

Chapter 1 : The Pilgrim William White Society - Home Page

Special thanks to C. Wayne Kilpatrick for providing the photos of the grave of the White Pilgrim, Joseph Thomas. While on vacation in the NE United States, he and his wife were traveling in the area where he is buried.

Susanna was the daughter of Richard and Mary Pettinger Jackson. Her father leased part of the Scrooby Manor and fled with Bradford to Amsterdam in to avoid arrest for Brownism. William and Susanna met in Amsterdam and married there. The full research will be found in the The American Genealogist in the second, third and fourth issues. The Mayflower was a Dutch cargo fluyt which usually transported wine and dry goods. However, in September , it set out to cross the North Atlantic with passengers plus anywhere from 30 to 50 crew members. An account of the voyage describes the cramped conditions aboard ship. After a stormy crossing which lasted more than two months, the Mayflower reached the New World--but far north of its intended destination, the Jamestown Colony in Virginia. When winter winds prevented the ship from sailing south, the Mayflower passengers decided to found their own colony and drew up a governing agreement which became known as the Mayflower Compact. Forty-one adult men signed the Compact on November 11, , William White among them. The Pilgrims were able to build only one structure on shore before winter settled over the land. The passengers were thus forced to spend the next several months aboard the Mayflower. In late November the actual date is not known but is thought to be November 20th , Susanna White gave birth to a son whom she and William named Peregrine. Roughly half of the company succumbed to illness during that first winter in New England. William White is known to have died on February 21, His name appears on the Pilgrim Memorial Sarcophagus that was erected in On 12 May , Susanna White, left a widow with two small sons, married Edward Winslow, whose wife Elizabeth had likewise died. Edward Winslow eventually became a prominent member of the Plymouth Colony, being elected governor three times. He and Susanna had five more children together, although only two lived to adulthood. Susanna was known to have been living in , when Winslow went back to England, but the exact date of her death is unknown. Her grave is in the Winslow Cemetery in Marshfield, Massachusetts. Last revised 31 October

Chapter 2 : ArtStation - The White Pilgrim Concept Art, Austin Hartell

For nearly two centuries now, New Jersey residents who live along the border of Sussex and Warren counties have heard and told stories of one of the state's most famous odd balls, and one of its most apparent apparitions--the White Pilgrim. Born Joseph Thomas in , the White Pilgrim was an.

Religious, Moral, and Satirical Joseph Thomas was a man who wanted to preach the gospel in his native New England. Contained in this book are his conversion and his search for truth. He wrote for and edited the Christian Palladium, a religious journal, for many years. He was known as the "White Pilgrim" because, unlike most preachers of his day who wore black suits, Joseph Thomas went everywhere riding a white horse, wearing a white suit, and even had white saddlebags. He was immortalized in a poem written by Rev. I came to the spot where the White Pilgrim lay, And pensively stood by his tomb, When in a low whisper I heard something say, How sweetly I sleep here alone. The tempest may howl, and the loud thunders roll, And gathering storms may arise, Yet calm are my feelings, at rest is my soul, The tears are all wiped from my eyes. The cause of my Savior compelled me to roam I bade my companion farewell, I left my sweet children, who for me now mourn, In far distant regions to dwell. I wandered an exile and stranger below, To publish salvation abroad, The trump of the Gospel endeavored to blow, Inviting poor sinners to God. But when among strangers, and far from my home, No kindred or relative nigh, I met the contagion, and sank in the tomb, My spirits ascended on high. It breathes of the spirit of firm reliance upon God and exhibits the workings and prompt decisions of a faithful, honest conscience, acting up to its convictions of duty, and receiving as a reward, blessings appropriately bestowed upon a faithful, Christian man. It will unquestionably aid the honest, earnest seeker to know and do his duty to God and man, under the full conviction that he will in no wise lose his reward. Secondly, It will tend to settle questions which seem to have bewildered many minds. Who was the White Pilgrim? Where did he hail from religiously? When was he born? When and where did he die? The publisher has heard him claimed to be an old [black man], Methodist-Episcopal preacher. He has also in possession a book published not many years since, containing a piece of poetry, found in this work, composed by Rev. After the narrative, there are some letters from the Christian Palladium about Joseph Thomas.

" THE WHITE PILGRIM Words by John Ellis , upon visiting the grave of Joseph Thomas I came to the place where the lone pilgrim lay, And pensively stood by the tomb, When in a low whisper I heard something say, How sweetly I sleep here alone!

