



**The PILGRIM WILLIAM WHITE  
SOCIETY NEWS  
Est. 2013**

**Vol. 3, No. 3 30 July 2015**

**Pat Nichols, Editor**

**GOVERNOR'S MESSAGE**

Dear Pilgrim William White Society Members,

Last year The Pilgrim William White Society made a donation to Pilgrim Hall Museum. Since then I have received a publication, *Pilgrim Society News*, describing the progress on their huge project of restoring the massive (13 x 16 feet) painting of Henry Sargent's *The Landing of the Pilgrims*. Sargent completed the painting between 1818 and 1823 and donated it to the museum in 1834. Securing funds for the restoration has taken the museum over seven years. The museum's goal is to have the restoration and preservation completed in time for the 400<sup>th</sup> anniversary in 2020 of the landing of the Pilgrims. A photo of the preliminary cleaning of the painting appears in the June 2015 *Mayflower Quarterly*.

We're getting closer to the 100-member mark. Our membership is presently at 97. We would like to see more children and grandchildren as members. Our program of sending age appropriate, Pilgrim-related books to our "young friends" at Thanksgiving is meaningful and educational. It would be nice to reach more descendants with this program. An application for young people (under the age of 18) is included in this newsletter.

The membership directory is nearing completion. It contains the names, addresses, phone numbers, and email addresses of all of our members. It will be emailed to our members with email addresses and postal mailed to members who do not have email addresses. The directory is for members' use only. However, if you do not want your address, phone number, or email address published in the membership directory, please contact me now at prariec@me.com or phone number 972-417-2456.

All best wishes for good health and an enjoyable summer!

*Prarie*



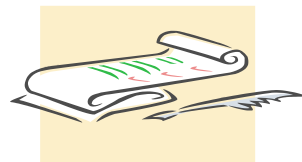
**Governor Prarie Counce**

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## NEW MEMBERS

(\*\* = friend)



Gertrude (Trudy) Sheehan and Celia Bina are sisters who descend from Peregrine.

Welcome to these new members who joined us since our last newsletter. Since this newsletter is posted on the internet, personal information will no longer appear on this page. When new members join us, each of us receives the information directly from our Treasurer. Thanks Benese!

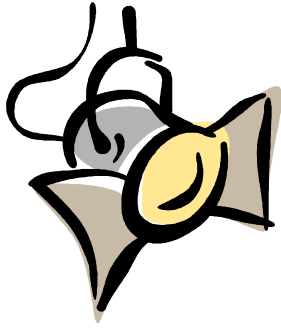
## This and That from the Editor

The next newsletter deadline will be October 1st. I greatly appreciate those of you that sent articles after my recent request. I hope more of you will contribute and you do not need to wait until October to send articles. I accept articles at any time! We don't have themes for our issues, but the fall one could be a good time to talk about ways our families celebrate Thanksgiving. My Mayflower heritage seems more important to me during this time of the year.



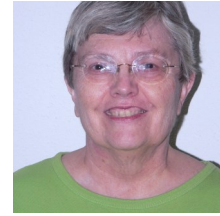
Don't forget to let TPPWS know when your email changes. We tend to change our email addresses more often than we would ever change phone numbers or move; but we also forget to let all of our organizations know about the change. Please let any of our officers know when your information changes. Their contact information is on the back page.

The EIN number from the IRS letter granting TPWWS 501 (3) (c) status to The Pilgrim William White Society was removed in error in our last newsletter. Rather than republishing the entire letter I am printing the EIN here should any of you wish it for your records. **EIN—46-2170701**



