

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

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**Pat Nichols, Editor**

**GOVERNOR'S MESSAGE**

Dear Pilgrim William White Society Members,

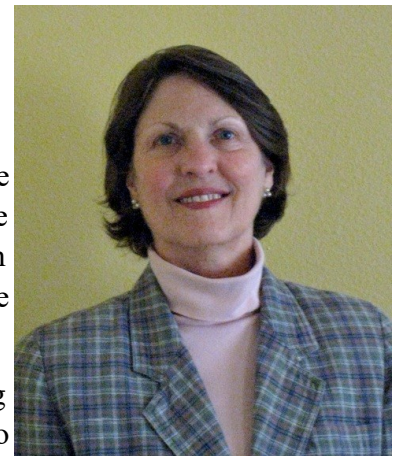
It is hard to believe this publication of the newsletter will be the last before the holidays. What's the old saying about time passing quickly? Speaking of the holidays, Thanksgiving is almost here and we're reminded of our dear Pilgrim ancestors, the landing of the Mayflower, the signing of the Compact, and the first Thanksgiving.

We'll be sending books related to the Pilgrims and *Mayflower* to our young friends for Thanksgiving. Please take time during the season to explain to your children and grandchildren who the Pilgrims were and why they are still important to us.

TPWWS Board of Directors voted to make a donation of \$100 this year to the First Parish Plymouth Meetinghouse Restoration project. The First Parish Church of Plymouth is important to the history of Plymouth and was recently placed on the National Registrar of Historic Places. To learn more about restoration see their website at: [www.restorefirstparishplymouth.org](http://www.restorefirstparishplymouth.org)

A couple of years ago I was speaking to a group of pre-kindergarten children about the Pilgrims. I explained to them that when the Pilgrims got here there were no houses for them to live in, no friends nor relatives to greet them, and no grocery stores for food. A little girl gasp, threw her hands to her face, and said, "Why did they come here?"

When I ponder this and other questions about the Pilgrims, my mind seems to always turn to Susanna. Imagine arriving here and immediately having a baby, losing your husband, losing the two servants who had come along to help, and having a 5-year old to take care of. Our member Everett White pointed out in the last newsletter that we don't give Susanna (and the other wives, also) enough credit. Everett is correct. In an article elsewhere in this newsletter I have quoted everything I could find that is documented about Susanna. If you have any other documentation passed down in your family, please share it with the rest of us. I know we would all love to find out more facts about the life of our ancestor grandmother.



**Governor Prairie Counce**

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The Pilgrim William White Society directory was emailed to members with email and postal mailed to our members who do not use email. Please let us know if you did not receive your directory. prariec@me.com or 972-417-2456

Thanks so much to our members who contribute the interesting articles for our newsletter; and thank you to our newsletter editor, Pat Nichols, for putting the newsletter together for us!

Lastly, thank you to everyone one of our members for your support for our Society. I wish you good health and enjoyable holidays!

Very best regards,

*Prarie*

## Upcoming Television Special

The Editor and Governor received notice that a new documentary will be airing on PBS station WGBH in November. Check your local listings to see if your local station will be carrying it. The following is the press release we received.

### WGBH The Pilgrims: American Experience

Just in time for Thanksgiving, American Experience is presenting The Pilgrims, a Ric Burns film that explores the converging forces, circumstances, personalities and events that propelled a group of English men and women (including William White) to journey across the Atlantic in 1620. Known for the quality of his films and his detailed and unique takes on familiar history, Ric Burns promises to “strip away myth and bring the pilgrims to life, revealing individuals far different from those imagined in our national memory.”

The Pilgrims will air on PBS on Tuesday Nov. 24<sup>th</sup> at 8pm.

You can see the trailer on You Tube at <https://youtu.be/KvBCPxktydE>.

## Dues are Due

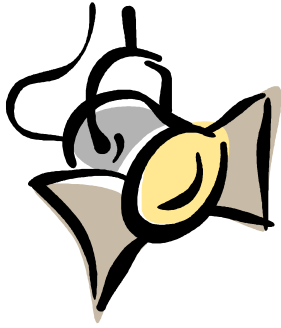
**REMINDER:** PWWS 2016 dues in the amount of \$15 are payable by January 31, 2016. Those of you owing 2016 dues will be sent a reminder email in December and again in January. Dues are payable to Pilgrim William White Society and should be mailed to:

J Benese Scherrer, Treasurer

6211 Lumber River Ct

North Las Vegas, NV 89081

Send them now and avoid extra work for our hard working Treasurer!