English origins[edit] William White has been a difficult person to research, largely because of the commonness of his name in England. Per author Edward Banks, his surname was one of the dozen most common names in England and his baptismal name one of the four most frequently bestowed in that period, making genealogical research difficult. And contrary to internet information about his supposed White family ancestry, per the Mayflower Society Families book, Volume 13, the Society states "Little is known about Pilgrim William White. Records reveal that there were two men of that name living there, other than Mayflower William White about and both appear to have been still there after the Mayflower departed. Aside from the William Whites in Leiden confusion, an additional contributing factor was the name of the wife of one of the William Whites " Ann " which erroneously has connected the Whites with the Fuller family. William White" in his section for London merchants along with Mr. Christopher Martin , Mr. William Mullins , Mr. Stephen Hopkins , Mr. Richard Warren , and John Billington. Susanna gave birth to their son Peregrine on board the Mayflower several weeks after White signed the Mayflower Compact. The small, foot ship had passengers and a crew of about in extremely cramped conditions. This, combined with a lack of proper rations and unsanitary conditions for several months, attributed to what would be fatal for many, especially the majority of women and children. On the way there were two deaths, a crew member and a passenger, but the worst was yet to come after arriving at their destination when, in the space of several months, almost half the passengers perished in cold, harsh, unfamiliar New England winter. The Mayflower Compact was signed that day. With the death of her husband, Susanna White, with newborn Peregrine and five-year-old Resolved, became the only surviving widow out of the many families who perished that winter. By the Spring of , 52 of the persons who originally had arrived on the Mayflower at Cape Cod would be dead. In England, his diplomatic skills soon came to the attention of Oliver Cromwell , the new Puritan leader of the country. Cromwell required Winslow head a joint award reparations commission to assess damage caused by Danish ships. When his will was written in as resident of London, the document stated that he left his New England property to his son Josiah "hee sic allowing to my wife a full third parte thereof for her life also" so it is probable that his wife did not follow him to London. Though she was the wife of one colony governor and the mother of another, the first bride in the colony and the mother of the famed Peregrine White, she seems forgotten in the records. Samuel Fuller as is often stated. Robert had a daughter Anna, born about , far too old a bride for Winslow who was not born until The will of Robert Fuller mentions no daughter named Susanna, nor a daughter married to William White. It does mention Alice Bradford, a sister-in-law. In a letter that Edward Winslow wrote in to "Uncle Robert Jackson", he provided news of Susanna, her late husband William White, and her children. He also sends his regards to his father-in-law in England, obviously not Robert Fuller who had been dead for nine years. For many years genealogists assumed that William White spent his early married years in Holland , marrying and burying children but no proof that they apply to the Pilgrim William White but rather they probably apply to the William White who was still living there in White died on February 21, Susanna remarried on May 12, to Edward Winslow and had five children with him. The death date of Susanna is uncertain " sometime between and She was buried in Winslow Cemetery in Marshfield where her sons Resolved and Peregrine White and their wives were buried. Edward Winslow died on a British military expedition in the Caribbean in and was buried at sea. Children of William White and his wife Susanna: Resolved White was born in England, about He died sometime after September 19, He and his first wife Judith were buried in Winslow Cemetery, Marshfield. She was born in England ca. They had eight children born in Scituate between and She died in Marshfield on January 22, White dyed soon after ther landing. His wife married with Mr. Winslow as is before noted. He was buried in Coles Hill Burial Ground in Plymouth, likely in an unmarked grave as with most from the Mayflower who died that first winter. The date

of death of his wife Susanna, who became the second wife of Edward Winslow, is uncertain. She was buried in the Winslow Cemetery, Marshfield, as were her sons Resolved and Peregrine and their families. He boarded the Mayflower as an indentured servant. He did not sign the Mayflower Compact so it may be presumed he was under the age of 21, possibly in his teens. His surname was a not especially a common one. It may be assumed that he came from the same region of England as the White family, but the origins of this family have not been located. William Holbeck died during the first winter at Plymouth. William Bradford reporting that "Mr. White and his two servants died soon after landing. He boarded the Mayflower as a servant to William White. He did not sign the Mayflower Compact which indicates he was not yet 21 years of age, and was probably in his teens. His English origins are unknown and due to his very common name, difficult to research. He may have come from the same area of England as the White family, whose origins are also unknown. This was several weeks before the Pilgrims located and decided to settle at Plymouth. Several memorials to him and others from the Mayflower who were the earliest to die exist today at Provincetown on Cape Cod. Ancestry Publishing, , pp. Viking, , p. Ancestry Publishing, , p. Massachusetts Society of Mayflower Descendants, , Photocopies of the , and versions of the document, pp. Viking, , pp. Viking , p. A Stranger amongst the Pilgrims, New York: Martins Press, , p. Re-edited by Robert S. Descendants of the Pilgrims who landed at Plymouth, Mass. Family of William White Pub. General Society of Mayflower Descendants 3rd Ed. A Stranger amongst the Pilgrims New York:

Chapter 4 : History of the Restoration Movement

Provided to YouTube by Smithsonian Folkways Recordings The White Pilgrim Â· Buell Kazee Buell Kazee Sings and Plays â„— Smithsonian Folkways Recordings / Folkways Records Released on.

