

Ancestors of Leah Kate King

Generation 1

1. **Leah Kate King** (daughter of Phillip Stephen "Phil" King and Terry Lynn Herweg) was born on Jan 14, 1992 in Tarrant County, Texas.

Generation 2

2. **Phillip Stephen "Phil" King** was born on Feb 29, 1956. He married **Terry Lynn Herweg** (daughter of Jack E. Herweg and Hertha Terry) on Jan 26, 1979 in Tarrant County, Texas.
3. **Terry Lynn Herweg** (daughter of Jack E. Herweg and Hertha Terry) was born on Mar 12, 1956.

Notes for Terry Lynn Herweg:

Terry Lynn Herweg is my cousin, both of us being descended from Mayflower passenger, Governor William Bradford. Terry was born March 12, 1956, the very day that the "Southern Manifesto" was signed by 19 Democratic Party members of the United States Senate and by 76 Democratic Party members of the United States House of Representatives, criticizing the Supreme Court's Brown v. Board of Education decision that struck down racial segregation in public schools. Lamentably, two Republican congressmen also signed. This flaming document may be studied and its signers seen at this source:

<http://americanradioworks.publicradio.org/features/marshall/manifesto.html>

Generation 3

6. **Jack E. Herweg** was born on Mar 13, 1926. He died on Jun 20, 2003 in Fort Worth, Tarrant County, Texas. He married **Hertha Terry**.
7. **Hertha Terry** (daughter of Frank John Terry and Anna B. Kinnie) was born on Mar 12, 1928.

Generation 4

14. **Frank John Terry** (son of Timothy Nichols Terry and Josephine Estelle McKinzie) was born on Jun 29, 1877 in Warren, Madison County, Nebraska. He died in 1935. He married **Anna B. Kinnie**.
15. **Anna B. Kinnie** was born in 1888. She died in 1976.

Generation 5

28. **Timothy Nichols Terry** (son of John Benton Terry and Elizabeth Nichols) was born on Mar 13, 1843 in Ixonia, Jefferson County, Wisconsin. He died on Oct 16, 1922 in Madison County, Nebraska. He married **Josephine Estelle McKinzie**.
29. **Josephine Estelle McKinzie** was born on Sep 06, 1848 in Waukesha, Waukesha County, Wisconsin. She died on Apr 28, 1919.

Generation 6

56. **John Benton Terry** (son of Oliver Terry and Prudence Benton) was born on Dec 02, 1798 in Enfield, Hartford County, Connecticut. He died on Apr 12, 1864 in Concord, Jefferson County, Wisconsin. He married **Elizabeth Nichols** on Jul 23, 1833.

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57. **Elizabeth Nichols** was born on Mar 21, 1805 in Salen, New York. She died on Apr 30, 1873 in Concord, Jefferson County, Wisconsin.

Generation 7

112. **Oliver Terry** (son of Elijah Terry and Sarah Parsons) was born on Jan 24, 1764 in Enfield, Hartford County, Connecticut. He died on Apr 25, 1823 in Enfield, Hartford County, Connecticut. He married **Prudence Benton** on Nov 08, 1795.
113. **Prudence Benton** was born in 1775. She died on Jan 24, 1844 in Hartford, Hartford County, Connecticut.

Generation 8

224. **Elijah Terry** (son of Ephraim Terry and Ann Collins) was born on Aug 04, 1736 in Enfield, Hartford County, Connecticut. He died on Nov 06, 1807 in Enfield, Hartford County, Connecticut. He married **Sarah Parsons** (daughter of Hezekiah Parsons and Anna) on Feb 19, 1762 in Enfield, Hartford County, Connecticut.
225. **Sarah Parsons** (daughter of Hezekiah Parsons and Anna) was born about 1740.

Generation 9

448. **Ephraim Terry** (son of Samuel Terry) was born on Oct 24, 1701 in Enfield, Hartford, Connecticut. He died on Oct 14, 1783 in Enfield, Hartford, Connecticut. He married **Ann Collins** (daughter of Nathaniel Collins and Alice Adams) on Sep 13, 1723.
449. **Ann Collins** (daughter of Nathaniel Collins and Alice Adams) was born on Dec 30, 1702 in Enfield, Hartford, Connecticut. She died on Sep 10, 1778 in Enfield, Hartford, Connecticut.

Notes for Ephraim Terry:

Ephraim was born the same year Captain William Kidd was hanged in London on May 23, 1701, after being convicted of piracy and murder.

Source: http://en.wikipedia.org/wiki/Captain_Kidd

Ephraim was Moderator of the Town Meeting in Enfield and Chairman of the Committee to receive sufferers from passage of the Boston Port Bill in 1774. He was a Justice of the Peace of Hartford County, 1776.

"Ephraim's will was dated 18 August 1772 and proven on 6 October 1787. It mentions his wife Ann; his sons Eliphalet, Samuel, Ephraim, Elijah and Nathaniel; his daughters Mary Pease, Lucy Barrett and Sibbel Chapin; and the children of his deceased daughter Ann Kellog."

