

Whitesbog Preservation Trust

NEWSLETTER

4th Quarter

www.whitesbog.org

2012

Birthplace of the Highbush Blueberry - Historic Center for Cranberry Innovation



Elizabeth White on the Pine Barrens

This information of this feature article has fascinated me for several years. It comes from eleven untitled type-written pages in the Whitesbog archives, presumably taken to be used for a news story. Its notation says: "Interview with Miss Elizabeth White, Whitesbog, N.J., May 12, 1940. Note: Material to be submitted for approval to Miss White before publication".¹ It is unknown if it ever was.

*Because they **are notes**, they were not fully organized. What I have chosen to do here is impose some modest order. First, what was merely a long ramble has been framed as a question and answer format. Second, it has been rearranged a bit for topic continuity and clarity; however, some sections are still a bit rambling or repetitive. And finally, notations have been added parenthetically for grammatical flow as appropriate, and some non-sequiters have been omitted. Despite what sounds like considerable editing, it remains about 95% true to the complete original text taken by the reporter. **They are not Elizabeth White's words verbatim**, but enough spirit shines through that one can hear her voice in most of the comments, and assume that the reporter was trying his utmost to preserve her comments as spoken. (ed.)*

Q: Tell me about the history of your family

A: Samuel Emelyn Howell, senior and junior, were prominent citizens of Philadelphia during the Revolution. In the senior's will, (his son died before him leaving a large family), he left a huge property of pine land to his granddaughter, Mary, who married a Jones. She was the mother of the Joneses who owned the huge Hanover tract -- many, many thousands of acres here in the Pine land. It was that family that ran the iron furnace at Hanover, and they had various other furnaces, e.g. Mary Ann Forge. They were connected with the old iron smelting business here in New Jersey.

Susan [Howell], another granddaughter, married a Fenwick (Athanasius) -- [the Fenwicks were] a Catholic family which had come over with Lord Baltimore. Susan died, leaving two daughters and a son. He (the son) was my grandfather. The children grew up with their maternal aunts, largely this Mary Jones.

This Jones family first had a summer residence at New Lisbon. James Fenwick, as a boy, would be there in the

summer time. He bought it shortly after reaching his [age of] majority. My sisters and I still own it. He made his living by farming that property. He had two children, a son and a daughter. [His] Son [was] also James Athanasius Fenwick.

During the period he (James A. Fenwick) was farming and his cousin was growing up, his first cousin, Richard Jones, was operating the business of smelting iron at Hanover. I guess that was past 1812. There were very close social relations between the two families. The great proportion of the Fenwick produce was sold at Hanover Furnace. There was a fine mansion house there, and a great big lake. In those days, they issued their own money to the people living there. Remember, the roads were just as sandy as they could be, and [travel by] horses and mules were the only means of communication. This is a pretty early date. If you travel 20 miles by horse and buggy, it's an awful long way. They had to have their own store and all their own living conveniences. This farm (Whitesbog) was seven miles away, [and separated by] nearly all woods. It was before the days of railroads. They had to live locally.² Brown's Mills

(Pine Barrens continued on page 2)

(Pine Barrens from page 1)

had two mills -- a grist mill and a saw mill -- that was four miles away. Every little community had its own store.

They had to be more self-centered than we are now because of the lack of railroads [and] roads. From that farm, when my mother was a girl, they could only go to Philadelphia by driving to Burlington -- 16 miles, and going down on the river boat. That was easier [than any other way]. The railroad is within five minutes walk of the farm now. My mother was married in 1869, and the first time she could come to her home by railroad from Philadelphia was in the summer of 1870. There was a feeder (railroad line) to Camden and Amboy before that, that came [to the] back of our house -- but that [feeder] was just to get charcoal for the railroad.



Ruins of the Hanover Furnace ca. 1850 – 1855.

Q: What caused the decline of Hanover Furnace?

A: The death blow was given to the bog iron industry when coal and iron ore were discovered in Pennsylvania. Richard Jones, who ran the Hanover Furnace, went to Florence, N.J. on the Delaware, where he had easy access to the coal and ore of Pennsylvania. He took with him many of the workers from Hanover. And it was all through my girlhood, I heard that these Hanover workers carried with them a pocket full of sand to keep them from being too homesick. Part of the families stayed at old Hanover, part went to Florence. I imagine some felt too strong an attachment to their old homes to go out to a different environment.