He also served under two other Valar, such as Irmo and Nienna. He later revealed himself as one of the Istari, and eventually became known as the wisest of and most powerful of that order. He joined the White Council , which was formed to investigate a dark power in Dol Guldur , of which Galadriel wanted him to become the leader, yet Saruman came to lead the Council instead of him. Reemergence of the Necromancer Gandalf finds Thrain in the dungeons of Dol Guldur Gandalf wandered for many years amongst the Free People of Middle-earth, but spent most of that time amongst the Elves, where he learned much and taught much. He also continued to gather such information about Sauron and his ilk as he could, and to that end, he began to suspect that the Necromancer of Dol Guldur was in fact Sauron taking shape once again. He entered Dol Guldur, but Sauron, still greatly weakened, fled from him and for a short time, the evil of Mirkwood was greatly reduced. However, Sauron quickly returned to Dol Guldur, and by of the Third Age, had rebuilt his forces there. Before his death, the old dwarf king entrusted Gandalf with a map and key to the Lonely Mountain. The White Council meeting on the question of Dol Guldur. He knew that Sauron was already plotting war from Dol Guldur, and that as soon as he felt strong enough, he would attack Rivendell. Unfortunately, the only power left besides Rivendell to resist an attempt from Mirkwood to regain the lands of Angmar was the dwarves of the Iron Hills. Even worse, Gandalf knew that Smaug resided still in the Lonely Mountain , and that Sauron could and would use the dragon to devastating effect once he became strong enough to influence Smaug. It was in their attempt to cross the Misty Mountains by the High Pass that the Company was captured by goblins , and though Gandalf rescued the dwarves and aided them in escaping, it was here that Bilbo encountered Gollum and discovered the One Ring though at the time it was mistaken for a lesser ring. He only told the dwarves, however, he had to "attend to other pressing business", [8] and refused to disclose the nature of his departure. This would be the second time during the quest that Gandalf would leave the dwarves, the first being to "scout ahead" in the Trollshaws. In the absence of the dragon, the Wood-elves and men of Laketown came to the mountain to claim their share of the treasure within, though the dwarves refused, and as a result became besieged. Gandalf fought in the battle, and helped destroy the goblin threat. Following the battle, Gandalf accompanied Bilbo back to the Shire. Perhaps even more troubling to him was that Bilbo, a proper, honorable hobbit, would uncharacteristically lie about his story. Returning to the Shire. After seeing Frodo and visiting Bilbo again, Gandalf attended the party. Later as he was bidding farewell to Gandalf, who had known about his plans to leave, Bilbo began to change his mind about leaving his ring to Frodo, as he had earlier agreed. When Gandalf tried to persuade him to leave it, Bilbo became hostile and accused Gandalf of trying to steal the ring for his own benefit, which he referred to as his "precious. This brought Bilbo back to his senses; he apologised, admitted that the Ring had been troubling him lately, and left it behind. Bilbo and Gandalf bid each other goodbye before Bilbo left the Shire for his journey. Before finally leaving the Shire, Gandalf gave the ring to Frodo, advising him to keep it safe. Over the next seventeen years, Gandalf traveled extensively, searching for answers. Having long sought for Gollum near Mordor , he met Aragorn , who had captured the creature in Mirkwood. Gandalf left Mirkwood soon after, and left Gollum with the wood-elves of Northern Mirkwood. Gandalf then told a dumbfounded Frodo about the One Ring and its history, and how Sauron would seek to regain it. Instructing Frodo to go to Rivendell with the ring, Gandalf told him to make arrangements to leave the Shire quietly. He tried to convince Gandalf to either join with him in service to Sauron, so that they could eventually control the Dark Lord and thus achieve good ends, though through evil means, or to help him find the One Ring so they could take power from Sauron. Gandalf refused, and was held prisoner at the top of the tower Orthanc. There, Gandalf chose the horse Shadowfax. Riding for the Shire , Gandalf arrived too late for Frodo; he had already set out. Knowing that Frodo would be heading for Rivendell , Gandalf began to make his own way there. Shortly after arriving in Bree, Gandalf learned that the Hobbits had already began traveling to Rivendell with Aragorn. Despite their escape, Frodo was stabbed in the process

by the Ringwraith leader with a Morgul-blade.

