

ELLEN WHITE'S RACIAL BACKGROUND

James R. Nix

Ellen G. White Estate, Inc.

Except for a few brief references to her parents, Ellen White never discussed her ancestry, either in print or in private correspondence. Neither did her husband, James, although apparently he had some interest in his own genealogy since occasionally he made reference to what he understood to be his ancestry.

Possibly Ellen White's lack of references to her forebears was due to the fact that she did not know much about them. In my own family, I discovered that on my maternal grandmother's side, my great-grandfather did not discuss his ancestry. Consequently, neither my grandmother nor her younger sister—my great aunt—knew much about their family history, particularly on their father's side of the family. For various reasons, some people simply have little interest in their genealogy. Such may explain why Ellen White said nothing about her ancestry; it may not have been important to her father, hence possibly he did not share anything about it with Ellen or her siblings.

I suggest this possibility regarding Robert Harmon, Sr., because it is a fact that he registered the births of only three of his eight children.¹ Likewise, he never filled in the Family Record section in the large Harmon family Bible that James and Ellen White eventually inherited from her parents. James White later filled in the family information section, providing the information regarding himself and Ellen and their four sons.

Other indications that Robert Harmon, Sr. did not keep good genealogical records include the following:

One of the three births that Robert did register was that of his son, Robert Harmon, Jr. According to the contemporary record, Robert, Jr. was born on July 13, 1825.² However, the inscription on Robert's tombstone states that he was 26 years and 5 months old when he died.³ Subtracting that from his death date, February 5, 1853, Robert would have been born sometime around September,

1826—more than a year later than the birth date registered by his father for him in the Gorham town hall.

Likewise, there is some ambiguity regarding the date on which Ellen White was born. The date she always gave for her birth was November 26, 1827. However, the tombstone of her twin sister, Elizabeth (Harmon) Bangs, states that Lizzie was born on November 18, 1826.⁴ Since no death certificate is on file for Elizabeth, her birth date cannot be checked against that source. However, a notice of Elizabeth's death printed in a contemporary newspaper gave her age at death as being 63 years and 25 days.⁵ If we subtract that from her death date, December 21, 1891, we conclude that Lizzie was born on November 26, 1828. So there you have it: 1826, 1827, or 1828! The White Estate accepts the middle date, 1827, the one Ellen White thought was her birth date.

Actually, Ellen White was not certain about when she was born. In 1907 she wrote to her older sister, Mary (Harmon) Foss, asking if Mary knew when she (Ellen) was born.⁶ Mary may have responded, but her letter is no longer extant. But one thing is sure: Eunice (Gould) Harmon knew she gave birth to twins! So, whenever Ellen and Elizabeth were actually born, it was on the same date. Interestingly, to the best of my knowledge, there is no record as to which of the twins was born first.

Knowledge from Objective Data, Not Family Tradition

I have provided this rather extended introduction because whatever is known, or thought to be known, about Ellen White's ancestry, including her racial background, comes from genealogical and other data apparently unknown to Ellen White. In a way, that probably is good, since family traditions that have been passed down from one generation to the next are often unreliable. What we know about Ellen White's ancestry does not come from family tradition; it comes from information totally apart from anything Ellen White might have stated, since she wrote nothing at all about the topic.

That being the case, what reliable information do we have regarding Ellen White's ancestry? In 1920, a book by Artemas C. Harmon was published entitled *Harmon Genealogy*.⁷ Included in the volume is information on Ellen G. White's Harmon ancestors, as well as on her siblings and children.

No such similar book has been compiled on her mother's ancestors, the Gould family. However, helpful information on the Goulds, as well as on two of Ellen White's other maternal ancestors, can be found in *Old Kittery and Her Families*, by Everett S. Stackpole, published in 1903.⁸ Besides the Goulds, information on the Remick⁹ and Furbish/Furbush¹⁰ families is also included in it. Additionally, information regarding Ellen White's maternal grandmother, Lydia (Lowell) Harmon's ancestry can be found in Delmar R. Lowell's book, *The Historical Genealogy of the Lowells in America from 1639 to 1899*.¹¹ Additional genealogical information also is available from a variety of other sources.