Source: <http://www.lanopalera.net/Genealogy/Bradford.html>

Notes for Ann Collins:

Ann and Ephraim gave issue to eleven children, of which we now have only the name of the second one, Samuel.

450. **Hezekiah Parsons** He married **Anna**.
451. **Anna**

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Generation 10

896. **Samuel Terry**

898. **Nathaniel Collins** was born on Jun 13, 1677 in Middletown, Connecticut. He died on Dec 31, 1756 in Enfield, Hartford, Connecticut. He married **Alice Adams** (daughter of William Adams and Alice Bradford) on Jan 17, 1701.

899. **Alice Adams** (daughter of William Adams and Alice Bradford) was born on Apr 03, 1682 in Dedham, Massachusetts. She died on Feb 19, 1735 in Enfield, Hartford, Connecticut.

Notes for Nathaniel Collins:

Nathaniel was the first pastor of the First Separatist Church, which was from 1699 to 1724. His civilian contribution was service as the Town Clerk from 1729-1735.

Notes for Alice Adams:

The year of her birth, 1682, was a busy year on the American lands. French explorer Robert La Salle reached the Mississippi River six days later on April 9th.

"The Slavery Law of 1670, which had exempted from lifelong servitude all slaves who had been converted to Christianity before their importation was repealed by the Virginia legislature. Repeal of the statute was dictated by the sharp decline in slave importation following its passage.

"A site for the city of Philadelphia was laid out by Thomas Holme, one of four commissioners who had been sent to Pennsylvania by William Penn to prepare settlers for the new government. Penn, who was in the colony at the time, helped in planning the city.

"The first European settlement in Texas was made by Spaniards at Yselta, on the site of present-day El Paso. The settlers were refugees from New Mexico who had been driven out after the Pueblo revolt of 1680. Several missions were established in this area, but they did not flourish, because the Comanche, Apache and other Indian tribes were unfriendly.

"William Penn's 'Frame of Government' was put into effect. An unusually liberal document, it provided for a governor, council and assembly to be elected by freeholders. The council had legislative, judicial and administrative powers. At first, the assembly could not initiate legislation, but this was altered in 1696.

"On August 13, 1682, the first Welsh settlers in America established a community near Philadelphia.

"On August 24, Delaware was awarded to William Penn by James, Duke of York, who had no legal title to the land. This made Penn's control over Delaware tenuous, particularly since it conflicted with other claims. The issue was finally resolved by the Charter of 1701, which gave Delaware autonomy. "

Source: Corton Carruth, "Encyclopedia of American Facts & Dates," Harper & Row, Publishers, New York, first edition 1817, eighth edition, page 34

Generation 11

179 **Samuel Terry** He married **Ann Lobdell**.
2.

179 **Ann Lobdell**

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3.

179 **William Adams** was born on May 27, 1650 in Ipswich, Massachusetts. He died on Aug 17, 8. 1685 in Dedham, Massachusetts. He married **Alice Bradford** (daughter of William Bradford and Alice Richards) on Jan 29, 1680 in Dedham, Massachusetts, Massachusetts.

179 **Alice Bradford** (daughter of William Bradford and Alice Richards) was born in 1661 in 9. Plymouth, Massachusetts. She died on Mar 15, 1745 in Canterbury, Connecticut.

Notes for William Adams:

The only known pastorate was at Dedham, Massachusetts, which may have been over his entire career after graduating from Harvard. His death at age 35 must have been untimely, but we have no record about his cause of death.

Generation 12

359 **William Bradford** (son of William "The father of American History" Bradford and Alice 8. Carpenter) was born on Jun 17, 1624 in Plymouth, Massachusetts. He died on Feb 20, 1704 in Plymouth, Massachusetts. He married **Alice Richards** (daughter of Thomas Richard) on Apr 23, 1650 in Plymouth Colony, Massachusetts.

359 **Alice Richards** (daughter of Thomas Richard) was born about 1627 in England. She died 9. on Dec 12, 1671 in Plymouth, Massachusetts.

Generation 13

719 **William "The father of American History" Bradford** (son of William Bradford and Alice 6. Hanson) was born on Mar 15, 1590 in Austerfield, Yorkshire County, England. He died on May 09, 1657 in Plymouth, Massachusetts. He married **Alice Carpenter** (daughter of Alexander Carpenter and Priscilla Dillen) on Aug 14, 1623 in Plymouth, Massachusetts.

719 **Alice Carpenter** (daughter of Alexander Carpenter and Priscilla Dillen) was born on Aug 03, 7. 1590 in Wrington, Somersetshire, England. She died on Mar 26, 1670 in Plymouth Colony.

Notes for William "The father of American History" Bradford:

William Bradford, whose fame came as being Governor of Plymouth Colony during its early decades, is my seventh great grandfather on my father's side of the family. William's birthday is reported March 19, 1590, though other dates have been cited.