**What do we know about our Pilgrim grandmother  
Susanna (-----) White Winslow?  
By Prarie Counce**

**What do we know about our Pilgrim grandmother Susanna (-----) White Winslow?**

The following quotations taken from noted references are the only documented facts about Susanna White Winslow, as far as I know. If you have any other information about Susanna White Winslow that can be substantiated, please share it with our Society.

**The following quotes regarding Susanna White are taken from *MAYFLOWER FAMILIES Through Five Generations, Volume Thirteen, Third Edition, William White*:**

- Governor Bradford says that among the Mayflower passengers were Mr. William White and Susanna his wife and one son called Resolved, and one born a-shipboard called Peregrine, and two servants named William Holbeck and Edward Thompson.
- In 1651 Governor Bradford added that Mr. White and his two servants died soon after their landing. His wife married with Mr. Winslow...His two sons are married and Resolved hath five children, Peregrine two all living. So their increase are seven.
- William and Susanna White left England with son Resolved. At Cape Cod, on November 11, 1620, according to the old calendar, William was one of the forty-one signers of the Mayflower Compact.
- Two to three weeks later son Peregrine was born to Susanna, the first English birth in Plymouth Colony.
- Susanna was widowed in February.
- Susanna became the first colony bride in May, marrying Edward Winslow, a *Mayflower* passenger who had lost his wife a few weeks before. At least five children were born to Susanna and Edward Winslow.
- About 1638, the Winslows (Edward and Susanna) with young Peregrine and Resolved White, moved to Green Harbor, now called Marshfield.
- No evidence has been found to indicate that Susanna Winslow accompanied her husband Edward on any of his trips to England.
- One of the few extant documents mentioning Susanna by name is a "Bill of Sale" in which "Susanna Winslow wife of Mr. Edward Winslow of Marshfield and his Agent in the tyme of his

Absence to England” sold for ten years the services of an Indian man. The agreement was dated 12 (11) 1647.

- Edward Winslow spent the last six years of his life in England. His will in 1654 as a resident of London, leaves his land in New England to son Josiah “hee allowing to my wife a full third parte thereof for the life also.” If Susanna were living in London at the time, it would have been natural to provide for her there as well.
- No further record of Susanna has been found. She must have died before 1675 when her son Josiah Winslow made no proviso for her in his will, although he made bequests to numerous relatives and friends.

**The following quotes regarding Susanna White Winslow are taken from *MAYFLOWER FAMILIES Through Five Generations*, Volume Five, Edward Winslow:**

- Edward Winslow married (2—second wife) Susanna (-----) White, the first marriage in Plymouth Colony. Susanna died between 18 December 1654, the date of Edward Winslow’s will, and 2 July 1675, the date of her son Josiah’s will which fails to mention her.
- In a letter dated 30 October 1623 to his Uncle Robert Jackson in England, Edward Winslow wrote, “My wife hath had one child by me, but it pleased him that gave it to take it again unto himselfe; I left her with child at my departure (whom God Preserve) but hope to be with her before her delivery.” NOTE: More of the letter is written below.
- The third lot in the 1627 division of cattle includes Edward Winslow, Susanna Winslow, Edward Winslow, John Winslow, Resolved White and Peregrine White, which provides proof of children Edward and John.
- In a letter dated 28 Nov. 1640 to John Winthrop, Edward Winslow wrote: “God being pleased still to exercise me under his hand by taking away one of my children by death, & some others in my family exercised with sicknes, together with some other outward losses in my cattle...”
- Governor Bradford’s account of the Mayflower Passengers in 1651 includes: “Mr. Ed: Winslow, his wife dyed the first winter; and he married with the widow of Mr. White, and hath 2 children living by her marigable, besides sundry that are dead.”
- The will of Edward Winslowe of London, Esquior, dated 18 Dec. 1654 mentioned only son Josias; wife; and daughter Elizabeth.
- Children (WINSLOW) by second wife, born Plymouth:
  1. Child (born and died 1623)
  2. Edward, probably the child born 1624; died after 22 May 1627, unmarried. Perhaps he or his brother John was the child who died in 1640.
  3. John, born about 1626; died after 22 May 1627, unmarried.
  4. Josiah, born about 1629.
  5. Elizabeth, born during 1630s.