As regards Ellen White's father, Robert Harmon's ancestry, the *Harmon Genealogy* book just mentioned traces his lineage back to one John Harmon, born about 1650. John married Sarah Roberts about 1677. From what is stated about him, he appears to have lived his entire life in what is now the State of Maine. He probably died in Scarborough, Maine, after 1742.¹² Some sources state that John Harmon was the son of Nathaniel Harmon, though that has not been proved conclusively.¹³ Either way, it appears to have been the considered opinion of Artemas Harmon, author of the book, that this line of Harmons came originally from England.¹⁴

In fact, of the 30 immigrant ancestors of Robert Harmon for whom I have been able to discover their places of birth, 12 were born in England, 2 in Ireland, and 1 in Scotland. I do not have information on the birthplaces of 15 of Robert Harmon's immigrant ancestors. However, if one looks at just those unknown 15, and we allocate the birth countries of the wives according to the recorded birth countries of their husbands, the totals change to 16 born in England, 4 in Ireland, 2 in Scotland, with 8 still unknown. Admittedly, doing this may not be 100 percent accurate, but since we are talking about immigrant ancestors, in most cases the persons immigrating were already married at the time they

traveled to America, so the chance of their spouses being from the same country from which they immigrated is greatly increased.

As regards the places of birth for Eunice (Gould) Harmon's immigrant ancestors, of the 41 I am able to identify, 22 were from England, 1 was from Holland, and the birth countries of 18 are currently unknown. However, when factoring in wives as probably being from the same country as their immigrant husbands, the figures change to 31 immigrant ancestors from England, 2 from Holland, and 8 still unknown.

So, based upon the information I have been able to locate, when factoring in immigrant wives whose birth country is not listed but assuming it was the same country as that of their immigrant husbands, for the 71 immigrant ancestors of Ellen G. (Harnon) White who I have been able to identify, 47 came from England, 4 came from Ireland, 2 came from Scotland, 2 from Holland, and 16 came from countries that are still unknown. One of Ellen White's immigrant ancestors married a wife who had been born in America, hence the odd number of her immigrant ancestors.

One might reasonably wonder why not all of Ellen White's immigrant ancestors are known. But when one considers that almost all of her ancestors came to America in the 1600s, and that fires have destroyed a number of pertinent court houses, it is remarkable that we know as much about her ancestry as we do.

Conceivably, this paper could end here, since, based upon what is known about Ellen White's ancestry, there is no reason to think that if, or when, the countries of origin for her remaining 16 immigrant ancestors are discovered, they will be anything different from those lines that are already known. The population in New England was quite small in the 1600s when those 16 whose country of origin has not yet been discovered all lived and arrived in America. So it is highly unlikely that who they were or where they had migrated from would have been unknown by those they lived and worked with, and into whose families their children later married.

Questions Raised About Ellen White's Ancestry

In the 18th and 19th centuries, Maine had strict laws that prohibited marriages between whites and blacks. “Banns of matrimony” (i.e., “a public proclamation of intent to marry”) had to be posted by couples “in some public and conspicuous place” at least fourteen days prior to their wedding.¹⁵ Thus, if anyone had any reason to contest the pending marriage, based upon any irregularities or illegalities, they could do so. Interestingly, both Robert and Eunice Harmon as well as James and Ellen White were married while these laws were in effect [the Harmons under the laws of Massachusetts of which Maine was a part in 1810, and the Whites under the laws of Maine, it having become a separate State in 1820]. In both cases, no issues—including race—were raised that prevented the marriages from taking place.

Despite this fact, in recent years, questions have been raised regarding whether Ellen White had one or more lines containing either African or Native-American progenitors. Consequently, let me make a few observations regarding such questions or claims.

Because no photograph of Ellen White’s mother, Eunice (Gould) Harmon, is known to exist, it is regarding her ancestry that the most speculation has taken place. To some, Ellen White’s facial features indicate the possibility that she had at least one African ancestor among her forebears. But it should be pointed out that genealogy by phenotype,¹⁶ in other words trying to classify someone by his or her physical features, is often misleading, and is not an accepted method of reaching reliable conclusions regarding a person’s origins. So, is there any documented basis upon which we might conclude, or even surmise, that Ellen White’s noticeable physical characteristics are the result of at least one African ancestor in her lineage? Despite claims by some to the contrary, to date none has been found.