William Bradford's father died in 1591 when the son was only a year old. William then went to live with his grandfather, William Bradford, until the grandfather died in 1596. Then, young William went to live with his Uncle Robert Bradford, who resided in the little village of Scrooby, a place five miles from Austerfield, near the estate of the Brewsters, in Nottinghamshire. He joined the church where Rev. Richard Clifton and [Rev. John Robinson](#) preached, and was soon numbered among the "[Separatists](#)," becoming a leader among them.

His educational opportunities were meager, but he applied self-learning, eventually becoming proficient in Dutch, Latin, French and Greek, along with some study of Hebrew, as he had a curiosity to read the Holy Scripture in its original languages. Obviously, his first language was English. Having workable knowledge of six languages in that day was quite an accomplishment.

William Bradford lived in a turbulent time for England. A Church of England, broken away from Rome, but, headed by the likes of [King James I](#), was not what many Christians

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wanted, and there arose two groups of objectors known as Puritans and as Separatists. Puritans sought to "purify" the [Church of England](#), so they were not openly "rebellious" to the Church. On the other hand, the Separatists thought the Church of England beyond reform, and thus advocated a "separate" church.

The Rev. John Robinson at [Scrooby in Nottinghamshire](#) led this Separatist congregation. The congregation was formed in 1602. They met in the manor home of [Postmaster William Brewster](#). They sought only to worship in their own way. They were peaceful and not confrontational to the Church of England authorities.

The believers in Scrooby were called [Brownists](#), a derisive term in the minds of Church of England leaders, named after Robert Brown, a graduate of [Cambridge University](#) who was a catalyst for Protestant dissent in England in the late 1500's. Robinson was likened to Brown in his views. The Puritans were viewed as less threatening, as they had church buildings and could be found, if authorities wished to arrest them. The Separatists or Brownists met in homes and, therefore, had no church buildings.

A Scrooby resident, though not a Brownists congregation member, was our William Bradford. He, being destined to become the governor of Plymouth Colony, wrote of the Brownists's oppressive situation...

"They were both scoffed and scorned by the profane multitude ... and the poor people were so vexed with apparitors, and pusuants and commissarie counts, as truly their affliction was not small."

He also wrote some opposition to the positions taken by the Brownists. Bradford was not only a gifted writer, publishing his famous and moving diary, "A History of Plymouth Plantation," he would also become one of the heroic pioneers of Western history, laying the cornerstones that made possible the building of the American Republic.

However, in Scrooby, William Bradford was just another Christian Citizen. He was a mere teenager when he arrived at Scrooby, son of a farmer. But his potential to be a leader was great, a Governor and a writer. His writings are credited with coining the term of "Pilgrims" to apply to these Christians who fared the Atlantic winter waters to seek freedom of worship and of pursuing life, unfettered by the shackles seen in the structures prevailing in England.

The Separatists came under persecution by the English government, since it was the Church of England, government-owned and sponsored, from which the group wanted separation. King James viewed them as rebels. In 1607, the people comprising the church at Scrooby made the decision to relocate to [Amsterdam](#), a place where much religious tolerance was practiced. However, the harassment from the English government, including imprisonment of some of the members, including William Brester, delayed them in completing the move till 1608. This was a time when the Netherlands was enjoying its height of commercial shipping success around the then known world, and Amsterdam was considered probably the commercial capital of the world.

There were many Protestant churches in Amsterdam, due to the tolerance, but there was a lot of wrangling amongst themselves, and so the group from Scrooby relocated shortly to [Leiden](#), a little south, along the coast, toward [The Hague](#). In Leiden, they settled down to their various occupations. William Brewster became a publisher of books. Rev. John Robinson taught at the university. Many of these Christians worked in the clothing trades. Isaac Allerton was a tailor. William Bradford and William Pontus were fustian makers. Fustian was a coarse, heavy cloth made of cotton and flax, and it was used for clothing in Europe through the Middle Ages. Its thickness was similar to corduroy or velveteen. It is twilled and has a short pile or nap. So, our William Bradford was a man of the cloth, but he was not a Man of the Cloth, in the senses of the ordained ministry!

Even though freedom was good in Leiden, compared to England, being there was hard. They were not citizens, and so their employment opportunities were bottom-of-the barrel

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quality. They had jobs where work hours were very long and lowly paid. In addition, their youth seemed overly influenced by the great licentiousness of the youth native to that country, representing manifold temptations and much that was considered evil. So, after some 11 or 12 years in Leiden, the group decided to seek another place to live. They checked into the situation in England in 1620 to seek a solution.