Chapter 5 : William White (Mayflower passenger) - Wikipedia

Check out The White Pilgrim by Buell Kazee on Amazon Music. Stream ad-free or purchase CD's and MP3s now on blog.quintoapp.com

Well, there really was a White Pilgrim; he traveled in New Jersey and died immediately after preaching a sermon in Johnsonburg Warren County in 1794, and is buried there. In 1794 there was an enormous and slightly infamous camp meeting in Cane Ridge, Kentucky. Its success, and perhaps its notoriety, stimulated a flurry of revivals and other camp meetings that continued up to the Civil War. The 1790s are known as the Second Great Awakening, but revivals were the major engine of enlarging church membership even down to 1800. A byproduct of that Cane Ridge camp meeting was that several ordained ministers in attendance rethought the convention of formal denominations—Presbyterian, Congregational, and so on, all of which were directed to a greater or lesser degree by a central authority—a bishop, synod, or conference. Some of the Methodists soon broke off and formed a new sect originally called "Republican Methodists. Baptists from New England also objected to the idea of denominations; they, too, adopted the name Christians, but soon came to be referred to as the Christian Connexion, and it was this affiliation, based in western New York, that sent several missionaries into the northwestern part of the state in the 1790s. The most successful of those preachers was Mrs. Hope on the Sourland Mountain just about on Hunterdon-Mercer boundary. Roberts returned to the state in 1794 and when she was refused the pulpit of the Methodist church in Vienna Warren County she organized a congregation a mile or so away in Great Meadows. Roberts was an organizer, and apparently an exceptionally capable one. The White Pilgrim, in contrast, was a preacher who never stayed more than a few days in one place before moving on. Joseph Thomas was the real name of the White Pilgrim. He was born in North Carolina in 1768 and was inspired by a camp meeting in 1784 when he was 16 to become a preacher. Instead of the customary long black frock coat most ministers wore, Thomas dressed in white. All white, including his horse and even his saddlebags. That account, a diary of his travels and experiences, is available online. Thomas spurned the entreaties and advice of more experienced itinerant preachers and allied himself with the Christian Connexion and traveled extensively preaching to any who would listen. He had a wife and children in Ohio, but neverthe-less traveled most of the year. In 1794 he preached at the Anglican mission in Johnsonburg above 1794, where he died suddenly of small pox and was buried there. Ministers like Charles Grandison Finney, Lorenzo Dow and the White Pilgrim were revivalist preachers, and although they get much of the attention in the literature on the frontier culture and the Second Great Awakening, it was the organizing efforts of Methodist Bishop Asbury, Charles Pitman, and Mrs. Abigail Roberts in New Jersey, for example, who sacralized much of the rural areas of the mid-Atlantic states. The Christian Connexion churches later merged with the Congregational church, and then with the Evangelical church and is now known as the United Church of Christ. Some of the key denominational leaders of the Christians served pastorates in New Jersey, according to church historian Richard Taylor, to whom I am indebted for some of the information here, and for needed corrections for some of my misconceptions about the origins of the Christian churches in the state. The Christian Palladium, at one time the official denominational periodical, was published in Irvington. The nineteenth century Christians were open to theological diversity, Taylor writes, and some people did label them "Evangelical Unitarians," although others rejected that title, desiring only the simple Biblical name "Christian. You can also find pictures of all of the surviving Christian churches in my books on the old churches of Sussex and Warren counties, and within a month or two in the forthcoming book on Hunterdon County churches.

Chapter 6 : White-William – blog.quintoapp.com

William White (c - February 21,) was a passenger on the blog.quintoapp.comanied by his wife Susanna, son Resolved and two servants, he travelled in on the historic voyage.