## The Decrows of Maine and Texas

By Pat Nichols



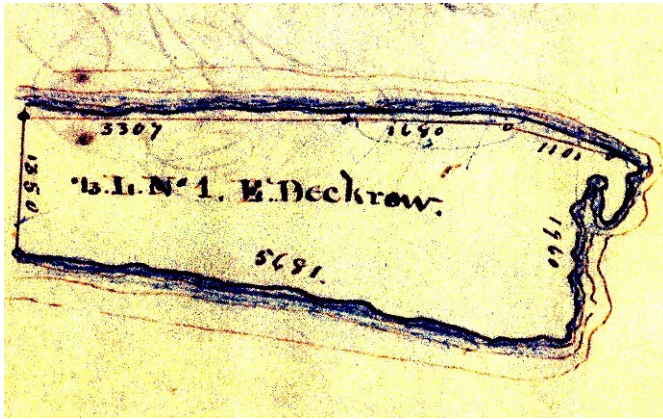
William White was the 5<sup>th</sup> great grandfather of Thomas Decrow and Thomas was my 2<sup>nd</sup> great grandfather. Like many of us that descend from Resolved, my line goes through the prolific Hayward/Wheelers. Thomas's father Daniel Decrow was born in Marshfield, Massachusetts on November 17, 1758. Some of his extended family members were warned out of Marshfield for being Tory. Daniel served in the Revolution for a couple of months and marched to Rhode Island. I have wondered if it was not done to help clear his family name. Last year, when I attended General Congress in Plymouth, I visited Marshfield and gained an appreciation for his walk to Rhode Island.

Daniel, his father, and a couple of his brothers moved to Lincolnville or Ducktrap, Maine and appeared in the 1790 census. Daniel married Azubah Gay in 1788 in Maine. Azubah's mother was Thankful Hayward. Thomas Decrow was the eighth child of ten of Daniel and Azubah. Daniel built one of the first houses in Lincolnville and the house that the ten children were raised in is still standing today on the coastal highway.



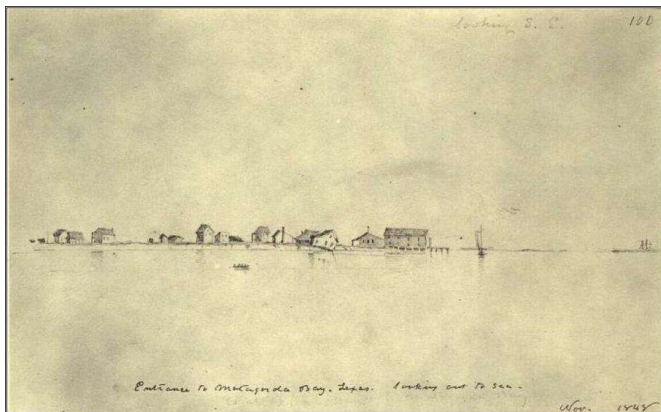
Daniel Decrow House  
Lincolnville, Maine  
September 2006

Life in early rural Maine was tough. Daniel had more acreage than most and purchased a potash plant. One of Daniel's brothers had a boat building business and Thomas worked for him as a young man. Daniel's eldest son, Daniel Jr, appears not to have been interested in staying in Maine. He encountered Stephen F Austin in his travels and was given one of the original three hundred land grants in Austin's Colony in return for settling there. He emigrated in 1824.



Elijah Decrow Land Grant -  
Matagorda Peninsula Texas

Two hundred and fourteen years after William and Susannah landed at Plymouth, one of their descendants began to explore a new wilderness. Daniel Jr loved the opportunities that Texas provided over Maine and encouraged his brothers to follow him. Thomas was the first to do so and arrived in 1831 at the age of twenty-seven. Two other brothers, Howard and Elijah, quickly followed and all received land grants. A married man wishing to raise livestock in Texas was entitled to a larger land grant than a single man or one who only wished to farm. Daniel Jr remained single and shared a land grant with Thomas McCoy. He died on January 20, 1837 returning from a trip to register land. Thomas Decrow's land grant was between present day Gonzales and Bastrop, but he chose not to settle there. Elijah Decrow was the youngest son of Daniel and Azubah; he arrived in Texas about a year after Thomas. His land grant was on the tip of Matagorda peninsula on Matagorda Bay across from Indianola. This location on water appealed more to Thomas so he settled there with his brother Elijah, who remained a bachelor.



