

GenForum, presented by Genealogy.com

LEARNING CENTER | COMMUNITY | MY GENEALOGY.COM | SEARCH | SHOP | HELP

[Chat](#) | [Daily Search](#) | [My GenForum](#) | [Community Standards](#) | [Terms of Service](#)

Jump to Forum

[Home](#): [Surnames](#): [White Family Genealogy Forum](#)

[Post Followup](#) | [Return to Message Listings](#) | [Print Message](#)

Re: William White of the Mayflower

Posted by: [Aaron White](#) (ID *****6965)

Date: March 10, 2004 at 21:56:25

In Reply to: [Re: William White of the Mayflower](#) by Ian White

of 24704

White Genelogy

Ancestral Chronological Record of the William White Family , from 1607-8 to 1895.

Concord: Printed by the Republican Press Association. 1895.

We dedicate this book to the descendants of William White, our ancestor, with filial love and pride for so noble a part taken in building up our republic, disseminating the Christian Religion through the Pilgrim blood, manifested to the present day.

Thomas White and Samuel White.

PREFACE:

The family record herein submitted to the William White posterity by Thomas White and Samuel White embraces not only records of families, but incidents, historical facts, and personal reminiscences which are calculated to show the great part taken in the colonization and building up of our great and prosperous country.

Peregrine White, being the first-born white child in New England, and the active part taken by Resolved's and Peregrine's posterity in shaping and establishing our institutions, morally and religiously, offer and impart an elevating influence extending throughout our vast domain.

No traditional statements have been introduced into this work which do not rest upon substantial grounds, deemed equally entitled to credit to those of historical records. After the death of William White his widow married Gov. Edward Winslow, and Resolved and Peregrine were introduced into their family, receiving those principles of religion and love of freedom which have shown in the after life of their posterity. The character of this work is to disseminate into this large family a desire to imitate their virtues and pass lightly over the errors of our Pilgrim Fathers, and if this is accomplished the object of the authors will be attained.

Thomas and Samuel White

CHAPTER I - WHITE MEMORIAL

It should be the pleasant duty of every descendant of that earnest band of men and women who took fortune and life in their hands, daring so much to secure a free home for us, to turn to that Past, and let our honored ancestry be an inspiration and benediction to our lives.

Sacred writing records the close connection between posterity and ancestry when it says, "children's children are the crown of old men, and the glory of children are their fathers."



And fathers and descendants reflect honor or dishonor upon each other. Virtuous and godly children are the "crown" of an honorable ancestry, and in filial honor they in their turn cherish them as their "glory."

We are a derivation from the past, and ought to be considered and weighed in connection with it. And it will embalm in the memory of the living the lessons, example, and obligation of an honorable lineage. And as the ancient Romans, when emigrating to foreign climes, took with them the carved images of their fathers, setting them in the place of honor in their new homes, so it sets the lives of our fathers before us to be an inspiration to our lives which we can transmit to our children, bidding them to hold the sacred trust entire, and so teach their children.

It is well for us to go back in that past which we would honor, and learn the causes that led to the emigration of our fathers and the planting of the germ of this great republic.

Puritanism began to rise with John Wyclif in the fourteenth century. He could feel, think, and act. His great heart was moved when he saw the "honors of the church were given to unholy men; priests do eat up the people as though it was bread." And he called it purity, for reform in the church of God; the heart of man. Bold men like Wyclif, Huss, Luther, and Calvin looked to see what the Bible taught; they read, thought, and decided for themselves. Their decision was thundered in speech and action. Men gathered around them, for truth made them powerful; it was fresh and clear, not smothered with the ceremonies of an old organization which tends to corruption.