Q: Tell me about the Pineys.

A: The origin of the term Pineys is in contrast to the farming people. There was the farming country and the Pine country. Out on farms they raised corn, and wheat and potatoes; they couldn't economically raise those in the Pines. The Pine people, before better transportation, would gather the wild huckleberries and sell them; in the earlier days [they'd] gather the wild cranberries, and later cultivated cranberries.

Otherwise they would harvest the crops that nature provided, rather than those they themselves had planted. In my early days, after the cranberries were harvested, the pine families would be comparatively rich -- they'd have actual cash -- and they'd go out to the farms and buy up enough potatoes and cabbages for the winter.

There were little dabs of farm places around, but most of them didn't farm because it was very difficult to do. They didn't have the farming traditions; they had developed different skills. They were good wood-choppers. They knew how to make charcoal.

The Pine families did have a lower level of subsistence than families in the farming country. It's [called] the Pine Barrens because you can't raise economically in the soil the farm crops on which the prosperity of a farm country has been dependent for untold generations. But nature, in these Pine barrens, provides a certain amount of natural crops. Originally there were the timber, wild cranberries, wild huckleberries - free to every comer. It did give a lower level of subsistence to all sorts of families or groups who for one reason or another failed to fit in with the more highly organized society in the towns, and the farming country surrounding them. There were early industries -- founded in the Pines -- and every time they (an industry) moved out, there was a left over population -- people who liked the country -- wanted to stay there. And because it (the Pine Barrens) was unorganized, it became a place of refuge. It had a means of individual existence. People that live in this country don't want to go anywhere else. The love of the country and surrounding gets into the blood of people who work with it.

There was much more isolation in the old days, but there was always a moving in and out in the Pine region. It was never a static condition. It was a general tendency to have the more ambitious boys and girls go where there were more varied opportunities. Those that were less ambitious wouldn't tear away from the environment they really liked.

Subsistence depends primarily on the food crops raised in the soil -- and food crops can be raised better in the farming country. And yet, my family has made a very fair living and organized work and subsistence for numbers of other people on the native fruits. Many pine people I know started little bogs -- one, two, three, ten acres, and I don't know of a single one nowadays that are in production. They haven't been able to cope with the various insect and disease enemies and the economic problems. A lot of them (bogs) have been made by the more intelligent people, but they haven't been able to cope with it (problems).

Along about 1924, the false blossom disease [of cranberry] hit everybody a staggering blow. [But many] Small people (growers) went under years before -- [due to problems with] hiring labor, etc.

Q: What were living conditions like in the Pine Barrens?

A: Houses were apt to be small, two stories -- very few [were] one story. Very often [they] might have two rooms downstairs and two up -- with a lean-to or shed on the lower floor. It (the lean-to) was the kitchen. In the very old days, of course, they had fireplaces, but in my time they always had stoves. All these houses through the pines were finished with cedar boards -- "seder sidin" -- sawmill men would bill Joseph J. White that way. The old tenant houses on the farm and out through the country were a very similar type. No painting [was needed] at all because this cedar is very long lived. Cedar was the cheapest lumber to get -- and it was the only sensible thing to use. It doesn't indicate carelessness or shiftlessness not to paint.

The better ones took great pride in their homes -- in cleanliness and such conveniences as they could gather. It was primitive, but it (their pride) was there.

Every once in a while there'd be a garden with flowers.

A perfectly characteristic thing 25 or 30 years ago and longer, was this frost-proof protection back of the house, where they'd put these cabbages and potatoes. The [storage] houses were small and weren't frost-proof. [They would] Just have wood fires [when needed]. A ridge pole was set up, wooden poles leaned up against that in tent shape, and then piled deep with turf over it.

Q: Did their children have the opportunity to go to school?

A: They had very little opportunity for schooling, even up to 40 years ago or less -- or [received] none at all. There was a great deal of illiteracy. Individuals who were ambitious would get it (an education) somehow; others wouldn't. In those days there was still a little public school at old Hanover, one at Whitesbog, a little one at Chatsworth, at Magnolia, [and at] Lewistown. In Pemberton Township now, there are only schools at Pemberton and Brown's Mills, and the children are taken by bus. Before that it was too far away and too hard to get there -- and they weren't ambitious enough. They didn't see the opportunity. There were hardly any books in some of those schools. Get further out of the towns, and there'd be less and less. They'd have 15 to 20 children, ranging in ages from five or six to maybe 15 or 16. And, of course, the chances of having a good teacher were very slim.