Englishmen had begun to poke around the new world in the early 1600's. Our friends in Leiden followed the news about these developments with increasing interest. In 1607, Jamestown had become the first permanent English settlement. It's ironic that it is proclaimed in history as the first permanent English settlement, because it dissipated into nothingness by shortly after 1700, due to its impractical and inhospitable conditions. Williamsburg and other places flourished later. However, [Capt. John Smith](#), who was a leader with the Jamestown settlement, explored further north and made a detailed map in 1616 all the way up to what became known as New England. It was probably due to Smith's writings that the Leiden Separatists knew of the area and it is quite probable that they had copies of his maps when they made the trip to sail to the New World.

It is recorded that Capt. Smith had offered his services to captain a ship for the Leiden group to the New World, but they declined his offer, allegedly because he was highly priced. They chose an English soldier who'd been living in Holland, named [Myles Standish](#). The English Separatists were cautious of Smith's reputation as a swashbuckling braggadocio, which is probably the reason why they declined his services, but he wrote that they turned him down because of his cost.

Not all the Separatists in Leiden came in 1620. In fact, a majority of them remained in Leiden, some coming in a year or two later, others coming several years later, and some stayed, including their pastor, Rev. John Robinson, who stayed till his death March 1, 1624.

The group set sail August 5, 1620, from Delfshaven, South Holland, on the Speedwell with about 120 passengers, but that ship's springing a leak and other forms of inadequacy forced a return, putting in at nearby Plymouth, England. They reloaded onto the Mayflower for their effective launch to the New World. They continued with only 102 passengers, as some chose to stay in England, foregoing the challenge and the fear of the unknown, settling for the known, displeasing as it was. On November 22, they sighted land, what we later know as Cape Cod. "They had begun their long journey on the dock at Delfshaven to ask God's blessing; they ended it on the sands of Cape Cod, kneeling to thank Him for that blessing."

The Mayflower Compact, was written November 22, 1620 [This was November 11, old style calendar] off the Coast of what was to become Massachusetts. This is the first written agreement for self-government in America. It was signed on the Mayflower, before landing at what became Plymouth Colony. There were 41 adult males who signed the document. Of the 102 passengers, 37 were members of the "Separatists" who were fleeing religious persecution in Europe. Half the colony failed to survive the first winter, but the remainder lived on and prospered. One of the signers was William Bradford, whom some historians have called the Father of American History. He basically was self-educated.

The document was an expression of all the group. However, most likely, it was primarily composed by one writer who, no doubt, received editorial suggestions prior to the mass signing. The composer is never identified, but William Bradford's seemingly being the most literate man among the signers, was most likely the composer. Another reason giving credibility that Bradford composed the Mayflower Compact is that no copy of the original document survives. The only reason we have the words of the Mayflower Compact is that Bradford quoted the document in its entirety in his historical writing of the times. His ability to recollect the complete words gives credence to the idea that he originated the document for the most part.

Listen to the stirring words of this compact:

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The Mayflower Compact

"In the name of God, Amen. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord, King James, by the Grace of God, of England, France and Ireland, King, Defender of the Faith.

"Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour 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 of God and one of another, covenant and combine ourselves together into a civil Body Politick, 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 due submission and obedience.

"In Witness whereof we have hereunto subscribed our names at Cape Cod the eleventh of November, in the Reign of our Sovereign Lord, King James of England, France and Ireland, the eighteenth, and of Scotland the fifty-fourth. Anno Domini, 1620."

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Are not these words compelling as to Christian purpose? Although no one is quite sure what happened to the original copy of the Mayflower Compact, the world is fortunate enough to know what it said, because of the prudent gesture of Governor William Bradford to make a handwritten copy.

Early tragedy hit on December 9, 1620 when Bradford's wife, Dorothea May Bradford, drowned overboard before the band of Pilgrims had embarked upon the land. It was early in the dawn hours, and no one witnessed the fall. The cause of the fall was never determined.

There were only 23 family units to survive that cold winter after arriving November 21, 1620 in what is now [Provincetown Harbor](#). It was not until December 26 that they selected Plymouth on [Cape Cod](#) to establish their living quarters. That was less than 50 people by then. However, in 2018, it can be estimated that some 25+ million of our country's estimated 325 million population probably are descended from that original group of 102 Englishmen. Most of them were members of the Separatists religious movement in England, which objected to the Roman Catholic likeness of the Church of England.

These Pilgrims had a serious and purposeful dedication to following the ways of God... it is even viewed by some writers that the Pilgrims believed they were establishing the closest thing to God's Kingdom on earth as may be possible. After such was their thirst for advancement and establishment.

These Pilgrims were a mere handful of Light-bearers, on the edge of a vast and Dark Continent. But the Light of Jesus Christ was penetrating further into the heart of America. William Bradford would write with remarkable discernment. "As one small candle may light a thousand, so the light kindled here has shown unto many, yea in some sort to our whole nation . . . We have noted these things so that you might see their worth and not negligently lose what your fathers have obtained with so much hardship."

In the first few days ashore, they were approached by a native American who greeted them with "Welcome Englishmen."