The term Puritan was first applied to men of high standing in the Church of England, but soon became a term of reproach and ridicule and then persecution. King James I said of them, they were "pests in the church and commonwealth, liars and thieves." Men and women were murdered and exiled, yet these sturdy English men and women would not yield the God-given right to think their own thoughts and to worship God in the way they thought right. And now we thank them tenderly, reverently, for their "rebellion," for the world is reaping the harvest they sowed in tears and blood. This freedom to think and act had grown to such proportions in its century of persecutions, that kings and laws became to them as snares. Country and home lost their charms, and life and property were risked and often lost. They gathered together with difficulty and parted with fear, until in 1607 they resolved to become pilgrims and exiles to a strange land. Through the love of Jesus and the extreme persecutions they suffered, they became deeply attached to each other, and determined that naught but death would sever them. Under great difficulties they left England, thinking to better their condition in Amsterdam, Holland. Not finding sustenance there some went to Leyden. One thing gave them much comfort: Under the care and superintendence of their beloved pastor, John Robinson, they enjoyed great freedom of worship.

But this proved to be a place not altogether satisfactory. America had been discovered, and with its discovery the character of its inhabitants had become familiar to them. Notwithstanding all its evils, the Pilgrims were determined to seek a place where they could worship God as they thought right and proper; and we see them preparing to emigrate with almost every obstacle flung in their way which persecution could invent.

Yet "sore was the trial and grievous their misery," before they were able to settle with their families and beloved pastor in the "fair and beautiful city of Leyden" in 1609, which was their home for ten years, and their church increased to three hundred members.

Yet they knew they had not found the home of "Religion and Freedom"; they must not rest but seek farther. "Old age and grim and grizzled poverty was coming on them as an armed man," and they must "lay the foundation for propagating the Gospel of Christ in those remote parts of the world."

So they resolved to seek the new world, and on the morning of the 22d of July, 1620, a few persons at Delft-Haven knew that a small bark of sixty tons, call the Speedwell, was prepared for a voyage. The living freight of men, women and children gathered on her deck; some old, but mostly young. They had come from



Leysen, and with them came their pastor, John Robinson. They believed they had found the right way, and now to go forward on it, leaving behind the greater part of their church and their minister. They were not without hope; their conversation was low, but earnest. Then their pastor, that "blessed apostle of piety," knelt down on the deck, and around him his companions; he stretched out his hands and cried from a bursting heart to the Lord. And we shall do well to remember what he said.

The parting scenes on board the ship brought tears to the eyes of the by-standers, when they embraced each other with their beloved pastor, Robinson. Oh, the prayer he sent up to heaven at that time, when most of them were to see each other no more, and their farewell look was given! Our dear ancestors, Father William and Susanna White, with their first-born, Resolved, received that last benediction, never more to see their dear pastor. Though the seventh generation, we feel the blessing of the benediction and that prayer to-day. May we emulate their virtues and honor their memory.

It would be hard to say which were the most bereft, those who went or those who stayed; but that going marks the march of man toward the future, and toward Freedom. They sailed for Southhampton, in England, where awaited the larger ship, the Mayflower, which was to lead the way to the new world. On the 5th of August, 1620, the two ships with one hundred and twenty persons stood out to sea; but soon the Speedwell began to leak, and they must return to Old England without delay. After eight days' delay in Dartmouth they again sailed, on the 21st of August; but soon the signals told of further trouble, and it was decided that the Speedwell should put back to England. (It was supposed to have been fraud on the part of the captain, he having been bribed by the Dutch.) And on the 6th of September, 1620, the Mayflower set sail for America, solitary and alone, but with courage and trust in God.

The voyage was long and tempestuous, yet with an undaunted purpose she opened a way toward the setting sun. They had now been on the sea sixty-five days, when on the 9th of November the low line of the New World gladdened their eyes; they thanked God. They were weary and sick. Bleak and barren as the shore was, it seemed delightful after the long voyage. On Monday, the 13th of November, sixteen went ashore to explore, "with every man his musket, sword, and corselet, headed by Myles Standish." Winter had now set in, December with its cheerless skies and bitter winds had come, and they had found no place yet fit to rest. The captain of the Mayflower was impatient to be gone. They sought for a convenient harbor and a site to land. It seemed as if God was against them, but they would not give up; their end was not yet to be. They finally gained the land, and found it a small island (now Clark's Island) "this being the last day of the week, they dried their stuff, fixed their pieces, rested themselves, and returned thanks for their many deliverances; and the next day kept their first Christian sabbath ashore." This was the ninth of December, 1620 (O. S.). "On Monday we sounded the harbor, and found it good for our shipping. We marched into the land, and found a place very good for situation; so we returned to our ship again with good news to the rest of our people, which did much to comfort their hearts." This Monday is what we know as Forefathers Day. It is hallowed time, and that ground is holy ground. But before they had found a place to land and settle, those men of justice and sense, Carver, Bradford, White, Brewster, and Winslow (the four latter educated men), drew up, on the lid of Elder Brewster's chest in the cabin of the Mayflower, an instrument which established the principle of individual liberty as a right which has influenced the destiny of man through all succeeding history. And on the 11th day of November, 1620 (O.S.), each man was asked to sign this compact:

"In the name of God, Amen. We, whose names are under written, the loyal subjects of our dread sovereign, Lord King James, by the grace of God of Great Britain, France and Ireland, King Defender of the Faith, and so forth, having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents solemnly and mutually in the presence and one of another, covenant and combine ourselves together into a civil body politic for our better ordering and preservation and furtherance of the ends aforesaid and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices from time to time as shall be thought most meet and convenient for the general good of the colony unto which we promise



all of the submission and obedience. In witness whereof we have hereunder subscribed our names at Cape Cod the 11th of November in the year of the reign of our Sovereign Lord, King James of England, France and Ireland the eighteenth and of Scotland the fifty-fourth, Anno Domini 1620.

Family		Family	
Mr. John Carver,	8	Samuel Fuller,	2
Mr. William Bradford	2	Mr. Christopher Martin,	4
Mr. Edward Winslow,	5	Mr. William Mullins,	5
Mr. William Brewster,	6	MR. WILLIAM WHITE	5
Mr. Isaac Allerton,	6	Mr. Richard Warren	1
Capt. Miles Standish,	2	John Woodman,	1
John Howland.		Stephen Hopkins,	8
John Alden,	1	Edward Tilly,	4
John Tilly,	3	James Chilton,	3
Francis Cook,	2	John Cranckston,	2
Thomas Rogers,	2	John Billington,	4
Thomas Tinker,	3	Moses Fletcher,	1
John Ridgdale,	2	Degory Priest,	1
Edward Fuller,	3	Thomas Williams,	1
John Turner,	3	Gilbert Winslow,	1
Francis Eaton,	3	Edmund Margson,	1
Peter Brown,	1	Thomas English,	1
Richard Britterige,	1	Edward Dotey,	
George Soul,		Edward Lester,	
Richard Clark,		Richard Gardiner,	1
* John Allerton,	1"		

This compact may also be found engraved on a stone in the yard of Pilgrim Hall, Plymouth, Mass.

This compact was signed by forty one men, who with their families constituted the one hundred and one. "This was the birth of constitutional liberty, thus was organized the Rights of Man." And the sixth signer of this remarkable compact was our honored ancestor William White.

It is recorded at Leyden that William Brewster was a fustian maker (maker of cotton cloth). William White from London and Robert Cushman (who came to America later) from Canterbury were wool carders; Samuel Fuller from London was a say (silk) maker; Edward Winslow from London, and William Brewster were printers, and Degory Priest from London was a hatter. Other exiles from various parts of England were also recorded.

On the passage from England one died and was buried at sea, and one hundred arrived at Plymouth. By the spring of 1621 one half of their number were dead. Among the number was our father, William White, the foremost to face danger and fatigue. With us, his descendants, we not only cherish his memory, but feel a thrill of honor, decorated with pride, that we sprung from an ancestor whose principles, morals, and virtues were so noble. In this colony, with such good and wholesome laws, based upon religion, education, and morals, with all the religious privileges man can desire, which has been handed down and improved year by year for two hundred and seventy-five years, establishing our present common school system, which has penetrated our whole country.

While we try to realize the past, the hand of an all-wise Providence shines through the whole rise and progress of our sainted fathers as they left England and colonized our country. We do not claim for them perfection, nor do we think them free from error; yet the superstructure was so full of the life of Jesus Christ that it has illuminated our whole country, and we hope it will never be extinguished, the history of our Pilgrim Fathers



and their offspring who settled New England, giving tone and laying the foundation for a glorious republic in which the rights to worship according to the dictates of their conscience. Yet it was a struggle of years before it was fully accomplished and the superstructure laid of our common-school system, which is the bulwark of liberty, and as long as supported and cherished will sustain a republic form of government.