Q: If they didn't go to school, did they have to work?

A: You'll be told over and over again that they had to go to work at six years, and eight, and ten -- any very youthful age. More or less, that's true. They'll speak of that always because they take pride in what they accomplished towards contributing to the upkeep of the family.

In my early days, when all our pickers were native Pine people, the more ambitious ones took pride and pleasure in their jobs. They would organize cranberry picking contests. Each one would get some member of their family to carry

for 'em and they'd pick as hard as they could all day, and they'd boast of the day's record. Occasionally a man would be able to pick eight or ten bushels in a day. That was [something that made for] winter conversation. They'd develop their own technique.

Isn't it true, among the mass of people anywhere, that the percentage is extremely small who [en]vision anything for themselves markedly different from the group in which they are living? Their ambition will be to be a little bit better in the things of their daily life. This [speed in] cranberry picking is one [such example]. In the woods, I have no doubt that that was one. It may be perfectly informal.



A Pine Barrens home. Although somewhat obscured, it has a rear extension and possibly porch; outhouse in background.

Q: What kind of wages would they earn?

A: When I was working here, the standard wage for men was a dollar a day and the standard wage for women was seventy-five cents a day. I forget whether that was for nine or ten hours. That was for a good many years. That was the wage in 1893 and for fifteen years after that. Of course, it's gone up very, very much since. They had their skills of living, using the cash they got [for] getting food at [the] least expense. Many would run in to great poverty and be very shiftless about it; others would be ingenious in using what they had, and according to their simple standard, would have a good living.

Q: What was their work year like?

A: Ditching, cutting off timber and building the gates - laboring work - would start in the spring, as soon as you could get a shovel in the ground. All through those early

(Pine Barrens continued on page 4)

(Pine Barrens from page 3)

days, father shut down all work through the huckleberry season to let them pick the wild berries. If they were good pickers, they could make a whole lot more at it (i.e. blueberry picking). [In the fall,] Cranberry picking ranged from six to nine weeks. After cranberry picking, often we could work up to nearly Christmas before things froze up. Through the winter, there was chopping. Charcoal making had pretty well gone out before construction work on the bogs started. It's (i.e. charcoal making) been no real industry since the 1900's or before that -- the 1880's. They depended on the cranberries for making a liberal amount of money. They would make forty to fifty cents a bushel.

The custom was for the whole family to go out. The best pickers are always those from 16 to 25; the younger are learning, the older people are pretty stiff. By the time you're 60 or 70, you won't pick a whole lot, but even those old people who've done it through the years love it. The Pine people depended for their winter's supplies on what they earned in picking cranberries, and this would vary with the quality of the crop, weather conditions, and on the ability of the family. Some saved money; the rank and file would use it up; life a little better or a little poorer according to what they got.

Q: Can you comment about the character of the Pineys?

A: My father was a man of high character who considered the welfare of his young daughters as highly as any man could. He was willing to let one of them (Elizabeth) live weeks at a time among a group of these Pine laborers when he was coming only once or twice a week and there was no way of quick communication. (This to show how reliable the Pineys were.) Some of them would steal cranberries -- we've had them stolen by the wagon loads. Remember that all these crops in the Pines were common property. They had been wild crops. There was great resentment when my grandfather Fenwick and the other pioneer growers began to harvest [a] cranberry crop off the land which they owned, rather than leaving it to be picked by any comer. Various means of protection had to be adopted, and there was considerable friction. The most original means that I ever heard of was the story of Nathaniel Bishop, who killed a cat and scattered the brains in the path, and the story was that Nat Bishop killed a man who would come and take his cranberries. That story was commonly circulated.

The general thing is that they (and the Italians now) will seldom break and enter, but [they will] pick up anything conveniently lying around. There's been no general sense of injury or resentment about the blueberries because they were definitely cultivated. There's still a great deal of stealing of timber on unprotected wood lots and cedar swamps. I think to a considerable extent, it (theft) is of things where there isn't a tangible ownership.