Who were the Pilgrims? The people we know as Pilgrims have become so surrounded by legend that we are tempted to forget that they were real people. Against great odds, they made the famous voyage aboard the ship Mayflower and founded Plymouth Colony, but they were also ordinary English men and women. To understand them, it is important that we look beyond the legend. This story will help you get to know these people, now known as the Pilgrims, through their first years in New England. Although he and his daughter, Queen Elizabeth I reigned , changed some things that made the Church of England different from the Roman Catholic Church, a few people felt that the new Church retained too many practices of the Roman Church. They called for a return to a simpler faith and less structured forms of worship. In short, they wanted to return to worshipping in the way the early Christians had. They thought the new Church of England was beyond reform. This opinion was very dangerous; in England in the s, it was illegal to be part of any church other than the Church of England. The Separatist church congregation that established Plymouth Colony in New England was originally centered around the town of Scrooby in Nottinghamshire, England. Members included the young William Bradford and William Brewster. When they felt they could no longer suffer these difficulties in England, they chose to flee to the Dutch Netherlands. There, they could practice their own religion without fear of persecution from the English government or its church. The Pilgrims in Holland the Netherlands Although they had religious freedom, life in the Netherlands was not easy. The Separatists had to leave their homeland and friends to live in a foreign country without a clear idea of how they would support themselves. The congregation stayed briefly in Amsterdam and then moved to the city of Leiden. There they remained for the next 11 or 12 years. Most found work in the cloth trades, while others were carpenters, tailors and printers. Their lives required hard work. Even young children had to work. Some older children were tempted by the Dutch culture and left their families to become soldiers and sailors. Their parents feared that they would lose their identity as English people. To make matters worse, the congregation worried that another war might break out between the Dutch and Spanish. They decided to move again. The Move to America After careful thought, the congregation decided to leave Holland to establish a farming village in the northern part of the Virginia Colony. At that time, Virginia extended from Jamestown in the south to the mouth of the Hudson River in the north, so the Pilgrims planned to settle near present-day New York City. There they hoped to live under the English government, but they would worship in their own, separate church. The company of investors would provide passage for the colonists and supply them with tools, clothing and other supplies. The colonists in turn would work for the company, sending natural resources such as fish, timber and furs back to England. The colonists and investors had many disagreements, but eventually the Pilgrims were able to leave Europe for America. The entire congregation could not come to America together. Those who could settle their affairs in Leiden went first while the greater number, including their pastor John Robinson, remained behind. The congregation purchased a small ship, Speedwell, to transport them across the sea and to use for fishing and trading in America. At Southampton, a port in England, they were joined by a group of English colonists who had been gathered by the investors. Speedwell and Mayflower – a ship rented by the investors – departed for America together. After twice turning back to England because Speedwell leaked, they were forced to leave the ship. As a result, many families were divided when some passengers had to be turned back for lack of space. A month after first leaving England, on September 6, , Mayflower set out alone with passengers. For more information on the voyage of Mayflower and the Mayflower Compact, please visit Mayflower: Although the Pilgrims had originally intended to settle near the Hudson River in New York, dangerous shoals and poor winds forced the ship to seek shelter at Cape Cod. Because it was so late in the year and travel around Cape Cod was proving difficult, the passengers decided not to sail further and to remain in New England. It was here, in Cape Cod Bay, that most of the adult men on the ship signed the document that we know as the Mayflower Compact. A party of the most able men began exploring the area to find a suitable

place to settle. After several weeks, the exploring party arrived at what appeared to be an abandoned Wampanoag community. The plentiful water supply, good harbor, cleared fields, and location on a hill made the area a favorable place for settlement. Mayflower arrived in Plymouth Harbor on December 16, and the colonists began building their town. While houses were being built, the group continued to live on the ship. Many of the colonists fell ill. They were probably suffering from scurvy and pneumonia caused by a lack of shelter in the cold, wet weather. Although the Pilgrims were not starving, their sea-diet was very high in salt, which weakened their bodies on the long journey and during that first winter. As many as two or three people died each day during their first two months on land. Only 52 people survived the first year in Plymouth. When Mayflower left Plymouth on April 5, , she was sailed back to England by only half of her crew. In March , they made a treaty of mutual protection with the Pokanoket Wampanoag leader, Ousamequin also known as Massasoit to the Pilgrims. The treaty had six points. Neither party would harm the other. If anything was stolen, it would be returned and the offending person returned to his own people for punishment. Both sides agreed to leave their weapons behind when meeting, and the two groups would serve as allies in times of war. Squanto, a Wampanoag man who had been taken captive by English sailors and lived for a time in London, came to live with the colonists and instructed them in growing Indian corn. In the fall of , the colonists marked their first harvest with a three-day celebration. Massasoit and 90 of his men joined the English for feasting and entertainment. In the s this famous celebration became the basis for the story of the First Thanksgiving. Over the next six years, more English colonists arrived and many of the people who had to stay behind in England or Holland when Mayflower left England were able to join their families. By , Plymouth Colony was stable and comfortable. Harvests were good and families were growing. In , about people lived in Plymouth Colony.

Chapter 7 : New Jersey Churchscape

He was known as the White Pilgrim for dressing in all white, right down o white boots and straddling white horse. Some say it was to ward off evil spirits while other say it was to garner attention. He had a reputation of doing drastic things in the name of religion.