Besides the living monuments of the descendants of the Pilgrim Fathers is the Stone monument to the Pilgrim Fathers at Plymouth, Mass., as shown in the frontispiece and described as follows:

The main pedestal is crowned with a gigantic figure of Faith, forty-one feet high, 216 times life size, holding in her left hand an open Bible, and with her right hand pointing heavenward. On the four wing pedestals are emblematical figures, representing Morality, Law, Education, and Freedom.

CHAPTER II. - WILLIAM WHITE TO THE FIFTH GENERATION.

William(1) son of Bishop John White, married Susanna Fuller in Leyden, Holland, July 1, 1612, by Rev. John Robinson. She was a sister of Samuel Fuller who also came in the Mayflower.

Children:

1. Resolved + born in Leyden, 1614; married April 8, 1640, Judith **Vassal**.
2. Peregrine + born in Cape Cod Harbor, November, 1620; married about 1647, Sarah Basset.

William White's "Breeches Bible." - A Well-Preserved Book That Came Over In The Mayflower. - Interesting Historic Facts In The Original Memoranda.

There seems to be in Hartford a genuine and unquestionable copy of an old Bible printed in London in 1588, and part of it in 1586. It was brought over in the Mayflower. A still earlier edition was printed at Geneva, twenty-six years earlier. The later one is owned by Mr. S. W. Cowles, 891 Main Street, who bought it, two or three years ago (from 1895), of Charles M. Taintor of Manchester.

The book is bound, in old style, in boards and leather, but whether it is the original binding we cannot say. At all events the book is wonderfully well preserved. It is sixteen years older than a copy, containing the same famous translation, which is (or was) owned by Horace Johnson. This edition is called the Breeches Bible because of the translation of the original word, in describing the shame following Eve's "fall," not as an "apron," but "breeches" made of sewed fig-leaves. What greatly adds to the interest and value of this edition own by Mr. Cowles is the evident fact that the book was owned by William White, in England, in 1608; was brought over by him in the "Mayflower" pm that now world famous voyage; and that it contains, in ancient handwriting, on the margin of the pages, and on blank pages, a good deal of writing by White, whose son Peregrine, has become noted historically as the first white child born on these shores. This old Bible actually contains the elder White's record of this domestic event, as well as other facts in his family record, written on the margin of one of the leaves of this old Bible:

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

Then follows a line or more not very distinct, but clearly referring to the domestic event as a cause of "thanksgiving." The letter e, as in "meet" is always written much as people now make an o.

There is a great deal of scribbling on the blank pages, as on those seperating Old and New Testament, Apocrypha, and the original old hymns by Sternhold and Hopkins; for these latter, with the alleged music, are contained in the book, and were printed two years before the main part. This scribbling, and childish work of picture-making, seems to have been done after William White's death, and apparently by some of his children and grandchildren.



One grotesque little image, in very pale ink on the margin of a leaf, has under it the name Peregrine - as if
at for him.

The leaf-margins, for a considerable space, are much covered with writing - for paper was scarce in those early days - and some lines almost cover others, making it difficult occasionally to decipher all.

Perhaps the oldest of all the entries is this, - in pale ink, on one of the margins, and in handwriting that fitted with the fashion of writing in the year of Milton's birth:

William White,
his Book,
1608.

Another scene, and one more historic, is referred to in this entry:

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

Another memorandum, or rather two, are these:

Leyden, Holland, March 1609.
At Amsterdam, Holland, April, Anno Domini 1608.

Here is another, - of much historic interest now. It must be borne in mind that the dates of the month are according to old style:

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 perhaps a later had added, -

And brought back for William Brewster 1622-3.

The book had apparently passed into the possession of the Brewsters soon after White's death, in 1621. Their entries are usually dated "1622-3."

It is a notable circumstance that the children's rude drawings of objects, when they include the "metin-house," make it just like the "old original" four-side roof, with a projection at the apex, that was built in 1638-40 for the First church in Hartford.