In my early childhood, there were still a good many cranberry growers who depended on tramp labor for picking

their crops. We preferred the Pine neighbors. We used the Pine people, and then the crops expanded so much that we weren't able to get sufficient [numbers] of the Pine people to pick them. We used both the Pine people and the Italians at the same time for a few years, but as the crops got larger and we had more people here, it became necessary to make more rules and regulations. The Pine people were great individualists and preferred to start and stop when they pleased, and they'd go to other properties where they could do that. Some of our regular daily labor consists of people that have worked here for several generations. The drift is changing. We have a large group of Virginia Negroes, and Portuguese from the Cape Verde Islands. They came from New England -- Cape Cod people.

If we can get the work well done by local people, we prefer to do it [that way] when we can.

¹ Elizabeth White would have been 68 years old when this interview was done.

² This is an early, but perhaps not unprecedented use of the concept of living locally. It sounds like it could have been written today. ■

JUNE MERSHON VAIL

January 11, 1922 – November 27, 2012

It is with sadness we note the passing on November 27 at the age of 90 of June M. Vail who was a companion and assistant to Elizabeth White during the last 10 years of her life at Whitesbog. June was a life-long supporter of the Whitesbog Preservation Trust and was responsible for many of the things we know about horticulture at Whitesbog, and for many of the artifacts we have in Elizabeth White's house, Suningive. In honor of June's many contributions, we will be dedicating the 2013 1st Quarter Newsletter to June. June's family plans to have a memorial service in the spring and will stay in touch with Whitesbog regarding the details. ■

ISAIAH "BUD" HAINES, JR.

April 6, 1938 – November 22, 2012

We also note the passing of Isaiah "Bud" Haines Jr. of Southampton, who passed away suddenly November 22 at the age of 74. His grandfather Joseph Haines was the Superintendent of Whitesbog from 1911 to 1944, and his father was Superintendent subsequent to that. Bud lived with his parents at Whitesbog from birth to 1949, and for some years after that at the White/Fenwick property in New Lisbon. Bud shared his story of growing up and living in Whitesbog and New Lisbon with many of us collecting the oral history of the Farm. He remained a good friend to Whitesbog and the Trust, and always spoke of his time growing up here with great fondness and pride. In line with his interests, Bud's family has asked that donations in his memory be made to Whitesbog, and already the Trust has received several generous gifts in his memory. ■



Plan now for Whitesbog's Founder's Day Celebration

Thirty years ago a group of concerned citizens and committed organizations came together to defend and protect historic Whitesbog Village. It took the dedication, motivation and hard work of many hands for the Village to be 'saved' and the Whitesbog Preservation Trust to be formed.

On Saturday May 18, 2013, from 2-5 p.m. the Board of Trustees, and members and supporters of the Whitesbog Preservation Trust will celebrate the Trust's 30th Anniversary by recognizing Michele Byers and the individuals who first championed the protection and preservation of this priceless piece of the New Jersey Pinelands. Michele Byers was originally involved with the Conservation Environmental Studies Center (CESC) at Whitesbog, and is among an honored group of people who helped found the Whitesbog Preservation Trust.

Founder's Day Celebration will feature tours, including guided walking tours, living history interpretation, building restoration tours, and botanical tours. Throughout the afternoon there will be music from local Pinelands groups. The afternoon will top off with refreshments and hors d'oeuvres, and a recognition program. Tickets are \$25 for members, \$35 for non-members. ■



The Ag Museum is a Mess !!

... but it's like the mess you have with Holiday decorating. All the boxes are pulled out and everything is in disarray, but ultimately everything is put back in order and is beautiful. The Ag Museum is a little bit like that. As mentioned in an earlier Newsletter article, we have received numerous artifacts from the New Jersey Agricultural Museum upon its closing, they are now at our facility, and are awaiting assembly into coherent and meaningful displays, but right now they're a mess. Numerous Whitesbog volunteers have been involved in acquiring these possessions, disassembling them at New Brunswick, loading and transporting them to Whitesbog, cataloging them, and planning for their future display, but much work lies ahead. Among the many volunteers working on this project are: **Ted Gordon, Albertine Senske, Tom Besselman, Bernie Knaupp, Chris Bethmann, David Binns, Len Little, Janet Felt,** and a number of workers on loan from J.J. White, Inc. Much work still needs to be done and the current core of volunteers hopes to schedule regular work days this winter and spring. If helping out on this project interests you and you think you'd like to be involved, call Susan Phillips and leave a message expressing your interest, 609-893-4646. ■