Decrow's Point 1847  
Looking out to Sea

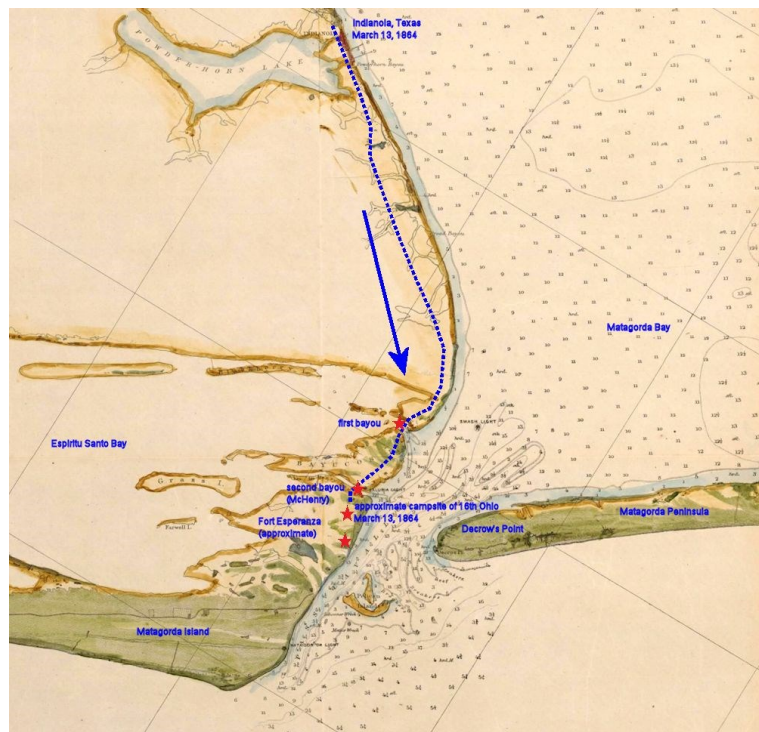
Thomas returned to Maine in 1835, married Lucretia Morton, and brought her to Texas. The marriage book lists Thomas as being from the "Province of Mexico." He built a house on Elijah's land and they went into the stock raising business together. This area of the peninsula is still known as Decrow's Point. Lucretia was one of the first white women on the peninsula and my great grandmother told my mother stories about the Indians peeking in the windows to look at them.



Thomas and Elijah become very successful businessmen and had large herds of cattle grazing on the peninsula and in other locations in the coastal area. Thomas built a dock and warehouse on the point. He worked with the bar pilots who helped navigate ships going to Indianola across the shallow sandy bay. In 1852 the steamer "Independence" was on its maiden voyage from New Orleans to Indianola. The Captain refused to spend money on a bar pilot to guide them safely through the shallow bay. The ship ran aground. The waters were rough and initial rescue attempts were refused or unsuccessful. Eventually all but 6 of the 117 passengers were saved. I own five of the salad forks that were "liberated" from the ship.

Thomas built a bigger house as his family grew. He and asked a ship's carpenter to design it so that it would be more storm proof. The house was "anchored" into the point and considered to be safe. A hurricane began to pound Decrow's Point and Indianola on Wednesday, September 16, 1875. Thomas, most of his family, and thirty some odd neighbors decided to seek safety in the house to ride out the storm. The storm reached its height on Thursday the 17<sup>th</sup>. Severe cross currents cut across the point and floated the house out into the bay. All of the occupants perished. Three of Thomas' children were not in the house and survived the storm. My great grandmother, Cordelia Decrow Peaslee had four children under the age of eight; she stayed in her own home further down the peninsula. Cordelia's brother and sister, Thomas Jr and Olivia were directly west across the Bay on Matagorda Island staying in Saluria visiting with a sick friend. They were both washed away but were rescued. The three surviving children settled Thomas' estate and moved to Georgetown, Texas where I live today.

Map of Matagorda Peninsula  
Showing Decrow's Point and  
Matagorda Island  
  
Saluria would have been below  
Fort Esperanza in this  
rendering



# Let's Not Forget Susannah White

By Everett White



One of my pet peeves about being a member of the General Society of Mayflower Descendants, The Maine Society, The Massachusetts Society, and yes, the William White Society, is, how little recognition is given to the wives of the male Pilgrims. At the meetings of our Maine society, a tradition is, the roll call. As each pilgrim's name is announced, the descendants in the room, stand to be counted. I would like the wives names to be read, too. After all, we're descended from both of them. Let's talk about Susanna White. Not much is known about her before her arrival in this Country. There are several different ideas about her lineage in England but nothing is definite. She arrived here 7 months pregnant and had the first child, Peregrine, born to the Pilgrims, while still aboard the Mayflower, in Provincetown Harbor. During that first winter, in Plymouth, several of the Pilgrims died, including William. Susanna was one of only four adult females to survive that winter. Common practice in those times was for widows and widowers to remarry soon after the death of their spouses so Susanna married widower, Edward Winslow. Susanna had the first child born to the Pilgrims, in this country and, her marriage was also the first in the Pilgrim settlement. They had several more children, two of whom lived, to adulthood. Edward had a distinguished career and he later became Governor of the Colony. Their son, Josiah, also lived to be Governor of the Colony. Susanna lived a long and fruitful life. I tend to believe that her influence had something to do with having a husband and son who rose to the governorship. Also, lest we forget, if Susanna had never existed, none of us in the PWWS would, either. Please give William and Susanna, equal credit, for our existence.