On two separate occasions, the White Estate has commissioned professional genealogists to research Ellen White’s ancestry. The first time was in 1982 and 1983, when Alice Soule, a certified genealogist from Salt Lake City, was hired. This was done primarily as part of the background research being conducted for

Elder Arthur L. White as he was writing his six-volume biography of his grandmother, Ellen G. White. It also was hoped that the study would help answer more fully questions that had first been raised in the 1970s regarding Ellen White's racial background. The genealogist concluded that Ellen White's ancestry was Anglo-Saxon in origin.

In 1999, Dr. Charles E. Dudley, a retired church administrator, published his book entitled *The Genealogy of Ellen Gould Harmon White*.¹⁷ It was in response to statements made by Dr. Dudley in his book that the second professional genealogist, Roger D. Joslyn, CG, FASG, was hired, both to analyze Dr. Dudley's claims, as well as to review, and if necessary revise, the genealogical work done nearly two decades earlier by Alice Soule. It should be noted that both genealogists specialized in northeastern United States genealogical resources; neither was in any way affiliated with either the Ellen G. White Estate or the Seventh-day Adventist Church, and both were expected to inform the White Estate of everything they discovered in the process of their research regarding Ellen White's ancestry.

The interesting story about the two genealogists, why their services were solicited as well as how they were selected, plus a brief summary of their findings, was presented by Dr. Craig Newborn, director of the White Estate's Branch Office at Oakwood College. He made his presentation at the First International Conference on Ellen G. White and Adventist History that was held in Historic Adventist Village in Battle Creek, Michigan, May 16 through 18, 2002.

Conclusions by Professional Genealogist

Rather than focusing on "why" and "how" the services of the two genealogists were solicited as Dr. Newborn did, I will here report briefly on some of Mr. Roger Joslyn's conclusions, and then share a few of my own amateur genealogist's reasons for why I cannot accept Dr. Dudley's claims.

To let you know that the White Estate did not just ask Uncle Homer and Aunt Hortense to look into Ellen White's ancestry,

consider some of Mr. Joslyn's professional genealogical credentials. They are quite impressive. He "is a Fellow of the American Society of Genealogists and the Utah Genealogical Association. He holds a Bachelor of Arts degree from the University of California at Davis. A full-time genealogist since 1978, he became a Certified Genealogist in 1981. He is a member of numerous genealogical organizations, including the New England Historic Genealogical Society, where he was a part-time staff member from 1978 to 1982; the New York Genealogical and Biographical Society, where he serves on the Education and Publication Committee and the Library Committee; and the National Genealogical Society, where he has served on [various] program committees He is a former trustee for the Board of Certification of Genealogists, a founding member and current vice president of the Genealogical Speakers Guild, a member of the New York Archival Services Advisory Committee, and a past president, former trustee, and former Editorial Advisory Board Member of the Association of Professional Genealogists (APG). . . . A genealogical writer, his articles have appeared in *The New York Genealogical and Biographical Record*, *The American Genealogist*, *The New England Historical and Genealogical Register*, the *National Genealogical Society Quarterly*, *The Mayflower Descendant* and several other national publications." In addition, he currently is serving as indexer, editor/compiler, author, and reviewer on a variety of genealogical projects.¹⁸

As mentioned, besides working on Ellen White's genealogy through her Gould line, another of Mr. Joslyn's assignments was to analyze and assess the validity of the claims set forth by Dr. Dudley in his 1999 book. Mr. Joslyn was initially contacted by Tim Poirier of our office on March 15, 2000, and he submitted his final report on May 8, 2002. A copy of Mr. Joslyn's complete report can be found on the White Estate's Web site in the "Issues and Answers" section.

Five Statements From Dr. Dudley's Book

Before reporting on Mr. Joslyn's conclusions, I will cite four statements from Dr. Dudley's book that Mr. Joslyn quotes in

his report.¹⁹ Then I will add a fifth quotation from Dr. Dudley's book was not cited by Mr. Joslyn. These five quotations give an indication of Dr. Dudley's views.