Nora Hayes left New Jersey
four years ago,
... but thank God, her heart did not

Nora and her late husband Walter were among the early founders and members of the Whitesbog Preservation Trust and both were active in Trust projects throughout their years in New Jersey. There are numerous photographs of Nora and Walter at Whitesbog when buildings such as the Barrel Storage building (the current Ag Museum) were decrepit wrecks. Nora originally came to New Jersey from Southampton, England, and while here, married her husband Walter who was a retired school teacher. Nora was involved with many projects at Whitesbog over the years, but most remember her involvement as either a Board Member, as a Blueberry Festival organizer and volunteer, as an interpreter at the restored worker's cottage, or in more recent years as a volunteer shopkeeper at the restored General Store. All of these were an expression of her dedication to, and love of Whitesbog. Nora gave her time generously, and now her generosity is being further exemplified. The bottom line to this story is that Nora created a trust fund to be ultimately disbursed as a bequest to Whitesbog and other charities. About three months ago, she wrote to the Trust and said that her financial advisor had informed her that because of changes in international laws she could no longer continue to maintain a Trust fund in the U.S., and thus she decided to preemptively disburse the account. From this disbursement Whitesbog has received \$250,000 that Nora has asked to be applied to building restoration. Needless to say, the Trust is overjoyed and extremely grateful for this gift and will use this money in a judicious and productive manner.

Thank you Nora! We love you too!

WHITESBOG EVENT SCHEDULE

For more information call (609) 893-4646, e-mail us at WhitesbogPreservationTrust@comcast.net or visit us on the web at www.whitesbog.org.

December

23 General Store Closes 4 p.m.

29 Moonlight Walk 7 p.m.

Listen to the night sounds of the Pines, learn about Whitesbog and experience the seasonal changes of the Pinelands. Walks are 3 to 5 miles long, and led by experienced leaders. \$5 donation per person, reservations requested.

January

5 WPT Volunteer Workday 10 a.m. - 3 p.m.

Have fun with friends, working in the gardens, repairing trails, restocking the General Store and working around the Village. Lunch provided.

5 Whitesbog Village Tour 1 p.m.

Stroll the Historic Village, learn about Whitesbog's history, and visit Suningive, Elizabeth White's historic home, the worker's cottages and other buildings of Whitesbog's heritage. \$5 donation/person, reservations requested.

19 Tundra Swan Tour 10 a.m.

\$10 donation/person, **reservations required.**
Get a closer look at these magnificent Arctic birds that winter in the Pinelands.

21 MLK Day of Service Event 10 a.m.

26 Moonlight Walk 7 p.m.

Wolf Moon. \$5 donation/person, reservations requested. (See December 1 listing for details).

February

2 General Store Re-opens 10 a.m. - 4 p.m.

The Store is open Saturdays and Sundays from 10 a.m. to 4 p.m. and by special request.

2 WPT Volunteer Workday 10 a.m. - 3 p.m.

(See January 5).

2 Whitesbog Village Tour 1 p.m.

\$5 donation per person. (See January 5).

16 Tundra Swan Tour 10 a.m.

\$10 donation/person, **reservations required.**

23 Moonlight Walk 7 p.m.

Snow Moon. \$5 donation/person, reservations requested. (See December 29 listing for details).

March

2 WPT Volunteer Workday 10 a.m. - 3 p.m.

(See January 5).

2 Whitesbog Village Tour 1 p.m.

\$5 donation per person. (See January 5).

10 The 6th Annual Lines in the Pines

Frog Rock Golf & Country Club, Hammonton, NJ.

23 Moonlight Walk 7 p.m.

Worm Moon. \$5 donation/person, reservations requested. (See December 29 listing for details).

23 The Annual Pinelands Short Course

Sponsored by the New Jersey Pinelands Commission and Burlington County Community College.

Register at: www.nj.gov/pinelands/about/events

April

6 WPT Volunteer Workday 10 a.m. - 3 p.m.

(See January 5).

6 Whitesbog Village Tour 1 p.m.

\$5 donation/person. (See January 5).