# An Obituary Leads to Membership

by Michael Beard



Michael Beard and  
grandchildren at  
Appomattox

I discovered my connection to Resolved White searching for a revolutionary war ancestor. I wanted to join the Sons of the American Revolution. I knew I had such an ancestor. My Grandmother, Marjelia Chubb Beard had taken me to several cemeteries in Yates County New York to make sure I knew where my ancestors lay. One of those she pointed out was Mr. Wright Brown buried in City Hill Cemetery, Dresden, New York. She told me we were related. He had a Veterans Administration headstone pronouncing him a veteran of the Revolution. That's when I was around 12. The VA marker left an impression.

My Grandmother left me the family history in several aging books, photo albums, scrapbooks, and ancient bibles. I began looking in them when I wanted to join some heritage groups. Tucked away in an 1832 Beard Family Bible I found a copy of the *Yates County Chronicle* dated July 9, 1874. On the page was an obituary of Wright Brown, Jr. I assume my 2<sup>nd</sup> Great Grandmother, Sara Ann Brown Beard put it there. She must have been very proud of her father and grandfather. Wright Jr was her father. That obit gave me information to help prove I had a Revolutionary War ancestor. In searching, I posted a query at a genealogical site looking for Wright Jr's mother. A distant cousin, heretofore unknown to me, replied and in many email exchanges with her I learned the Browns claimed a link to the *Mayflower*. I was able to prove that link when I discovered Wright Brown's father was Deacon Timothy Brown of Swanzey, New Hampshire. The Deacon and his son are listed in the William White volume of the *Mayflower Families*.

Here is what Wright Brown, Jr.'s obituary says:

OBITUARY: Died at his residence in the town of Torrey, Wright Brown, Esq., on Sunday, June 28<sup>th</sup>, 1874, aged 78 years. Mr. Brown has been a resident of the locality since 1808, and was the son of Wright Brown who was born in New Hampshire in 1750, and was associated with his father in the French war and afterwards in the Revolution, participating in the battle at White Plains and at Stillwater, Saratoga county and after the war settled on the farm which was the battlefield of that memorable event, the "Stillwater farm." Although he had served through the war seven years, he sternly refused to accept a pension for his services to the day of his death from personal pride and



early educational influences. It was at this farm in Saratoga, that Mr. Wright Brown of whom we write, was born, June 1, 1796, and he was the fourth child of a second marriage. Mr. Brown the father was induced to emigrate to this section and in 1808 settled on what remained his homestead about forty acres, and also formed a portion of the homestead of the son during his life, he having added many acres to it. Mr. Brown married Emily King of Port Byron, and they have four children – Sarah D., Margaret R., Richard K., and Justinia B. The two last named are unmarried and reside on the homestead with the mother. Mr. Brown has always been regarded as a substantial citizen and was called upon to discharge public duties in various capacities among his neighbors and it is believed with universal satisfaction. He was also a man of enquiring mind and generous spirit and it may be truly said that his life has been a blessing to those associated with him and his death a greater loss to others than to himself, for he has set a darkness for many years from the loss of his sight and has suffered much from nervous derangement consequent upon an unsuccessful operation upon one of his eyes, resulting in total blindness. We have before made a sketch of highly interesting family history prepared for the annals of the town of Torrey in the History of Yates County, that will appear in the second volume of that work.

In my research I discovered the local Sons of the Revolution had marked Wright Brown's grave in the 1960s. According to correspondence in the Yates County historical office, they sought to prove the above obit regarding Wright's Revolution service. They did, and they marked his grave as part of their normal grave-marking program with VA headstones. A good thing, since the original headstone no longer exists.

