritan preachers." p. 341. She said that "Charles White, at the beginning of the Civil War got a troop of dragoons, who armed and mounted themselves out of devotion to the Parliament's cause, and being, of his neighborhood, marched forth in his conduct, he having procured a commission to be their captain." He saved Nottingham at one critical junction. From 1654 to 1656 White was knight of the shire. On Mar. 26, 1655, he sought a passport for himself, his wife Deborah, and their child Sarah, with a maid and two menservants, "to repair to Moscow." In 1656 he and his friend Millington signed an agreement to form a Classical Presbytery for Nottingham, and he became a Presbyterian, not a Congregationalist. He d. 1661.

Here is a letter of Charles White addressed to Thornhagh of Sturton, who lived in Fenton, and was associated closely with White in the Civil War. Francis Thornhagh was killed Aug. 17, 1648, in the pursuit of the Scots after Preston. It was sealed with a dark red wax coat of arms:

"ffor the Honble Col. Thornhagh, at the Kings Head in the Strand, theis w<sup>th</sup> my humble service. Since yo<sup>r</sup> deptime hence Parties have beene sent out every night but the enemy have drawne into thiere Guarrrisons continually that nothing could be attempted onely on Friday morning last Corporall Crofte who is one of my Corp<sup>ls</sup> w<sup>th</sup> 20 Horse of Capt Pendocks and mine did fall into Bridgeford long mow whither the Queens Regmt were newly come and all mounted, they charged through them routed the whole Regmt killed 8 beside what were wounded and brought off 16 prisoners and 28 Horse w<sup>thout</sup> loss of one man. And on Saturday following my 1<sup>d</sup> w<sup>th</sup> 42 men going to secure the markett fell into Langer where the Earl of Northtons Regimt were drawing out to a Randervous being about 200 Horse. 30 of o<sup>r</sup> men charged about 80 of them and routed them and falling into the Towne w<sup>th</sup> them they killed betwixt 20 and 30 and a Capt they took a Maj<sup>r</sup> 9 others 27 Horse w<sup>thout</sup> loss of one man I desire that God may have the praise of all for he is worthy.

"On Sunday Capt. Pendock and my 1<sup>d</sup> with 150 Horse went to Ekryn (Eakring) to gain Intelligence and the king quartered at Tuxford Laxton and Egmonton (Egmanton) w<sup>th</sup> his whole Army but they wanted mento fall upon any Quart<sup>rs</sup> I am just now sending a small p<sup>ty</sup> to Ekryn.

"Since I begun this lttre I heare y<sup>t</sup> the king quart<sup>rs</sup> this night about Welbeck and Worksopp and (as Report gives it) he is for the North. S<sup>r</sup> be pleased to pcure some Armes if it be possible and some money for the country is impoverished and the souldiers in great wante. S<sup>r</sup> I have noe more but to assure y<sup>u</sup> that I am

"S<sup>r</sup> Yo<sup>r</sup> humble servant Cha. White.

"Nott. Oct. 13. about 8 at night.

"S<sup>r</sup> I beesech you psent my service to M<sup>r</sup> Millington and excuse my not writing to him." (No date on the letter.)

The Earl of Essex had made White a capt<sup>n</sup> and Millington was his neighbour at Felley Priory in Greasley parish, and his close friend. White "served on many county committees and took his full share in public work." p. 343. He was made a captain about 1642.

A nephew of John Robinson was also active in the Civil War, Original Peart. "He was apprenticed in the summer of 1620, at the age of fifteen, in Lincoln. When his seven years' apprenticeship was over in 1627 he married. ... In 1640 he was Sheriff, and went out in his official capacity to meet King Charles on his visit to Lincoln. Unfortunately the minutes of the Lincoln Corporation are missing for the Commonwealth period. He was a captain under Fairfax and saw service in the north with Cromwell in 1648. "During his absence there was a Royalist raid on Lincoln. Edward Reynier of St. Peter at Arches, appointed Corporation Lecturer in 1627, a post once held by John Smith, was attacked in this raid, and Peart's house...was wrecked. ... The citizens chose him as Mayor for 1650-51, and he represented Lincoln both in the 'Short Parliament' Sept. 3, 1654--Jan. 27, 1655; and in the second Parliament of the Protectorate 1656-58." He interceded with Cromwell to save Lincoln Cathedral in which the citizens took pride.

John Hoornbeck of Leyden in Sum of the Controversies of Religion wrote in 1658 of John Robinson's family: "contention and schism having arisen in his congregation about communion with the Anglican Church in hearing the word, his widow, children and the rest of his kindred and friends were received into the communion of our Church." This was the Dutch Reformed Church.

## 2. THE DESCENDANTS OF THOMAS WHITE.

5.

I. THOMAS WHITE, whom we first find in the records as an archer on the Muster Rolls of 1537 for "Sturton cum ffenton" in Nottinghamshire, which is in the Sherwood Forest region of Robin Hood. He was bailiff for the manor of Sturton. His will of Oct. 14, 1579, mentions "Alexander Whyt, my eldest sonne," John Whyte and William Whyte, his sonnes.

1. Alexander of Sturton m. Eleanor Smith, daughter of William. Their children:

(1) Catherine m. 1st George Leggett, and 2d John Carver in 1600, first governor of Plymouth. She was with the Pilgrims in Holland and crossed on the Mayflower.

(2) Charles m. Elizabeth \_\_\_\_\_. His son Charles fought for Parliament and in 1655 had wife Deborah and child Sarah. He d. 1661, a Presbyterian.

(3) Bridget m. John Robinson, pastor of the Pilgrims and the founder of Congregationalism. They remained in Leyden. Their children were Ann, eldest who married into a Dutch family; Bridget b. 1608, m. 1st John Greenwood b. 1605 in London, a student at Leyden University; and 2nd William Lee of Amsterdam on July 25, 1637; Isaac b. 1610, who came to Massachusetts in the Lion in 1631. In 1636 he m. Eglin or Margaret Hanford, whose mother was the sister of Timothy Hatherly, and m. 1st Timothy Foster. Isaac became a Quaker and lived in Barnstable. Timothy Hatherly also became a Quaker. Isaac lived to be over 92 years old. Fear Robinson and Mercy were the next children of the pastor. Fear was b. 1614 and remained in Leyden, marrying John Jennings, a wool-comber. James or Jacob, youngest, d. 1638, in Leyden. John Robiason, eldest son of the pastor, was in Leyden at the University in 1633, but said to have settled near Cape Ann.

(4) Thomas White.

(5) Roger, m. Elizabeth Wales 1621 in Leyden, where he was a Pilgrim leader.

(6) Edward.

(7) Jane m. Randall Tickens of London, at Leyden, 1611, both being Pilgrims.

(8) Frances m. Francis Jessop at Worksop, 1605, near Sturton. They went to Holland and he was an important leader there.

2. John White, son of Thomas.

3. William White, son of Thomas, who in his will 1579 received "a Satten dublet and a sleveles damaske coote and a Jackett of marble and a pair of my best slivinge hoise." He is also in the will of Alexander White, March 1594-5: "Item, I give unto the children of my brother John White and Will<sup>m</sup> White foure pounds yearly of the comoditis of my lease at Wragby equally to be devidid amongst them dureinge the continuance of the said lease. William's wife was Ellen, and p. 12, Burgess says: her will was supervised by the elder John Robinson referring to "the will of Ellen White of Fenton, one of whose sons appears to have crossed in the Mayflower."

(1) William White, son of William, was living in Leyden in 1618 at the Green Gate next to Edmond Jessop and other Pilgrims such as Samuel Fuller. (p. 108, Burgess, Pastor of the Pilgrims.) He m. 1st Ann Fuller (c 1594-16\_\_), sister of Dr. Samuel Fuller, the Plymouth physician and deacon. They m. 1612 in Leyden. The Fullers were of Redenhall, Norfolk. His children were:

1st, Resolved White (1615-1680), came on the Mayflower, m. Judith Vassall of Scituate in 1640. He was son of the 1st wife and Peregrine of the 2nd.

2nd, Peregrine White (1620-1703), born on the Mayflower. In 1648 he m. Sarah Bassett, dau. of William, a master mason of Bethnel Green, Middlesex (near London). Bassett's second wife was Margaret Oldham, whom he married in Leyden, 1611, where he was one of the Pilgrims; she may be the mother of Sarah.

(Note: No other family in England or America provided as many Pilgrim founders as the White sisters and brother, with their first cousin William White and his wife Susanna Fuller: There were Roger, Bridget, Catherine, Jane and Frances White, all married to leading figures in the Pilgrim congregation.)

There was another family in Sturton of much interest, that of John Smith, "the pioneer in the Separatist movement in this part of England, who took the lead in moulding distinct 'Churches of Christ' on the New Testament model." He was "sent up to Cambridge and matriculated as a sizar at Christ's College early in 1586, when John Robinson was about ten years old. Two years later, June 1, 1588, John Smith of Sturton, yeoman, made his will." His wife was named Alice. p. 409. It appears that John Smith was the influence on Robinson and the White family as he was older than the rest of them, and had a fascinating and charming personality to the extent that he could influence his flock in any direction he choose while at Leyden. Burgess says: "In 1537 Richard Smyth and John Smythe appear in the list of archers for Sturton. In 1544 John Smythe was assessed on a substantial amount of goods in the same parish. The name is still there in 1571. John Smith's eldest son was Brian, then came George b. about 1563, at Sturton, then Thomas, and 4th John Smith." He gives the genealogy as follows p. 413:

I. JOHN SMITH of Sturton le Steeple d. 1589, m. Alice. Children:

1. Brian of Sturton, assessed on lands there 1593 and 1597. He m. Jane Smith of Lincoln, grandniece of Richard Smith, Doctor of Physick, legatee under his will. Proves her husband's will Sept. 11, 1621. (Her pedigree is given p. 412.)
2. George, S., 'x1 years old' in 1603, then of Gringley on the Hill, Notts.
3. Thomas.
4. John Smith, probably the Free Church Pioneer and "Se-baptist," Fellow of Christ's Coll., Cambridge, 1594-8; Preacher of the Citie of Lincoln, 1600-2; constitutes a separate Church of Christ at Gainsborough, 1606; becomes Baptist, 1609; buried at Amsterdam Sept. 1, 1612; leaves widow Mary, and children; members of his church incorporate with Mennonites, 1615.
5. Anthony.
6. Katherine.

The connection between this Smith family and the Whites and Smiths of Sturton who inter-married is not clear, but no doubt there was one. The ancestry of Eleanor Smith who married Alexander White and was the mother of the famous White Pilgrim sisters is given on p. 411:

I. THOMAS SMITH of Honington and the Close of Lincoln, d. 1541, m. Margaret, daughter of Richard Clarke of Welbourne. Children:

1. William of Honington, Lincs., d. 1551. He m. Katherine, daughter of Augustine Porter of Belton. She m. a second husband Thomas Disney of Carlton-le-Morland. Issue by both husbands.

- (1) William, twice married, issue by both wives. Mentioned in will of his sister, Eleanor White.
- (2) Elizabeth m. Edward Saltmarshe.
- (3) Eleanor m. Alexander White of Sturton. Children: Catherine, Charles, Bridget, Thomas, Roger, Edward, Jane, Frances.

2. Alban.

3. Thomas.

4. Robert of the "Black Monks by Lincoln," m. a daughter of one Simcotts of Co. Hunts. Children: (1) Bartholomew (2) Robert (3) Edward, of the Castle, Lincoln, m. Frances, daughter of Geoffrey Harper of Co. Notts. and had a large family.

## CATHERINE WHITE AND GOVERNOR JOHN CARVER

On the "Breeches Bible" of William White, the Pilgrim, is a note in handwriting different from the rest and perhaps in Carver's own hand: "John Carver, Sonne of James Carver, Lincolnshire, Ye man, called by ye grace of God, Governor of our Colony, Dec. ye 10th, 1620, for one year." The first Governor of Plymouth died of a sunstroke while working in the cornfields about a week after the Mayflower sailed away on April 5, 1621. His wife, Catherine White "being a weak woman," died of a broken heart, five or six weeks later, according to Deacon Samuel Fuller. They had no children. Catherine, the eldest of the famous White sisters, had first married George Leggatt in 1596, and had one child, Marie, who appears to have died young. She married John Carver about 1600. A girl, Desire Minter, of the Green Gate congregation, came with them to Plymouth but returned to England about 1625 and died there. John Carver was a deacon in Leyden and is recorded there before 1616.

Very little notice has been taken of the four White sisters but it was the White family which provided the network of intimate relationship among the early Pilgrim group in England and Holland. Catherine's younger sister, Frances White, had married Francis Jessop of Worksop and they were in Leyden, along with others of the original Scrooby congregation and nearby. "There was Roger White, Bridget Robinson's brother, and Jane White, her youngest sister, who in 1611 was married here, to Ralph Tickens, looking glass maker of London, probably another of the Ancient Brethren. Bridget White married the founder of Congregationalism, John Robinson, 'of Sturton-le-Steeple, also the home of his wife, Bridget White, daughter of a large and well-to-do yeoman family that was to provide many members of the congregation both here and at Leyden with wives." P. 121 of Willison's Saints and Strangers says of the Mayflower: "Those on board constituted only a small part of the congregation, not a sixth of the Green Gate company, numbering less than fifty persons--and almost half of them were children." Of these many adults died so their children could survive.

## WILLIAM WHITE, FATHER OF RESOLVED AND PEREGRINE

The Mayflower ancestor of the White family of Plymouth was "Master William White (c. 1592-1621)-- wool carder. Perhaps related to White family of Sturton-le-Steeple, into which Carver and Robinson married." This is quoted from a fascinating and invaluable new book on the Pilgrims by G.F. Willison, Saints and Strangers. However, he repeats the idea that William had only one wife, "Susanna Fuller." Dr. D. Plooi of Leyden in his Transcripts and Translations found in the Troth Book p. 8, Jan. 27, 1612: "William White, a bachelor from England, accompanied by William Jepson and Samuel Fuller, his acquaintances and Ann Fuller, Spinster, also from England, accompanied by Rosamund Jepson and Sarah Priest, her acquaintances." He found no record of the death of Susanna or Ann White in Holland. However, the Breeches Bible of William White has a notation: "William White mar. on ye third day of March, 1620, to Susanna Tilley." It was Susanna Tilley who was his widow and re-married Gov. Edward Winslow in Plymouth, and is therefore ancestor of the Winslow family, and mother of Peregrine White, while Resolved was the son of Ann Fuller, sister of Samuel Fuller. Resolved married Judith Vassall of Scituate, 1640, and had five children. Peregrine (1620-1703) in 1648 married Sarah Bassett, daughter of William, and their children were Daniel, Sarah, Mercy, Jonathan, Peregrine, Jr., Silvanus.

Samuel Fuller "say maker, of Remenhall, Norfolk, England; Pilgrims' 'physition & chirurgeon' was 'a great help & comforte unto them,' in Plymouth. (Willison.) In Holland he was "leader of seceding Ancient Brethren, 1609; deacon, c. 1609-33; married Agnes Carpenter 1613... bled and converted Puritans at Salem and Boston." Samuel Fuller had the first will recorded in New England and it mentioned "George ffoster" who was living with him in 1634. As the Pilgrims had no minister for several years, the deacons carried on the affairs of the church, and their marriages were not performed in the churches but were regarded as civil matters.

White genealogies give William White's father as "Bishop John White" with no proof

#### A. THE WHITES OF STURTON LE STEEPLE IN NOTTINGHAMSHIRE.

Walter H. Burgess wrote a valuable book in 1920, The Pastor of the Pilgrims, A Biography of John Robinson, and in it we find the history of his wife's family, the Whites of Sturton le Steeple, and the whole story of the Leyden colony. Though his name is not in the index we find the place where William White and Edmond Jessop lived in Leyden at the Green Gate on p. 108: This was the house on the Kloksteeg, or Bell Alley, near the cathedral church of St. Peter, or rather the series of cottages in a court called Green Door or Gate, which is known as the headquarters and meeting house of the Pilgrims while in Leyden. It was bought by John Robinson, William Jepson, Henry Wood and Jane White, before she married Tickens, in 1611, and twenty-one little cottages were built in the courtyard. "This little colony of houses down the entry through the Green Gate was the home of some of the leading members of the Pilgrim Company. Isaac Allerton, from London, lived there 1620. John Allerton also, 1616. Thomas Blossom, from Cambridge, 1617; Jonathan Brewster, son of Elder Wm. Brewster, 1619; Samuel Fuller, from London, 1615; Edmond Jessop, 1618, and Wm. White in the same year."

But the story begins in England where the Scrooby district of Nottinghamshire, and the village of Austerfield in adjoining Yorkshire were the cradle of the Pilgrim movement, together with the "early home of John Robinson, the 'Pilgrim pastor,' the clerical leader of the movement. . . a few miles to the eastward from Scrooby to the little town of Sturton le Steeple. In this part of Nottinghamshire there is a range of hills running north and south, almost parallel with the Trent, a few miles to the westward of that noble river... The soil is fertile... The Trent afforded a fine waterway, giving access downstream to the ports of the north and the Humber... The old Roman road from Lincoln to Doncaster crossed the river by... Littleborough... The 'great family' was that of the Manners, the Earls of Rutland, whose seat was at Belvoir Castle... The lord of the Manor of Sturton in the earlier part of the reign of Henry VIII was Thomas Lord Darcy (1467-1537) . . . He... brought himself into trouble through his support of the rebellion known as the Pilgrimage of Grace, which broke out in Lincolnshire in the autumn of 1536 owing to dissatisfaction at the suppression of the religious houses. He was charged with treason, and executed on the last day of June 1537." The Earl of Rutland was Chief Justice of Sherwood Forest, which was nearby--and the tradition of Robin Hood is a fitting background for the Pilgrim story. (Pp. 7-8.)

William White was the son of Ellen, apparently, as in 1599 the elder John Robinson "and Robert Poole were nominated as 'supervisors' of the will of Ellen White of Fenton, one of whose sons appears to have crossed in the Mayflower. (p.12.) A copy of this will could easily be obtained. Fenton was in the parish of Sturton, and the Fenton family owned Fenton Hall there. Fenton was the township of Sturton. (p.6.)

P. 17 says the grandfather of Bridget White was "Thomas White, sometime bailiff for the manor of Sturton. He made his will, October 14, 1579, directing that he was to be buried 'in the church or churchyard of Sturton.' The main bequests are as follows: "I will and bequeath to Alexander Whyt my eldest sonne all my Glass and paille aboute the nowe dwellinge house of me the abovesaid Thomas White his ffaither and also my best gowne." To his son 'John Whyte' he left his 'ffurred gowne'; to his son William 'a Satten dublet and a sleveles damaske coote and a Jackett of marble and a pair of my best slyinge hoise'; to each of his three daughters Elizabeth, Mary and Jane, 'two kyne'; to Jane Davis, his servant, he bequeathed 'a yonge wai'll headed white cove and xl<sup>s</sup> for her two yeares waiges and four quarters of barlye and the bedd which I lye in and all the furnytur thereunto belonging."

"Then, after a bequest ... to "the poore people" of Sturton... the residue of his goods he gives 'unto Alexander Whyte John White and William Whyte my three sonnes to be equallie divided amongst them,"... It reveals an estate of a value rather higher than those of the average yeoman in the district. Soon after his father's death, Alexander White, married Eleanor Smith and brought her to his home in Sturton.... daughter of William and Katherine Smith of Honington, in the county of Lincoln." Their children are given as Catherine, Charles, Bridget, Thomas, Roger (both in Holland), Edward, Jane and Frances (both in Leyden with Bridget and the two brothers.) "I have identified the residence of the Whites as the house and farm known as Wybornedale," or Wyberton.