1. "When James S. White and Ellen Gould Harmon married about 1848, they suddenly realized their marriage placed them under an old law which forbade Whites to marry Colored and in less than ten years, they found themselves gravitating toward the Ohio Colony where mulattoes had settled." [p. 13]

2. "James White along with his mulatto wife, Ellen White also moved westward to Saratoga, to Rochester, New York to Ohio on onward to Battle Creek, Michigan where they lived among the Colored people." [p. 12]

3. "[Ellen] could relate with the plight of the mulattos and slave groups for these were her people." [p. 13]

4. "Eunice Gould Harmon, Ellen's mother was a mulatto; whose roots can be traced to New Jersey and the Caribbean. The roots of Robert Harmon, Ellen's father, were of the African/Moor/Nanitoke Indian and English Colored people living on the Eastern Shores of Delaware." [p. 33]

5. And here is my additional quotation from Dr. Dudley's book: "Eunice Gould, the mother of Ellen Gould Harmon was among this Fifth Generation was born in 1787 when the African Methodist Episcopal Church was established by Pastor Richard Allen in Philadelphia. The Goulds became members of the A. M. E. Church. Eunice died in 1863 when the Seventh-day Adventist denomination was officially organized in Battle Creek." [p. 52]

In short, it is Dr. Dudley's belief that Ellen White's Gould ancestors descend from, or are at least related to, the Goulds currently living in Gouldtown, New Jersey. That town traces its origins back to the son of a white woman named Elizabeth Ann Adams who married a Black man named Benjamin Gould.²⁰ Also according to Dr. Dudley, that Benjamin was one of five brothers who came from the Dutch West Indies and originally settled near Salem, New Jersey. This was the introduction of the African ancestry into Ellen White's Gould ancestry, as Dr. Dudley views it.

Although most of his book is taken up with his views regarding how the Goulds of Gouldtown are related to Ellen White, Dr. Dudley

does take a few pages to state his view of Ellen White's father's ancestry. Namely, that Robert Harmon was descended from the Nanitoke Indians of Delaware. Since Dr. Dudley offers no rationale for his view, it makes evaluation quite difficult. However, since none of Robert Harmon's ancestors are known to have so much as even visited either Delaware or New Jersey, agreeing to Dr. Dudley's claim becomes quite problematic. In fact, Dr. Dudley's only extended reference in his book about the Harmons is to a man named Isaiah Harmon who along with another man named Levin Sockum,²¹ were both involved in a lawsuit. Apparently both Harmon and Sockum were of mixed Indian ancestry, so according to Delaware law it was illegal for Sockum to sell Harmon any powder and shot for his rifle. This legal case was said to have happened in the mid 1850s in Delaware.²² Since nothing at all is stated by Dr. Dudley about Isaiah Harmon's ancestors,²³ how this demonstrates that Isaiah Harmon of Delaware is a relative of Ellen White's father, Robert Harmon, who was born in Maine in 1787, thus making Robert also of mixed ancestry, is unclear.

On the second page of his report, Mr. Joslyn describes Dr. Dudley's methodology:

"The case he tries to make for Ellen's link to the Gould persons of color could be called genealogy by inference. Dr. Dudley presents information about Ellen's Gould ancestry and about the Gouldtown Goulds on the same page, in one paragraph after another, or even together within the same paragraph, as if by describing the two Gould families almost simultaneously they become the same family."²⁴ This agrees with a newspaper article Dr. Dudley quotes in his own book on page 133. In it, the reporter states that "Dudley . . . relies on common names to support many of his genealogical claims."

On March 23, 2001, in hopes of clarifying Dr. Dudley's understanding, particularly regarding the Gould genealogy, Mr. Joslyn wrote him, asking him several questions. Rather than responding directly to any of Mr. Joslyn's specific inquiries, Dr. Dudley replied on March [April] 4, 2001, by urging Mr. Joslyn to visit Gouldtown and there speak with some of its present citizens, as well as to visit the local cemetery, noting some of the names on

the old grave markers. Also, Dr. Dudley urged Mr. Joslyn to read "Stackpoles complete account of the Gould families."

