

**THE PILGRIM
FATHERS
IN HOLLAND**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649238989

The Pilgrim Fathers in Holland by William C. Winslow

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

WILLIAM C. WINSLOW

**THE PILGRIM
FATHERS
IN HOLLAND**

with respects of

Wm. C. Winslow

Boston.

Palmer, Mich. 17/42
Express (unpaid) to Howard
Mr. Libby a bound copy of
"Pilgrim Fathers", which
kindly accept.

Wm C. Winthrop

525 Beacon St.

THE PILGRIM FATHERS IN HOLLAND

THEIR CONDITION, AND THEIR RELATION TO AND TREATMENT BY
THE AUTHORITIES AND THE PEOPLE, WITH SPECIAL
REFERENCE TO THE PROPOSED MONU-
MENT AT DELFSHAVEN

*A Paper read before the New England Historic Genealogical
Society, on March 4, 1891*

BY

obv.
WILLIAM C. WINSLOW, D.D., D.C.L., LL.D.

BOSTON AND CHICAGO
Congregational Sunday-School and Publishing Society

10385.8.2

~~US12719.9.15~~

US12719.9.9



The Author:

COPYRIGHT, 1891, BY
CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SO.

THE PILGRIM FATHERS IN HOLLAND.

IN his discourse before the Massachusetts Historical Society at the celebration of the two hundredth anniversary of the New England Confederation of 1643, John Quincy Adams remarks: "The New England Confederation originated in the Plymouth Colony, and was probably suggested to them by the example which they had witnessed, and under which they had lived several years, in the United Netherlands."¹

In his diplomatic mission to England in 1635 to defend the colonies of Plymouth and Massachusetts against the accusations of Thomas Morton, and to represent to the government the encroachments of the French and the Dutch, Edward Winslow seems to have had in mind some such union of the New England colonies, by his petition to the royal commission for a special warrant to the colonies "to right and defend themselves against all foreign enemies."

The formation *de facto* of the New England Confederation was undoubtedly caused by the exigencies of the situation, the colonies of Connecticut and New Haven moving earnestly for it, through fear of the Dutch in the New Netherlands; but we may well believe that the valuable lesson of confederation as exemplified in Holland was not lost upon the New England colonies, especially upon Plymouth. To commemorate the wholesome lesson to the world and to our forefathers in particular, the toleration to the Pilgrims in the Netherlands denied them in England, and the noble lives of the Pilgrims in Holland, tablet and monument may fittingly perform a grateful office in Leyden and Delfshaven.

¹ See note A.

To erect a monument is one thing; to suitably inscribe it is quite another matter. The inscription which records the events or circumstances of history, in connection with national or individual life, should be uninspired by fancy or uncolored by romance. For monumental history has a peculiar importance; many, who seldom or never read a page of history, see the chiseled or cast inscription of a monument, be it in Lexington or Trafalgar Square or Leyden; children often catch an enduring impression from a monumental record; to the scholar and others who by research find an inscription untrue to history, the words become "as sounding brass, or a tinkling cymbal."

This paper is particularly prompted by an earnest and widely known project to erect at Delfshaven a monument of gratitude to the Dutch for their generous hospitality to our Pilgrim Fathers, and of our appreciation of both Dutch and their guests in Holland; and also by criticisms of the project by eminent authorities.

The Congregational Club of Boston adopted the resolution, "that the club heartily approves of the erection of such a commemorative monument," with this preamble:—

Whereas, Remembering the hospitality of the free republic of Holland so generously bestowed upon the Pilgrims, who, after twelve years' residence in Amsterdam and Leyden, sailed from Delfshaven on a voyage which was completed at Plymouth Rock, it is fitting that we, members of Congregational clubs throughout the United States, should unite in grateful recognition of Dutch hospitality, and at Delfshaven raise some durable token of our appreciation of both hosts and guests — calling upon all Americans who honor alike the principles and the founders of the two republics to join in the enterprise. Therefore be it, etc.

In their circular the club state: "It is proposed to interest all societies and individuals in the enterprise;" and in another circular, say, "All are invited to contribute. The amount needed is twenty-five thousand dollars—equal, it is believed by experts, to sixty thousand dollars when expended in materials upon the other side of the Atlantic."

The Connecticut Congregational Club, in an elaborate report through the chairman¹ of the committee to consider the project, say that "The Delfshaven monument postulates an historic error." The *Congregationalist* of November 6, 1890, by the hand of a great authority in New England colonial history,—the late Rev. Henry M. Dexter, D.D., LL.D.,—declares: "We have no money to waste upon any monument, whether at Delfshaven or elsewhere, in commemoration of a fancy which is in the face of history."

The Rev. Daniel Van Pelt, in *The Christian Intelligencer* of January 28, 1891, intimates that Dr. Dexter should have taken to the scheme "with peculiar kindness." But love for the Pilgrims or any race of heroes never historically blinds the true scholar in his researches after light upon disputed points in their lives or in the transactions of a nation. The most useful members of our historical societies are those rare spirits who are ready, if needs be, on behalf of accuracy to declare against their own inclinations. Such men represent the historic spirit in its highest embodiment.

The Netherlands afforded a shelter from persecution to various sects when, in 1608, the Scrooby Independents, under Rev. John Robinson, left England for Amsterdam. For political and commercial as well as religious reasons the Dutch government gladly received sturdy, industrious, law-abiding communities, and Protestant in faith, as desirable accessions to the population. When therefore the Pilgrims at Amsterdam, in 1609, applied to the municipal authorities of Leyden for permission to settle in that city, for the purpose of "carrying on their trades, without being a burden in the least to any one," their reply was as follows: "The court, in making a disposition of this present memorial, declare that they refuse no honest persons free ingress to come and have their residence in this city, provided that such persons behave themselves and submit to the laws and ordinances; and therefore the coming of the memorialists will be agreeable and welcome."

¹The Rev. Dr. G. L. Walker, of Hartford, in *The Congregationalist* of December 25, 1890.