The Will of Alexander White is given in full on p. 20, dated March, 1594-5, and proved by the widow and executrix Ellenore White.

"In the name of God Amen the xvth day of Mche in the yeare of o<sup>r</sup> lord 1594 I Alexander White of Sturton in the County of Notts being holl in health and perfect memory praised by God therefore, do ordaine constitute and make this my last will and testament in mann<sup>r</sup> and forme following. First I comend my soule into the hands of the liveinge god my Creat<sup>r</sup> and maker most humbly beseeching him for his deare Sonn Jesus Christ his sake my Redeemer to accept the same by whose death and passion I stedfastly believe my sinnes shalbe remitted and pardoned and the wrath of God his father against me for the same appeased and by whose resurrection and assention I likewise stedfastly trust before his matie both in soule and body at the last day to be justified in the meantime my body to be buried in the earth when and where it shall please God to appoint and for such porcon of these vaine transitory and earthy goods as it hath pleased the lord in his goodness to make me Steward of for the stablishinge of my conscience and quietinge of my wyfe and c<sup>h</sup>ildren so farr as the same shall extend I will shall be divided and bequeathed in such sorte as in this my present will shalbe declared and appointed... First, I will that all my debtes be dewly and truly paid at such dayes and tymes as the same is or shalbe dew Item I give to the poore people of Sturton xx<sup>s</sup> to my sister Palliley xx<sup>s</sup> and every one of her and my Sister pooles children one ewe lamb To Thomas Laicock over and besides his child parte in my hands xx<sup>s</sup> Item I give unto the Children of my brother John White and Will<sup>m</sup> White foure pounds yearly of the comoditie of my lease at Wragby equally to be devidid amongst them dureinge the continuance of the said lease. Item I give unto my soon Charles White all my seelinge stuffe timber stone troughes glass pale and Rale about my house. Item I give unto every one of my Daughters Katherin Bridget Jane and Franc<sup>s</sup>, one hundred marks of lawful English money to be paid them when they shall accomplish the age of xxj<sup>tie</sup> years and if any of them dye before that age then the parte of that dead one to be devidid amongst the rest of my Children Item I give to every one of my young<sup>r</sup> sonnes Thomas Roger and Edward White Two yeares profit of my lease at Muskh<sup>m</sup> and Carleton and to every one of them oneannutie or yearly Rent of five poundes of lawfull English money to be taken out of my lands and tenem<sup>ts</sup> in Sturtonne to have and to hold severally unto every one of them and their assigns after such tymes as he or they shall accomplish the age of xxj<sup>tie</sup> years the said Annal rent of vii yearly and the particular vii to sease at the death of every one of them. The Residew of all my landes Messuages Tenem<sup>ts</sup> and other heriditaments whatsoever in Sturton and Littlebrough and also of all my Goods and cattells moveable and immoveable I give and bequeath unto Ellene<sup>r</sup> my loveinge wife whome I make sole Executrix of this my last will and Testament and tutor and garden of all my said Children toward her maintenance and bringing up of my said Children," etc. etc.

The will of Eleanor White in 1599, Apr. 7, is much more interesting than that of her husband and gives a good picture of the furnishings of a house in that time. Some of the words are out of use now, such as "pillowbeeres" for pillow cases in Modern English.

Eleanor White, "late wife of Alexander White of Sturton," used the same preamble in her will as that of her husband, but makes the following bequests:

"I give to my daughter Janie White over and besides the porcon given her by her father xxxiiij<sup>li</sup> vj<sup>s</sup> viij<sup>d</sup>" and a like amount in like terms Tto my daughter ffrancis White." To my "sonne Charles White fowerr standing bedsteades, fower covered stooles of one sorte, fower cushens sutable, one cupbord in the best chamber two tables with there frames and two joyned chaires there; one great chist in my owne chamber... All the tables cupboarde stooles and formes in the Hall a Vallence of needlework five silk curtaines two of my best fetherbedds two bolsters two payre of fustian pillowes two good mattresses two pair of my best blankitts my best counterpoint w<sup>th</sup> three of my best covrlets six paire of lynnens sheets and six paire of pillow beares marked with a C two dozen of table napkins two broad table clothes two cupbord clothes my maryage Ringe my silver salte one bowl one pott p'cell guilt and six silver spoones, all his fathers bookes, all my brasse and my pewther w<sup>th</sup> dishbricke\* and all boords and cupbords in the kitchen and buttry, all my housells Implemts of husbandrie, ymplements belonging to the stable to the brewhouse to the backhouse kilnehouse oxehouse and cowhouse and evrye of them.

"Itm all the rest of the benefitt and yearly profitts of my lease at Muskham not given by my husband I give and bequeath to my three sonnes Thomas Roger and Edward whereof my will is that as evry of my said sonnes shall accomplish the aige of xiiij yeares xx<sup>li</sup> shalbe bestowed towards the binding of them apprentices at London in sure good places . . . if my Executors and Supervisors shall think them fitt to be bestowed for there best advantage... till they come to xxj<sup>tie</sup> yeares of aige.

"Itm I give to my sonne Legatt and his wife (Catherine) tenne pounce betwixt them and to there daughter Marie Legatt xli w<sup>ch</sup> I will shalbe putt furth for her best advantage when shee whall come to her aige of tenne years . . . to my five youngest children Thomas Roger Edward Janie and ffrancis xiv<sup>li</sup> x<sup>s</sup> a yeare out of my lease at Beavall for seven yeares after my deathe.

"To my daughter Legatt two paire of lynnens sheets one longe needleworke cushen and two paire of pillowbeares in full satisfacon of her childes porcon.

"Itm I give to my daughter Bridgett fiftie pounce in money ij paire of lynnens sheets ij paire of pillowbeeres two tableclothes one longe needleworke cushen a dozen of napkins two lynnens towells and my newe silvr bowle . . . to my daughter Janie one silvr spoone two paire of lynnens sheetes and two pair of pillowbeeres... to my daughter Francis one silvr spoone guilt, ij paire of lynnens sheets and two paire of pillowbeeres.

"Itm I will that the porcon given to my daughter Janie by her father's will and myne shalbe paid within one yeare after my death and put furth... to her best profit and advantage till her maryage or full aige of xxi yeares . . . of the profit I do allott vli yearlie for her maintenance and the rest to go forward to the increase of her porcon. Francis her full porcon shalbe paid within one yeare next after my death to my soone Legatt to her use if his wife be then living unto whom I committ the bringinge upp of my said daughter (I allot) vli yearlie for her bringing up and mayntenance . . . I bequeath to my brother Willm Smith vli xiiij<sup>s</sup> iiiij<sup>d</sup> to be paid within one yeare after my deathe if he depart this life before receipt thereof then I will it shalbe equallie divided amongst his children. Itm I give to my sister Saltmarshe one hopped gold ringe . . . to my nephew Thomas Dysney xx<sup>s</sup> in money . . . to every one of my sister Mounsons children v<sup>s</sup> apeice . . . every one of my servants ij<sup>s</sup> vj<sup>d</sup> apeice," etc. etc. (Pp. 23-25.)



Eleanor White left the residue of her estate to her son Charles and committed "the tuition custody and bringing up of all my five youngest children unto him and I appoint my brother Edward Saltmarshe, my brother Thomas Dysney and my cosen Robert Poole supervisors thereof.... And I give to either of my said brethren two Aungells of gold." Thomas Dysney or Disney was half-brother of Eleanor White, fourth son of her mother Katherine (Porter) Smith. He settled at Newark and was buried there May 31, 1623.

John Robinson studied in Christ Church, Oxford University or Corpus Christi, entering in 1592. He had a fellowship and a "sacerdos" or priest in the church, title.

Queen Elizabeth was Supreme Governor of the Church as her father had been "secured by the Act of Supremacy, 1559, and the Church government and worship to be followed throughout the land were determined with equal promptitude by the Act of Uniformity, passed in April of the same year... Roman Catholics on the one hand and Puritans on the other, were alike restrained; while Separatists met with drastic treatment, and were, by the law of 1593, banished the realm when found to be irreconcilable to the Anglican Church. The Puritans had struggled manfully for a further reformation of religion." (p. 42-3.)

When Elizabeth died "The Humble Petition of the thousand ministers, known as the Millenary Petition, expressed the Puritan demands in moderate terms" to King James in 1603, but he opposed them, of course, and he had hated the Presbyterians in Scotland also while there. Robinson at Cambridge had been influenced by Laurence Chaderton d. 1640, first Master of Emmanuel College, 1584, who "opposed any variation in the Calvinism embodied in the Anglican Articles," but was on the Puritan side. "But the man by whom Robinson was most profoundly influenced was William Perkins (1558-1602), a Warwickshire man, educated at Christ's College... He expounded Calvinism in a form which they could grip and make available for life... The fact that Arminius had assailed Perkins 'with some acrimony' would act as a spur to Robinson in his chivalrous championship of the Calvinistic cause against the Arminians in the University of Leyden in later years." (p. 48.) In 1599 a great to-do was made over theological questions, headed by Laurence Chaderton, in which Point 1 discussed was "An elect justified man fallen into grave sin lacks imputed justification until he repents. He becomes condemned or liable to eternal punishment until through repentance and faith he is restored." Point 3 was: "It is likely that Mahomet or the Turk and the Pope equally constitute that Anti-Christ foretold in Scripture." After "the collapse of the Spanish Armada and the failure of the papal plots against England, it was felt to be less necessary to accentuate points of difference between the Anglican and Roman Churches. There was a shrinking from the extreme logical conclusions of a strong Calvinism. Indications appeared of an incipient Arminianism. This... alarmed men of the old guard like Dr. Soame, Dr. Goade and Laurence Chaderton, who had borne the brunt of the battle against the plotting Catholics and had been bred in the atmosphere of the Thirty-nine Articles. (p. 55.) Leyden was stirred "over these very same questions in theology during the time in which the Pilgrim Church found refuge there." Robinson in Leyden attacked the Arminians, who dominated the thinking of the university in Leyden at that time.

##### 5. JOHN ROBINSON AND BRIDGET WHITE.

John Robinson after college took his new wife to Norwich, "the chief manufacturing center of provincial England... there were many foreign workmen settled in the city, some of whom were religious refugees... The Reformation was accepted wholeheartedly by the leading townsfolk and the commercial community in Norwich. Under the guidance of John More (d. 1592), vicar of St. Andrews, and Thomas Roberts... the Puritan party gained a stronghold upon the city. The clergy... objected to the 'imposition of ceremonies' and everything savouring of 'popery.' Thomas Newhouse was minister in 1602 in Norwich, a Perkins follower also and known Puritan." They had been indoctrinated with similar opinions by John More, who refused to wear the

surplice and took his own line in ecclesiastical matters." (p. 59.) Incidentally, I wonder if the More children sent to New England were not of this family, as it would be natural to want to take care of the Puritan children instead of outsiders, even though, as was usual then, they were made servants, being orphans.

In "July 1604 requiring all ministers to conform to the new Book of Canons" a proclamation was issued which led to questioning the scriptural authority for diocesan Bishops in the Christian Church. "When it came to the point as to whether he should obey his Bishop or his conscience, and the plain injunctions of the New Testament in regard to Church organization and discipline, Robinson did not hesitate. This brought him into conflict with the Bishop... he was suspended from the exercise of his ministry... he gathered friends about him more privately for prayer and conference. But those who thus resorted to him were promptly excommunicated." p. 62. Robinson "was inclined to regard 'the ceremonies' as matters 'indifferent,' but later "came to the conclusion that they were not matters of indifference, but that they were wrong. That being so, it was evil to participate in them." P. 62.

Francis Mason of Norwich a middle-of-the-roader said the new Puritan opposition would give "an opening to the Roman Catholics on the one hand, and to Brownists on the other," p. 65, saying, "As you rejoice the Papists, so you encourage the Brownists who build their conclusions upon your premises and put your speculations in practice. For have not your ringleaders proclaimed that our government by Bishops is popish, our liturgie popish, our ministring of baptism with the crosse popish, our kneeling at the Communion popish; our garments for publicke administration, popish; our holidays, popish, and almost everie thing popish? Wherefore the Brownists, hauving learned that the Pope is Antichrist and the present Church of Rome Babylon; and hearing a voice from heauen crying 'Goe out of her, my people, that you be not partakers in her sinnes, and that yee taste not of her plagues,' haue, upon your former premises, gathered a practicall conclusion and made an actual separation and rent from the Church of England. . . Upon this dangerous position they will builde another, for if the Liturgie of the Church of England as it is enjoined at this day to be performed, be such as a Minister cannot execute his function with a good conscience, then they conclude that neither may the people heare it with a good conscience... Wherefore (my deare brethren) I beseech you... to lay aside all contentious humors." This sermon was delivered in Norwich 1605, and published 1607, entitled "The Authoritie of the Church in making Canons and Constitutions concerning things indifferent, and the obedience thereto required, quoted from pp. 67-68.)

Robinson had not yet become a Separatist and a Brownist though there was in Norwich (p. 66) "an obscure Brownist congregation in Norwich, to which Robert Browne and Richard Harrison, and after them Clement Hunt, had administered."

The Brownists were the group to which the Pilgrims belonged, though this was a nickname which they did not like to use, and Robinson was so labelled as a "Brownist" that he did not dare go to Plymouth in case the London authorities should close the whole venture because of his dangerous ideas. They were regarded as the most dangerous radicals of the time, along with the Fifth Monarchy Men (who believed in the imminent coming of Christ to take the place of the King, and the Anabaptists. They were the extreme left-wing of the Puritan movement and the leaders of it toward Separatism and a new Protestant religion based on the congregational method, and opposed to episcopacy etc.

Robinson, being unable to secure any kind of job, went to visit his old friends. "At Gainsborough John Smith had been checked in his efforts to minister . . . at Scrooby William Brewster had organized house meetings for religious conference and worship in the Manor House, which he occupied; at Babworth Richard Clifton was bringing trouble on himself by refusal to observe the ceremonies of the Church; at Worksope there was agitation... on the part of... Richard Bernard."

There is a wonderful story of how Robinson decided to become a Separatist and to leave the Church of England. He went to Cambridge and talked with Chadderton, and took the text for the title page of his *Justification of Separation*, 1610, from Gen. i. 4: "God separated between the light and between the darkness." In his book *A Manumission to a Manuduction*, 1615, he recorded his experience at Cambridge, "confirming therein one main ground of our difference from the Church of England, which is, that Christ hath given his power for excommunication to the whole Church gathered together in his name, as 1 Cor. 5, the officers as the governors, and the people as the governed in the use thereof. . . In the afternoon I went to hear Mr. 3., the successor of Mr. Perkins (i.e. Paul Baynes), who, from Ephes. 5 and verse 7 or 11, shewed the unlawfulness of familiar conversation between the servants of God and the wicked, upon these grounds...

"(1) That the former are light and the other darkness between which God hath separated. (2) That the godly hereby are endangered to be leavened with the other's wickedness. (3) That the wicked are hereby hardened in receiving such approbation from the godly. (4) That others are thereby offended, and occasioned to think them all alike, and as birds of a feather which so flock together.." P. 69.

"Robinson was alert enough to see that the arguments of Laurence Chaderton and Paul Baynes told with greater force for the Separatist position than for that of the Puritans... Robinson threw in his lot whole-heartedly with the little group of devout folk in the neighbourhood of his old home who had by this time separated from the Church of England on grounds of conscientious objection. John Smith led them into the way of separation... According to William Bradford's narrative "these people became two distinct bodies or churches in regard of distance of place, and did congregate severally, for they were of several towns and villages, some in Nottinghamshire, some in Lincolnshire, and some of Yorkshire, where they bordered nearest together." (p. 70.)

Before long these people were calling themselves "saints" and others "strangers" or Gentiles, which were the terms used in Plymouth. They wanted to keep away from people who did not agree with them so as not to contaminate their children's ideas, as well as because they thought it the best policy in order to carry out the Protestant Reformation, in which they were crusaders in the new world.

"Neither the law of the land nor the law of the Church allowed any place for such meetings or such 'churches' and Bradford said: "They could not long continue in any peaceable condition; but were hunted and persecuted on every side. . . For some were taken and clapt up in prison. Others had their houses beset and watched, night and day, and hardly escaped their hands; and the most were fain to fly and leave their houses and habitations, and the means of their livelihood." (p. 72.) One of them, Gervase Nevyle of Scrooby Nov. 10, 1607, was arrested: "Information hath been given and presentment made that the said Gervase Nevyle is one of the sect of Barrowists or Brownists, holding and maintaining erroneous opinions, and doctrine" He refused to take an oath or to answer questions when brought before the Archbishop of York and "forsomuch as thereby, as also by his unreverent, contemptuous, and scandalous speeches, it appeared that he is a very dangerous schismatical Separatist Brownist and irreligious subject... the said lord Archbishop with his colleagues have by their strait warrant committed him." P. 76. Neville on his release from prison went to Amsterdam and "When John Smith arrived at the conviction that he and his companions were in error in constituting themselves into a church by a "covenant", and that the right procedure, was by means of baptism, after repentance and profession of faith, he carried Neville with him, and baptized him with the rest of the company after the manner of the Dutch Anabaptists, by affusion. Closer acquaintance with the Amsterdam Mennonites soon led Smith and his company to question whether they had done the right thing in reviving the practice of baptism for themselves, when there was here a Church already in existence constituted by the baptism of believers after

the New Testament method... the majority, with Smith, resolved to disavow their action in this matter, dissolve their Church and apply for admission to the Mennonite Church in Amsterdam, under the pastoral care of Hans de Ries." p. 77. Later they had much discussion on the point of "Succession." "Smith argued that they had no right to constitute the Church anew if a true Church was already in being to which they could affiliate, and from which, in some sense, they could derive authority. Such a Church he held the Mennonite Church to be.... Could it trace a clear succession from Apostolic times and the primitive Church? It seems a singular crochet to worry the minds of these Anabaptists, but we find another group in London a few years later discussing the same point." Neville's name was on those of John Smith's church who subscribed to "A Short Confession of Faith... of the Mennonite churches." Helwys, writing to the Mennonites, shows that Neville once accepted their position that magistrates are unfit for Church membership." However, Neville later renounced Separatism and "is become a hissing of men and a reproach to all the godly, and is made a scorn of the wicked, a just reproach for all that fall away." (p. 79.)

The above gives authentic information of the period of the problems which bothered these congregations of Separatists. Their problem was chiefly one of authority. They were in effect rejecting all kinds of authority--that of bishops, kings and magistrates, so they had to find their succession and authority in the Bible and they tried to return to the primitive church and its ideas. They rejected all ideas of hierarchy and episcopacy and Roman popery, but had nothing to put in its place so far, as these were all part of the civil government as well as the religious picture. The Pilgrims were pure Democrats and wanted democratic forms in all phases of life but they had to gradually evolve them. The question of baptism which caused Ann Hutchinson to be banished, as well as Lady Deborah Moody and a good deal of trouble later in America, was no small matter, for it was the question of authority, of succession and of democratic principles. It had not then been accepted that a man had any right to self-government in any field, including the church, and the first form which this took was in the congregational churches of the Pilgrims. At first even they felt this was too far radical for them to accept, and they had to figure out a way to prove that the members of their church had the right to baptize members, which did not derive from some higher authority. This meant that he had the same right as the Bishops of England had and the priests of the Catholic Church--in other words his authority was equal to theirs, for baptism was the sign of membership in the church. We shall see later that the elders in Plymouth were worried about whether they had the authority to baptize members into their congregation, and Robinson felt that they had not. The Mennonites were successors of the Anabaptists, who were the most democratic and radical of all these groups. We must remember that the new democratic form of government took the appearance of a religious movement, but its content was concerned with all phases of a man's life, as shown later in Plymouth. The Puritan party was a political party, but its authority was based on a religious idea.