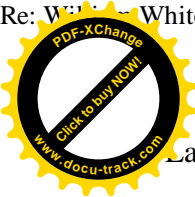
On one margin is a picture of an Indian, drawing a bow, and here is written, -

Wee [were] greeted thus when wee came in on ye shore.

Another entry is this:

Some of our strong men went on board [on shore?] and put to flight the natives whom we saw.
They being afraid of the Powder from our gunns.

Here is a memorandum, made at the time, of an occurrence which has become as famous, in poetry and in history, as the Conquest of England by the Normans, 1066, or the Declaration of Independence, 1776:



Landed yt Plymouth. December. December ye 11th, 1620.

One margin contains these entries by two different persons apparently:

This book is the property of William White and his wife Susanna who embarked on board the Mayflower from Plymouth, England.

We road with great Comfort on board ye Ship Lyon [in some entries written Lion]. The promises we find in this Book.

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.

These memoranda, and many more, are on the margins of the leaves of the Bible. One event-and to the lonely and anxious settlers, after that awful first winter in the New World, it was indeed an event - and a saddening one too - was the departure of the little vessel that had borne them across the pathless deep. It is thus referred to in the antique memorandum:

Ye Ship Mayflower departed from us, in ye month of - March ye 12th, 1621.

We found ye ship Lion, 1632, and was greatly rejoysed. Came Roger Williams on board Ship.

There is more, but it runs into the print and is not very legible. A good picture of the ship Lion is drawn on the Margin.

The margin of one page has this, in a peculiarly marked "ancient" style of hand-writing, such as was customary in Shakespeare's time:

John Carver, Sonne of James Carver, Licolnshire, Ye man, called by ye grace of God, Governor of our Colony,
Dec. ye 10th, 1620, for one year.

Some of the family records, as that of John Howland, date back to the days in Old England, before the Mayflower and her voyage had been thought of. Some of the pictures of Indians, drawing the bow, seem to be the work of older persons than children. One touching reference is made to the necessity of levelling the graves, that were made in that terrible first winter, in order that the spying Indians might not know the truth as to the actual number the little colony had lost. (It lost fifty, just half.)

Governor William Bradford appears, among others of the Mayflower company, in these "marginal notes" in the genealogical line.

The name of "John Cole, Cole's Hill," can be deciphered out of much overlying scribbling; there was and is such a hill in Plymouth.

The Old Volume.

While the imprint of the Old and "Newe" Testament in this antiquated volume bears date 1588, the title page to the collection of Sternhold and Hopkin's hymns is dated 1586. The earlier edition printed at Geneva, in 1560,



was from a translation by "three English exiles" - Whittingham, Gilby, and Sampson. This later edition of on the title page that it is

"Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers Languages,
with most profitable Annotations vpon all the hard places, and other things of great importance, as may appear
in the Epistle to the Reader."

It is of course printed in the old-time "black letter," much like German text. The binding seems to have been renewed, but it is getting very old and brittle.

The collection of Sternhold and Hopkins' ("and others' ") songs - an arrangement for singing David's Psalms which would have made David crawl - was followed in the attemptd congregational "singing" in the Bay Colony for a long time. The title-page in this old Bible thus introduces them:

Whole Book of Psalms.
Collected into English meetre by Thomas Sternhold, John Hopkins and others.

Conferred with the Hebrue, with apt Notes to Sing them Withall.

Set fourth and allowed to be sung in all Churches, of all the people together before and after Morning and Evening

Prayer: as also before and after Sermons, and moreouer in priuate houses, for their godly solace and comfort:

laying apart all ungodly songs and balades, which tend onely to the nourishing of vice, and corrupting of youth.

1586.

One of the prayers is "A Prayer Against the Divell."

ITS HISTORY.

Not much seems to be known of this old Bible during the centuries that have elapsed since the first Pilgrims had it. It is clear that after being brought over in the Mayflower, it went back, after White's death in 1621, to England, and was again brought back; This time in 1622-23. Its subsequent experiences are not recorded. Mr. Cowles bought it in 1892 of Charles W. Taintor (now deceased) of Manchester. The price paid for it was \$12. At present (in 1895) he might perhaps get twelve times twelve dollars for it.