**From *Mayflower Passenger References (from contemporary records and scholarly journals)* by Susan E. Roser—the letter written by Edward Winslow to “Uncle Mr. Robert Jackson” dated 30 October 1623:**

“Though unknowne I remember a kinsmans love unto you desiring to be remembered to my father-in-law, to whom as to yourselfe my wife remembreth her duty etc. Almost two yeares since I wrote to my father-in-law declaring the death of his sonn White & the continued health of his daughter and her two children; also how that by Gods providence she was become my wife, whom...I left in health at Plimoth...the 10<sup>th</sup> September last past my selfe being now at London upon some business...and am to returne againe about Decembr. next...My wife hath had one childe by me, put it pleased him that gave it to take it again...I left her with childe at my departure...but hope to be with her before her delivery. I never yet received any letter from any of her friends: onely I heare that some are now gone over which I missed. I shall be very glad to heare from you before my returne...I pray you send worde how my father in law doth & where he liveth, also concerning my wives brother & sisters to whom I pray you commend our best affections”

It is stated that Robert Jackson is identified as the clerk of the Court of Sewers in the town of Spalding in Lincolnshire and it was in these records that this letter was found.

The fact that Edward Winslow says he wrote to his father-in-law declaring the death of his son White, indicates that Edward Winslow believed William White’s father was alive in 1621 and that he had written to him about William’s death and the marriage of Susanna to himself, Edward Winslow.

Edward Winslow states he never received a letter from Susanna’s friends, but that he has heard some are now gone over which he missed. Does this mean that some of Susanna’s friends were going to New England at about the same time Edward went to London (1623)?

Edward goes on to say he wants word of how his father-in-law is doing and where he lives. Edward also asks Uncle Robert Jackson to give his regards to his “wives” brother & sisters. Does this mean Susanna had a brother and sisters?

There are still so many questions about our Pilgrim ancestors, William and Susanna White. I wrote to Susan Roser, author of *Mayflower Passenger References*, asking her if any more research has been done on the identity of the Whites. I’ve also asked her about how much it would cost to fund a specific research project.

Susan Roser replied saying, “ I really cannot understand why no one has researched Robert Jackson as it would surely lead to Susanna’s identification. And after all the clues in the letter, I also cannot understand

why some people still insist she was a Fuller.” “With all the work the Mormons have done in filming records from all over the world, I would think that perhaps records from Spalding have been filmed and available at Family History Centers throughout the US and Canada.”

In regard to the cost of professional research, Susan did not know the cost.

I know TPWWS has members who enjoy research. I encourage you to investigate this “Uncle Robert Jackson.” Also, what about an investigation of passengers on a ship that arrived in the fall of 1623 while Edward Winslow was on his way to or in London on business? If we could figure out who the passengers were that were Susanna’s friends, perhaps we could figure out where in England Susanna would have been from.

The answers are out there somewhere! Let’s get busy to see what we can come up with! Looking forward to hearing from you!

## Notes from the Editor

While Prarie was researching and writing her article, I did a little internet research to see what was on the World Wide Web that might be relevant. I explored some sites I had not visited in quite some time. If you would like some additional scholarly information about why Susanna is no longer considered to be a Fuller, there is some great information on Caleb Johnson’s website [MayflowerHistory.com](http://MayflowerHistory.com).

If you click first on the Mayflower Passenger List on the left, and on Susanna White when the Passenger list comes up, you can read a short bio which includes two documents that indicate our Susanna is not a Fuller as Susan Roser confirms in her writings.

I also enjoyed the information available under the tab Pilgrim History and the sub category of Women on the Mayflower. It talks about the voyage and their early days while still on board in the New World. It provides some interesting insight into why so many of the women died that first winter. Our Susanna was only one of four adult women out of the eighteen who started the voyage to survive. Her reward and that of the other three women was to care for the fifty surviving males and children until Plymouth Colony received more immigrants.

I contacted Caleb for permission to print these articles for our members who do not have internet access. His Contact Me page indicates that he receives many emails and his responses may be delayed. As of publication deadline, I have not heard from him. If he allows me to print these articles for you, they will appear in a future edition.