On Dec. 15th. 1607. Office v. Richard Jackson & Wm. Brewster of Scrooby. For Brownisme. An attachment was awarded to W. Blanchard to apprehend them, but he certifieth that he can not finde them." Wm. Brewster stood "at Robinson's right hand" as ruling elder. Wm. Sr. was postmaster at Scrooby. "The position of postmaster became a sort of family possession if the duties were faithfully attended to. Fosters held the position for years at Tuxford, the stage south of Scrooby, and Hayfords at Doncaster, the stage to the North." P. 81. Wm. Jr. inherited his father's post as postmaster and had children at Scrooby, Jonathan, Patience and Fear, all of whom accompanied him and their mother Mary (perhaps Wentworth?) to Holland and New England.

## 7. THE PILGRIMS IN HOLLAND.

The Pilgrims in England had only been able to keep together for about a year in their secret meetings when "finding there was no hope for liberty for their separate worship at home, they discussed the possibility of emigrating to Holland." Bradford said they had heard "how sundry, from London and other parts of the land, had been exiled and persecuted for the same cause, and were gone thither." Preparations were made and Robinson said "If any brought oars, he brought sails," so enthusiastic were the pilgrims.

They had to escape secretly to Holland and almost no record remains of the trip. Two of the first to go were from Sutton-cum-Lound where James Brewster was vicar in the summer of 1608, and where Richard Clyfton was preacher--at Sutton. The authorities arrested the men on two boats before they could successfully get away, but in August, 1608, Clifton or Clyfton and his wife and children arrived in Amsterdam. The group chose John Robinson as pastor, John Carver, deacon, and Wm. Brewster, ruling elder.

## THOMAS WHITE AND THE SEPARATISTS OF THE WEST.

They did not stay long in Amsterdam but went on to Leyden. In Amsterdam "There was the Church under the pastoral care of Francis Johnson, with Henry Ainsworth serving it as doctor or teacher. This was the Separatist Church, constituted in London under the leadership of Henry Barrows, John Greenwood and John Penry," called the Ancient Church. "There had been another early group in 1597 known as "that poore English Congregation in Amstelredam to whome H(enoch) C(ephem) for the present administreth the Gospel." Yet another group had come from the west of England under the leadership of Thomas White... This Western Church was active in the district where the counties of Wilts, Gloucester and Somerset meet together, and from that neighbourhood there were some who in later years joined the Pilgrim Church at Leyden. This congregation in the west paved the way for the sturdy nonconformity which marked the locality in after years. A hostile writer, referring to the Separatists as early as the year 1588, says--"Though their full swarm and store be... in London... yet have they sparsed of their companies into several parts of the Realm and namely into the West almost to the uttermost borders thereof." p. 86.

"The course of development of this western Church runs parallel with that of Separatist Churches in other parts. There was a feeling that the Reformation had stopped half-way. People desired to see the Church order brought into closer accord with that indicated in the New Testament as instituted in the Primitive and Apostolic Churches of Christ. They considered that the ceremonies retained in the State Church savoured too much of papal practices... Thomas Baslyn... declined to have the sign of the cross used in the baptism of their daughter." They refused "to recognize the authority of the Bishops... Christ alonewas the Head of His Church.... One of the leaders in this western movement was undoubtedly William Smith," of Bradford-on-Avon in Wiltshire. He went to London in 1593 to hear John Greenwood and Francis Johnson and at a meeting in the house of Nicholas Lee in Smithfield, "the assembly was disturbed and he suffered arrest. Refusing to conform, he was banished." p. 87. Near Bradford-on-Avon was "a young minister, Thomas White, curate of Slaughterford, a tiny village on the north-western confines of Wiltshire....early in the year 1603, he gave up his cure. He then joined himself to that Church in the west parts of England which held the same faith with the English Separatists... Some of White's leading parishioners at Slaughterford adopted his views," and also his successor, Thomas Powell, in the cure of St. Nicholas. P. 88. In 1604 a small company from Wiltshire moved to Amsterdam. Francis Johnson had preached in Slaughterford at the house of Thomas Cullimer. Another place of meeting was the house of William Hore, a fuller "three score persons," 1604.

Thomas White and Powell escaped to Amsterdam and here White married a young English widow, Rose Philips, widow of John... "White's church soon collapsed. The difficulties of his position led him to reconsider his action. He determined to return to the Anglican fold. One of the easiest ways of regaining favour with the prelates would be to write against his Separatist associates. It was this mean course that Thomas White took. He issued, in 1605, ...a slanderous little book entitled, A Discoverie of Brownisme, against Johnson's Church.... he secured preferment in the Anglican Church but "the Lord soon ended his Days," says Richard Clyfton, showing his belief in how the Lord handled such backsliders. In Wiltshire the movement continued. "Johnson indicates that John Jesop incumbent of Maningford Bruce in that county," became interested. "When liberty was secured and the power of the prelacy for the time being broken Congregational and Baptist pioneers found Wiltshire, Gloucestershire and Somersetshire fruitful fields for their labours. The obscure "Church in the western parts" of an earlier day had prepared the ground!" p. 92.

"Already Smith had come to the conclusion that, as the Church of England was wrongly and falsely constituted, it had no more power to bestow baptism than it had to bestow valid 'orders' on the ministry. Just as they had renounced their 'orders', they ought to also renounce their baptism and start fresh." The area was full of discussion and ferment and Robinson became alarmed that his flock would fall apart in the dissension and decided to move to Leyden.

"So long as the Separatist movement was made up, in the main, of craftsmen and tradesmen, the Anglican priesthood could affect to ignore it, but when men who had held fellowships and were well known in University circles led a Separatist exodus it called for remark." The Anglicans now began a full attack theologically, and Joseph Hall wrote: "Your souls shall find too late that it had been better a thousand times to swallow a ceremony than to rend a Church; yea, that even whoredoms and murders shall abide an easier answer than separation." P. 95. Robinson answered "Because we know that not Anti-Christ but Christ shall be our Judge, we are bold upon the Warrant of his Word and Testament . . . to proclaim to all the world separation from whatsoever riseth up rebelliously against the sceptre of his Kingdom; as we are undoubtedly persuaded the communion, government, ministry and worship of the Church of England do." (We must note that the head of this church was the King himself so these are strong words.) Hall then wrote a reply "Against the Unjust Challenges of the overjust Sect commonly called Brownists." Another Oxford man, John Burgess, wrote a book attacking them called "An Advertisement of the Answerer Serving for Introduction. Mr. Robinson sometimes a preacher in Norwich fell to Brownisme and became a pastor to those of the separation at Leyden." He asked them to return to the fold, and the mss. is in the Bodleian Library at Oxford.

#### "A SEPARATED PEOPLE."

The Pilgrims moved to Leyden in 1609 with the burgomasters giving them freedom to exercise their crafts. "In English corporate towns at this period there were all sorts of irritating restrictions imposed by the 'guilds' upon strangers coming into their bounds to work." P. 101. P. 103 says: "Robinson and his Church were in hearty agreement with the form of civil marriage in vogue in Holland, in accordance with which many couples of their society were united in wedlock during their stay in Leyden. Robinson, in common with other Separatists of the time, held that marriage was not a function of the pastoral office... It was one ground of his objection against the Anglican Church that marriage was there 'made a ministerial duty and part of God's worship without warrant.'" p. 103, quoted from his Works, V. iii, p. 413. "The Pilgrims carried with them to New England the form and custom of marriage before the magistrate with which they had become familiar in Holland. It scandalized Archbishop William Laud in after years when he found that Edward Winslow, a mere layman, in his position as magistrate, had celebrated marriage in the Plymouth Colony." p. 104.

In Leyden "there were plenty of openings for unskilled labour. The lower-paid classes of labour were open to those who had physical strength. The crafts involving more skill were regulated by 'guilds', and it was necessary before one opened a shop or engaged in trade on one's own account to become enrolled as a citizen." Among those of the Pilgrim company who became full citizens were Bernard Ross, 1610, cloth and leather merchant, William Lisle from Yarmouth, Abraham Gray, from London, cobbler, John Turner, merchant, William Robertson, leather-dresser, Henry Wood, draper. "Jepson and Henry Wood, the draper, were men of some substance."

Robinson now began writing his tracts to formulate the religious theories which were developing in the minds of the PILGRIM COMPANY, and each one was attacked as it appeared in England by the opposition. He had a long controversy with Richard Bernard who wrote "Dissuasions from the Separatist's Schism, commonly called Brownisme." Bernard had lost some of his flock to the Separatists and was alarmed. It was now that Robinson became known as the founder of Congregationalism and the chief voice of its opinions. We proceed to see what those ideas were and how they grew out of necessity and theory. By 1609 Robinson's reply reached Workshop and Bernard, Justification of Separation. Robinson declared "that the Church of England was not framed according to the model of the New Testament Churches; consequently it was a duty to separate from it." p. 114. "The most fruitful point about the conception of the Church which Smith and Robinson brought into prominence was that the authority for Church government, for electing officers and for exercising discipline rested with the members themselves. The seat of authority was to be found in the whole body of members, acting under the governance and rule of Christ. It did not rest with Archbishops or Bishops... The assertion of this democratic principle of Church government struck the hesitating Puritans with amazement and they at once pointed out the dangers." P. 116. Smith and Robinson "both upheld the privileges and rights of the humblest and meanest Church member... Every male member also had the right of speaking in an orderly way in the Church meeting. The Pauline prohibition closed the mouths of women members in the full meeting, but they were free to assemble by themselves for religious discussion and prayer. Robinson said (Works, V. ii, p. 111): "The Lord Jesus is the king of his church alone... yet hath he not received this power for himself alone, but doth communicate the same with his church... to every member of the body and so makes every one of them severally kings and priests and all jointly a kingly priesthood or communion of kings, priests and prophets... not only to himself but to every other, yea to the whole--a prophet to teach, exhort, reprove and comfort himself and the rest... And as there is not the meanest member of the body but hath received his drop or dram of this anointing, so is not the same to be despised either by any other or by the whole to which it is of use daily in some of the things before set down and may be in all".

This was the statement of the Congregational Way, later called the "New England Way," and was the basis of Congregationalism. It was very alarming in the day of the divine right of Kings for it said that every man was the equal of every other in the congregation, and a king himself. This was the nucleus for the forming of the civil government later in New England. Robinson said "This we hold and affirm that a company consisting though but of two or three, separated from the world... and gathered into the name of Christ by a covenant made to walk in all the ways of God known to them, is a Church, and so hath the whole power of Christ." The principle of covenant is here not baptism etc. Smith contended that the true church was to be constituted by baptism and confession of faith "and that consequently the rite of baptism was not to be administered to infants." Robinson did not agree but kept nearer to the baptism received in the Anglican Church (fortunately for subsequent genealogists--as these are the only records of birth available). Robinson said "no sacraments are to be administered until pastors or teachers be ordained in their office," and "to this position the Pilgrim Church adhered years afterward in America." Anabaptists, influenced by Smith, baptized themselves.

Robinson avoided "names of the days of pagan origin" and even today the Quakers use the terms, first day, second day etc. to avoid this popery. In the beginning he took the position "that it was wrong to have religious communion with those they did not consider to be in a true Church fellowship, even though they might be considered as personally devout Christians." Later he modified this. His A Manumission to a Manuduction, 1615, said: "Stand fast in the liberty wherewith Christ hath made you free. Gal. 5. 1. Be not partaker of other men's sinns; keep thyself pure. 1 Tim. 5. 22." He was more moderate than some of the other Separatists and ridiculed them in this statement against those who "bend their force rather to the weakening of other men in their courses than to the building up of themselves in their own... half immagining that they draw near enough to God, if they can withdraw far enough from other men." He also was exasperated with those "so soured with moodings and discontentment as that they become unsociable... If they read any books they are only invectives especially against public states and their governors."

The basic content of the movement is shown by Robinson here: "We do not separate ourselves in the proper sense or especially because 'the discipline of Christ is rejected or corrupted in the Anglican Church... but because the discipline and rule of Antichrist is received and sanctioned by royal statutes and ecclesiastical canons. And it is a matter of conscience with us not to submit ourselves in any way to him. ... We are always prepared (by the grace of God) to give way modestly to those who teach better things."

"A third Puritan clergyman over whom he exercised considerable influence was Henry Jacob (1563-1624), a refugee in Holland on account of religion, who issued at Leyden, in 1610, a little treatise on The Divine beginning and institution of Christ's true, visible and material Church. Jacob had turned his attention to the questions at issue between the Church of England and the Separatists as early as 1599, when he defended the Anglican Church and ministry against Francis Johnson... Jacob at that time hoped for a further reformation in the Anglican Church... Years went by... so in 1616 he came over to London and gathered an 'independent' congregation... guided by the example of Robinson. The covenant of this new society was based on the covenant which Robinson and his company had derived from John Smith. Jacob ignored the older Separatist Church in London, formed in 1592, the remnants of which even after the migration of the major part to Amsterdam, kept up its meetings. The members of the older church condemned the Anglican Church as a false Church and had no fellowship with its adherents. Jacob would not go to those lengths, and, as we have seen, Robinson had returned to a more genial view, and permitted private communion with its members and occasional hearing of its pious ministers." Robinson judged the congregation of Jacobs to be "a true Church... and so do we judge still," Jacob was "in Leyden for a time."

John Cotton wrote, 1648: "It is true Mr. Robinson did not acknowledge a National Church governed by the Episcopacy to be a Church of Divine Institution. ... yet such National Churches French or Dutch, as were governed by Presbyters and separate from the world at the Lord's Table he did not disclaim Communion with them."

John Smith had given up "the Augustinian and Calvinistic theology... He gave up the practice of baptizing infants. The New Testament, it seemed to him, pointed to the constitution of Churches not by means of a covenant, but by the assumption of baptism after repentance and profession of faith." He dissolved his church to start anew, "Smith first baptized himself, and then baptized Thomas Helwys, and so John Murton and the rest... The method of the baptism was undoubtedly that in vogue among the Anabaptists, viz. by affusion, not by immersion. ..taking a handful of pure water from the basis, applied it to his head..in the name of the Lord Jesus."



As this matter of infant baptism was so important later in New England, we may examine it a little more here. Smith decided after that he was wrong and applied to the Dutch Mennonites for baptism for his flock, but he died before the application was granted. Helwys and Murton objected to this, and felt themselves justified in baptizing themselves. Robinson stated his position "We profess withal, that no infant... of any parents, the one whereof is not faithful, is to be baptized; and practise accordingly." Either the mother or father, if not both, were required to be in Church fellowship before the child was accepted for baptism. To this position Robinson's Church consistently adhered, both in Holland and in New England. Helwys characterized it as absurd that Christians beget Christians by generation. It is this idea, he said, 'which hath brought in such madness amongst men as the Brownists hold and profess, that no infants that die are under the Covenant of grace and salvation but such as they beget. Thus do they only beget infants that are heirs of salvation.' This infant damnation theory was much questioned by Anne Hutchinson and her followers in Boston. (P. 146.)

Who was this Brown? Robert Browne 1550-1633, had been at Corpus Christi and "subsequently gathered a religious society denominated by outsiders as 'Brownists.'" He published at Middelburgh in 1582, a treatise on Reformation without tarrying for anie. In 1591, however, he conformed, received orders, and was presented first to the living of Little Casterton, in Rutland, and then to that of Achurch in Northamptonshire. He held the latter till his death. "He m. Alice Allen and Elizabeth Warrener, widow. P. 146.

There was also much discussion of whether it was right to run away and not to fight it out in England. Helwys thought "it was wrong to flee in the face of persecution. Christ did not intend by that precept that they were to 'flee to save themselves, but to flee or go to another City to preach the gospel... But when will these men according to this rule of Christ shake off the dust of their feet for a witness against Amsterdam and Leyden which Cities neither receive them nor the word they bring otherwise than they receive Turks and Jews and all sorts who come only to seek safety and profit?... How much better had it been that they had given their lives for that truth they profess in their own Countries?" He referred to the words of Jesus 'when they persecute you in one city flee into another.' Helwys then went to England with Murton in the winter of 1612-13 and was imprisoned dying in 1616.

Robinson's answer to the criticism that they had run away was that they wanted their children to be brought up alive and in the right teaching, and it was for this reason also that they went to New England chiefly--not for themselves as none of them expected to live long or well there, but hoped their children would. Robinson said that the admonition to Thessalonica to flee or not was not like that then. "Neither was their persecution such, but that they might enjoy their mutual fellowship and ministers, and bring up their children and families in the information of the Lord and his truth... which in England all men know, we could not possibly do. ...Christ our Lord, the prophets, and apostles did at some times and ordinarily avoid and flee persecution and at other times not; so are we to know that there are times and occasions seasonable for both... and as we have strength to wade through the dangers of persecution, so are we with good conscience to use the one or other." P. 149.

"It goes without saying that Robinson defended the Calvinistic doctrines of predestination and election..."p. 151. "The Mennonites and Anabaptists, in order to evade the doctrine of the fall of man, asserted that God created the soul," "which must therefore be good and without sin, but Robinson stood on the idea of original sin.

Robinson did not think the civil power should not intervene in religious matters but said the magistrate may use "his lawful power lawfully for the furtherance of Christ's kingdom and laws... It is true they (the magistrates) have no power against the laws, doctrines and religion of Christ; but for the same, if their power be of God they may use it lawfully, and against the contrary." (Works, Viii, p. 277.) Smith and Helwys who had come to the Anabaptist position thought the civil power should have no control over religion.

The Pilgrims saw the power of the press and Brewster had set up a printing press to print books forbidden in England. Thomas Brewer put up the chief capital. for the "Pilgrim Press." Among the first books printed were Cartwright's Commentaries on the Book of Proverbs, and Cartwright's A Confutation of the Rhemists' Translation, Glosses and Annotations on the New Testament. They printed Perth Assembly by a Scottish Presbyterian at the time James was trying to break the Scottish Presbyterians and enforce episcopacy there, and the tract by David Calderwood aroused the wrath of the king. Copies were smuggled to Scotland by dangerous methods in 1619 and James traced the secret printer "a certain English Brownist of Leyden" and ordered his arrest and extradition to England, and the press seized. They got Brewer instead of Brewster and it caused a great stir in Holland for the university tried at first to protect him. Carleton, the ambassador referred to "some stiff-necked men in Leyden," p. 181, who tried to prevent him from being sent to England.

Cases of conduct were brought up before the whole Church for consideration every Lord's day in the early times which gave the appearance of interfering in the private lives of people, but we must remember that this was the means of punishment for civil laws were not established then. Johnson opposed Robinson in his Justification of Separation, "that the people as kings have power one over another, and that the saints, being kings, are superior to their officers." Johnson made claims to the authority of the officers or "presbytery" which were resisted by the membership, "jealous for their new-found freedom." p. 192, and some of them wanted to join Robinson's church. Robinson defended the right of lay preaching also.