In his response, Dr. Dudley also asserted that "Eunice [Harmon] was born in 1787, the year of the French Revolution. She and Robert Harmon married in 1810. They had eight children: Celestine,²⁵ Harriet, John, Mary, Sarah, Robert, Elizabeth and Ellen. All were a part of the St. George Methodist Episcopal Church in Philadelphia, a multiracial church."²⁶

As Mr. Joslyn rightly noted, "Dr. Dudley's points do not answer my questions; they do not provide evidence of Ellen White's genealogical connection to the Gouldtown Goulds or for his claims that her 'mother was a mulatto' or that 'her father was Colored.' . . . Additionally, the Robert and Eunice (Gould) Harmon family are not known to have ever been 'part' of the St. George Methodist Episcopal Church in Philadelphia, much less to have lived in that city."²⁷

After reviewing the results of his assignment, as well as briefly describing the sources he used, Mr. Joslyn concludes the introduction to his 22-page report by stating: "All in all, I have concluded there is no, or even a hint of, evidence among the material I sought independently or that was provided me from either the Ellen G. White Estate records or Dr. Dudley's research that there is a connection between the Gould family ancestral to Ellen Gould (Harmon) White and those of the name Gould who settled in Gouldtown, New Jersey, from the West Indies."

Mr. Joslyn further stated, "For historical accuracy, . . . it cannot be claimed she had any known ancestry that could be classified as non-white, at least not through her Gould line ancestry based upon the research conducted for this report."²⁸ Mr. Joslyn's introduction was then followed by fifteen pages of well documented information regarding Ellen White's Gould ancestry back through her great-great-great-great-grandparents who originally immigrated directly from England about 1635.

As already mentioned, Mr. Joslyn's report was received on May 8, 2002. At the time, Dr. Craig Newborn was completing the paper that he delivered the end of the following week during the First International Conference on Ellen G. White and Adventist

History held in Battle Creek. Because Dr. Newborn had been in contact with Dr. Dudley as he was preparing his own paper, Dr. Newborn was asked to forward a copy of Mr. Joslyn's report to Dr. Dudley, which he did on May 14, 2002. Contacts between White Estate staff and Dr. Dudley followed the Battle Creek meetings.

Ivan Leigh Warden and I Visit Gouldtown, New Jersey

At Dr. Dudley's suggestion, Ivan Leigh Warden, an associate director of the White Estate, and I traveled to Gouldtown, New Jersey, on October 29 and 30, 2002. There we visited the various genealogical and historical research facilities located in the area. Among them were the Cumberland County Library and the Bridgeton Free Public Library, both located in Bridgeton, the city adjacent to Gouldtown. In addition, we visited the Cumberland County Historical Society in Greenwich, several miles from Gouldtown. We also walked through the old section of the Gouldtown Cemetery, as Dr. Dudley suggested. While there, we purchased facsimile reprints of William Steward's and Theophilus G. Steward's book, *Gouldtown, A Very Remarkable Settlement of Ancient Date*.²⁹ Originally published in 1913, this book appears to be Dr. Dudley's primary source for much of the information he included in his own book. Likewise, while at the various research facilities, we photocopied the relevant sections from several of the sources cited by Dr. Dudley in his book.

After one goes carefully through the Gouldtown book comparing it with Ellen White's ancestry as developed by the two professional genealogists, the challenges faced in trying to correlate Dr. Dudley's conclusions with the genealogical records becomes seemingly impossible. On December 3, 2002, Dr. Craig Newborn, Pastor Ivan Leigh Warden, and I met with Dr. and Mrs. Charles Dudley in the White Estate Branch Office located in the Oakwood College Library in Huntsville, Alabama. The meeting lasted about 4 ½ hours. It was a cordial time; Dr. Dudley is a very fascinating person to talk with. Since Dr. Dudley is a retired church administrator and is interested in Adventist history, I found our time together passing quickly.

However, before separating, I left him seven typewritten pages of questions that I am unable to resolve between statements made in his book and the available sources—both from the genealogists as well as what is said in the Gouldtown book. I gave my word to Dr. Dudley that if he helped me reconcile the differences between the two, as director of the White Estate I would publicly state that he had validated his claims regarding Ellen White's ancestry. But absent reconciling the sources, I said that he should make a statement to the church that to date he has not been able to verify his claim. I have yet to receive an answer from him to any of my questions.