15 Quarterly Lecture Series 1 p.m.

To be announced. \$5 members, \$7 non-members, by reservation.

20 Moonlight Walk 7 p.m.

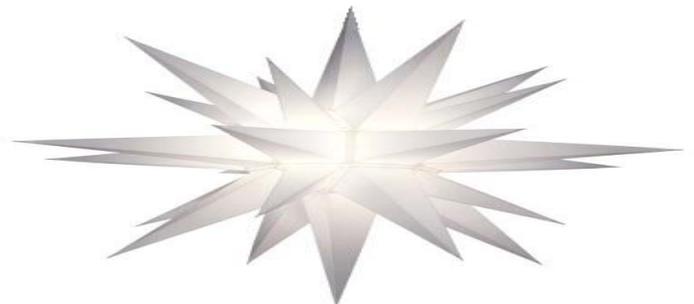
Fish Moon. \$5 donation/person, reservations requested. (See December 29 listing for details).

21 Emerging Plants Nature Walk 10 a.m.

\$5 donation/person, reservations requested. Explore Suningive's gardens, the nearby bogs and surrounding Pineland areas with botanist, **Mark Szutarski** to discover and identify native plants as they begin their springtime display.

28 Annual WPT Board Meeting 12 Noon

28 Volunteer Recognition Luncheon 1 p.m.



2013 Board of Trustees Meetings

Wednesdays at 6:30 p.m.

Meetings Jan. 23, Feb. 27, March 27,

April 18 (10 a.m. – Board of Trustees)

April 18 (Noon – annual membership meeting)

Board of Trustees

Richard Prickett, President

Stephanie Schrader, Vice-president

John Joyce, 2nd Vice-president

Mark Ehlenfeldt, Treasurer

Christine Lipsack, Secretary

Ted Gordon Bart Amato

Joseph Darlington Diane Kelly

Jeffery Macechak Paul Dietrick

Staff

Susan B. Phillips, Executive Director

Jennifer Rubeo, Bookkeeper/Assistant

Newsletter

Mark Ehlenfeldt & Susan Phillips – Editors

Committees – 2013

Buildings & Restoration – Rick Prickett

Finance – Mark Ehlenfeldt

Fund Development – Susan Phillips

General Store – Steve Young

Marketing & Public Relations – Mark Ehlenfeldt

Interpretative Educ. & Archives – Ted Gordon

Landscape and Garden – Mark Szutarski

Membership & Nominating – Stephanie Schrader

Personnel – Rick Prickett

If you are interested in attending the meeting of any Committee,
please call the Trust office for the scheduled meeting time.

Funding for the 2012 Blueberry Festival was made possible, in part, by the New Jersey State Council on the Arts/Department of State, a partner Agency of the National Endowment for the Arts through a 2012 grant to the Burlington County Board of Chosen Freeholders.

The Whitesbog Preservation Trust has received a General Operating Support grant from the New Jersey Historical Commission (NJHC), a division of the Department of State, for fiscal year 2013, and has also received from the NJHC, a mini-grant for historical research.

The Mission of the Trust is to restore, protect and enhance the land, historic sites, and structures at Whitesbog, and to provide educational materials and interpretive programs that engage visitors in the history, culture, and natural environment of Whitesbog.

Whitesbog by Moonlight

by Ellen Terry

By the soft glow of moonlight, we walk through the dark, mysterious pines, along white sugar sand roads to the shimmering cranberry bogs. The quiet may be interrupted by melodic birdsong, the wind whispering in the pines, or frogs peeping in the springtime. We who walk are hushed with anticipation in this serene world.

Soon, our leader stops to tell us yet another story of the people who settled this land, and learned to turn the “poor” soils to advantage. We hear about the family who developed Whitesbog, and the great farming advances and inventions they contributed to the world, up to the fifth generation that still grows cranberries and blueberries here, in the bogs and on the uplands.

The Moonlight Walks were featured as one of the “Best of South Jersey” attractions by SJ Magazine, and have been referred to as “almost magical” in the Philadelphia Inquirer. These words of praise are well-deserved, as Whitesbog by moonlight truly is almost magical.