As early as 1617, Robinson thought of going to "Virginia," so that new people could join with them to make a colony as Holland could support only a few foreigners. "Furthermore, it seemed unduly difficult for them in Holland to bring up their children in the nurture and admonition of the Lord, as they desired. They were in danger of losing their name and nation and being merged with the Dutch." p. 210. Already their young people were marrying the Dutch. They had thought of Guiana where Capt. Charles Leigh had been and told them of it in Amsterdam, but "The danger from the jealousy of the Spaniards against any successful colony in those parts turned the scale of decision against Guiana."

They began negotiations with the London Virginia Company about settling in the new world 1617, and wrote Seven Articles trying to make "the differences between them and the Anglican Church as small as possible," p. 212. They wrote a letter to Sir Edwin Sandys of the Company explaining why they wanted to go:

"1. We verily believe that the Lord is with us. . . Secondly -- we are well weaned from the delicate milk of our mother country. . . Thirdly--The people are, for the body of them (as) industrious and frugal, we think we may safely say, as any company of people in the world. Fourthly--We are knit together, as a body, in a most strict and sacred Bond and Covenant of the Lord; of the violation of which we make great conscience; and by virtue whereof we do hold ourselves straitly tied to all care of each other's good and of the whole by every one, and so mutually. Lastly--it is not with us as with other men whom small things can discourage or small discontentments cause to wish themselves at home again."

## 8. THE "MAYFLOWER," 1620.

The Pilgrims had great difficulty getting to New England and "the stumbling block was the peculiar views in regard to religious polity held by the Leyden Church." When Sir Edwin Sandys tried to help them with the King, he was referred to the Archbishop and "an opponent asserted that he moved the Archbishop to 'give leave to the Brownists and Separatists to go to Virginia and designed to make a free popular State there, and himself and his assured friends to be the leaders.'" p. 216. Sandys later arrived in prison himself.

The remnants of the church "of Francis Johnson at Amsterdam, who got away for Virginia in the summer of 1618, under the leadership of their elder, Francis Blackwell," were the first to go to the new world. Robert Cushman wrote to Leyden, 1619, that Captain Argall had arrived and said: "Master Blackwell is dead and Master Magner the Captain, yea, there are dead, he saith, 130 persons one and other in that ship. It is said there were in all 180 persons in the ship, so as they were packed together like herrings. They had amongst them the flux and also want of fresh water... It was Master Blackwell's fault to pack so many in the ship."

Robinson and their agent Cushman had much trouble getting an agreement with the Undertakers, on p. 229 has an interesting comment which "shows his point of view," when some members objected that all the Colony would be "placed on the same footing, whereas in fact, all men are not of one condition." He said: "If by condition you mean wealth, you are mistaken. If you mean, by condition, qualities, then I say: He that is not content his neighbour shall have as good a house, fare, means etc., as himself is not of a good quality. Secondly--such retired (unsocial) persons as have an eye only to themselves are fitter to come where catching is than closing, and are fitter to live alone than in any society either civil or religious."

Finally they hired the Mayflower, a wine ship, and made ready to go. The farewell address of Robinson was later told in afteryears by Winslow who said "He took occasion also miserably to bewail the state and condition of the Reformed Churches, who . . . would go no further than the Instruments of their Reformation. As, for example, the Lutherans, they could not be drawn to go beyond what Luther saw, for whatever part of God's will He had further imparted and revealed to Calvin, they will rather die than embrace it. And so also, saith he, you see the Calvinists. They stick where he left them, a misery much to be lamented. For though they were precious shining lights in their Times, yet God had not revealed his whole will to them; and were they now living, saith he, 'they would be as ready and willing to embrace further light, as that they had received.'" "Robinson was not without a consciousness of the freshness of their religious venture." p. 241.

The story of the Mayflower is too well known to repeat here. The Capt. Christopher Jones was friendly to them and gave them beer when their own stock ran out, etc. They sailed from Plymouth, Sept. 6, 1620, and dropped anchor in Cape Cod bay Nov. 11. On Dec. 16, they dropped anchor in Plymouth Bay and spent the winter. "The ship's surgeon on the Mayflower was one Giles Heale, who witnessed the will of William Mullins of Dorking who died on board. Priscilla, his daughter, m. John Alden. "the Mayflower had dogs aboard. There is no mention of goats or swine or poultry. It is possible that a couple of goats were carried, as the Planters had a herd of goats in 1623... Not till the spring of 1624 had the Planters any neat cattle.

John Robinson wrote a famous letter in 1620 for the Pilgrims when they were leaving on the Speedwell and Mayflower, which was first printed in Mourt's Relation in 1622. Burgess notes, p. 253: "The democratic principles familiar in their Church order were to be applied to their civil government, and the voice of the majority was to regulate their public affairs." Robinson wrote in the letter: "There is carefully to be provided for, to wit, That with common employments, you join common affections truly bent upon the general good, avoiding (as a deadly plague of your both common and special comfort) all retiredness of mind for proper (i.e. for one's own personal) advantage, and all (persons) singularly affected any manner of way. Let every man repress in himself, and the whole body, in each person (as so many rebels against the common good) all private respects of men's selves not sorting with the general convenience!"

In raising the funds for the Mayflower venture, Burgess said, p. 234: "I take it that William Brewster, Thomas Brewer, George Morton, John Carver and his wife, ... William White, Edward Winslow and Isaac Allerton all contributed substantially to the venture."

The Pilgrims were very worried about the nature of their Commonwealth as they called it, and Cushman preached a sermon on the text, "Let no man seek his own, but every man another's wealth." The subject was pertinent... He was the one man amongst them who was sincerely convinced that the communistic principle of ordering their society would be best for all concerned if given a fair trial.

Robinson stayed in Leyden and here his eldest girl Ann m. Jan Schetter of Utrecht before 1622, but was a widow by 1625. John, the eldest son, was being trained for the ministry. He graduated at Leyden 1633. He was b. at Norwich.

#### . ROGER WHITE AND FRANCIS JESSOP.

We find Roger White in Leyden b. probably 1589: "He eventually started business as a grocer. ..He was betrothed at Amsterdam on Feb. 20, 1621, to Elizabeth Wales, aged twenty-two and married at Leyden on the following March 14. Two years later, May 5, 1623, he was admitted to citizenship...and took a leading part in the affairs of the ... English colony in Leyden.. He , in turn, guaranteed others for admission to citizenship, amongst them his brother-in-law Francis Jessop, on May 5, 1625, who was also a shopkeeper in Leyden... in the will of his eldest brother, Charles White, drawn up in 1633..is the bequest, 'to my brother Roger fflower pounds. "

Roger White wrote some fascinating letters to Plymouth from Leyden, printed on p. 302, 306 and 311. Francis Jessop signed with him in 1625. "Jessop, according to Dexter, was from Rotherham and Sheffield, and a son of Richard Jessop. But Worksop was probably his birthplace, for I find he was baptized there on Nov. 12, 1668. The Jessops were in Leyden in 1624 when he witnessed a betrothal, but they returned to England to Beccles in Suffolk, Francis died in 1636, and her husband remarried the next year.

One of Robinson's most popular books was Observations Divine and Morall for the Furthering of Knowledg and Vertue, a series of essays, reprinted in 1625 and 1628. We find in the essay on Riches and Poverty the paragraph (p. 301, Burgess): "This difference I have observed... that whereas in plentiful countries, such as our own, it is half a shame to labour; in such others, wherein art and industry must supply nature's defects, as in the country where I have last lived, it is a shame for a man not to work and exercise himself in some one or other lawful vocation." He also has some good phrases: "He that makes a bridge of his own shadow, cannot but fall into the water," and "Living springs send out streams of water, dead pits must have all that they can afford drawn out with buckets." He died Mar. 1, 1625. He was buried in St. Peter's Church in Leyden in a grave in which it was the custom to rebury other bodies at some future date, hence his would have been lost long ago.

\* \* \* \* \*

23.

We know that the Pilgrims had books even as early as 1622 and no doubt they took over with them their libraries such as they had. John Pory of Virginia had stopped over in Plymouth and referred in a letter in 1622 to borrowing the books of Robinson and Ainsworth in Plymouth, using Brewster's library.

Robinson wrote "A Briefe Catechisme Concerning Church Government... adjoyned to Mr. Perkins six Principles, as an Appendix thereto," which was used in New England. William Perkins' Catechism on The Foundation of the Christian Religion gathered into six Principles, was issued in 1606.

The books were chiefly still printed in Holland, and in 1637, Matthew Simmons wrote: "Robinson's Justification of Separation, is going in hand. All the shipmasters are engaged in the traffic," p. 323.

"Not long after this the English Parliament discarded episcopacy as the form of government for the State Church... There was a conflict of opinion between those who favoured the Presbyterian and the Congregational ways." Robinson was now re-discovered by a new crop of dissenters. "Samuel Rutherford, Professor of Divinity at St. Andrew's, in his work on The Due Right of Presbyteries, 1644, turned his attention to Robinson" and attacked him. Robinson's book on the Lawfulness of Hearing the Ministers in the Church of England was published 1634 and "helped to bridge the gulf between the Separatists and the 'forward preachers' in the Puritan party, and to pave the way for the formation of a strong Congregational party in the Commonwealth period to serve as an effective check upon the drastic and sweeping plans of the Presbyterians... About half a century later this treatise of Robinson was re-issued... It was a period of bitter persecution of the Dissenters."

Page 326 notes Robinson's influence: "It may be noted also that the Baptist Churches which sprang, in course of time, from Jacob's congregation followed the same principles of Church order, while the old General Baptists, derived more directly from the movement started by Smith and Helwys, evolved a system of Church government virtually episcopal in form."

In New England, the Plymouth idea was spread to Salem by Dr. Fuller who "had some skill in medicine, and was accordingly sent to Salem on a healing mission. He was also skilled in the Scriptures, and well grounded in the principles of Church order set forth by his pastor at Leyden.." Salem adopted his ideas under Endicott who strongly endorsed them.

The Puritans and Presbyterians in England were alarmed because when their people arrived in New England they took over the Congregational method. In 1659, from London was written Irenicum, or an Essay towards a brotherly peace... between those of the Congregational and Presbyterian Way," which said: "Mr. Hildersam did much grieve when he understood that the Brethren in New England did depart from the Presbyterian Government... And it is well-known that many presbyterian non-conformists did by a letter sent into New England bewaile their departure in practice (as they heard) from the way of Church Government which they owned here."

Also the Congregational way spread back into England under Cromwell, but in general it made little headway there, which shows the half-way nature of the English Revolution. Burgess ended up p. 347, saying: "In the great Civil War in England, by means of which great constitutional issues were decided, the driving force in the conflict was religion. The ideals and principles drawn out into definite shape by such men as Robinson, in regard to the individual Christian, 'the visible saints' in the Church, reacted upon the current ideas of the rights and privileges of the citizen in the State, and gave the stiffening for the struggle."

The Pilgrims borrowed nothing from the Puritans until in 1692 they took over the psalm-book of New England and laid aside Ainsworth's brought from Holland.

The Leyden church did not go to Plymouth, partly because they could not find the means to pay for the trip, but some of the members arrived there. "It was not till August, 1629, that the first considerable batch of those left at Leyden managed to reach their destination... 'thirty-five of our friends, with their families.' They arrived at Salem and had to go to Plymouth where they had to be supplied with corn 'above thirteen or fourteen months before they have a harvest of their own.' This party came on the same old Mayflower.

Some "servants" went in the Talbot for Plymouth and in 1630 a Leyden company arrived with the Puritan ships.

There was schism in the Congregational churches and Plymouth was considered too liberal for Leyden, by the rigid Separatists there. Samuel Gorton in 1669 wrote to Nathaniel Morton, the historian of New England, referring to an incident in 1636 in which a Gentlewoman who had been in New England divers yeares asked for a dismission from the Church in Holland to that in Plymouth: "The ruling Elders when this dismission was earnestly sought for, as I take it, were frenchmen (Jean d l'Ecluse) zealously affected, the Church unanimously being against a dismission, the Elders gave this ground and reason, that they could not dismise their sister to the Church of Plimouth in New England because it consisted of an Apostatized people fallen away from the faith of the Gospel." The woman was married to the Solicitor. P. 358.

Burgess says John Reyner became pastor at Plymouth after Ralph Smith: "I believe Reyner was connected with a family of that name closely associated with Rampton, and the locality immediately to the south of Sturton in Old England." Reyner was pastor 1633, and succeeded by John Cotton, son of the famous John Cotton, 1639.

Robinson's catechism was used for "catechizing of the children by the pastor (constantly attended by the ruling elder) once a fortnight, the males at one time and the females at the other." The Catechism then used was composed by the Rev. Mr. Wm. Perkins. p. 362. This was 1669.

Burgess ends his book saying, p. 364: "The Independent or Congregational Churches of Old England and New England, as well as those designated as Baptist, were the nurseries of British and American democracy. They trained the champions of civil and religious liberty." Robinson "was very confident the Lord had more truth and light yet to break forth out of his Holy Word" to quote Robinson, and he was very rational-minded and progressive for his time, believing in advancing in new ideas and political and social aims.

Most of the textbooks and writing about the Puritans and Pilgrims has been erroneous and has pictured them in a false light, chiefly because the writers have judged them against the 20th century or with prejudice, instead of against their own time, three hundred years ago. Millions of Americans are not as advanced in their thinking today as the Puritans and Pilgrims were then, and the trend is to go back into the Catholic and Episcopal theology and ceremonial which they gave up their lives to destroy. Their minds were not closed to progress away from these backward theologies, but they were dead set and intolerant of any attempts to go back to them. Perry Miller has written some recent books which give more truthful analyses of the period. The Catholic influence on education in this country has prevented the truth from being told in textbooks and has been important in making 'Puritanism' ridiculous and misjudged. No Catholic can be a Puritan, for it is a system of thought directed chiefly against the Roman Church and all its practices and theology. This country was founded upon the principle of Puritan democracy and this is the chief characteristic of American civilization. It was different from the kind of democracy which developed in other countries which were Catholic or even Episcopalian. It was much more democratic and forward-looking, and made a complete break with the past, whereas in England when the Puritans were defeated, there was a compromise which retained the King and many of the old institutions which the Puritans had tried to do away with during the Commonwealth of Cromwell.

There arrived in Plymouth on the "Mayflower" a William White and his wife Susanna White, the three-year old Resolved and Peregrine, born on the Mayflower. Catherine White came with her husband, John Carver of Yorkshire, merchant "Of singular piety, and rare for humilitie." He was the one who negotiated with the merchant adventurers and purchased supplies, 1617-20; and he was a deacon 1617-21. He died of sunstroke while working in the cornfields in 1621 and his wife died the same year "of a broken heart." The Bassetts were also there, the family of Sarah who married Peregrine White. Isaac Robinson, the son of Bridget White and John Robinson, 1610-1704, arrived in 1632, and in 1636 married the niece of Timothy Hatherly, one of the Merchant Adventurers, of Southwark. He and Hatherly were both "disfranchised for opposing Quaker and Baptist persecutions," 1659-72. He was "licensed to keep a tavern at Succanssett (Falmouth), 1665; removed to Tisbury, Martha's Vineyard, 1673; returned to Barnstable, 1701, and died there, leaving ten children." (Willison's Saints and Strangers, p. 452.)

There is a paragraph on the Whites in connection with the quarrel between Winslow and Vassall, in which Winslow said he was a salamander "because of his constant and many years' exercise and delight in opposition to whatsoever hath been judged most wholesome and safe for the weal-public of the country from whence he last came, either in politics or ecclesiastics." P. 475. "This quarrel had other embarrassing aspects, for the two families were related through the marriage of Resolved White, Winslow's stepson, to Vassall's daughter. Resolved evidently sided with his father-in-law and shared his libertarian views, as did his brother Peregrine," first white child born in New England. "To the shock and chagrin of his elders, the latter showed a marked aversion to the church, stubbornly refusing to join it until he was almost eighty years old. Peregrine (from the Latin peregrinus, pilgrim) was well named, it appears, and wandered much in his life, often from the straight and narrow, preferring pleasant ambles down the primrose path, being 'in the former part of his life extravagant, yet he was much reformed in his last years, and died hopefully.'"

On p. 324 Willison says "many of the younger generation were as curious as Adam and Eve to taste the forbidden fruit . . . and many succumbed to temptation. On the roster of confessed sinners appears many a familiar name--Isaac Robinson, grandson of the Leyden pastor; Peregrine White, Governor Winslow's stepson, the first white child born in New England; Thomas Cushman, son and namesake of Brewster's successor as ruling elder; Thomas, son of Philip Delano; and the two sons of Assistant Governor James Cudworth. 'Uncleanesse' continued to be a felony up to 1703, thereafter being subject only to public censure and repentance in the meeting house."

On the death of William White, his widow Susanna White, married Master Edward Winslow, 1595-1655, of Droitwich, Worcestershire, printer at the Choir Alley Press in Leyden. They were married 1621. He made the mission to Massasoit, 1621, and was agent to England, 1623. He was a member of the General Court as governor or asst. governor 1624-46; Purchaser, 1626; undertaker, 1627-41; jailed in London by Archbishop Laud, 1635; removed to Marshfield, 1637; commissioner to New England Confederacy, 1643-44; sailed for London, 1646, and never returned; chairman of joint English-Dutch commission to assess damage done English ships by Dutch in neutral Danish ports; chief of 3 commissioners appointed by Oliver Cromwell to conquer Spanish West Indies; died of tropical fever on flagship off Jamaica." Susanna lived to the year of 1680, however. Whether she accompanied him on any of these travels, we do not know.

There is a book by Ralph Barton Perry, Professor of Philosophy at Harvard, called *Puritanism and Democracy*, 1944. He says on the first page that he taught a course called American Ideals which narrowed down to a study of "puritanism and democracy... This opinion was confirmed by the authority of V. L. Parrington, who said that 'the two most characteristic qualities of the American temper are Puritanism and optimism.' He discusses the "passing of the old America" and says, p. 10: "Socialism was an old story in America. Before the Civil War the influence of Owen and Fourier was widely disseminated, and socialist communities such as Brook Farm sprang up in various parts of the country. This movement was, however, not so much a protest as an extravagance of zeal... As early as 1888 Edward Bellamy's *Looking Backward* had depicted a socialist utopia and attacked the impotence of the state to control the forces of competitive capitalism. The immense popular success of this book was due, no doubt to astonishment rather than to conviction, but it was a sign of things to come.

He says "Puritan ideals were acquired before and during the colonial period, and democratic ideals before and during the revolutionary period, so that both may be said to have molded the American mind from the beginning." However, Puritanism was the form democracy took in the 17th century and was the flowering of the Protestant Reformation, which was diluted in most other countries but reached its best development in America. "The puritan philosophy has formed an important part of that fundamental agreement of mind and purpose by which the United States has played its peculiar role in the modern world." p. 34. Goethe said: "You must win your ancestral inheritance for yourself, if you are really to possess it."