Mr. Taintor's father wrote this note about the old volume:

Manchester, Dec. 28, 1892.

S.W. Cowles, Esq.,

Dear Sir: In regard to the Old Breeches Bible, there can be no rational doubt that 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, for no other family in Plymouth, without they were allied to the Whites by consanguinity, would have been likely to have written

so much on the leaves in connection with and respecting the White family.

It seems that the Bible passed from the White family into the Brewster family, as the name of Brewster



occurs in the book frequently - (probably written by a son or grandson of Elder William Brewster). The historical facts recorded on its leaves were written (to judge from the style of the handwriting) two hundred years ago, when those facts were fresh in the memory of the writer. It was also the fashion of those days to write passages of Scripture on blank pages and margins of books as we find them in this old Bible. A portion

of the writing was doubtless done by the son or grandson of William White, and portion by a Brewster of collateral generation from the emigrants.

Yours truly,
Charles M. Taintor.

The owner has this note:

I bought this book from Mr. Charles W. Taintor, Manchester, in December, 1888 (I think). Called to see him

in December, 1892, learned he had died about one year ago. His father looked over the entries in the book and afterwards sent me this letter. Also called on Judge Adams: see his letter on the opposite page.

Hartford, June, 1893.

This is the letter from Judge Adams:

Hartford, Dec 30, 1892.

From such examination as I have been able to give to the Bible above referred to, this morning, I see no reason to doubt that the volume was owned by William White, as early as 1608, and brought over by him in the Mayflower.

S.W. Adams.

State Librarian Hoadly, perhaps as good an authority as any in New England, substantially confirms Judge Adams's view. - Hartford Times.

William White was one of that little "handful of God's own wheat" which had been flail by adversity, tossed and winnowed until earthy selfishness had been beaten away from them, and left them pure seed, fit for the planting of the new world, and their journal says at that time, "being now passed the vast ocean, and sea of troubles before their preparation to seek out a place for habitation, they fell on their knees and blessed the Lord, the God of Heaven, who had brought them over the vast and furious ocean and delivered them from all peril and miseries thereof." Therefore it was with this faith and trust in God that our little band were able to lift up their voices in prayer and song mingling with the sound of winds and waters, consecrating our American shores.

He had done what he could and was called up higher soon after his arrival here. William White died March 14, 1621 (some record as it February 21), and his widow, Susanna, married (2nd) May 12, 1621, Edward Winslow, Jr., of Droitwich, England, q.v.

Mrs. Susanna (White) Winslow deceased October, 1680. She was our Foremother, whom it is meet we should we should rise up and call blessed.

We must think of her as the brave young mother, who had left the old home of tender, living ties and holy graves, for the hardships of the new and untried life; think of her with her babe in the tossing Mayflower, when

" 'Twas bleak and wild on Cape Cod,
Mid the fierce November gale,
While there the little Mayflower roamed
With a lingering stranger's sail;



And those a fair young creature clasped
Her helpless infant's form,
And cheerily sang through the chilling blast,
'Oh! a mother's heart is warm.' "

Let our hearts thrill with reverence when we mention our Foremothers, our Forefathers.

I hope this helps.

Also, William White, was son of Bishop John White, married Susanna Fuller in Leyden, Holland, July 1, 1612, by Rev. John Robinson. She was a sister of Samuel Fuller who also came in the Mayflower. I

Aaron White
awhite@ne.rr.com

[Notify Administrator about this message?](#)

Followups:

- [Re: William White of the Mayflower](#) **Ian White** 3/13/04
 - [Re: William White of the Mayflower](#) **Aaron White** 3/14/04

[Post Followup](#) [Return to Message Listings](#) [Print Message](#)

<http://genforum.genealogy.com/white/messages/20226.html>

Search this forum:

Search all of GenForum:

 Proximity matching

[Add this forum to My Genforum](#)

[Link to GenForum](#)
[Add Forum](#)

[Home](#) | [Help](#) | [About Us](#) | [Site Index](#) | [Jobs](#) | [PRIVACY](#) | [Affiliate](#)

© 2008 MyFamily.com, Inc.