This was quite a surprise to them. However, this Indian native, [Samoset](#) by name, had been captured by earlier voyagers and taken to show off in Spain and England for a couple of years, thus his learning English. He'd been returned to his homeland, as probably thought hopelessly untrainable for living in European culture. However, Samoset became a significant communication asset for the Pilgrims.

In April 1621, Bradford succeeded Governor John Carver, who died, as chief executive of Plymouth Colony. Except for five years, Bradford served as governor almost continuously from 1621 through 1656, having been reelected in 30 of the annual election times. In 1621, he negotiated a treaty with [Massasoit, the chief](#) of the [Wampanoag Indians](#). Under the treaty, which was vital to the maintenance and growth of the colony, Massasoit disavowed Indian claims to the Plymouth area and pledged peace with the colonists.

Massasoit's problem was that his tribe had been about 30,000, but a pestilence had reduced their number to about 300. He feared being taken over by another Indian tribe. He wisely realized that developing the friendship with the Pilgrims, who had muskets and some military expertise, would be an ally to protect his tribe. That proved correct, and there never was any Indian conflicts during Bradford's life time, except for a few attacks by Captain Miles Standish that were punishment to some Indians who were competitors to Massasoit's tribe.

Bradford was a delegate on four occasions to the [New England Confederation](#), of which he was twice elected president. His History of Plymouth Plantation (1656) is the primary source of information about the pilgrims.

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It was the fall of 1621 when this vigorous band of survivors from that first terrible fatal winter first celebrated what we have come to know as a festival of Thanksgiving. Gov. Bradford called for the occasion, and the only two sets of recorded words do we have describing the first Plymouth Thanksgiving come from Edward Winslow and Gov. Bradford:

"Our harvest being gottin in, our Governour sent foure men on fowling, that so we might after a more special manner rejoyce together, after we had gathered the fruit of our labours; they foure in one day killed as much fowle, as with a little helpe beside, served the Company almost a weeke, at which time amongst other Recreations, we exercised our Armes, many of the Indians coming amongst us, and amongst the rest their greatest King Massasoyt, with some nintie men, whom for three dayes we entertained and feasted, and they went out and filled five Deere, which they brought to the Plantation and bestowed on our Governour, and upon the Captaine, and others. And although it be not alwayes so plentifull, as it was at this time with us, yet by the goodnesse of God, we are so farre from want, that we often wish you partakers of our plentie." (W. De D. Love, "Fast & Thanksgiving Days in New England," Winslow's words, 1895).

and

"They began now to gather in the small harvest they had, and to fit up their houses and dwellings against winter, being all well recovered in health and strength and had all things in good plenty. For as some were thus employed in affairs abroad, others were exercised in fishing, about cod and bass and other fish, of which they took good store, of which every family had their portion. All the summer there was no want; and now began to come in store of fowl, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides waterfowl, there was great store of wild turkeys, of which they took many, besides venison, etc. Besides, they had about a peck of meal a week to a person, or now since harvest, Indian corn to that proportion. Which made many afterwards write so largely of their plenty here to their friends in England, which were not feigned but true reports."

(<http://www.pilgrimhall.org/1stthnks.htm>, Gov. Bradford's words).

What has come down in American tradition as the "First Thanksgiving" was a harvest festival. In the spring of 1621, the colonists planted their first crops in [Patuxet's](#) abandoned fields. While they had limited success with wheat and barley, their corn crop proved very successful, thanks to Squanto who taught them how to plant corn in hills, using fish as a fertilizer.

In October of 1621, the Pilgrims celebrated their first harvest with feasting and games, as was the custom in England, as well as with prayer. The celebration served to boost the morale of the 50 remaining colonists, and also to impress their allies. Among the Native People attending were Massasoit and 90 Wampanoag men.

Source for preceding two paragraphs: http://www.pilgrimhall.org/f_thanks.htm

Continuing with the earlier quoted source:

An aside note is appropriate at this point, to recognize that this Thanksgiving celebration possibly was not the first Thanksgiving celebration to take place on ground that ultimately became the United States. The first one supposedly happened on April 28, 1598, twenty-two years earlier than the Plymouth Colony celebration.

That first Thanksgiving was a group of Spaniards, led by the Spanish explorer, [Juan de Onate](#), that feasted on the river banks of the Rio Grande after arriving near what now is El Paso, Texas. They had just made it through a 350-mile trek from Santa Barbara, Mexico, across the [Chihauhuan Desert](#), so they had plenty to celebrate. In 1990, the Texas Legislature passed a resolution recognizing [San Elizario, Texas](#), on the outskirts of [El Paso](#), as the site of the first true Thanksgiving. It is also of interest to note that my great uncle,

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[Alfred \(Fred\) Lansing Sharpe](#), established a ranch close to San Elizario about 1899, and he was elected a Texas Representative from that area in 1904. Records do not survive today at that county courthouse to determine property locations of ranches, but possibly my great uncle's ranch land was land on which this first Thanksgiving took place.