He defines Puritanism as: "Puritanism is a system of beliefs; and the name may be confined to the integral system, or extended to any of its parts, great or small." P. 63. The name Puritan "is sometimes extended to embrace those Christian sects or schools which manifested the protestant spirit even before the Protestant Reformation. Puritanism in this generic sense, as 'strictness of living and simplicity of worship,'--Christianity in its pristine purity, and opposed to fleshly and worldly compromise, as well as to ecclesiasticism, ritualism, and the multiplication of sacramental mysteries--is a recurrent phenomenon in Christian history. The Paulicians who were in evidence in Armenia and elsewhere as early as the fifth century, and whose Greek name *Cathari* (pure, spotless, clean)... afford an early instance. The Albigenses of the twelfth and thirteenth centuries defended a similar creed. The most important of the precursors of the Protestant Reformation was, however, John Wycliffe (c. 1320-1384), who translated the Bible, made a popular appeal through itinerant preachers, attacked the papacy and sacerdotalism... His followers, the Lollards, and those of his younger contemporary, John Huss, renewed themselves from generation to generation... The teachings of the great schoolman William of Occam" also contained it as "the effort to purge the extreme Christian teaching of every admixture of compromise." p. 66. The name Puritan is applicable to the following groups: p. 66: 1. The reformers in the Anglican Church, 1559-1662. 2. The New England settlers of 1620 and 1630. 3. The makers and victors of the Puritan Revolution in England, 1642-60. 4. The New England Theocracy, 1650-90. 5. Jonathan Edwards and the Great Awakening, 1730-1750. The puritans in the strictest sense were the left-wing protestants within the Anglican church during the century from the liberal policy of Elizabeth to the repressive policy of Charles II, or from Thomas Cartwright, the reformer, to Richard Baxter, the outlaw.... A considerable portion of the English protestants were governed by political rather than by religious motives."



Perry says, p. 67: "During the reign of Edward VI (1547-53), and under his liberal bishops... the English Reformation developed rapidly in the direction of the Calvinistic movements of the Continent. The persecution and exile of these reformers during the reign of Mary only served to intensify their zeal, and led to the formation in Geneva in 1556 of an exile congregation under John Knox. When Elizabeth succeeded to the throne in 1558... The extreme reforming party now sought to model the national church of England on the church of Geneva." P. 68 says, "According to a church historian of the seventeenth century, those who refused 'to subscribe to the Liturgie, Ceremonies and Discipline of the Church' were for the first time in 1564 'branded with the odious name of Puritanes.'" The Queen complained that These puritans "were over-bold with God Almighty, making too many subtle scannings of His blessed will, as lawyers do with human testaments." It was "dangerous to a kingly rule" to have private men citing Scripture against the government."

"With Charles I the political motive was reinforced by his personal religious feelings... Parliament became the protector and the rallying point of the puritan party, and the religious conflict thus became at the same time a civil struggle between monarchy and republicanism. After the Restoration Charles II... was more resentfully anti-puritan... In 1662 a new and stricter Act of Uniformity... drove from the Anglican church two thousand ministers." p.69.

"Gloomy indeed was the outlook for the Puritans in the 1630's. A wave of triumphant Catholicism seemed to be rolling over Europe. The Thirty Years' War was favoring the Catholic cause; the French Huguenots suffered a sorrowful defeat in 1628; the English queen, Henrietta Maria of France, was a devoted Catholic; the impecunious government of Charles I refused to aid the Protestants on the Continent and the policies of Archbishop Laud seemed to the Puritans to proclaim a forthcoming reunion between England and Rome." Quoted from Curtis P. Nettels, *The Roots of American Civilization*, 1938, p. 74. (See also N.M. Crouse, *Causes of the Great Migration, 1630-1640*, N.E. Quarterly, V. V. Jan. 1932.)

It is important to remember that the voice of Puritanism was not that of the Mathers and such second-rate persons in America, but it was that of the founders in England before their followers left for America. There was little new to be added in the sermons in New England and they had not much to say, for the congregation accepted the principles and there was no need for brilliant preaching to convert them. Perry says, p. 73: "The revolution which culminated in the Protectorate of Oliver Cromwell is commonly called the Puritan Revolution... American puritanism claims the leaders of the English puritan party as its spiritual ancestors. 'Hampden and Pym and Eliot and Baxter and Milton and Cromwell,' says an American essayist, 'have left a deeper impress upon America than all the Mathers.'" (Quoted from *Annals of the Reformation and Establishment of Religion*, in W.K. Jordan's *The Development of Religious Toleration in England*, Harvard, 1932.)

Inside the puritan ranks "There was bitter opposition between Independents and Presbyterians. Presbyterianism was relatively authoritarian and hierarchical... When the Revolution triumphed, and its leaders were confronted with the task of establishing religious uniformity under parliamentary control, they inevitably looked with favor upon the presbyterian system... But Cromwell himself was an Independent." In America there was no transportation system so a congregational form was the only sensible thing anyway--who could go to a synod meeting?

Perry notes p. 74: "The Plymouth colonists were a church, a joint stock company, and a state, all in one." and "The settlers were selected rigidly for their morality and piety. He notes that the "puritan nucleus became a minority and a party, ...with a franchise limited to church members in good standing."

Roger Williams, the founder of Rhode Island, was at one time in Plymouth as assistant to Rev. Smith from 1631 for two years. The book *Roger Williams*, by James Ernst, 1932, says: "Only thirty-five of the one hundred and two passengers crowded into the little vessel were from Leyden; the others came from London," referring to the Mayflower. "Fish and water were often their only diet. Lack of houses and physical comforts caused sickness which carried off half of the settlers... The tolerance, religious views, and government of the Pilgrim fathers are of special interest in relation to Williams. Their civil-religious Compact made the colony a primitive Christian democracy; the governor and Council were chosen by the vote of all and were subject to the popular assembly of adult male colonists. After landing, the colony became a communistic state, in religious, social, and economic things. This experiment failed because of their unstable economic organization, and communism was abandoned in 1632 for a democratic theocracy in the interests of individual profits... Williams was present when the communistic experiment was abandoned.... In religious outlook the Pilgrims were typically English Puritans. John Robinson, their leader, was a Brownist Separatist up to 1610 when he came under the influence of Jacobs, Bradshaw and Dr. Ames," etc. p. 73. (See *Founding of New England* by James Truslow Adams, Burrage, *Early English Dissenters*, Usher, *The Pilgrims and their History*, Bradford, *History of Plimouth, Winthrop, Journal, Chalmers, Annals*, *Plymouth Records*, V. II, XII.)

Roger Williams was engaged in a lucrative trade with the Indians, which probably competed with the trading posts of the Pilgrims and Puritans. In 1632 Williams "openly condemned the King's patent and questioned the right of Plymouth to the Indian lands unless by direct purchase from the Indians in a voluntary sale." p. 80. He denounced and "denied the King's right to claim Indian land by right of discovery and his Christianity, and held the patent invalid. Disputes about worship and church discipline came up. Disgusted with their halfway measures, he decided to seek a fresh field." He wrote: "At Plymouth I spake on the Lord's day and week days, and wrought hard at the hoe for my bread, and so afterwards at Salem, until I found them both professing to be an unseparated people in New England, not admitting the most godly to communion without covenant, and yet communicating with the parishes in Old by their members repairing on frequent occasions thither." By 1633 he was back in Salem as teacher.

In 1629 the King had granted a trading patent to the Massachusetts Bay Company, and they chartered eleven vessels to send about 900 settlers, arriving at Salem June 12, 1630.

P. 86: "Only 4,000 out of about 16,000 who emigrated to New England in this decade (after 1629) ever became members of the New England churches." Winthrop wrote a pamphlet to circulate in England favoring planting in New England "to avoid a surplus population and the cost of living which had grown to that height of intemperance in all excess of Riot, as no man's estate almost will suffice to keep sail with his equals." "Massachusetts Bay was a part of the mercantile and colonizing effort to break the monopoly of Spain." The term Puritan was first used in Plumber's Hall, 1567, at a meeting of "the puritans or Unspotted Lambs of the Lord. In the early seventeenth century it included the Separatist and Non-conformist movements against the Church of England." (See Newton, *Puritan Colonization*, R.C. Winthrop, John Winthrop; Oliver, *Puritan Commonwealth; Osgood American Colonies*.) John Cotton of Boston said "very much of an Athenian Democracy was in the mould of governing by the royal charter." "The ministers controlled the temporal affairs of the Holy Commonwealth until the charter was wrested from their grasp in 1684 by Governor Andros." Cotton Mather said Williams was "the first rebel against the divine church order established in the wilderness." He was banished, In December 1634 he was given a year of probation and tried July 8, 1635 by the General Court, ordering another trial Oct. 5, 1635. To avoid being shipped to England, he escaped to the Indians at Rhode Island in the winter.

In *Puritanism and Democracy*, Ralph Barton Perry analyzed the religious situation in 1776 when the 13 colonies had about 2,500,000 population. The estimated adherents "of Calvinistic or closely allied sects is as follows:

Congregationalists (mainly New England puritans)	575,000
Presbyterians (mainly Scotch-Irish)	410,000
Dutch Reformed	75,000
German Reformed	50,000
Baptists	25,000
	<u>1,135,000</u>

"It is to be assumed that the balance of the population in 1776 was mainly Anglican. It also embraced Methodists, Lutherans, and others of non-Calvinistic dissenting groups. The great Methodist expansion was just beginning. The number of Catholics was approximately 25,000, and that of Jews 2,000. An indeterminate number of the population were of no religious creek.... the number of Anglicans must have been well in excess of 1,000,000. This figure includes, however, the bulk of the negro population, which in 1776 was 533,500, of whom 476,500 lived in Southern states. ...the influence of puritanism, in the broad Calvinistic sense, was a major force in the late colonial period, and that it contributed uniquely and profoundly in the making of the American mind when the American mind was in the making." P. 80.

Gov. Bradford in the opening of his *History of Plymouth Plantation* referred to Satan as "being loath his kingdom should goe downe, the trueth prevaile; and the churches of God reverte to their anciente puritie; and recover their primitive order, libertie, and bewtie... the right worship of God, and discipline of christ... according to the simplisitie of the Gospell; without themixture of mens inventions."

There is "a perpetual protestantism always latent in Christian teaching...giving birth to outbursts periodically of 'reform,' of which the so-called Protestant Reformation of the sixteenth century, was only the most cataclysmic instance." This is the reason why the Catholics are so bigoted, they know every Catholic is a potential protestant and in America is surrounded by Protestant institutions to influence him, so they dare not let their people even attend public schools for fear they might be enlightened, but try to establish parochial schools everywhere.

The Synod of Dort in 1619 fixed the Five Points of Calvinism. Calvinism "fixed moral responsibility on the individual and demanded the strictest rectitude... The man of God should be a braver warrior, a more enlightened ruler, a more skillful and industrious artisan, and a more successful tradesman because of the divine favor and appointment." p. 92. "The form of Calvinism which prevailed in New England was the so-called covenant or federal theology, of which the leading English exponent was William Ames and whose most distinguished representative in New England was John Cotton. These man, and their associates and followers, 'are clearly the most quoted, most respected, and most influential of contemporary authors in the writings and sermons of early Massachusetts." p. 93. This "originated in Zurich in the 16th century and was developed in the seventeenth century in Holland, where it was known as Cocceianism... Its most important English representatives, in addition to Ames and Cotton, were William Perkins, John Preston, and Richard Sibbes in England; Thomas Shepard, Thomas Hooker, and Peter Bulkeley in New England. It strongly influenced the Westminster Confession of Faith." p. 93.

P. 97 says of the Anabaptists: "they resisted every authority, whether secular or ecclesiastical... Their persecution...intensified their fanaticism and culminated in their seizure of the Westphalian city of Munster, where for three years (1532-35), under the leadership of Johann Matthiesen of Haarlem and Johann Bockholdt of Leyden, their unruly and licentious behavior justified the worst charges of their enemies. In spite of the sober piety of the Mennonites, who were an outgrowth of the same movement...the name 'Anabaptism' became synonymous" with breaches of order.

Perry on p. 95 says: "It is evident that the 'antinomian' cult of helplessness, of unmoral religiosity, of civic irresponsibility, and of obscurantism is contrary to human nature and to the organized life of society... Antinomianism, originating with Agricola (1492-1566), sprang from excessive emphasis on the doctrine of Christian liberty... It suggests a too ready acceptance of divine forgiveness." Anne Hutchinson was an Arminian. The rationalistic sects were gnosticism, Arianism, and Pelagianism.

Anabaptism was a section of protestantism that "spreading from South Germany and Switzerland to the Low Countries early in the sixteenth century. Anabaptism was so named for its rejection of infant baptism or its insistence that believers should be rebaptized at the time of conversion. Its radicalism and fanaticism, its conflicts with authority, and its tendency to communism, pacificism, and millennialism arose primarily from its endeavor to segregate the Christian community of saints under their own rule of life."

Socinianism, named for Laelius (1525-1562) and Faustus Socinus... rejected the central doctrines of Augustinian orthodoxy, both its strict trinitarianism and its doctrine of predestination... it stands for the humanistic and rationalizing tendencies of the Renaissance." Arminianism was rejected at the Synod of Dort in all its points and was a softer version of Augustinianism, and reserved for the human will, things which the strict Calvinists reserved for God etc. In the 17th century Arminian "became a label for the relatively latitudinarian position of the Anglican party in its struggles with puritanism." p. 99. "The theology of Jonathan Edwards, like that of the Calvinism of Dort, was directed primarily against Arminianism." p. 101.

"Covenant theology (insists)... that a man is not saved until he has demonstrated a worthiness to be saved. As yet nothing happens independently of God." Perry says p. 102 that Edwards was not a pure Calvinist but a philosopher nourished by "the Cambridge Platonists, Locke and Berkeley." The covenanters (the Puritans of New England) thought "it is a condition of man's salvation that he should be fit to be saved. It is true that both the condition and the consequence come from God--whom God would save he first makes fit." p. 102. "It is the essence of Edwards' piety, on the other hand, that all the parts of creation should be justified by the whole: not the fitness by the salvation." He said: "When he (God) decrees diligence and industry, he decrees riches and prosperity; when he decrees prudence, he often decrees success; when he decrees striving, then he often decrees the obtaining of the kingdom of heaven." "Fatalism is to be escaped, not by diminishing, but by increasing the role of God. God does not decree the consequence in advance of the antecedent, but decrees both together as parts of a total plan."

P. 105 says: "Episcopacy is the government of the church by prelates, that is, by clergy of a higher order: ecclesiastical authority descending from above through a priestly hierarchy, and from the past through apostolic succession. Of this type of polity the papal Church of Rome is the most perfect expression. With presbyterianism and congregationalism, on the other hand, all ecclesiastical authority springs from the body of believers." He says the difference between the congregational and presbyterian is only that "In presbyterianism... two or more churches unite to form a presbytery; while beyond the presbytery lies the provincial synod, and the national synod or general assembly. The individual congregation is thus governed by a higher authority and ... may assume the form of an oligarchy." Both believe that authority is in "a body of believers who are equal before God. And Calvinism, both historically and logically, stands with them." p. 106. Perry says the deeper ground of the two kinds of church was: "the elimination of reduction of intermediaries between man and God, the alledged priesthood of all believers, the exaltation of the elect, the emphasis on the self-validating force of the religious experience, the substitution of Biblical for institutional authority, and the acknowledgment of the right of private judgment."

In the book The Puritan Oligarchy, 1947, by T.J. Wertenbaker of Virginia, who attacks the Puritans and says the Pilgrims had little influence on American life compared with what people had been taught, there are many interesting facts. On p. 187 he described the founding of Duxbury and Marshfield, where the Whites moved:

"The pilgrim fathers, toiling upon their infertile soil, found it difficult to supply themselves with the bare necessities of life. But with the Great Migration came...the demand for grain and cattle, which sent prices soaring...This in turn influenced the people to make new clearings for pastures and cornfields, which, in many cases, were at such a distance from the village that the owners were forced to reside upon them." Gov. Bradford complained in History of Plymouth Plantation, 1899, p. 361-2: "And no man now thought he could live except he had cattle and a great deal of ground to keep them, all striving to increase their stocks." This scattering caused the division of the church: "First, those that lived on their lots on the other side of the bay (called Duxbury) they could not long bring their wives and children to the public worship," so they formed a new church, unwillingly. "Warned by this experience, the town tried an experiment which it was hoped would prevent the further disintegration of the village. Some especially desirable land at Green Harbor (Marshfield), which had remained in common, was now laid out in farms and granted to certain persons who were 'likely to be helpful to the Church and commonwealth,' on the express condition that they reside in Plymouth, leaving their cattle and cornfields under the supervision of servants. 'But alas, this remedy proved worse than the disease, for within a few years, those that had thus got footing there rent themselves away, partly by force, and partly wearing the rest with importunity and pleas of necessity... (to) break away under one pretence or others.'" Bradford, p. 362.

Rev. William Hubbard placed the blame on this movement to expand for King Philip's war, as people demanded more land, and said: "God is knocking the hands of New England people off from the world and from new plantations, till they get their new hearts resolved to reform this great evil." This was when the old order began to change and they gave up the socialist form of economy and had more private enterprise. Massachusetts Bay tried to stop it by law and in Sept. 1635 the General Court ruled that no dwelling be built more than a half a mile from the meeting-house without leave "in any new plantation granted by this Court." The next year it was extended to all towns in the jurisdiction... Four decades later Increase Mather complained: "People are ready to run wild into the woods again and to be as heathenish as ever." ... The change from the unified economy of the agricultural village to the farm system constituted a revolution which was not the less profound because usually so gradual." Also the laws against admission of strangers lapsed and the new apprentices were naturally permitted to stay. Soon the newcomers were demanding privileges of citizenship etc. and this caused much conflict, as the old residents contended that all the undivided common land belonged only to them and not to the town as a whole. Meantime merchants had been becoming rich and fashionable, so the two factors revolutionized and changed the old Puritan life--the dispersal into farms, and the rise of a new wealthy class which refused to live the old Puritan life or to be equalitarian, particularly in seaport towns where trading was a business. In 1654 Edward Johnson in Wonder-Working Providence p. 254 said, New England traded with Holland, France, Spain and Portugal. This at the time of the Reformation caused Charles II to enforce the Navigation Act and to take control of the colony and destroy its former independence and democratic character as a Bible Commonwealth. Fish was the chief product, especially on the Grand Banks trips. They caught chiefly cod, but also valued bass and alewives. Mackerel was usually only bait. The men wore a tarred canvas hat, a knitted jersey, heavy cowhide boots and leather apron. In S.E. Morison's The Maritime History of Massachusetts, he says fish was sold to Portugal and Spain and the Canaries, Barbados and southern France. In 1641 300,000 barrels were exported. Dried codfish was sold to the colonial farmers, while bass and lower grade fish, mackerel and alewives fed the slaves of the West Indies.

In a book published in 1952, The Puritan Heritage, George M. Stephensen analyzes the influence of Puritanism. He is a professor at the University of Minnesota. He said p. 15: "Calvinists in various countries were hard and narrow in their creed and puritanical in their manners and conduct. Their religion superseded the formal observances and duties imposed upon the individual by the Catholic system by a strict moral code enforced by self-discipline.... It was of immeasurable consolation to persecuted Calvinists to know that their earthly pilgrimages had been planned from eternity and that kings and prelates were impotent before a God whose judgments were unsearchable and whose ways were past finding out. Europe lost heavily and America gained immeasurably by the flight from persecution of Huguenots from France, of Presbyterians from Scotland, and of Independents and Puritans from England. The vitality of Puritanism was derived from a study of the Bible. It became the sole reading of the household. The intellect was freed by this private study, because it involved private interpretation of the Scriptures. Each reader became something of a churchman himself... The doctrine of predestination adoption, foreknowledge, and fatalism leveled all classes before God and enhanced the self-respect of the common man. ... The Puritans were irreconcilable enemies of Rome... on the continent of Europe Catholicism and Protestantism were locked in a struggle known as the Thirty Years' War, from 1618 to 1648."