The White Pilgrim Rev. At the age of seven he was separated from his father and mother, and lived "under a strange and inhospitable roof" with the pleasing expectation of going to school. But after two years an older brother, who lived in Grayson county, Virginia, took him to his home and engaged him to a school "adjacent to his abode. Curry, an excellent teacher. He began to pray in private, and after a year, at the age of sixteen, he received the evidence of a full pardon. He says, "So I became a member of that church in the 17th year of my age, I then began to exercise my gift in speaking among the brethren. After this the church gave me a recommendation to the great meeting in Raleigh, North Carolina. On his way he fell in with Elders M. Debruler and John Hayes. At this Conference he was baptized by Rev. His first labors were in Virginia. In those days it was customary for the preachers to travel two and two, so Rev. Joseph Thomas traveled first with Elder J. But the relations between Elder Warren and himself not being pleasant, he left him and began ro labor with Elder Thomas Reeves in Surry county, and counties ro the eastward. In , he attended the meeting at Shiloh in Halifax county, Virginia, and from there he visited his home near Hawfields. They both preached, and Mr. This was June 4th. By the middle of July he had made a visit ro Grayson county, Virginia, and returned ro his relatives on Haw river. He next directed his course eastward and visited Rev. Rice Haggard and Old Lebanon. On April 10th, at Chaney chapel he attended a sacramental meeting of the "Republican Methodists. And he went on through Wake into Warren county. At Liberty meeting house he met with Rev. In his autobiography, he gave the facts only. But elsewhere it is said, "After a discourse on the occasion by E. Smith, Brother Thomas kneeled down on an elevated place where the people could see and hear. Gray, with Brother J. Hunter kneeled with him, and laid their hands on him. This being all done, to ordain according to the New Testament: After preaching in the vicinity of Philadelphia. At this place he met with William Guirey. After Conference closed, he went to the western part of the state. He was married to Christiana. Rittenour, daughter of Michael Rittenour, by Elder J. Foster of Winchester, Virginia, on Suhday, April 5, He purchased a home and settled in Orange Alamance county, North Carolina, but the following year disposed of his place and purchased a home in Kernstown, Frederick county, Virginia. His autobiography closed with , while he was living in the Valley of Virginia. In , he made a tour through North Carolina and Virginia. Soon after he moved with his family to Madison county, Ohio. In , he made a tour of the Eastern States, and while in New York city, he is supposed to have taken small-pox by walking through the streets in some infected district though not exposed to it. He died at the home of Elder J. Thompson, Johnsonsburg, New Jersey. In a "Eulogy" before the North Carolina. Conference at Moore Union, Moore county, Rev. He saw that the world lay in wickedness, and numbers were heedlessly pursuing the road to death. He learnt in the Holy Scriptures that Christ had died for the sins of the world, and was willing to save an that would repent and believe in him. He saw a fullness in Jesus to save the vilest sinner. Though he had to wade through deep waters and fiery trials, yet he frequently pursued his course and hundreds were converted through the instrumentality of his labors. His discourses were delivered with the sweetest strains of eloquence which fell upon the ear with delight, and thrilled the soul of his hearers; your humble speaker will not forget the melody of that voice, which is now still in death. A short time ago, thousands of smiling Christians were crowding the chapels in different parts of the country, to hang upon his melting stains. He will never more weep over perishing sinners, or warn them to: No, that voice which imparted such animation and joy, is silent; that hand which was given in token of Christian fellowship is now cold in death. John Ellis, in addition to the following hymn composed by him on the occasion of a visit to his grave, wrote also a sketch of his life: The cause of my master propelled me from home, I bade my companion farewell, I left my sweet children, who for me now mourn, In far distant regions to dwell. I wandered an exile and stranger below To publish salvation abroad; The trump of the gospel endeavored to blow, Inviting poor sinners to God. But when among strangers, and far from my home No

kindred or relative nigh, I met the contagion and sunk in the tombâ€™” My spirit to mansions on high. O tell me
companion and children most dear To weep not for Joseph, though gone; The same hand that led me through
scenes dark and drear, Has kindly conducted me home. Versions of this song were recorded by modern day
singers. Heading west of Newark on I, pick up I west to Exit Turn right and bear to the left as the road
divides. Go about 4 miles. Head into the cemetery, and look for the obelisk in the middle. It is the grave of
Joseph Thomas.

Chapter 8 : The Pilgrim William White Society - White Family History

White Pilgrim, The DESCRIPTION: "I came to the tomb where the white pilgrim lay And pensively stood by his tomb, And in a low whisper I heard someone say How peaceful he sleeps there alone."