If you want to look at translations of the Leiden documents mentioned, you can search on the Pilgrim Archives <http://www.pilgrimarchives.nl>. Click on Pilgrims in Documents tab and then place White in the Search box. You can see that a William White and Susanna Fuller White continue to be mentioned long after our William is deceased and Susanna remarried. I found these very interesting. If you don’t have internet at home, spend a little time at the computer on your next visit to your library.

## Welcome Our New Member

Edythe Jane White Waterhouse



## How I came to join the Mayflower Society and my Experience with DNA

By Everett White

I was born in the city of Peabody, Massachusetts which is in the northeast part of the state. We lived about 8 miles from the city center in the area called West Peabody. Peabody was once called "the Leather Capitol of the World ". Rawhides would arrive from all over the country and the factories would tan, treat, color, and finish the leather and it would then be shipped to all parts of the world. In contrast, West Peabody was very rural and consisted mostly of small farms and residential homes. When I was about 10 years old, my grandfather, who lived next door, told me we were descended from the Pilgrims. I was not very impressed because at the time I believed everyone was descended from the Pilgrims. I really didn't think much more about it for another 45 years.



When I was nearing retirement, I decided to inquire about joining the Mayflower Society in Massachusetts. I had second thoughts about becoming a member when I was told about all the documentation that was required to join. However, I was informed that my first five generations had already been proven. All I had to do was prove the last five. Working at it part time, I spent almost ten years getting all the required documentation. This was before computers were popular and most towns required you to apply in person in order to get written copies of birth, marriage, and death certificates. Everything was falling into place until I hit a major snag. I could not prove the birth of my own father. It seems he was born at home and because the family lived so far from the city hall, either no one bothered to record his birth, or the city records were misplaced. It's hard to believe he went through life without a birth certificate. I then went to the congregational church where our family had been long time members. They had a record of my father's baptism but not his birth. My father had been a medic in France during World War I so I contacted the Army archives section to see if they could help me. It seem his records, along with thousands of others had been destroyed in a fire in the 1940,s. By this time I had retired to Maine, so I gave up on joining the Massachusetts Society. After my retirement, I had more time to put towards getting some kind of documentation about my father's birth.

My father had an older brother, Harrison White, my Uncle Harry, who had been a missionary in Turkey and China. He was an agricultural missionary and was sponsored by the YMCA. He spent many years in China (all of his 5 children were born in China) and he stayed there until the aftermath of the Boxer Rebellion made conditions too dangerous for the family to stay there. Many years later, after retiring, he wrote a memoir about his childhood in West Peabody and his experiences as a Missionary. In his book, he talks about the birth of my father, at home, and gives the date, 29 March, 1896. This book was a deciding factor in my acceptance into the Maine Society. I also provided his birth date which is listed on his marriage license, death certificate, his cemetery stone, the archives of Boston University from where he graduated, and the history of Ryegate, Vermont where he worked during the summers of his youth. The Massachusetts Society also decided I was now acceptable as a member, so I currently belong to both societies.

A couple of interesting things about me and my White family ancestors; none of us lived more than 75 miles from where the Mayflower landed in Plymouth, except until I moved to Maine. Also, my wife Jean and I

bought land in Topsfield, MA where we built a house and raised our children. We lived there for 33 years. In doing my research, I found that this same piece of land, and the surrounding area were once owned by the Gould family, the family that ancestor Samuel White had married into in 1751. Unbeknownst to us, the piece of land on which we spent a good part of our life had probably been previously lived on by White family ancestors.

### **My Experience with DNA**

A few years ago, there was an article in The Mayflower Quarterly titled, "*On Inheriting Mayflower Genes, A Lesson in Human Genetics*". The author was Jack P. Hailman, a retired Professor of Zoology at the University of Wisconsin. It was a long and well written article about our genes and how they relate to our Mayflower ancestors. Some partial statements from the article that relate to my situation include; the Y chromosome is always inherited from the father. It follows that a male descended from a male ancestor, will have a copy of the ancestor's Y chromosome. By and large, the descendant's Y chromosome will be an exact copy of the male forebear. He goes on to explain the mathematical probability of having a one sex lineage in a particular generation. Mr. Hailman says; "There are roughly 26,000 members in the General Society of Mayflower Descendants, and if all of us were 11 generations removed from the ancestor, we would only expect about 13 members to be descended through a same sex lineage. These rare descendants are thus certain to carry copies of Mayflower genes: females in the mitochondrial DNA and the males on the Y chromosome." I happen to be one of those same sex descendants but I had absolutely no idea my lineage was rare, in any way, shape, or form. I contacted Jack Hailman for some further clarification of my lineage and he very graciously responded with a mathematical chart which described how difficult it is to have a same sex lineage for almost 400 years.