"It was in the reign of Charles I...that Archbishop Laud set out to purge out the Calvinistic strain in the Church of England... His defection from Protestantism and his preference for Rome is attested by his emphasis on ritual and liturgy, "etc. He says Cromwell fought for the toleration which was not established by law until 1689, the Toleration Act." In 1662 under Charles the Act of Uniformity was passed, by which about "a fifth of the English clergy were expelled from their livings in the Established Church." Charles II "in return for French money Charles promised that at a favorable opportunity he would openly declare himself a Catholic, thinking he could establish absolutism with French aid." His son James II "intended to build up a standing army to crush constitutional liberty, to introduce French despotism, and to force Catholicism on the nation. James was under the domination of the Jesuits. ... The government was passing into the hands of Catholics. In order to throw dust in the eyes of the people, James issued two Declarations of Indulgence, in 1687 and 1688. These declarations gave freedom of worship to dissenters and Catholics and suspended all laws by which they were debarred from civil and military offices. By including Protestant dissenters in the declarations, James hoped to conceal his hand." Also England was alarmed by the revocation of the Edict of Nantes in 1685 by Louis XIV, which had been issued in 1598, which was "followed by the most cruel persecution of the Huguenots. It was known that the edict was revoked at the instigation of the French clergy and the Jesuits." p. 21.

p. 22: "Perhaps the greatest heritage bequeathed by the Puritan Revolution was the Authorized Version, or the King James version, of the English Bible, which a student of literature has pronounced the greatest prose work in any language." It was published in 1611, and established the language of the American people, for this was their chief source of good English. However, the Geneva Bible, which was first published in 1560, was the translation chiefly used by the first immigrants to New England, because the King James Version had not then passed into general use.. Next to the Bible the book dearest to the Puritans--and perhaps to millions of Christians in all lands--was John Bunyan's *Pilgrim's Progress*." He wrote this in prison and his two chief literary companions were Foxe's *Book of Martyrs* and the Bible. p. 16 says: "The spirit of Puritanism is in Bunyan's *Pilgrim's Progress*... He abhorred the confessional, but kept a diary and daily journal, in which he made dead reckonings of his conduct--an indication of his introspective nature." p. 17: "The term Puritan broadly included persons who wanted to 'purify' the church of remnants of Romanism... The smallest and most extreme were the Brownists...the Pilgrims."

## RECORDS AND RELICS OF THE WHITE FAMILY

A Genealogical Record of White Family, by J.B. White, was printed in 1878, and also a letter in 1894 from William Foster, Jr. to Samuel White says: "you may have seen the White genealogy published many years ago in connection with that of Adams, of Quincy. I know it connected the family back to Peregrine... My grandfather Joseph Foster, married Chloe White, daughter of Adams White... resided in Dudley. Grandfather White removed to Connecticut, finally residing in Brooklyn, and Grandfather Foster in Hampton."

In 1895 The Ancestral Chronological Record of the William White Family from 1707-8 to 1895 was compiled by Thomas White and Samuel White (Goodspeed's Book Shop, 18 Beacon Street, Boston, Mass. \$17.50 in 1954.) Then in 1939, R.R. White published Descendants of Peregrine White, Son of William And Susannah (Fuller), 1620-1939, 262, pages, \$6.50.

In the book by Samuel White, 1895, are many photographs both of individuals and also of the relics of the White family. The frontispiece is a picture of "Samuel White, aged 90 years," holding a scythe in his shirt-sleeves, and at the end of the book are many ballads and verses by him. A Boston newspaper had an article about him which said: (Page 107): "Mr. White, now 91 years old, walks to Clinton and back frequently... He shows the good old Puritanical stock from which he came, for he is of the fifth generation from Peregrine White... He is in conversation highly entertaining, loves a joke and can make impromptu witticisms with marked frequency... He can best tell his story:

"I was born in Marlborough, N.H., Dec. 23, 1803; lived there until '49, working on my father's farm most of the time... From Marlborough I went to Fitchburg; was there a year working in a mattress factory, then worked in Clinton as a laborer for four years, then worked three years in Nashua in a door Shop. Lived in Orange four years; Baldwinville, where I did jobbing; back to Fitchburg, there fourteen years in mattress factory and railroad shop; then came to Bolton, and have been here fourteen years taking care of Dan's farm; but we don't do much farming, only cut a little hay. It is cheaper to buy than it is to fight potato bugs... there is not a bit of music in me, although I sing some in the woods to the squirrels and birds. I never was what you might call sick ... In politics I was an Andrew Jackson man to the backbone and wish we had such a man in this country today. I cast my first vote for John Quincy Adams... This country never had but two presidents who had the three necessary qualifications for presidents... good statesman, good financier, good military man. Those presidents were Washington and Jackson. Lincoln had the first two, but he had no more ideal of military than a setting hen... I was a member of the Marlborough, N.H. light infantry seven years... I could do that matter considerably brown... My long life and vigorous health I attribute to three things: I never used liquor or tobacco and always paid my printer in advance."

His father was Enoch White and his mother was Mercy Hale, dau. of Ambrose. "Enoch was one of the first to volunteer when Washington needed aid, enlisting... from Bolton, Mass." Enoch's father was Samuel and his mother Sarah Fosgate. Samuel was son of Thomas and Rachel White b. about 1737. Thomas was b. May 8, 1680, the son of Daniel White and Hannah Hunt. Daniel was the oldest son of Peregrine White. Thomas settled in Scituate, moved to Dorchester and then to Bolton, Mass. P. 32.

The book contains many interesting stories and biographies, though it has almost nothing on any Whites in Connecticut and does not follow through on many of the lines.

One of the most interesting pioneer stories in the 1895 book is the one of William b. Scituate, 1736, which is near Weymouth, m. Lydia Goodale. Thomas had settled in Scituate first. William moved from Bolton, Mass. to Marlborough, N.H. about 1778. "He sold his farm in Bolton for \$2,600, taking his pay in Continental money, which proved nearly all worthless, leaving him a poor man with a growing family on his hands. Taking his family and goods upon a two-wheeled cart, which he made without iron, and drawn by a pair of steers, he came to Marlborough... (p. 56.) Here in the woods he built a log house... At one time he took a bag, finding his way by marked trees to Northfield, Mass., a distance of 26 miles. Here he worked for two bushels of grain, which he carried back to Marlborough on his shoulders. Becoming exhausted at Winchester, he sat down on a log. Nearby was a log house... The woman gave him a crust of rye and Indian bread, which was all she had. It seemed to him one of the best morsels he had ever eaten... The following three years were so cold that no corn ripened in Marlborough... snow fell to a depth of six feet upon a level. In the spring the melting snow caused so much water... there was no passing off the hill. The seven families... becoming destitute for food, raised a flag on the hill back of William White's cabin. It attracted the attention of Mr. Philipps who lived on a neighboring hill... he and his son carried three bushels of potatoes to a narrow place in the "Branch," throwing them over one by one and relieving their pressing need. The first cow he bought caused great joy to them all. At the first milking, having no bread in the house, the children picked red clover blossoms which they ate with their milk. With all the hardships, none died young." He had 10 children, lived to be 84 and his wife to 80.

Samuel White composed a Centennial Song for Marlborough, to be sung to "Uncle Sam has Land Enough to Give Us All a Farm:" (Page. 341.)

"One hundred years ago today, when this old hat was new,  
 The men folks dressed in plain sheep's grey, their hair tied in a queue.  
 The women folks could spin and weave and in the garden hoe,  
 They were a blessing, I believe, one hundred years ago...  
 One hundred years ago today, when this old scythe was new,  
 The men would mow and make the hay, all fragrant with the dew;  
 The women folks would ply the rake, 'twould do them good, you know,  
 To exercise and stir their blood, one hundred years ago...  
 One hundred years ago today, when grain luxuriant grew,  
 The men and boys haled in the corn all bright and shining, too,  
 At eve the girls stripped off the husks, they saved the red ears tho',  
 For every one they had a kiss, one hundred years ago.  
 One hundred years ago today, when farms no fences knew,  
 The men would yoke the oxen up and lay the wall so true...  
 The women folks would comb the flax, and card in rolls the tow,  
 Their music was the spinning wheel, one hundred years ago.  
 One hundred years ago today, when fires burnt bright and new,  
 The men would chop and sled the wood, and cleave the logs in two;  
 The women patched the children's clothes and sang a song or two,  
 They didn't play pianofortes, one hundred years ago...  
 One hundred years ago today, when folks were sparse and few,  
 The people then made friendly calls, they were a social crew...  
 If anyone required a boost, no one would answer no,  
 And women were a blessing then--one hundred years ago."



## RELICS OF THE WHITE FAMILY IN PILGRIM HALL AND ELSEWHERE

Page 314 of the 1895 genealogy lists the "Relics to be found in Pilgrim Hall, Plymouth, Mass."

"Portrait of Edward Winslow, second husband of Susanna White Winslow...the only authentic original portrait of a Mayflower pilgrim.

"The White coat of arms. Presented by Miss Mary W. W. Garnett.

"The original will of Peregrine White. Deed from Peregrine White to his sons Jonathan and Peregrine. A bond written and signed by Peregrine White... A cabinet brought in the Mayflower by William White, father of Peregrine. A deed, dated 1673, signed by Wm. Sherman of Marshfield and witnessed by Peregrine White. Presented by Mr. Sherman of Marsh

"An ancient deed, 1673, with the autographs of Wm. Crowe, Resolve White, Arthur Howland, John Freeman, and Governor Josiah Winslow...

"Cane, once owned by William White, one of the passengers in the Mayflower. Presented by Hon. John Reed, Yarmouth.

"A brass candlestick, supposed to have belonged to William White. Loaned by Nancy F. Packard of Marshfield.

"Slipper and cap, once owned by Mrs. Susanna White, and second wife of Governor Edward Winslow." (See p. 314.)

p. 315 shows "A bottle, brought from England in the Mayflower by William White, and used to grind corn on a flat stone... Knife of our ancestors, which has not been in use for over one hundred and fifty years. At the left hand side, chip, from the ridge-pole of the first house built by Peregrine White in Marshfield. At the right side of picture, piece of the gravestone of Daniel White, son of Peregrine."

P. 26 has the cradle of Peregrine White photographed with Elder Brewster's chair. The White coat of arms is on page 55, of Joseph White of Boston 1747.

Page 195 has "Clock made by Peregrine White" of Woodstock, a tall grandfather's clock. "The fact of the clock bears the name of the maker, 'Peregrine White, Woodstock.' It is a seven day clock, once giving the day of the month, and has always kept good time. Another clock with Peregrine's name on the face was owned a short time ago by Dr. Witherel, Woonsocket, R.I. The works inside are made of poured brass... There are also many other of his productions carefully preserved, such as silver spoons." The clock illustrated was in the possession of Mary B. Morse, Medfield, Mass. Peregrine was a "jeweller."

Page 259 shows a gate-legged round table and Windsor chair "owned by my grandmother, Hannah Hunt, of Heath, born White in Lancaster, Mass., in 1765...she was a direct descendant from Peregrine...It used to be said that this table was brought over in the Mayflower."

There is also a photograph of a quaint old watch of Peregrine White, p. 51.

P. 31 says, "An old Book, 'The Life of John Eliot,' written by Cotton Mather about 1695, once owned by Peregrine, is now in possession of E.L.B. Howard, Cambridge, Mass. It bears the autograph of Peregrine White, 1702, two years previous to his death.

The Samuel White genealogy has a photograph of the famous "breeches Bible," of William White, so-called because the translation says that Adam and Eve wore not an apron made of fig-leaves, but "breeches." It was printed in London 1588 and a part of it in 1586, long before the King James version which appeared about 1608. It was "owned by Mr. S.W.Cowles, 891 Main Street, who bought it...of Charles M. Taintor of Manchester...the book was brought over by William White in the 'Mayflower' ...it contains, in ancient handwriting, on the margin of the pages, and on blank pages, a good deal of writing by White...

"Sonne born to Susanna White, Dec. 19, 1620, yt six o'clock morning.

"One grotesque little image...has under it the name, Peregrine--as if meant for him... Perhaps the oldest of all the entries is this...

"William White,  
his Book, 1608."

"Left Delft haven, in Holland, sailed for Southampton, August, 1619."

Another note says: "Leyden, Holland, March, 1609. At Amsterdam, Holland, April, Anno Domini 1608."

Other items are:

"William White sailed from Plymouth in ye ship Mayflower ye 6th day of September Anno Domini 1620. Nov. ye 9th came to the harbour called Cape Cod Harbour, in ye dauntless ship.

"And brought back for William Brewster 1622-3."...

"Wee greeted thus when wee came in on ye shore. (Drawing of an Indian with bow.)

"Some of our strong men went on board and put to flight the natives whom we saw. They being afraid of the Powder from our guns. Landed yt Plymouth December ye 11th, 1620."

Another entry says: "We took this Book with our Company on board ye ship Lion, 18th July, A.D. 1632. Returned yt to William Brewster for Mr. William White who came with the Plymouth Company and was made the Propertie of William Brewster for his Estate--His Book--Brought back to Plymouth."

"We found ye ship Lion, 1632, and was greatly rejoyced. Came Roger Williams on board Ship." (Others were John Throckmorton and his family, John Perkins and his family and Edmond Onge and William Parke, but we do not know the names of other passengers.)

An interesting note is this: "John Carver, Sonne of James Carver, Lincolnshire, Ye man, called by ye grace of God, Governor of our Colony, Dec. ye 10th, 1620, for one year." This may have been written by his wife Catherine White before she died, or by Carver himself as it was in a different hand.

Cowles bought the book in 1892 from Taintor for \$12--Cowles lived in Hartford, Conn. C. M. Taintor wrote in 1892: "It was brought over to Plymouth by Mr. William White, who died there before April A.D. 1621. The White family records, written on the blank pages and margins of the old Bible, are sufficient to confirm such a belief... It seems that the Bible passed from the White family into the Brewster family, as the name of Brewster occurs in the book frequently..."

## SUSANNA WHITE AND GOVERNOR EDWARD WINSLOW

William and Susanna White had only two children, Resolved and Peregrine, but Susanna had several by her second husband, Edward Winslow. She was the first mother in New England and also the first bride, as her second marriage was the first one among the Pilgrims, on May 12, 1621. She died in October, 1680.

1. Resolved White was born in Leyden about 1615 and died 1680. He m. Judith Vassall, daughter of William of Scituate, Mass. Apr. 8, 1640. Their children were:

- (1) William, b. April 10, 1642, d. at Marshfield, 1695.
- (2) John, b. March 11, 1644.
- (3) Samuel, b. March 13, 1646; removed to Rochester, Mass.
- (4) Resolved, b. November 12, 1647.
- (5) Anna, b. June 4, 1649.
- (6) Elizabeth, b. June 4, 1652, m. July 17, 1672, Obadiah Wheeler; children: Obadiah b. \_\_\_\_\_ m. Hannah Fletcher. He sold lands in Concord to Peregrine White, Jr. in 1710. They had a son Peregrine.
- (7) Josiah b. Sept. 29, 1654.
- (8) Susannah, b. 1656; m. Uriah Johnson.

2. Peregrine White was "born in the cabin of the Mayflower, as she lay in Cape Cod Harbor, November 20, 1620; and derived his name from their peregrinations--the name 'Peregrine' signifying 'a pilgrim in a strange land.' He married about 1647, Sarah, daughter of William and Elizabeth Bassett. Their children were:

- (1) Daniel b. Marshfield, Mass. 1649, m. Hannah Hunt, Aug. 19, 1674.
- (2) Sarah b. Marshfield, Oct. 1663, m. Thomas Young.
- (3) Mercy b. Marshfield, m. Wm. Sherman Feb. 3, 1697, d. 1739.
- (4) Jonathan, b. Marshfield June 4, 1658, m. Feb. 2, 1682, Esther Nickerson.
- (5) Peregrine, Jr. b. Marshfield, 1660, m. Susanna. She was of Weymouth.
- (6) Silvanus d. 1688.

Susanna White, the widow, married Edward Winslow, Jr. son of Edward and Magdalen (Olyver) Winslow, who were m. Nov. 2, 1594, at St. Burdes Church, Fleet Street, London. They were of Droitwich and Kempsey, Worcester, England. Their children were: Edward Jr.; John b. Apr. 1597, m. Mary Chilton; Eleanor, b. Apr. 1598; Kenelm, m. a widow Eleanor Adams, and came to Plymouth in the 'White Angel' before 1633, children, Kenelm b. 1635, removed to Yarmouth; Eleanor m. 1656, Samuel Baker of Marshfield; Nathaniel, b. 1637, m. 1664 Faith Miller of Yarmouth and lived in Marshfield on his father's estate; Job b. 1641, removed to Swansey, d. Salem, 1672. Gilbert, fifth child of Edward and Magdalen Winslow, was b. Oct. 1600. "Came to America in the Mayflower, 1620, returned to England where he d. 1650, unmarried." Quoted from the 1895 White genealogy.) Elizabeth, sixth child, b. Mar. 1602; seventh child was b. 1604; Josiah, b. 1606, m. Margaret Bourn.

Edward Winslow, Jr. was b. Friday, Oct. 19, 1595, m. 1st Elizabeth Barker, who d. Mar. 24, 1621, the first fatal winter. They were m. in Leyden May 16, 1618, and had no children. By his second wife, Susanna Fuller White, he had the following:

1. Edward, died in infancy.
2. John, died in infancy.
3. Josiah b. in Marshfield, 1629, m. 1657 Penelope Pelham of Boston.
4. Elizabeth m. 1st John (Br Gilbert Brooke), 2d. Capt. John Corwin of Salem.

Susanna was also the mother of the first native-born governor, Josiah. Page 308 of the 1895 genealogy says: "Governor Josiah was the first native born of the country who held the office of governor. He was early introduced into public life, and has been called the most accomplished man of his day in New England. He not only had the courage to encounter the ambush and bullets of the Indians, but that nobler courage, called moral, to oppose the rigorous measures against the Quakers in 1658. And it is not often we find...men with moral nerve to stand up in opposition to the great body of the people they serve; less often are they found to possess the strength of character to stem the torrent of general public delusion. Governor Josiah died in Marshfield, Dec. 18, 1680... His widow died in 1703." The son of Josiah was Hon. Isaac Winslow, who had a son, Governor John b. 1702. His son Isaac had a grandson Isaac, said to be "the only living descendant that bears the family in New England."

Susanna White Winslow died in Marshfield, Mass. 1680, and was buried in the Winslow burying ground there. "It is supposed that her son, Peregrine White, was buried beside her." p. 307.

Governor Winslow was one of the leading men of the colony. "In the years 1633, '36 and '44 he was appointed governor of the colony. He was sent as agent of the colony to the Court of England in 1623 and '24, also '44 and '45. He possessed great influence at the Court of Cromwell, defending the colony against the misrepresentation of their enemies. Being appointed by Cromwell as one of the commissioners of arbitration between the English nation and the United Provinces. He brought the first cattle into the colony in 1624 from England, which were committed to him and Mr. Allerton to sell for the company. Was tried, and proved 'able and faithful, a good man.' About 1637 he removed to Marshfield, where he built a house not far from the present Winslow house, which is said to have been built by Isaac Winslow... John Endicott was chosen governor in 1645, and afterwards planned an expedition, in 1655, against the Spaniards in the West Indies. He appointed Governor Winslow first commissioner of the commonwealth to superintend the expedition. On the passage between Hispaniola and Jamaica he was seized with fever and d. May 8, 1655, aged 59 years, 6 months."