Yet, the strongest words of praise must be showered upon six individuals who keep this program running: **Tom Besselman, John Joyce, & Ken Mayberg**, who lead the walks, and **Yonni Abel, Janet Felt, & Phoebe Thompson**, who “sweep”, following the last walker to ensure that no one is lost in the dark. Tom is fairly new to Whitesbog. He is always willing, even at the last moment, to pitch in and lead when no one else is available. John has devoted most of his life to Whitesbog, and takes deserved pride in his knowledge of its history. Ken is always the first to answer the email pleas for leaders, and has written a comprehensive “script” so that hikers receive the full story. Yonni, Janet, and Phoebe rarely miss any of the walks, and we can count on at least one of them being there every month.

A special thanks to **Susan Phillips**. Although she lives right here in the Village, and isn’t hired to work 24/7, she shows up for each and every Walk, to make sure that everything goes just right, and that participants are greeted with refreshments and cookies afterwards.

These are the people who give their essential support to a Whitesbog Trust program that serves the dual purposes of providing revenue, and sharing our exceptional history with our visitors. New leaders are always welcome. The only necessary skills are the ability to find ones way about the bogs at night, and a basic knowledge of Whitesbog history.

And, when you see these generous and personable folks about the Village, please remember to thank them for a job well done. ■

Driving Directions:

From NJ Turnpike

Take Exit 7 to Rt. 206 South to intersection of Rt. 206, Rt. 38 and Rt. 530. (Landmarks - Vincentown Diner and White Dotte)
Turn East onto Rt. 530 and follow to mile marker 13. (Landmarks – You will go through the towns of Pemberton & Browns Mills, passing Burlington County College on the right.)

Turn left onto Whitesbog Road. Parking lot on the left.

From PA Turnpike

Travel to NJ Turnpike North and follow above instructions.

From 206 South

Travel North to circle intersection with Rt. 70.
Travel East on Rt. 70 to Rt. 530. (Rt. 530 is between mile markers 33 & 34.)
Travel West on Rt. 530 for one mile to mile marker 13.
Turn right onto Whitesbog Road. Parking lot is on the left.

From 206 North

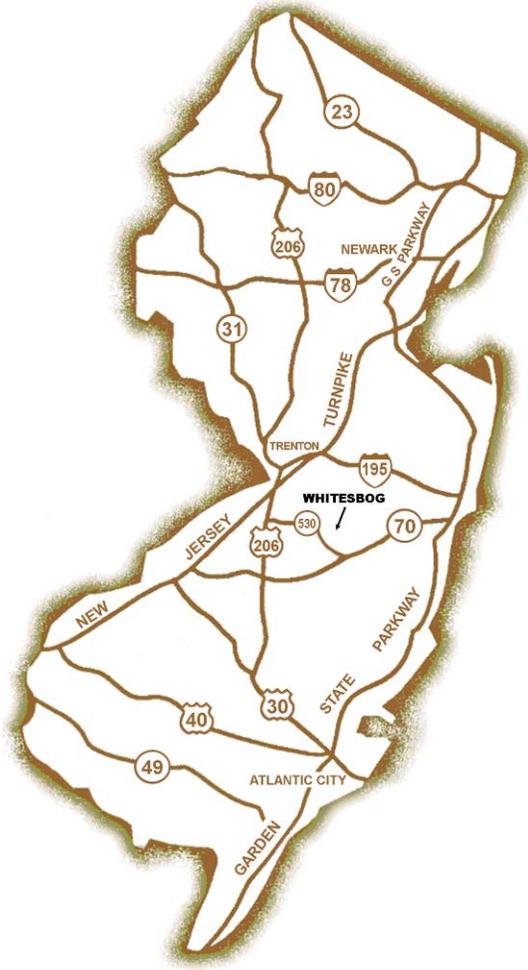
Travel South to intersection of Rt. 206, Rt. 38 and Rt. 530.
Turn East onto Rt. 530 and follow to mile marker 13.
Turn left onto Whitesbog Road. Parking lot is on the left.

From Philadelphia

From Ben Franklin Bridge, take Rt. 38 East, crossing over Rt. 206 and onto Rt. 530 East.
Travel East onto Rt. 530 and follow to mile marker 13.
Turn left onto Whitesbog Road. Parking lot is on the left.

The General Store is across from parking lot. Trust Offices are approximately 1/8 of a mile down the crossroad to the right (at Suningive).

Visit our website: WWW.WHITESBOG.ORG or call: 609.893.4646



Whitesbog Preservation Trust
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