I used the obit information to join the Sons of the Revolution and later, the Mayflower Society. When I attended my first Mayflower meeting in Richmond, Virginia, they asked me to stand for a group photo of all new members. The woman next to me in the photo was also a descendant of Resolved. She told me of our Vassal family link entitling us to join the James Towne Society – a great organization to join if you are living, as I am, in Virginia.

The obit is a true family treasure. It mentions four generations—it alludes to Deacon Timothy Brown mentioning the father of the French War and Revolution; it describes both Wright and Wright Jr; and it lists Susan as a survivor. My Grandmother told me every family generation has someone who has an interest in the family history. I know she was for her generation, and I suspect I am for this – but it was Susan in 1874 that preserved the history of her family for me to find.







## LOOKING BACK

by  
**D. Alan Smith**  
**Deputy Governor**

History always amazes me. My wife tells our friends, “When Alan says recently, ask him just how many years ago.” Our time frame changes as we age. When we begin to talk about American history, our Plymouth and Jamestown history pales in light of St. Augustine. St. Augustine fades in the light of the Indian mounds of the Southeast. So when we begin to discuss the theological underpinning of our Pilgrim ancestors, we are talking recent history contrasted with the theology of the monks in the Sinai. Yet that recent history is our recent history although it was 400 years ago. I ended my last article posing the question as to the significance of Scrooby. After reading Bangs’ *Strangers and Pilgrims*, my earlier article has set me on new course. Scrooby was not that different from many English towns struggling with implications of the English Reformation. Many towns had people who wanted to push the envelope as far as it could go. Our actual Pilgrim forbears came from many places. For those of us descended from William and Susanna, we may never know their origin: England to Leiden to Plymouth; England picked up by Mayflower on the way to the shores of Plymouth; a couple married in Leiden or in England. But regardless of their origins, William and Susanna ended up in Plymouth. The theological fighting in the Netherlands made an impact on them and the other colonists. For much of the 16<sup>th</sup> and early 17<sup>th</sup> centuries, the Netherlands was a home of a range of beliefs. Those in power saw the strength of diversity. Their understanding of Reformed theology was not one of Calvin. Their understanding of God and God’s limitless grace and acceptance was in direct conflict with Calvin’s limited atonement and forgiveness. When John Robinson and William Brewster flee to the Netherlands, they come as committed Calvinists into a world which was not Calvinist controlled. Calvinists never see gray: elect or non- elect; faithful or apostate. Bangs helped me see how Robinson, Brewster, etc. joined in the fight to save the real Church from evil people such as Arminius. Although Arminius and his followers had been the original reformers of the status quo, the Calvinist camp quickly won the day as the true reformed church. Their theology went beyond the theology of Calvin and his nuanced faith. The new Reformed theology was simple: one loses a war because God ordained. One become ill because God ordained. Slavery is acceptable because God ordained it. Capturing and selling slaves is acceptable because God ordained the slaves to be caught. In short, whatever happens God has ordained it; our role is to accept it. Robinson appears to have helped the new reformers to vanquish the old guard of reformers. I cannot help wondering if Robinson, the dearly loved pastor of the Pilgrim, did not regret the deals made. Those Pilgrims who stood so firmly against a state church must wondered also at their complicity. The Dutch openness to others becomes replaced by rigid orthodoxy and execution for disagreement. Could not the fear that the Pilgrims had of becoming Dutch really been about fears of a State Church that could crush them? Could not the increasingly oppressive Dutch society have served to encourage migration to the new world? Plymouth learned its lessons the hard way. Caesar rules absolutely- whether in a republic or in the church state. There was something different about Plymouth that lasted as long as its independence remained. Their Calvinism could allow Native Americans to be treated fairly. Plymouth was never the theocracy of Bay Colony.

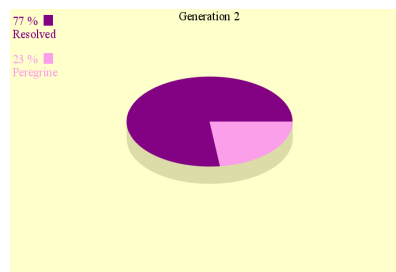
In the next article, we will begin see just how different Plymouth was.