The two White boys no doubt herded the first cattle brought to New England, and their old home would be the above mentioned site in Marshfield. Perhaps Gov. Winslow took the famous Breeches Bible with him on his travels, which is how it happened to go to England and back. It also contained the Howland family history, that of the servant of Gov. Carver, who inherited some of his estate when he died-- Catherine Carver was one of the White sisters.

The White family is remarkable because the whole family took the leadership in the new progressive movement, and the Winslow family is remarkable for the same reason. A younger brother came later on another trip of the Mayflower with Winslow, and three others also came. When the Pilgrims in Leyden were printing their dangerous literature secretly, Winslow was one of their printers: "From London the partners brought over a master printer named John Reynolds... The latter brought along as his assistant or apprentice a youth ) of a very active genius," twenty-two year-old Edward Winslow, destined to be one of the most distinguished of the Pilgrim fathers, serving Plimoth Plantation for years as its astute and resourceful ambassador-at-large." (Saints and Strangers, p. 94.) Archbishop Laud questioned Winslow about marriages which were performed by the magistrate in Plymouth and not by a minister and was so enraged by his answer that marriage was a "civille thinge," that he threw him in jail for months in the Fleet prison. This was 1635. His portrait is reproduced in Planters of the Commonwealth, by Morison, and also on p. 164 are some fine pieces of silver made by another Edward Winslow.

## RESOLVED WHITE AND JUDITH VASSALL OF PLYMOUTH AND MARSHFIELD, MASS.

Resolved White married Judith Vassall of Scituate Apr. 8, 1640, and she died 1670. The White genealogy of 1895 says of her: "She was a mother and woman worthy of her times; like Wickliffe she could see, hear and act. When the Quakers were persecuted in court she could not sit still and hear them denounced with threatened persecutions but (woman as she was, who had been taught to sit in silence in the church) arose and sternly rebuked the complainer for his unchristianlike talk and behavior; and to her bravery, and influence over her husband's half-brother, Gov. Josiah Winslow, he refused his signature to the circular sent by Massachusetts Bay Colony, and that no worse persecutions are found written on the Old Colony Records she is entitled to the grateful remembrance of the Pilgrim daughters. Resolved mar. (2d) August 5, 1674, Abigail, widow of Wm. Lord, of Salem, b. 1606. She made her will in 1682 and was living in 1684. He owned lands in Scituate in 1638 at the place afterwards sold to Lieut. Isaac Buck, a half mile south of the Harbor.... In 1662 he sold his house to Isaac Buck and removed to Marshfield...he settled near his brother, Peregrine, on the South river. None of their children settled at Scituate. Their posterity is found in Bristol County as well as Plymouth. Some of them may have removed to Barbadoes. He was one of the original twenty-six purchasers of the first precinct in Middleboro, March, 1662, from the Indian chief, Wampatuck. They returned to Plymouth during Philip's war... Resolved d. not far from 1680." (p. 25.)

It is interesting to trace the ideas of this family, as not only the Whites but also Isaac Robinson, descendant of Bridget Robinson, defended the Quakers. They were all leaders of public opinion. We know from Willison's *Saints and Strangers*, p. 475 that in the controversy between Gov. Winslow and Vassall, "Resolved evidently sided with his father-in-law and shared his libertarian views, as did his brother, Peregrine Winslow wrote a book *New England's Salamander* (London, 1647) in which he bitterly attacked Vassall. P. 361 says: "In 1645 a petition was presented to the General Court asking the removal of religious discrimination and all civil disabilities based upon it. At the same time a similar petition was presented to the General Court at Boston. Both were the work of William Vassall of Scituate, once a magistrate in Massachusetts and a man with powerful connections at home, his brother being a member of the Commission for Foreign Plantations. The Plymouth petition was well received and a motion made to grant 'full and free tolerance of religion to all men that will preserve the civil peace and submit unto the government.' There was to be 'no limitation or exception against Turk, Jew, Papist, Arian, Socinian, Nicolaitan, Familist, or any other.' The majority of the deputies favored the measure...Against it stood Governor Bradford, Thomas Prence, William Collier and Edward Winslow, once sympathetic with Roger Williams but now grown conservative. Toleration had the support of Standish, John Browne, Timothy Hatherly of Scituate, and Edmund Freeman of Sandwich...The measure was finally buried when Winslow obtained postponement of action."

Another valuable book which has much interesting information is Builders of the Bay Colony, by Samuel Eliot Morison. He describes the colony promoted by John White of Dorchester at Cape Ann in Massachusetts, and Thomas White of Weymouth was one of the early settlers concerned with this colonizing effort. However, p. 21 says that "No descendants of his came to this country, no town can claim him as a father, and there has been no family or corporate interest to perpetuate his name among us." Morison says p. 34, that on Mar. 4, 1629, the Massachusetts Bay Company was formed, and among the financiers behind it were Matthew Cradock, Sir Richard Saltonstall, John Venn, Theophilus Eaton, "Samuel and William Vassall, interested in the Guinea trade and sons of a Huguenot member of the Virginia Company who commanded a ship against the Spanish Armada; and in addition, a group of East Anglia puritans: William Pynchon...Isaac Johnson, and Richard Bellingham... These were men of standing and substance; they had money and commanded more in the City of London."

This was the company which made possible the Great Migration beginning in 1630, and about 20,000 persons had come to the colony by about 1640.

P. 250 of Morison describes the Remonstrance headed by Robert Child of Kent, "the best educated man among the early settlers of New England." He was a doctor but could not earn a living at it "The people were too healthy, and for minor ailments they used household remedies or consulted some old-woman herbalist." Giles Firmin was the only physician north of Boston then. Child was a friend of Samuel Maverick and John Winthrop, Jr. who returned to New England in 1645 with plants and seeds and fruit trees etc. This was the time of the Civil War in England and men like Saltonstall, Leverett, Nathaniel Ward and Hugh Peter went to England to fight in it. "the Roundheads were divided into two religious camps...the Presbyterians...and the Independents, including Cromwell, Vane, and Milton. They wished the church disestablished with each parish independent of every other--the New England Way as they called it." In New England "they feared lest a Presbyterian Church of England might force Presbyterianism upon them, or the Independents compel them to tolerate all and sundry. It was at this point that Plymouth brought up the above bill, and p. 250 says: "William Vassall of Scituate, original member of the Massachusetts Bay Company, was responsible for the bill, which called for complete religious liberty of all peaceable persons and good subjects." Robert Child was a puritan "but a Presbyterian...a wealthy and well-connected bachelor of thirty-two." On May 6, 1646, Child was the first signer of the Remonstrance to the General Court for the above purpose of religious liberty, and included "all members of the Church of England (Presbyterian) be admitted to communion in the churches of the Bay." It was turned down then--but we see that later at the time of the Restoration of the monarchy in 1660 they were forced to grant toleration to all kind of religions etc. and that ;was the beginning of the end for the Puritan and Pilgrim control of New England, which is now full of Catholic cathedrals and Anglican High Episcopalians among others.

Child planned to go to England to get Parliament to force New England to grant his petition "for Presbyterian churches" etc. Child, Dand and Smith were arrested and prevented from sailing; "One of the remonstrants, Thomas Fowle, did manage to get away, together with William Vassall, who as a resident of Plymouth Colony had not signed the Remonstrance, but was fully in sympathy with its objects." They set sail in the Supply and John Cotton prophesied danger. "After this warning, at least one passenger changed to another ship, and those who did sail on the Supply were naturally somewhat nervous about it. ...Doubtless sundry dark and meaning glances were directed at Fowle and Vassall. It proved to be a rough passage. One storm, worse than the rest, caused most of the passengers to remember Master Cotton's words...A woman passenger became quite distracted with terror. Running up out of the between-decks into the after cabin at midnight, she rushed up to William Vassall who was looking out of the steerage companionway, and begged him to cast overboard any Jonah there might be on board at once. Vassall inquired why she should pick on him? 'Because I hear you have some Writings against the People of God,' said she. Vassall said he had nothing but a petition to Parliament for the liberty of Englishmen, 'and that could be no Jonas.' But the poor woman would not be denied. She pulled Thomas Fowle out of his bunk and went on at such a rate that the kind gentleman got out a copy of the Remonstrance, read it to her, and said she was welcome to it if she thought that was the cause of the storm. So the woman took the petition below to the other passengers, and they decided it was the Jonah and threw it overboard... the Supply arrived in England only after a terrible buffeting. The godly passengers spread it about that they had been saved only by a miracle, which the jettisoning of the petition had produced." This had much influence in England and Child's brother John wrote a pamphlet as "A Confutation of some Reports of a fained Miracle ;upon the aforesaid Petition being thrown overboard at Sea." P. 258-9.

P. 259 says: "Realizing that they must have an important person to defend their side in London, the Massachusetts Bay authorities talked of sending over Governor Winthrop. He was averse from the voyage... So Edward Winslow was appointed agent 'to manifest and declare the naked truth of things,' according to Captain Johnson. He was armed with stout instructions...denying Parliamentary jurisdiction in terms that carry one forward to 1774... Winslow answered 'New Englands Jonas Cast Up' in a pamphlet called 'New Englands Salamander!..an able diplomatic document. And as a result of Winslow's efforts the Lords Commissioners for Plantations gave Massachusetts Bay a clean bill of health." In 1647 a second trial of Child and four of his remonstrants was held by the General Court in Boston and they were heavily fined, so Child left New England forever.

In England Winslow, "the ideal organizer," gathered a group of sixteen men and obtained from the Rump Parliament in 1649 a charter, as 'The Society for the Promoting and Propagating the Gospel of Jesus Christ in New England.' In ten years 14,673 were sent to New England."

\* \* \* \* \*

The White genealogy of 1895 contains very little on Resolved White and any of his descendants. P. 261 has the family of William<sup>1</sup>, Resolved<sup>2</sup>, Samuel<sup>3</sup>, John<sup>4</sup>, John, Jr.,<sup>5</sup>. "William 6, mar. and had:

"1. Samuel<sup>7</sup>, b. in Freetown, Mass. Feb. 15, 1759, whose daughter, Abigail, mar. Mr. Taber. Their daughter, Rebecca M. mar. Mr. Pope, and they have Phebe H., mar. Mr. Pierce and resides in Ashland, Mass.

"2. William, whose son Phineas mar. Betsey Walker. They had: (1) Selina, (II) Rufus W. b. Feb. 9, 1817; mar. Sarah J. Nye. (III) Phineas, Jr. (IV) Betsey. (V) John. (VI) Stephen. (VII) Augustus. William White d. May 3, 1835..

"Rufus White, son of Phineas and Betsey (Walker) White, mar. Sarah J. Nye. Children: Annie F., Rufus W., Jr., Janie A., Willard, Eugene, Lucy N., resides at Clarendon St., Boston, Mass., Frank N., George H., Augustus, T., Harry O. Some of the above names were copied from Wm. White, Jr.'s tombstone in Long Plain, Mass., also a part of the same inscription was found on an old monument in Richmond, Va."

P. 265 has "Michael White, b. about 1725. His father, thought to have been John, lived in Weymouth, Mass., and was said to have been drowned, in middle life, while crossing a river, leaving two destitute children, Michael and a daughter. Mike was bound out to learn a trade, and after seven years' services enlisted as a soldier, but served as a mechanic during the French and Indian War. It is thought he was a great-grandson of Resolved. After the war closed in 1759 he mar. Hannah Ferrell, and settled in Cummington, Mass. His son Jacob, b. Sept. 28, 1775, m. 1800 Jane Robinson. He d. Aug. 1, 1850. They had: (1) Bart b. 1800; (II) Robert b. 1802. (III) Vernon, b. 1805; (IV) Myron, b. 1807. (V) Belina, b. 1810. (VI) Curran, b. Jan. 9, 1814." A newspaper story of the 80th birthday of Curran White in Chelsea, Mich. is given. Another Weymouth, Mass. White is on p.284: Ezekiel, son of Deacon Samuel and Hannah Phillips b. 1722-23 in Weymouth. We find Ezekiel, m. Abigail Blanchard 1743, and they settled in Weymouth, but moved to Chesterfield, Mass. Their 12 children were all thought to be born in Weymouth, Mass. Ezekiel, Jr. b. June 8, 1748, m. Sarah Vinton and named his son Peregrine, thus indicating descent from Peregrine White, not Resolved. As there was Thomas White, of a different White family, also in Weymouth, and most of the Whites there are his descendants, it is difficult to trace this family. This White Genealogy shows that Thomas<sup>1</sup> had a son Ebenezer b. 1648 who m. Hannah Phillips of Weymouth, and had a son Samuel of Weymouth, also one Ebenezer, Thomas, Joseph, Benjamin etc. P. 285 of the 1895 White genealogy has a sketch of William White son of Ezekiel and Sarah Vinton, claiming his descent from Peregrine. Another son of Ezekiel and Abigail Blanchard was Noah, a soldier of the Revolution, enlisting in Weymouth, Mass. b. Oct. 22, 1756, m. Tamar Bates, 1783. Res. Chesterfield.

Resolved White, son of William White and Ann Fuller White, had the following children by his first wife, Judith Vassall:

1. William b. Apr. 10, 1642, d. at Marshfield, 1695.
2. John b. Mar. 11, 1644.
3. Samuel b. Mar. 13, 1646, removed to Rochester, Mass. (See foregoing page.)
4. Resolved, b. Nov. 12, 1647.
5. Anna, b. June 4, 1649.
6. Elizabeth b. June 4, 1652, m. July 17, 1672, Obadiah Wheeler; children (1) Obadiah m. Hannah Fletcher. He sold lands in Concord to Peregrine White, Jr. in 1710. They had a son Peregrine.
7. Josiah b. Sept. 29, 1654.
8. Susannah b. 1656, m. Uriah Johnson. (Old Colonial Records, 1633-1689.)

Resolved was one of the original twenty-six purchasers of the first precinct in Middleboro, Mass., in March, 1662, from the Indian chief, Wampatuck. They returned to Plymouth during Phillip's War, however. Several sold their shares and did not return. The Genealogical Record of the White Family, by J.B. White, 1878, lists marriage records of Middleboro, Mass., including the following:

William White and A. Barden, mar. 1768.  
 Peregrine White and Mary Howland, mar. May 3, 1770.  
 George White and Hannah Bryant, mar. June 4, 1745.  
 Benjamin White and Betty Pratt, mar. Oct. 15, 1745. (See p. 236.)  
 Joshua White and Ebitha Bryant, mar. Nov. 12, 1747. (Ch. William, Zebulon, Joel, Daniel, Ann. See p. 234, of the 1895 White genealogy.)  
 Benjamin White and Hannah Shaw, mar. Mar. 4, 1756. (Ch. not listed but has "Children of Benjamin and Hannah, his wife: 1. Ebenezer b. in Middleboro, Mass. Jan. 5, 1737. 2. Betty, b. Nov. 4, 1738," p. 234.

The Massachusetts Historical Collections by Barber says p. 514: "The first planters of Middleborough came mainly from Plymouth; they returned here after Philip's war, and Mr. Samuel Fuller preached to them until a church was formed among them, and he was ordained their pastor, in 1694." He also quotes Rev. Isaac Backus as saying: "When our Plymouth fathers first sent two messengers to visit old Massasoit, in July, 1621, they lodged the first night at Mamasket (Middleboro) where so many Indians had died a few years before that the living could not bury the dead; but 'their skulls and bones appeared in many places, where their dwelling had been.' Mamasket...had increased to about sixteen families before Philip began his war, in June, 1675."

In the genealogy by R.R. White, 1939, there is nothing on Resolved White and nothing on the descendants of Peregrine White except one line which went to New Jersey.

J.W. Barber says of Marshfield, p. 511, "Marshfield was incorporated in 1640. The Rev. Edward Bulkley (the son of the first minister of Concord) was the first minister. ...This town is pleasantly situated, having two considerable streams--one called North river, which divides the town from Scituate, and South river... Peregrine White, the first English child born in New England, died in this town... A grandson of Governor Carver lived here to the age of 102, and in 1775 was at work in the same field with his son, grandson, and great-grandson, who had also an infant son in the house... Edward Winslow, some years governor of Plymouth, resided in this town." (As Carver did not have any children, above is an error.) In 1837 Marshfield had 2 cotton mills, employing 10 males and 42 females, 1 furnace, 1 nail factory. It had six churches the population being only 1,660, 3 Congregational, 1 Baptist, 1 Episcopal, 1 Methodist.



## PEREGRINE WHITE AND SARAH BASSETT

William White had only two surviving children that we know of: Resolved, the son of Susanna Fuller, born in Leyden, Holland, 1614, and Peregrine, born in the cabin of the Mayflower, in Cape Cod Harbor, Nov. 20, 1620, the first white child born in New England. His mother, Susanna White, was the first mother, the first widow and the first bride of New England's tradition. However, apparently she was not the sister of Dr. Samuel Fuller named Susanna or Ann, from recent research. She was Susanna Tilley. Janet White Rowland has the following clippings on this:

"3596. (1) W.G.C. Nov. 5, 1938. WHITE. Leyden Documents; Transcripts and Translations of items relating to the Pilgrim Fathers by Dr. D. Ploegh of Leyden and Dr. J.R. Harris of Manchester, 1900. This is called the 'Troth Book' and intentions of marriage of the English in Leyden have been translated. Page 8, Jan. 27, 1612, William White, a bachelor from England, accompanied by William Jepson and Samuel Fuller, his acquaintances and Ann Fuller, spinster, also from England, accompanied by Rosamund Jepson and Sarah Priest, her acquaintances. Ann Fuller was sister of Samuel. Came on the Mayflower is printed at foot of page. There is no record, at least none translated of the death of Ann or Susanna, in the above record.

"The following was very kindly copied for me by one of the staff at the State Library, from the Transcript as quoted above. Notations in a copy of the 'Breeches Bible' printed in 1588 in which 'William White, his Book 1608' is written. 'At Amsterdam, Holland, April, Anno Domini, 1608.' 'Leyden, Holland, March, 1609.' Left Delfthaven in Holland, sailed for Southampton, August, 1619.'

"William White sailed from Plymouth in ye ship Mayflower ye sixth day of September, Anno Domini 1620. November ye 9th came to the Harbour called Cape Cod Harbour in ye dauntless ship.' 'This book, the property of William White and his wife Susanna who embarked on board the Mayflower from England,'

"William White mar. on ye third day of March, 1620, to Susanna Tilley.'

"Peregrine White, born on ye Mayflower in Cape Cod Harbor.'

"If the death of Susanna Fuller is recorded in Leyden it seems to have escaped the attention of the translators of the Dutch records in Leyden. B.L.B."

The other clipping is "3596. (1) W.G.C. Nov. 5, 1939. WHITE, answered by F.P. B. It is often stated that Susanna (Fuller) White, widow of William White of the Mayflower, married second, Gov. Edward Winslow. This was not Susanna Fuller but Susanna Tilley, the second wife of William White. The following is from an article in the Boston Transcript. 'Until I had seen the notes from the White Bible, see Transcript, Mar. 6, 1929, I did not know that William White had had two marriages. He mar. first, in Leyden, 1612, Susanna Fuller and had a son Resolved b. there 1614. He mar. second, in England, 1619-20, Susanna Tilley whose son Peregrine was born on the Mayflower...' (Cont'd p. 21.