Source: "Texas Curiosities" by John Kelso, The Globe Pequot Press, Builford, Connecticut, 2000, page 160.

A study of Bradford's writings and other research into the operation of the Plymouth Colony emphasizes that community's commitment was to Christian ideals in service and in work ethic. They not only propagated with many children per household, but they propagated their religious and work ethic in ways which resulted in Plymouth's prosperity and vigor. And even though today's Plymouth is mostly a thriving tourist town, it does anchor the culture and the being of the New World by those who would choose to come as God's children and for His honor and Glory.

One quotation of Bradford is cited in his "History of Plymouth Planation" (Boston, Little, Brown & Company, 1856, page 24):

"Lastly (and which was not least), a great hope and inward zeal the (the Pilgrims) had of laying some good foundations (or at least to make some way thereunto) for the propagating and advancing of the Gospel of the Kingdom of Christ in those remote parts of the world, yea, though they should be but even as stepping-stones unto others fort the performing of so great a work."

But, what about the Protestant spirit of capitalism? Benjamin Hart in his book said that the Puritan's contribution to America's political institutions (included): written constitutions, separation of powers, regular elections, the secret ballot, the federalist principle, religious toleration and separation of church and state. But there is also a strong connection between the rise of Puritanism and the emergence of capitalism.

To appreciate fully that fact, it is worth reflecting briefly on conditions in Europe prior to the economic revolution, which began to take place following the [Protestant Reformation](#). Living standards for most people in medieval Europe were poor. About 90% of the people spent their waking hours working in agriculture, trying to acquire food. Whether or not one could eat on a particular day was a major source in insecurity. Poor weather often meant going to bed hungry... and extended poor weather could mean starvation ...

The [Protestant Work Ethic](#) created reliable patterns of behavior, which were so important for the development of a market system Capitalism and Puritanism fed off each other. Both developments placed responsibility on individual initiative; and both involved a clean break from the paternalistic and static feudal order of England. Both were highly destructive of hierarchy and empowered the individual to determine his own fate.

It certainly can be propositioned that these are the reasons the Plymouth Colony was so successful in enduring long term, versus the poor quality spiritual and civic values at the foundations of the ill-fated Jamestown Colony, a colony established in 1607, but which could not survive past the early 1700's. It is of interest that this writer wrote and made a presentation to this effect to a [Dallas, Texas chapter of the Daughters of the American Revolution](#) in 1997, and it subsequently was proclaimed the best program of the year among the DAR chapters in Texas that year.

These are the events and influences of our famous William Bradford, man of God, leader of the pilgrims. He is hailed by some historians as the Father of American History, due to his extensive and complete written journals of the life of the pilgrims in much of the 1600's. These writings are the most extensive of the relative few writings which exist today from that era of our history.

"It was not until 1793 that the name 'Pilgrims' was applied to them in general. In that year,

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on the celebration of 'Forefathers Day' at Plymouth, the [Reverend Chandler Robbins](#), who preached the sermon, used the term. He had gone through the church records and had found a copy of William Bradford's description of the departure from Leiden. Bradford told of the reluctance of 'the saints' to leave the city and then said, 'but they knew they were pilgrims and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits.' In his sermon Robbins applied the name Pilgrims to the Forefathers and the name thus gained currency".(--Collier's Enclopedia.)

Source: <http://www.avbtab.org/rc/pilgrims.htm>

On November 16, 1621, The Papal Chancery first adopted January 1st as the beginning of the calendar year. Previously, March was the first month, which explains why our modern names for the 9th_12th months begin instead with prefixes meaning "7" (Sept_), "8" (Oct_) "9" (Nov_)and "10" (Dec_).

The first income tax in American history was imposed in 1643 by the colonists of New Plymouth, Massachusetts. That was in the administration of Governor William Bradford. So, we must claim or admit that our ancestor initiated income tax in this new land.

Source: Richard Skenkman & Kurt Reiger, "One-Night Stands with American History," Perennial - Harper Collins Publishers, 2003, 10 East 53th Street, New York NY 10022, page 1.

Most people believe that Plymouth Colony was named by the Mayflower Pilgrims, because they had set sail from Plymouth, England. Such is not accurate. In 1614, Captain John Smith sailed from Jamestown, Virginia, on his first exploring mission to the northeast. He returned with a map cluttered with "barbarous" names representing Indian villages. Smith showed the map to Prince Charles and asked His Royal Highness to provide good English names in place of the Indian ones. Prince Charles obliged, and changed the Indian name of "Accomack" to "Plymouth," years before any white man settled there as a colony.

Source: "All the People Some of the Time" (Ann Arbor, Michigan, William L. Clements Library, 1941, page 8.

Governor William Bradford represents one of the most significant historical figures in American history. He was a man used by God in establishing a society that was based upon God-fearing ideals. The honor is high for our family to have a direct lineal relationship with this outstanding man of history.