*D. Alan Smith*, Deputy Governor

## Survey Results

The editor created a survey taking the members through their third generation descent from William and Susannah. Fifty seven members responded. I thought this was a fantastic response from our small group. I want to thank all of you that took the time to take it and I apologize for the problems that some of you encountered with it. This was my first attempt at creating a survey and it worked for the most part.

Among those that responded to the survey, approximately 3/4 descend from Resolved and 1/4 from Peregrine. As our membership grows, it might be interesting to see if this remains the same.



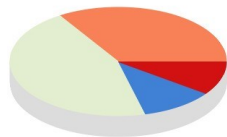
I found the generation 3 results interesting. Among our respondents, most of the descents through Resolved are concentrated among the daughters Anna and Elizabeth. In my case, I descend from both as a Hayward male married a Wheeler female. I did not find a way to express this in the survey. The percentages are 45% Elizabeth, 34% Anna, 11% Samuel and 10% Josiah. For Peregrine, over half descend from Sylvanus. The percentages are 62% Sylvanus, 30% Jonathan, and 8% Daniel.

34 %  
Anna

45 %  
Elizabeth

11 %  
Samuel

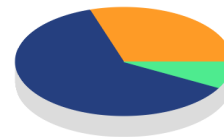
10 %  
Josiah



30 %  
Jonathan

62 %  
Sylvanus

8 %  
Daniel



If you can think of another topic that might lend itself to a survey, send me an email at [patricia.a.nichols@gmail.com](mailto:patricia.a.nichols@gmail.com). Thanks again for participating.



# THE PILGRIM WILLIAM WHITE SOCIETY TREASURER'S REPORT

AS OF 30 June, 2015

By J. Benese Scherrer, Treasurer

**TOTAL INCOME AS OF 3/31/2015**

**\$ 6,469.14**

## Second quarter income:

New member application fees	\$ 75.00
New member dues	\$ 45.00
Interest	\$ <u>.30</u>
Total	\$ 120.30

**TOTAL INCOME AS OF 6/30/2015**

**\$ 6,589.44**

**TOTAL EXPENSES AS OF 3/31/15**

**\$ 1,538.18**

## Second quarter expenses:

**\$ 0.00**

**TOTAL EXPENSES AS OF 6/30/2015**

**\$ 1,538.18**

**NET INCOME AS OF 6/30/2015**

**\$ 5,051.26**

**BANK BALANCES AS OF 6/30/2015**

**\$ 5,051.26**

Checking - \$2,674.17

Savings - \$2,377.09



# THE PILGRIM WILLIAM WHITE SOCIETY

## “FRIEND” APPLICATION

*A “friend” is defined as a person who has an interest in The Pilgrim William White Society, for example, a spouse, a child that is not yet a member of the General Society of Mayflower Descendants, a grandchild, etc. A “friend” may not vote nor hold an office.*

Name (printed): \_\_\_\_\_

Address (printed): \_\_\_\_\_

\_\_\_\_\_

Telephone: \_\_\_\_\_

E-mail address: \_\_\_\_\_

Date of Birth: \_\_\_\_\_

**Application fee is a one-time fee of \$25.00**

**Dues for one (1) year \$15.00**

**Please make your check payable to: The Pilgrim William White Society (TPWWS) and mail it along with the completed application to: J. Benese Scherrer, Treasurer, The Pilgrim William White Society, 6211 Lumber River Ct., North Las Vegas, NV 89081-6649**

If you have a special skill or talent to share, please make comments here:

*For official use only:*

WWS Friend number: \_\_\_\_\_

Check number: \_\_\_\_\_

Notes:



**The Pilgrim William White Society News** is the official newsletter and the copyrighted property (©2013-2015—all rights reserved) of The Pilgrim William White Society, Inc “TPWWS” a Texas non profit membership corporation formed for educational and patriotic purposes. The newsletter is published four times a year at the end of January, April, July and October.



Please send articles to the editor at her email or postal address. Pictures should be in jpeg format. People and places should be identified so that a caption can accompany the photo. Articles are due on the first of the month of publication, but are gladly accepted at other times.

State Mayflower societies have permission to reprint any information with proper attribution. All others shall contact the editor in writing for permission. All published items reflect the opinions of the authors. TPWWS does not vouch for the accuracy of any information contained in the articles from individuals.

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