Peregrine White married Sarah Bassett, dau. of William (ca. 1590-1655), master mason of Bethnal Green, Middlesex, who left Peregrine White in his will a large and valuable library. Peregrine died July 20, 1704, and his wife, January 20, 1711.

Peregrine moved to Green Harbor (Marshfield) with the family of Gov. Winslow and had there a tract granted to Mr. Bassett by the Colony. His children were Daniel b. 1649, m. Hannah Hunt, Sarah b. Oct. 1663, m. Thomas Young, Mery b. Feb. 3, 1697 m. Sherman, Jonathan b. June 4, 1658, Peregrine b. 1660, Sylvanus.

In his fascinating book Saints and Strangers, Willison has some notes on the Tilley family: "Tilley Edward (d. 1621), cloth maker, of London. Joined with Capt. Standish 'for counsel and advice' on First Discovery; almost froze on Thievish Harbor exploration. (Wife, Mrs. Anne \_\_\_\_\_, d. 1621.) Brought along two small 'cousins', Humility Cooper and 'Henry Samson.'" (P. 439.)

"Tilley, John, (d. 1621)--silk worker, of London. On Third Discovery, probably on First and Second as well. (Wife) Mrs. Bridget (van der Velde), converted to Brownism, married Leyden, 1615. Elizabeth (1606-1687), child of previous marriage. Married John Howland (see Servants), c. 1624; died at Swansea, 9 children."

Henry Samson d. 1684, removed to Duxbury, m. Ann Plummer and had eight children. Humility Cooper "was sent for into England, and dyed there."

P. 427 says: "From generation to generation the story had been told--an early American success story--of how young John Howland, a servant in the Carver household had wooed and won his master's daughter, inheriting his wealth and rising steadily to become a power at Plymouth, dying there in 1672 in his eightieth year, 'a good olde disciple.' There was considerable fluttering among the genealogically-minded when the fact came to light in 1855 that Howland had not married his master's daughter, but Elizabeth Tilley, daughter of a humble silk worker...there had been no such person as Elizabeth Carver at all, for the Pilgrims' first governor had died childless. What exploded the Howland legend and many another myth was the unexpected recovery, under strange circumstances, of Bradford's long-lost manuscript . . . Of Plimoth Plantation." It was taken to England at the time of the Revolution when Boston manuscripts were looted and lost to American knowledge for many years. I have noted elsewhere that the White Bible contained genealogy notes on the Howland family. His wife Elizabeth was related to Susanna Tilley who married William White. P. 410 says Cornelius White was descended from Peregrine and from John Howland and John Tilley, and was a founder of the Old Colony Club.

P. 486 notes that Franklin Delano Roosevelt was descended from the Mayflower pilgrims: "from Francis, Cooke, Isaac Allerton, Richard Warren, John Howland, and John Tilley--the 'Delano'...comes from Philippe de la Noye, the young Walloon who joined the congregation at the Green Gate and came on the Fortune in 1621." President Zachary Taylor, U.S. Grant and W. H. Taft were other Presidents with Pilgrim Mayflower ancestry.

Whenever the Pilgrims needed men to volunteer for dangerous service the Tilleys came forward, and that they and William White died the first winter means that they sacrificed for their wives and children so they might survive. This is one of the most heroic episodes in American history--how the parents starved that their children might survive. P. 153 tells of how ten Pilgrims volunteered to make the first exploration of Plymouth Dec. 6, 1620--Edward and John Tilley, Bradford, Winslow, Gov. Carver, John Howland, Capt. Standish, Richard Warren and Stephen Hopkins, and Edward Ddtey: "It was bitterly cold, with a stiff breeze blowing, and the spray whipping across the open boat cut like a knife, and froze their clothes till they were 'like coates of iron.' Many were 'sick unto death.' Edward Tilley and the master gunner fainted with the cold, but they held to their course... Making for shore, they spotted in the distance ten or twelve Indians very busy doing something with a black object on the beach," a black grampus. (See Bradford's Plimoth Plantation.)

P. 90 says that in Leyden, "Many of the Dutch and French-speaking Walloons came, in turn, to hear Robinson at the Green Gate, and not a few were converted and joined the final pilgrimage to the New World--notably, Philippe de la Noye (Delano)...Hester Mayhieu... and Bridget van der Velde, who in 1615 married John Tilley from London."

The town records of Marshfield have several items on Peregrine White, which show his personality:

Nov. 1651: "Voted at Town-meeting that Mr. White look to all such persons as live disorderly in the Township and give them warning, and in case they do not redress their course of life, that he shall use such means to redress such abuses as he finds in such persons." In 1651-55 he was chosen selectman, and in 1659 he was representative to the General Court. In 1660 he was grand juryman, and selectman in 1661, to 1665.

In 1637 he was one of thirty volunteers "to assist them of Massachusetts Bay and Connecticut in their wars against the Pequian Indians." He is the twelfth name on a list of 33 freemen of Marshfield in 1644, but he seems not to have liked the responsibility as "4 May 1651. Leiuutenant Peregren White Ppounded to take up his Freedom." His other activities were these: He was on the jury to lay out highways 1667; selectman, 1672; deputy to the General Court, 1673; foreman of a jury to lay out roads in Marshfield, 1675; one of the Council of War "in tongue and gun," 1673. In this he became Capt. White.

"5 June 1651. Surveyors for the Hiawaies Marshfield Anthony Snow, Peregrin White.. .

" 6 Feb. 1665-6. Leift<sup>n</sup> Perigrine White, Ensigne Marke Eames, Anthony Snow, John Bourne and William Foard, Sen<sup>r</sup> are appointed by the Court to bee the selemtmen of the town of Marshfield...

"3<sup>d</sup> June 1668. The Celectmen of Marshfield Leiftenant Peregrine White, Ensigne Marke Eames, Anthony Snow . . .

"Deputy to serve att Court 3 June 1662. Leift. Perigrine White."

"In reference unto the request of the Kinges commissioners in the behalfe of Leiftenant Peregrine White desireing that the Court would accomodate him with a portion of land in respect that hee was the first of the English that was borne in these ptes and in answere unto his owne petition prefered to this Court respecting the p'mises, The Court have granted unto him two hundred acres of land lying and being att the path that goes from Bridgewater to the Bay adjoyning to the Bay line." Dated 2 Oct. 1665. (This land went into his step-father's possession.) 27 Sept. 1642, Mr. Edward Winslow acknowledged in Court that he had given to his son Peregrine "those his lands lying at Eele River."

Town records also show: 27 Sept. 1642: "It is also agreed & concluded that Captaine Miles Standish shall goe captaine to lead those forces that shall be sent forth and that M<sup>r</sup> Thomas Prince shall go w<sup>th</sup> him to be his counsell and advise in the warrs etc. and that Willm Palmer shall be leiftennant and Perregrine White be the auncient bearer...

"6 Oct. 1659. "Peregrine White one of the deputies impowered to acte in the ordering and settling of the trad att Kennebecke which was interrupted by reason of some troubles amongst the Indians."

8 June 1655. "The Milletary officers settled according to the request of the seuerall townes are as followeth. For Marshfield M<sup>r</sup> Josias Winslow Jun<sup>r</sup> for Captaine; for leiftenant M<sup>r</sup> Peregrine White; for Ensigne Marke Eames."

On the Marshfield church records appears in Rev. Edward Thompson's hand-writing: "Capt. Peregrine White, the first born child of New England was admitted into the church in the 78th year of his age." Rev. Thompson preached from Matt. 20: 6-7 on this occasion."

P. 31 of the 1895 White genealogy says: "It is stated that he was a son always loving and filial, visiting his mother daily, riding on a large black horse, his coat buttoned with buttons the size of a silver dollar. In the Boston Weekly News Letter of July 31, 1704, the fifteenth number of the first newspaper printed in New England, appeared the notice of his death: 'Marshfield, July 20, Capt. Peregrine White of this town died here the 20th inst., aged 83 years and 8 months. He was vigorous and of a comely aspect to the last.' The exact spot of his interment is unknown, but probably in the Winslow burying-ground where his mother is buried. An old book, 'The Life of John Eliot,' written by Cotton Mather about 1695, once owned by Peregrine, is now in the possession of E.L.B. Howard, Cambridge, Mass. It bears the autograph of Peregrine White, 1702, two years previous to his death."

The above book says the parents of Sarah Bassett, William and Elizabeth, came in the Fortune, Nov. 10, 1621, and that Peregrine "settled on an estate given him by his father-in-law, lying between North and South rivers, not far from their unite. outlet to the ocean. This tract was early granted to Mr. Bassett by the freemen of the Colony. Mr. Bassett was one of the land committee of the Colony and was a large land holder. He resided in Duxbury; removed to Bridgewater, probably about 1645 or '48, as at that time Bridgewater was settled by freemen from Duxbury. All Duxbury freemen were given lots to remove there, but only few moved. But many of their sons settled there afterwards. Mr. Bassett d. in Bridgewater, 1667. He left a large and valuable library for that period to his son-in-law, Peregrine White.

#### THE DESCENDANTS OF PEREGRINE WHITE.

The children of Peregrine and Sarah Bassett White were:

1. Daniel, eldest son, who inherited the paternal estate, m. Aug. 19, 1674, Hannah Hunt. He d. May 6, 1724, aged 75 years. "Hannah Hunt was a descendant of William Hunt who came over from England about 1635 and settled in Concord, Mass., where the old house now stands. It is very old, consisting of only four rooms. The old chest he brought with him is also in Concord. The house he first lived in was a mere wigwam built on the side of a hill where the hill formed a part of the house. He was a well educated man, well off in England and quite intelligent as was all the party that settled in Concord who came over with him." See p.33 of Genealogy of the White Family by Samuel and Thomas White, 1895, which carries on the line of Daniel's descendants, but has very little on any other line of Whites except some miscellaneous notes. The lines carried on are those of John, Joseph, Thomas, Cornelius, Benjamin, Eleazer, Peregrine, Jr.
2. Sarah b. Marshfield, Oct. 1663, m. Thomas Young.
3. Mercy b. Marshfield, Mass., m. Wm. Sherman Feb. 3, 1697; died 1739.
4. Jonathan, b. in Marshfield, June 4, 1658, m. Feb. 2, 1682, Esther Nickerson and had six children. She d. Feb. 8, 1703, and he m. 2d, Aug. 8, 1708, Margaret Elizabeth Alexander b. about 1670, d. Apr. 12, 1718. (See White Family of Yarmouth, by W. P. Davies, 1912, pp.1-3), and had two or perhaps more children. "Jonathan settled on Indian land in South Yarmouth at which place tombstones are to be seen of four generations. .. He also lived in Middleboro, Mass." His chn. were Jonathan Ebenezer, Joseph, Esther, Mary, Sarah, Elizabeth, Alexander, Margaret, possibly John. The line of Alexander is carried on in the book White Family Records, by R.R. White, 1939, of Clarksburg, W. Va. price \$6.50.) The subtitle is Descendants of Peregrine White. Alexander was b. Sept. 8, 1709, probably near Yarmouth, and d. Sussex County, New Jersey, Sept. 1776.
5. Peregrine, Jr. b. in Marshfield, 1660, m. Susanna \_\_\_\_\_, possibly dau. of Benoni Spear of Weymouth, Mass. The History of Weymouth says he moved "from Weymouth to Middleboro and later to Boston. Ch. Benoni b. 26 Jan. 1685-86." p. 731.
6. Sylvanus White, d. 1688.

# PEREGRINE WHITE, CLOCKMAKER OF WOODSTOCK

The Hartford Times, Dec. 4, 1941, had a photograph of a fine big clock: "Typical example of work of Peregrine White is this tall clock owned by John P. Grosvenor of Pomfret, showing graceful lines of cabinet work and beautiful adorned dial." The article read:

"Putnam--Throughout northeastern Connecticut there remain in typical old New England homes stately tall clocks which bear the name of Peregrine White as the maker. Peregrine White was born in Massachusetts, Aug. 13, 1747. He was the namesake and direct descendant of the first child born to the Pilgrims at Cape Cod Harbor in 1620.

"Nothing has been learned of his early training but in 1774 he bought a shop a little west of 'Muddy Brook Village' which he equipped with tools and implements for working in metal, according to what records are available. Nearly all of the cabinet work was done in a shop in Pomfret owned by David Goodell, which still stands in the village of Abington. White soon became known for the perfection of his work and the beauty of the products of his shop which included silverware. Many families in Woodstock, Thompson, and Pomfret still own spoons, trays and other silver bearing the mark, 'Peregrine White, Woodstock.'

"When the country was first settled the first clock in most communities was placed in the village church, usually in a steeple. People were more or less satisfied with this for until 1800 the cost of any type of timepiece was so exorbitant that only the very rich could afford them. In the beginning the average tall clock cost over \$300. Records show that some have sold for as high as \$6,000. After 1800, however, trade with the mother country was resumed and with it came a greater number and variety of clock making tools. The material also became cheaper and this was reflected in the purchase price of a New England-made clock. By 1820 mass production of timepieces had begun. Soon 'homeclocks' became common in the more prosperous homes."

The ancestry of this Woodstock family is as follows:

- I. THOMAS WHITE OF Nottinghamshire, England, yeoman archer in 1537.
- II. WILLIAM WHITE and Ellen \_\_\_\_\_ of Fenton in Sturton-le-Steeple, Nottingham.
- III. WILLIAM WHITE who came on the Mayflower in 1620 with his new bride Susanna Tilley, whom he had married March 3, 1620, upon the death of Resolved's mother.
- IV. PEREGRINE WHITE, b. Nov. 20, 1620, on the Mayflower in Cape Cod Harbor, the first "White" child born in New England, m. Sarah Bassett about 1647, dau. of William and Elizabeth Bassett, who came in the Fortune Nov. 10, 1621. Their children were: 1. Daniel b. in Marshfield, Mass. 1649; 2. Sarah m. Thomas Young; 3. Mercy m. Wm. Sherman Feb. 3, 1697, d. 1739; 4. Jonathan b. June 4, 1658, also in Marshfield, m. Esther Nickerson and settled at S. Yarmouth and Middleboro, Mass.; 5. Peregrine Jr., b. Marshfield 1660 m. Susanna \_\_\_\_\_. She was of Weymouth, Mass.; 6. Silvanus d. 1688.
- V. DANIEL WHITE, above, b. Marshfield, Mass. 1649, m. Hannah Hunt of Duxbury, Aug. 19, 1674. He inherited the old estate of his father in Marshfield. Hannah Hunt was a descendant of William Hunt who came over from England 1635, and settled at Concord, Mass. where the old house still stood in 1895, of four rooms. Their children were: John b. 1675, m. Susannah Sherman; 2. Joseph b. 1678, m. Elizabeth Dwelley; 3. Thomas b. May 8, 1680; mar. Rachel \_\_\_\_\_. 4. Cornelius b. 1682; 5. Benjamin b. 1684 m. Faith Oakman; 6. Eleazer b. 1686 m. Mary Doggett; 7. Ebenezer b. 1691, mar. 1712 Hannah Doggett.
- VI. CORNELIUS WHITE b. Mar. 28, 1682, m. May 22, 1706, Hannah Randall. He lived in Marshfield, Mass. until 1743, when he moved to Hanover where he died. He lived at White's Ferry, where he was a shipbuilder of means.

2.

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The children of Cornelius and Hannah Randall White were: Lemuel b. in Hanover, 1706; Cornelius, Jr. b. 1708; Paul b. 1711; Joanna b. 1713, m. Nathaniel Phillips; Daniel b. 1716; Gideon b. July 19, 1717; Benjamin b. 1721. Lemuel moved to Connecticut, and so did Benjamin White's family, some being near Thompson, Conn. and Paul.

VII. PAUL WHITE B. 1711, m. Elizabeth Curtis, Feb. 24, 1737. Children:

- |                                 |                                |
|---------------------------------|--------------------------------|
| 1. John b. May 16, 1739.        | 6. Patience b. 1747.           |
| 2. Nathaniel b. 1742.           | 7. Peregrine b. Dec. 23, 1748. |
| 3. Christopher b. Nov. 4, 1743. | 8. Daniel b. 1752.             |
| 4. Joanna b. 1744.              |                                |
| 5. Hannah b. Dec. 4, 1745       |                                |

VIII. PEREGRINE WHITE, clockmaker of Woodstock, Conn. His father had moved to Connecticut, Paul White, also. The house bought by Cornelius White in 1741 in Plymouth, Mass. was occupied by six generations of the family, and owned about 1896 by Mary Winslow who m. Wm. S. Russell, a White descendant.

I looked up the Vital Records of Woodstock, Conn. and found the following White names: Mary, Cornelius, Martha, Peregrine, Amos, Asa, Benjamin, Constant, Freeland, Jesse, Joel, John, Joseph, Nicholas, Otis, Zephaniah, etc.

"Mrs. Rebeckah White, wife of Mr. Peregrine White, departed this life, September, A.D. 1822, aged 67 years." (p. 357.) The marriage is shown on p. 363: "Peregrine White and Rebekah Bacon, both of Woodstock, were m. in Woodstock March ye 1st 1787, by Joshua Johnson, Clerk.

P. 185 has "Erastus, son of Peregrine and Rebeckah White, born August ye 19th, 1788."

"Celura, daughter of Peregrine and Rebeckah White, born April ye 8th, 1797." (P. 216.)

There is also on p. 158, 1776 "John White, son of Cornelius and Miriam White, born February 1, 1773." Their son Joel was born Jan. 11, 1775, Their daughter, Mary was born Mar. 11, 1777.

#### OTHER DESCENDANTS OF DANIEL WHITE IN CONNECTICUT.

VII. LEMUEL WHITE, son of Cornelius and Hannah Randall White b. in Hanover, Mass. 1706, m. Anna Scott or Little, and removed to Connecticut. (See p. 123 of the 1898 White genealogy.) Their children were: Anna b. 1739; Priscilla b. 1740; Sylvanus b. 1742; Abijah b. 1745; Deborah b. 1746; Abijah b. 1747; Sarah b. 1749; William b. 1752; John b. 1753; Susanna b. 1756.

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VII. BENJAMIN, son of Cornelius and Hannah Randall White b. Feb. 4, 1720, m. 1743, Hannah Decrow. He d. Hanover, Mass. 1786, p. 126, 1895 genealogy. She d. age 94, Mar. 22, 1814. She was a great beauty but he was banished for marrying her.

1. Penniah, their oldest child, b. Mar. 24, 1744, d. Aug. 9, 1763.
2. Robert b. May 3, 1747, m. Mary Crooker, and 2d Anna House, . . . 2., 177. Children: Penniah 1772-1774; David bapt. Sept. 9, 1779, d. Sept. 10, 1779; Martin, removed to Connecticut; Richmond, removed to Connecticut; Charles, d. young; Elijah, d. young. Mary Crooker d. July 1, 1773. Anna House d. at Thompson, Conn. 1635. He had m. Mary Crooker Apr. 25, 1771.
3. Benjamin, Jr. b. 1754, m. May Chamberlain of E. Bridgewater, 1780. (Twin.)
4. Hannah b. Sept. 7, 1754, m. Daniel Crooker of Pembroke.
5. Cornelius b. July 9, 1755, m. 1787 Sarah L. Hill, and 2d Rebecca Bates of Hanover, Mass. Dec. 30, 1801. His son Albert was b. Apr. 24, 1802, but his first son, Cornelius, Jr. was b. Jan. 26, 1788, son of the first wife. He d. Mar. 30, 1841, age 86 yrs, and his widow Apr. 1, 1843, age 78 years.