Three Representative Problems

Although several additional unresolved questions could be cited, here are three representative problems that I have with Dr. Dudley's research as it now stands:

1. Nowhere does the Gouldtown book indicate that any of the Goulds from Gouldtown ever moved from New Jersey to Maine, nor did any of the Goulds from Maine, as enumerated by the professional genealogists, ever move to New Jersey. In my conversation with Dr. Dudley, he also mentioned this fact. Likewise, there is absolutely no indication that any of the Goulds in Maine even visited New Jersey, let alone the Dutch West Indies. It is a fact that three of the New Jersey Goulds moved to Massachusetts, but not to places where Ellen White's ancestors were then living. Thus, neither the Maine nor New Jersey sources so much as hint at any interconnection between the two Gould families.

2. Another basic problem is not knowing which Gould genealogy for Ellen White Dr. Dudley accepts. On pages 53, 57, and 60 of his book he reproduces her lineage using the same names and other information given by the two professional genealogists. But on pages 21 and 45 of his book he accepts three generations from the genealogies prepared by the two genealogists, but then for no apparent reason he lists two additional generations from the New Jersey Gould family genealogy as given in the Gouldtown

history book.

In other words, in three places Dr. Dudley states that Joseph Gould/Goold, b. 1680, married to Bethia Furbush (or Furbish), and father of seven children, was Ellen White's great-great-grandfather. This is in accordance with the findings of the two professional genealogists. But in two places Dr. Dudley lists Benjamin Gould, II, b. 1700 and married to Ann (a Finn) as Ellen White's great-great-grandfather. Obviously, one cannot accept both genealogies as correct.

Since nothing about Benjamin Gould, II's place of birth, date of death, name of his wife or children matches, it is hard to accept him as the great-great-grandfather of Ellen White—especially since Benjamin II, according to the Gouldtown book, pages. 53 and 54, had only four sons, none of whom was named Joseph (the name of Ellen White's great-grandfather, as agreed upon by both Dr. Dudley and the genealogists.)

3. In several places, when verifying birth and death dates for individuals who Dr. Dudley tries to equate in order to get names to mesh between the New Jersey and Maine Goulds, some interesting differences show up. In one instance, he has John Gould who according to the findings of the two genealogists died in 1731,³⁰ fathering Mrs. Laddie Gould Shepherd who, according to the Gouldtown book, was born in 1809.³¹

In another instance, Dr. Dudley suggests that the Ebenezer Bishop who Mary Gould, a sister of Ellen White's great-great-grandfather, married,³² was the same person as the Ebenezer Pierce Bishop of New Jersey mentioned in the Gouldtown book.³³ In actuality, the name of Ebenezer Pierce Bishop's wife is not mentioned in the Gouldtown book. Also, the fact that he was born about 1807 makes it impossible for him to be the same person who married Mary Gould, since she was born in the late 1600s—more than 100 years earlier. In this case, after first suggesting that the two men were the same person,³⁴ later on the same page Dr. Dudley acknowledges the problem in trying to reconcile this identification.³⁵ Also, even if some linkage could be established, the racial background of an uncle would in no way impact Ellen White's racial background.

The reader who does not have access to the Gouldtown book, and who does not take time to verify dates and other data not always included by Dr. Dudley in his book, will be much more likely to accept Dr. Dudley's assertions at face value than will the person who checks the sources. But the more one checks the original sources against Dr. Dudley's claims, the more questions one has.

Position of the White Estate

In April 2003 the White Estate released a statement outlining the steps we have taken to ascertain the facts concerning Ellen White's ancestry. In addition, the statement also includes the White Estate's current position regarding Ellen White's genealogy. The statement says in part:

"The White Estate's current position regarding Ellen White's ancestry is based on two professional genealogical studies, both of which demonstrated that Ellen White was of Anglo-Saxon origin. Since no documented evidence to the contrary has been found, the White Estate accepts the conclusions of the two genealogists that Ellen White's ancestors came directly from England to New England in 1635."³⁶

Further, the White Estate fully concurs with a comment made in the opening section of Mr. Joslyn's report: "Dr. Dudley is correct on one point . . . , and that is it makes no difference what Ellen's racial heritage was with respect to the person she was."³⁷

¹From information on file in the Maine State Archives, Augusta, Maine: Mary P., July 21, 1821 (from City Clerk's Office, Portland); Sarah B., February 13, 1822 (from City Clerk's Office, Portland); Robert Harmon, July 13, 1825 (from town record, Gorham).

²Information on file in the Maine State Archives, Augusta, Maine, gathered from Gorham town record.