We all know that William White died that first winter along with the two family servants and many other adult Pilgrims (servants were very commonplace in those times). They were all hurriedly buried on Cole's Hill, probably at night, so as not to let the Indians be aware of how weak the Pilgrim Colony had become. Recently, probably because of the upcoming 400 year observance of the Pilgrim Landing, there was talk about excavating Cole's Hill in an attempt to unearth and identify the remains found there. The Smithsonian was also going to be involved in this project. The idea was to identify the Pilgrims' remains and then re-bury them in an orderly manner with properly marked grave stones. I agreed to have my DNA extracted, in hopes that it would help identify William White. However, the powers that be, whoever they are, decided that at the present time no digging would be allowed on Cole's hill.

If any of you good people have any use for my DNA, you are welcome to it, with my blessing. Unfortunately, I didn't do a very good job of passing on my male genes as my immediate family consists of two beautiful daughters who I would never trade for sons, therefore, the White family lineage, at least in my family, will end with me. I am also aware there are probably thousands more people out there with the same type lineage as mine but, they are not members of the Mayflower Society, yet.

Your cousin, ***fvetett***





## LOOKING BACK

In the last article I outlined the changed nature of the Leiden and the Netherlands prior to the departure of the Pilgrims to “Virginia.” Although Edward Winslow and Bradford had their stated reasons for leaving Leiden, I believe the changing religious tolerance was an underlying reason for the departure. Although the Pilgrim leadership agreed with the Calvinist victors in Dutch State Church, they could not help believe, given their experiences in England, that their time of independence was limited. Elder Robinson did not leave with the Pilgrims and he had been in the thick of the battle. When the Pilgrims arrived, they began their own future beginning with Mayflower Compact. The vast numbers of the dead colonists had to shape the colony. Even Edward Winslow had a unique understanding of the native peoples. They were treated with respect and honor and were entered into treaty with. Unlike the later Puritan colonists of the Bay Colony, the Indians were not the spawn of the devil. Winslow may have operated out of caution knowing the limited resources of the colony, but he did make treaties with various tribes thus protecting both sides. However, he could react like the Puritans of the Bay Colony when pushed as by William Vassall. William Vassall becomes an example of the different natures of the two colonies. He knew that there was something inherently different about the Plymouth Colony because he moved there from the Theocracy of the Bay Colony. (For those descended from Resolved White, we have vested interest in William Vassall and his ideals.)

The Code of 1636 contained the first bill of rights. The Code protected the rights of the colonists and established the rule of law. From the beginning of the colony, all children could inherit as well as the widow. It guaranteed the rights of petition and redress. From the earliest days the colony recorded all major transactions from mortgages to gifts and deeds.

According to Caleb Johnson, as opposed to the Bay Colony no one was executed for adultery in Plymouth. There were murder convictions and executions for the murders. The convictions of colonists included those who killed a Native American. While homosexuality was a capital offense, the only two charged were not executed but punished in other ways. There were two trials for witchcraft resulting in not guilty verdicts and fines for the accusers. For more details, please read at Johnson’s website- [mayflowerhistory.com](http://mayflowerhistory.com). Over all, it was better to be in Plymouth than in the Bay Colony if charged with a crime.

The why of the colony’s being different may lie in the relative lower status of many of the Plymouth settlers. But then almost 400 years later we may never really know why they were more just and merciful. But serious persecution often brings out the best in people when relating to others. The large number of Jews who were supportive of civil rights for African Americans is a more contemporary example of bigotry engendering justice for all. Regardless, there is always the example of those Pilgrims who changed everything. In the next issue, I will begin a series on William Vassall.

*D. Alan Smith*, Deputy Governor

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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.

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