Notes for Alice Carpenter:

Alice Bradford is my seventh great grandmother through her secondhusband, Governor William Bradford of Plymouth Colony. Thisdescendancy is on the side of my father's genealogical line. She alsois my ninth great grand aunt.

Alice, widowed from Edward Southworth, came to the new colony in the summer of 1623 on the sail ship "Anne." She came at the personal invitation of William Bradford, the new Governor of the Colony. He had written after his wife had died. The acquaintance of William and Alice reached back to the Leiden group days in Holland when she and her first husband, Edward, were a part of that group. The marriage if of Alice and William was the fourth marriage for Plymouth Colony.

Source: www.sail1620.org/discover_biography_the_carpenter_sisters_of_leiden.shtml

Alice represents a unique turning place in this family's genealogy, in that she represents connections to two of the most significant historical documents in the world that deal with

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government and freedom.

Her first husband, Edward Southworth, is the 11th great grandson of King Edward I (Longshanks). Edward was the grandson in a trilogy of three generations of Kings (John of Lackland, Henry III and himself) who issued 17 known copies or versions of what became known as the Magna Carta. The significance of these documents is they laid out in written order the concepts that the king was not all powerful, but did need to consult with the citizenry (the Barons in these cases) about certain matters, and the beginning seeds of civil and human rights were first expressed in a government level official document.

Now it must be remembered that the three Kings agreed to these things under pressure from the Barons, and not because the Kings felt magnanimous for the people's rights. Fifteen of the known copies of the Magna Carta reside in various British institutions, one is in Australia and one is in the United States, having formerly been the property of the Perot Foundation of Dallas, Texas. The foundation's originator, Mr. H. Ross Perot, Sr. is an acquaintance of mine and a member of the church where I labored on its staff for over twenty years, Highland Park Presbyterian Church. The Magna Carta copy Mr. Perot has was issued by King Edward I and its significance is that it was the only one of the 17 editions that actually found its way into legislation in England. There are some 37 sections to that edition and 10 of them reportedly are still on the law books of England today as originally composed. Mr. Perot gave me two sets of copies of posters he'd made illustrating that copy of the Magna Carta and it is nicely framed and graces the walls of my home. Mr. Perot's foundation purchased the Magna Carta in the early 1980's for about \$1.3 Million and sold it in 2008 at auction to an undisclosed buyer for \$21.3 million.

Alice's second husband, William Bradford, was a significant leader and man of God among the Mayflower Pilgrims. He and she are my eighth great grandparents. Though he was not educated formally, his self-education was such to make him probably the most learned and literate man among those 102 Mayflower passengers. The men among those passengers signed what was called the Mayflower Compact shortly after arriving at the new land, but prior to setting foot on the new land. It was a document to outline a system of self government by which these people would live in freedom, in God's grace, but would have an understood order of authority from the citizens necessary for their new society to prosper. It had expressions of civil and human rights. This was the first such document in the New World to affirm these concepts in writing. Though it is not reported exactly who composed that document (it presumably was a document of expression from them all) I think it is fairly obvious that Bradford was a co-author, if not the principle author of its composition. After all, no one knows where the original copy disappeared, but the only reason we have the words captured today is that Bradford, in his writing of the history of the Plymouth Colony, cited the words which obviously were familiar to him.

So, we can be thankful for the experience of being related to Alice, a woman whose two marriages brought together family lines of high profile men in history who were associated with two different documents which represent the very fundamentals of freedom and all that we as Americans hold dear for our self governance.

719 **Thomas Richard**
8.

Generation 14

143 **William Bradford** (son of William Bradford and Alice Morton) was born about 1559 in
92. Austerfield, Yorkshire County, England. He died on Jul 15, 1591 in Austerfield, Yorkshire
County, England. He married **Alice Hanson** (daughter of John Hanson) on Jun 21, 1584 in
Austerfield, Yorkshire County, England.

143 **Alice Hanson** (daughter of John Hanson) was born on Dec 18, 1562 in Austerfield,
93. Yorkshire County, England. She died on May 23, 1597 in Austerfield, Yorkshire County,

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England.

Notes for William Bradford:

William fathered his son, William, by a wife whose name is uncertain. We show the name of Alice Hanson as William's wife, but at least one genealogical reporter indicates Alice is a second wife. (www.journeyback.com/DUNHAM/fam01532.htm). However, he is treated in this report as if he had only one marriage.

He died when his last child, William (future Governor of the Plymouth Colony) was only two years old.

Notes for Alice Hanson:

On October 19, 1562, the year of Alice's birth, there was the birth of George Abbot, Archbishop of Canterbury. A recognized leader of the English Calvinists, Abbot also demonstrated Puritan sympathies, and took a leading part in translating the 1611 King James Version of the Bible.