This congregation held Puritan beliefs comparable to other non-conforming movements groups not in communion with the Church of England led by Robert Browne , John Greenwood , and Henry Barrowe. As Separatists, they also held that their differences with the Church of England were irreconcilable and that their worship should be independent of the trappings, traditions, and organization of a central church—unlike those Puritans who maintained their allegiance to the Church of England. The penalties included imprisonment and larger fines for conducting unofficial services. Under this policy, Robert Browne and his followers the Brownists were repeatedly imprisoned in Southwark and the City of London during the s, and Henry Barrowe, John Greenwood, and John Penry were executed for sedition in Penry urged the Separatists to emigrate in order to escape persecution; some went to Holland and some to Newfoundland, but those in Nottinghamshire remained. The Puritans though they differ in Ceremonies and accidentes, yet they agree with us in substance of religion, and I thinke all or the moste parte of them love his Majestie, and the presente state, and I hope will yield to conformitie. But the Papistes are opposite and contrarie in very many substantiall pointes of religion, and cannot but wishe the Popes authoritie and popish religion to be established. Following the Conference in , Clyfton was declared a non-conformist and stripped of his position at Babworth. Brewster invited him to live at his home. Archbishop Hutton died in and Tobias Matthew was appointed as his replacement. Disobedient clergy were replaced, and prominent Separatists were confronted, fined, and imprisoned. He is credited with driving people out of the country who refused to attend Anglican services. He was living in the Scrooby manor house while serving as postmaster for the village and bailiff to the Archbishop of York. Services were held beginning in with Clyfton as pastor, John Robinson as teacher, and Brewster as the presiding elder. Shortly after, Smyth and members of the Gainsborough group moved on to Amsterdam. He wrote concerning this time period: They lived in Leiden , Holland, a city of , inhabitants, [13] residing in small houses behind the "Kloksteeg" opposite the Pieterskerk. The success of the congregation in Leiden was mixed. Leiden was a thriving industrial center, [14] and many members were able to support themselves working at Leiden University or in the textile, printing, and brewing trades. Others were less able to bring in sufficient income, hampered by their rural backgrounds and the language barrier; for those, accommodations were made on an estate bought by Robinson and three partners. There he participated in a series of debates, particularly regarding the contentious issue of Calvinism versus Arminianism siding with the Calvinists against the Remonstrants. They found the Dutch morals much too libertine, and their children were becoming more and more Dutch as the years passed. The congregation came to believe that they faced eventual extinction if they remained there. Bradford noted that many members of the congregation were showing signs of early aging, compounding the difficulties which some had in supporting themselves. A few had spent their savings and so gave up and returned to England, and the leaders feared that more would follow and that the congregation would become unsustainable. The employment issues made it unattractive for others to come to Leiden, and younger members had begun leaving to find employment and adventure elsewhere. Also compelling was the possibility of missionary work in some distant land, an opportunity that rarely arose in a Protestant stronghold. In addition to the economic worries and missionary possibilities, he stressed that it was important for the people to retain their English identity, culture, and language. They also believed that the English Church in Leiden could do little to benefit the larger community there. There were fears that the native people would be violent, that there would be no source of food or water, that they might be exposed to unknown diseases, and that travel by sea was always hazardous. Balancing all this was a local political situation which was in danger of becoming unstable. Virginia was an attractive destination because the presence of the older colony might offer better security and trade opportunities; however, they also felt that they should not settle too near, since that might inadvertently duplicate the political environment back in England. The London Company administered a territory of considerable size in the region, and the intended

settlement location was at the mouth of the Hudson River which instead became the Dutch colony of New Netherland. This plan allayed their concerns of social, political, and religious conflicts, but still promised the military and economic benefits of being close to an established colony. Weston did come with a substantial change, telling the Leiden group that parties in England had obtained a land grant north of the existing Virginia territory to be called New England. This was only partially true; the new grant did come to pass, but not until late in when the Plymouth Council for New England received its charter. It was expected that this area could be fished profitably, and it was not under the control of the existing Virginia government. New investors had been brought into the venture who wanted the terms altered so that, at the end of the seven-year contract, half of the settled land and property would revert to the investors. Also, there had been a provision which allowed each settler to have two days per week to work on personal business, but this provision had been dropped from the agreement without the knowledge of the Puritans. In , King James had promulgated the Five Articles of Perth which were seen in Scotland as an attempt to encroach on their Presbyterian tradition. Brewster published several pamphlets that were critical of this law, and they were smuggled into Scotland by April These pamphlets were traced back to Leiden, and the English authorities unsuccessfully attempted to arrest Brewster. English ambassador Dudley Carleton became aware of the situation and began pressuring the Dutch government to extradite Brewster, and the Dutch responded by arresting Thomas Brewer the financier in September. Meanwhile, Brewer was sent to England for questioning, where he stonewalled government officials until well into He was ultimately convicted in England for his continued religious publication activities and sentenced in to a year prison term. Many members were not able to settle their affairs within the time constraints, and the budget was limited for travel and supplies, and the group decided that the initial settlement should be undertaken primarily by younger and stronger members. The remainder agreed to follow if and when they could. Robinson would remain in Leiden with the larger portion of the congregation, and Brewster was to lead the American congregation. The church in America would be run independently, but it was agreed that membership would automatically be granted in either congregation to members who moved between the continents. With personal and business matters agreed upon, the Puritans procured supplies and a small ship. Speedwell was to bring some passengers from the Netherlands to England, then on to America where it would be kept for the fishing business, with a crew hired for support services during the first year. The larger ship Mayflower was leased for transport and exploration services. The Speedwell was originally named Swiftsure. It was built in at sixty tons, and was part of the English fleet that defeated the Spanish Armada. It departed Delfshaven in July with the Leiden colonists, after a canal ride from Leyden of about seven hours. There it was inspected for leaks and sealed, but a second attempt to depart also failed, bringing them only as far as Plymouth , Devon. William Bradford observed that the Speedwell seemed "overmasted", thus putting a strain on the hull; and he attributed her leaking to crew members who had deliberately caused it, allowing them to abandon their year-long commitments. Passenger Robert Cushman wrote that the leaking was caused by a loose board. Of these, about half had come by way of Leiden, and about 28 of the adults were members of the congregation. Initially the trip went smoothly, but under way they were met with strong winds and storms. One of these caused a main beam to crack, and the possibility was considered of turning back, even though they were more than halfway to their destination. However, they repaired the ship sufficiently to continue using a "great iron screw" brought along by the colonists probably a jack to be used for either house construction or a cider press. One crew member and one passenger died before they reached land. A child was born at sea and named Oceanus. Displayed in the White House place names mentioned by Bradford Land was sighted on November 9, The passengers had endured miserable conditions for about 65 days, and they were led by William Brewster in Psalm as a prayer of thanksgiving. An attempt was made to sail the ship around the cape towards the Hudson River , also within the New England grant area, but they encountered shoals and difficult currents around Cape Malabar the old French name for Monomoy Island. Some of the passengers, aware of the situation, suggested that they were free to do as they chose upon landing, without a patent in place, and to ignore the contract with the investors. It was ratified by majority rule , with 41 adult male Pilgrims signing [39] for the passengers 73 males and 29 females. Included in the company were 19 male servants and three female servants, along with some sailors and craftsmen hired for short-term service to the