³Robert Harmon, Jr. is buried in Fort Hill Cemetery, Gorham Maine. In recent years, his original gravestone that had broken into two pieces was replaced, but the new stone contains the same information regarding

his age at the time of his death.

⁴Elizabeth (Harmon) Bangs is buried in the North Street Cemetery, Gorham, Maine.

⁵Portland (ME) Evening Express, December 26, 1891.

⁶Letter 208, 1907.

⁷Artemas C. Harmon, comp. and ed., *The Harmon Genealogy Comprising all Branches in New England*, Gibson Bros., Washington, D. C. 1920, 266, [15].

⁸Everett S. Stackpole, *Old Kittery and Her Families*, Press of Lewiston Journal Company, Lewiston, Maine, 1903, 822.

⁹*Ibid.*, 677-699 [Ruth Remick, Ellen White's maternal great grandmother.]

¹⁰*Ibid.*, 437-443 [Bethia(h) Furbush, Ellen White's maternal great-great-grandmother.]

¹¹Delmar R. Lowell, comp. and ed., *The Historical Genealogy of the Lowells in America from 1639 to 1899*, The Tuttle Company, Rutland, Vermont, 1899.

¹²Harmon, *op cit.*, 11.

¹³*Ibid.*, 4.

¹⁴*Ibid.*, 3, 4.

¹⁵Maine Revised Statues, 1840 ed., chapter 87, section 6; cited in Frederick G. Hoyt, *Ramifications of a Simple Marriage and a Complex Genealogy*, Ellen Gould Harmon and James Springer White, 30 August 1846, unpublished paper, September 2002.

¹⁶“1.) The manifest characteristics of an organism collectively, including anatomical, psychological, etc. traits, that result from both its heredity and its environment 2. a) a group of organisms having a like phenotype b) an individual of such a group.”—David B. Guralnik, Editor in Chief, *Webster's New World Dictionary of the American Language*, Second College Edition, Simon and Schuster, New York, 1984 ed., 1068.

¹⁷Charles Edward Dudley, Sr., D.D., L.L.D., *The Genealogy of Ellen Gould Harmon White, The Prophetess of the Seventh-day Adventist Church, and the Story of the Growth and Development of the Seventh-day Adventist Denomination as it Relates to African-Americans*, book 2, Dudley Publishing Services, Nashville, Tennessee, [1999], 172.

¹⁸“About the Author of this Report,” biographical sheet inserted between the title page and page 1 of Roger D. Joslyn, CG, FASG, “Gould Ancestry of Ellen Gould (Harmon) White, 2003, December 10, 2004 updated ed., 22. © 2002 Roger D. Joslyn, All Rights Reserved, Used by

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¹⁹Joslyn, op cit., 1.

²⁰One source so names him, though another source says that the name of Elizabeth Ann Adams' husband is not known.

²¹Dr. Dudley spells the name variously Scokum (Dudley, op cit., 112, 115) and Sockum (Dudley, op cit., 112, 115, 116). According to several sources consulted on the Internet, the correct spelling is Sockum.

²²Dudley, *Ibid.*, 108, 112-117, 145.

²³According to a couple of the sources consulted on the Internet, referred to in Footnote 20, Isaiah Harmon was the son-in-law of Levin Sockum.

²⁴Joslyn, op cit., 2.

²⁵Actually, her name was Caroline.

²⁶Joslyn, op cit., 4.

²⁷*Ibid.*, 4, 5.

²⁸*Ibid.*, 6.

²⁹William Steward, A.M. and Rev. Theophilus G. Steward, D.D., *Gouldtown, A Very Remarkable Settlement of Ancient Date*, J. B. Lippincott Company, Philadelphia, 1913, 237. Reprinted 1994 by the Fairfield Township Board of Education, R.D. 4, Box 337, Ramah Road, Bridgeton, New Jersey 08302.

³⁰Joslyn, op cit, 19.

³¹Steward, op cit, 93. It there states that she was born October 22, 1809.

³²Joslyn, op cit., 20.

³³Steward, op cit., 11.

³⁴Dudley, op cit., 60, 62.

³⁵*Ibid.*, 62.

³⁶"The Genealogy of Ellen G. White, An Update," April, 2003.

³⁷Joslyn, op cit., 6.