Source: [http://en.wikipedia.org/wiki/George_Abbot_\(Archbishop_of_Canterbury\)](http://en.wikipedia.org/wiki/George_Abbot_(Archbishop_of_Canterbury))

143 **Alexander Carpenter** (son of William O. Carpenter and Abigail) was born about 1560 in
94. Wrington, Somersetshire, England. He died in 1612. He married **Priscilla Dillen** before
1583.

143 **Priscilla Dillen**
95.

Notes for Alexander Carpenter:

Alexander Carpenter was from Wrington, Somersetshire, England. Here is a picture of Alexander's family through the channel of his daughters.

The Carpenter sisters were the daughters of Alexander Carpenter. Alexander and his family were members of John Robinson's congregation who moved to Leiden. Three of Alexander's daughters married in Leiden. One of these married daughters died without children but the remaining four immigrated to Plymouth after 1620 and occupied important positions in the civic life in Plymouth.

Juliana married George Morton, in Leiden in July 1612. Juliana and George and their children arrived in Plymouth in 1623 probably aboard the Anne. Morton was one of the authors Mourt's Relation the first account of life in Plymouth written to entice Englishmen to settle in Plymouth. George Morton died in 1624 and Juliana married Manasseh Kempton but had no children by him. In the 1627 cattle division, Juliana, Manasseh, and her children by Morton (Nathaniel, John, Ephraim and Patience) were listed in Bradford's company. Juliana's oldest son Nathaniel was born in Leiden in 1613. In 1647 Nathaniel became clerk of the Plymouth court, a position he held until his death in 1685. Throughout his life, Nathaniel held strong opinions that influenced civic life in Plymouth. Juliana died in 1664/5 and Nathaniel died in 1685.

After the death of her father Alexander, Mary Carpenter cared of her mother in Leiden. After she died, William and Alice (Carpenter) Bradford wrote to Mary in 1645 asking her to come to Plymouth to live with them. Mary immigrated to Plymouth but never married.

Alice Carpenter married Edward Southworth in Leiden in 1613. Edward died before 1620. After the death of his wife in 1620, William Bradford wrote to Alice inviting her to come to Plymouth. She arrived on the Anne in June 1623 and married Bradford in August 1623. Alice's two sons by Southworth, Constant (b 1614/6) and Thomas (b 1616/20), moved to Plymouth in ca 1628 to live in Bradford's home. Three sons were born to Alice and William Bradford: William, Mercy and Joseph. William later served as assistant to his father.

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Agnes married the widower Dr. Samuel Fuller in Leiden in April 1613. They had no children. She died sometime before 1617 and Samuel Fuller married Bridget Lee in Leiden in 1617. Bridget arrived in America in 1623 aboard the Anne. Fuller was a signer of the Mayflower Compact and served the colony as surgeon, physician and church deacon. Bridget was the colony's midwife and thought to be a deaconess as well. Fuller died in Plymouth before the cattle division in 1627.

Priscilla arrived in Plymouth after the cattle division of 1627. She married William Wright in Plymouth after 1627 but before 1633. William arrived in Plymouth on the Fortune in 1621 and assumed leading roles in Plymouth affairs but unfortunately died in 1633. Priscilla married John Cooper in 1634. John Cooper's sisters, Ann and Lydia Cooper, married Ephraim and Nathaniel Morton. John and Priscilla moved to Scituate where he was constable in 1639. They later moved to Barnstable where he was a deputy in 1642. John's will is dated in 1676.

Generation 15

287 **William Bradford** (son of Robert Bradford and Elizabeth Braddourth) was born in 1513 in
84. Austerfield, Yorkshire County, England. He died about Jan 09, 1596 in Austerfield,
Yorkshire County, England. He married **Alice Morton** (daughter of William Fox) on Oct 19,
1567 in Austerfield, Yorkshire County, England.

287 **Alice Morton** (daughter of William Fox) was born about 1536 in Austerfield, Blyth, Yorkshire
85. County, England. She died about 1600 in Austerfield, Yorkshire County, England.

Notes for William Bradford:

In 1513, the year of William Bradford's birth, Spanish explorer Vasco Nunez de Balboa crossed the Isthmus of Panama on September 25, 1513 to reach the Pacific Ocean. Spanish explorer Juan Ponce de Leon landed in Florida.

Source: http://en.wikipedia.org/wiki/Vasco_N%C3%BA%C3%B1ez_de_Balboa
http://fcit.usf.edu/Florida/lessons/de_leon/de_leon1.htm

In 1575, William and a Mr. John Hanson were the only subsidiaries in Austerfield, Yorkshire County, England. This is evidenced by their being the only two entries on the tax rolls cited below in the Genealogies of Mayflower Families, page 327.

287 **John Hanson**
86.

287 **William O. Carpenter** (son of John Carpenter and Elizabeth Abigail) was born about 1540
88. in Delwyne, England. He died in 1590 in England. He married **Abigail** before 1558 in
Delwyne, England.

287 **Abigail** was born in 1532. She died in 1590.
89.

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