colony. It was Carver who had chartered the Mayflower and his is the first signature on the Mayflower Compact, being the most respected and affluent member of the group. Small parties, however, waded to the beach to fetch firewood and attend to long-deferred personal hygiene. Exploratory parties were undertaken while awaiting the shallop, led by Myles Standish an English soldier whom the colonists had met while in Leiden and Christopher Jones. Farther along, a similar mound was found, more recently made, and they discovered that some of the burial mounds also contained corn. The colonists took some of the corn, intending to use it as seed for planting, while they reburied the rest. Without permission they took more corn, and beans of various colours. These they brought away, intending to give them full satisfaction payment when they should meet with any of them, "as about six months afterwards they did. And it is to be noted as a special providence of God, and a great mercy to this poor people, that they thus got seed to plant corn the next year, or they might have starved; for they had none, nor any likelihood of getting any, till too late for the planting season. By December, most of the passengers and crew had become ill, coughing violently. Many were also suffering from the effects of scurvy. There had already been ice and snowfall, hampering exploration efforts; half of them died during the first winter. The shallop party headed south along the cape, consisting of seven colonists from Leiden, three from London, and seven crew; they chose to land at the area inhabited by the Nauset people the area around Brewster , Chatham , Eastham , Harwich , and Orleans where they saw some people on the shore who fled when they approached. Inland they found more mounds, one containing acorns, which they exhumed and left, and more graves, which they decided not to dig. They remained ashore overnight and heard cries near the encampment. The following morning, they were attacked by Indians who shot at them with arrows. The colonists retrieved their firearms and shot back, then chased them into the woods but did not find them. There was no more contact with Indians for several months. In the Cape Cod area, relations were poor following a visit several years earlier by Thomas Hunt. Hunt kidnapped 20 people from Patuxet the site of Plymouth Colony and another seven from Nausett, and he attempted to sell them as slaves in Europe. One of the Patuxet abductees was Squanto , who became an ally of the Plymouth Colony. The Pokanokets also lived nearby and had developed a particular dislike for the English after one group came in, captured numerous people, and shot them aboard their ship. But during one of the captures by the English, Squanto escaped to England and there became a Christian. When he came back, he found that most of his tribe had died from plague. The star is the approximate location of the Plymouth Colony. They rowed for safety, encountering the harbor formed by Duxbury and Plymouth barrier beaches and stumbling on land in the darkness. They remained at this spot for two days to recuperate and repair equipment. This land was especially suited to winter building because it had already been cleared, and the tall hills provided a good defensive position. The cleared village was known as Patuxet to the Wampanoag people and was abandoned about three years earlier following a plague that killed all of its residents. The "Indian fever" involved hemorrhaging [48] and is assumed to have been fulminating smallpox.

Chapter 9 : Pilgrim " David Whyte & Many Rivers

His parents (William and Susannah White) named him Peregrine - a word which means travelling from far away and also means pilgrim. The writer of Mourt's Relation in refers to the Plymouth Colonists as pilgrims.